

28. Again, the *King James Version*, *The NET Bible*, *New International Version*, and *New American Standard Bible* each use “rust” it to translate ὁ ἰός (*ho iós*) which should be translated, “venom.”
29. The issue in context has to do with the two reversionists who have garbage in their souls. It is venom in *their* souls that is being revealed!
30. When translating a passage, the pastor’s responsibility is to go to the original languages, in this case the Koine Greek, and determine the best English translation for a word. To do this we must consult lexicons and dictionaries that cite each word found in Scripture.
31. This work has been done, but to verify a word one must first consult the *King James Version*. This is because *Strong’s Exhaustive Concordance of the Bible* is based in that translation.
32. Therefore, the word in the *King James Version* is “rust.” One must look up that word in the Concordance where you discover the Greek word is, ὁ ἰός (*ho iós*): “venom.” Let’s do this.
33. First of all, *Strong’s* assigns to every word in the Bible a number. Every time a word is used in Scripture, James Strong entered it into his *Concordance*.
34. When you look up the word, “rust,” you find its number is 2447 in the New Testament. When you go to that number in *The Complete Word Study Dictionary*, this is what you discover: ὁ ἰός (*ho iós*), with this definition:

Something sent out, emitted, hence venom that serpents eject from their fangs. (Romans 3:13 uses the word “poison” but the Greek word is the same.

Because of the misuse of the word “rust” in the *King James Version*, this excerpt continues its analysis:

(Romans 3:13 quoted from Psalm 140:3; James 3:8; rust as being emitted or formed on metals (James 5:3).¹⁰

35. I repeat—once again—in the *King James Version*, Letter of James, there is no word “rust” in Koine Greek of verse 3. The best word to use is κατιόω (*katióō*): “tarnished,” which does not occur on pure gold and only minutely on pure silver which can be easily removed.
36. Secondly, there is no word for “rust” which we just documented above. The correct phrase is, ὁ ἰός (*ho iós*): “venom,” which is precisely defined as:

(End JAS5-04. See JAS-05 for continuation of study at p. 41.)

¹⁰ Spiros Zodhiates, gen. ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 777.



Venom: The poisonous fluid normally secreted by certain snakes and other animals and used by them in attacking other living creatures. The venom of snakes is secreted in a poison gland communicating with the fangs, through which it is ejected in the act of striking.¹

37. We have taken the time to restructure about half of the first sentence of James 5:3. Here is part of what we have established: The gold and silver have not rusted; they have been tarnished in the sense that those that possess them have no capacity for their intrinsic value.
38. Consequently, the intrinsic value of these two precious metals is being used in unscrupulous ways: these men had lots of money yet did not pay their employees the salary promised to them.
39. This amounts to venom. The source of the venom is not from these metals but from the two men's misuse of them. They had the capital to pay the workers, but chose not to do so.
40. Therefore, the gold and silver still possess their intrinsic values, but they have not been rightly distributed to the employees who did the work. Thus, the venom refers not to metals, but to those who possess them.
41. The venom has nothing to do with innocent metals, but the unscrupulous owners of them. Their souls are in the advanced stages of reversionism: **(5)** Locked-in Negative Volition toward Doctrine, **(6)** Blackout of the Soul, **(7)** Scar Tissue of the Soul, and **(8)** Reverse-Process Reversionism.
42. Thus, the words, "tarnished," and "venom," refer to the cosmic inventory in the souls of the two men, not the precious metals. The issue is their souls' absence of capacity, not the metals they possess.
43. Venom is indicative of poison in the men's souls which serves as evidence before the Supreme Court of Heaven. But the venom must present a witness for the Prosecution.
44. The word for "witness" is **μαρτύριον (martúrion)**, whose function is to testify before the Divine Court of Appeals with evidence.
45. Those who are in the advanced stages of reversionism produce their own evidence which results in punishment in the form of divine discipline. What the person thinks and applies results in divine punishment.

