

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, **ῥός (iós)**: “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 **ὄphis** 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.



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.<sup>5</sup>

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. The genus *Naja* has six members, including the Asian, or spectacled, cobra, five of which are Afros: yellow, forest, spitting, Egyptian, and a western cousin of the Asian cobra. This doesn’t count the ringhals<sup>6</sup> of Rhodesia and the Republic of South Africa, a highly specialized snake which I have seen in action.

The ringhals cobra is one of the two cobras uniquely evolved with the ability to spit or spray its venom with surprising accuracy over a distance of seven or eight feet through the use of a modified pair of front fangs. Powerful muscles around the venom sacs contract at will, providing the propelling force to project the venom through the hypodermic teeth.

It is my impression that the venom of ringhals is somewhat different from other cobra toxins in that it is very quickly absorbed through the conjunctiva, or white, of the eye.

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<sup>5</sup> Peter Hathaway Capstick, “Snakes,” in *Death in the Long Grass* (New York: St. Martin’s Press, 1977), 252, 253.

<sup>6</sup> “An African snake that has one or two whitish bands across the neck and sprays venom at the eyes of the attacker, occasionally causing blindness [Family Elapidae, *genus*: Hemachatus]” (The American Heritage Dictionary of the English Language, 5th ed. [2016], s.v. “Ringhals”).



Although this snake is generally a pretty good shot, it aims for reflecting objects and may mistake a bright belt buckle or binocular lens for the eyes.

The ringhals most likely uses this technique to blind and kill small animals out of reach, striking like other cobras, chewing its venom deep into the wound as it holds on like a snapping turtle.<sup>7</sup>

**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)

### Principles:

1. The person in verse 8 is both psychologically and theologically unstable. His tongue is an organ of communication expressing the content of his soul.
2. James illustrates such a person as a snake. What best illustrates a person that gossips, maligns, and judges is the black mamba who is very aggressive, always attacking, and loaded with venom.
3. When a person decides to attack, he starts by recalling details that he thinks are unfair, unjust, or wrong. From these he develops mental attitude sins.
4. The venom sacs of the snake are poisonous but remain harmless if not ejected. Likewise, the mental attitude sins of a person are harmful only to himself until he resolves to communicate them to others.
5. Sins conjured in the soul can be easily loaded into its “venom sacs” for release to others. When a person decides to make his ideas known, he ejects them to others through oral communication.
6. This venom is then available for others to evaluate and sometimes repeat. The spoken word can unleash information that may be true but should remain private to the person being discussed.
7. Usually, what is said is raw gossip that is motivated by venom in the soul. The volition votes to spread the news and the tongue is the fang that spreads the venom to the ears and souls of others.
8. Those who gossip, malign, slander, and judge are unstable brought about by advancing reversionism characterized by emotionalism, mood swings, and criticism.

**(End of JAS3-34. See JAS3-35 for continuation of study at p. 341.)**

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<sup>7</sup> Capstick, “snakes,” in *Death in the Long Grass*, 260.



9. There are numerous ways that this condition is manifest further. No one can pass muster very long before the reversionist finds something to critique.
10. Occasionally, the reversionist realizes that the mature believer is far more stabilized mentally than he is. His fangs come out and venom is arrogantly ejected through criticism of the mature believer.
11. The mature believer plays into such a person's hands by reacting to the criticism. Principle: If you are filled with the Holy Spirit, then you are exactly where you are required to be, so shake it off and keep moving.
12. It is within the environment of the bubble where the flak from reversionists is biblically addressed. Remember: if victimized by sins of the tongue refer to the principles found in Matthew 7:1–2.
13. Forgive your avenger! Pray for him. Assign the details over to the Supreme Court of Heaven.
14. The positive believer inside the bubble must not be distracted by incoming flak. That duty is reserved for the FLOT Line. Let its problem-solving devices take care of those details.
15. Your problem-solving devices are the Royal Law and the Law of Freedom: love those in your periphery from the integrity quotient in your soul. Apply the problem-solving devices under the Law of Freedom and keep moving!
16. The believer just described is characterized as moving through the eight stages of reversionism.

## The Doctrine of Reversionism

### A. Definition

1. Reversionism's dictionary definition is:  
**Reversion.** A return to a former condition, belief, or interest. A turning away or in the opposite direction; a reversal.  
**Revert.** To cause to go back to a former condition, practice, or belief.<sup>1</sup>
2. This describes a believer who makes the spiritual advance through positive volition and subsequent application to life and circumstances. But, at some point, he loses interest, withdraws from Bible class, while inhibiting his inventory of doctrinal ideas in exchange for the teachings of *cosmos diabolicus*.

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<sup>1</sup> *The American Heritage Dictionary of the English Language*, 5th ed. (2016), s.vv. "reversion," "revert."



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 provocateurs<sup>2</sup> 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.<sup>3</sup>

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."<sup>4</sup>

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<sup>2</sup> "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").

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

<sup>4</sup> "The American Heritage Dictionary of the English Language. S.v. "evanesce."

