

25. We have noted briefly from Genesis that the Old Testament reveals a system by which the various “living creatures” are categorized by the word, **kind** (KJV), which is the Hebrew noun, **מִינָה** (*miyn*). *Miyn* is the taxonomic classification of **Genera** referred to by James as “living creatures.”
26. The classifications within a zoological hierarchy are called “taxonomy, the science of classification of living organisms. The taxonomist creates, from a varied array of organisms, a hierarchy of groupings, or taxa, that have an orderly relationship to each other. A basic unit in taxonomy is the **species** [**φύσις** (*phúsis*)].”¹
27. There are four categories or **Genera** among the “living creatures,” or *Miyn*: **(1) animals: θηρίον** (*thēríon*), **(2) birds: πετεινόν** (*peteinón*), **(3) reptiles: ἑρπετόν** (*herpetón*), and **(4) fish: ἐνάλιος** (*enálios*).
28. Scripture presents the same four **Genera** among its “living creatures” as does present-day taxonomy. For example, the Trinity created Adam to have authority over the “kind” or “Genera [*miyn*] and “species” [*phúsis*] of living creatures”.
- Genesis 1:26** Then God said, “Let **Us** [**the Trinity**] make man in Our image, according to Our likeness; and let them rule over the **fish** [*enálios*] of the sea and over the **birds** [*peteinón*] of the sky and over the **cattle** [*thēríon*] and over all the earth, and over every **creeping thing** [*herpetón*] that creeps on the earth.”
29. The biblical account of the divine creation of various taxa is revealed in the six days of restoration recorded in Genesis 1:3–31. Plant life occurs on the third day in verses 11–12, living species arrive on the scene on the fifth day in verses 20–24, and mankind—Homo sapiens—appears last on the sixth day in verse 26–27.
30. **Adam** [**אָדָם** (*'atham*)] was allowed to provide names to the various **Genera** of “living creatures” in Genesis 2:18–20 and then, in verses 21–22, God created the woman: **אִשָּׁה** (*'ishshah*): Ishshah.
31. We are all familiar with chapter 3 which records the rebellion of both Adam and Ishshah. The earth was cursed, so divine provisions by grace were withdrawn and the man had to work for his sustenance (vv. 17–19), while the woman was to give birth to children (v. 16).
32. *The Scofield Study Bible*’s “In-Text Heading” of Genesis: Chapter Three reads: “The Fall and the Promise of Redemption, 3:1–4:7.”

¹ “Taxonomy,” in *The New Encyclopaedia Britannica: Micropaedia*, 15th ed. (2010), 11:586.



33. The word “fall” is an editorial term that describes the volitional decisions by Ishshah and Adam to violate the Lord’s commandment not to eat the forbidden fruit from the tree in the middle of the garden. In fact, the word “fall” is never used by Moses to describe these acts.
34. Nevertheless, it does describe the negative impact the decisions to eat the forbidden fruit had on the human race. The original couple were created perfect: body, soul, and human spirit in the perfect environment of Eden.
35. In these perfect physical environments, Adam and Ishshah also enjoyed Perfect Life:
1. Perfect Life defines the trichotomy of Adam and Ishshah in Eden. Jesus Christ created perfect bodies and souls for them to which a human spirit was imputed providing Perfect Life. This life was potentially never ending, but with the possibility of termination (Genesis 2:16–17).
 2. This circumstance remained their status quo until they committed the original sin (Genesis 3:6) at which point they died spiritually (Genesis 2:17 cf. 3:6). They lost their Perfect Life in exchange for Human Life minus the human spirit.
 3. Upon placing their faith in Messiah, they were regenerated with the re-imputation of a human spirit to which Eternal Life was imputed (Genesis 3:21).
 4. Perfect Life describes the conditional life of *'Adam* and Ishshah’s human spirits in the garden of Eden between their creation and the Fall.
36. These events began the intensified stage of the Angelic Conflict. Up to the point of the Fall, there were only two witnesses for the Prosecution. They have been described as a couple, each of whom were perfect people in the perfect environment of Eden.
37. The attack upon that perfection was initiated by Lucifer who indwelt one of the animals occupying the garden. It is identified by the proper noun, שָׁחָד (nachash): “snake, serpent”:

The description and appraisal of the serpent in Genesis 3 are much more in the foreground. In vv. 1–4 the serpent, a “wisdom” creature made by YHWH 'Elohim, leads the human couple astray.

