

Having made America a bilingual-bicultural country, having established multiculturalism, having the large foundations fund the doctrine of “victimology,” I would next make it impossible to enforce our immigration laws. I would develop a mantra—“That because immigration has been good for America, it must always be good.” I would make every individual immigrant sympatric<sup>1</sup> and ignore the cumulative impact.

8. Lastly, I would censor Victor Davis Hanson’s book, *Mexifornia*. This book is dangerous. It exposes my plan to destroy America. So please, if you feel that America deserves to be destroyed, please don’t buy this book! This guy is on to my plan.

**NOTE:** Hanson’s exposé of this Luciferian strategy, published in 2007, is no longer available from Amazon or Barnes and Noble. It seems that Lamm’s wish has been fulfilled.

23. Governor Lamm, in order to certify his recommendations for cultural collapse in the 1990s, reiterated them in 2004 with his tongue, some 15 years ago.
24. His suggestions have been adopted full bore by the ululations of modern Brownshirts whose ideas for governing the United States are decidedly Hitleresque.
25. Governor Lamm’s guidelines for the systematic destruction of client nation America have, over the course of one generation, geminated in the souls of students who were completely indoctrinated into the socialist lie.
26. Richard Lamm’s surname recalls Jeremiah’s idiom in Jeremiah 11:19a, “like a gentle lamb led to the slaughter,” to describe the system by which an ever-growing number of people are willingly buying the lie.
27. Jeremiah concludes verse 19 with the observation, “I did not know that they had devised plots against me.”
28. James’s strategy is to alert believers to the danger and impact caused by the unbridled tongue and he uses several illustrations: **(1)** horses’ bits in verse 3, **(2)** ships’ rudders in verse 4, and **(3)** fire’s flames in verse 5.
29. Governor Lamm has used both his pen and his small tongue to ignite a large forest. His impact on the client nation started with his strategy to destroy the country. Now a growing host of tongues are communicating his cosmic strategy.

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<sup>1</sup> “Occurring within the same geographical area; overlapping in distribution; taking place without geographical separation [i.e., assimilation],” (*The New Oxford American Dictionary* (2001), s.v. “sympatric.”)



30. Lamm illustrates the principles that James is addressing. His tongue communicates the lie. The ships' rudders exemplify the teachers and professors that propagandize innocent students. Their conversion is expressed by countless tongues babbling about diversity.
31. This strategy illustrates what can destroy any organization: society, families, schools, businesses, and worst of all, churches. I believe that the tongue causes more damage to congregations than any other factor.
32. The strategy to hush wagging tongues was delivered at Shreveport in September 2019 with the study, "I Am Telling You the Truth." If the phalanx is in disarray, it may be reordered by controlling the tongue, refraining from gossip by submitting to truth found in Scripture, and subsequently dousing the flames of the tongue's machinations.
33. The antidote to chaos in the soul is acquisition of truth, belief that it is immune to alteration, and confident that when applied to life and circumstances God will honor His Word.
34. James uses the flame of fire to illustrate the uncontrolled tongue. It feeds off the underbrush of itching ears:

**2 Timothy 4:3** For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. (KJV)

1. This letter to Timothy is probably the last epistle Paul wrote and serves as a warning of things to come within the Zeitgeist of the Roman Empire and the impact this will have on the people.
2. Spiritual downtrends are the unseen cause of general apostasy in the land which is summarized by Paul in 2 Timothy 3:1–7. Among these downtrends Paul confirms that "all who desire to live godly in Christ Jesus will be persecuted" (2 Timothy 3:12).
3. This is a head's up to Timothy to "... proclaim the Word. Be alert when it is convenient and when it is inconvenient; discipline, reprimand, and encourage with steadfastness and by means of doctrinal teaching" (2 Timothy 4:2).
4. It is the pastor's duty to counter historical downtrends by communicating "truth," **ἀλήθεια (alētheia)**, in opposition to the "lie," **μῦθος (mýthos)**, translated "myths" in the NASB of 2 Timothy 4:4.

