

A Study on the “falling away” “first”

2 Thessalonians 2:3: Let no man deceive you by any means; for *that day will not come*, unless there comes a **falling away first**, and that servant of sin is revealed: the son of perdition,

In this study, I will periodically interject (with red ink) to point out to the reader that commentaries or definitions do not necessarily point to one *not* of the Faith (in the Law of Mosheh), but one *who is* of the Faith. The reader may also come to find that these comments, and especially the conclusions arrived at by this Man may not be found in commonly wide spread literature. But I am confident that the evidence pointed out will prove shockingly true and irrefutable in the analogies.

The natural and common thought has been that this “falling away” is speaking from the perspective of *believers* who are judging those who are *not* of the Faith as “falling away”. It may become more apparent should the reader recall the Scriptural teaching that Yahweh is not judging the “world” at this time, He is judging His House. Moreover, if the reader looks only to a final end-time Pope to fit this description, then it should also become obvious that this final end-time Pope is not, and has not been, at anytime in his life, of the true Faith in order for him to “fall (away)” *from* it! They have already done this since the beginning, but this is speaking of an end time scenario, q.v.

Vol. 4: Analytical lexicon of the Greek New Testament

ἀποστασία, ας, ἡ as a condition resulting from changing loyalties *revolt, desertion*; as a religious technical term; (1) apostasy, rebellion (2TH 2.3); (2) defection, abandonment (AC 21.21)

One who was loyal and then **changed etc.**

Concise Oxford English dictionary (11th ed.)

apostasy /əˈpɒstəsi/

■ **n.** the abandonment or renunciation of a belief or principle.

– ORIGIN ME: from eccles. L. *apostasia*, from late Gk alt. of Gk *apostasis* ‘defection’.

apostate /ˈɒpəsteɪt/

■ **n.** a person who renounces a belief or principle.

■ **adj.** having abandoned a belief or principle.

– DERIVATIVES **apostatical** **adj.**

– ORIGIN ME: from eccles. L. *apostata*, from Gk *apostatēs* ‘apostate, runaway slave’.

Merriam-Webster's collegiate dictionary

apostasy \ə-ˈpäs-tə-sē\ n

pl -sies [ME *apostasie*, fr. LL *apostasia*, fr. Gk, lit., revolt, fr. *aphistasthai* to revolt, fr. *apo-* + *histasthai* to stand — more at STAND] 14c

- 1 : **renunciation of a religious faith**
- 2 : **abandonment of a previous loyalty : DEFECTION**

defection \di-ˈfek-shən\ n

1546 : **conscious abandonment of allegiance or duty (as to a person, cause, or doctrine) : DESERTION**

defect \di-ˈfekt\ vi

[L *defectus*, pp. of *deficere*] 1596

- 1 : **to forsake one cause, party, or nation for another often because of a change in ideology**
- 2 : **to leave one situation (as a job) often to go over to a rival** <the reporter *defected* to another network> — **de•fec•tor** \-ˈfek-tər\ n

Concise Oxford English dictionary (11th ed.)

defect² /dɪˈfekt/

- **v.** **abandon one's country or cause in favour of an opposing one.**
- DERIVATIVES **defection** n. **defector** n.
- ORIGIN C16: from L. *defect-*, *deficere* (see **DEFECT**¹).

Will an end-time Pope defect to the only opposing Authority/doctrine (which would be to Yahweh's 613 Laws)? Why would the writers of the Scriptures warn of this, if in fact this is what they meant?

Exegetical dictionary of the New Testament

ἀποστασία, ας, ἡ *apostasia* apostasy

Acts 21:21 as an accusation against Paul: you teach **apostasy from Moses**; **2 Thess 2:3**: the Anti[messiah] causes rebellion before the end. H. Schlier, *TDNT* I, 513f.; W. Bauder, *DNTT* I, 606–8.

Greek-English lexicon of the New Testament : Based on semantic domains

39.34 ἀνίσταμαι^e; ἐπανίσταμαι; στάσις^a, εως^f; ἐπίστασις^b, εως^f; **ἀποστασία, ας^f**; ἀκαταστασία^a, ας^f: **to rise up in open defiance of authority**, with the presumed intention to overthrow it or to act in complete opposition to its demands—‘to rebel against, **to revolt, to engage in insurrection**, rebellion.

ἀποστασία: ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον ‘for not until the final rebellion takes place’ 2 Th 2.3.

Merriam-Webster's collegiate dictionary

in•sur•rec•tion \in(t)-sə-ˈrek-shən\ n

[ME *insurreccion*, fr. AF, fr. LL *insurrection-*, *insurrectio*, fr. *insurgere*] 15c : **an act or instance of revolting against** civil authority or **an established government** *syn* see REBELLION

re•bel•lion \ri-ˈbel-yən\ n

14c

1 : **opposition to one in authority or dominance**

2 a : **open, armed, and usu. unsuccessful defiance of or resistance to an established government**

b : an instance of such defiance or resistance

syn REBELLION, REVOLUTION, UPRISING, REVOLT, INSURRECTION, MUTINY mean **an outbreak against authority**. **REBELLION implies an open formidable resistance that is often unsuccessful** <open rebellion against the officers> .

