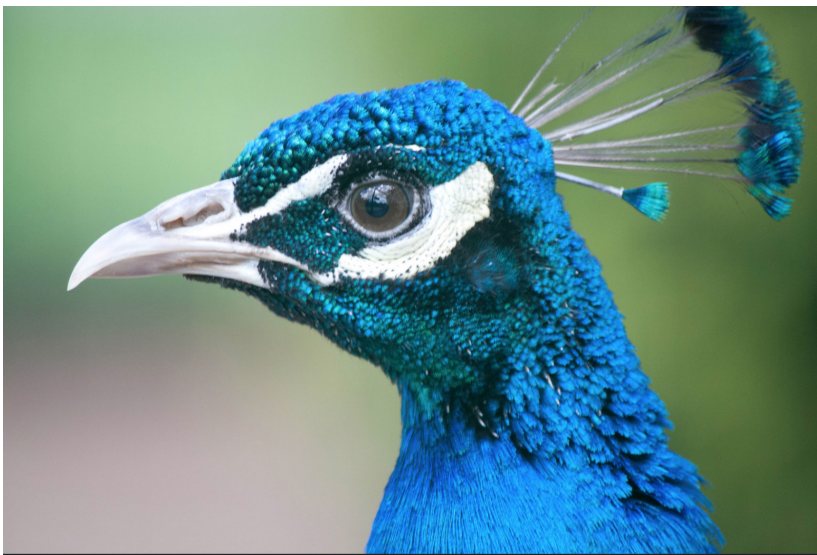




The truth about sexual lust; Part 7.

“NATURE ITSELF TEACHES YOU”; PART 1



There is a reason why God left the field open and condemned so few sexual things. It is because He likes sex. He is a rollicking God; He created the peacock, for crying out loud.

It has always struck me how the Amish could dress in such dreadful dreariness, when the Creator of the Universe, Who they claim to love and imitate, invented the peacock. It is as if the Amish are saying that God is much too lavish and too much of a show-off. The Amish will show Him how He should have done things. The Amish will make a career of drabness. They will beat the life out of God's life—after running over the peacock with a metal tractor

wheel—and hold up the result to God, asking Him to sniff it. God sniffs it all right—and spits it out.

“Away with your ridiculous black bonnets!” He says.

He prefers that ridiculous blue feather atop the head of the peacock.

It smells Amish to me

I have invented a new phrase for Christians such as *Every Man's Battle* authors Arterburn and Stoeker, who consider the color, variation, and beauty of God's sexually-pulsating universe, and then toss it back in His face with a disgusted “humph!”: *Stealth-Amish*.

The Amish have serious issues—in case you haven't noticed. Try to think and see beyond the politically correct assessment you are supposed to have concerning this dreary tribe (“Oh, they are so quaint and God-fearing, and they make such wonderful pies and baskets!”), and then tell me how the Amish do not slap God's face and tacitly scream from the rigid benches of their black, horse-drawn buggies:

“God sinned when inventing the peacock and the rainbow!”

Listening to Arterburn and Stoeker warn us about sex from the figurative benches of their figurative buggies, one gets the notion that God must have sinned when forgetting to list “looking at bra ads” and “watching beautiful women run on the beach” when He drafted His list of sexual no-no's and dictated them to Moses.

I do not hate the Amish. Neither do I hate stealth-Amish like Arterburn and Stoeker. I just hate their sin.

The sin of Amish and stealth-Amish is the sin of

promoting a strictness and rigidity unknown even to God, then condemning the rest of us for being normal, natural people enjoying life.

I hate the sin of trying to out-God God.

“Every baby’s battle”

Babies stare at women’s breasts because they know that’s where food comes from. Just as nursing mothers will lactate at the cry of a baby (*any* baby), nursing babies will stare at and strain for any pair of breasts coming within sucking distance.

Are these mothers and babies just a bunch of perverts, or are they obeying what God made them to want and like?

