

13. Notice how the verse begins with the statement, “The tongue is a fire” and concludes with the summary, “The tongue had it start when it was set on fire by Géhenna.”
14. The tongue is a part of the human anatomy and, because of sins of the tongue, it corrupts the entire body.
15. This has an ongoing impact from living in the cosmic systems in an environment of reversionism, maintained by the sin nature’s residence in every cell of the body in concert and enhanced by the believer’s matriculation in the Satanic Academy of Cosmic Didactics.
16. From this we are able to develop an expanded translation of:

**James 3:6** The tongue is a fire, functioning from the cosmic systems of arrogance and hatred; the tongue is placed in the structure of our anatomy contaminating the entire body, and ignites on fire the course of life from facilitated wheel-tracks of wickedness, set on fire by the influence of *Géhenna*. (EXT)

**James 3:7** For every species of beasts and birds, of reptiles and creatures of the sea, is tamed and has been tamed by the human race (NASB)

1. It has been a long, hard row to hoe, but we have made it to document 26, page 258 with hopefully a clear understanding of the problems caused by the indiscriminate use of the tongue and the problem-solving devices available to bring this organ under control.
2. However, James is not going to slack off but instead gives illustrations that amplify what the first six verses introduced. In fact, verse 3 schooled us on how a small bit can control a horse. Verse 4 informed us about how a rudder has the power to steer a ship. Verses 5 related how a single flame could ignite a fire that would burn down an entire forest.
3. Verse 6 presented the tongue as a metaphor for its ability to turn the body into a fire that directs the course of a person’s life through the eight stages of reversionism.
4. In verses 7 and 8, James offers examples of how mankind is able to control, and ultimately tame wild animals, birds, reptiles and sea creatures. He introduces this section with the plural noun, **φύσις (*phúsis*)**: “species.”
5. *Merriam-Webster’s* defines the word as, “An individual or kind belonging to a biological species.” James follows this by presenting four examples: “beasts [i.e., animals], birds, reptiles, and creatures of the sea.”



6. James's first species is "beasts," the plural noun, **θηρίον (*thērion*)**. This is a collective term for "wild animals" primarily ones who live on land. These include examples that ordinarily one might expect to be untamable.
7. Some of these beasts would include, for example, in Africa, the Big Five, the most difficult animals to hunt on foot: lion, leopard, rhinoceros, elephant, and Cape buffalo.
8. There are about seven or eight generally accepted species of tiger. Of these, the Javan tiger, Bali tiger, and Caspian tiger are believed to be extinct; the Chinese tiger is near extinction; and the Sumatran, Siberian, and Indian subspecies are endangered. The Bengal tiger and those of the islands of Southeast Asia are bright reddish tan, beautifully marked with dark, transverse stripes.<sup>6</sup>
9. It is sometimes asserted that each of these wild beasts have not been tamed. However, the NASB clearly claims they have. The Greek text also agrees. In the middle of verse 7 we read every species, "is tamed and has been tamed."
10. The verb "tamed" is the perfect passive indicative of **δαμάζω (*damázō*)**: "to reduce from an uncontrolled to a controlled state, *subdue, tame, control* of persons and animals."<sup>7</sup>
11. The present tense is customary which describes an event that occurs regularly but not without interruption. This means that animals can be subdued and controlled but not on a consistent basis. The indicative mood indicates the action is presented as a certainty.
12. The structure of this verb presents the subduing of animals does occur from time to time, but it is intermittent and therefore rare. The point is, animals can be subdued and controlled, but it takes a great deal of patience on the part of the trainer to get the animal to that point.
13. Animals can be controlled as noted, but this can also occur with birds indicated by the Greek noun **πετεινόν (*peteinón*)**: "birds." You may have seen and heard some birds mimic human speech, such as parrots (Amazon and Grey), parakeets (monk and rose-ringed), and corvids (crows and ravens).
14. Next up on James's list of examples is reptiles, the Greek noun, **ἑρπετόν (*herpetón*)**: "to creep," specifically, "reptiles" These include frogs, snakes, alligators, crocodiles, lizards, and turtles.

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<sup>6</sup> "Tiger," in *The New Encyclopaedia Britannica*, 15th ed. (2010), 11:766.

<sup>7</sup> 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), 211.



15. Each of these may be controlled to a certain degree and all are considered by some to be pets. I worked for several years with a man from Vero Beach, Florida. He once told me that he used to win money by wrestling alligators.
16. As is the case with all adversaries, one must “know the enemy.” And one very important thing to know about alligators is when they open their mouths the downward strength of their jaws is tremendously powerful. But once their mouths are closed, they have no strength to open it if you hold it shut. One other factor is critical: alligators use their tails to whip their adversaries, so there is danger on both ends of this reptile.
17. In the snake category, many of its ilk can be kept as pets although most avoid the ones with venom. There are two categories of venomous snakes. The vipers are referred to as Viperidae and include rattlesnakes, cottonmouths, and copperheads. The Viper strikes, inserts venom, and withdraws.
18. The second category of venomous snakes is the Elapid and referred to as Elapidae and include Black Mamba, Coral, King Cobra, and Death Adder. Elapids have fixed front fangs while vipers have moveable front fangs. When Elapids strike, they bite and chew inserting more venom than do vipers.
19. Cobras do not see very well although an 18-foot cobra can look a six-foot man straight in the eyes yet vaguely. Hold both arms at length to the sides. If he strikes at your left arm, rapidly grab him behind the head with your right arm and hold on, literally for dear life.
20. There are some far less dangerous snakes that one might choose as a pet than vipers and Elapids.
21. The fourth category that James cites is ichthyology which he describes as “creatures of the sea.” This branch of zoology deals with fishes. The Greek word for this category is **ἐνάλιος (enálíos)**.
22. These include an overwhelming number of critters that range from the whale shark which can weigh as much as forty tons to the Dwarf Pygmy Goby when full grown measures 1.1 centimeters (0.39 inch).
23. By the way a whale is not a fish but a mammal. It breathes air, is warm-blooded, gives live birth, suckles its young on milk, and has hair although entirely aquatic. The blue whale is the largest at 97 feet.
24. Several smaller whales include the dolphin, porpoise, and orca. The dolphin is especially adaptable to captivity and is very gregarious with humans.

(End JAS3-26. See JAS3-27 for continuation of study at p. 261.)



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, מִינַּ (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*) ].”<sup>1</sup>
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 (*enálíos*).
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 [ *enálíos* ] 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: Ishshah [ 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.”

<sup>1</sup> “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 and environmental environments, Adam and Ishshah also enjoyed Perfect Life:

**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).**

**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.**

**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).**

**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, נָחָשׁ (*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 as 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.<sup>2</sup>

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.<sup>3</sup>**

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?

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<sup>2</sup> Heinz-Josef Fabry, “שָׁרָן,” 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.

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

