



Understanding Spiritual Fornication & Idolatry Pt. III

Fornication & the Lusts thereof

Testament of Judah 17:2

2 Beware, therefore, my children, of fornication, and the love of money,...

Judah 12:2

2 And walk not after your lusts, nor in the imaginations of your thoughts in haughtiness of heart; and glory not in the deeds and strength of your youth, for this also is evil in the eyes of the Lord.

1 John 2:3

And hereby we do know that we know him, if we keep his commandments.

Jeremiah 9:24

But let him that glorieth glory in this, that he understandeth and knoweth me, that I am Ahayah which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith Ahayah.

Judah 12:3

3 Since I also gloried that in wars no comely woman's face ever enticed me, and reproved Reuben my brother concerning Bilhah, the wife of my father, the spirits of jealousy and of fornication arrayed themselves against me, until I lay with Bathshua the Canaanite, and Tamar, who was espoused to my sons.

Testament of Judah 1:1

1 And now I command you, my children, hearken to Judah your father, and keep my sayings to perform all the ordinances of the Lord, and to obey the commands of Alahayim.



Testament of Judah 17:2-6

2 Beware, therefore, my children, of fornication, and the love of money, and hearken to Judah your father. 3 For these things withdraw you from the law of Alahayim, and blind the inclination of the soul, and teach arrogance, and suffer not a man to have compassion upon his neighbour. 4 They rob his soul of all goodness, and oppress him with toils and troubles, and drive away sleep from him, and devour his flesh. 5 And he hindereth the sacrifices of Alahayim; And he remembereth not the blessing of Alahayim, he hearkeneth not to a prophet when he speaketh, and resenteth the words of holiness. 6 For he is a slave to two contrary passions, and cannot obey Alahayim, because they have blinded his soul, And he walketh in the day as in the night.

The Struggle of Lust & Fornication through Pleasure & Indulgence

Hermas Parable 6

5[65]:5 "What kinds of self-indulgence, Sir," say I, "are harmful?" "Every action," saith he, "is self-indulgence to a man, which he does with pleasure; for the irascible man, when he gives the reins to his passion, is self-indulgent; and the adulterer and the drunkard and the slanderer and the liar and the miser and the defrauder and he that doeth things akin to these, giveth the reins to his peculiar passion; therefore, he is self-indulgent in his action.

5[65]:3 He that liveth in self-indulgence and is deceived for one day, and doeth what he wisheth, is clothed in much folly and comprehendeth not the thing which he doeth; for on the morrow he forgetteth what he did the day before. For self-indulgence and deceit have no memories, by reason of the folly, wherewith each is clothed;

2[62]:1 And he saith to me; "Seest thou this shepherd?" "I see him Sir," I say. "This," saith he, "is the angel of self-indulgence and of deceit. He crusheth the souls of the servants of Alahayim, and perverteth them from the truth, leading them astray with evil desires, wherein they perish.

2[62]:2 For they forget the commandments of the living Alahayim, and walk in vain deceits and acts of self-indulgence, and are destroyed by this angel, some of them unto death, and others unto corruption."

2[62]:3 I say to him, "Sir, I comprehend not what means "unto death," and what "unto corruption". "Listen," saith he; "the sheep which thou sawest gladsome and skipping about, these are they who have been turned asunder from Alahayim utterly, and have delivered themselves over to the lusts of this world.



Jeremiah 7:8

Behold, ye trust in lying words, that cannot profit.

Jeremiah 7:9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other alahayims whom ye know not;

Jeremiah 7:10 And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

Jeremiah 7:11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith Ahayah.

Romans 3:8

And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

Jeremiah 2:25

Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go.

Jeremiah 18:11

Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith Ahayah; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.

Jer 18:12 And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart

- **Self indulgent:** characterized by doing or tending to do exactly what one wants, especially when this involves pleasure or idleness.

Hermas Parable 6

2[62]:3 ...In these, therefore, there is not repentance unto life. For the Name of Alahayim is being blasphemed through them. The life of such persons is death.



2 Clem. 13:2

For the Lord saith, Every way My Name is blasphemed among all the Gentiles; and again, Woe unto him by reason of whom My Name is blasphemed. Wherein is it blasphemed? In that ye do not the things which I desire.

2 Clem. 13:3

For the Gentiles, when they hear from our mouths the oracles of Alahayim, marvel at them for their beauty and greatness; then, when they discover that our works are not worthy of the words which we speak, forthwith they betake themselves to blasphemy, saying that it is an idle story and a delusion.

2 Clem. 13:4

For when they hear from us that Alahayim saith, It is no thank unto you, if ye love them that love you, but this is thank unto you, if ye love your enemies and them that hate you; when they hear these things, I say, they marvel at their exceeding goodness; but when they see that we not only do not love us, they laugh us to scorn, and the Name is blasphemed.

