

## Appendix A:

### Early Christian Remarks on the Millennial Week & Millennial Sabbath

**Papias**, disciple of John (Late 1<sup>st</sup> Century)

“Taking occasion from Papias of Hierapolis, the illustrious, a disciple of the apostle who leaned on the bosom of Christ, and Clemens, and Pantaenus ... of the Alexandrians, and the wise Ammonius, the ancient and first expositors [of Scripture], who agreed with each other, who understood the work of the six days as referring to Christ and the whole Church.”<sup>1</sup>

**Barnabas** (Late 1<sup>st</sup> Century)

“The Sabbath is mentioned at the beginning of the creation [thus]: ‘And God made in six days the works of His hands, and made an end on the seventh day, and rested on it, and sanctified it.’ Attend, my children, to the meaning of this expression, ‘He finished in six days.’ This implies that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. And He Himself testified, saying, ‘Behold, to-day will be as a thousand years.’ Therefore, my children, in six days, that is, in six thousand years, all things will be finished. ‘And He rested on the seventh day.’ This means: when His Son, coming [again], shall destroy the time of the wicked man, and judge the ungodly, and change the sun, and the moon, and the stars, then shall He truly rest on the seventh day.”<sup>2</sup>

**Justin** (Early 2<sup>nd</sup> Century) [Comments by Anastasius]

“And the fact that it was not said of the seventh day equally with the other days, ‘And there was evening, and there was morning,’ is a distinct indication of the consummation which is to take place in it before it is finished, as the fathers declare, especially St. Clement, and Irenaeus, and Justin the martyr and philosopher.”<sup>3</sup>

**Irenaeus**, disciple of Polycarp, disciple of John: (2<sup>nd</sup> Century)

“But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the

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<sup>1</sup> Fragments of Papias, IX

<sup>2</sup> Epistle of Barnabas, XV

<sup>3</sup> Justin, Frag. xv

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kingdom, that is, the rest, the hallowed seventh day; and restoring to Abraham the promised inheritance, in which kingdom the Lord declared, that 'many coming from the east and from the west should sit down with Abraham, Isaac, and Jacob'."4

"[He gives this] as a summing up of the whole of that apostasy which has taken place during six thousand years. "For in as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the Scripture says: 'Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works.' This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years; and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year. ... the whole apostasy of six thousand years, and unrighteousness, and wickedness, and false prophecy, and deception; for which things' sake a cataclysm of fire shall also come [upon the earth]."<sup>5</sup>

"These are [to take place] in the times of the kingdom, that is, upon the seventh day, which has been sanctified, in which God rested from all the works which He created, which is the true Sabbath of the righteous, which they shall not be engaged in any earthly occupation; but shall have a table at hand prepared for them by God, supplying them with all sorts of dishes."<sup>6</sup>

**Commodianus:** (Mid 3<sup>rd</sup> Century)

"Adam was the first who fell, and that he might shun the precepts of God, Belial was his tempter by the lust of the palm tree. And he conferred on us also what he did, whether of good or of evil, as being the chief of all that was born from him; and thence we die by his means, as he himself, receding from the divine, became an outcast from the Word. We shall be immortal when six thousand years are accomplished."<sup>7</sup>

"This has pleased Christ, that the dead should rise again, yea, with their bodies; and those, too, whom in this world the fire has burned [martyrs], when six thousand years are completed..."<sup>8</sup>

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<sup>4</sup> Irenaeus, Bk. V, ch. xxx

<sup>5</sup> Against Heresies V, ch. xxviii

<sup>6</sup> Against Heresies, Bk. V, ch. xxxiii

<sup>7</sup> Christian Discipline, xxxv

<sup>8</sup> Christian Discipline, LXXX

**Cyprian:** (Mid 3<sup>rd</sup> Century) [On Antichrist and the last days]

“It is an ancient adversary and an old enemy with whom we wage our battle: six thousand years are now nearly completed since the devil first attacked man. All kinds of temptation, and arts, and snares for his overthrow, he has learned by the very practice of long years. If he finds Christ’s soldier unprepared, if unskilled, if not careful and watching with his whole heart; he circumvents him if ignorant, he deceives him incautious, he cheats him inexperienced. But if a man, keeping the Lord’s precepts, and bravely adhering to Christ, stands against him, he must needs be conquered, because Christ, whom that man confesses, is unconquered.”<sup>9</sup>