REVOLUTION applies to a successful rebellion resulting in a major change (as in government) <a political *revolution* that toppled the monarchy> . UPRISING implies a brief, limited, and often immediately ineffective rebellion <quickly put down the *uprising*> . **REVOLT and INSURRECTION imply an armed uprising that quickly fails or succeeds** <a *revolt* by the Young Turks that surprised party leaders> <an *insurrection* of oppressed laborers> . MUTINY applies to group insubordination or insurrection esp. against naval authority <a *mutiny* led by the ship's cook> .

Concise Oxford English dictionary (11th ed.)

revolt

■ v.

1 rise in rebellion.

➤ **refuse to acknowledge someone or something as having authority.**

➤ [as adj. **revolted**] archaic having rebelled.

2 cause to feel disgust.

■ n. **an attempt to end the authority of a person or group by rebelling.**

➤ **a refusal to obey or conform.**

– DERIVATIVES **revolting** adj. **revoltingly** adv.

– ORIGIN C16: from Fr. *révolte* (n.), *révolter* (v.), from Ital. *rivoltare*, based on L. *revolvere* (see **REVOLVE**).

So this person is in an insurrection/rebellion/revolting against what is the only Scriptural Authority/established government, which would be Yahweh and His 613 Laws (also known as the Law of Mosheh).

Now if one thinks this refers to the insurrection/rebelling/revolting of an end-time Pope, then one must also have to believe that the “faith” this Pope was in and consequently “falls away” from (which would in fact be paganism) would also have to believe that this same “true faith”/authority/government/paganism that he “falls away” from, is the same “true paganism” that will succeed against him (and the world!) and forever reign from then on!

Vol. 33: 1, 2 Thessalonians

2. Eschatological Error Corrected (2:3–10)

2:3

Apostasia indicates an act of abandoning or moving away from a position formerly held. In the New Testament, however, verbal forms related to *apostasia* are commonly used in religious contexts rather than political (Luke 2:37; 8:13; 1 Tim 4:1; 2 Tim 2:19; Heb 3:12; but see also Acts 5:37). Religiously it means to desert one’s faith.

Jewish apocalypticists expected a general rebellion against the teachings of Moses at the end of the age (*Jub* 23:14–23; *1 Enoch* 91:3–10; *1 QpHab* 1:5, 12–13; 2:1–8). It is possible that the apostasy Paul was referring to was not a Christian apostasy but this expected Jewish apostasy that would signal the end and lead to the coming of the man of lawlessness... however, it is possible that the coming of the lawless one does not follow the apostasy but is coincident with it or even antecedent to it. If either is the case, than we probably should understand the deception of vv. 9–10 (produced by the lawless one) as the engine driving the apostasy., The apostates in such a scenario would have been those who fell away from the worship of the true [Creator] in favor of following the deceiver. If Paul was expanding on Jewish apocalyptic thought, these who apostasize would most logically be Jews, not pagans (since pagans have no relationship from which they could apostatize).... Thus it seems likely that the apostasy Paul had in mind expanded on Jewish apocalyptic expectations and envisioned a dramatic and climactic falling away from the worship of the true [Creator]...

The Bible knowledge commentary : An exposition of the scriptures

(2 Thessalonians) 2:3. Having stated the issue and identified the sources of the false teaching, Paul proceeded to warn his readers against being deceived. The Thessalonians must not be deceived by any person, no matter how credible he might appear to be, or by the way anyone might present his teaching, claiming the authority of [Yahweh] or [holy] men. New [Believers] tend to be gullible because they are not yet grounded in the truth of [Yahweh’s] Word (cf. Eph. 4:14). But all Christians can be misled by impressive personalities and spectacular appeals. The antidote to poisonous heresy is a good strong dose of the truth which Paul proceeded to administer.

One major event is the rebellion (lit., “the falling away,” hē apostasia, from whence comes the English word “apostasy”). This is a revolt, a departure, an abandoning of a position once held. This rebellion, which will take place within the professing [House of Yahweh], will be a departure from the truth that [Yahweh] has revealed in His Word. True, apostasy has characterized the church almost from its inception, but Paul referred to a specific distinguishable apostasy that will come in the future (cf. 1 Tim. 4:1-3; 2 Tim. 3:1-5; 4:3-4; James 5:1-8; 2 Peter 2; 3:3-6; Jude). He had already told his readers about it (2 Thes. 2:5).

Some interpreters have taken this “departure” as a reference to the Rapture of the church (e.g., E. Schuyler English, *Rethinking the Rapture*, New York: Loizeaux Brothers, 1954, pp. 67-71), but this is not too probable. D. Edmond Hiebert refutes this view that *apostasias* here refers to the Rapture (*The Thessalonian Epistles*, p. 306). **Some scholars believe that this apostasy (called by Paul “the” apostasy) will consist of people turning from [Yahweh’s] truth to worship the Anti[messiah], who will set himself up in [Yahweh’s] temple and claim to be [Yahweh] (v. 4).** If this is so, then the judgments of the day of the Lord will occur in the second half of the seven-year period preceding Christ’s second coming.

