

Lusts

A. Lusts war against the soul.

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;” 1 Peter 2:11 - αγαπητοι παρακαλω ως παροικους και παρεπιδημους απεχεσθαι των σαρκικων επιθυμιων αιτινες στρατευονται κατα της ψυχης.

The word for **dearly beloved**, also translated as **dear friends**, is *agapetoi*. Now it was used in those times for one who was a friend to you, but more than that it was a covenant term for those whom God had poured out his love in saving them and bringing them into a covenant relationship with him.

I beseech you, or **I urge you**, is the present active indicative of *parakaleo*, which we notice is not in a command form, or even as a rebuke, but of an encouragement. It's to urge, or to encourage someone to a particular course of action. It's a much more gentle mode of communication showing love and an understanding of the difficulties that we have in trying to live our lives in a manner pleasing to God while we live in this world in **these flesh bodies**, which continually **lust** after things.

In **urging** them he brings to mind their true status as sons of God and as such they are aliens and strangers in this world. We may have been born into this world through our mothers and fathers, but we have been born into another world through the new birth, through faith in Jesus Christ, resulting in the fact that we are now **aliens** and **strangers** (strangers and pilgrims) in this world!

He called them, (and us), **aliens** and **strangers**, *paroikos* and *parepidemos*. The **alien**, *paroikos*, was someone of another race, who had come from another nation in which they had their citizenship, to live alongside you in your country. Only **we** are **now** the aliens who are living alongside a foreign people, in a foreign land. Which is how we are to regard our present status now in this life.

Aliens had several classifications. **Alien** – one born in another country, who belongs to that country, who has citizenship in that country. **Alien in transit** – one belonging to another country, who is passing through your country. **Resident alien** – 1) aliens residing on a temporary basis; 2) aliens residing on a permanent basis.

Domicile versus residence. One's **domicile** is one's permanent legal residence. **Residence** is where one is permanently, or temporarily living. One has his **domicile** in one country, but can **reside** in many other countries, either on a temporary or permanent basis. One has **only one domicile**, but **can have many residences** over the years. Christians have this **earth** as their residence, their **permanent residence**, and permanent that is, as far as their life span goes, but their domicile is heaven! And on this earth they can have many residences, that is, many different places that they will reside, either on a temporary, or semi-permanent, basis.

Stranger, *parepidemos*, speaks of the same person, the alien, but denotes that place in which they are temporarily residing is a strange place, a place totally foreign to them. Similar to the idea of an American moving to some far off village in the Andes, or Asia, where are a people, who are not of their race, who have a different language, different culture, food, looks, etc., where everything is totally foreign, different and strange to them.

And so it is of all believers in Christ, who are **living in this world**. Everything about this world is strange to us: the people, the language, the customs, the morals, the values, the goals and that's because we are new creatures through faith in Christ. **It is their world and we are now the strangers in it!**

Now with that as our background, the Apostle Peter gives us the instruction to abstain from sinful lusts or desires. Living according to one's lusts, following after one's lusts, being driven by one's lusts might be the *de rigueur* of the times, fashionable or cultural; it might be the driving force behind the lives of people and the society in which they live, but not for Christians. In fact, just the opposite! **We are to abstain from the lusts, which come out of the flesh nature in which we temporarily live.**

To **abstain** is the present active infinitive of *apecho*, which meant to hold oneself back from doing something. In the middle voice it tells us that the believer in Christ is responsible for doing the action, only he can do it and that he will be benefited by doing so.

The expression **sinful desires**, *sarkikon epithumion*, is literally, **fleshly desires**. Which tells us that these desires, or lusts that we have, (the word **lusts** is from the Old, or Middle English meaning desires), come out of our fallen, Adamic, flesh natures. The flesh lusts. That's all it wants to do; that's all that it can do; and it has over 27 categories of lust.

Now what Peter is telling us to do is for us to **abstain** from them, **keep away from them**, to **hold ourselves back from doing them**. There is the desire to do something, then there is the doing of it. But just because there is that impulse or desire to do something, doesn't mean that we have to do it! So there is the desire to do something, the doing of it, then there is the doing of it over and over again.

What we have to do is hold ourselves back from doing them and the **mechanics** of **how** we do that is by **deciding not to**, but the **power** we need to not do them is provided by the filling of the Holy Spirit! *"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."* Galatians 5:16 The word for **fulfill** is *teleioo* and it means to complete.