**Methodius:** (Late 3<sup>rd</sup> Century)

“For since in six days God made the heaven and the earth, and finished the whole world, and rested on the seventh day from all His works which He had made, and blessed the seventh day and sanctified it, ... which signifies that, when this world shall be concluded in the seventh thousand years, when God shall have completed the world, He shall rejoice in us.”<sup>10</sup>

“For I also, taking my journey, and going forth from the Egypt of this life, ... celebrate with Christ the millennium of rest, which is called the seventh day, even the true Sabbath.”<sup>11</sup>

“‘For a thousand years in Thy sight are but as yesterday: seeing that is past as a watch in the night.’ For when a thousand years are reckoned as one day in the sight of God, and from the creation of the world to His rest is six days, so also to our time, six days are defined, as those say who are clever arithmeticians. Therefore, they say that an age of six thousand years extends from Adam to our time. For they say that the judgment will come on the seventh day, that is in the seventh thousand years.”<sup>12</sup>

**Lactantius:** (AD. Late 3<sup>rd</sup> Century)

“Therefore let the philosophers, who enumerate thousands of ages from the beginning of the world, know that the six thousandth year is not yet completed, and that when this number is completed the consummation must take place, and the condition of human affairs be remodeled for the better ... Therefore, since all the works of God were

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<sup>9</sup> Treatise xi

<sup>10</sup> Discourse IX, ch. 1

<sup>11</sup> Discourse IX, ch. 5

<sup>12</sup> Extracts From The Work on Things Created. IX

completed in six days, the world must continue in its present state through six ages, that is, six thousand years. ... And again, since God, having finished His works, rested the seventh day and blessed it, at the end of the six thousandth year all wickedness must be abolished from the earth, and righteousness reign for a thousand years; and there must be tranquility and rest from the labors which the world now has long endured. ... For six thousand years have not yet been completed, and when this number shall be made up, then at length all evil will be taken away, that justice alone may reign."<sup>13</sup>

## **Appendix B: The Early Church & the Abrahamic Covenant**

The following quotation from Irenaeus clearly demonstrates that our interpretation of Hebrews is precisely what the earliest Christians, with direct links to the Apostles, believed.

“Thus, then, the promise of God, which He gave to Abraham, remains steadfast. For thus He said: ‘Lift up thine eyes, and look from this place where now thou art, towards the north and south, and east and west. For all the earth which thou seest, I will give to thee and to thy seed, even forever.’ And again He says, ‘Arise, and go through the length and breadth of the land, since I will give it unto thee;’ and [yet] he did not receive an inheritance in it, not even a footstep, but was always a stranger and a pilgrim therein. And upon the death of Sarah his wife, when the Hittites were willing to bestow upon him a place where he might bury her, he declined it as a gift, but bought the burying-place (giving for it four hundred talents of silver) from Ephron the son of Zohar the Hittite. Thus did he await patiently the promise of God, and was unwilling to appear to receive from men, what God had promised to give him, when He said again to him as follows: ‘I will give this land to thy seed, from the river of Egypt even unto the great river Euphrates.’ If, then, God promised him the inheritance of the land, yet he did not receive it during all the time of his sojourn there, it must be, that together with his seed, that is, those who fear God and believe in Him, he shall receive it at the resurrection of the just. For his seed is the Church, which receives the adoption to God

