

1. While those who are involved in religion are without the Word of God, the unbeliever is without excuse.
2. Those who have heard the gospel and rejected it understand the justice of God and its condemnation to the lake of fire for rejection of His magnificent gift.
3. Rejection of the gospel presentation results in instant maladjustment to the justice of God.
4. On the other hand, the believer involved in anti-establishment is described in 2 Timothy 3:1-7 which takes up the subject of a client nation in decline being on the wrong side of history.

2 Timothy 3:1 - Now know this that in the last days [of a client nation in decline] perilous times shall come. (EXT)

This verse opens with the phrase **δέ + γινώσκω + οὗτος** (**dé ginóskō hoútos**): “Now know this!”

The verb “to know” is the present active imperative of *ginóskō*. The present tense is progressive, which describes the action in the process of occurring. The active voice means that the subject produces the action while the imperative mood is a command.

The verb is also second person singular commanding believers to produce the action of knowing. What they are to know is the pronoun “this” – **hoútos**— which refers to the following description of the current Zeitgeist.

Principle: The duration of the Church Age is unknown. Since there is no prophecy between the baptism of the Holy Spirit and the Rapture of the church, then the Rapture must be considered imminent. This does not mean immediately, just that it could occur at any time.

James 5:7 - Be patient, fellow believers, until the coming of the Lord [Rapture]. The farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains.

James 5:8 - You too be patient; strengthen your hearts, for the coming of the Lord is near. (NASB)

In context, Paul is speaking of the Church Age. “Last days” refer to the historical trends of the dispensation. Client nations endure ebbs and flows that may result in the destruction of a degenerate population.

“Last days” may also refer to the end of the dispensation, i.e., the Rapture. Because of the imminency of the Rapture, both applications are in view here.

In both applications, Paul indicates “difficult times will come.” The word “difficult” is the adjective **χαλεπός (chalepós)**: “grievous”: sorrowful, distressful, severe, or deplorable and they refer to a breakdown in law in order

What is described as grievous is the noun **καιρός (kairós)**: “a period of time” referring to “historical trends.”

Historical uptrends reflect **(1)** a time of prosperity when there is great objectivity provided by a maximum number of citizens oriented to the laws of divine establishment or **(2)** a high inventory of divine truth in the souls of believers.

Historical downtrends reflect **(1)** a time of hardship when there is great subjectivity indulged by a maximum number of citizens disoriented to the laws of divine establishment or **(2)** a high inventory of cosmic arrogance and hatred in the souls of reversionistic believers.

What follows in verses 2–7 is a synopsis of the inventory of ideas in the souls of citizens that characterize historical downtrends.

2 Timothy 3:1 - Now know this! In the last days of the Church Age, grievous historical trends will occur. (EXT)

2 Timothy 3:2 - For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, (NASB)

I will not exegete this and the following verses in context since the historical drift and subsequent impact are self-evident. A brief comment on each will suffice.

The verse begins with the propositional phrase, **“For men will be.”** What follows are descriptions of reversionistic attitudes that indicate widespread indulgence in human viewpoint motivated by cosmic influence.

The examples that follow are typical of those who modify national decline due to erroneous thought. The predictive future active indicative of the verb “to be”: **εἶμι (eimi)**. This construction relates to historical trends. It does not indicate certainty, but high probability in view of the collective loss of thought among the people.

This loss of thought indicates that truth has been exchanged for the lie; examples follow:

1. **“lovers of self.”** Self-absorption includes a high inventory of fragile self-assumptions that depend upon the continuance of the status quo.

Self-adoration demands the presence of those who kowtow to them and absence of such a response turns acceptance into rejection.

Inability to control others through intimidation results in the inability to cope with people and results in inordinate competition, and internecine conflict.

2. **“lovers of money.”** Those without honor are easily lured into a lust for money. Money is simply a medium of exchange in a modern society. We rarely barter for commodities anymore.

Those who are socialists insist that money is evil until they need some; rather than forage for food they begin to beg for it through legalized theft, primarily through government mandated transfers-of-wealth programs to support their habit of eating. See 1 Timothy 6:6–11.

3. **“boastful.”** The ongoing commentary about oneself. Dispensers of hot air, a blowhard, all puffed up, self-praise, grandiloquence, pompous.
4. **“arrogant.”** Pride, excessive self-esteem, haughty, supercilious, insolent.
5. **“revilers.”** Slanderers, spreader of lies, half-truths, and gossip, blasphemers, usually associated with arrogance.
6. **“disobedient to parents.”** The word “disobedient” is the adjective **ἀπειθής (apeithés)**: unwilling to be persuaded, unwilling, unbelieving. This word is an antonym of **πειθαρχέω (peitharchéō)**: submission to authority. From the middle voice of **πείθω (peíthō)**: to persuade. To obey a person in authority. The alpha privative (**ἀ-**) negates **-πειθής** turning it into a word for “disobedience.”

When this condition is widespread within a client nation, then the downtrend is magnified through each succeeding generation.