The Yahwist thus demonstrates that any further investigation into the origin of evil in this world has little hope for success if it is based on “wisdom.”



Instead, evil must have its abode in the power of free human beings to make decisions. Only a slight external impetus is needed to turn evil into actual sin.²

38. Following the Fall, the rest of human history moves toward its ultimate conclusion through six dispensations: (1) Gentles, (2) Israel, (3) Christ, (4) Church, (5) Tribulation, and (6) Millennium.
39. After our original parents were expelled from Eden, their life existed in the hostile environment of a fallen world caused by sin. It is in this fallen state that witnesses will testify during the entire course of human history.
40. These witnesses testify in the Divine Court of Appeals. We borrow this term from American and English jurisprudence which defines the term, “appeal,” as follows:

An “appeal” is a step in a judicial proceeding, and in legal contemplation there can be no appeal where there has been no decision by a judicial tribunal.

“Appeal” differs from trial in that it is a review on original record after that has been made in accordance with well-recognized principles of judicial procedure.³

41. However, the timing of these events is curious in this sense: witnesses are called forward to testify for the defense in support of Lucifer and his fallen angels and secondly witnesses for the Prosecution in support of God the Father, God the Son, and God the Holy Spirit.
42. The question that emerges must be considered. Did the original sin occur in Eden by the woman and then the man? Did the original sin occur prior to human history in the Third Heaven?
43. The answer is not found in Genesis. One of the key texts is found in the writings of Isaiah which we will reference again later. However, the answer is the angelic rebellion against God fomented by Lucifer in Isaiah 14:12–14.

Isaiah 14:12 “How you have fallen from heaven, O star of the morning, son of the dawn [הֵילֵל בֶּן-שָׁחַר *helel ben Shachar*: Lucifer, the light-bearing one]. **You have been cut down to the earth! You who have weakened the nations!**

² Heinz-Josef Fabry, “שָׁחַר,” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. David E. Green (Grand Rapids: William B. Eerdmans Publishing Co., 1998), 9:365–66.

³ Henry Campbell Black, “Appeal,” in *Black’s Law Dictionary*, 4th ed. (St. Paul: West Publishing Co., 1968), s.v. “appeal.”



Isaiah 14:13 “But you said in your soul, ‘I will ascend to heaven [Proclamation #1: to depose God as ruler of the universe]; I will raise my throne above the stars of God [Proclamation #2: to seize His position of absolute and eternal authority over the angels; stars is a term used in the Bible for an assembly of angels], and I will sit [enthroned] on the mount of the assembly in the uttermost extremity of the north [Proclamation #3: to rule the angelic community with ultimate authority⁴].

v. 14 ‘I will ascend above the heights of the clouds [Proclamation #4: to attain a position of glory higher than that of the Shekinah Glory, Jesus Christ]; I will make myself like the Most High [Proclamation #5: to assume autonomous authority, submissive to no one, & accomplish all that God proposes].’” (NASB)

44. Lucifer specified the reasons for his rebellion by five assertions located in verses 13 and 14. Lucifer was arrested, indicted, and charged with rebellion and presented before the judgment bar of God for prosecution.
45. We know from Scripture that Lucifer was found guilty of rebellion as well as one-third of the fallen angels who joined him in the uprising.
46. In addition, it is recorded in Matthew 25:41 that Lucifer and all the angels that joined the rebellion were found guilty and sentenced to the lake of fire:

Matthew 25:41 “Then He [God the Father] will say to those on His left [unbelievers], ‘Depart from Me, accursed one, into the eternal fire [lake of fire] which has been prepared for the devil [Lucifer or Satan] and his angels [fallen: demons].’” (NASB)

47. This is a quote from Jesus. His context is the Baptism of Fire for Gentile unbelievers at the end of the Tribulation. It follows His Second Advent but prior to the inauguration of His millennial kingdom.
48. Lucifer’s incarceration in the Lake of Fire does not occur until the end of the Millennium, noted in:

Revelation 20:10a And the devil [Lucifer or Satan] who deceived them was thrown into the lake of fire and brimstone ...