Enhanced Strong’s Lexicon

646 ἀποστασία [*apostasia* /ap-os-tas-ee-ah/] n f. Feminine **of the same as 647**; TDNT 1:513; TDNTA 88; GK 686; Two occurrences; AV translates as “to forsake + 575” once, and “falling away” once. **1 a falling away, defection, apostasy.**

647 ἀποστάσιον [*apostasion* /ap-os-tas-ee-on/] n n. Neuter of a (presumed) adj. from a derivative of 868; GK 687; Three occurrences; AV translates as “divorcement” twice, and “writing of divorcement” once. **1 divorce, repudiation. 2 a bill of divorce.**

Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament)

686 ἀποστασία (*apostasia*), ας (*as*), ἡ (*hē*): n.fem.; ≡ Str 646; TDNT 1.513—LN 39.34 **rebellion, an abandonment, an apostasy** (Ac 21:21; **2Th 2:3+**)

687 ἀποστάσιον (*apostasion*), ου (*ou*), τό (*to*): n.neu.; ≡ Str 647—LN 33.41 βιβλίον ἀποστασίου (*biblion apostasiou*), notice of divorce, certificate of d. (Mt 19:7; Mk 10:4); without βιβλίον (*biblion*), (Mt 5:31)+

The new Strong's dictionary of Hebrew and Greek words

646. **ἀποστασία apōstasia**, ap-os-tas-ee'-ah; fem. of the same as 647; **defection from truth (prop. the state) [“apostasy”]:— falling away, forsake.**

647. **ἀποστάσιον apōstasiōn**, ap-os-tas'-ee-on; neut. of a (presumed) adj. from a der. of 868; prop. something *separative*, i.e. (spec.) *divorce*:— (writing of) divorcement.

Please notice that this is “apostasy” from being in the “state” of **truth**. The reader should be aware that “truth” by Scriptural definition is the **Law of Yahweh** (Psalm 119:142, 151). This further shows that this would not refer to a truth/Law-practicing end-time Pope.

As one can see, this word “apostasy” also comes from a word that means “divorce”. Now it should be obvious that a man would have to be “married” or “joined”/practicing Faith with a “woman” (a Faithful congregation etc) in the first place in order for him to later think to “divorce”. Now if one thinks this “man” is this end-time Pope, then since when did he practice the Faith (in the Law of Mosheh) in order to come to such a “divorce”?

A handbook on Paul's letters to the Thessalonians

2 Thessalonians 2.3.

Final Rebellion translates a single word (cf. RSV “rebellion”) which in secular Greek mean “desertion,” often associated with treason and rebellion against a lawful ruler. In the Greek Old Testament, including the deuterocanonical books (or Apocrypha), the word is used to describe unfaithfulness to God or the denial of God. This is the meaning of the closely related English word “apostasy.” Acts 21:21, the only other place in the New Testament where this term is used, speaks of those who “abandon the Law of Moses” (TEV). The element of rebellion is perhaps implied, and is certainly present in later verses of the present chapter, **but the central meaning is that of being unfaithful to, abandoning, or denying something or someone. A previous relationship with the person or belief denied is strongly presupposed...**

Vine's complete expository dictionary of Old and New Testament words

3. *apostasia* (ἀποστασία, 646), “a defection, revolt, apostasy,” is used in the NT of religious apostasy; in Acts 21:21, it is translated “to forsake,” lit., “thou teachest apostasy from Moses.” In 2 Thess. 2:3 “the falling away” signifies apostasy from the faith. In papyri documents it is used politically of rebels.¶ Note: For “mighty fall,” Rev. 18:21, RV, see VIOLENCE.

Theological dictionary of the New Testament

ἀποστασία.

A later construction for ἀπόστασις. The word presupposes the concept ἀποστάτης “to be an apostate,” and thus signifies the state of apostasy, whereas ἀπόστασις denotes the act. Politically an ἀποστάτης is a “rebel” (Polyb., V, 41, 6; 57, 4: τοῦ βασιλέως; Diod. S., XV, 18: τῆς πατρίδος), and this sense is retained in ἀποστασία (Plut. Galb., 1 (I, 1052e): τὴν ἀπὸ Νέρωνος ἀποστασίαν; Jos. Vit., 43: διὰ τὴν ἀποστασίαν τὴν ἀπὸ Ῥωμαίων; Ap., 1, 135 f.; Ant., 13, 219.

In the LXX it also occurs in the political sense in 1 Esr. 2:23. It is particularly employed, however, in the religious sense, Jos. 22:22; Jer. 2:19; 2 Ch. 29:19 (the apostasy of Ahaz); 33:19 (of Manasseh). Cf. 1 Macc. 2:15 (used absol.); Asc. Is. 2:4. ἀποστάτης has also retained this religious sense, cf. Is. 30:1; 2 Macc. 5:8: Jason ὡς τῶν νόμων ἀποστάτης καὶ βδελυσσόμενος; Nu. 14:9; Jos. 22:16, 19: ἀποστάτης ἀπὸ τοῦ κυρίου.

In the NT Ac. 21:21 may be compared with 2 Macc. 5:8. Here the reproach is brought against Paul: ἀποστασίαν διδάσκεις ἀπὸ Μωυσέως. **Materially this implies the rejection of the Torah. In 2 Th. 2:3 ἀποστασία is used in the absol. sense as an event of the last days alongside or prior to (?) the appearance of the ἄνθρωπος τῆς ἀνομίας. Here a Jewish tradition is adopted which speaks of complete apostasy from [Yahweh] and His Torah shortly before the appearance of the Messiah. This is applied to the apostasy of [Called Out Ones] from their faith to error and unrighteousness (v. 11f.) in the last days (Mt. 24:11 f.). Again we have the situation of Lk. 8:13.**^{4 (Footnote} Dob. Th., 270 f. thinks that the reference is to the religious and moral declension, not “of the community of Christians but of the non-Christian world.” **But the term ἀποστασία is against this, for it includes a prior turning to [Yahweh].** To be sure, the ἀποστάται and the appearance of the ἄνθρωπος τῆς ἀνομίας are to be differentiated, but only in such a way that **the apostasy makes possible the power of the man of sin, and this in turn increases the apostasy.** The same applies in the passage quoted from Justin.^{end of Footnote)}

Yes, the Hebrew people knew of whom this “apostasy” was referring to. It is speaking of one who is of the faith that would apostatize from Yahweh and the Torah!

