

4. This circumstance is cumulative and is expressed in every Client Nation since none so far has survived long without committing national suicide.
5. Their downfall was brought about by those who bought the lie so that the establishment underpinnings of the culture could not hold, a circumstance described perfectly by William Butler Yeats's "The Second Coming":

Things fall apart: the center [Pivot] cannot hold;  
Mere anarchy is loosed upon the world,  
The blood-dimmed tide is loosed, and everywhere  
The ceremony of innocence is drowned;  
The best lack all conviction, while the worst  
Are full of passionate intensity.<sup>3</sup>

6. When degeneracy and reversionism capture the thinking of a large number of people, their loss of thought is reflected in the quality of people they vote into public office.
7. In reality the accumulation of misfits, perverts, popinjays, pettifoggers, philanderers, socialists, communists, criminals, shills, shysters, extortionists, quislings, rogues, and thieves who loiter in the halls of government are nothing more than legitimate representatives of the rabble they manipulate.
8. Those that reject establishment truth, those that refuse to accept it as a proper norm and standard for personal conduct, are apt to elect someone like-minded to do their bidding.
9. Their major failing is they do not have a love of the truth. The word "love" is the noun **ἀγάπη (agápē)**.
10. In the Church Age, the believer receives a love of the truth from his own motivation. Love of the truth cannot occur until one is first inspired to learn about it.

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<sup>3</sup> William Butler Yeats, "The Second Coming," in *The Literature of England: An Anthology and a History*. Vol 2, George B. Woods, Homer A. Watt, and George K. Anderson (Chicago: Scott, Foresman, and Co., 1948), 1051.

11. Through the process of spiritual growth, the believer develops a respect and an admiration for the power of the Word of God.
12. Application of biblical principles under the pressures imposed daily by the Invisible War reveals the consistent dependability of decision-making from the resources of divine viewpoint.
13. Consistent application over time develops facilitated wheel-tracks of righteousness so that the believer's way of life lines up with Bible doctrine.
14. The Word of God is recognized as a trustworthy, dependable, and virtuous reservoir of problem-solving devices.
15. The development of one's humble orientation to a system greater than himself results in love for the object.
16. Spiritual growth develops grace orientation and a realization that it is God Who is the source of liberating truth; it is He Who provides it, makes it available, and backs it up.
17. Such knowledge develops a love of the truth that solicits respect for the immutability of divine revelation.
18. Love is also recognized in the act of salvation in that the gospel message expresses the love of God by His provision of eternal life.
19. Volitional response to the gospel indicates a love for the message of salvation and the promise it contains.
20. Unbelievers in verse 10 do not express this love response to their eternal regret: "... they did not receive the love of the truth so as to be saved."
21. When an unbeliever rejects the truth of the gospel, he produces the action of not receiving this love of the truth.

22. “Truth” is the noun **ἀλήθεια (alétheia)**: what is true in itself, purity from all error or falsehood.
23. The truth of the gospel speaks of its inherent veracity from the one true God and expresses His will. Absolute truth finds its source in the integrity of God and is in eternal opposition to the lie.
24. The unbelievers of the Tribulation do not receive the love of the truth. The active voice of *déchomai*, translated “receive,” suggests a passive voice, but the negative conjunction *ouk* indicates they produce the action of “not receiving the love of the truth.”

The expression *did not receive the love of the truth* is an unusual one not found elsewhere in this exact form. Receiving the love of the truth is the same as believing in Jesus for eternal life. John 6:47<sup>4</sup> will be true then [in the Tribulation] as well as now.<sup>5</sup>

25. Truth in the soul constitutes a wall of fire which not only defends the believer but provides guidance for resolving all the problems of life.
26. Rejection of truth leaves one vulnerable to *cosmos diabolicus*. Ignorance of truth results in the reversionist willingly joining the student body at Satan’s Academy of Cosmic Didactics.
27. In that academy, unbelievers and reversionists matriculate in a curriculum that deludes them into the various courses developed and taught by the Dark Side.
28. Lust patterns are universal but their individual implementation varies with each person’s affinity to them.
29. Based on trends, strengths, weaknesses, behavior patterns, character traits, and lifestyle, students eventually become compartmentalized into their areas of weakness and development of cosmic thought.