⁴ The word “north” in the Hebrew text is נֶזֶם (*siphon*) and may be compared to the mountain Zaphon, the Canaanite version of Olympus, the “mountain of assembly” where the gods met (*The NET Bible* [Dallas: Biblical Studies Press, 2001], 1254 sn12).



49. From our research so far, biblical passages have revealed that the Angelic Conflict started in eternity past when Lucifer issued his Five Assertions which announced his rebellion against divine authority.
50. We have just observed in Matthew 25:41 that the lake of fire was prepared for the devil and his angels. We have also noted that Lucifer and the fallen angels will not be incarcerated into the lake of fire until after human history is over— Revelation 20:10a.
51. In view of these facts we are forced to pose the question: “Since Lucifer and his fallen angels were convicted of the crime of sedition and sentenced to the lake of fire in Eternity Past, why were they not immediately incarcerated in the lake of fire? Instead, why is their sentencing delayed until after human history is over?”
52. The only logical explanation for this six-dispensational delay is that Lucifer appealed the decision and God granted it.
53. With the appeal granted, God convened the Supreme Court of Heaven with Lucifer representing the defense. Lucifer, **הֵיִלֵּל (heylel)**, “The Shining One” is the name of this cherub-ranked angel.
54. He also has a title which is mentioned in both testaments. In the Hebrew it is **שָׂטָן (Satan)** and transliterated into the Greek as **Σατανᾶς (Satanás)**. In both languages it means “adversary.” By application it refers to an adversary of God’s.
55. Since the judicial verdict of guilt and sentencing to the Lake of Fire took place before human history began but will not be carried out until after human history is over, we are forced to conclude that the reason mankind is introduced is to be witnesses for the Prosecution.
56. However, these new witnesses were not brought into the courtroom of planet Earth until Genesis 1:26ff. The introduction of Homo sapiens into world history does not occur until after a five-day process is completed. Then on the sixth day there is the creation of man followed by the woman.
57. Therefore, there were five previous days in which God was busily doing things beginning at Genesis 1:3. What followed over the next five days must be described as a restoration of the Earth so that it may be populated with taxa of four species of the lower creation and the introduction of mankind on the sixth day of restoration.

NOTE: At this point in our study, I inserted the “Analysis of the Ark’s Construction and the Universal Flood.” It is a critique of the reproduction of Noah’s Ark located in Kentucky. This study contains 16 lessons and 68 pages with multiple visuals. We will not review this portion of the original presentation.



If you are interested in this study, here are directions on how to access it from our Web sites, www.joegriffin.org or www.gdconline.org:

1. At the top of the home pages click on **All Series** which opens the page: **Our Class Catalog**.
2. Scroll down to **Book of James** and click on **JAS3: James Chapter Three (2019)**.
3. This takes you to all the lessons in *James: Chapter Three* under **JAS3**.
4. Scroll down and click on **JAS3-70**, which is the first lesson in “**Overview of the Ark Encounter**.” Click on: **VIEW CLASS**.
5. The initial study is: “**Introductory Comments and Overview of the Ark Encounter located in Kentucky**.”
6. There are sixteen lessons in the series. It begins with **JAS3-70** and continues through **JAS3-85** for a total of **16** classes. You may choose **MP3 AUDIO** or **VIDEO**.
7. Each lesson contains links to **CLASS NOTES** and **VISUAL DIAGRAMS**.
8. At the bottom right of each screen, you may click on **NEXT CLASS** which takes you to the next lesson in the series.