5. Historical downtrends in a client nation are the explicit result of the loss of doctrinal thought among the people. If the truth is rejected, then a vacuum occurs in the souls of believers and unbelievers alike into which rushes human viewpoint and all its various levels of the lie.
6. Paul indicates that it is in this historical context that a culture's spiritual decline will occur by the use of the predictive future middle indicative of the verb, **εἰμί (eimí)**: “will come”:
  - (1) This is prophetic about the spinoff from positive volition toward the Word of God resulting in historical downtrends through the various stages of reversionism.
  - (2) The gnomic future stresses the fact that negative volition to serious biblical teaching has the predictable result of being influenced by evil, its specific categories predicated on the Luciferian strategies of the times.
  - (3) The current strategy is the fruition of progressive propaganda dominating the souls of a dominant segment of society. This boldly promotes things in stark opposition to freedom characterized by the blind arrogance of what Paul describes as “myths.”
  - (4) Therefore, Bible doctrine is gradually ignored in favor of the lie communicated by the curriculum of the Satanic Academy of Cosmic Didactics.
  - (5) Absence of the truth from biblical absolutes, allows the sin nature the freedom to indulge in the various lust patters common to man.
  - (6) To facilitate these behaviors, the reversionist rejects “sound doctrine,” the present active participle of **ὑγιαίνω (hugiaínō)** plus the noun, **διδασκαλία (didaskalía)**: “doctrine.”
  - (7) How does a culture arrive at this sad denouement? The loss of thought within the culture gradually altered the absolute truths of the immutable Word of God.
  - (8) When absolute truth is ignored what is immutable is rejected in exchange for human viewpoint which is accepted as a “new normal.”



- (9) How does this evil transformation occur? Paul describes this by the lust for having one's "ears tickled." This phrase is made up of the present middle participle of **κνήθω (knēthō)**: "the lust to hear something pleasing" and the noun, **ἄκοή (akoē)**: "the ear."
- (10) When absolute truth is rejected, the lust pattern is free to apply his desire of the moment which varies among individuals.
- (11) The verb "itching" is metaphorical indicating that reversionists' lust patterns vary, but each person is free to apply whatever resource satisfies his urge of the moment.
- (12) We see this tendency presently in our society. Progressives have collectively assumed certain standards that are generally accepted among them as the "way things ought to be, not the way things are now."
- (13) These cultural deviations are in stark opposition to the establishment standards of society that have predominated from the beginning of our republic.
- (14) Those who comply with the "new normal" are considered "righteous" while those who hold to the culture's long-established standards are verbally berated and often violently threatened or even assaulted.
- (15) Here is an excellent description of Paul's use of *knēthō* as a metaphor in 2 Timothy 4:3:

**Figurative of curiosity, that looks for interesting and juicy bits of information. This itching is relieved by the messages of new teachers.<sup>2</sup>**

- (16) The "itching" referred to here is an idiom that also gets very close to the idea of Paul's meaning here:

**"itch for, have an." Also, itch to. Have a persistent restless craving for, as in *Dean has an itch for excitement, or Chris is itching to go around the world.* [Late 1500s]<sup>3</sup>**

<sup>2</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), s.v. "κνήθω."

<sup>3</sup> Christine Ammer, *The American Heritage Dictionary of Idioms* (New York: Houghton Mifflin Co., 1997), 346.



- (17) This is demonstrated by moving away from sound, doctrinally based theology in search of “new teachers” who satisfy the itch to scratch the lust patterns of the individual.
- (18) This drift away from the inculcation of truth in exchange for emotional stimulation is sanctified by chattering catch phrases of happy-clappy nonsense.
19. It is through this process that Paul confirms deviations from truth. The person so involved “will turn away their ears from the truth and will turn aside to myths” (2 Timothy 4:4).
20. Here is the expanded translation of the passage:

**2 Timothy 4:3** For the time will come when reversionists will not listen willingly to sound doctrine; but according to their own lust patterns will accumulate to themselves false teachers, because they have an itch [ *knétho akoé* ] to satisfy their own desires,

**v. 4** in fact, they will continue to turn away their ears from the truth [ *ἀλήθεια (alētheia)* ] and instead glom on to myths [ *μῦθος (múthos)* ] of the cosmic lie. (EXT)

21. Paul, in his observance of historical downtrends, is able to accurately forecast that parishioners of the first century and beyond will depart from the absolutes of biblical truth, having been won over by the allurements of emotionalism and the flexibility of relativism:

**A theory that knowledge is relative to the limited nature of the mind and the conditions of knowing; a view that ethical truths depend on the individuals and groups holding them.<sup>4</sup>**

22. Note that the Law of Freedom is observed here. Paul does not claim those who withdraw from doctrinal churches do so with condemnation.
23. He instead indicates that the cause is due to reversionism, preferring emotionalism and relativism to the absolutes of inflexible truth.

<sup>4</sup> Merriam-Webster's Collegiate Dictionary, 11th ed. (2014), s.v. “relativism.”



