

“SIGNS OF THE TIME - DETERIORATION OR RESTORATION? Part VII” (2Thess. 2:1-8)

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INTRO: Are bad things happening a sign of the times – a sign of Christ’s soon return (Isa. 9:7; Eph. 5:27; Acts 3:20-21)?

TODAY’S QUESTIONS:

1. Why does 2Thess. 2:7-10 say: The Holy Spirit will be taken out before the “man of lawlessness” sits on the throne? Isn’t that because we must leave because the Holy Spirit is in us? Here’s an alternative view to consider.

2Thess. 2:1 notes:

“Coming” – presence (James 5:8-9).

“Gathering together” – doesn’t require Christ’s physical presence (Heb. 10:25; Matt. 23:37; 18:20; 28:18-20; 1Cor. 5:4).

“In light of the church’s ongoing assembling together in the presence of our Lord Jesus Christ, ...” (2Thess. 2:1 MJV)

2Thess. 2:2 notes:

“the day of Christ” – many translations use “the day of the Lord” which refers to a day of God bringing judgment, not the rapture (Isa. 13:6, 9; Joel 1:15; 2:1-2; Amos 5:18).

Consider: Paul was referring to God bringing judgment upon Jerusalem and its hypocritical religious leaders (Matt. 23:14-38; 24:1-2, 21, 33-34) which happened in 70 A.D.

Why I don’t believe Paul was talking about the rapture:

Paul was still there! No one was missing! The rapture couldn’t happen until *AFTER* the temple was destroyed!

2Thess. 2:3: That Day wouldn’t occur until a falling away.

2Thess. 2:4: The man of sin would blaspheme God in the temple, so this had to happen before its destruction.

2Thess. 4:5-8: A restraining force already at work (Jewish Chief Priest, Ananus?) had to be removed before the man of sin (John Levi of Gischala?) would be revealed. He would be a contemporary to Paul. I don’t believe this restrainer is the church or the Holy Spirit (Jn. 14:16; 16:8).

2. What was the historic church’s view before dispensational eschatology became so popular, and how and when did it begin and spread so rapidly?