As we get older in life old lusts may fade away, only to be replaced by new and different lusts. Even the mature believer in Christ will still have a problem with lusts because lusts are a part of our flesh nature! The flesh lusts! That's all it can do. That's all that it wants to do! And it is these lusts that, if we allow ourselves to live in them that will keep us from living in the spiritual life dynamic. *"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."* Galatians 5:17

And Peter tells us that these lusts **war**, *strateuo*, against our souls! The word for **war** is the present middle indicative of *strateuo*, which was the word for military service, to serve as a soldier, to serve in the army, to carry on a war. The idea being of men in the army carrying on a campaign of war against the enemy. **Only the lusts we have here are the soldiers, (who serve the flesh body), who are the ones carrying on a campaign of war against our souls!**

The **flesh** does everything that it can to keep the soul from living in the spiritual life of peace, love and joy. It does everything that it can to destroy the soul, not kill it, (it would, if it could), but to keep the soul from enjoying its communion with God. It does everything it can to destroy, to tear down the well being of the soul, to keep us from living in the spiritual life dynamic and **it uses lusts to do that!**

The soul needs a cohesive tension to hold it together. And only by living in the spiritual life of faith in the Word of God and his promises and the filling of the Holy Spirit can the soul receive the spiritual phenomena that hold it together, without which the soul starts to come apart. So it uses lusts, as its evil little soldiers, to get our eyes off of the Word and the spiritual life unto the many desires of the flesh. Desiring things, and even acquiring these things will never bring our souls the health, healing and joy we so desperately need, which are only found in having that daily communion with God.***#01 5-15-14

And lusts are **deceitful**! To **deceive**, *apate*, is to give one a false impression concerning something, so as to mislead them. The flesh nature, **sin**, desires something, that's the idea of lust, but the **deceit** comes in giving us the impression that it's OK, or that's good for us, or that it won't be bad for us, or that it will do something for us, or anything else! **That's the problem with deceit; it deceives us!** We are tricked; we are fooled. *Apatao* is the word for deceive, but when the preposition ek is prefixed to it, *exapatao*, then we have the idea of being totally deceived!

Deception is where we have a false impression concerning something and if we act upon it, then the following reality will show how much we were wrong! Eve was the first one on earth to be deceived and look how it ended up for her and the entire human race! But Eve wasn't the first one to be deceived! Everyone has, is, and will be deceived; sin deceives us.

We lust after something, that is, we have an intense desire for something, and even that which we are lusting for may not be all that clear. All we know is that we want it. That's the idea of lusts and these lusts proceed from the element of the sin nature residing in the flesh that all humans possess including born again Christians. And we are deceived by these lusts; if we act upon them, then the painful reality of our being deceived comes home to us, often with destructive consequences.

The desire for **riches** is but one of many lusts of the flesh and we see that it is deceitful. “*And the cares of this world, and the **deceitfulness** (*apate*) of riches, and the **lusts** of other things entering in, choke the word, and it becometh unfruitful. Mark 4:19 That ye put off concerning the former conversation the old man, which is corrupt according to the **deceitful lusts** (*apate*); Ephesians 4:22 For sin, taking occasion by the commandment, **deceived** (*exapatao*) me, and by it slew me. Romans 7:11*”

1 Timothy 6:10, “*For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.*” is an excellent example of this sinful dynamic. The word for **covet** is *oregomai* which meant to reach out after something. We see **what** it is that the believer is reaching out for and it's **money!** The concept of **reaching out** is the concept of lust or desire; but **why** is he reaching out for it? Because he thinks that money is going to enable him to get what he wants! And this **wanting** is what lust or desire is all about. The **deception** comes in because he thinks that money is going to give him what he wants! But it's **the sin nature** in him that's telling him this is what he needs, wants, and will satisfy his soul or longings! So he strains forward to get it and in the process he falls into a pit full of sharpened stakes that pierce him. And this is the **painful reality** of lust, deception, action and consequences. After he acts and goes for the money, or whatever it is that he wants, **then he wakes up to the reality of his loss and being deceived.**