Can babies even *be* perverts? Nursing babies do love cleavage; they love women in halter tops; they go crazy at the beach; strip clubs make them hungry. Nursing babies only get milk from one set of breasts, generally, but sometimes a baby will acquire a surrogate breast feeder, i.e. a wet nurse. It is not uncommon.

Should we call the cops?

Consider the accompanying photo. This baby lusts for female breasts—see his evil stare—and appears to be fine with the way God made him. He obviously seeks any occasion to indulge his basic need (bottom photo),



and is not impartial to statuary. The bottom line for this pre-weaned fetishist is this: *He sucks mammary glands*. Period. If he could talk, he would add, “And frankly, I do not care which ones.”

Why is the mother in the photo laughing? If this were an Arterburn/Stoeker-type Christian woman, she would condemn her baby’s nature and seek an occasion against him. Well, here is the perfect occasion: the pervert sucks metallic tits. Why doesn’t the mother slap this disobedient son of Adam and tell him to bounce his eyes? In six weeks, he could be a good boy instead of a pagan-baby.

Where is the Christian author writing about *this* problem? We need a book titled, *Every Baby’s Battle*. This book will be all about breasts. The photo you are now considering (specifically, the bottom one) will be the cover of the book. The subtitle will be the same as that which now graces Arterburn’s and Stoeker’s offering, with the change of only one word: “Winning the War on Nursing Temptation One Victory at a Time.”

Are instincts evil?

I hate to be the one to break this to women, and particularly to wives, but all men are like this baby. That’s right. A man is no different, in what God made him to like and want, than this baby. This baby desires female breasts because of hunger, and so does the grown man. We are simply dealing with a different kind of hunger. Sexual hunger is no different, at its root level, than the hunger of this baby for food.

The baby in the photo lacks self control—I admit that to you. The fruits of the spirit are not overly developed in this diaper-clad deviant. But he will grow into a man who will be able to control his impulses. He will still look at random breasts, but he will not randomly suck them. The control of impulses does not eliminate impulses. Why should they? How can they? Why would we want them to? Without impulses, no one could even speak of controlling them.

Without impulses, spiritual fruit would have no foil.

Of what use is self-control if there is nothing to control oneself *against*?

Woman: the love of your man

Woman, your man loves you. Every day, he sacrifices to you. You do not realize how conscientiously, every day, he controls his sexual instincts.

Are you telling him, by giving him *Every Man’s Battle*,



that self-control is not enough? Is it not enough for him to possess the fruit of the spirit? Would you now ask him to eliminate his instincts as well? (As if he could.)

To want to look at and suck female breasts is programmed into your man's hard-drive, and it's the only reason he wants to suck *your* breasts. If you seek to destroy his very instinct, then you cut off your nose to spite your face. To make him deny what God made him to like and want (*Every Man's Battle* is a cosmetic fix; it temporarily patches the underlying "problem" until your man finally can't take it any more and subliminally ratchets up the resentment), you make him deny the very source of his passion for *you*.

By rebelling against your husband's basic desire for all things feminine, you rebel, by extension, against God Himself. For it is God Who has given your husband his basic desire for all things feminine.

If your man does bend to your attack and agrees to attempt the perverted protocols of *Every Man's Battle*, you will be living with a nature-denying, religious automaton who may very well behave himself with the artificial drug of self-will and asceticism, but who will secretly resent you and mourn his lost ability to unburden his deepest soul to you. He will ultimately be doing this because he loves you; it will be the only reason.

Do you see how badly he wants to stay married to you? Because what you are demanding of him goes against every grain in his body.

See Dick run

God made penises. Most penises are smarter than their owners. Penises don't belong to religions. Remember it was Martin Zender who told you: Penises are non-denominational. Penises don't feel the need to read, *Every Man's Battle*. Not one vagina in history has ever handed a copy of *Every Man's Battle* to a penis and said, "Here. Read this."

