

or separation, God is in the process of giving some of His own people over to the dominating power of lust. Psalm 81: 11, 12, states that this is precisely what God did with recalcitrant Israel in order to teach them a lesson by abandoning them to the bitter fruit of their own way: “But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts’ lust: and they walked in their own counsels.” How else can we explain the almost universal preoccupation with sensual subjects, the ubiquitous presence of erotic images, and the wholesale abandonment to unclean speech? Surely if Prov. 30:12 refers to any generation; it must refer to the present one: “There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.” The moral dirtiness of our generation is seen in the popular slang, one expression of which is a term of disdain drawn from the seedy world of sodomitic intercourse. It is too dirty to put in print, and yet many professing Christians think nothing of using it in everyday speech. Religious figure after religious figure seems to be succumbing to the unclean spirit that dominates our culture as we read of their moral failures and as many suffer the aftermath of disillusionment, in some cases with Christianity itself. Female dresswear, even among churchgoers leaves little to the imagination as women parade their bodies in public in a state of near-nakedness. Multitudes, and I mean multitudes of pewsitters are ensnared in the diabolical web of pornography, as often as not via the easy access afforded by the Internet. Adultery and fornication are rampant, even among the seemingly religious, leaving a trail of scarred lives, broken marriages, and bewildered children. But where is the dissenting voice that would dare silence this veritable hiss of Satan, as his sensual agenda is imposed upon men and women? Where is the voice of holy protest that is willing to

brave the prevailing current and point the people of God to a life of inward and outward purity? May God strengthen holy resolve and give wings to this little tract to fly into the inner crevasses of attentive hearts who stand in need of the “washing of water by the Word.” God can grant grace to live above the besetting sins of a sensual age, and in the following paragraphs we intend, by God’s grace, to show how the least of God’s saints can hush the sensual hiss of Satan in his or her life.

The Example of Jesus

“And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him” (Mk. 1:34).

Jesus our Lord was tempted in all points just as we (Heb. 4:15), and left us the worthy example of not suffering Satan to speak when his utterance would unduly influence others and precipitate a premature fulfillment of God’s eternal plan. In so dueling with the devil, He determined to hush the hiss of Satan at every turn. We see Him practicing this approach, not only in the passage just cited, but also in the temptation account (Matt. 4:10), and later when silencing the suggestion of the evil one through the apostle Peter (Matt. 16:23). Jesus’ refusal to allow Satan to fully voice his diabolical sentiments should provide us a soul cure in seeking to counteract the insidious and relentless harassment of the evil one, as he seeks to gain some advantage over us by dominating our thought-life with the base, unclean, and suggestive. When the enemy so cometh in like a flood (Isa. 59:19), the Spirit of the Lord will wage a good warfare against him by speaking a word of His own. Verbal resistance (I Pet. 5:8,9), coupled with Scripture quotations (Matt.4:4,7,10) and commands to depart (Matt. 4:10a; 16:23a) will win the day and surely hold Satan at bay. Stated another way,

we must be willing to engage the enemy as he hisses his sensual sentiments. His mouth must be stopped in the Name of Jesus, lest His suggestions subvert our soul (Titus 1:11).

The Pernicious Influence

“These be they who separate themselves, sensual, having not the Spirit” (Jude 19).

When the sensual spirit of Satan begins to master the mind (II Cor. 2:11) of a believer, the baneful influence is powerful and far-reaching. A cold and indifferent attitude toward the Word of God and the House of God seems to overtake him as he is increasingly alienated from God and His sheepfold. As he loses vital connection with God, the spirit of prayer takes wings, and his soul is left to become enmeshed in the world of sight and sense. He begins to worship and serve the creation, rather than the Creator, Who is blessed forevermore. A dark, demonic shadow covers his mind and he withdraws, often in stages, from the assembly of the saints in light. The darkness of his secret sin seems to leave its tell-tale mark in his eyes and countenance. Others see the obvious effects of his folly, but he rationalizes his backsliding bent until he is oblivious to all. His dalliance with the world of sensual darkness seems to have bound him with a fiendish spell, and unless this pernicious activity of Satan is broken through the intercession of a burdened man or woman, the individual edges closer and closer to the land of no return.

