

6. After two illustrations on the dangers common to the use of the tongue in speech, James gives us a synopsis of its hazards. He begins by pointing out that “the tongue is a small part of the body.”
7. The verb, “is,” is the present active indicative of **εἰμί (eimí)**. This verb is an aoristic present which means the action is completed at the moment of speaking, therefore it keeps on being a small member of the body.
8. What it keeps on being is, first of all, “little,” the neuter singular of **μικρός (mikrós)**: Here James picks out a word that borders on hyperbole. The English prefix, “micro-,” is defined as “very small or microscopic; abnormally small.” To amplify this idea, the dictionary goes on to include the noun, “microglossía⁵: Abnormal smallness of the tongue.”
9. The insult is found also in Koiné Greek: “μικρός, a small member, James 3:5”⁶ and Classical Greek: “μικρός, in amount or importance, petty, trivial, slight; of lesser importance.”⁷
10. With such a small and slight member of the entire body, James continues with his putdown, “yet it boasts.” He does not use the Koiné Greek word for boasting here: **καυχάομαι (kaucháomai)** “to boast, glory, exult” which can be used in both the good and bad sense.
11. 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.”
12. 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.
13. To further amplify James’s choice of the verb, αὐχέω, we may observe its cognates: (1) **αὔχῃ (aúchē)**: “boasting, pride,” (2) **αὐχήμες (auchēmeis)**: “a person who is bragging to impress someone,” (3) **αὐχήμα (auchēma)**: “the content of one’s boast,” and (4) **αὐχηματίας (auchēmatías)**: “a boaster.”⁸
14. James’s example fulfills all of these Classical Greek words and definitions of a tongue “boasting great things.” The verb is the customary present active indicative of *auchéō* which denotes that which habitually occurs or may be reasonably expected to occur.”⁹

⁵ *The American Heritage Dictionary of the English Language*, 5th ed. (2016), s.vv. “micro-” “macroglossia.”

⁶ Walter Bauer, “μικρός,” *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), 651.

⁷ Henry George Liddell and Robert Scott, “μικρός,” in *A Greek-English Lexicon*, rev. Henry Stuart Jones (New York: Oxford University Press, 1940), 1133.

⁸ *Ibid.*, “αὐχέω,” et al., 285.

⁹ H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 183.



15. This man's braggadocio bloviates about what he considers are "great things." His assumption of things he deems great is strictly a matter of his cosmic opinions.
16. The word that is translated "great things" is **μέγας (mégas)**. There were about twenty citizens running for president that served as clear examples of what James has just described. Their frenzied orations clearly defined the verb, **αὐχέω (auchéō)**: "to boast or declare loudly; to be proudly confident."
17. In this context, current presidential wannabes arrogantly proclaimed ideas that no free society could sustain or economically underwrite. They would ignite a firestorm of fiscal chaos should their ideas be employed.
17. To amplify the problems caused by the avoidance of divine viewpoint, James presents his third example, introduced by imperative mood #24, the aorist middle imperative of **ὁράω (horáō)**: "to perceive with the eyes; to see with the mind or senses."
18. Both these ideas may be summed up with the use of the verb, "See!" If a person possesses divine viewpoint it is because he has bought into the principle that what the Bible contains is absolute truth which *does not* vary because it *cannot* vary. The Bible is divinely revealed by God to human writers who, through inspiration, wrote down what the Father dictated.
19. Scripture is clear about this including our Lord's testimony to the fact in:
John 8:31 Jesus was saying to those Jews who had believed in Him, "If you continue in My word, then you are truly disciples of Mine;
v. 32 and you will know [γινώσκω (ginōskō): to acquire knowledge from "My word"] the truth [ἀλήθεια (alētheia): absolute, divine truth], and the truth will make you free." (NASB)
20. There are voices presently proclaiming the lie in opposition to truth. Their proclamations and intents are a part of a decades-long strategy to transform our society into a totalitarian nightmare.
21. The strategy to do so is evident to us but probably needs at least one voice as a reminder of the unrelenting momentum by the Dark Side to transform its strategy into reality.
22. Richard D. Lamm served three terms as governor of Colorado from 1975–1987. In 2004 Mr. Lamb gave a speech before an immigration-overpopulation conference in Washington, DC. The speech was entitled, "I Have a Plan to Destroy America."