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<sup>13</sup> The Epitome of the Divine Institutes, Chapter 70

through the Lord, as John the Baptist said: 'For God is able from the stones to raise up children to Abraham.' Thus also the apostle says in the Epistle to the Galatians: 'But ye, brethren, as Isaac was, are the children of the promise.' And again, in the same Epistle, he plainly declares that they who have believed in Christ do receive Christ, the promise to Abraham thus saying, 'The promises were spoken to Abraham, and to his seed. Now He does not say, And of seeds, as if [He spake] of many, but as of one, And to thy seed, which is Christ.' And again, confirming his former words, he says, 'Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore, that they which are of faith are the children of Abraham. But the Scripture, fore-seeing that God would justify the heathen through faith, declared to Abraham beforehand, That in thee shall all nations be blessed. So then they which are of faith shall be blessed with faithful Abraham.' Thus, then, they who are of faith shall be blessed with faithful Abraham, and these are the children of Abraham. Now God made promise of the land to Abraham and his seed; yet neither Abraham nor his seed, that is, those who are justified by faith, do now receive any inheritance in it; but they shall receive it at the resurrection of the just. For God is true and faithful; and on this account He said, 'Blessed are the meek, for they shall inherit the land'."<sup>14</sup>

### **Appendix C: The meaning of "Heavenly" in Ephesians and Hebrews**

One of Satan's schemes against the pristine Faith has been the corruption of a few Greek adjectives used by Paul. These misunderstood terms have been used to covertly smuggle Gnosticism into Christian theology, and to make it extremely difficult to discover and remove the Gnostic corruptions of pristine Apostolic Christianity that occurred in the 2<sup>nd</sup> – 4<sup>th</sup> centuries). By imposing a Gnostic meaning upon these adjectives, and then imposing such definitions upon the texts in which they appear, Gnostic ideas have been placed in the mouth of Paul. The adjectives, "πνευματικός" (rendered "spiritual") and "επουρανιος" (rendered "heavenly places"), are the main culprits. We will deal only with "επουρανιος" here.

Gnosticism was the enemy of early Christianity, and was attacked by Paul, John, and several of the early Christian apologists, such as Irenaeus and Hippolytus. However, many linguists, having accepted theologies which were heavily influenced by

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<sup>14</sup> Irenaeus, Against Heresies, Book V, xxxii, 2

Gnosticism centuries earlier, have defined these terms for us. And the incorrect meanings have become the dominant definition in Greek lexicons and commentaries.

The Kittel – Friedrich, Theological Dictionary of the New Testament (TDNT), which is the primary source for many other linguists and scholars, is a good example. The TDNT claims that “επουρανιος” (sometimes rendered “heavenly”) refers to heaven itself, or the heaven of heavens. Many other lexicons followed its lead. The editors were German Protestant theologians, who were amillennialists. Their definition has not been opposed by dispensational writers either, who also rely on the same “heavenly destiny” concepts imposed on Ephesians and Hebrews by using the TDNT’s wrong definition of this adjective. The KJV illustrates the same error in Protestant thinking, rendering “επουρανιος” incorrectly as “heavenly places.” This erroneous definition has not only given cover to the latent Gnosticism of both amillennialism and dispensationalism, but has also spawned dabbling in the occult by misguided Charismatic Christians, under the guise of “spiritual warfare.”

The adjective, “επορανιος” (ep-oo-ran’-ee-os), is a compound word, with the preposition “επι” prefixed to the adjective, “ουρανιος” (oo-ran’-ee-os), “heavenly.” The preposition “επι” means to superimpose something over something else – literally, “to cover” (of time, place, or order). It could be used of covering a bed with a blanket, covering a particular city with a radio broadcast, or a state’s governmental authority over that state.

The TDNT denies that “επι” carries its usual force in this case. “*επι here does not denote “upon” but “in heaven.”*<sup>15</sup> It claims that “επι” acts as a superlative, as “highest heaven” or “heaven of heavens.” It then concludes, “*But in Ephesians we find not only the OT idea of the throne of God in heaven, but also the gnostically influenced view to which Christ, exalted high above the heavenly world, reigns as its conqueror and ruler.*”<sup>16</sup> In short, the editor of the TDNT was claiming that Paul himself, when writing Ephesians, had been influenced by Gnosticism, and thus had partly molded his Pauline theology from Gnostic ideas. The editor’s opinion elevates Gnosticism, the enemy of pristine Apostolic Christianity, to a fountainhead of truth equal with divine revelation. That is, Paul’s theology was a mixture of divine revelation and Gnosticism. It is from this presupposition that the editor defined the term “επουρανιος” for Christians, forever coloring their interpretations of Ephesians and Hebrews.