¹ *The Compact Edition of the Oxford English Dictionary*, vol. II (New York: Oxford University Press, 1971), s.v. "Venom," 3605.

46. This verdict and resultant punishment incorporate the application of the advanced states of reversionism. These levels of reversion certify that the person convicted already suffers from (5) Locked-In Negative Volition toward Doctrine, (6) Blackout of the Soul, (7) Scar Tissue of the Soul, and (8) Reverse-Process Reversionism.
47. Thus, venom in the soul today, unless corrected, will result in divine discipline tomorrow, and potentially, culminating with the sin unto death, indicated by what follows in verse 3. Here is our expanded translation thus far:

James 5:3a Your silver and gold have been tarnished and their reversionism's venom shall be for evidence against you ...

1. How does the testimony of evidence against the men manifest itself? The Greek words in context introduce the answer, beginning with the accusative of purpose of the noun, **μαρτύριον (martúrion)**: “evidence” from the testimony of a witness which is said to be “venom”: **ὁ ἰός (ho íós)**.
2. Precious metals are not the witnesses in this passage. The witness is the venom of reversionism. The gold and silver have been symbolically tarnished since the men hired to harvest the crops were not paid their wages.
3. Money is an inanimate object. Its worth is based on its intrinsic value. Gold is the name given to an element that in its purist form is perfect. Close behind is the element of silver whose intrinsic value is almost as pure as gold.
4. Gold and silver are what they are. What is done with them is left to those who purchase them which they may retain or use to acquire property, goods, or give to a church or a charity.
5. These precious metals may be used honorably or dishonorably. In chapter five, two men own an X-number of ounces. They had the monetary wherewithal to hire workers to first harvest the fields of produce and then transport them to local grocers.
6. At each grocery, its owner paid the two financiers for the produce.
7. Their next obligation was to then pay the workers they hired to harvest the crops. They did not fulfill that obligation. This is why the witness is said to be “venom.” Rust in this passage refers to the men's willing mismanagement of their money at the expense of the workers.
8. If people have a rotten soul, then the things they own may be beautiful in their natural state, however, their souls are rotten therefore the things they own will be tarnished.



9. Consequently, the gold and silver the men possess are tarnished by association with the reversionistic businessmen. The word “tarnish” is the consummative perfect of the verb, **κατιόω (katiōō)**, which emphasizes the completion of a past action or the process from which a present state emerges.
10. The emphasis here is not on the intrinsic wealth possessed by the metals, but the status of the owners’ souls. Their wealth has been criminally withheld from the men who provided the labor to harvest and transport the produce to the grocers.
11. The source of the venom is the two men. Yet the English translation of James 5:3 leaves the impression that the men’s gold and silver were tarnished.
12. True, but what was tarnished was not the gold or the silver, but the men’s reputations in the eyes of those who observed their flagrant abuse of these workers and the watchful eye of God.
13. These men’s behavior is clear proof of their decline through the advanced stages of reversionism.
14. These two men were clearly in the Lord’s crosshairs since their crimes are recorded in the future middle indicative of the verb, **εἰμί (eimi)**: “shall be.”
15. The future tense is gnomic, a statement of fact expressed in context through the stages of reversionism. The active voice stresses the venom in the men’s souls. The indicative mood emphasizes that these guys are functioning in **reverse-process reversionism**:

Reverse-process means to face in the opposite direction, to reverse course, to invert beliefs by a turnabout of thinking. All true values are pushed aside and priorities are inverted. The reversionist spurns that which he should love and loves that which he should spurn.²

16. Therefore, **eimi** is confirmation of their souls’ advance in reversionism. The venom accumulates the collection of decisions and actions that emerge from an inventory of cosmic ideas and their applications.
17. Yet, in this passage, the two men in the crosshairs are believers. They are way out of fellowship, they operate from the standpoint of hardness of heart which is indicated by the advanced stages of reversionism: **(5)** Locked-in negative volition toward doctrine, **(6)** Blackout of the soul, **(7)** Scar tissue of the soul, and **(8)** Reverse-process reversionism.