I. We must first make America a bilingual/bicultural country. History shows in my opinion that no nation can survive the tension, conflict, and antagonism of two competing languages and cultures. It is a blessing for an individual to be bilingual; it is a curse for a society to be bilingual. Scholar Seymour Martin Lipset put it this way:

“The histories of bilingual and bicultural societies that do not assimilate are histories of turmoil, tension, and tragedy. Canada, Belgium, Malaysia, Lebanon-all face crises of national existence in which minorities press for autonomy, if not independence. Pakistan and Cyprus have divided. Nigeria suppressed an ethnic rebellion. France faces difficulties with its Basques, Bretons, and Corsicans.

II. I would then invent “multiculturalism” and encourage immigrants to maintain their own culture. I would make it an article of belief that all cultures are equal that there are no cultural differences that are important. I would declare it an article of faith that the black and Hispanic dropout rate is only due to prejudice and discrimination by the majority. Every other explanation is out-of-bounds.

III. We can make the United States a “Hispanic Quebec” without much effort. The key is to celebrate diversity rather than unity. As Benjamin Schwarz said in the Atlantic Monthly recently: ... the apparent success of our own multiethnic and multicultural experiment might have been achieved not by tolerance but by hegemony. Without the dominance that once dictated ethno-centrally and what it meant to be an American, we are left with only tolerance and pluralism to hold us together.” I would encourage all immigrants to keep their own language and culture. I would replace the melting pot metaphor with a salad bowl metaphor. It is important to ensure that we have various cultural sub-groups living in America reinforcing their differences rather than Americans, emphasizing their similarities.

IV. Having done all this, I would make our fastest-growing demographic group the least educated. I would add a second underclass, unassimilated, undereducated, and antagonistic to our population. I would have this second underclass have a 50% drop out rate from school.

V. I would then get the big foundations and big business to give these efforts lots of money. I would invest in ethnic identity, and I would establish the cult of victimology. I would get all minorities to think their lack of success was all the fault of the majority. I would start a grievance industry blaming all minority failure on the majority population.

VI. I would establish dual citizenship and promote divided loyalties. I would “celebrate diversity.” “Diversity” is a wonderfully seductive word. It stresses differences rather than commonalities. Diverse people worldwide are mostly engaged in hating each other that is, when they are not killing each other. A diverse peaceful or stable society is against most historical precedent. People undervalue the unity it takes to keep a nation together, and we can take advantage of this myopia. Look at the ancient Greeks. Dorf’s World History tells us the [ancient] Greeks believed they belonged to the same race; they possessed a common language and literature and worshiped the same gods. All Greece took part in the Olympic games in honor of Zeus and venerated the shrine of Apollo at Delphi. A common enemy, Persia, threatened their liberty. Yet all of these bonds together were not strong enough to overcome two factors...(local patriotism and geographical conditions that nurtured political divisions...). If we can put the emphasis on the “*pluribus*,” instead of the “*unum*,”¹⁰ we can balkanize America as surely as Kosovo.

(End JAS3-75. See JAS3-76 for continuation of study at p. 211.)

¹⁰ “*e pluribus unum*”: *e* [out of] [*pluribus*] many, *unum* [one]. Motto of the U.S.A.



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 sympatric¹ 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.²

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 America would tempt Adolf Hitler to inspire a reboot.
25. Governor Lamm’s guidelines for the systematic destruction of client nation America have, over the course of one generation, germinated 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.

¹ “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.”)

² Since the original study of this lesson, www.amazon.com presently stocks this title by Dr. Hanson.



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 (*múthos*), 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, **ἐἰμί (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” **[μῦθος (múthos): 2 Timothy 4:4]**.
 - (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 patterns common to man.
 - (6) To facilitate these behaviors, the reversionist rejects “sound doctrine,” the present active participle of **ὁγιαίνω (hugiaínō)** plus the noun, **διδασκαλία (didaskalía)**: “doctrine” [2 Timothy 4:3].
 - (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" ["itching ears": NASB].
- (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.³

- (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]⁴

³ 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."

⁴ Christine Ammer, *The American Heritage Dictionary of Idioms* (New York: Houghton Mifflin Co., 1997), 346.