At this point I hope it is clear that this Scriptural apostasy concerning these last days refers to one who is of the Faith in the Law of Mosheh. Now I will go on to point out that this “falling away” **first**, refers to the “falling away” of *the* chief, or **head** of the congregation of true believers called the House of Yahweh.

The interlinear literal translation of the Greek New Testament (2 Th 2:3)

3	Μη	τις	υμας	εξαπατηση	κατα	μηδενα	τροπον
	Not	anyone	you ³	should ¹ deceive ²	in	any (lit. no)	way,
	μή	τις	σύ	εξαπατάω	κατά	μηδείς μηθείς	τρόπος
	3361	5100	5209	1818	2596	3367	5158
	LN	RX-NSM	RP2AP	VA-AS3S	P	AASM	NASM

	οτι	εαν	μη	ελθη	η	αποστασια
because	[it will not be]	unless	◆	shall have come	the	<u>apostasy</u>
	ὅτι	εάν	μή	ἔρχομαι	ὁ	ἀποστασία
	3754	1437	3361	2064	3588	646
	C	Q	LN	VA2AS3S	TNSF	NNSF

	πρωτον	και	αποκαλυφθη	ο	ανθρωπος	της
	first ,	and	shall have been revealed	the	man	◆
πρωτον	πρωτως	καί	ἀποκαλύπτω	ὁ	ἄνθρωπος	ὁ
4412		2532	601	3588	444	3588
B	C		VA-PS3S	TNSM	NNSM	TGSF

	αμαρτιας	ο	υιος	της	απωλειας
	of sin,	the	son	◆	of perdition,
	ἁμαρτία	ὁ	υἱός	ὁ	ἀπώλεια
	266	3588	5207	3588	684
	NGSF	TNSM	NNSM	TGSF	NGSF

New American Standard Hebrew-Aramaic and Greek dictionaries : Updated edition

4412. **πρωτον** *prōton*; adv. from 4413, q.v.

4413. **πρωτος** *prōtos*; contr. superl. of 4253; *first*, **chief**:— before(3), best(1), first(128), first of all(2), first importance(1), first man(1), first one(1), first things(1), first time(1), foremost(5), leading(2), **leading man**(1), leading men(5), outer(3), previous(1).

Enhanced Strong's Lexicon

4412 **πρωτον, πρωτως** [*proton* /*pro-ton*/] adv. **Neuter of 4413** as adverb (with or without 3588); TDNT 6:868; TDNTA 965; GK 4754 and 4759; 60 occurrences; AV translates as

“first” 51 times, “at the first + 3588” twice, “first of all” twice, and translated miscellaneous five times. **1** first in time or place. **1A in any succession of things or persons. 2 first in rank. 2A influence, honour. 2B chief. 2C principal. 3** first, at the first.

4413 **πρῶτος** [*protos* /*pro-tos*/] adj. Contracted superlative of 4253; TDNT 6:865; TDNTA 965; GK 4755; 105 occurrences; AV translates as “first” 85 times, “chief” nine times, “first day” twice, “former” twice, and translated miscellaneous seven times. **1** first in time or place. **1A in any succession of things or persons. 2 first in rank. 2A influence, honour. 2B chief. 2C principal. 3** first, at the first.

Theological dictionary of the New Testament

πρῶτος, πρῶτον, πρωτοκαθεδρία, πρωτοκλισία, πρωτότοκος, πρωτοτοκεῖα, πρωτεύω

πρῶτος.

1. From **Hom.** πρῶτος, “the first,” developed along three lines: a. spatially “the front,” e.g., **Hom. II.**, 15, 340; this meaning became less common later; b. the first in time and **no.**, e.g., **Hdt.**, 7, 168; **Hom. Od.**, 9, 449; c. the first in rank and value, “the most eminent, important” etc., e.g., **Hom. Od.**, 6, 60; **Thuc.**, 6, 28.

2. In the LXX πρῶτος occurs some 240 times, half of these in Gn.-Neh., 25 in Macc. **Where there is an original it is usually ראשון, ראשן**. Most of the ref. are to number, but a third are indications of time, **and the idea of rank is also found**, e.g., **Est. 1:14**, of the angelic hierarchy Da. LXX **10:13**, a court title (πρῶτος φίλος etc.) **1 Ch. 27:33; 1 Macc. 10:65; 11:27; 2 Macc. 8:9.** ἱερεὺς **πρῶτος “chief priest”** (→ III, 266, 12) **3 Βαβ. 2:35:4 Βαβ. 25:18 = Ἱερ. 52:24; 2 Ch. 26:20;** cf. **22:46**. In the derisive question to Job in **15:7a**: μὴ πρῶτος ἀνθρώπων ἐγενήθης; the ref. is not to the primal man who was in God’s counsels (cf. **15:8**) but to Adam (cf. the mention of creation in **15:7b**). On God as the πρῶτος cf. **Is. 41:4; 44:6; 48:12** (→ I, 1, 27 ff.; on the influence on the NT → **867, n. 9**). **ראשון** in **Is. 41:27** as a significant term for the prophet is only weakly rendered (by ἀρχή) in the LXX (so also **מְבַשֵּׂר loc. cit.**). But cf. → **866, 5 f.; 867, n. 11.**

Theological Wordbook of the Old Testament

2097 ראש (rōš) I, **head; top, summit, upper part, chief, total, sum.**

Derivatives

2097a ראשית (rišā) **beginning time, early time** (Ex 36:11, only).

