

File under: ἀποστασία or apostasia

English: "apostasy"

We will consider two other words also, under this "control word": ἀποστάσιον (apostasion), "bill-of-divorce", and δισσοστασία (dichostasia), "dissension". The word

ἀποστασία KJ ⬤

Ac 21:21. among the Gentiles to forsake Moses,  
2 Th 2:3. except there comes a falling away first,

ἀποστάσιον KJ ☆

Mt 5:31. give her a writing of divorcement  
Mt 19:7. to give a writing of divorcement  
Mk 10:4. to write a bill of divorcement, and

δισσοστασία KJ ●

Rm 16:17. mark them which cause divisions  
1 Co 3:3. among you envying, strife, and divisions  
Ga 5:20. emulations, wrath, strife, seditions

δισσοστασία (dichostasia) comes from the verb δισσοστατέω (dichostateō), "to-stand-apart". (See Thayer's Lexicon.) There are only 3x in the NT that this feminine noun occurs, and translation can be consistently "dissensions". ● These "dissensions" are standing away from sound doctrine. (Rom. 16:17) These "dissensions" are works of the flesh. (1 Cor. 3:3, Gal. 5:20)

ROMANS 16 CT

17 But I-am-entreating YOU, brothers, to-be-contemplating the ones making the dissensions and the entrapments beside the doctrine which YOU yourselves-learned, and YOU-be-deviating from them;  
18 For the ones such-as-these are not being-slaves to-Messiah our Lord, BUT to-the belly of-themselves, and through the gracious-word and blessing they-are-deluding the hearts of-the ones not-bad.

I CORINTHIANS 3 CT

1 And-I, brothers, was not able to-speak to-YOU as to-spiritual ones BUT as to-fleshy ones, as to-infants in Messiah.  
2 I-gave YOU milk to-drink, not food; for YOU-were not-yet being-able, BUT neither yet now are-YOU-being-able,  
3 For YOU-are still fleshly. For where-in-which among YOU there-is jealousy and quarreling and dissensions are-YOU NOT fleshly and YOU-are-walking-around according-to MAN?

GALATIANS 5 CT

18 But if YOU-are-being-led in-Spirit, YOU-are not under law.  
19 But the works of-the flesh are manifest, they-which are prostitution, uncleanness, wantonness,  
20 Idolatry, use-of-drugs, enmities, quarreling, jealousy, angers, ambitious-rivalries, dissensions, sects,  
21 Envyings, drunkennesses, revellings, and the-things like to-these, which-things I-am-saying-before-hand to-YOU according-as I-said-before, that the ones practicing the-things such-as-these will not inherit God's kingdom.

The feminine noun ἀποστασία (apostasia), "apostasy" comes from the same verb ἀφίστημι (aphisteemi), "to-stand-away-from", hence "to-depart".

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The word ἀποστάσιον (apostasion) comes from the verb ἀφίστημι (aphisteemi), "to-stand-away-from", (see Thayer's) hence "to-depart". This neuter noun is consistently, "bill-of-divorce" ☆ in the NT, 3x.

MATTHEW 5 CT

31 But it-was-said that whosoever might-release his wife let-him-give to-her a bill-of-divorce;

MATTHEW 19 CT

7 They-are-saying to-him, Why therefore commanded Moses to-give a little-book of-a-bill-of-divorce, and to-release her?

MARK 10 CT

4 But the ones said, Moses permitted to-write a little-book of-a-bill-of-divorce, and to-release.



"Dissension" • implies a contention, especially violent quarreling. (see Webster) "Bill-of-divorce" ☆ is the result of a violent disagreement, in most cases. "Apostasy", ⊕ (a-standing-away-from) is "an abandoning of what one has believed in, as a faith, cause, etc." (Webster)

## ACTS 21 CT

21 But they were instructed concerning you that you are teaching all the Jews apostasy from Moses, according to the Gentiles saying they are not to be circumcising the children nor to be walking around in the customs.

➡ The first use of "apostasy" is quite plain. Paul was accused of turning Jews away from Moses, which was not true. (Read Acts 21:17-40)

## II THESSALONIANS 2 CT

3 Might not anyone delude YOU according to not one manner; because that day will not come if not the apostasy might come firstly and the MAN of the lawlessness might be uncovered, the son of the destruction,

4 The one opposing and being exceedingly lifted up over every thing being called God or venerated object, so that he to seat with reference to the sanctuary of the God, pointing out himself that he is god.

➡ There is no reason to change the meaning here. This "apostasy" consisted of the abandoning of the true faith. "The MAN of the lawlessness"; "the (one) lawless" (vs.8), has been uncovered. ↷

## "Adoration of the Trinity," 1511 ↷



Symbols Signs and Signets, Lehner.

Romanism as It Is. p.125

In the 4th session of the 5th Lateran council, December 10, 1512, and with the approbation of the council, Christopher Marcellus thus publicly addressed the pope in the name of the church: "Thou art pastor, thou physician, thou governor, thou supporter, thou in fine another God on the earth." According to Innocent III., "the pope holds the place of the true God." The canon law, in the gloss, denominates the pope "our Lord God"; and the canonists say that "the pope is the one God, who has all power in heaven and in earth." The canon law also declares that "the pope has the plenitude of power and is above right;" "he changes the substantial nature of things, for example, by transforming the unlawful into lawful."

← "The (one) lawless"

(See Apologetics 23)

"The (one) lawless" is seated in the "sanctuary" of the God, not the temple as in KJ. In church letters "sanctuary" is always used of believers, not a physical temple. (See ναός, naos in the Teaching Dictionary, by R. H. Mount.)

"The (one) lawless is never called an "antichrist." (See ἀντίχριστος, antichristos in the Teaching Dictionary.)