

The Disaster of the Deception of the Sin Nature

#44

'The Sin Nature Allures Believers by Means of False Teaching'
Beware of False Teachers

#32

*The mind is like a crowded street
Where phantom thoughts, like people, meet:
Some hard at work, some idle are,
Some stay at home, some wander far.
Some thoughts wield power that ever lives—
A power that inspiration gives,
While others dwell with us awhile,
Then pass, as transient as a smile.
Thus come and go these thoughts of Ours,
Some, perfume-laden as the flowers,
While others sear our lives with blight
And bring no pleasure or delight.
Our thinking lifts us to the stars,
Or seals our hearts with prison bars;
Confers on us both joy and strife,
For as we think we fashion life.—
Daniel Maurice Robins, in War Cry.*

I. **Warnings** to Beware of False Teachers

[Points A. and B. and all sub points]

C. The Apostles **Peter** and **Jude's** Warnings Concerning False Teachers
2 Pet. 2:1-19; Jude 4-19

*“But these as **natural** brute beasts, made to be taken and destroyed, speak evil of things they understand not, and shall utterly perish in their own corruption.”* 2 Pet. 2:12

*“But these speak evil of those things which they know not; but what they know **naturally** as brute beasts, in those things they corrupt themselves.”*
Jude 10

[Points 1. through 16. and all sub points see previous note sheets]

15. They Think from a Purely **Human** Perspective **Devoid** of Divine Spiritual Enlightenment 2 Pet. 2:12; Jude 10

- e. They Are People Whose Source of **Knowledge / Understanding** Is:
‘Natural’ (KJV, NKJV) / **‘of Instinct’** (ESV, NASB, NIV, NRSV) 2 Pet. 2:12
‘Naturally’ (KJV, NKJV) / **‘by Instinct’** (NASB, NIV, NRSV) / **‘Instinctively’** (ESV) 2 Pet. 2:12 Is the Translation of the Adjective (φυσικός)
English Transliteration phusikos cf Rm. 1:26-27; Jude 10 Is the Translation of the Adverb (φυσικῶς) English Transliteration **phuskios** This Is the Only Time the Word Is Used in The New Testament; the Related Cognate Noun (φύσις) English Transliteration **phusis** cf Rm. 1:26; 2:14, 27 Rm. 11:21, 24^{2x}; 1 Cor. 11:14; Gal. 2:15; 4:8; Eph. 2:3 James 3:7^{2x}; This Word Family Denotes The **Natural Instincts** of Humans and / or the Comprehension of the **Natural** Person Apart from The Spirit of God cf 1 Cor. 2:13-14; Eph. 2:3; Jude 19

16. False Teachers Are **Hedonistic** Sensually, Excessively **Self-Indulgent** cf 2 Pet. 2:13

“And shall receive the reward of unrighteousness, as they count it pleasure to revel in the daytime. Spots they are and blemishes, reviling with their own deceivings while they feast with you;” 2 Pet. 2:13 (KJV)

“...count it pleasure to revel in the daytime...” (KJV), (NRSV), (NASB), (ESV)

“Their idea of pleasure is to carouse in broad daylight...” (NIV)

“...count it pleasure to carouse in the daytime...” (NKJV)

- a. The Word **Count / Idea** (ἡγέομαι) English Transliteration **hegomai** the Word Denotes the Mental Activity of Thinking and Believing cf Acts 26:2 2 Cor. 9:5 ; Philipp. 2:6, 25; 3:7-8; 1 Tim. 6:1; Heb. 10:27; 11:11, 26; 13:7 James 1:2
- b. The Word **Count / Idea** (ἡγέομαι) English Transliteration **hegomai** Is in the Present Tense Form Denoting a Habitual Thinking Pattern and a Perpetual Mental Attitude Conveying That False Teachers Remain Preoccupied
- c. The Word '**Pleasure**' ἡδονή English Transliteration **Hedone** the Word Is in the Emphatic Position (preceding the verb) Emphasizing That These False Teachers Are *Continually Preoccupied* with Engaging in the Pursuit of the Satisfying Self-Indulgent Physical Pleasures of This Life cf Lk. 8:14; Titus 3:3; James 4:1, 3