But if we live in the filling of the Holy Spirit, then we won't act upon the flesh's lusts. “*This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*” Galatians 5:16 The word for **fulfill** is *teleo*, which meant to conclude, finish, or complete something. Lusts want something, or they want us to do something. The end, completion, or concluding of the lust would be to do it! But the filling of the Holy Spirit will prevent that! The **lust may be urging us to some act, but if we are filled with the Holy Spirit then we will not do the act!**

B. Lusts keep us outside the spiritual life.

“*Whereby are given unto us exceeding great and precious promises: that by these ye might be **partakers of the divine nature, having escaped the corruption that is in the world through lust.***”

2 Peter 1:4 - δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδωρηται ἵνα διὰ τούτων γενήσθε θείας κοινωνοὶ φύσεως ἀποφυγοντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθοράς.

Hina plus the subjunctive mood introduces a purpose clause, that is, something is being done for a purpose. God has given us his promises for the purpose that we might become partakers of the divine nature. Which tells us that when we exercise our faith in the promises of God, something changes inside of us whereby we enter into and enjoy the spiritual life dynamic. It's very similar to the process of metabolization, where the body is able to extract the energy in the food we eat by the process of digestion and metabolization.

Ginomai is also used in the passage indicating a change of condition or state, to become something that we were not before. Which tells us that we were not sharers in the divine nature that God has given to all of us, but now, through faith in the promises, we can be!

Now some have referred to the *divine nature*, *θειας ... φουσεως, theias ... phuseos*, as the divine endowment. The problem I have with this is that the word to endow, or endowment, is the word that is generally used, first of all, in matters dealing with property, funding, income, or having a permanent source of income.

The Greek word used for **nature** is *phusis*, (also transliterated as physis), with the Roman equivalent as *Natura* from which we derive *Nature*, but to be able to better understand what it meant we should go to the background of poetry and the Greek stage to try to understand what it meant in those days, and if there was a different use for it in poetry.

Phusis was the word used in the mystery religion circles to denote the mother goddess. They regarded her as the life giving force, not only on the earth, but throughout the universe as well. They believed that she created the golden crop of man out of earth, wind, fire and water by commingling water with the fiery mud and air.

One can look at *phusis* from the standpoint of its various component parts, or one can look at it from the standpoint of its creation, but the way it was viewed was objectively in the whole process of growth from its birth to its maturity. It was the completed realization of its becoming, or the process by which a thing is becoming what it is, with the idea of the hiddenness of all its properties. Along with that is the idea of divine origin that is either implied or stated.

There are three ideas that stand out in *phusis*: **one**, the origin of the thing, where did it come from, how did it come into being, who created it; **two**, the process entailing its development; **three**, the end result, what will it be when it matures. So in *phusis* there is one, the aspect of what is its very essence or nature, that which distinguishes it from all other things; two, where did it come from, its origin, who created it; and three, what will it be like when it fully matures.

And because *phusis* is found here in the passage with *theias*, it tells us that its origin is from God making it divine in nature. Now the devotees of the mystery religion believed that *phusis* was the mother goddess and that whatever she created was from her. But Peter says that *phusis* is from God.

Which brings out something different about the essence of what is being talked about here and that is just exactly **what is its nature?** When we look at the creation of Adam we see that his body was *manufactured* out of the basic chemical elements of the earth. Adam was a carbon based life form and his DNA was wrapped up in that. **But that which God has created in us, the *phusis*, was not made from the earth – it came from above.** So, is its *DNA* something that God made up on the spot? Or did its spiritual “*DNA*” come from him? ****5-22-14 #02

So what we see is that the *divine nature*, *theias...phuseos*, is a poetic reference to the new nature that all believers in Christ have in them. It is **from God** as to its origin. Its **ultimate end** is to become completed being conformed to the image of Jesus Christ. Its *DNA*, its **spiritual seed**, is divine in nature due to it coming from God. Although there may be some question or debate as to what properties constitutes its true nature, but certainly it does not possess the elements of deity.

Then the passage goes on to say, “*having escaped the corruption that is in the world through lust.*” - *αποφυγοντες της εν κοσμω εν επιθυμια φθορας*. The aorist active participle of *apopheugo* is used here, and with its grammatical use of the action of the aorist participle preceding the action of the main verb, tells us that our *escaping the corruption that is in the world* precedes our entering into and partaking of the blessings found in the *divine nature* through faith in the promises.