How many times has this scenario been sadly repeated in the lives of those who were “almost in all evil in the midst of the congregation and assembly” (Prov. 5:14)! As the seductive process of sensuality takes its course, the Biblical truths such individuals formerly embraced, now seem to become an unwelcome nuisance, for “the natural

(ψυχικὸς- ‘governed by the sensual appetites’) man receiveth (δέχεται- ‘welcometh’) not the things of the spirit of God, for they are foolishness to him, neither can he know them because they are spiritually discerned” (I Cor. 2:14). When these truths are presented and applied in anointed preaching, their heart seems wholly unaffected by them, and their entire manner of thinking and feeling is now governed by a deceptive logic that is earthly, sensual, and demonic (James 3:15). At this point their soul is thoroughly ensnared and stands in dire need of Divine rescue. If they are willing to cry mightily unto God, “Oh wretched man that I am! Who shall deliver me from this body of death?” (Rom. 7:24); if they acknowledge their guilt and say, “I have sinned and perverted that which was right, and it profited me not,” then God will deliver their soul from going into the pit and their life shall see the light (Job 33:27,28).

Dear reader, has your mind and soul been entrapped in the diabolical web of sensual and inordinate affections? Have sensual images captivated your thought life and pornography left its pernicious imprint upon your soul? If so, there is still hope for you in God. Jesus of Nazareth stands ready and willing to still the seething sea of sinister suggestion, to shine His purifying light upon the black, hellish thoughts that hound you, and to mightily hush the sensual hiss of Satan that has sought to subvert your soul. In the agony of sincere prayer, call upon Him now Who is mighty to deliver (Rom. 10:13) and He will set you free!

The Strange Woman Still Stalks Her Prey

Enter the temptress, to magnify the volume of Satan’s sensual hiss, seek for the precious soul, ensnare the gullible, and cast down many wounded. The Book of Proverbs warns of the

danger of ensnarement by her seductive appeals:

“My son, keep my words, and lay up my commandments with thee. 2 Keep my commandments, and live; and my law as the apple of thine eye. 3 Bind them upon thy fingers, write them upon the table of thine heart. 4 Say unto wisdom, Thou art my sister; and call understanding thy kinswoman: 5 That they may keep thee from the strange woman, from the stranger which flattereth with her words. 6 For at the window of my house I looked through my casement, 7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding, 8 Passing through the street near her corner; and he went the way to her house, 9 In the twilight, in the evening, in the black and dark night: 10 And, behold, there met him a woman with the attire of an harlot, and subtil of heart. 11 (She is loud and stubborn; her feet abide not in her house: 12 Now is she without, now in the streets, and lieth in wait at every corner.) 13 So she caught him, and kissed him, and with an impudent face said unto him, 14 I have peace offerings with me; this day have I payed my vows. 15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. 16 I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. 17 I have perfumed my bed with myrrh, aloes, and cinnamon. 18 Come, let us take our fill of love until the morning: let us solace ourselves with loves. 19 For the goodman is not at home, he is gone a long journey: 20 He hath taken a bag of money with him, and will come home at the day appointed. 21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him. 22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; 23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. 24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth. 25 Let not thine heart decline to her ways, go not astray in her paths. 26 For she hath cast down many wounded: yea, many strong men have been slain by her. 27 Her house is the way to hell, going down to the chambers of death” (Prov. 7:1-27).

Surely this woman “lieth in wait at every corner.” Young man, you will not have to go looking for her—she will come looking for you, in the ubiquitous, glossy, full color, form of pornographic images that stir the motions of sin. Therefore, take special care to keep your heart with all diligence (Prov. 4:23), and steer clear of her unholy haunts. Parents, except in rare cases, in all probability, your dear young one will one day see the lurid image of the strange woman—in the bathroom of a rural gas station, on the magazine rack of a grocery check-out lane, as abandoned, erotic literature on a woodlands trail. Teach him that what he does with this encounter will affect the rest of his life.

If he turns away and purges the filth from his system by prayer (Matt. 26:41) and urgent pleas for the cleansing power of the Blood of Jesus (I Jn. 1:7), he shall do well. But if he lingers to look, to gaze and take in the sight, he has sinned a sin that may have the following profound after-effects.