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<sup>15</sup> TDNT Vol. V, p. 538

<sup>16</sup> TDNT Vol. V, p. 539

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That the TDNT's editor (as well as other linguists) allowed his own corrupt theology to color his definition is easy to demonstrate. Lexical definitions are developed by observing usage in all of the places where a term occurs, and finding a single basic meaning that explains them all. A good definition will fit well with every usage of the term in Scripture, both in the New Testament and in the Septuagint.

Compound words, such as the one we are dealing with, result from fusing two ideas together. We would expect, then, that the meaning would flow from this fusion of the two ideas, not contradict either or both.

The occurrence of “επουρανιος” in several passages clashes with Kittle's interpretation, requiring “Gnostic” kinds of mystical (nonsensical) explanations in order to make sense of them. Both amillennialists and dispensationalists do not shy away from such Gnostic, mystical interpretations in these passages. Just read a few of the Reformed or Dispensational commentaries on Ephesians 2:6 for a sampling of such mystical nonsense. This author is not surprised when amillennialists do this, since allegory is their default hermeneutic. But, dispensationalists claim a literal hermeneutic, yet do not in practice follow it in these passages.

If we assume Kittle's definition, we are left with the following absurdities:

- Matt. 18:35 (Majority Text & TR) violates Sharp's 2<sup>nd</sup> rule, making “The Father” synonymous with “the heaven” itself (“the Father heaven”).
- Eph. 2:6 puts Paul and the entire church of Ephesus in heaven at the time he wrote to them, being seated snugly on the throne of God along with Jesus at the Father's right hand.
- Eph. 6:12 puts all the minions of hell in the highest heaven, where Paul and the Ephesians were allegedly seated beside Christ.
- Heb. 11:16 claims that while Abraham, Isaac, and Jacob were living in tents in the Land that God promised to give them as an age-enduring inheritance, they were instead longing for a city and inheritance in heaven. This contradicts both Genesis and the context of Hebrews 11. It makes the “promise” to Abraham (which both Genesis and Hebrews claim was the Promised Land inheritance) into a promise of a city in heaven, no hint of which can be found in the Genesis account.

More recent and reasonable scholarship has shown that *επουρανιος* refers to heaven's influence superimposed upon something else in the context. That is, the preposition "επι" retains its usual meaning – to superimpose, cover, hence abstractly, to completely influence or completely dominate. Prefixed to the adjective "ουρανιος" (heavenly) the sense is "heavenly dominion," "heavenly domination," or the scope of "heavenly influence" exerted upon earthly things. The new HELPS™ lexicon has this meaning: "*epouranios – properly, heavenly, referring to the impact of heaven's influence on the particular situation or person.*"<sup>17</sup>

The heavenly sphere of influence (dominion) is a much better understanding of the fusing of the preposition *επι* with the adjective for "heavenly." Since almost every occurrence of this compound adjective has the definite article and lacks a noun to modify, a noun must be supplied for our translation to be grammatically correct in English. (The KJV wrongly inserts "places" in Ephesians, based on the same thinking as Kittle's TDNT). It is therefore natural and proper to take the sense of the noun we are supplying from the preposition that was prefixed to the adjective. Hence, "επι" (literally, to superimpose) refers to the heavenly dominion or sphere of influence. Literally, it would be "heavenly covering," but abstractly, "heavenly dominion." This meaning also makes good sense in every place where this word appears in the Bible. Here are some examples:

