

30. As the academy's curriculum continues its inculcation of principles associated with Operation *Mataiôtēs*,⁶ 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 **σῶζω (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.

⁶ *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.⁷

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

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

36. From our analysis of verse 10 we get the following expanded translation:

2 Thessalonians 2:10 - and by means of all delusion of unrighteousness to those who are being led astray, deprived, ruined, destroyed among those that perish utterly, because they did not receive the love of the truth so as to be saved. (EXT)

1. In this passage, Paul uses events from the Tribulation to illustrate trends in the Church Age.
2. He points out the reason there is no restraint in the Tribulation, as there is in the Church Age, is because of Client Nations and their Pivots.
3. In the Tribulation, one must accept the truth of the gospel to be saved. The same is true in the Church Age, but emphasis is on acceptance of doctrine by the believer.
4. Rejection of truth results in believing the lie. In the Tribulation, this means enlisting in ecumenical religion. In the Church Age it means:
 - (1) Recruitment into Satan's plan of human good and evil,
 - (2) ignorance of the mystery of lawlessness,
 - (3) susceptibility to his modus operandi of prestidigitation and legerdemain,
 - (4) acceptance of the lie resulting in a lifestyle of error,
 - (5) participation in Operation Gang aft Agley from Bobby Burns's "To a Mouse":

The best-laid schemes o' mice an' men
Gang aft agley [often go awry],
An' lea'e us naught but grief an' pain,
For promised joy!¹

¹ Robert Burns, "To a Mouse" (1785), lines 39–42.

- (6) interlocking into various categories of the Cosmic Systems,
 - (7) degenerating through the stages of reversionism accompanied by participation in a shrinking Pivot, and
 - (8) responsibility for national discipline, cultural decline, and destruction of the Client Nation.
5. The expanded translation of our passage for verses 1–10 reads as follows:

2 Thessalonians 2:1 - Now we urgently request you, fellow believers, with regard to the coming of our Lord Jesus Christ [the Rapture] and our gathering together around Him [resurrection of “the dead in Christ” and “those who are alive and remain” (1 Thessalonians 4:16c–17a),

v. 2 - that you be not easily shaken in mind or disturbed, neither by a spirit [demon influence], nor by a message [false doctrine] nor by a letter [false corrigendum] as if from us, alleging that the day of the Lord [Κύριος (Kúrios): 2d Advent] is near.

v. 3 - Let no one deceive you according to any rhetorical method, for that day [the 2d Advent] shall not come until after the Rapture occurs first, and the man of lawlessness [Beast-Dictator] will then [post Rapture] start the process of having his identity revealed, the son of destruction.

v. 4 - The Lucifer-indwelt Beast-Dictator opposes God and exalts himself above every so-called god or object of worship, with the result that he symbolically takes his seat in the Holy of Holies of the temple of God in the form of a self-commissioned statue, asserting that he himself is God.

v. 5 - Do you not remember what you previously understood, that while I was last with you I was teaching you these doctrines?

v. 6 - And now you know what thing [the power of the Holy Spirit] restrains [under rules of engagement] him [Lucifer & later the Beast-Dictator] now [Church Age] so that he will be revealed in his dispensation [Tribulation].