35. It is in these situations that the truth is diminished while emotionalism is promoted. When emotion is mischaracterized as spirituality then spiritual growth is exchanged for human viewpoint.
36. The tongue is at play in these situations. When doctrine is rejected for emotionalism, spiritual growth stops and uncorrected the believer is missing from the phalanx. To that degree the power of the Pivot is diminished.
37. James is giving examples of how the tongue is the organ that verbalizes the content of a person's soul inventory. It is extremely small by comparison to the body.
38. So is the rudder by comparison to the size of an ocean vessel. A single flame can ignite an entire forest transforming hundreds of acres of timber into ash.
39. Here are some points along these lines:
  1. By use of a small bit a rider can cause a large animal to obey him.
  2. The rudder of a ship, small by comparison to the ship to which it is attached, illustrates the tongue of a believer. I may be manipulated to successfully guide the entire vessel, or not.
  3. Some ships are propelled by sails which require the manipulation not only of the rudder but also by prevailing winds, the latter illustrate the changing environment in which the believer functions.
  4. If the pilot understands how to adjust rudders and sails, then he has learned the principles of navigation, initially academically and then by application.
  5. Without doctrine, a believer's tongue is largely uncontrolled by his volition with regard to establishment and biblical viewpoint.
  6. Nevertheless, the tongue is still controlled by the volition which submits to whatever ideas are resident in his soul—these make up his inventory of working objects.
  7. As spiritual growth continues and positive volition is consistent, then the working objects of that believer's soul are being constantly enlarged.
  8. Yet, the person's volition still functions under the Law of Freedom. When a poor decision is made, it is often expressed by the tongue.



9. For believers who have not made the spiritual advance, then their Law of Freedom consistently expresses erroneous ideas some of which are sins of the tongue.
  10. This is the circumstance that James addresses with his examples of bridling the tongue of horses, manipulating the rudders of ships, and how a single flame can ignite a forest.
  11. Sins of the tongue are expressed in several categories, such as, lying, maligning, slandering, judging, libeling, slandering, vilifying, insulting, and gossiping.
  12. This brings us back to James 3:5 and a summary of our exegesis so far.
1. The verse opens with the demonstrative adverb **οὕτως (hútōs)**: “In this way,” followed by the noun, **ἡ γλῶσσα (hē glōssa)**: “the tongue.”
  2. We quoted a description of the tongue, its assets, and it uses, primarily its use in the formation of words.
  3. James’s subjects have to do with his condemnation of how using the tongue wrongly can cause major problems.
  4. This is especially dramatic when its use can cause so much damage from such a small part of the body, described by James as being such a small part of the body.
  5. He summarizes the damage done by use of the tongue by not selecting the Koiné Greek word, **καυχάομαι (kaucháomai)**: “to boast, glory, exult,” which can be used in both a positive and negative sense.
  6. Instead, James goes to the Classical Greek and uses the present active indicative of the verb, **αὐχέω (auchéō)**: “to boast or declare loudly; to be proudly confident.”
  7. The key word here is “boasting.” *Kaucháomai* includes this definition but it can be used in a positive sense. James did not want this idea to intrude on his point so he opted for the fixed idea in the Classical Greek’s cognate, *auchéō*.
  8. This boasting is assumed to produce “great things” which are thought so in the soul of the boaster, but not believed so by James.
  9. The next sentence confirms the latter with the use of the aorist middle imperative of **ὁράω (horáō)**: “to perceive with the eyes; to see with the mind or senses.” [ **IM# 24** ]
  10. This is a command to “see and understand” the following example that illustrates the negative impact the tongue can cause.



11. What is presented by James to illustrate what can be caused by the erroneous use of the tongue is noun, ὕλη (*húlē*): “forest.” And not just any forest but a “great” forest: ἡλίκος (*hēlíkos*). This is not a brush fire. This is the conflagration of thousands of acres of timber.
12. The verb, *horáō*, “see,” is imperative mood #24. This is an interrogative command. The parishioners are ordered to consider the illustration’s example in light of the magnitude of damage the tongue can cause.
13. In the example, a single flame is used to illustrate how one comment by the tongue can ravage a congregation. When one tongue speaks it can cause the entire congregation to become embroiled in controversy.
14. A forest can be set “aflake” by one flame. The Greek text read uses two words for this event, the first is ὀλίγος (*olígos*): “little,” plus the noun, πῦρ (*púr*): “flame.”
15. This is followed by the verb, ἀνάπτω (*anáptō*): “kindles.” One flame, and a massive forest is consumed. One sinful use of the tongue and an entire congregation goes into combat.
16. **Principle:** When someone uses the tongue to express an idea that ignites controversy, James has already provided the problem-solving device. Apply James 2:8 and give the Lord room to carry out His corrective procedures.

