

14. 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.
15. 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 (tiktō)**. Pregnancy results in birth.
16. The present tense is static, “representing a condition which is assumed as perpetually existing or taken for granted as a fact.”<sup>4</sup>
17. 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.
18. 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.
19. The lust patterns mentioned in document 59 above are presented in the context of how they give birth to sin. The phrase “when sin is accomplished” translates the verb **ἀποτελέω (apoteléō)**.
20. The verb *apoteléō* is grammatically in agreement with the noun *hamartía* which is sin, the ultimate source of this entire exercise.
21. 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 “brought forth.”
22. What is brought forth is sin that results in death, **θάνατος (thánatos)**, which in this case is spiritual death or life outside the bubble.  
  
PRINCIPLE: Sin is the union of volition with lust.
23. From this verse we are able to develop a sequence of six events that describe what goes on in the soul of a believer who submits to temptation and commits a personal sin:

---

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

**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*)**: to bring forth. The present active indicative of this 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 volition 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.”<sup>5</sup>
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. 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)
32. Lust gets pregnant (*tíktō*: blastocyst, embryo, fetus), and delivers sin, (*apokuéō*: parturition: delivery of a child), which is born dead, (*thánatos*).

<sup>5</sup> *The American Heritage Dictionary of the English Language*, 5th ed. (2016), s.v. “parturition.”

31. Therefore a clear statement that summarizes the verse is A. T. Robertson's, "Sin is the union of volition with lust."

**James 1:15** When the lust pattern's agent provocateur copulates with free will it creates a ménage à trois<sup>6</sup> resulting in a pregnancy and when sin gives birth it delivers a child born dead. (EXT)

32. We summed up the verse with a study of the Doctrine of Death in JAS1-87 through -88. Its summary draws principles from James 1:13–15:

**James 1:13** No one may ever assert [ IM #8 ] 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)

1. Verse 16 comes next and is a transition between verse 15 and verse 17:

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

2. Therefore, in order for James to make a transition away from the problems associated with temptation over to divine provisions of grace gifts, he issues a command for the believer to cease and desist being deceived.
3. Verse 16 begins with the negative μή (*mḗ*): "Do not," followed by Imperative Mood #9, the present passive imperative of the verb πλανῶ (*planáō*): "to be deceived."

---

<sup>6</sup> "French: *ménage*, household + *à*, for + *trois*, three" (*The American Heritage Dictionary of the English Language*, 2016), s.v. "ménage à trois." The human person possesses a soul which contains free will, or volition. The human body contains a sin nature in every cell and it possesses various lust patterns. They challenge volition to ignore divine guidance contained the soul's *kardia*. When lust tempts and volition responds sin occurs. See Romans 6:11–14.

4. This command is made up of two words in the Greek:  
**Μή πλανᾶσθε (Mē planásthe)**: “Stop being deceived!”
5. James is not writing to heathen. He is writing to believers who, without reliance upon divine guidance in their souls, are being deceived by temptations from the flesh.
6. The believer’s external enemy is from extrinsic fifth columns, but even more dangerous are the intrinsic fifth columns resident in the flesh, the agents provocateurs.
7. Thus the command of verse 16, “Do not be deceived,” is the present passive imperative of the verb **πλανᾷω (planáō)**: “to be deceived.” The present tense is progressive denoting that which has begun in the past and continues into the present.
8. James’ point is that if a believer is deceived it is because he deceived himself since he did not apply the doctrines that he knew or, worse, did not know at all.
9. Although James’ target audience is the scattered Jewish Diaspora, the book’s ultimate objective is to warn all Church Age believers whom he calls, “my beloved brethren.”
10. Every believer has access to the teaching of the Word of God which each believer is commanded to pursue. Yet there are always some, due to failure to comply, who are chastened by James:

**James 1:16** Stop being deceived [ IM #9 ],  
my beloved brothers. (EXT)

**James 1:17** Every good thing given and  
every perfect gift is from above, coming down from  
the Father of lights, with whom there is no variation  
or shifting shadow. (NASB)

1. The first phrase, “every good thing,” looks like this in the Greek: **πάντα δόσις ἀγαθή (pása dósisis agathé)**: “Every good gift.”
2. Question: What are the good gifts? Well, first of all we note that good gifts are numerous indicated by the word “every” and that they are good gifts provided by grace.
3. For a gift to be a gift nothing can be required on the part of the recipient. No strings attached. There are good gifts that are provided to us gratis by a benevolent benefactor who is “from above.”