2 Clem. 13:1

Therefore, brethren, let us repent forthwith. Let us be sober unto that which is good: for we are full of much folly and wickedness. Let us wipe away from us our former sins, and let us not be found to be men pleasers. Neither let us desire to please one another only, but also those men that are without, by our righteousness, that the Name be not blasphemed by reason of us.

Hermas Parable 6

2[62]:4 But the sheep, which thou sawest not skipping about, but feeding in one place, these are they that have delivered themselves over to acts of self-indulgence and deceit, but have not uttered any blasphemy against the Lord. These then have been corrupted from the truth. In these there is hope of repentance, wherein they can live. Corruption then hath hope of a possible renewal, but death hath eternal destruction."



2[62]:5 Again we went forward a little way, and he showeth me a great shepherd like a wild man in appearance, with a white goatskin thrown about him; and he had a kind of wallet on his shoulders, and a staff very hard and with knots in it, and a great whip. And his look was very sour, so that I was afraid of him because of his look.

2[62]:6 This shepherd then kept receiving from the young man, the shepherd, those sheep that were frisky and well fed, but not skipping about, and putting them in a certain spot, which was precipitous and covered with thorns and briars, so that the sheep could not disentangle themselves from the thorns and briars, but [became entangled among the thorns and briars.

2[62]:7 And so they] pastured entangled in the thorns and briars, and were in great misery with being beaten by him; and he kept driving them about to and fro, and giving them no rest, and all together those sheep had not a happy time.

3[63]:1 When then I saw them so lashed with the whip and vexed, I was sorry for their sakes, because they were so tortured and had no rest at all.

3[63]:2 I say to the shepherd who was speaking with me; "Sir, who is this shepherd, who is [so] hardhearted and severe, and has no compassion at all for these sheep?" "This," saith he, "is the angel of punishment, and he is one of the just angels, and presides over punishment.

Ecclesiasticus 33:24

Fodder, a wand, and burdens, are for the ass; and bread, correction, and work, for a servant.

Ecclesiasticus 33:25 If thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty.

Ecclesiasticus 33:26 A yoke and a collar do bow the neck: so are tortures and torments for an evil servant.

Ecclesiasticus 33:27 Send him to labour, that he be not idle; for idleness teacheth much evil.

Ecclesiasticus 33:28 Set him to work, as is fit for him: if he be not obedient, put on more heavy fetters.

Ecclesiasticus 33:29 But be not excessive toward any; and without discretion do nothing.

Hermas Parable 6

3[63]:3 So he receiveth those who wander away from Alahayim, and walk after the lusts and deceits of this life, and punisheth them, as they deserve, with fearful and various punishments."



Psalms 119:75

I know, O Ahayah, that thy judgments are right, and that thou in faithfulness hast afflicted me.

Psalms 119:71

It is good for me that I have been afflicted; that I might learn thy statutes.

Psalms 119:67

Before I was afflicted I went astray: but now have I kept thy word.

Hermas Parable 6

3[63]:4 "I would fain learn, Sir," said I, "of what sort are these various punishments." "Listen," saith he; "the various tortures and punishments are tortures belonging to the present life; for some are punished with losses, and others with want, and others with divers maladies, and others with [every kind] of unsettlement, and others with insults from unworthy persons and with suffering in many other respects.

3[63]:5 For many, being unsettled in their plans, set their hands to many things, and nothing ever goes forward with them. And then they say that they do not prosper in their doings, and it doth not enter into their hearts that they have done evil deeds, but they blame the Lord.

Psa 25:9

The meek will he guide in judgment: and the meek will he teach his way.

- **Meek:** Mild of temper; soft; gentle; not easily provoked or irritated; yielding; given to forbearance under injuries.

Hermas Parable 6

3[63]:6 When then they are afflicted with every kind of affliction, then they are delivered over to me for good instruction, and are strengthened in the faith of the Lord, and serve the Lord with a pure heart the remaining days of their life. But, if they repent, the evil works which they have done rise up in their hearts, and then they glorify Alahayim, saying that He is a just Judge, and that they suffered justly each according to his doings. And they serve the Lord thenceforward with a pure heart, and are prosperous in all their doings, receiving from the Lord whatsoever things they may ask; and then they glorify the Lord because they were delivered over unto me, and they no longer suffer any evil thing.



Tobit 12:15

I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

Tobit 12:7

... Do that which is good, and no evil shall touch you.

The Pulling of Lust

1 John 2:16

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Romans 7:7

What shall we say then? Is the law sin? Alahayim forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

Jas 1:14

But every man is tempted, when he is drawn away of his own lust, and enticed.

Jas 1:15

Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

James 4:1

From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

Anger G3709 (Strong)

ὀργή

orgē

or-gay'

From G3713; properly desire (as a reaching forth or excitement of the mind), that is, (by analogy) violent passion...