**James 3:5** So in this way the tongue is a small organ in the much larger human body, yet it keeps on arrogantly boasting exceedingly about great things. Perceive [ IM# 24 ] how a great forest is kindled by a single flame! (EXT)

**James 3:6** And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell. (NASB)

1. This verse begins with the statement, “the tongue is a fire” confirming the meaning of the previous verses which demonstrate that small objects have the power to control larger objects—horses’ bits, ships’ rudders, and forests’ fires.
2. In the population of a family, a community, or a country, there are small objects including tongues that influence the destinies of men and nations.
3. Verse 6 begins with a summary statement of verses 1–5, “The tongue is a fire.” What about the bit and the rudder? The three-part sequence illustrates the increasing influence the tongue has when a reversionist sinks deeper and deeper into cosmic system.



4. The bit controls a much larger horse, but the rudder directs an even larger ship, and finally the fire consumes and even larger forest.
5. The sinful use of the tongue has to start somewhere. Its initial act is to engage in gossip, judgment, criticism, accusation, argument, enmity, and division.
6. This division includes subscription to at least two points of view that accumulate increasing numbers of combatants who are verbally at odds.
7. One group is going to achieve dominance while the other will choose to vacate the premises. This is illustrated by the forest fire.
8. James's point is that sins of the tongue can figuratively burn down a congregation while the church edifice remains as a shell of what it used to be.
9. Of all the mental attitude sins that populate the soul of a believer, it is the tongue's participation in conveying its inventory of rebellion by means of the spoken word.
10. Therefore, it is not hyperbolic for James to refer to the tongue as, "the very world of iniquity": **ὁ κόσμος τῆς ἀδικίας** (*ho kósmos tés adikías*). The noun, *adikías*, iniquity, spawns chaos since it refers to "injustice, deceitfulness, wrongdoing, and wickedness and is capable of inflicting each one with a vengeance.
9. The cosmic system that guides and directs this process is reverse process reversionism which is defined as: "The total influence of evil and divorcement from reality. What was previously considered right is now considered to be wrong. It is the status quo of unrestrained and perpetual sinfulness, fragmentation, and cosmic involvement. The believer is brainwashed by satanic propaganda."
10. This mind-set causes the suppression of all seven categories of the Edification Complex of the Soul. Where spiritual advance in the soul was once functional, it is now suppressed; what was once subscribed to is now nonfunctional.
11. The Edification Complex once contained, at most, the following categories of spiritual sophistication: (1) Operation Z, (2) Dispensations, (3) 10 Problem-Solving Devices, (4) Spiritual Self-Esteem and Personal and Unconditional Love, (5) the Copacetic Spiritual Life, (6) Occupation with Christ, and (7) Invisible Historical Impact.
12. But not anymore. In its place is an unruly tongue that is at the mercy of the believer's Law of Freedom. He is free to conjure whatever thought he entertains and to apply it verbally for all to hear.



13. The tongue is simply an organ that has capabilities for taste and speech. It has no mind of its own. The ability to enunciate is multifaceted in that the larynx and tongue in concert may be trained to communicate thought in any language.
14. So, if the tongue is one of the means of verbally expressing thought, then we need to take the time to analyze this phenomenon that is unique to the human being.
15. This effort will be to aggrandize the English language which is the “tongue” of the British Isles, its possessions such as Canada and Australia, and the United States.
16. First of all, we must define terms for the execution of speech before we observe the act of speaking:

**enunciate: to make a definite or systematic statement; announce, proclaim; to utter articulate sounds.**

**larynx: the modified upper part of the trachea that contains the vocal cords.**

**tongue: a fleshly movable muscular process of the floor of the mouths of most vertebrates and functions especially in humans as a speech organ. The power of communication through speech.<sup>5</sup>**

17. I now want to quote from a book written by American journalist, Bill Bryson, in 1990. Its title is *The Mother Tongue: English & How It Got That Way*. Why? Because we speak English.
18. Our ability to understand the Bible requires us to acquire within our streams of consciousness the accurate translation of Hebrew and Koiné Greek manuscripts in English.
18. These excerpts below give background on how we use our native language to understand the transformation of two foreign languages into our souls and then apply their truths by means of language.
19. Whatever is in that inventory is the totality of what we know and think and ultimately what we decide to say. That portfolio contains human viewpoint and divine viewpoint. With the Law of Freedom, we may choose to communicate these ideas from either of these working objects.

**(End JAS3-22. See JAS3-23 for continuation of study at p. 221.)**

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<sup>5</sup> Ibid., s.vv. “enunciate,” “larynx,” “tongue.”