



BUD/S Graduate E-4 Tyler Risty; Paul's Behavior Problem: The Unwelcome Guest becomes the Master of the House; the Spiritual *Ménage à Trios* in James 1:13-15

17. In the Old Testament, the Hebrew word used to describe the household of an Israelite who married a foreign woman is the verb:

יָשָׁב *yashav* - “to remain; stay; inhabit; dwell; have one’s abode”; this form is also used with reference to marriage. In this regard we note the following from:

Friedrich, Gerhard (ed.). *Theological Dictionary of the New Testament*. Translated by Geoffrey W. Bromiley. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 5:135:

οἰκέω (*oikeō*). “To dwell,” “to live,” “to inhabit.” “to take one’s abode.” In the Septuagint it is often used for **יָשָׁב** *yashav*.

More important, is the fact that *oikeō* is used to describe inward psychological and spiritual processes. The dwelling of sin in man denotes its dominion over him, its lasting connection with his flesh and yet also a certain distinction from it.

The *oikeō* of Romans 7:17 and following reminds us of the (indwelling) of demons; the human body is their **οἶκος**, *oikos* (house, e.g., Matthew 12:43-45). He who abides has a right to do so; he is not a guest, but master of the house.

The “sin which dwells in me” (Romans 7:17) is no passing guest, but by its continuous presence become the master of the house. Paul can speak in just the same way, however, of the lordship of the Spirit.

18. The first husband is the unwanted guest of the believer who is filled with the Holy Spirit and consequently subservient to the second Husband, Jesus Christ.
19. However, this guest resides permanently in the body. Once the believer sins and fails to rebound, this guest becomes the master of the house as well as the soul.
20. Dominance by the sinful nature results in operational death, the inability of the believer to produce divine good but the production of dead works instead.
21. Prolonged presence of the sinful nature in the soul results in wheel-tracks of righteousness being impeded and wheel-tracks of wickedness being facilitated.
22. Failure to rebound results in prolonged carnality and advanced reversionism which ends in the sin unto death.
23. The illicit relationship that takes place between a believer’s free will and the sinful nature is outlined in:

James 1:13 - Let no one say when he is tempted, “I am being tempted from the source of God”; for God is incapable of being tempted from the source of evil and He Himself does not tempt anyone.

v. 14 - But each person is always tempted when he is consistently towed about [**static present of ἐξέλκω, *exelkō***: lit: “**one boat towing another**”; came to mean “**to allure**”: the trend of the sinful nature links up with the **ἐπιθυμία, *epithumia*** (feminine gender)] by means of the lust pattern and enticed with bait [**δელιάζω, *deleazō***: “**to lure**”; “**to entice**”].



v. 15 - Then lust, having conceived [συλλαμβάνω, *sullambanō*: lit: “to receive seed”; aorist tense for a point in time: many cohabiters, few pregnancies; lust only becomes sin when its seed is fertilized by negative volition (male gender)] gives birth to sin [τίκτω ἁμαρτία, *tiktō hamartia*: sin is delivered: volitional consent] and sin having been delivered alive consistently gives birth [static present of ἀποκυέω, *apokueō*: “to deliver (out from the womb) to death [θάνατος, *thanatos*: operational death] .

24. When sin is committed the believer moves into operational death. He is involved in a spiritual *ménage à trios* during which time he is engaged in a spiritual civil war within his own members.
25. The seductress, her philanderer, their courtship, intercourse, conception, delivery, and result are all found in the passage: (1) the paramour: ablative of means, feminine gender of ἐπιθυμία, *epithumia*: the lust pattern; (2) the philanderer: the implied free will of the tempted believer which is masculine gender; (3) their courtship: ἐξέλκω, *exelkō*: to be towed about; (4) intercourse: δελεάζω, *deleazō*: to be enticed by bait; (5) conception: συλλαμβάνω, *sullambanō*: to receive seed from the philanderer; (6) delivery: τίκτω, *tiktō*: live birth of sin; and (7) the result: θάνατος, *thanatos*: operational death. The old sin nature now controls the soul.
26. This passage sets up an illustration that we will develop as an allegory. It will take us into the world of entomology and a strange encounter involving a wasp, a caterpillar, and a bed of ants.