

Insert: Sunday, 02 February 2020:

This morning we are going to go back for a few minutes to two things we noted over the past week.

First of all, I'd like to return to last Sunday's second session when I presented a nine-point summary of the earth's chronology from the creation of the universe to its restoration in Genesis 1 as the courtroom for resolving Lucifer's appeal. We will do so by noting the visual: "Chronology of Events from Eternity Past through the Restoration." The visual currently displayed on the overhead will be posted on both our Web sites accompanying today's first session.

Secondly, I want to go back to the subject that introduced last Thursday night's Bible class and quickly review the exegesis of James 3:8. It reads this way in the New American Standard Bible:

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

1. In verse 7, James gives examples of the "living creatures" in all four categories of taxonomy as "having been tamed by man."
2. He then counters this success story by beginning verse 8, with the adversative conjunction **δέ (dé)**: "but." This is followed by the negative accusation that "no one or nobody," the negative, **οὐδείς (oudeís)**.
3. This prohibition is identified next by the aorist active infinitive of **δαμάζω (damázō)**: "to tame or subdue" the "tongue," the noun, **γλῶσσα (glōssa)**.
4. James now gives a "character sketch" of the tongue." He starts out with the adjective, **ἀκατάστατος (akatástatos)**: "unstable, restless, vacillating."
5. This word describes the noun, **κακός (kakós)**: "evil," defined as harmful, injurious, dangerous, pernicious."
6. So far, we have this biblical profile on the tongue: **(1)** it cannot be tamed, subdued, or controlled and **(2)** it is an unstable, restless, vacillating, and injurious evil."
7. All of this is summed up by all four of the major English translations as being "full of deadly poison."
8. We have been informed by James that "no one can tame or subdue the tongue." It is further characterized as an "unstable, restless, vacillating evil which itself is defined as being "harmful, injurious, dangerous, and pernicious."



9. And if this is not enough, James concludes his analysis with what appears to be rather mild comment, “full of deadly poison.” However, in light of our analysis of the verse and some of the visuals used to illustrate it, we have consulted the lexicons for what the definitions of the term, “full of deadly poison,” really means.
10. The adjective, **μειστός (*mestós*)**: “full,” means “to be thoroughly characterized by something.”¹
11. The adjective, “deadly” is **θανατηφόρος (*thanatēphóros*)**: is translated, “death-dealing” (Walter Bauer), “death-bringing” (Zodhiates), and “death-bringing” (Liddell and Scott).
12. Finally, the noun, **ἰός (*íos*)**: “serpent-ejected venom.” The definition of “venom” drives home the translation we have studied. Here are some excerpts from the lexicons and dictionaries:

ἰός (*íos*): Something sent out, emitted, hence venom that serpents eject from their fangs (James 3:8).²

ἰός (*íos*): Poison, venom (i.e. snake).³

ἰός (*íos*): In his recognition of the dangerous nature of the tongue Paul is at one with James, especially James 3:8, where the tongue is described as a member which no men can tame, a restless evil full of deadly poison. It is not just that evil comes into the world through the tongue. The very nature of the tongue is manifested in its poisonous character. As we fear the violence and treachery of the serpent, so death lurks in the violent and treacherous word of the tongue. The divine requirement aims at the overcoming of malice and division (James 3:10–12).⁴
13. From these resources, we were able to develop a much more emphatic denunciation of and warnings against the sinful use of the tongue. Here again is our expanded translation of the verse:

¹ Walter Bauer, “μειστός,” in *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), 636.

² Spiros Zodhiates, ed. “ἰός,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 777.

³ Bauer, “ἰός,” 477.

⁴ Otto Michel, “ἰός,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965), 3:335.



James 3:8 But the tongue nobody has the capacity to tame, subdue, or control; it is an unstable, restless, vacillating, and injurious evil and full of death-dealing, serpent-ejected venom. (EXT)



3. Previously advancing in the spiritual life, this believer slowly transforms himself into Elapidae, a king cobra: 10' to 18' with loads of venom, black mamba: 14', highly venomous and extremely fast, or rinkhal: only 4' long, but spits venom 6' toward the eyes.
4. Then there are the vipers: copperhead, 3', diamondback rattlesnake, 7', cottonmouth moccasin, 6'. These are the ones common to Missouri. Pick your poison.
5. Verbalized venom from a reversionistic believer can influence others to join the destruction of another person's reputation.
6. The validity of the spewed venom is questionable since a person engaged in sins of the tongue is manifestly unstable.
7. Everyone sins. The one verbalizing his opinions of another believer's sins is openly sinning himself.
8. Mature believers who hear the venom know to ignore it. The accused target has the option of rebound if the accusations are true and is innocent because his sins have been forgiven.
9. Matthew 7:1–2 reveals that, when a person was actually guilty of the accusations, he has the discipline transferred from him to the gossiper. The gossiper is disciplined not only for his target's sins but also his mental attitude and overt sins related to his gossip.
10. The one who calls out other people's sins is demonstrating that he has lost control of his sin nature. Those who are recipients of his accusations of another believer are made aware of his loss of spiritual virtue.
11. Although they are not aware of his other sins, they are aware that gossiping is a red-flag warning that other sins are functional in that person's life.
12. If cosmic rationales are thus evident, then reversionism is well-underway. Therefore, the person has exchanged the **ἀλήθεια (alētheia)**: “truth” of God for the **ψεῦδος (pseúdos)**: “lie” (Romans 1:25).

B. Inside the Bubble v. Reversionism

1. The Divine Dynasphere is an encapsulated environment in which the believer is able to grow in grace, enlarge his inventory of ideas, and make good decisions from a position of power.



2. However, this environment is extremely vulnerable to Intrinsic and Extrinsic Fifth Columns.
3. Intrinsic fifth columns illustrate the attack by the sin nature's agents provocateurs² from the body's lust patterns. When volition invites the lust pattern in, the sin nature has control of the soul, the Holy Spirit exits, and the believer is "out of fellowship."
4. Extrinsic fifth columns infiltrate from outside the body by means of doctrines of demons from the Satanic Academy of Cosmic Didactics. Submission causes the believer to be "out of fellowship."
5. The term, "fifth column" is defined as follows:

Fifth Column: Clandestine group or faction of subversive agents who attempt to undermine a nation's solidarity by any means at their disposal. The term is credited to Emilio Mola Vidal, a Nationalist general during the Spanish Civil War (1936–39). As four of his army columns moved on Madrid, the general referred to his militant supporters within the capital as his "fifth column," intent on undermining the loyalist government from within.

A cardinal technique of the fifth column is the infiltration of sympathizers into the entire fabric of the nation under attack and, particularly, into positions of policy decision and national defense. From such key posts, fifth-column activities exploit the fears of a people by spreading rumors and misinformation, as well as by employing the more standard techniques of espionage and sabotage.³

6. These two assaults on believers' souls cause instant removal of the Holy Spirit so that doctrines of demons are in control. This is by we describe the divine dynasphere as being:

"evanescent: To dissipate or disappear like vapor, to vanish."⁴

² "ã-zhän' prô-vô' kä-tœr': "Persons employed to associate with suspected individuals with the purpose of inciting them to commit acts that will make them liable to punishment" (Ibid., s.v. "agents provocateurs").

³ "Fifth column" in *The New Encyclopaedia Britannica: Micropaedia*, 15th ed. (2010), 4:769–70.

⁴ "The American Heritage Dictionary of the English Language. S.v. "evanesce."