² R. B. Thieme, Jr., *Reversionism*, 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries: 2000), 37.



18. They are driven by the accomplishment of a frantic search for happiness. They are blinded from the immutable concepts of biblical guidance that provide divine viewpoint.
19. Despite all of this, they have available to them a tremendous amount of money. They can pursue whatever crosses their mind but, regardless of the situation, they simply are unhappy people.
20. This is Operation Venom: they are in a frantic search for happiness but the venom in their souls is the evidence that will convict them.
21. The verse continues in verse 3 with this phrase in the New American Standard Bible, "... it will consume your flesh like fire."
22. However, the phrase is far more graphic than this as we observe the grammar and the expanded translation. We have already established the fact that the words, **ὁ ἰός** (*ho iós*) is not translated "rust," but "venom." However, we have established that this phrase does seem to associate the passage with snakes.
23. The víperids: rattlesnakes and moccasins, and the ělapids: cobras, mambas, and corals, do eject venom from their fangs.
24. However, this venom is personified as eating their flesh as if by fire. This statement correlates with this description of the effects venoms have on a snake's victims:

Some snakes have specialized salivary glands that elaborate a potent poison, along with either grooved or tubular teeth to permit internal injection of the venom. As for the venoms, it is true that the terms neurotoxic [nervous system], hemotoxic [circulatory], and cardiotoxic [heart], ... are too simple for accurate statements concerning venom composition, but it is still accurate to say that some of the components of venoms cause changes in the red blood cells, coagulation defects, and blood-vessel injury, while others produce deleterious changes in sensory and motor functions and in respiration, and still others have a direct effect on the heart. Other venoms kill more slowly, and the snake bites, retires, and waits, finally trailing the bitten prey ... until it finds the already stiffening body.

Some snakes, in particular, the rear-fanged species [ēlapids], bite, chew, and hold on, eventually bringing the hindmost maxillary teeth into play, which permits the injection of toxins.³

25. The venom depicted in James 5:3 is emblematic of the venom in the souls of the two men in James's drama. No snakes are mentioned in the context, but the venom depicted is found in these men's souls.
26. They follow the well-worn path of the advanced stages of reversionism in their frantic search for happiness.
27. The venom is used to convict these men which will warrant divine discipline, first with illness then by the application of the sin unto death.
28. This venom is forecasted to eat their flesh as the English text suggests. The verb is predictive future active indicative of **ἐσθίω (esthiō)**: which is a predictive future describing the venom's future act of eating the men's flesh.
29. This is followed by a new sentence which begins with the relative adverb, **ὡς (hōs)**: "like," followed by the noun, **πῦρ (pūr)**: "fire."
30. This is followed by the plural aorist middle indicative of the verb, **θησαυρίζω (thēsaurízō)**: "treasure."
31. This stream is translated, "like fire you have accumulated treasure" and is followed by the phrase: **ἔσχατος (éschatos)**: "for the last," followed by **ἡμέρα (hēméra)**: "days." The "last days" refer to something that is catastrophic.
32. Here is the expanded translation of:

James 5:3 Your silver and gold have been tarnished [**no capacity for life**], and their venom of reversionism shall be for evidence against you, and it shall eat your pieces of flesh. Like fire, you have accumulated treasure for the crisis days. (EXT)

James 5:4 Behold, the pay of the laborers who mowed your fields, and which has been withheld by you, cries out against you; and the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth. (NASB)

1. The rich men of this chapter still retain the same amount of money they had before when they hired the workers to harvest their crops. The assets they owned, including their gold and silver, are still theirs.

³ Heinz Fritz Wermuth, "Reptiles," in *The New Encyclopaedia Britannica: Macropaedia* (Chicago: Encyclopaedia Britannica, Inc., 2010), 26:718–19.

