

WRITTEN TEACHING · TWO PARTS

## The Spirit of Unsatisfaction

A teaching on the hidden root of harlotry — how unsatisfaction, not pride, was the true root of Satan's fall, and how it slowly degenerates the heart until God strips it bare.

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Ezekiel 16 · Genesis 1 · Isaiah 14 • Acts 27 • Philippians 4 • Job

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Christ has been fixing the church since the day He founded it, and He never stops — not because the work is endless drudgery, but because more are constantly being added to what He is building. He never tires of it, because everything He does, He does from what He already carries within Him. That is the difference between working by the Spirit and working by the flesh: the flesh is simply the five senses — sight, hearing, smell, taste, touch — and if you build your labor on what you can see and hear alone, you will grow discouraged and eventually quit. But true change never begins in the visible; it begins in the Spirit, then works its way down into the physical.

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PART ONE · THE ROOT OF HARLOTRY

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### There Is No Perfect Person — Only God's Definition of Perfect

A perfect person, in the sense most people mean it, does not exist. The list of desires you are holding onto will never be fully matched. But there is a person whom God deems perfect — perfect *for you*, perfect to bring out what God has placed inside you, perfect to reveal who you are by the work you put into that relationship. That is God's definition of perfection, and it must be embraced over our own definition, however reasonable ours might feel.

### The Broader Meaning of Harlotry

Harlotry, in Scripture, is not confined to a husband or wife being physically unfaithful. That is only the narrow definition. The broader one runs much deeper, and it begins to surface in Ezekiel 16.

## A Marriage That Had Everything

Ezekiel 16:20 describes a marriage that had reached extraordinary fruitfulness — sons and daughters, prosperity, everything Genesis 1:27–28 describes when God blesses a union: *be fruitful, multiply, fill the earth, subdue it, and have dominion*. These are not separate blessings but a sequence. You cannot multiply what is not first fruitful — you cannot expand a business that produces no profit. Fruitfulness comes first; multiplication follows from that state, carrying the same fruitfulness with it. Multiplication then fills whatever space it is given, the way grass, left alone, eventually spreads to fill and subdue an entire field. And once something has filled and subdued its space so completely that nothing can shake it, that is dominion — the same dominion Ezekiel 16:13–14 describes as a kingdom: gold, silver, fine linen, honey and oil, a crown placed on the woman's head as a sign of shared rule.

This marriage had reached that state. Every box had been ticked: fruitful, multiplied, filled, subdued, dominion. And it is precisely from that position of total success that the downfall came.

## The Real Root of Satan's Fall

It is often assumed that pride was the beginning of Satan's fall. It wasn't. Pride came *after*. The root was dissatisfaction. As an anointed cherub, he held an extraordinary position — and still, he was not satisfied with it. He wanted more. Dissatisfaction is what led him into the error that became pride. This is the pattern worth naming clearly: when people arrive exactly where God intended for them to arrive, dissatisfaction is often what causes them to begin unraveling from that very point of success.

## Paul's Voyage: Fair Havens or Phoenix

Acts 27 tells of Paul's voyage to Rome as a prisoner. The ship, sailing with great difficulty, reaches a harbor called Fair Havens. Paul warns them plainly: to continue on would end in disaster, damage, and loss of life. But the centurion and the ship's owners preferred their own judgment, deciding Fair Havens was not *suitable* to winter in. The majority voted to press on toward Phoenix — a harbor they deemed better.

They never reached it. A violent wind drove them off course, and the ship was wrecked.

The real cause was not the harbor itself. It was that they were not satisfied with what they had been given. They made a life-altering decision purely on the basis of suitability — convinced that somewhere else would serve them better than where they already were. This is exactly how dissatisfaction operates: it convinces you the problem is your location, your position, your portion, when the real issue is internal. Whatever you deem “not suitable,” you begin to gamble everything to escape — and often, like that ship, you never even arrive at the better place you were chasing. You simply wreck.

## **Unsatisfaction Wears Many Disguises**

This same root shows up everywhere: the official who is not satisfied with a lawful salary and conjures up corruption to fill the gap; the person who finally gets the house, the car, the relationship they long desired — and within a short time, discovers it no longer satisfies; the Israelites at Sinai, provided for daily by God, who nonetheless demanded Aaron build them a golden calf; the prodigal son, convinced that taking his portion and leaving his father would finally make life make sense; a person who is faithful in body yet quietly unsatisfied at work, secretly comparing salaries, scheming for more — who is, in every meaningful sense, already entangled with harlotry, long before anything visible has happened.

The frightening truth in all of this: dissatisfaction begins its journey long before any outward act follows. If the heart is already unsatisfied, the person is already, in spirit, somewhere else — already living, in their imagination, in the Phoenix they haven't yet reached, even while their body remains in Fair Havens.

## **Forgetting Where You Came From**

Ezekiel 16:22 makes the point plainly: in the midst of all her abominations, she did not remember the days of her youth, when she was naked, bare, and unclean. This is the pattern behind most dissatisfaction — forgetting where you came from. Someone who once had no bread to eat and can now buy an entire bakery forgets that a single loaf once felt like plenty, and begins wanting the whole bakery chain instead of gratitude for the one bakery already theirs. Without a rear-view mirror — without remembering the starting point — there is nothing to measure present blessing against, and so it never feels like enough.