But some have regarded the aorist active participle in this passage with a special usage and have translated it as, “*when you escape*”! What this does is give us a special spin on the dynamic involved. What it's saying is that **being a partaker in the divine nature is waiting for the believer, when he or she escapes their lusts!** When we are living in our lusts, then we are living outside the divine nature.

Although lusts will always be a problem for believers in Christ as long as we are in these bodies, “*Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;*” 1 Peter 2:11, what this passage is referring to with the use of the aorist participle is our presalvation state before we believed on Christ as our Savior, and what awaits us in the potential of our post salvation experience of *partaking in the divine nature* after we become Christians!

To **escape** is *apopheugo* and comes from to flee, to escape, or to be put to flight, to be a fugitive. To flee - pheugo, and away from something or someone - apo, and with the accusative it denotes that from which one is fleeing from or escaping from, and in our passage it's the lusts of the **world system**.

But *apopheugo* can have other ideas contained in it when in the context of the law, or one's country. In regards to one's **country**, one may have escaped from something and be classified as a fugitive, pheuge, or one may have been banished and termed an exile pheuge. In **law**, the *pheugon* was the defendant at trial, (the *diokon* the prosecutor), and to escape the prosecutors, (*apopheugon ton diokon*), meant that one had been acquitted.

Having escaped the world system has the idea of our escaping the Domain of Darkness that Satan rules over, not that of one who is guilty, but that of one that is innocent. This would be similar to the idea of one who goes to court and is found guilty, but who is truly innocent, so he leaves the country. There are two kinds of fugitives at law: those who are guilty and have been found guilty and are fleeing prosecution; and those who are innocent, but have been found guilty and are fleeing persecution.

There are three significant interconnecting words in this passage: **corruption**, *phthora*, φθορας, the **world**, *en kosmo*, εν κοσμω and **lust**, *epithumia*, επιθυμια. They all go hand in hand and they all find fertile soil in the flesh nature. *Phthora*, **corruption**, signifies being brought into a worse condition. Imperceptibly wood rots, metal rusts, teeth decay, food spoils, and so it is with the effect that the sin nature has on the soul. Gradually, little by little everyday, the soul is being brought into a worsened condition because of the indwelling sin nature in the flesh and it is the world system that promotes and encourages that idea, all under the control of Satan. But God took us out of that when he brought us to Jesus Christ and gave us new natures whereby we can operate apart from the control of the flesh.

The problem with the lusts of the flesh has always been there and will be even more difficult in the last days, due to living in a society that produces new things and more powerful things to lust after everyday, but the spiritual solution is more than sufficient to handle them. *“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.” Galatians 5:16,17*

The new nature that God created in us, along with the Holy Spirit who indwells us, **do not have a problem with lust**. But the flesh nature in which we dwell does! So what we have to learn to do is recognize what the various and many forms of lust there are, and then be able to recognize them in ourselves if we are involved in them. The problem with lust is that it distracts us from keeping our eyes on the Word of God and living in our own spiritual life. Once we have a desire going on inside of us, and then follow up after it, then we are not focusing on living our own spiritual that God has given us. But once lust is recognized, then it can be acknowledged to God.

Categories Of Lust (Desires)

1. Power – the desire to be in control, to tell others what to do.
2. Approval – the desire to be well thought of, accepted by others.
3. Social – the desire to constantly be around people, interacting with them.
4. Sex – adultery, fornication, pornography, same sex, perversion, voyeurism.
5. Chemical – legal and illegal drugs, alcohol, tobacco, sugar, soft drinks, coffee, etc..
6. Money – wanting money, wanting more money, avarice, greed.
7. Ambition – the inordinate desire to succeed, to be on the top, to be above others.
8. Crusader – to follow a cause, to start a cause, to get others to join your cause.
9. Revenge – the desire to get even, to hurt others. **** 5-29-14 #03
10. Criminal – the desire to do what's wrong, to break the law.
11. Pleasure – to be occupied with pleasing the senses.
12. Materialism – the desire to accumulate things.
13. Security – the desire, some say the need to feel safe, secure, to be taken care of.
14. Gluttony – to be occupied with eating, often emotion driven.
15. Stimulation – the desire to have the senses constantly stimulated mentally and physically.
16. Entertainment – the desire to be distracted from the realities and problems of life.
17. To be loved – the desire to be loved by a husband, wife, kids, parents, and friends.
18. To be happy – a pleasant emotion coming from agreeable circumstances; not spiritual joy.
19. To have fun – momentary pleasant and exciting feeling derived from external stimulus.
20. Success – the desire to be at the top, usually associated with money, careers, etc..
21. Retirement – the desire to be at ease, to no longer have to work.
22. For love – an emptiness in the soul hoping to fill by having someone to love, a husband or wife, to be loved by others.
23. Missed love – to have the love missed out on in childhood, or past loves.
24. Covetousness – the desire to have more things.
25. Wanderlust – the desire to travel about, to be constantly on the move from or to a feeling.
26. Blood lust – a frenzied desire to shed blood, to kill without restraint.
27. Information lust – the desire to constantly be accumulating knowledge.
28. Technological lust – the desire to absorb oneself into the many forms of technology.