4. To determine if you are grace oriented, sustained by objectivity, and with an attitude of gratitude, consider these gifts as parts of divine provisions to you “from above.”
5. Let’s start with the basics. Are you being provided with food, clothing, and shelter on a daily basis?

**Matthew 6:25** “For this reason I say to you, do not be worried about your life, as to what you will eat, or what you will drink; nor for your body, as to what you will put on. Is not life more than food, and the body more than clothing?”

**v. 26** “Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they?”

**v. 27** “And who of you by being worried can add a single hour to his life?” (NASB)

6. Financial stability, or not, is a gift. Each is a gift from God. Financial stability is a blessing for some, but not for others. Having the means to do certain things can be a distraction from more important things in life.
7. Lack of means prevents such involvement. So God knows what’s best for you at certain times. These are gifts.
8. More important than any of these briefly stated gifts, is the fact every human being in the history of the world has an ongoing opportunity to insure his eternal future by placing personal faith in Jesus Christ. Gift!
9. Being alive is a gift. Having the opportunity to get saved, or not, is a gift. Volition is the gift of choice, to accept or reject any proposition. This is freedom. Gift!
10. Any believer has the option to learn the power of divine thought by showing up at Bible class. Both are gifts! Any believer has the privilege to accept or reject what is taught by a pastor. Gift! Any believer has the delegated power to apply what he learns and retains in his soul to life and circumstances. Gift!
11. A completed canon of Scripture. Gift! Doctrine from it allows us to know our personal destinies. Gift! The power of the Word sustains us in an environment dominated by purveyors of the cosmic lie. Gift!

12. The ability to make good decisions from a position of strength. Gift! The ability to discern the rhetorical veils of the propagandists. Gift! The stability of soul to enter each day confident of your logistical grace support. Gift!
13. The principle that Jesus Christ controls history. Gift! The confidence that Holy Spirit guides your life while inside the bubble. Gift! The knowledge that God the Father upholds you with His unfailing love. Gift!
14. Comfort of soul knowing that the Word of God is alive and powerful when present in your soul (Hebrews 4:12). Gift! Stability of soul knowing that His Word will accomplish what God desires (Isaiah 55:11). Confidence that you have eternal life and no one will snatch you out of God's hand (John 10:28).
15. The Apostle John records the Lord's guarantee of His and the Father's provisions of grace sustenance to every believer both in time and in eternity in John 14:1–6.
16. Take a look of the academic gifts imputed to every believer which includes you. There is the teaching ministry of the Holy Spirit. Why does He have to get involved?
17. Because of this statement made by Isaiah in:  

**Isaiah 55:8**      “My thoughts are not your thoughts, nor are your ways My ways,” declares the Lord. (NASB)
18. Regardless of the way one chooses to walk, that way is sustained by the continuous provision of gifts the most important and impactful are the availability of the Word of God and the teaching ministry of the Holy Spirit.
19. Each and every encounter, situation, circumstance, difficulty, or accommodation in life is underwritten in the divine decree to sustain, endure, overcome, or prosper the believer.
20. Every logistical situation you face from the moment you were saved until the day you die is by divine gratis.
21. And so it is gratis from the ultimate source of God that pursues us all the days of our lives: “Every good gift and every perfect gift is gratis from the ultimate source of God.”
22. The principle so far is this: If you deceive yourself by thinking you alone supply all your needs, then you are not grace oriented, doctrinally oriented, or destiny oriented.