2097b ראשית (rōšā) **top, i.e. the topmost stone** (Zech 4:7, only).

2097c ראשון (rišōn) **first, primary.**

2097d ראשני (rišōnî) **first** (Jer 25:1).

2097e ראשית (rē šit) **first, beginning, best.**

2097f ראשית (mē rašōt) **place at the head, head place** (e.g. Gen 28:11, 18; I Sam 19:13, 16).

The primary meaning of this root is “head.” It is common to all Semitic languages and appears in its root forms and derivatives nearly 750 times. **It is used for the “head” as part of the body** (Gen 3:15) **and by extension for the notion of “chief” of a family** (Ex 6:14), **as “chief officer”** of the divisions of Israel (Ex 18:25) **and the like.** The unique Hebrew character of this usage is clear in the OT as **the root is rarely applied to chiefs of Gentile nations.** It is used also for the top or summit of a geographical feature such as a

mountain or hill (Ex 17:9) and the upper part of a building or architectural feature (Gen 11:4; II Chr 3:15) and as a personification for such features (Ps 24:7, 9). The root was utilized in many colloquial expressions for plant names (Job 10:4) parts or portions of things (Gen 2:10) and terms for artifacts. In this last category is the usage of the root for both “head stone” (Zech 4:7) and “chief corner stone” (Ps 118:22). This passage and usage are carried over into the NT and quoted by Jesus concerning his being rejected by the Jews (Mt 21:42; Lk 20:17; Eph 2:20; I Pet 2:7). The root is widely used in the OT with other terms in the sense of the superlative, since Hebrew does not have any simple form to express the third degree. There are many examples of this usage (Ex 30:23) where the meaning is “best,” “foremost,” the uniquely finest, which alone was fit for the service of [Yahweh]. This theological meaning is carried over to the officers of the temple (II Kgs 25:18) and the best musicians (Neh 11:17). In most of the versions there are divergencies in the translation of רֹאשׁ when it is used in the sense of “chief” as for example (Num 31:26) and many similar passages KJV reads “chief,” NIV and RSV read “head” but none are completely consistent. The root appears in many passages in the sense of “sum” or “total” (Prov 8:26) ASV “first” with a footnote which cites the difficulty of the Hebrew. The KJV consistently reads “total,” “sum” in passages dealing with the census of Israel (Ex 30:12; Num 1:2 etc.) and the Aramaic form appears in the unusual sense of the “sum” or “substance” of a dream (Dan 7:1). Although many of the usages of the root can be traced back to Akkadian and ultimately to Sumerian, the reliance on the nation’s “head” as a high officer or chosen personage is developed in Hebrew to much greater degree than the other languages. The theological use of the root to designate divinely appointed offices in the OT is carried over into the NT in such terms as “head of the [House of Yahweh]” (Eph 5:23), a title ascribed to Christ.

Yes, it is used to refer to “head” (of the House of Yahweh). And as someone who is supposed to represent Yahshua on earth, if he apostatizes, he is now “fallen” and so termed anti-Messiah, Adversary, one who Opposes, etc! Hence it is warned how an Adversary would be “standing”/governing in the Temple (over the House of Yahweh) in the very end. And for which he is called a “detested thing that appalls”. (De-Tested: De-**Witness**, Down-witness, fallen-witness, Opposite-witness, or an opposing “**witness**”!). See definitions in Merriam’s and Oxford dictionaries. So it should become more and more apparent how this one will come to claim he is taking Messiah’s place and rank, and as if being equal to or greater than the Messiah. And he is subtly doing it now, right before everyone’s eyes!

New American Standard Hebrew-Aramaic and Greek dictionaries : Updated edition

7223. רִשׁוֹן rishon or

רִשׁוֹן rishon (911c); from 7218; former, first, chief:— ancestors(3), before(4), beginning(2), chief(1), chiefs(1), earlier(4), earlier things(1), first(113), first one(2), first time(1), forefathers(1), foremost(1), former(25), former ones(4), former things(6), formerly(6), front(1), old(1), older(1), one in front(1), past(1), previous(1), previously(1).

7218. ראש rosh (910c); a prim. root; *head*:— bands(1), beginning(11),

beheaded*(1), best(1), best things(1), bodyguard*(1), captains(3), census(7), chief(35), chief men(6), chiefs(3), companies(7), company(5), corner(1), count(1), distant(1), divisions(1), ends(2), every(1), faced*(1), favor*(1), finest(2), first(12), full(2), hair(3), head(256), heads(129), laughingstock*(1), leader(4), leaders(8), leading man(1), leading men(2), masters(1), released*(1), ridge(2), rivers(1), sum(2), summit(7), themselves(1), top(51), topmost(2), topmost*(1), tops(15).