C. Lusts choke off the flow of the spiritual dynamic.

*“And the **cares** (worry, anxiety) of this world, and the **deceitfulness** of riches, and the **lusts** of other things entering in, choke the word, and it becometh unfruitful.”* Mark 4:19 - και αι μεριμναι του αιωνος τουτου και η απατη του πλουτου και αι περι τα λοιπα επιθυμια εισπορευομεναι συμπνιγουσιν τον λογον και ακαρπος γινεται.

The word for **cares** is *merimnai* and it means to be worried about the things concerning this age all the way from one's health, to taking care of the bills, feeding one's self, all the way to worrying about what's going on in the believer's nation.

The **deceitfulness of riches** is *apate tou ploutou* and the word **deceit** means to give one a false impression about something. Combined with **riches** it tells us that all of us can be deceived about money, and the abundance of money, as to what it can do for us. Once the believer is deceived, then they will follow off after riches, instead of the spiritual life. The only thing that satisfies our souls is the Word of God and the filling of the Holy Spirit – not money.

Choking the Word and it becoming **unfruitful** tells us that worry, deception and lusting after other things in life enters into the soul and that chokes off the flow of the spiritual life dynamic, which is brought about by faith, Bible Doctrine and the filling of the Holy Spirit, all of which produces the *epignosis* phenomenon in the soul.

D. The devil lusts.

*“Ye are of your father the devil, and the **lusts** of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”* John 8:44 - υμεις εκ πατρος του διαβολου εστε και τας επιθυμιας του πατρος υμων θελετε ποιειν εκεινος ανθρωποκτονος ην απ αρχης και εν τη αληθεια ουχ εστηκεν οτι ουκ εστιν αληθεια εν αυτω οταν λαλη το ψευδος εκ των ιδιων λαλει οτι ψευστης εστιν και ο πατηρ αυτου.

Christ was rebuking the religious Jews, (who were trying to kill him), and he made it quite clear that even though they had racially descended from Abraham, whom they boldly claimed that Abraham was their father, but the Lord told them that Abraham was **not** their father, (even though they were racial descendants); he said their real father was the devil! The same thing applies today. ****6-05-14 #4

And he brings out something else here. He not only states that the devil was a **murderer** from the beginning, (and still is), that he is a **liar**, that the truth is not in him, that lying is his native language, that he is the father of all lying and liars, but that he also is wrapped up 100% in **lusting!** So when believers get caught up in lusting, due to being controlled by the flesh nature, they are living in the same dynamic that Satan does! And remember, **lusts delayed – frustration; lusts denied – anger.**

We know that the devil lusts because of his desire to take the throne away from God and take control of the universe for himself. He **wanted** the power, the control and the glory for himself. Lucifer's lust was a lust for **power!** *“For thou hast said in thine heart, **I will** ascend into heaven, **I will** exalt my throne above the stars of God: **I will** sit also upon the mount of the congregation, in the sides of the north: **I will** ascend above the heights of the clouds; **I will** be like the most High.”* Isaiah 14:13,14

E. Lusts are part of the flesh nature.

“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.” Romans 6:12 “But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.” Romans 13:14

When we talk about the total depravity of fallen man, or the corruption of the flesh nature, we are talking about the old sin nature resident in these fleshly bodies. And in that sin nature is a dynamic that is always wanting, which the Bible refers to as lusts! **The flesh lusts!** That's all it can do; that's all it wants to do! And this isn't referring to just unsaved people, but to believers in Christ as well. For the sin nature in our bodies lust and they lust continually. It's all they can do and all they want to do. But God has given us a spiritual provision whereby we can live outside that dynamic of the flesh nature.