This is because penises and vaginas are the way God made them to be. They are the way they are by the grace and design of God. It takes a religious owner to screw this up.

The lucky penis whose owner is religion-free just kind of hangs there being a penis, and being continually aware and in awe of its wonderful Creator and of the beauty of women and their vaginas.

When a penis perceives a beautiful woman, it wants to get hard—and sometimes does. Why does it do that? Gee, ask me a hard question. If the penis does not get hard, it cannot enter the vagina of the beautiful woman. This is a God-given, biological process. All the penis knows is: "Good Lord. Look at that woman, will you? She is so beautiful. Are we going to go inside her? I want to. I'll just go ahead and get ready, just in case."

The moral owner of such a penis (all penises are "such a penis") will reason with it; it happens all the time:

"No, Penis. I know you're just trying to be helpful, but this woman is off limits to us."

"How come?" the penis will ask.

"Because there is a wonderful woman at home for us."

"You are right. I knew that. Are you mad at me?"

"How can I be? You are doing what God made you to do."

"I'm glad you see it that way. I'm not mad at you, either. I just thought I should be ready. That's what I do."

"I know. Relax."

"Do you mean that literally?"

"Yes, I do."

"Well, okay."

"See? I knew you could do it, Penis. We've got everything under control."

"That did feel good for a second, though."

"Of course it did. It always feels good. It's a wonderful feeling."

"Would you say it's the best feeling in the world?"

"Yes, Penis. I would."

"I'm glad you don't condemn me."

"Well, I'm glad that you listen to me."

"God made us both the way we are."

"Yes. Including our essential, God-given conscience."

Human nature and the conscience

Human nature—referred to hereafter as "the way God made us"—has been devitalized by sin, but it is not, itself, wrong. In fact, it is right. I can prove this from Scripture. Romans 2:14—

For whenever they of the nations that have no law, by nature may be doing that which the law demands, these,



having no law, are a law to themselves, who are displaying the action of the law written in their hearts, their conscience testifying together and their reckonings between one another, accusing or defending them.

This is from the *Concordant Literal New Testament*. For verse fourteen, the King James has—

For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves.

If human nature is sinful, how can the Gentiles “do by nature” the things contained in the law?

Again, I am not saying humans are not sinners. God gave us natures and consciences to guide us. Yes, the conscience can be defiled (Titus 1:15), but this only proves that the conscience itself is aligned with God; it has to be defiled in order to sin. When not defiled, it is in accord with God. Else how could Paul say in 2 Corinthians 4:2, “We are commending ourselves to

every human’s conscience.”

Paul would not commend himself to something that was continually evil and wrong.

The conscience is the thing telling a person what is right or wrong. The nature serves the same purpose. Just as the conscience can be defiled, so can the nature. This is made plain in Romans 1:27, when Paul writes:

“The males, besides, leaving the natural use of the female, were inflamed in their craving for one another.”

If “natural” is wrong, then why does Paul contrast males craving males with “the natural use of the female”? Apparently, the natural use of the female is good.

In 1 Corinthians 11:13-14, Paul actually calls nature a teacher—

Is not even nature itself teaching you that if a man, indeed, should have tresses, it is a dishonor to him, yet if a woman should have tresses, it is her glory?

If nature is bad, how can the apostle Paul call it a teacher? A person looks at a man with hair down his back and

thinks, “That is rather strange and uncomely. I don’t know why I don’t like it, I just don’t.” This same person looks at a woman with hair down her back and says, “That is glorious beauty. I’m not sure why it’s glorious beauty; it just is.”

The reason long hair comes across as “strange” in one context, and “glorious” in another, is that human nature is aligned with God. Nature is a teacher. Another name for it is, “instinct.” Arterburn and Stoeker, with their doctrines of bouncing the eyes, could never see it this way. They would not write what Paul wrote. Instead, they would write:

“Nature itself teaches you that when you see a woman with long hair, you should immediately bounce your eyes from her.”