Enhanced Brown-Driver-Briggs Hebrew and English Lexicon

ראש S^{ׁׁׁ} TWOT^{ׁׁ} GK^{ׁׁׁ} 599 **n.m.** Lv 13:45 **head** (common Sem. word; earliest form *ra,š*, Arabic رأس *(ra'sun)*, Sab. ראס Prä^{xxix (1875), 425} Mordtm³¹; Ethiopic ራሰ *(rə's)* Amh. ራስ *(rās)* hence (*a* heightened) Assyrian *rêšu* (rarely *râšu*), Aramaic רישא (Egyptian Aramaic ראש Cooke^{North-Sem. 404}), רישא *(rišo)*, mod. *(Ma'lûla) raiša*, Huart^{xii (1878), 491} Duval^{id. xiii (1879), 464}; Palm. ראש, Lzb³⁶⁶, cf. BH רישון, ראשית; from *ra,š*, also BH ראש, ראש (Lag^{i. 113}), TelAm. *rušu(nu)* Wkl^{189, 18} (gloss to *kaḳkadunu*), NH = BH; SI⁶ ראש, Ph. ראש, ראש (in n.pr.), Pun. *rus* (in n.pr.loc.) Schröd¹³³, ראשת *choicest, chief*; on MI²⁰ (sf.) ראשה, l.²⁸ [ראש], cf. Sm. u. So¹⁴ Nö^{Jan. 8, 1887, 60});— ר' abs. Gn 3:15 +, cstr. 40:20 +; sf. ראשי v 16 +, etc.; pl. ראשים (for ראשם Nö^{1884, 1019}) Ex 18:25 +; cstr. ראשי Ho 7:13 + [מראשתי 1 S 26:12 v. מראשות infr.]; sf. ראשינו 1 Ch 12:19, ראשיכם Is 29:10 +, etc.;— **1. a.** (*c.* 230 times) **head, of human being**; man Gn 40:16, 17 + often, לר' גבר Ju 5:30 *for the head of a man, i.e. for each man, per capita*; woman 2 K 9:30 Dt 21:12 Nu 5:18 Est 2:17; boy 2 K 4:19⁰ Gn 48:14⁰ +; of 'י, under fig. of armed man ψ 60:9 = 108:9; of idol 1 S 5:4; of gates, personif. ψ 24:7, 9.

3. ¹⁷¹ **a. head = chief (man)** Ju 10:18; 11:8, 9, 11 Ex 18:25 (E), Nu 1:16 (P), Dt 1:15 Ho 2:2 Mi 3:1 + often; appar. combined **with idea of first** in a series 1 Ch 12:10 (van d. H. v 9, series of 11); of God 2 Ch 13:12. **†b. = chief (city)** Jos 11:10 (D), cf. (of city and king) Is 7:8⁰, 9⁰. **†c. chief nation** Je 31:7. **†d. = chief (place position)** 1 S 9:22 1 K 21:9, 12 Dt 20:9 1 Ch 4:42 (cf. also 5). **e. chief priest** 2 K 25:18 = Je 52:24, 2 Ch 19:11; 24:11; 26:20, ראש הכהן 1 Ch 27:5, הר' הכהן 2 Ch 31:10 Ezr 7:5; ר' alone 2 Ch 24:6; ראשי הכהנים Ne 12:7. **f. especially = head of a family** (P Chr); ראשי בית (rare ר' בית האבות; ראש Ex 6:14 Nu 7:2; 17:18 Jos 22:14 1 Ch 5:24; 7:7, 9; ראשית; ר' בית האבות; ר' Nu 1:4, cf. 1 Ch 5:15, 24; 7:2; 9:13; 24:4; ראשית; ר' Nu 25:15; ראשית; ר' Ex 6:25 Jos 21:1; ראשית; ר' 1 Ch 9:33, 34; 15:12, cf. Nu 36:1 Jos 19:51, 1 Ch 8:6, 13; 23:9, 24 + 10 times Chr.; abs. ראשית; ר' 1 Ch 8:10, 28; 9:9; 26:32; 27:1 2 Ch 1:2 + 8 times Ezr Ne (Chr); ראשית; ר' Ezr 8:1; ראשית; ר' Ne 11:13; so also ר' alone 1 Ch 5:7, 12; 7:3; 8:28 +; appar. combined **with idea of first** in a series 23:8 (series of 3), v

11 (of 4), v 19 (of 3), v 20 (of 2). †**4. a. head = front, leader's place** Mi 2:13 2 Ch 20:27, cf. Am 6:7...

Gesenius' Hebrew and Chaldee lexicon to the Old Testament Scriptures

ראשון (in the Syriac manner for ראישון Josh. 21:10; Job 15:7 כתיב; and in the Sam. copy always), once רישון Job 8:8, f. ראשנה adj. denom. from ראש (the letter י being inserted, as in תיכון, from תן), first, whether in time (see below, pl.), or in order and place, Gen. 32:18, or in dignity, 1 Ch. 18:17. Pl. m. ראשנים forefathers, Deu. 19:14. ראשנים ימים former days, former times, Deu. 10:10. נביאים ראשנים former prophets, Zec. 1:4; 7:7, 12; pl. f. הראשנות former things, i.e. things formerly done, Isa. 43:18; 46:9; also formerly foretold, Isa. 42:9; 43:9; 48:3.—Fem. ראשנה adv. first, foremost, Gen. 33:2; 38:28; former, formerly, Dan. 11:29; כראשנה as at the first, as before, Deut. 9:18; Dan. 11:29; also בראשנה—(a) of place and order, in front, in the first rank (LXX. ἐν πρώτοις), Isa. 60:9.—(b) of time, first, Nu. 10:13, 14; before, formerly, Gen. 13:4; aforetime, Isa. 52:4; כבראשנה as aforetime, Isa. 1:26; לראשנה at first, formerly, Jud. 18:29.