F. The change that took place at salvation.

“And they that are Christ's have crucified the flesh with the affections and lusts.” Galatians 5:24 “Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.” Ephesians 2:3 “That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;” Ephesians 4:22

At the moment of salvation all believers in Christ experience a new birth, whereby the old nature that the soul was attached to, was crucified on the cross, and a new nature was created in us. Before our salvation, we were like everyone else on earth completely given over to following after the lusts of the flesh nature. But now that we have new natures we have a **choice!** We can choose not to live according to the lusts of the flesh and live in the new man.

The power to do that comes from the knowledge of what took place inside of us at our salvation. That's why Paul wrote for us to **reckon** ourselves to be dead unto sin! *“Likewise **reckon** ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” Romans 6:11 And we're to live our lives in the filling of the Holy Spirit. *“This I say then, Walk in the Spirit, and ye **shall not fulfil the lust of the flesh.**” Galatians 5:16**

G. The temptation of riches.

“But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.” 1 Timothy 6:9 - οι δε βουλομενοι πλουτειν επιπτουσιν εις πειρασμον και παγίδα και επιθυμιας πολλας ανοητους και βλαβεραι αιτινες βυθιζουσιν τους ανθρωπους εις ολεθρον και απωλειαν.

The word for **will** here, *boulomai*, is not just the lusting after money, but more of a purposeful going after it in life. It's to **resolve** oneself that they want to get rich and then pursue after it. Which we're not allowed to do, rather we are to be **content** with the life that God has blessed us with in his grace. The “prosperity gospel” movement today has made that critical error and now millions of believers have made riches their priority in life and have done great damage to their souls and to Christianity as a whole. The reason why is once the believer starts down the path to gain wealth, they open themselves up to all sorts of other lusts and the problems they bring. Not to mention, they fall into a trap and pierce their souls with many pains and problems.

H. Different desires.

“For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,” 2 Timothy 3:6 - εκ τουτων γαρ εισιν οι ενδυνοντες εις τας οικιας και αιχμαλωτευοντες τα γυναικαρια σεσωρευμενα αμαρτιας αγομενα επιθυμιας ποικιλαις.

Led away with divers lusts, is *agomena epithumiais poikilais* and is the present passive participle of *ago* – to lead, which tells us that they are constantly being led around, as their way of life, by their lusts and not by the Holy Spirit. Note the passive voice, which tells us that the subject, believers in Christ, are receiving the action of the verb, to lead around, and no less than by **their** lusts! It is their lusts that are in charge of their life, and it is their lusts that are leading them to follow one lust after another.

The context of this passage is the last days and the type of people, who will be descending into evil, including Christians that will be on earth in those days. People will be: lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. ****6-12-14 #05

It will be because of these types of people that will make it much more difficult on believers, who are still trying to walk with the Lord, to maintain their own spiritual life. “*This know also, that in the last days **perilous times** shall come.*” 2 Timothy 3:1 **Perilous times** is *chalepos kairos* and the word *chalepos* is the word used to denote the difficulty of a class for a student. Which tells us that those days will be more difficult for the doctrinal Christian to apply Bible Doctrine to his/her own life experience, so they can maintain their own spiritual life before the Lord. Not impossible, but difficult!

Now out of this large group of believers, who are in total reversionism, will arise those who will “**creep into houses, and lead captive silly women laden with sins, led away with divers lusts**”. To **creep** into houses is the present active participle of *enduno*, which has the idea of **stealth!** Not stealthiness of presence, but stealthiness of purpose!

The word for **houses** is *oikia* and it refers to the families living there. So they will be worming their way into Christian families, but the family will not know what their true purpose is! That's what the idea of stealth is all about. And one could also use the word **sneaky**. They're sneaky about the reason as to why they're that family's new best *friend!*

Now they can “see” their **presence**, but they can't “see” their **purpose**. They could, if they had been taking in Bible Doctrine. But as it is, they had rejected Bible Doctrine, so now they are going to be led further away from the truth. The passage refers to them as “*silly women*”, *gunaikaria*, which was an expression used in those days to refer to someone who was easily deceived. It was an insult when referring to men like this, for when a man was easily deceived, it was said that he was a “silly woman” and nothing like a man. But it could refer to both men and women. There was a Latin expression that summed it up that said, “Let him who wishes to be deceived, be deceived!” Qui vult decipi, decipiatur.

