

The Sting of Sin. Doctrinal Studies Bible Church. 03 January 2016.

1. 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 the Greek cognate:

οἰκέω (oikéō). “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 **oikéō** 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 **oikéō** 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.¹

2. The first husband, the sin nature, is the unwanted guest of the believer who is filled with the Holy Spirit and consequently subservient to the second Husband, Jesus Christ.
3. 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.
4. 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.
5. Prolonged presence of the sinful nature in the soul results in wheel-tracks of righteousness being impeded or inhibited and wheel-tracks of wickedness being facilitated.

¹ Gerhard Friedrich (ed.), *Theological Dictionary of the New Testament*, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 5:135.

6. Failure to rebound results in prolonged carnality and advanced reversionism which ends in the sin unto death.
7. 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 (*exélkō*): lit: "one boat towing another"; came to mean "to allure": the trend of the sinful nature links up with the ἐπιθυμία (*epithumía*): feminine gender] by means of the lust pattern and enticed with bait [δελεάζω (*deleázō*): "to lure"; "to entice"].

v. 15 - Then lust, having conceived [συλλαμβάνω (*sullambánō*): 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 (*tíktō hamartía*): sin is delivered: volitional consent] and sin having been delivered alive consistently gives birth [static present of ἀποκυέω (*apokuéō*): "to deliver (out from the womb)] to death [θάνατος (*thánatos*): operational death].

8. 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.
9. 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 (*epithumía*)**: the lust pattern;
 - (2) the philanderer: the implied free will of the tempted believer which is masculine gender;
 - (3) their courtship: **ἐξέλκω (*exélkō*)**: to be towed about;
 - (4) intercourse: **δελεάζω (*deleázō*)**: to be enticed by bait;

- (5) conception: **συλλαμβάνω (sullambánō)**: to receive seed from the philanderer (volition);
 - (6) delivery: **τίκτω (tiktō)**: live birth of sin; and
 - (7) the result: **θάνατος (thánatos)**: operational death. The old sin nature now controls the soul.
- 10 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.
11. First of all, we need to introduce the characters in our illustration that will correspond to those in the ménage à trios described in James 1:13-15:
1. An ichneumon \ik-nü' men\ wasp plays the part of the first husband, the sinful nature.
 2. Ichneumon eggs represent the sins that are conceived and later delivered.
 3. A caterpillar larva portrays the *kardía* of the soul where the birth of these sins takes place.
 4. Semiochemicals will function as the *agents provocateurs*, the lust patterns of the sinful nature.
 5. Ants will perform the task of problem-solving devices that because of negative volition are not properly deployed under pressure which foment civil war within the soul.
 6. The ant bed will serve to portray the human soul.
12. Secondly, a definition of “ichneumon” is required. The word is derived from the Greek noun:
- ἵχνος (ichnos)** - “track, trace, route, footstep.” In the New Testament it is used metaphorically, for example, by Peter in 1 Peter 2:21 to implore believers to “follow in the steps” of Jesus.
- From this comes the word: **ἰχνεύμων (ichneúmōn)** - “tracker.”

1. Tracker: hence, an Egyptian animal of the weasel-kind, which hunts out crocodile's eggs. 2. a small kind of wasp, that hunts spiders.²

² Henry George Liddell and Robert Scott, *A Greek-English Lexicon*, rev. Henry Stuart Jones (New York: Oxford University Press, 1968), 846.

13. In entomology, the ichneumon species we are about to meet is from the superfamily *ichneumonidae* of hymenopterous \hu' me-näp' te-res\ insects – metamorphic, four-winged bees, wasps, and ants whose larvae are usually internal parasites of other insect larvae and especially caterpillars and often that of spiders.
14. There are two methods by which a host is utilized by the ichneumon wasp to hatch its larvae: (1) ectoparasitic when the larvae are attached to the surface of the host and (2) endoparasitic when it is injected into the interior of the host.
15. The female ichneumon wasp has an extremely long ovipositor, an organ that extends from the rear and used to deposit eggs or larvae.
16. From two fascinating articles, the manner by which the ichneumon wasp infiltrates an ant colony in order to inject its larvae into a caterpillar will set up our allegory. First, an article by John Whitfield:

A wasp cruises above an alpine meadow. Underground its intended victim, a caterpillar, is hidden in the heart of an ants' nest.

From its aerial vantage, the ichneumon wasp can tell which species of ants live below. It can also tell if their nests contain caterpillars of the large blue butterfly. Impressive, given that the ants themselves don't recognize the caterpillar as an intruder.

But this pales compared with the wasp's next trick. It enters the nest and the ants "go berserk," says entomologist Jeremy Thomas. They attack not the wasp, but each other. Amid the confusion, the wasp lays its eggs in the nest's caterpillars.