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<sup>4</sup> “Truly, truly, I say to you, he who believes has eternal life” (John 6:47, NASB).

<sup>5</sup> Robert N. Wilkin, “The Second Epistle of Paul the Apostle to the Thessalonians,” in *The Grace New Testament Commentary: Romans–Revelation*, ed. Robert N. Wilkin (Denton, Tex.: Grace Evangelical Society, 2010), 2:956.

30. As the academy's curriculum continues its inculcation of principles associated with Operation *Mataiôtēs*,<sup>6</sup> it interlocks students' rationales with the various categories of Cosmic One and Cosmic Two.
31. Over time, these individuals find their niche in Lucifer's plan for their lives.
32. No one ever graduates. There are ever always new strategies and tactics to be indoctrinated for the advance.
33. However, they become so programmed with the habits common to a lifestyle of error, they fulfill Paul's comment in 2 Timothy 3:7, "Always learning and never able to come to the knowledge of the truth."
34. Next comes the final purpose clause which is made up of four words: The preposition **εἰς (eis)** plus the accusative definite article **τό (tó)**: "so as," followed by the accusative plural of general reference of the intensive pronoun **αὐτός (autós)**: "they," i.e., those who rejected truth, and, finally, the aorist passive infinitive of the verb **σώζω (sōzō)**: "may be saved."
35. The **aorist tense** of *sōzō* is culminative. It views the alternative of believing in truth in its entirety but emphasizes it from the standpoint of existing results in three categories:
  - (1) Laws of Divine Establishment: Produces establishment morality and the environment necessary for the function of a Client Nation.
  - (2) The Gospel: Produces establishment integrity and the potential for membership in the Client Nation's Pivot.

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<sup>6</sup> *Mataiôtēs* means empty, devoid, bereft, deprived, or destitute of truth. In context it refers to a lack of truth in the soul resulting in a vacuum within the soul. This vacuum is filled with human viewpoint, human good, evil, and "doctrines of demons" (1 Timothy 4:1). *Mataiôtēs* is found in Ephesians 4:17 regarding the soul inventory of the cosmic believer or unbeliever: "in the futility [*mataiôtēs*] of their mind" (NASB).

- (3) Bible Doctrine: Produces Christian Integrity and the power for invisible historical impact in one's generation through participation in the restraining ministry of the Holy Spirit.

The culminative aorist does not result in salvation for tribulational unbelievers because the text states that, "they did **not** receive the love of the truth."

**Passive voice** means the subject – unbelievers in the Tribulation – receive the action of the verb.

**NOTE:** This is another example of salvation by grace through faith alone in Christ alone. If anything were required of us the verb would be in the active voice where the subject produces the action. In this context, the word *sōzō* requires the passive voice.

This verb form indicates that if the tribulational unbeliever had believed in the truth of the gospel than he would have received salvation. The same is always true for anyone that believes.

There will be many people in the Tribulation that will express faith alone in Christ alone. By doing so, they avoid the horrible events of that time. Those depicted in verse 10 did not do so.

**Infinitive of result:** Indicates unbelievers rejected the opportunity to be saved by expressing negative volition at gospel hearing, "they received not the love of the truth." "Received not" is the "controlling" verb that requires a "result":

The infinitive of result indicates the outcome produced by the controlling verb. The result infinitive may be used to indicate either *actual* or *natural* result. *Actual* result is indicated in the context as having occurred; *natural* result is what is assumed to take place at a time subsequent to that indicated in the context. The gloss "so as" brings out the force of this infinitive.<sup>7</sup>

(End CR14-54. See CR14-55 for continuation of study at p. 541.)

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<sup>7</sup> Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 592, 593.