These authors are completely wrong.

Someone might say that there is no sexual impulse attached to a man’s desire to appreciate the glory of a woman’s long hair. This is untrue. The people saying this are merely trying to excuse the apostle Paul for not recommending eye-bouncing. The religious people leveling such an objection cannot imagine that a man’s sexual impulse toward any woman’s hair (it is not the hair of his wife) could possibly be of God.

It can be, and is.

The very ability of a man to look at a woman’s hair (someone other than a close relative) and say, “How glorious,” arises from a sexual root. Without the sexual impulse, the term “glorious” could not apply.

Think about it. The basic difference between men and women is sexual. This is why women are called, “the opposite *sex*.” Therefore, anything a man notices about a woman (again, aside from close relatives) that is different from him is—at its root—sexual.



It doesn’t mean he screws the gloriously-haired woman. This is the mistaken assumption of Arterburn, Stoeker, and many jealous wives.

It is a sign of our whacked-out, religious, Puritanical age that such a simple thing needs explained and defended. In another section, I’ll be speaking of the sin of jealousy. While there are surprisingly

sparse references in the Bible to sexual lust (there are many warnings about other kinds of lust, as we shall see), the Bible does quite often warn against jealousy.

Since it requires a twitch of sexual feeling for a man to call a woman’s long hair, “glorious,” and since Paul tells us the result of looking at such tresses is not only natural but glory-inducing, my conclusion is that sex is natural and glory-inducing.

According to Paul, a woman’s long hair is to be celebrated, not bounced from.

According to Arterburn and Stoeker, a woman’s long hair is to be bounced from, not celebrated.

I wonder who is right?

The same nature hardening a man’s penis and leaning his eyes toward beautiful breasts, long hair, and vaginas, is the same nature (combined with the spirit-filled conscience) making him stop in his tracks and control himself for the sake of a greater good. Therefore, if we condemn the one thing (the desire), we by default negate the other thing (the control of the desire), for both things spring from the same root.

Leave it to religion and to the King James Version to screw us out of a God-given nature

One of the most troublesome mistranslations from the King James Version is its treatment of 1 Corinthians 2:14—

But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Here, the KJV makes the nature the thing that opposes the spirit, and vice versa. The natural man must be bad because he cannot receive the things of the spirit of God. The only thing that can overcome a natural thing is a spiritual thing. So if you are spiritual—according to the KJV—you can’t be natural. And if you are natural, you can’t be spiritual. If you want to do spiritual things, you have to become unnatural.

This is a misconstruction, and a lie.

The problem is that God did not say, “the natural man receiveth not the things of the spirit of God.”

The Greek word translated “natural” here is *psuchikon*. This is an adjective taken from the noun *psuche*. Remember our English lesson on nouns and adjectives? An adjective cannot mean something different from its noun; it is only a different part of speech, not a different word. The KJV translated *psuche*, “soul” 58 times. Why did they do that?

Because the Greek word *psyche* means, “soul.”

What is the soul? The soul is not a thing existing in our bodies. It is not like an organ. A surgeon cannot perform a soulectomy. The soul is a figure of speech for our awareness. It is our consciousness of life delivered via our five senses. Keep that in mind.

If God wanted to say “natural” in 1 Corinthians 2:14, He would have used the Greek word for natural, which is *phusikos*. This word means, (according to Young’s Analytical Concordance) “belonging to nature.” The King James translators themselves translated *phusikos* “natural” in Romans 1:27. Remember that verse? I quoted it a few pages ago:

“The males, besides, leaving the natural (*phusikos*) use of the female, were inflamed in their craving for one another.” *Phusikos* clearly means natural. So here is the question:

Why does the KJV translate *phusikos* “natural” in Romans 1:27, but then in 1 Corinthians 2:14, where a completely different Greek word appears (namely, *psuchikon*), they also translate this word, “natural.”