Additional Reference for the Word 'Nature' - The noun (φύσις) English Transliteration phusis: It is used by Diogenes Laertius. Diogenes wrote biographies about ancient Greek philosophers. His ten works titled *Lives of Philosophers*, managed to survive the

ravages of time and provide insight and information into the development of Greek philosophy. His work has been described as, "*This rich compendium on the lives and doctrines of philosophers ranges over three centuries, from Thales to Epicurus.*"

Diogenes probably lived in the early part of the 3rd century A.D. He was a native of Laerte in Cilicia. He use of the word (φύσις = phusis) provides a clear example of the word expressing the thought of innate nature. He also does us the favor of using the word in a context that speaks of pleasure; the other thought that is expressed in 2 Pet. 2:12.

The quote I have cited comes from *Lives of Eminent Philosophers* translated by R. D. Hicks. "[137] He further disagrees with the Cyrenaics in that they hold that pains of body are worse than mental pains; at all events evil-doers are made to suffer bodily punishment; whereas Epicurus holds the pains of the mind to be the worse; at any rate the flesh endures the storms

of the present alone, the mind those of the past and future as well as the present. In this way also he holds mental pleasures to be greater than those of the body. And as proof that pleasure is the end he adduces the fact that living things,

so soon as they are born, are well content with pleasure and are at enmity with pain, by the prompting of **nature** (φύσις = **phusis**) and apart from reason. Left to our own feelings, then, we shun pain; as when even Heracles, devoured by the poisoned robe, cries aloud, And bites and yells, and rock to rock resounds,"

Additional Reference for the Word 'Pleasure' (ἡδονή) English

Transliteration hedone: The word (ἡδονή) = hedone is directly linked to physical, bodily pleasures in secular Greek writings. *Hellenica (English) Xenophon*, by Carleton L. Brownson, Translator, Perseus Digital Library provides an example.

"[22] This Diphridas (a mercenary) was as a man no less attractive than Thibron, and as a general he was more self-controlled and enterprising. For the pleasures (ἡδονή) of the body did not hold the mastery over him, but in whatever task he was engaged, he always gave himself wholly to it." Xenophon. (vol. 1:1918; vol. 2: 1921). *Xenophon in Seven Volumes, 1 and 2.* (C. L. Brownson, Trans.). Medford, MA: Harvard University Press, Cambridge, MA; William Heinemann, Ltd., London. Xenophon book 4 [4.8.21-22 electronic)

"I also am mortal, like all men, a descendant of the first-formed child of the earth; and in the womb of a mother I was molded into flesh, within the period of ten months, compacted with blood from the seed of a man and the pleasure (ἡδονή = hedone is used to express the pleasure of the sexual relationship between husband and wife) of marriage." Wisdom of Solomon 7:1-2.

It is relatively common to find the word (ἡδονή) used outside of the New Testament in association with sexual relationships but it is not limited to physical sexual pleasures.

"a. The word ἡδονή derives from the same root as ἡδύς, "sweet," "pleasant," "delightful" (Latin suavis), and it shares with this adjective the original sense of what is pleasant to the senses, namely, to the sense of taste. Already in its earliest use, however,

the term ἡδονή bears the broader sense of a general "feeling of pleasure" or "enjoyment." The development from the sensual to the psychical and then to the ethical, which we can trace in ἡδονή, is often to be noted in the evolution of words and their meanings.

Already at an early period the rise of a feeling of pleasure is both restricted to sensual perceptions but is linked with enjoyable experiences of all kinds, and especially with desired communications. The multiplicity of the nature of ἡδονή, of its causes and objects, is reflected

*in the prepositional constructions ἡδονή ἀπό τινος, ἐπί τινι, διὰ τι, κατά τι and περὶ τι.." Stählin, G. (1964—). ἡδονή, φιλήδονος. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 2, p. 910). Grand Rapids, MI: Eerdmans.*