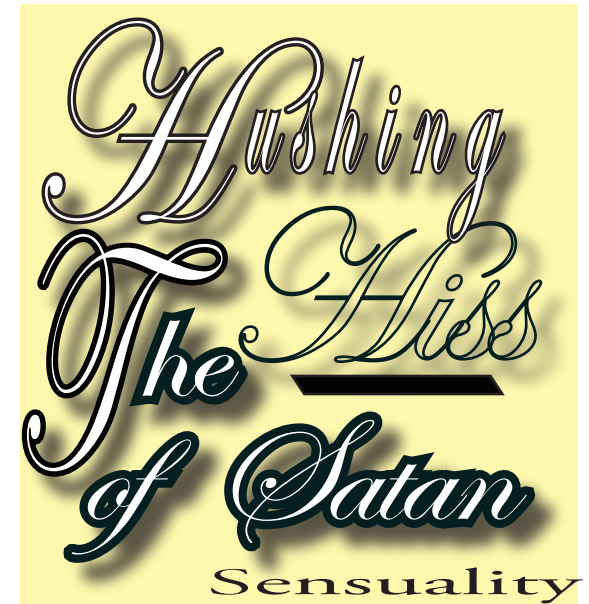
- *It will affect the way you view the opposite gender.* The mental imprint of pornography tends to warp one’s perspective regarding relationships. A mind and conscience defiled by unclean images tends to superimpose sensual ideals upon the most innocent of relationships. The opposite sex will be regarded solely as an object to satisfy amorous desire, rather than a person with whom to communicate. The ψυχικός individual is debased to the beastly level, and is motivated more by animalistic desire than by selfless love, therefore, his relationships in general tend to be self-serving, and those toward the opposite gender in particular, sensual. Jesus teaches us that the way we relate to and view men or women is not to be based upon an inward, lustful, psychic design: “But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Matt. 5:28).
- *Mistaken views of marriage will characterize the sensualist.* He will seek a wife solely for the sake of satisfying carnal cravings and the connection he feels to a prospective bride is more “lust at first sight,” than love. Motivated by a nameless and faceless lust, he marries a depersonalized object.
- *Voluntarily taking lustful images into the mind will cause demons to dart into your heart and home as God visits the sins of the fathers upon the children unto the third and fourth generation* (Ex. 20:4; Rom. 5:12). To entertain these sensual suggestions will open the floodgates of gehenna, subjecting the hearts of your children to satanic bombardment and introducing a leaven that will spread as a contagion (I Cor. 5:7), a raging fire (Job 31:9-12; Prov. 6:27), and a corruption (II Pet. 1:4; Eph. 4:22) that

must be cleansed by faith and repentance if ever we would find the favor of God.

- *Unrealistic expectations will arise in marriage, as affected parties seek to live out their sensual fantasies.* When these insatiable desires fail of satisfaction, frustration and tension only increase in the relationship.
- *Sensuality will eventually divorce you from the body of Christ, as you become fascinated with your new-found sinful pleasure, and less and less interested in God and His Word.* This is precisely the meaning of Jude 19; “These be they who separate (ἀποδιορίζω- ‘to make a distinction between, to separate one from another’) themselves, sensual, having not the Spirit.” The lusts of other things will have entered in and choked the Word of God’s effectiveness in your life (Mark 4:19), as you become a lover of pleasure more than a lover of God (II Tim. 3:4).
- *An eternity of torment will be the inevitable portion of those who are not purged of the uncleanness of a lust-laden thought-life: “For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them”* (Eph. 5:5-7).

Thus, we see that the unclean man or woman, by his or her toying with temptation, is inviting a miserable aftermath for both time and eternity. Better far to stop Satan at the door of one’s mind, turn away from the overtures of both the literal and pictorial strange woman, and thereby hush the sensual hiss of the ancient serpent (Rev. 12:9).

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The latter days are characterized in Scripture as being times of unprecedented apostasy in the form of doctrinal defec-tion and moral decline. The Word of God defines this period of human history as being one of rampant immorality (Jude 4,7,8,18,19,23), abounding iniquity (Matt.24:12), pleasure-loving more than God-loving (II Tim. 3:3-6), and an adamant refusal to turn from sexually illicit lifestyles (Rev. 9:21). Many who depart from the Christian faith during these age-end conditions will evince a decidedly sensual bent, gravitating toward a grovelling carnality. Jude describes them as “sensual, having not the Spirit” (Jude 19), which suggests that to the extent our lives are governed by fleshy lusts (I Pet. 2:11), and erotic imaginations (Prov. 6:18), they are void of the Holy Spirit’s presence, influence and operation.

Even the casual observer must admit that the religious culture of our day is given over to the unclean lusts of their own heart. Since men and women in the church frequently want little or nothing to do with Biblical holiness