

IV. Summary:

1. In James 1:15 we find the believer characterized as being courted by the sin nature. He, as we all are, is under constant persuasion by the flesh to commit a sin.
2. A believer inside the bubble is functioning under the power of the Holy Spirit and depending on resident doctrine to maintain that status quo.
3. However, because we do battle on the devil's turf, he has the power and the wherewithal to tempt us, but he must do so by depending on agents provocateurs who personify the lust patterns of the sin nature to solicit sin.
4. The drama James presents is a metaphor whose cast of characters includes the sin nature functioning as a paramour or a pimp.
5. The sin nature sends out its lust patterns with the objective of tempting the soul to commit a ménage à trois with one of the alluring agents provocateurs.
6. When copulation takes place a mental attitude sin is committed and pursuit of the illicit affair illustrates a pregnancy.
7. The blastocyst, embryo, and fetus grow in the compromised believer's soul. When the sin is consummated, parturition occurs.
8. The overt sin is committed and the child is born dead. This illustrates the condition of the believer's soul. Having been led astray by a lust pattern, he submits to the temptation by committing a mental-attitude sin, followed later by the overt act.
9. This fulfills the strategy used by the sin nature: Sin is the union of volition with lust. The soul's volition betrayed doctrine in his soul and committed a mental attitude sin.
10. Lust plays the part of the voluptuous prostitute while the sin nature serves as her pimp. When volition responds to lust's allurements, sin is conceived.
11. As the cosmic strategy moves toward the overt act it gives birth to a child which characterizes the overt sin and that child is born dead.

12. To conclude, sin is always born dead which is confirmed in:
Romans 6:23 For the wages of sin is [spiritual] death [life outside the bubble], but, in contrast, the gracious gift from the source of God is eternal life in Christ Jesus our Lord. (EXT)
13. James' metaphor delivers a stark warning to every believer about the inside agent that makes constant assaults upon the soul.
14. From verse 15, we are able to detect a nuance that helps us understand the difference between sin and temptation. The former is voluntary while the latter is involuntary.
15. When lust is involuntary it is simply a temptation. When it is voluntary, it becomes sin. This verse at least partially illustrates the point using violation of the seventh commandment to do so:
Matthew 5:28 "I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart. (NASB)
16. The verb "looks" is the present active participle of **βλέπω (blépō)**: "to see; to look with constant fixation of the eyes."
17. In general, there is nothing wrong with looking at a woman. Some have characterized the act as enjoying "eye candy." To appreciate the beauty of a woman is normal and is properly done when it's without any ulterior motive.
18. However, such is not the case in the Lord's illustration because what follows the look is the aorist active infinitive of **ἐπιθυμέω (epithuméō)**: "lust."
19. The act of looking is followed by what occurs next in the verse, the adverb of time, **ἤδη (édē)**: "has already." Prior to the look, the man has already committed the mental attitude sin of adultery.
20. This is confirmed by the aorist active indicative of the verb **μοιχεύω (moicheúō)**: "to commit adultery." This is followed by the prepositional phrase, "in his heart."
21. "Heart" is the noun **καρδία (kardía)**: "soul," with emphasis on the man's volition.

22. The man's fixed look on the woman is fulfillment of his mental attitude lust which had already received approval from his volition.
23. The exegesis informs us that the mental attitude sin of adultery had already occurred before he looked at the woman. Lust achieved the union of sin with volition to give birth to the mental attitude sin of adultery.
24. When the woman enters his periphery, he is already out of fellowship as his *kardía* is fixated on the idea of adultery. When he sees the woman a new lust pattern emerges.
25. The original mental attitude sin is now joined by a second lust pattern that gives birth to a second mental attitude sin of mental adultery with the woman he now sees.
26. This man had sinned before he saw the woman and then when he did, he sinned again. Here's the sequence: *epithuméō* plus *blépō* plus volition equals *hamartía* specifically *moicheúō*. Lust plus sight, plus volition equals the sin of adultery.

Matthew 5:28 Whenever a man looks at a woman with lust to commit adultery, he has already committed adultery with her in the volition of his soul. (EXT)

27. This man was functioning on voluntary lust. He converted it by positive volition from his free will into the sin of adultery. Lust plus free will equals sin.
28. Lust is not sin. It is a temptation. This is involuntary lust. Lust does not become sin until volition agrees to allow it into the soul. Lust without volitional acceptance is not a sin.
29. This example given by the Lord brings further clarity to our expanded translation of:

James 1:15 When the lust pattern's agent provocateur copulates with free will it creates a ménage à trois resulting in a pregnancy and when sin gives birth it delivers a child born dead. (EXT)

James 1:16 Do not be deceived [IM #9], my beloved brethren. (NASB)

Introduction:

Verse 16 is a transition from what James addresses in verses 13–15 and the subject he presents in verse 17–18.

James 1:13 No one may ever assert [**IM #8:** **present active imperative of the verb λέγω (légō)**] **when he is tempted, “I am continuously being tempted from the ultimate source of God”; for God—not tempted by evil, and He never tempts anyone.**

v. 14 But each one is reluctantly dragged away through temptation when he is enticed by his own sin nature’s lust pattern.

v. 15 When the lust pattern’s agent provocateur copulates with free will, it creates a ménage à trois resulting in a pregnancy and, when sin gives birth, it delivers a child born dead. (EXT)

Initially, James makes clear that the temptations the believer encounters are not from God. It is blasphemous to claim that God is the source of temptation.

The true culprit is the believer who allows his sin nature to entice him into submission to the temptations that are constantly forthcoming from his own lust patterns to which he willingly submitted.

Such a believer’s behavior is no more honorable than the overt acts associated with an illicit sexual affair and associated betrayal of the man’s wife.

Such behavior reveals that the individual knowingly by the use of his volition committed an overt sin and in so doing disobeyed biblical guidance and restraint and betrayed the God who saved him.

This being established, what follows verse 16 is an exposition of the grace of God and the integrity of God. His divine policy of grace is clearly revealed by the use of the clause, “Every good thing *given* and every perfect *gift* is from above” (James 1:17a).

Whereas verses 13 through 15 discuss self-deception leading to mental-attitude and overt sin, verse 16 offers in contradistinction the command, “Do not be deceived!”

It is by self-deception that the forbidden concupiscence was allowed to occur in verses 14 and 15.