

**Ephesians 4:13** - until we all have attained the goal of the unity [ ἐξωτερική ἁρμονία (*exōteriké harmonía*): harmony with others ] of spiritual maturity from the source of knowledge [ ἐπίγνωσις (*epígnōsis*) ] of the Son of God, to a mature man, to the standard of maturity [ occupation with Christ, PSD-10 ] which belongs to the fullness [ πλήρηθμα (*plérōma*): spiritual maturity ] of Christ. (EXT)

26. The “fullness of Christ” is amplified by the phrase “knowledge of the Son of God.” *Plérōma* refers to occupation with Christ at problem-solving device number ten and is an antonym of *mataiōtēs*.
27. This is accomplished by *epígnōsis* which is the biblical inventory related so spiritual maturity. It is facilitated by the advance to *exōteriké harmonía*, or problem-solving device number eight, which eliminates all mental attitude, verbal, and overt sins directed toward others, especially other members of the royal family of God.
28. Ephesians 4:11–13 is the opposite of what is found later in the chapter at verses 17–19:

**Ephesians 4:17** - This I explain and make as an emphatic demand by means of the Lord, that you no longer continue walking [ retroactive progressive present of [ περιπατέω (*peripatéō*): wheel-tracks of wickedness that began in the past and continue to the present ] just as the Gentiles [ those in unbeliever reversionism ] keep walking by means of the vacuum [ ματαιότης (*mataiōtēs*) ] of their mind [ νοῦς (*noús*) ],

**v. 18** - their understanding has become darkened [ blackout of the soul ], estranged from the life of God because of the ignorance which keeps on being in them, because of the calluses that darken their souls [ πώρωσις (*pōrōsis*): scar tissue of the *kardía* ];

**v. 19** - who, having become calloused [ ἀπαλγέω (*apalgéō*): insensible to shame ], have betrayed themselves to salaciousness [ ἀσέλγεια (*asélgeia*): content expressed through lascivious lust patterns ] for the practice of every kind of immorality by indulging in insatiable lust. (EXT)

29. The problem associated with believing the lie is that the truth of the Word of God is calloused by consistent inculcation of cosmic thought.
30. The sin nature is the operations center for a host of lust patterns that are unrestrained in the soul of a believer deprogrammed of all restraint.
31. Without getting too detailed, you may be able to fill in some blanks: Sexual deviancy may be easily defined as any expression outside the boundaries of heterosexual marriage.
32. Legalism is manifest by power lust, the desire to control others without authority to do so. It is often accompanied by approbation lust, the insatiable desire to be mollycoddled, complemented, praised, and acclaimed.
33. Crusader lust is characterized today by those who demonstrate for certain causes, an action that is presently allowed under the First Amendment's provision of "the right of the people to peaceably assemble, and to petition the Government for a redress of grievances."
34. Here is an interpretation of these clauses from Hillsdale College:

In 1774, the Declaration and Resolves of the First Continental Congress proclaimed that the colonists "have a right peaceably to assemble, consider of their grievances, and petition the King."<sup>2</sup> The emphasis on the government's lack of power to punish a citizen for petitioning made the right to petition more robust in the revolutionary era than the more general right to freedom of speech. When considering the Bill of Rights, Congress approved the right to petition with little controversy.

---

<sup>2</sup> An example of a use of petition is found in Patrick Henry's "Liberty or Death" speech in 1775: "Let us not, I beseech you, sir, deceive ourselves any longer. Sir, we have done everything that could be done to avert the storm which is now coming on. We have petitioned—we have remonstrated—we have supplicated—we have prostrated ourselves before the throne, and have implored its interposition to arrest the tyrannical hands of the ministry and Parliament. Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt, from the foot of the throne. In vain, after these things, may we indulge the fond hope of peace and reconciliation" (Robert Lecky, Jr., *The Proceedings of the Virginia Convention in the Town of Richmond on the 23rd of March 1775* [Richmond: St. John's Church, 1927], 12).

Although the right to petition is somewhat anachronistic in modern times and has largely been subsumed in the right to freedom of speech, it continues to have some independent weight. (pp. 316–17)

The rights to petition and to peaceable assembly were ... crucial in persuading the Supreme Court to hold that the First Amendment implicitly contains a right to expressive association,<sup>3</sup> that is, a right to associate to engage in the activities protected by the First Amendment.<sup>4</sup> (p. 318)

35. The wording of the freedoms “to petition” and “peaceably to assemble” has morphed into the associated actions of civil disobedience, mob rule, arson, destruction of private property, burglary, robbery, assault, and violence.
36. Some engage in inordinate ambition and competition which is the lust to excel at the expense of others. In churches this may be expressed through slander, gossip, judging, maligning, and condescending.
37. Other lust patterns include chemical – including alcohol, drugs, and certain plants – murder, anger, monetary, revenge, academic, and materialism.
38. There are many more, but these will do to identify some, each of which has the underlying ingredient of believing a lie.
39. When believers live a lie, they execute the lie, and become the embodiment of the lie.

**1 John 1:6** - If we say we have fellowship with Him and yet walk in darkness, we lie and do not practice the truth;

**v. 7** - but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

**v. 8** - If we say that we have no sin, we are deceiving ourselves and truth is not in us. (NASB)

---

<sup>3</sup> Expressive associations are groups that engage in activities protected by the First Amendment –speech, assembly, press, petitioning government for a redress of grievances, and the free exercise of religion. (United States v. Cruikshank, 92 U.S. 542 (1875).

<sup>4</sup> Matthew Spalding and David Forte, eds., *The Heritage Guide to the Constitution* (Washington, D.C.: The Heritage Foundation, 2005), 316–18.