

PERILOUS TIMES

“But realize this that in the last days difficult times will come.” (2 Tim.3:1, NAS)

We have learned that the last days are a general reference to the period between the First Coming and the Second Coming of Jesus Christ (Heb.1:1-3).

We have also learned that the Church Age interrupted the Jewish Age seven years short of fulfillment (Dan.9:24-27).

Today’s lesson text characterizes the Church Age period of the last days as **perilous times** (KJV).

This lesson will study five aspects of these Perilous Times of the last days.

- 1. The Greek words for perilous times are *chalepos kairos*. *Chalepos* can be translated fierce, grievous, difficult, or perilous. *Kairos* refers to a fixed or definite period of time like summer or winter.**

These two Greek words are put together along with characteristics of the period. It would be like describing the details of the worst winter in Alabama’s history.

Paul characterized the perilous times of the last days by 26 features in our lesson text in which the church must minister.

We will examine our lesson text by the following three homiletical points.

- | | | |
|---------------|--------------------|------------------------|
| • 2 Tim.3:1 | Perilous times | Church in the last day |
| • 2 Tim.3:2-4 | People troubled | Corrupted culture |
| • 2 Tim.3:5-9 | Perverted teachers | Corrupted ministers |

- 2. Paul described 18 characteristics of people troubled in a corrupted culture resulting in perilous times of the last days (2 Tim.3:2-4).**

They are described by the generic Greek word for man (*ho anthropos*) – “For men will be.”

- Circle the ones that you have encountered or experience with your family, school, work or community.

Lovers of self lovers of money boastful arrogant revilers disobedient to parents

Ungrateful unholy unloving irreconcilable malicious gossips without self-control

Brutal haters of good treacherous reckless conceited

lovers of pleasure rather than lovers of God

Paul commanded Timothy, as well as us to “realize (*ginosko* / p.a.impv.2ps) [to know by observation and experiences of learning]” (2 Tim.3:1).

3. Next Paul describes 8 characteristics of perverted teachers whose ministries reflect the corrupt culture rather than the spiritual ministry of the Lord Jesus Christ (2 Tim.3:5-9).

- Circle the ones that you have encountered or observed or aware of occurring in the Christian community.

Holding to a form of godliness but denying its power captivating weak women

Led by various lusts always learning and never able to come to the knowledge of the truth

Oppose the truth men of depraved minds rejecting the faith folly

Paul commanded Timothy as well as us to “avoid (apotreopmai / p.m.impv.2ps) such men as these” (2 Tim.3:5)

- This is one of the reasons that we have a church seminary for on-site training and observing ministers and ministries.

4. Paul used two OT examples of perverted false teachers and the danger to the divine agency and the plan of God (2 Tim.3:8-9). We will study four points on Jannes and Jambres.

- They are never mentioned by name in the OT. They are only mentioned by name in 2 Tim.3:8. The name Jannes means “he who seduces” and Jambres means “he who makes rebellion.”
- Jewish tradition says that they were court magicians for Pharaoh during the Exodus (Ex.7:11, 22). They were priests who performed secret arts and interpreted dreams (Gen.41:8; Ex.8:7).
- They performed the first three miracles of Moses but were unable to perform the rest (Ex.7-11). They declared that Moses was operating with “the finger of God.” (Ex.8:18-19)
- Jewish tradition says that they left with the Israelites and converted to Judaism (Ex.12:38/ mixed multitude). It also says that they were leaders in the rebellion of the Golden Calf (Ex.32).

Paul described them as ones who opposed (anthistemi / a.a.in.3pl) Moses and opposed (anthistemi / p.m.ind 3pl) the truth. Men of depraved mind (kataphtheiro / perf.p.ptc nplm) who rejected (adokimos) the faith (Ex.32:7; 2 Tim.3:8).

5. Paul warned Timothy and other ministers against becoming the Jannes and Jambres’ in the church. Today this would be like us saying not to be a Judas.

“But they will not make further progress; for (gar) [reason] their folly (he anoia) [senseless] will be obvious (ekdelos) [quite evident] to all, as also that of those two came to be (ginomai / a.m.ind.3ps).” (2 Tim.3:9)

Finally, note the use of the Greek comparatives in the warning: “And just as” and “so these men also” (2 Tim.3:8) and “but (adversative conjunction) and “as also those.” (2 Tim.3:9)