We have completed our expanded translation of James 3:7 which reads this way:

James 3:7 For the taxonomy of every species of beasts [θηρίον (*thērion*)], and birds [πετεινόν (*peteinón*)], of reptiles [ἑρπετόν (*herpetón*)], and creatures of the sea [ἐνάλιος (*enálíos*)], is tamed [customary present passive indicative of δαμάζω (*damázō*): “to tame, subdue, or control] and has been tamed by Homo sapiens. (EXT)

James 3:8 But no one can tame the tongue; it is a restless evil and full of deadly poison. (NASB)

1. We have met the “living creatures,” as they are described in the NASB, in verse 7 are for the most part wild, some are extremely fast such as the cheetah or slow as the sloth.

The cheetah lives on open plains of southern, central, and eastern Africa. The cheetah is the fastest land animal in the world over short distances; it can attain a speed as great as 71 miles per hour.

The cheetah hunts alone or in small groups. It usually hunts in the morning or late afternoon, cautiously stalking its prey (usually small antelopes) and then running it down in a final rapid sprint. The cheetah has been trapped and tamed in Asia, where it has been used for coursing [to hunt or pursue] game. The cheetah is the sole species of the genus *Acinonyx* [asnónyx [of the family *Félidae*].⁵

2. The sloth has to win the title of, “slower than cold gravy.” Here’s why:

⁵ “Cheetah,” in *The New Encyclopaedia Britannica: Micropaedia* (2010), 3:148.



Sloth, tree-dwelling mammal. The forelimbs are longer than the hindlimbs, with long, curved claws sharp enough to cause deep wounds.

Sloths seldom voluntarily descend to the ground. Because they cannot walk but must pull themselves along the ground with their claws, they are easy prey for jaguars and other predators. They cling erect to tree trunks and branches or hang upside down and move with extreme slowness, hand over hand, through the trees, feeding on vegetation. Generally silent, they can utter a shrill cry or a hiss.

In captivity the unau [/ū-nó/ two-towed] has lived more than 20 years.⁶

3. As noted above, Cheetahs have been tamed as house pets in Asia. Sloths are copacetic if high up in a tree. In between is everything else among the “living creatures” all of whom have been tamed, subdued, or controlled, by man.
4. In verse 8, James has set us up to drive home yet again his point about a small organ in the head of a Homo sapiens. In the Greek text, the first three words of the verse are, “But the tongue,” which is introduced by the conjunction of contrast **δέ (dé)**: “But.”
5. This is followed by the noun, **γλῶσσα (glōssa)**: “the tongue.” Yes, James is back on that. In fact, he’s never left it. He just made the point that in all the categories of taxonomy—animals, birds, reptiles, and fish—man has been able to tame, subdue, and control all of them.
6. “But how about the tongue?” he asks. He does so with the statement, “But the tongue,” followed by the phrase, “no man is able,” the static present middle indicative of the verb, **δύναμαι (dúnamai)**: “to possess capability; capacity.”
7. The static present indicates a condition which is assumed as perpetually existing, or to be ever taken for granted as a fact.⁷ What is the fact that perpetually exists among men?
8. The aorist active infinitive of **δαμάζω (damázō)**: “to tame, subdue or control.”

⁶ “Sloth,” Ibid., 10:882–83.

⁷ H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 186.



9. Now where have we heard that before? What verse did we encountered the act of taming, subduing, or controlling something or someone? Anyone? How about this?

James 3:7 For the taxonomy of every species of beasts [θηρίον (*thērion*)], and birds [πετεινόν (*peteinón*)], of reptiles [ἑρπετόν (*herpetón*)], and creatures of the sea [ἐνάλιος (*enálíos*)], is tamed [customary present passive indicative of δαμάζω (*damázō*): “to tame, subdue, or control] and has been tamed by *Homo sapiens*. (EXT)

10. Man has the ability to impose on all of these living creatures the power, moxie, tactics, strategy, etc., to bring them under control.
11. What’s next for James? What do we have so far in verse 8? “But the tongue no man has the capacity to tame, subdue, or control” is what we have in our exegesis.
12. There is still one more word to consider. Who, among mankind, has the ability to control the tongue? The answer is found in the subject of the verb *dúnamai*: which means “capacity.”
13. It is the negative, **οὐδείς** (*oudeís*): “nobody!”
14. James is just getting tuned up. Here he comes again with two more negative examples of this incapacity. The first is the adjective, **ἀκατάστατος** (*akatástatos*): “unstable, restless, vacillating.”
15. This condition has characteristics that define the noun **κακός** (*kakós*): “evil, injurious, dangerous, pernicious.”
16. So far, what have we got with an expanded translation?