They had rejected Bible Doctrine and the spiritual life dynamic God had provided for them in grace. Now they are under the constant control of their lust patterns, to the place that it is their lusts that are leading them around in life, and, they have opened themselves up to being deceived by other people.

I. Itching ears.

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;” 2 Timothy 4:3 - εσται γαρ καιρος οτε της υγιαινουσης διδασκαλιας ουκ ανεξονται αλλα κατα τας επιθυμιας τας ιδιας εαυτοις επισωρευσουσιν διδασκαλους κνηθομενοι την ακοην.

Paul prophesied that there will a time coming, (and is already here), **when believers will not endure sound doctrine**. The word **they** tells us that believers in Christ are the ones in view here. The word for **endure** is the future middle indicative of *anechomai*. The future indicative is what is called a predictive future and denotes the certainty of an action occurring in the future.

Now *anechomai* was one of those words used to denote the enduring mental attitude of people who were having to face the trials of life, life's adversities, and having to deal with people or situations that they don't want to have to deal with. It dealt with the restraining of one's emotions or actions, but all the while the outward pressure of the unwanted thing keeps building up to the point where the individual bursts forth with words or actions.

Now what this tells us, first of all, is that **these believers consider sound doctrine as something unpleasant and unwanted!** They are totally negative to Bible Doctrine. But nevertheless, the Pastor-Teacher keeps on teaching as he has been instructed, even commanded to do! And he is commanded to also rebuke them! *“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.” 2 Timothy 4:2*

But all during this time, the people endure the sound teaching of Bible Doctrine, that is, they put up with it. But, as *anechomai* shows, there comes a point in time, when they will no longer put up with it. So they decide to get some other man in the pulpit, who will teach them what they want to hear! The itching ears syndrome.

Why? What's the motivation behind the scene? Their lusts! You see, the Pastor keeps on teaching whole counsel teaching, which is beneficial and healthy for the soul. And believers, who are truly filled with the true Holy Spirit, and operating in their new natures, will want it! But if they're in their flesh all the time, which these believers are, then they won't want it. And if we're controlled by the flesh nature, then we will be operating in the flesh dynamic of one of the many lusts of the flesh's lust patterns.

What these believers want is someone who will teach along the lines that will enable them to gratify their lusts! So what they do is get rid of the doctrinal Pastor and simply bring in a man who will! And if he doesn't, then they will get rid of him and find another who will. And to make their point even more valid, (in their eyes), they will bring in several men who hold to the same philosophy as they do!

Heap to themselves teachers is the future active indicative of *episoreuo*. *Episoreuo* denoted the excessive piling of things, such as, grain, or anything else on top of each other. Here it's teachers. They go out and find men, who will teach the things they want to hear, so they can be enabled to, and justify themselves at the same time, to gratify their lusts. Whether their lusts are money, or success, or material possessions, love, the opposite sex, homes, cars, they could be one of hundreds of things. On the one hand, you have a doctrinal Pastor, who is teaching them what lusts are, (which they have in spades). So they bring in numbers of other men, (like the false prophets of old), who will say whatever the people want to hear, as long as they can gratify their lusts.

J. Living on a higher level.

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;" Titus 2:12 - παιδευουσα ημας ινα αρνησαμενοι την ασεβειαν και τας κοσμικας επιθυμιας σωφρονως και δικαιως και ευσεβως ζησωμεν εν τω νυν αιωνι.

What **teaches us** is the grace of God mentioned in verse 12. It is God in his grace that sought us out and brought us to Christ and gave us the faith to believe on Christ as our Savior. And what he saved us from is the world ruled by the devil and a lifestyle of sinning. So God is training us to deny ungodliness and worldly lusts. What he wants now for us to have our thinking stabilized by the Word of God, to live righteous lives and to live our lives in the sphere of the spiritual life dynamic and applying our spiritual life to our life around us. **** 6-19-14 #06