Thayer Definition:

2) movement or agitation of the soul, impulse, desire, any violent emotion, but especially anger



Testament of Dan 4:1, 5-7

Chapter 4 1 Understand ye, therefore, the power of wrath, that it is vain. 2 For it first of all giveth provocation by word; then by deeds it strengtheneth him who is angry, and with sharp losses disturbeth his mind, and so stirreth up with great wrath his soul. 5 If ye fall into any loss or ruin, my children, be not afflicted; for this very spirit maketh (a man) desire that which is perishable, in order that he may be enraged through the affliction. 6 And if ye suffer loss voluntarily, or involuntarily, be not vexed; for from vexation ariseth wrath with lying. 7 Moreover, a twofold mischief is wrath with lying; and they assist one another in order to disturb the heart; and when the soul is continually disturbed, the Lord departeth from it, and Beliar ruleth over it.

Testament of Dan 3:5

5...for wrath ever aideth such in lawlessness. 6 This spirit goeth always with lying at the right hand of Satan, that with cruelty and lying his works may be wrought.

Testament of Dan 4:3-4

3 Therefore, when any one speaketh against you, be not ye moved to anger, and if any man praiseth you as holy men, be not uplifted: be not moved either to delight or to disgust. 4 For first it pleaseth the hearing, and so maketh the mind keen to perceive the grounds for provocation; and then being enraged, he thinketh that he is justly angry.

Testament of Dan 1:3

3 I have proved in my heart, and in my whole life,...that lying and anger are evil, because they teach man all wickedness.

Testament of Dan 3:1-3

1 For anger is an evil thing, my children, for it troubleth even the soul itself. 2 And the body of the angry man it maketh its own, and over his soul it getteth the mastery, and it bestoweth upon the body power that it may work all iniquity. 3 And when the body does all these things, the soul justifieth what is done, since it seeth not aright.

Testament of Joseph 7:8

8 For if a man hath fallen before the passion of a wicked desire and become enslaved by it, even as she, whatever good thing he may hear with regard to that passion, he receiveth it with a view to his wicked desire.



James 4:6

But he giveth more grace. Wherefore he saith, Alahayim resisteth the proud, but giveth grace unto the humble.

James 4:7

Submit yourselves therefore to Alahayim. Resist the devil, and he will flee from you.

1 Peter 5:6

Humble yourselves therefore under the mighty hand of Alahayim, that he may exalt you in due time:

1 Peter 5:7

Casting all your care upon him; for he careth for you.

Ecclesiasticus 2:3

Cleave unto him, and depart not away, that thou mayest be increased at thy last end.

Ecclesiasticus 2:4 Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate.

Ecclesiasticus 2:5 For gold is tried in the fire, and acceptable men in the furnace of adversity.

Ecclesiasticus 2:2

Set thy heart aright, and constantly endure, and make not haste in time of trouble.

1 Peter 5:8

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

1 Peter 5:9

Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

- **Stedfast**: : firm in belief, determination, or adherence

H553 (Strong)

זמח

A primitive root; to *be alert*, physically (on foot) or mentally (in courage): - confirm, be courageous (of good courage, stedfastly minded, strong,..., establish, fortify, harden, increase, prevail, strengthen (self), make strong (obstinate, speed).

Joshua 1:9

Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for Ahayah thy Alahayim is with thee whithersoever thou goest.



Afraid H6206 (Strong)

ערץ

A primitive root; to *awe* or (intransitively) to *dread*; hence to *harass*: - be affrighted (afraid, dread, feared, terrified)...oppress...

Dismayed H2865 (Strong)

חתת

A primitive root; properly to *prostrate*; hence to *break down*,...(figuratively) by confusion and fear: - ..be (make) afraid, .. beat down, discourage,...

Wisdom of Solomon 17:11

For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.

Wisdom of Solomon 17:12 For fear is nothing else but a betraying of the succours which reason offereth.

Joshua 1:7

Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

Joshua 1:8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Testament of Dan 5:1

1 Observe, therefore, my children, the commandments of the Lord, and keep His law; Depart from wrath, and hate lying, That the Lord may dwell among you, And Beliar may flee from you. 2 Speak truth each one with his neighbour. So shall ye not fall into wrath and confusion; But ye shall be in peace, having the Alahayim of peace, so shall no war prevail over you.

Jas 3:16

For where envying and strife is, there is confusion and every evil work.



1Co 14:33

For Alahayim is not the author of confusion, but of peace, as in all churches of the saints.

The Signs of the Times

Ascension of Isaiah 3:21, 27-30

21 And afterwards, at His approach, His disciples will abandon the teachings of the Twelve Apostles, and their faith, and their love and their purity. 22 And there will be much contention at his coming and at His approach. 27 And in those days there will not be many prophets, nor those who speak reliable words, except one here and there in different places, 28 Because of the spirit of error and fornication and of vainglory, and of the love of money, which there will be among those, who are said to be the servants of that One and among those who receive that One. 29 And among the shepherds and the elders there will be great hatred towards one another. 30 For there will be great jealousy in the last days; for everyone will speak whatever pleases him in his own eyes. 31 And they will make ineffective the prophecy of the prophets who were before me, and my visions also the two witnesses after me will they make ineffective, in order that they may speak what bursts out of their own heart.