

We the people of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessing of Liberty to ourselves and our Posterity, do ordain and establish this Constitution of the United States of America.

22. With this summary of the mentality that pervades those enmeshed in the cosmic systems, we now observe John's example of the basic motivation that inspires most if not all of the categories of cosmic function.
23. That key word is that dirty, rotten scoundrel known by the name, **ἐπιθυμία (epithumía)**: "lust." It is singular but lust has many functions that must be observed.
24. First, the sin nature is genetically acquired and possessed by every person in history, no exceptions since Adam and Ishah, originally perfect, obtained one through personal sin.
25. Since we inherit the genetic attributes of our parents then Adam's original sin is passed down genetically to all humanity.
26. This means we were born physically alive but spiritually dead, the latter having Adam's original sin imputed to our resident sin natures.
27. Dependent on the development and function of each person's volition, there are a number of lust patterns that come to be facilitated in each one of us.
28. Years ago I did a brief study of the lust patterns and it had both positive and negative results. Positive in that people became aware of their personal lust patterns but negative in that some were shocked to learn how many they had.
29. There are many of them and it won't hurt to mention some of them. You may become aware first of all how many you are not willing to claim and secondly the opportunity to start putting the quietus  on them through volitional management.

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 Quietus \quī-ĕ-tus\: "anything that serves to quiet, curb, or end an activity" (*Webster's New Twentieth Century Dictionary*, vol. 2 (1962), s.v., "quietus.")

1. Lust patterns are deployed by the sin nature. Its agent provocateurs' mission is to tempt volition to engage in a ménage à trois within the soul.
2. This operation is tasked to lure volition away from the filling ministry of the Holy Spirit by submitting to the sin sponsored by the lust pattern.
3. Principle: It is not a sin to be tempted by the sin nature. Sin occurs when volition submits to the temptation offered by the agent provocateurs.
4. The sin nature has an area of weakness that is vulnerable to personal sins while its area of strength is the production of human viewpoint, human good, and evil while outside the bubble.
5. The sin nature's lust patterns may include lusts for power, approbation, social, sexual, chemical, monetary, crusader, inordinate ambition, competition, revenge, iconoclastic, and pleasure.
6. Lusts distract the believer from keeping his top priority focused on the Christian way of life.
7. Lust destroys the believer's motivation to glorify God but instead promotes self.
8. There is a biblical vocabulary for the sin nature and its categories of lust:

The Greek words for "lust" are (1) ἐπιθυμία (*epithumía*), in Galatians 5:16 and (2) ἡδονή (*hedonē*) in James 4:1, 3) while the words used for the sin nature are (1) ἁμαρτία (*hamartía*) translated "sin" in Romans 5:12, (2) σὰρξ (*sárx*) translated "flesh" in Galatians 5:16 which is the location of the sin nature in the cell structure of the body, and (3) παλαιός (*palaiós*) + ἄνθρωπος (*ánthrōpos*): translated "old man" [KJV & NET] and "old self" [NASB & NIV] in Ephesians 4:22 referring to Adam's original sin.

9. When the sin nature gains control of the soul, Jeremiah calls it **שָׁנֵן** (*'anash*), translated "desperately wicked" [KJV] and "desperately sick" [NASB].

30. So John opens verse 16 with the phrase, “For all that is in the cosmic systems” and then gives examples, “the lust of the flesh” which has two of our vocabulary words just observed.
31. “Lusts” is the plural of the noun **ἐπιθυμία** (*epithumía*) and “flesh” is the singular of the noun **σὰρξ** (*sárx*). The sin nature is located in the DNA of every cell of the body therefore the word *sárx* describes the source of the lust patterns.
32. We can translate this “the lust patterns of the sin nature.” It is followed by the second illustration that is also introduced by the plural noun *epithumía*, with the object this time being the “eyes,” the plural noun, **ὄφθαλμός** (*ophthalmós*).
33. The eyes are obviously designed to see objects present in ones’ view, but that is not the application here. There are five senses of the body that respond to outside stimuli and they were learned in the first grade: sight, sound, taste, touch, and smell.
34. These senses transfer information to the brain for analysis and response. The functions of these senses can also be the catalyst for exciting certain lust patterns.
35. Solomon, an expert in things carnal, advises us in Proverbs 23:7, “For as he thinks in his heart, so is he.”
36. As one thinks in his heart leads to the lust for visual stimulation which can be satisfied by a number of lust patterns we have already noted.
37. However, the eyes have recorded in the *kardía* an experience that can be recalled. A person can recall a past visual event that of satisfyis the “lust of the eyes.”
38. This example illustrates the problem of Cosmic Two lust patterns. The one following will illustrate the problem with Cosmic One lust patterns.
39. “The boastful pride of life” can incorporate many aspects of Cosmic One. The word “boastful” is the noun **ἀλαζονεία** (*alazoneía*): “arrogance, pride; a person who makes more of himself than is justified.”

(End JAS1-52. See JAS!-53 for continuation of study at p. 521.)

40. The word is translated “boastful pride” in the NASB, “boasting” in the NIV, and “pride” in the KJV and NET Bibles.
41. The word describes a person who makes more of himself than is justified, who promises more than he can perform, and imputes to himself aggrandizements that he does not possess.
42. Such personal analysis is described by John by the phrase “is not from the Father.” The verb is the present active indicative of εἰμί (*eimí*) plus the negative conjunction οὐκ (*ouk*): “Is not.”
43. The present tense is static, a condition which is assumed as perpetually existing. Consequently, it indicates a negative principle of doctrine.
44. This means that when a believer functions inside the cosmic systems he cannot execute the Christian way of life. The active voice assigns this condition to the believer in question and the indicative mood certifies it as a statement of fact.
45. Thus the principle: When a believer resides in the cosmic systems, he cannot produce divine good. All he can do is function under either arrogance or hatred or both, the final combination indicating the consistent production of human viewpoint, human good, and evil.
46. To drive home this principle, John continues by then proclaiming that this believer’s cosmic status “is not from the Father.” This is the ablative of source of the noun Πατήρ (*Patér*) referring to God the Father.
47. God does not approve of corporal lust, mental-attitude lust, and arrogant motivations. God does not honor human good and evil, these are productions common to the Dark Side.
48. Religions are structured on such things. Most emphasize the human-good category which is easily imposed on parishioners accompanied the fear of Purgatory if they do not fulfill duties imposed by the diocese.