(Remember *protos* above in TDNT etc?). Yes, and Gesenius also shows that, for the original Hebrew, the translators use a word rooted to *protos* translated as “first” with the same idea in the Hebrew of expressing a person who is “first” (in rank etc) in the absolute and prepositional grammatical configurations. And 2 Thessalonians 2:3 of the “New Testament” is in this Greek!

The new Strong's dictionary of Hebrew and Greek words

7218. ראש *rô'sh*, *roshe*; from an unused root appar. mean. to shake; the head (as most easily shaken), whether lit. or fig. (in many applications, of place, time, rank, etc.):—band, beginning, captain, chapter, chief (-est place, man, things), company, end, × every [man], excellent, first, forefront, ([be-]) head, height, (on) high (-est part, [priest]), × lead, × poor, principal, ruler, sum, top.

Enhance Strong's Lexicon

7218 ראש, ראש [*ro'sh* /*roshe*/] n m. From an unused root apparently meaning to shake; TWOT 2097; GK 8031 and 8034; 598 occurrences; AV translates as “head” 349 times, “chief” 91 times, “top” 73 times, “beginning” 14 times, “company” 12 times, “captain” 10 times, “sum” nine times, “first” six times, “principal” five times, “chapters” four times, “rulers” twice, and translated miscellaneously 23 times. **1 head**, top, summit, upper part, chief, total, sum, height, front, beginning. **1A head (of man, animals)**. **1B top**, tip (of mountain). **1C height (of stars)**. **1D chief, head (of man, city, nation, place, family)**.

priest). 1E head, front, beginning. 1F chief, choicest, best. 1G head, division, company, band. 1H sum.

The Warning: "...there comes **an apostasy of head priest in charge** (*over the House of Yahweh*)".

And as one should see, "first" refers to one who is **first in rank** and who is in the "first" position as a "head" priest, leader, etc. And surely one should know that a leading priest of the House of Yahweh would be (temporarily) representing the High Priest by His authority. But as the earlier study shows, this end-time representative would "fall away" and thus be the cause for the prophetic alarm to the House of Yahweh in these last days.

But as the Scriptures show, the Son of Man will "**remove**" this one with the "breath of His mouth" (with the power of the Spirit of Yahweh affecting and influencing His understanding and disposition of mind, and with the sword of these words and sayings communicated orally with truth) at His "coming". And the time has come!

(Addendum)

As you "might" see, none of the below translations even see the concept of a time sequence in the word "first" in 2 Thessalonians 2:3. Indeed they don't even use the word "first" (because they obviously know it is misleading in this respect)!

3 Let no one deceive you in any way. For that day will not arrive **until the rebellion comes** and the man of lawlessness is revealed, the son of destruction.

NET

3 Do not let anyone fool you in any way. That day of the Lord will not come until the **turning away from** God happens and the Man of Evil, who is on his way to hell, appears.

NCV

3 Don't let anyone deceive you in any way, for that day will not come until **the rebellion occurs** and the man of lawlessness is revealed, the man doomed to destruction.

NIV

3 Never let anyone deceive you in any way. It cannot happen until **the Great Revolt has taken place** and there has appeared the wicked One, the lost One,

NJB

3 Don't be fooled by what they say. For that day will not come until there is **a great rebellion against** God and the man of lawlessness is revealed—the one who brings destruction.

NLT

The "falling away" is not speaking of a "TIME aspect" concerning believers. Believers have been "falling away" since the beginning of "time"! So it is not speaking of a "time" aspect that occurs "first" concerning those who were given the Faith "first" (the Yahdaim). And the only other people this "could be" referring to, is converts. But they were not of the Faith "first" in time to be spoken of as "falling away" (apostatizing) "first" in order of time, as it is apparent that they

were not given the Faith “first”! Moreover, if this was a falling away “first” (in a time sequence), then the subsequent verse that follows, i.e. “and that servant of sin is revealed” etc, clearly shows how contradictory this “thought” is, because **the hoyisrayl claimed that they revealed the “servant of sin” back in the early 80’s “FIRST”** (in an order of sequence of time) and THEN warned of a falling away that was to take place later starting in the midst of the last three years when Satan would start the killing of the saints (which did not start until the 90’s!) For Satan hadn’t even been revealed yet nor cast out! So if in fact these verses were speaking of an order of “time”, then the hoyisrayl and your errors are obvious, for **these verses speak of a “falling away FIRST” and subsequently “that servant of sin revealed”! But the hoyisrayl did not fall away “first” in time sequence and THEN reveal the servant of sin!** They claimed they revealed the servant of sin in their book “*Devil Worship, The Shocking Facts!*”, which was in **the early eighties!** The House barely started, let alone had any significant amount of followers! Moreover, if it was meant to be a “time sequence”, the subsequent verse(s) would say “and THEN” (“then” being the indication of a “time” sequence), and not just “AND that”... Thus, “that”, in retrospect points to the aforementioned who is counted as “falling away”, which is: the “first”(in position-importance-HEAD-a priest etc. It is also a fact that in Hebrew grammar, a prefixed “waw” (“and”) quite often points to a paralleled phrase subsequently mentioned (either pointing to an opposing idea, or a SYNONYMOUS one. Thus, one shouldn’t have even disregarded the translation of such a Hebrew phrase of “falling away first” as being paralleled to: “AND that servant of sin”. And as I have already demonstrated: “first” is a head/priest in position, order of rank etc. So I just put this in obvious English analysis for you.

