

6. James's first genera 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. These are species of five genera of animals.
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, מִינַּיִן (*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 (*thērion*), (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 [ *thērion* ] 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 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 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.<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?

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



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 [ הֵלֵל בֶּן־שָׁחַר ] *helel ben Shachar: Lucifer, the light-bearing one*]. You have been cut down to the earth! You who have weakened the nations!

**v. 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 upon the mount of the assembly in the uttermost extremity of the north [ **Proclamation #3: to rule the angelic community with ultimate authority** ]’].

**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 be like the Most High [ **Proclamation #5: to assume autonomous authority, submissive to no one, & accomplish all that God proposes** ].’”

44. Lucifer specified the reasons for his rebellion by five assertions located in verse 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)

<sup>4</sup> The word “north” in the Hebrew text is נֹפֶת (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).

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 ...
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 presented an “Analysis of the Ark’s Construction and the Universal Flood.” This study contains 17 lessons and 68 pages with multiple visuals.

If you are interested in this study, I will give directions on how to access it from our Web sites at our next Bible class.

