

The lure of no absolutes regulating personal restraint is brought out by the last word of the verse, the noun **πλεονεξία (pleonexía)**: “to lust.” ‘ The root from which these sins grow, the longing of the person which has forsaken God to fill himself with the lower objects of nature.”<sup>1</sup> The term that best covers it is “insatiable lust.” “Insatiable” is defined as “incapable of being satisfied; quenchless,” with these applicable synonyms: “unquenchable, unappeasable, uncontrollable, voracious, gluttonous, greedy, ravenous, wolfish.”

The expanded translation of this verse reads like this:

**Ephesians 4:19** - Who while having become **calloused [incapable or bereft of feeling]** have betrayed themselves to crass lewdness, resulting in the practice of every kind of immorality in the sphere of insatiable lust. (CTL)

Such individuals have rejected truth, accepted the lie, joined the enemy, lost their way, and bought hell.

In so doing, they have chosen to go their unrestrained way by living a lie while betraying the God who saved them.

### Principles:

1. Insatiable lust involves grasping hold and desiring ever-increasing levels of perversion that exceed the usual behaviors common to a frantic search for happiness.
2. These levels become so debase that the lust for sex gravitates away from the normal to the abnormal.
3. Associated with this anfractuious trip downward is apathy or indifference to the Word of God and rejection of the communicator.

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<sup>1</sup> Zodhiates, *The Complete Word Study Dictionary*, 1173.

4. Abandonment of spiritual growth means that assembly at Bible class is removed from the person's interest, retention, and application.
5. His rate of forgetting dramatically exceeds his rate of learning which has come to an absolute halt.
6. This indicates the eighth stage of reversionism: to what he once responded he now rejects; to what he once rejected, he now pursues.
7. The destiny for such individuals is the sin unto death.
8. To these reversionists, Paul concludes his peroration with this reminder:

**Ephesians 4:20** - But you did not learn Christ in this way.

Ephesians is the first of the several epistles Paul wrote while in Roman imprisonment and probably an encyclical, or "circular letter" written to the churches in Anatolia, arriving initially at Ephesus.<sup>2</sup>

The text of Ephesians 4 indicates that believers in Asia Minor were deviating from doctrine and opting for perversion and needed a dressing down – no pun intended.

Verse 20 begins with the conjunctive particle **δέ (dé)**, translated "But." It sets up a contrast between the debauchery addressed in verse 19 and their personal relationship with Jesus Christ Who is the source of reversion recovery.

Paul warns them about what they have not done. The negative conjunction **οὐχ (ouch)**: "not." A negative that states an absolute fact. It is used with the indicated mood with the following verb to state a negative fact forcefully.

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<sup>2</sup> "A circular letter. On this view Ephesians is a letter intended to be read by Christians living in the Roman province of Asia, of which Ephesus was the capital. It was not addressed to any particular local congregation, but to all. From Ephesus it was circulated throughout the churches of proconsular Asia, no doubt by means of a courier who may have been Tychicus" (Skevington Wood in "Ephesians," *The Expositor's Bible Commentary* [Grand Rapids: Regency Reference Library, 1978], 11:12).

The verb is the aorist active indicative of **μανθάνω** (*manthánō*): “learned.”

The aorist tense is culminative and places stress on the cessation of an act these people were never told to do. Believers are never instructed to believe and execute behaviors that are forbidden in Scripture.

*Manthánō* has to do with the acquisition of information through didactical instruction. We have defined this process as the system by which doctrine is inculcated in the Divine Academy of Grace Didactics.

There is a grace system by which the believer acquires divine thought through the teaching ministries of the Holy Spirit.

There is a system of didactical instruction by which the believer can grow under a system of academic discipline:

**John 7:14** - When it was now the midst of the **feast [ of Tabernacles ]** Jesus went up into the temple, and began to teach.

**v. 15** - The Jews then were astonished, saying, “How has this man become learned, having never been educated?”

**v. 16** - So Jesus answered them and said, “My teaching is not Mine, but His who sent Me.”

**2 Peter 3:18a** - Grow in grace and knowledge of our Lord and Savior Jesus Christ.

This growth process is activated, executed, and retained by the Holy Spirit, illustrated by the Operation Z visual.

The support for this system is drawn from 1 Corinthians 2:9-14:

**1 Corinthians 2:9** - As it is written [ in the Tanakh at Isaiah 64:4 ], things which the eye has not seen, nor ear heard [ empiricism ], and which have not entered the heart [ καρδία (*kardía*): soul ] of man [ rationalism ], all the things that God has prepared for them that love Him.”

The “heart of men” cannot understand the “things which God has prepared.” Human wisdom cannot delve the depths of divine wisdom and must pacify themselves with the flawed system of empiricism and rationalism which they must, at bottom, rely on faith to accept the lie.

The souls of men are not equipped to process and understand spiritual phenomena. But the believer is imputed the human spirit at the moment of salvation which is designed to comprehend spiritual phenomena, accomplished through the teaching ministry of the Holy Spirit. This is introduced in verse 10 by the conjunction of contrast, **δέ (dé)**: “But.”

**1 Corinthians 2:10a** - **But** [ in opposition to empiricism and rationalism ] **to us** [dative of advantage of the conjunction ἐγώ (egó) ] **God has revealed** [ aorist active indicative of ἀποκαλύπτω (apokalúptō): the removal of a veil to expose what was previously hidden ] **through the Holy Spirit;**