The wasp larvae hatch, eat the caterpillars alive and pupate [form a cocoon]. When the adult wasps emerge, they use similar agent provocateur tactics to escape the nest.

Thomas and his colleagues have analyzed the fiendish chemical cocktail the wasp uses to create its diversion. The six chemicals, four of which are new to science, are similar to those with which ants alert their nest-mates to trouble.

One chemical attracts the ants to the wasp. When they touch it, they pick up the other chemicals that simultaneously repel them and send them into an aggressive frenzy. Avoiding the wasp, they lash out at the nearest thing—a fellow ant.

The agitated ants release their own alarm chemicals, triggering more consternation and violence. In laboratory nests, the chaos lasts hours or even days. "A chain reaction of alarm crosses the colony," says Thomas, who works at the Centre of Ecology and Hydrology in Dorchester, UK.

The caterpillar that inadvertently causes all this fuss is itself a parasite. It tricks red ants into adopting and protecting it—probably through chemical mimicry—while it feeds on their brood.³

17. Whitfield quotes Jeremy Thomas, who, among a group of other scientists, has examined this phenomenon and authored the following article describing the ichneumon wasp's invasion of an ant colony using WMDs:

Insect parasites are extreme specialists that typically use mimicry or stealth to enter ant colonies. The parasitic wasp (ichneumon) contrives to reach its host that lives inside the brood chambers of ant nests, by releasing semiochemicals to induce infighting between worker ants, locking the colony in combat and leaving it under protected.

Ichneumon females deposit their eggs in caterpillar larvae, and their progeny emerge 11 months later as adults from their host's pupae. Both stages of caterpillar inhabit colonies of the ant, where the larvae mimic ant larvae in their behavior and surface chemistry. The ichneumon wasp seeks its host by first detecting ant colonies that contain caterpillar, and then inducing the fighting that enables it to penetrate the nests.

The ichneumon wasp uses agonistic chemicals to provoke the ants. [agonistic: aggressive or defensive social interaction between individuals usually of the same species.⁴]

(Among these agonistic chemicals) spectrometry [an instrumental measurement of emissions] revealed three alcohols (-ol): (1) .3mg Z-9-C₂₀-ol; (2) 5mg Z-9-C₂₂-ol; and (3) 14mg Z-9-C₂₄-ol; and three aldehydes (-al): (4) .3mg Z-9-C₂₀-al; (5) 7mg Z-9-C₂₂-al, and (6) 20mg Z-9C₂₄-al.

Z-9-C₂₀-ol (1) attracts worker ants to the ichneumon wasp and encourages them to investigate it, but, having touched it, the ants become aggressive and run away, so that they attack sister ants instead. Z-9-C₂₄-al (6) promotes the initial investigation and, with Z-9-C₂₄-ol (3), amplifies ant aggression; Z-9-C₂₂-al (5), and Z-9-C₂₄-ol (3) strongly repel the ants.

³ John Whitfield, "Chemical Weapons Trigger Civil War," *Nature*, 30 May 2002. © Nature News Service / Macmillan Magazines Ltd 2002.

⁴ (*Merriam-Webster's Collegiate Dictionary*, 11th ed., s.v. "agonistic.")

Mixed together, these chemicals draw ants to the ichneumon wasp, where, having become aroused to a state of high aggression, they are quickly repelled. This results in attacks being made on kin ants than on the ichneumon wasp, the stimulator of the aggression.

The ants themselves amplify and propagate a sense of panic after contact with the wasp, creating a chain reaction of infighting across their society.⁵

18. Paul is making the point in Romans 7:17 that the sin he accomplishes does not find its *source* in him but in his sinful nature.
19. We have learned that the sinful nature can only tempt the volition of the believer. When this occurs the soul is placed in a state of jeopardy as volition makes the effort to decide whether to remain loyal to the new Husband or submit to the allurements of the first husband.
20. In our allegory, the ichneumon wasp plays the part of the sinful nature which seeks to impregnate the *kardía* with a temptation to which volition initially desires to resist.
21. If the wasp (the sinful nature) can get its eggs (the sins it desires to “hatch”) into the caterpillar (the *kardía* of the soul) then they will give birth to the desired sins once they are delivered.
22. To accomplish this, the sinful nature must bait the volition into making a negative decision and it does so with the release of *agent provocateurs*. Their part is played in our allegory by the semiochemicals.
23. On the other hand, the ants portray the defense department of the soul, illustrated by the ant bed. The ants are the problem-solving devices which must go into action to assist the volition into making the right decision.
24. The allurement of a certain lust pattern which lures the volition into committing a spiritual ménage à trios is played by semiochemical #1: **Z-9-C₂₀-ol**. It is the job of the Holy Spirit to send out problem-solving devices onto the FLOT Line to counsel the believer to resist this attack.