## **The Secret of Paul, and of Job**

Paul names the antidote directly in Philippians 4:11: *“I have learned, in whatsoever state I am, therewith to be content.”* Not that he had no needs — he clearly did, and says so plainly in the surrounding verses. But he had learned something deeper than having or lacking: contentment that did not depend on either. Having did not rule him, and not-having did not rule him either, because both are equally capable of ruling a person who has not learned this secret. This is what allowed Paul to build everything else — his ministry, his refusal to compromise the Gospel even under pressure from Peter — on a settled foundation rather than a hungry one.

Job's satisfaction worked the same way. His wife assumed his contentment came from the sheer volume of what he owned. She, and his friends, were proven wrong when everything was stripped away and his satisfaction remained intact. It was never about the possessions.

Where genuine satisfaction is present, the spirit of harlotry cannot take hold — in marriage, in work, in ministry, in any area of life. It stays far away. But where it is absent, even the most outwardly faithful person can be quietly entangled with it — not because they have crossed a physical line, but because their heart is already elsewhere, already restless, already convinced that something else, somewhere else, would finally be enough.

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## PART TWO · STRIPPED OFF

### Two Directions of the Heart

Unsatisfaction and repentance move a person in opposite directions. Unsatisfaction causes the heart to degenerate — the corruption within it deepening, worsening, spreading. Repentance does the opposite: it regenerates the heart. A person could be in the very worst state imaginable, degenerated as far as a heart can go — but repentance ends it. It's over. The danger is not in where someone starts, but in the direction they are moving. Someone can start badly and end well, as Apostle Paul did — a man who once persecuted and killed believers with the state's backing, yet ended his life as one of the greatest witnesses of grace the church has known. But someone can also start well and degenerate toward the bad, and that is the far more dangerous trajectory — the one Scripture says leaves “no more sacrifice” for, requiring nothing less than a special, extraordinary grace of humility to recover from.

### What Happens to the Unsatisfied Heart

Ezekiel 16:35–43 describes exactly where this road leads. God says He will gather all the lovers a person has chased after — everyone and everything they turned to in search of satisfaction — and use them to expose the very nakedness those pursuits were meant to cover. Every one of those pursuits eventually proved unsatisfying; the person moved from one to another, trying each in turn, discovering the same emptiness each time. And all of that — every failed attempt at self-satisfaction — becomes the very material God uses to strip a person of the glory they once carried.

This is the last stage of the pattern: being stripped off. The very thing a person was once adorned with, admired for, envied over, becomes the means by which they are laid bare — a deliberate reversal, since it was never their own glory to begin with. It was given, and it can be removed. Once removed, the same people who once desired that glory no longer will.

## **Lucifer: From Glory to a “Mere Man”**

Isaiah 14:12–16 traces this exact arc in the fall of Lucifer, once called “son of the morning” for the brilliance of his glory. His ambition (“I will ascend... I will be like the Most High”) led to being cast down, and the striking detail comes in verse 16: those who see him afterward will only *narrowly* look at him. They won't stare. They won't marvel. There is nothing left to capture their attention. He is reduced to being spoken of merely as “the man” — no longer recognizable as the spirit of unmatched glory he once was. Nothing about his present state reflects his former one. This is what being stripped looks like in its fullest form: not just loss, but the complete erasure of what once made someone captivating.

## **The Very Thing You Love Becomes the Instrument**

This is perhaps the hardest truth in the whole teaching: God does not need to use anything outside of a person to bring correction. He uses precisely what that person already loves, already desires, already cannot get enough of. Whatever has quietly taken the place of God in someone's heart is, eventually, the very thing used to deal with them. Scripture says God catches the wise in their own wisdom — He doesn't need a separate weapon. He turns what a person already treasures into the means of their own undoing.

This shows up plainly in the pattern of overindulgence: those who love food without restraint, who can never say “I've had enough,” often find that the very thing they enjoyed becomes the thing that destroys their

health and mobility. It shows up in Israel's history too — running again and again to Egypt, Assyria, and Babylon for help whenever trouble came, trading with them, depending on them — only to have those same allies eventually become the very ones who devalued and destroyed her. Whatever a person cannot get enough of quietly stores up its own reckoning.

## **The Woman Who Finally Found Satisfaction**

Not every story here ends in destruction. The Samaritan woman at the well had moved from husband to husband, chasing a satisfaction none of them provided — until she encountered the one who was Himself the answer. From that point, the searching stopped. She started in dissatisfaction and ended in the one encounter that mattered. As it's often said: *the starter of the race is not the owner of it — the finisher is*. It is not how someone begins that determines the outcome, but how they finish.

## **Beginning and Ending Should Not Be the Same**

This is the point worth carrying forward: your beginning and your ending should not look identical. People remember two things about anything built — the foundation being laid, and the roof going up. The middle is quickly forgotten. Someone like Demas, mentioned in Scripture, started well in ministry but ended poorly — and recovering from a decline like that requires an extraordinary grace, not a common one. The far safer trajectory is the opposite: to start wherever you must, even in weakness or difficulty, but to end in a place fundamentally different — and better — than where you began.

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*In the name of Jesus.*

✦ Branch of Righteousness

“I in them, and You in Me, that they may be made perfect in one.” — John 17:23

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