

9. The consummative perfect of *katióō* refers instead to the status of these two men's souls who are in the downward spiral of hardness of heart.
10. This soul status is characterized by the advanced stages of negative volition to the Word of God and its teachings.
11. This is the consummative perfect tense which culminates in the consummative perfect tense of *κατιόω (katióō)*: "rusty, tarnished, corroded."
12. While possessing untarnished gold and silver (they are believers), they remain in the throes of reverse process reversionism accompanied by hardness of heart.
13. Hardness of heart is typical of those who are in the advanced stages of reversionism, and this doctrine is obviously pertinent to our two guys in opening of James, Chapter 5.
14. This condition is common among those who have lost the thought exemplified by their rusted souls.

*See more in our study of **The Doctrine of Hardness of the Heart** beginning in lesson [JAS5-09](#) on 26 July 2023.*

15. We have studied two doctrines: **The Doctrine of Capacity** and the **Doctrine of Hardness of the Heart**. The men in James, Chapter Five, lack the former but are in the advanced stages of the latter.
16. They are independently rich in gold and silver, but their souls are vacuous. They have no capacity for their wealth because their souls are hardened from advanced reversionism.
17. Gold and silver provide wealth, but doctrine provides capacity for wealth. Gold has intrinsic value, yet it remains an inanimate object.
18. Thus, gold does not provide happiness because it can be either a blessing or a curse dependent upon the person who possesses it.
19. Therefore, capacity to enjoy the acquisition, possession, or sale of gold or silver is all based on doctrine in the soul. Yet the verse suggests that the gold and silver of the men in context are corroded.

20. The expanded translation of verse 3 so far looks like this:

James 5:3a Your gold and your silver [χρυσός [*chrusós*]: gold, and ἄργυρος [*árgyros*]: silver, both precious metals] have been tarnished [intensive perfect passive indicative of the verb, κατιόω (*katióō*): “rusty, tarnished, corroded” : indicative of no capacity for life], ...

21. Next in the verse we have the phrase, “and their rust.” This is the second time that an English word is translated “rust” and that is a translation that could be cited here, as some do.

... and their rust [ὁ ἰός (*ho iós*): venom] will be a witness against you ...

22. There are two different words in this text, the first being, *katióō*: “have rusted,” or better, “tarnished” and a second one, ὁ ἰός (*ho iós*): “rust.” However, the latter word should be translated, “venom.”

23. In the publication, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, third ed.; under the entry: ἰός [*iós*] we find the following translations:

a. *poison, venom*. Of animal (i.e., snake) poison.

b. *corrosion, rust*. Gold is praised for being one-hundred proof; but if not refined or subject to chemical pollution, some metals in a gold object would be subject to oxidation.) James 5:3 is cited.³

24. The beginning of this verse is a compound sentence. In the first quote, the gold and silver are said to “have rusted,” and the verb, κατιόω (*katióō*) is translated, “tarnished.”

25. It is followed in its English translation by the phrase, “and their **rust** will be a witness against you.”

26. The word that is translated, “rust,” is not the verb, κατιόω, but rather these two words: ὁ ἰός (*ho iós*): “venom,” like that which serpents eject from their fangs.

³ Walter Bauer, “*ἰός*” in *A Greek-English Lexicon of the New Testament*, rev. & ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 477.



27. Two major species of snakes are **(1) the víperids**, e.g., rattlesnakes and moccasins who inject venom with their long tubular fang and **(2) the élapids**, i.e., cobras, mambas, and coral through the short, hollow fang on the fixed maxillary bone.⁴
28. Then, as the verse continues, it reads, "...and their rust: **ὁ ἰός (ho iós)**: [venom] will be a witness against you".
29. Nowhere in this passage are venomous snakes introduced. Both gold and silver are mentioned at the very first of the verse and later they are accused of being tarnished which pure gold and silver never do.
30. The NASB translation continues with the word "rust" mentioned again. But is this an accurate translation? The better translation in context, from the definitions for **ἰός (iós)** cited above, is "**venom.**"
31. 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!
32. When you look up the word, "rust" in *Strong's Exhaustive Concordance of the Bible*, 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.**
33. 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).⁵**
34. The correct phrase is, **ὁ ἰός (ho iós)**: "**venom,**" which is precisely defined as:

⁴ Heinz Fritz Wermuth, "Reptiles: Serpents" in *The New Encyclopaedia Britannica: Macropaedia*, 15th ed. (Chicago: Encyclopaedia Britannica, Inc., 2010), 26:718.

⁵ 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.⁶

35. 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.
36. 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.
37. 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.
38. The word for "witness" is **μαρτύριον (martúrión)**, whose function is to testify before the Divine Court of Appeals with evidence.
39. 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.
40. 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.**
41. 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 ...

⁶ *The Compact Edition of the Oxford English Dictionary*, vol. II (New York: Oxford University Press, 1971), s.v. "Venom," 3605.

42. These two men were clearly in the Lord's crosshairs since their crimes are recorded in the future middle indicative of the verb, **εἰμί (eimí)**: "shall be."
43. 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.
44. Therefore, **eimí** 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.
45. 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)**.
46. Precious metals are not the witnesses in this passage. The witness is the venom of reversionism.
47. The verse continues in verse 3 with this phrase in the New American Standard Bible, "... it will consume your flesh like fire."
48. The phrase is far more graphic than this as we observe the grammar and the expanded translation.
49. 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. ⁷

⁷ Heinz Fritz Wermuth, "Reptiles," in *The New Encyclopaedia Britannica: Macropaedia* (Chicago: Encyclopaedia Britannica, Inc., 2010), 26:718–19.