1. Daniel's declaration to Nebuchadnezzar in the Septuagint about God's judgment on him reads as follows: "...*from which you will know the power of heavenly [dominion],*" (Dan. 4:23 LXX). The primary point concerns heaven's dominion over Nebuchadnezzar and his kingdom, not Nebuchadnezzar discovering the location of "heaven."
2. In 1 Corinthians 15:40, Paul was not saying that resurrected bodies are in heaven or created in heaven, while earthly bodies are on earth or created on earth. Rather, he was saying that the natural body is under the earthly dominion (cursed, destined for death), but the resurrected body is under heavenly dominion (from whence its incorruptible nature flows). He clearly said, in vs. 42-43, that the very same corpse that is planted (in the grave) in dishonor is to be raised in honor! Therefore, the body cannot be in two different locations at the same time, nor can Paul be contradicting himself. Rather, our bodies are first under the dominion of the cursed earth (when buried) but under the dominion of heaven when they are raised.
3. Ephesians 1:20 speaks of Christ's authority, rather than His location: "...*raising Him from the dead, and seating Him at His own right hand, in the heavenly [dominions].*" That

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<sup>17</sup> HELPS™ Word Studies, © 1987, 2011 by Helps Ministries, Inc. <http://thediscoverybible.com>

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“dominion” rather than location is the thought Paul had in mind is proven by the words which immediately follow: *“far above all principality and power and might and **dominion**, and every name that is named, not only in this age but also in that which is to come. And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all,”* (Eph. 1:21-23 NKJV). Clearly, Christ’s location being vertically “high above” the location of others, including the Ephesian church, is not the point! Rather, within the “heavenly dominions” (that is the things that are NOW under submission to heaven, such as the church), Christ has been placed as an authority, exerting His authority within these realms of influence and dominion (as opposed to His unlimited dominion in His coming Kingdom – Psalm 2).

4. Ephesians 2:6 says that Christ has *“raised us up together, and made us sit together in the heavenly [dominions] in Christ Jesus.”* Again, the point is not location, but heavenly authority within the realms that are subject to heaven. Christ’s being “seated” at the Father’s right hand is drawn from Psalm 110:1, which uses the “footstool” metaphor for total domination. Hence, being “seated” is a metaphor for having authority. The scope of this authority is limited by the clause, *“in the heavenly dominions.”* That is, our authority as Christians is active within those limited realms where Christ’s dominion extends, such as within the local church, or the Christian home. Taking this term to mean location here is an absurdity, and exegetically indefensible. And this is what has led to some absurd practices by Charismatics, seeking to take “dominion” over cities or regions which are not yet submitted to Christ’s authority.

5. Ephesians 6:12 makes much more sense with our interpretation, rather than supposing that all the minions of hell run free in God’s presence in heaven. *“For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly [dominions].”* The last clause, *“in the heavenly dominions”* limits the sphere of our practicing spiritual warfare to those earthly realms that are already under the dominion of Christ, such as the church, or the Christian home. If Charismatics simply understood that our “fight” with spiritual forces does not extend to those realms which have not yet been placed under Christ’s footstool, (such as politics, government, society, or territory), much of the buffoonery and dabbling in Christian witchcraft could be avoided!

6. Finally, Hebrews 11:16 makes much more sense with our interpretation. Abraham was not yearning to go live in some city in the highest heaven, something never alluded to in the entire Old Testament. He was yearning for the fulfillment of God’s promise to him, plainly stated in Genesis, to give him and his Seed the land in which he lived as a pilgrim and alien, for a permanent inheritance. *“And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art*

*northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.” (Gen 13:14-18 KJV).*

Satan has been busy inserting “a little leaven” into the translations of Scripture by altering the definitions of biblical terms. This has been done by the editors of lexicons coloring the definitions of terms by their own incorrect theological bias.

### Appendix D: The Meaning of the Greek Word, μηποτε

The Greek word “μηποτε” is often rendered “lest at any time” in many translations and lexicons. It appears 25 times in the Greek New Testament. It is a compound of the particle of qualified negation “μη” and the word “ποτε” (at some time), literally, “if not at some time.” The particle “μη” presents the possibility of negation under some condition implied by the context. We might get the general idea by rendering it “perhaps not” or “if not.” The old English word “lest” captures the idea. The critical question for our purposes concerns the word “ποτε,” and whether “μηποτε” refers to a completely unqualified time, or a specific time that is limited by the context.