Because, like the NIV, the KJV, is inconsistent. The KJV wanted 1 Corinthians 2:14 to say “natural,” so they forced a word that in no way meant “natural” to say “natural.”

Again, the Catholic church believed that nature—as well as the human body—was evil. This was Gnosticism dressed

up in Christian garb. This is why Catholics (and Protestants, and all other religious people) like to deny themselves. They feel holy when they do it. They feel that by denying their natures—or, as I like to say, “things God made us to like and want” (sex, food, water, a desire for beauty, etc.)—they become spiritual. Why would they think that? For one reason, because of this mistranslated verse.

This is why I am showing you the correct translation. I don’t want you to think that what God made you to like and to want is evil. Sin has very much wrecked our natures, yes, but again, the nature itself is God-given. If you condemn nature as essentially evil, you might start doing ridiculous, barbarian things, like bouncing your eyes from long, beautiful, feminine hair, or giving up Hershey bars for Lent.

Since the noun *psyche* means soul, then the adjective *psuchikon* can only mean, “pertaining to the soul,” or, “soul-ish.” This is precisely how the *Concordant Literal New Testament* translates it. Here is the CLNT version of 1 Corinthians 2:14—

Now the soul-ish man is not receiving those things which are of the spirit of God, for they are stupidity to him, and he is not able to know them seeing that they are spiritually examined.

The word “soul-ish,” in this Scriptural context, means, “swayed by the soul, rather than the spirit.” The soul, again, is a figure of speech for that which we perceive through our five senses. Paul is telling us here that it is the person viewing the world only through the prism of the emotions who is not receiving those things which are of the spirit of God.

Giving up Hershey bars and bra ads; i.e., “Gnosticism”

Much of Christianity has unconsciously adopted a teaching called Gnosticism. Gnosticism is a pagan philosophy claiming the material world to be evil. Gnosticism derives its name from *gnosis*, the Greek word for knowledge. Gnosticism promises salvation through a secret knowledge possessed only by its followers. This knowledge grants the devotee the ability to overcome the evil nature, and the evil human body.

To Gnostics, spirit and matter are continually opposed. To them, there is no way a physical, natural thing can be spiritual. To be Gnostic, one has to renounce physical desires and practice a strict asceticism in order to overcome the body. Through purification rites, a Gnostic is





supposed to be able to liberate his or her soul from the evil matter of the world, including his or her own body. In Gnosticism, therefore, the human body needs overcome, certainly not celebrated.

Most Christians, hearing of Gnosticism, would say, “That’s weird.” And yet this weirdness flourishes today in the Christian midst. I think specifically, but not exclusively, of the Catholic church. What is penance, but the denying of oneself? During Lent, does one determine to have more sex, eat more delicious food, go to more museums, sleep longer? No. One denies oneself.

Old-time Catholics used to go around whipping themselves. Modern Catholics merely give up chocolate. The sin here (and yes it is a sin to consider what God declared good to be evil) is only a matter of degree. The common denominator is that what God made us to like and want must be overcome. The body must be subdued. Jesus cannot truly be happy with us unless we deny ourselves pleasure. He died on the cross—can’t we at least give up Kit-Kats and

stop looking at bra ads? The sacrifice of Christ is supposed to make us thankful, happy, and determined to live fully in the freedom He bought us. Instead, for religious people, the sacrifice of Christ makes them want to suffer for Him and do many religious works, such as giving up chocolate and beautiful underwear.

This insults Jesus Christ, Who must be saying, “Wasn’t my sacrifice good enough for these people? Now they feel that they need to add to it? I died to remove guilt from their midst. And now, here they are feeling guilty—and they think they’re doing me a favor? They’re wasting their emotions.”

“For freedom Christ frees us” (Galatians 5:1). If this verse said, “For religious bondage and guilt-based dedication to religious suffering, Christ frees us,” then I could see the need and desire to deny oneself legitimate pleasures. Otherwise, no. —MZ (*To be continued.*)

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 email: mzender@martinzender.com