James 3:8a But the tongue nobody has the capacity to tame, subdue, or control; it is an unstable, restless, vacillating, and injurious evil ...

17. The final remark James uses to complete the verse is his summary indictment for the tongue is contained in three words:
1. The adjective, **μεστός** (*mestós*): “full.”
 2. The adjective, **θανατηφόρος** (*thanatēphóros*): “death-dealing.”
 3. The noun, **ιός** (*íos*): “serpent-ejected venom.”
18. James does not mince his words regarding the damage done by the tongue: “full, death-dealing, serpent-injected venom.”

19. James's illustration of the destructive use of the tongue is the snake, usually expressed in Scripture by the word "serpent." In the Old Testament it is the noun **נָחָשׁ (*nachash*)** and in the New is the noun **ὄφις (*óphis*)**.
20. These words are used in Scripture to describe the arch enemy of God and believers. We see Satan's use of *nachash* in his exchanges with Ishah in Genesis 3 which resulted in her being propagandized to eat the fruit of the forbidden tree.
21. Paul uses the noun ***óphis*** to accuse members of the Corinthian church of being propagandized by Satan as did Ishah in the garden:
2 Corinthians 11:3 I am afraid that, as the serpent [**ὄφις (*óphis*)**] deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ.
v. 4 For if one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear this beautifully.
 Paul concludes this paragraph with a summation of his critique in:
2 Corinthians 11:13 Such men are false apostles, deceitful workers, disguising themselves as apostles of Christ.
v. 14 No wonder, for even Satan disguises himself as an angel of light.
v. 15 Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds.
22. Paul comments on this condition in:
2 Timothy 3:13 Evil men and impostors will proceed from bad to worse, deceiving and being deceived.
23. The master of deception is the one who is first characterized as the serpent but is able to transform himself into an "angel of light." But the real person is Lucifer himself whose personality is the purveyor of deception.
24. He presents himself as a trustworthy source of wisdom, but his strategy and his ultimate goal is to capture the minds of the unsuspecting.



25. Therefore, Lucifer's dulcet toned, complementary enticements are camouflage for the venom of a black mamba or king cobra. Here are to excerpts on the talents of these two serpents:

That the black mamba is a fascinating snake in sort of a queasy way is obvious when you consider that he has probably been the subject of more legend than any other African snake.

One of the most dangerous aspects of mambas, especially black ones who are not so prone to living in trees as are their green cousins, is their extreme aggression. If disturbed even at a distance while mating, or just sunning for that matter, they are inclined to attack, approaching with scary swiftness and rearing to a very impressive height. A high proportion of mamba bites are high on the body, often the face.⁸

Inside the black mouth (which is really the basis for the name "black" mamba), normally held agape, is as much lethality as a hand grenade. Mambas swell their necks in threat display, although not as much as the cobras.

Mamba poison, especially the volume that may be injected by a large individual, is fantastically toxic, and a solid bite, even with antivenin at hand, usually means a quick, singularly unpleasant death. Black mamba venom, which is twice as deadly as even the green mamba poison, paralyzes the breathing and, according to some herpetologists, affects the vagus nerve that controls heartbeat, letting the heart literally run wild. How quickly it can kill was elucidated a few years ago in Botswana.

There is a charming selection of cobra forms all over Africa, many quite different in appearance but sharing the common ability to kill you quickly if you don't watch where you step.⁹

(End JAS3-81. See JAS3-82 for continuation of study at p. 271.)

⁸ Ibid., "snakes," 260.

⁹ Peter Hathaway Capstick, "Snakes," in *Death in the Lo260ng Grass* (New York: St. Martin's Press, 1977), 252, 253.

