

8. Verse 15 begins with the particle of continuation, **εἶτα (eíta)**: “Then,” followed by the feminine noun **ἐπιθυμέα (epithuméa)**: “lust.”
9. Lust is the sin nature’s prostitute who is sent out as an agent provocateur to achieve copulation with the host’s free will. This example is obviously designed to denigrate the entire process.
10. The believer is portrayed as being involved in a ménage à trois.³ His soul is married to the truth of God’s Word, but he also has an adulterous relationship with the Dark Side’s prostitutes whose pimp is the sin nature.
11. The betrayal of truth occurs next, the aorist active adjectival participle of **συλλαμβάνω (sullambánō)**: “to conceive,” or “to become pregnant.” The prefix *sul-* refers to “seed” while *lambánō* means, “to receive.”
12. Lust patterns are constantly being sent out by the pimp (the sin nature) to solicit a volitional response from the soul. For example, within the biblically approved arrangement of marriage, there are many copulations, but few children.
13. Obviously, there is neither lust nor sin in marriage, but biblically approved aggression and response. Contrarily, this verse illustrates the presence of lust and sin outside the boundaries of marriage.
14. Lust is temptation; sin is response to the temptation. When this occurs, conception is said to “give birth,” the present active indicative of the verb **τίκτω (tíktō)**. Pregnancy results in birth.
15. The present tense is static, “representing a condition which is assumed as perpetually existing or taken for granted as a fact.”⁴
16. The active voice indicates that volition produces the action of the verb while the indicative mood certifies the event as a consistent fact of life.
17. The blastocyst that is produced is indicated by the noun **ἁμαρτία (hamartía)**: “sin.” All categories of sin occur when volition copulates with lust. The offspring is the type of sin committed.

³“(mā-nāzh' ä twä') an arrangement in which three people share a sexual relationship, typically a domestic situation involving a married couple and the lover of one of them” (*The New Oxford American Dictionary* [New York: Oxford University Press, 2001], s.v. “ménage à trois.”)

⁴ H. E. Dana and Julius R. Mantey *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 186.

18. There are many types of lust and each one gives birth to one or more children. Here are some examples of lust patterns that give birth to certain sins:

Power lust gets pregnant and produces approbation, inordinate ambition, approval, control, manipulation, or intimidation.

Pleasure lust gets pregnant and produces a yearning for entertainment, crowds, wine, women, song, sports, gambling, amusements, concerts, most of which are legitimate pursuits, but here all are intended to assuage a frantic search for happiness.

Sexual lust gets pregnant and produces liaisons with hetero or homosexual partners or engages in pederasty, necromancy, bestiality, or voyeurism.

Approbation lust gets pregnant and produces cravings for approval, praise, acceptance, commendation, acclaim, applause, or fame, and is also associated with pride, conceit, and vanity.

Monetary lust gets pregnant and produces acts including theft, grifting, embezzlement, pilfering, burgling, robbery, plagiarizing, gambling, betting, or dealing in drugs. Legitimate efforts for income include working hard for a promotion, raise, bonus, or overtime, and savings and investments yet motivated by lust.

Chemical gets pregnant and produces overindulgence in alcohol, use of contraband drugs, or inhalants.

Crusader gets pregnant and produces civil disobedience, criminality, terrorism, anti-Semitism, demonstrations, verbicide, rebellion, propaganda, or disinformation.

Revenge lust gets pregnant and produces the desire to retaliate or become vindictive, vengeful, unforgiving, bitter, malicious, malevolent, cruel, unkind, spiteful, or rancorous.

Criminal gets pregnant and produces a large variety of crimes from misdemeanors to capital offenses. In the United States, the federal government may apply the death penalty for treason, terrorism, espionage, murder, large-scale drug trafficking, and attempting to kill a witness, juror, or court officer. Among the 50 states, 32 enforce capital punishment.

When Solomon went into reversionism he sought to fill the spiritual void with seven substitutes in a frantic search for happiness. His futile efforts are described in R. B. Thieme, Jr.'s book, *The Pursuit of Happiness* (2014), on pages 18–36.