Most translators have far too broad an understanding of this term, as referring to unqualified or unlimited time. Hence, they render it, “lest at *any* time,” as opposed to our much more limited rendering, “if at *that* time.” That the common meaning is too broad can be shown by usage. In all 25 places where this Greek word appears in the New Testament the time element is always limited to a very specific time (event or period of time) defined by the context. Hence, our rendering, “at *that* time” is much more precise. Below are a few examples.

*Matt 13:27-30*

*27 So the servants of the owner came and said to him, ‘Sir, did you not sow good seed in your field? How then does it have tares?’ 28 He said to them, ‘An enemy has done this.’ The servants said to him, ‘Do you want us then to go and gather them up?’ 29 But he said, ‘No, **lest while** [μηποτε] you gather up the tares you also uproot the wheat with them.*

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Clearly, the time referred to here is not completely unqualified, “lest at *any* time.” Rather, the danger (lest ... you also uproot the wheat) is clearly limited to the brief time “while you gather up the tares.” Therefore, μηποτε is limited to a very specific time defined by the context. We could literally render it as follows: “No, **lest at the time** you gather up the tares you also uproot the wheat.”

Here is another example:

*Acts 5:33-39*

*33 When they heard this, they were furious and plotted to kill them. 34 Then one in the council stood up, a Pharisee named Gamaliel, a teacher of the law held in respect by all the people, and commanded them to put the apostles outside for a little while. 35 And he said to them: “Men of Israel, take heed to yourselves what you intend to do regarding these men. 36 For some time ago Theudas rose up, claiming to be somebody. A number of men, about four hundred, joined him. He was slain, and all who obeyed him were scattered and came to nothing. 37 After this man, Judas of Galilee rose up in the days of the census, and drew away many people after him. He also perished, and all who obeyed him were dispersed. 38 And now I say to you, keep away from these men and let them alone; for if this plan or this work is of men, it will come to nothing; 39 but if it is of God, you cannot overthrow it — **lest** [μηποτε] you even be found to fight against God.”*

Again, μηποτε does not refer to unqualified or unlimited time, but to a very specific time defined by the context. Gamaliel’s warning was not that the council might “at *any* time” fight against God. It was that they would be found to have fought against God when they carried out their plot to kill the Apostles. We could properly render μηποτε here as “lest at *that* time” (when you carry out your plot to kill the Apostles) you even be found to fight against God.

Another example is as follows:

*2 Tim 2:24-25*

*24 And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, 25 in humility correcting those who are in opposition, **if** God **perhaps** [μηποτε] will grant them repentance, so that they may know the truth.*

Here μηποτε refers to the time when Timothy would humbly correct the erring brothers, that God may grant them repentance from their error. The possible granting of repentance is clearly being linked in time to the humble correction being offered.

A similar situation occurs in all 25 places where this word is used in the New Testament. Therefore, rather than defining this term as being qualified negation of

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unqualified time (if at *any* time) it should be defined as qualified negation of qualified time (if at *that* time), the specific time being stated or implied in the context.

In Hebrews 2:1, *“Because of this, it is especially crucial for us to heed what we have heard, so **at that time** we might not fall away,”* the clause *“at that time”* refers back to the previous verse, *“on the threshold of inheriting the deliverance.”* Likewise, Hebrews 3:12, *“Beware brothers, **if at that time** a wicked heart of unbelief shall be found in any of you, in apostatizing from the living God,”* refers back to *“this day”* at the *“consummation”* in the previous verses: *“unto **the consummation**, according to which the holy Breath says: **“This day**, if you hear His voice, you should not harden your hearts.”* Hebrews 4:1 refers back to this same prophesied time of the consummation with the following words, *“we should fear then, **if at that time** any of you might appear to have fallen short of the remaining promise to enter into His Rest.”* In these verses, the apostasy being warned against is the final apostasy of the last days, as described by Jesus in Matt. 24:9-13, and by Paul in 2 Thess. 2:1-3.