It will get worse and worse QUICKLY NOW (but only for an attempt to destroy the true HOYahweh). I just hope that when everyone sees this of them, maybe everyone will examine themselves and consider their ways; and know that no true servant of Yahweh is trying to remove you from the Faith in Yahweh, but is only trying to spare those from one who has apostatized and is attempting to methodically claim the glorification of himself as the Savior over the House of Yahweh, while simultaneously threatening the called out ones, as many are dying in this deception (for they are believing it!). This is how the saints are being “killed”.

In a sermon dated 9-25-2004, the hoyisrayl taught that Yisrayl has a GREATER position than High Priest, and that Yahshua is coming here to merely take His place **as High Priest**. Greater???!@#%?? But now I hear how he is contradicting himself, I guess wanting to take His place as King also. And I suppose there are those who will ignorantly deny that he calls himself KING and MESSIAH as do the elders call him. Wake up! I don’t mean wake up from following Yahweh, but from sleep (the **spiritual stupor** that Scriptures show many would be in).

And I don’t know how anyone can say he doesn’t claim to be Yahweh. He taught that “he is Yahweh on earth” long ago. (Try reading *Did Yahshua Messiah Pre-exist?*).

As you may know, there is a translation of the “New Testament” in Hebrew. The hoyisrayl depended heavily upon this for their translations (e.g. *Laws of Slavery*). And in the examples below, the same book is used:

ha-Berit ha-hadashah. 2000 (2 Th 2:3). Israel: The Bible Society in Israel
 אֵל יִטְעֶה אֶתְכֶם אִישׁ בְּאִיזָה אַפֵּן שֶׁהוּא, שֶׁכֵּן לֹא יֵגִי. אִם לֹא תִהְיֶה בְּרֵאשִׁוֹנָה הַעֲזִיבָה וַיִּתְגַּלֶּה אִישׁ
 הָרָשָׁע, בֶּן הָאֲבֹדוֹן,

Now let’s look at “first” (**בְּרֵאשִׁוֹנָה**) “BaRishona”. This is spelled with or without a waw (in case that needs to be told you). It could literally be read: the Apostasy By The “First”/With The “First”/In The “First” etc

This same reference used the word **BaRishona** in 1 Timothy 1:16, and notice how it does NOT have a reference to a “time” aspect:

ha-Berit ha-hadashah. 2000 (1 Ti 1:16). Israel: The Bible Society in Israel.

ואולם משום כִּי רַחֲמֵי, כְּדֵי שְׁבִי בְּרִאשׁוֹנָה יִרְאֶה יֵשׁוּ הַמָּשִׁי אֶת כָּל אֶרֶץ רוּחוֹ, כְּמוֹפֵת לְעֵתִידִים לְהֶאֱמִין בּוֹ לְשֵׁם תַּיִי עוֹלָם.

Now notice how various translations render this verse in respect of something other than a “time” aspect:

16 But for this reason mercy was shewn me, that in me, **the first**, Jesus Christ might display the whole long-suffering, for a delineation of those about to believe on him to life eternal.

DARBY

16 howbeit for this cause I obtained mercy, that in me as **chief** might Jesus Christ show forth all his longsuffering, for an ensample of them that should thereafter believe on him unto eternal life.

ASV

16 and if mercy has been shown to me, it is because Jesus Christ meant to make me **the leading example** of his inexhaustible patience for all the other people who were later to trust in him for eternal life.

NJB

16 But God had mercy on me so that Christ Jesus could use me as a **prime example** of his great patience with even the worst sinners. Then others will realize that they, too, can believe in him and receive eternal life.

NLT

**Orthodox Union West Coast Convention
December 13, 14, 16--21, 1997**



Come Learn With Us...

A Message from the Convention Chairman:

In Parshat Lech Lecha (13:3-4) we read of Avraham's return from Egypt, to the place he had first pitched his tent and erected his first altar. We can question the redundancy of the term first, and why two different words were used - **Batchila** and **BaRishona**. On closer inspection the question is strengthened by the realization that the altar the sentence refers to, between Bais El and Ai, **was actually the second one he erected** (12:8). The first altar Avraham built was near Shechem at Elon Moreh (12:6-7). How then does the word **BaRishona** apply?

The Malbim defines **BaRishona as applying to the most important rather than the chronologically first**. What makes the second altar the more important one? Avraham heeds the word of G-d and sets off to a new land. after wandering about, he is relieved that G-d appears and confirms that he has arrived at the right place. He then builds the first altar to offer his personal thanks. The second altar is the one Avraham erects to begin his mission in life, spreading the word of G-d. This, then, is truly the primary, the most important, altar.

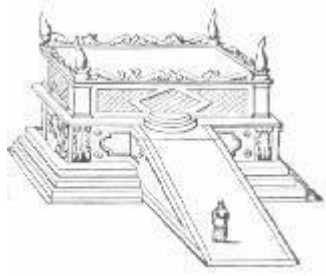
Dr. Larry Eisenberg

<http://www.613.org/cd3/chair.htm>

In Yahshua's Name,

Yahshua ARJYL HaKohen

אֲרִיֵּל



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