⁵ Jeremy A. Thomas, J. J. Knapp, T. Akino, et al., “Parasitoid Secretions Provoke Ant Warfare,” *Nature*, 30 May 2002, 505.

25. Once the appropriate problem-solving device is deployed it comes into direct contact with the sinful nature's lust pattern.
26. At this point the soul's Department of Homeland Security goes into Condition Red: Severe Risk mode. The volition must make a decision to maintain status quo spirituality or betray the new Husband, become a philanderer, and submit to the paramour's allurements.
27. Once the volition gives consideration to the lust pattern's temptation it is consistently towed about – *exélkō* in James 1:14 – and lured into its trap – *deleázō* of James 1:14: the recall of wheel-tracks of wickedness which entice volition into submitting to the temptation.
28. This sets off civil war in the soul. The sinful nature's inventory of memories regarding sin, human good, and evil bombard the conscious mind with rationales designed to overwhelm the problem-solving devices that counsel resistance or recovery.
29. The recall of wheel-tracks of wickedness sets off a chain reaction within the soul. Having "touched" the sinful nature – the ichneumon wasp – by granting power to it, the sinful nature releases its commandos.
30. **Z-9-C₂₄-al (#6)**, the lust pattern which promoted the initial investigation by the problem-solving devices, along with **Z-9-C₂₄-ol (#3)**, the recall of wheel-tracks of wickedness, amplify the ants' aggression.
31. **Z-9-C₂₂-al (#5)** and **Z-9-C₂₄-ol (#3)**, the function of human viewpoint rationales designed to foment and justify assent to the rebellion, strongly repel the ants – the problem-solving devices.
32. As a result the ant bed – the soul – is suddenly turned into a state of civil war resulting in a coup d'état. The Holy Spirit is deposed to the body and the sinful nature – our ichneumon wasp – indwells the soul, seizes its command post, and becomes "Master of the House."

33. Its opposition – the problem-solving devices portrayed by the warring ants – are neutralized, sending the soul into a state of upheaval without the power of the Holy Spirit to restore order.
34. The ichneumon wasp (the sinful nature) has through its ovipositor (wheel-tracks of wickedness) deposited its eggs (the desired sinful behavior) into the *kardía* (the caterpillar) where they give birth to sin.
35. The sins (the ichneumon eggs) begin feeding on the *kardía* (the caterpillar) causing a slow death – the stages of advanced reversionism: (4) emotional revolt of the soul, (5) locked-in negative volition toward biblical problem-solving devices, (6) blackout of the soul, (7) scar tissue of the soul, and (8) reverse-process reversionism.
36. Ultimately the soul is paralyzed and is under the tyranny of the “unwelcome guest” that has, by volitional assent of the host, “taken up its abode” and become the “Master of the House.”
37. The eventual death of the caterpillar is a picture of the sin unto death. All parasites ultimately kill their host. This is most especially true of the sinful nature.
38. We are reminded of Jeremiah’s evaluation of the *kardía* of the soul in:

Jeremiah 17:9 - The heart [לב] *lev*: the stream of consciousness (Greek: *kardía*) of man is deceitful above all things and is desperately sick. Who can know it?

39. Paul gives the only answer to this death sentence in:

Romans 7:24 - Wretched man that I am! Who will set me free from the body of this death?

v. 25 a - Thanks be to God through Jesus Christ our Lord!

40. Paul provides a summary of our study in Galatians 5:16–26 which Cyrus Scofield describes as “The Spirit gives victory over sin”:

Galatians 5:16 - But I say, live by the Spirit and you will not carry out the desires of the flesh.

v. 17 - For the flesh has desires that are opposed to the Spirit, and the Spirit has desires that are opposed to the flesh, for these are in opposition to each other, so that you cannot do what you want.

v. 18 - But if you are led by the Spirit, you are not under the law.

v. 19 - Now the works of the flesh are obvious: sexual immorality, impurity, depravity,

v. 20 - idolatry, sorcery, hostilities, strife, jealousy, outbursts of anger, selfish rivalries, dissensions, factions,

v. 21 - envying, murder, drunkenness, carousing, and similar things. I am warning you, as I had warned you before, that those who practice such things will not inherit the kingdom of God!

v. 22 - But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

v. 23 - gentleness, and self-control. Against such things there is no law.

v. 24 - Now those who belong to Christ have crucified the flesh with its passions and desires.

v. 25 - If we live by the Spirit, let us also behave in accordance with the Spirit.

v. 26 - Let us not become conceited, provoking one another, being jealous of one another. (NIV)

The moral of our story is this: Do not let an ichneumon wasp into your ant bed.

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