19. The next phrase is, “when sin is accomplished,” the translation of the aorist passive participle of **ἀποτελέω (apoteléō)**. The prefix, **ἀπό (apó)** is a preposition of ultimate source which in context refers to the sin nature.
20. It is followed by the verb **τελέω (teléō)**: to finish or be complete. Together, *apoteléō* means that a conclusion has been reached from a procedure initiated by the sin nature.
21. The verb *apoteléō* is grammatically in agreement with the noun *hamartía* which is sin, the ultimate source of this entire exercise.
22. A lust pattern of the sin nature has done its duty when it acquires a liaison with the believer’s volition. The result is a ménage à trois when the volitional sin of copulation results in something being brought forth.

PRINCIPLE: Sin is the union of volition with lust.

23. What is “brought forth” is the present active indicative of the verb **ἀποκυέω (apokuéō)**. The prefix *apó* takes us back to the ultimate source which is *hamartia*, “sin.”

ἀπό. Basic sense of ‘separation from’ ... a thing, from, away from. With all verbs expressing the idea of separation.⁵

24. The basic sense of *apó* is separation from what is indicated in the second half of the word. What sin produces is indicated by the verb:

κυέω (kuéō): bear in the womb, be pregnant with; to have conceived and to bring forth: of the embryo or foetus. To be pregnant, conceive.⁶

25. Taken together, the verb *apokuéō* means:

Apokuéō: “delivery of that with which one has been pregnant, with *apó* retaining its force, give birth to. In our literature only figuratively, sin gives birth to (i.e. brings forth), James 1:15.⁷

26. As noted above on page 292, the tense of *apokuéō* is:

The static present, a condition which is assumed as perpetually existing, or to be forever taken for granted as a fact.⁸

⁵ Walter Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 105.

⁶ Henry George Liddell and Robert Scott, *A Greek-English Lexicon*, rev and aug. Henry Stuart Jones (Oxford: Oxford University Press, 1968), 1005.

⁷ Bauer, *A Greek-English Lexicon of the New Testament*, 114.

⁸ Dana and Mantey, *A Manual Grammar*, 186.

27. From all of this grammar, we have identified and defined several words that will lead us to an insightful conclusion, so let's go over them once again:

ἐπιθυμέα (*epithuméa*) is lust, the sin nature's prostitute who is sent out as an agent provocateur to achieve copulation with the host's free will.

ἀποτελέω (*apoteléō*) is conception. The aorist passive participle indicates the completion of an act from a procedure initiated by the sin nature. Therefore, when volition responds to a temptation from a lust pattern the union conceives a blastocyst: the specific sin that the lust pattern solicited.

ἁμαρτία (*hamartía*): is sin. All categories occur when volition copulates with lust. The ultimate offspring is the type of sin committed.

ἀποκυέω (*apokuéō*). The present active indicative of the verb indicates the delivery of a child. Personal sin is the result of the sin nature's lust pattern achieving entry into the soul by the invitation of volition. This is free will willingly engaging in a ménage à trois. Negative volition rejects truth in favor of the lie.

28. The translation of *apokuéō* includes, "to bring forth." Previously in the verse we had the verb **τίκτω (*tíktō*)**: "to give birth." *Tíktō* refers to the conception of the blastocyst while *apokuéō* refers to delivery of the fetus.
29. The word *tíktō* is a literary word describing conception while *apokuéō* functions as a medical term and refers to delivery. The medical synonym in English is, "parturition: The act or process of giving birth; childbirth."⁹
30. The final word in the verse informs us of what is delivered, the direct object of *apokuéō* is the noun **θάνατος (*thánatos*)**: "death." The offspring of this pregnancy is stillborn.
31. A significant doctrinal development is contained in this verse which we will observe with a number of principles.

PRINCIPLES from James 1:15:

1. The System of Divine Didactics defines the principles of Revelation and Inspiration as follows:

⁹ *The American Heritage Dictionary of the English Language*, 5th ed. (2016), s.v. "parturition."