

The edification complex is designed to orient the believer to control the use of the tongue which is the subject of verses two through twelve.

Three: Control of the tongue develops stability in the life of the believer and this objective is presented in verses 13 through 18.

Summary: The edification complex is a collection of major problem-solving devices throughout chapter three:

(1) subjection to authority in verse 1, (2) control of the tongue in verses 2–12, and (3) resultant stability in one’s spiritual life in verses 13–18.

James 3:1 Let not many of you become [present middle imperative of γίνομαι (*gínomai*): IM #22] teachers, my brethren, knowing that as such we will incur a stricter judgment. (NASB)

1. James again makes clear that the members of his congregation and those he addresses universally are Messianic Jews, which the word “brethren,” the masculine plural of the noun, **ἀδελφός (*adelphós*)**: “brothers,” makes clear. It can refer to members of the same family, i.e., Jews, to a specific tribe of which there are twelve, or fellow citizens of the state of Israel. In James, those addressed are Messianic Jews or fellow members of the Royal Family of God.
2. James uses the noun, *adelphós*, 15 times in his epistle, 3 times each in chapters 1, 2, and 3, once in chapter 4, and 5 times in chapter 5.
3. In Chapter 1, verse 2, we translated “my brethren,” “my Jewish brethren.” In James 2:1, we translated it, “Fellow members of the Royal Family of God.” The same application is also pertinent for chapter 3 although the noun *adelphós* occurs this time in the middle of the verse.
4. The verse begins with the negative conjunction **μή (*mē*)**: “not”), followed by the adjective **πολύς (*polús*)**: “many.” “Let not many of you” followed by the present active imperative of prohibition of the verb **γίνομαι (*gínomai*)**: “to become.” “Do not let many of you become.”
5. What several men of his congregation and remote Doritos are not to do is assume they are **διδάσκαλος (*didáskalos*)**: “pastors-teachers.”



6. The verb *gínomai* is in the present tense and, in association with the negative conjunction *mé*, indicates many of these fellow members of the royal family assume they are pastors-teachers, but are not.
7. The active voice signifies there are lots of them making this erroneous assumption and James is ordering them to get it out their minds.
8. The imperative mood makes this statement a command from James, apostle and pastor-teacher in Jerusalem, which emphatically instructs them to stop assuming they have a communication gift.
9. As we have indicated in chapters one and two, James is writing his epistle from Jerusalem where he pastors a local congregation.
10. In addition, James is also aware that those of the Jewish Diaspora who live in the Roman Empire outside of Palestine have started gathering in meeting places such as his, but many are making the erroneous assumption they have the gift of pastors-teachers.
11. This is Operation Assumption. There is not one single printed resource for them to arrive at any conclusion regarding the possession of a spiritual gift of any kind.
12. When two or more people in a congregation decide they have the gift of pastor-teacher and then begin to actively assume authority over that congregation, chaos has at that point replaced whatever order previously existed.
13. One pastor-teacher per congregation is the formula for maintaining order among parishioners. Obviously, there are those who have the gift, but they must function under the authority and guidance of the one man who actually holds the office and is functioning in it.
14. When a man assumes he should be the pastor-teacher by actively challenging the one who has that authority, then the communication of the Word of God is compromised in the souls of the congregation until that situation is resolved.
15. Paul communicates the singularity of one pastor for each congregation in:

Ephesians 4:11 And He gave some apostles [temporary spiritual gift to 14 pre-canon men], and some as prophets [until the closing of the canon], some evangelists [still functional], and some as pastors and teachers [still functional].



16. The Greek word “teachers” in Ephesians 4:11 is the same word in James 3:1 and is *didáskalos* as is mentioned above. The plural indicates that there is only one person with this gift, but that over the course of the Church Age from the first century on there will be many to hold the gift and the office.
17. However, there can only be one pastor-teacher for each congregation. This runs counter to some Christian denominations that have adopted a policy referred to as a “plurality of elders.”
18. We will not go into detail regarding this false doctrine other than to comment that the words used in Scripture for the pastor-teacher all refer to a man who has singular authority over his congregation.
19. This office is established for the communication of the Word of God. Its authority has delegated power from the pulpit and peripheral areas where doctrine is taught, for example Prep-School curricula at Grace Doctrine Church.
20. The administration of the church is held by a board of deacons which has authority to handle affairs related to church property, its physical plant, and resolve issues concerning members of the congregation, for example logistical needs, physical assistance, or confirming proper care for the infirmed.
21. The pastor-teacher is never to be the personal recipient of contributions to the church or any of its ministries. He is to be advised that the books are being kept properly and that bills are paid on time. That task has been kept up to snuff by the professional efforts of Rick Shirrell, treasurer for both Grace Doctrine Church and Joe Griffin Media Ministries.
22. Otherwise, the pastor’s duties are consigned to his responsibilities to study and teach, leaving administrative details to members of the Board of Deacons although, personally and actively involved in the various functions of Joe Griffin Media Ministries.
23. The false doctrine of the plurality of elders will come up in *James: Chapter Five*, a study that is somewhere between two and three years hence.
24. In our current context, James prohibits local members and those of remote congregations to engage in an internecine squabble for Spiritual King of the Mountain. He refers to these types as “my brethren,” thus confirming their race as fellow Jews.



25. There is a stunning ignorance among many in our present-day society who blatantly accuse others of being racist for one unjustified reason or another. Their hypocrisy is clearly revealed when so many of them openly express anti-Semitic viewpoints, the very worst category of racial prejudice. God will take anyone to the divine woodshed over that mind-set.
26. Obviously, these Jews are not guilty of this problem, but they do have a problem trying to jockey for the office of pastor-teacher without confirmation they actually have the gift.
27. No man should ever aspire to usurp the office of pastor-teacher in a local church. God decides which pulpit He wants a pastor-teacher to ascend and then, only after he goes through procedures to confirm possession for the gift, followed by the requisite preparation necessary to function in the office effectively.
28. Once confirmed, i.e., ordained by a body of “elders” who have the discernment to confirm his gift and his adequate preparation, he assumes authority over the congregation assigned to him.
29. Here is our expanded translation so far:

James 3:1a Fellow members of the royal family of God, stop the process of many of you assuming the office of pastor-teacher fellow members of the royal family ... (EXT)

1. In our context, several men are aspiring for pulpits outside of Jerusalem and for their efforts, they are lining up to “receive judgment” which is revealed in the last half of the verse.
2. The fraudulent assumption that many assume having the gift of pastor-teacher is shown next to result in something they all should know, the perfect active participle of **οἶδα (oída)**: “knowing.”
3. This perfect tense is used as a present emphasizing doctrine in the soul that needs to be accessed and then applied to the situation.
4. This makes clear that these people should know better than to get involved in these internecine squabbles over who is a pastor-teacher and who is not and who is the best guy among them to usurp the duties of whoever is presently in the pulpit.
5. The word **οἶδα** means “to have information about something.” This information, in some unfacilitated form, is present in the *kardía* of these people.



6. Functioning in status quo carnality, this information is being erroneously applied. Assuming possession of the gift, many carnal believers are causing havoc in a local church by arrogantly calling out legitimate pastors-teachers that James is defending.
7. Because of these mental attitudes and behaviors, those indicted by James are going to receive something.
8. The verb “to receive” is the predictive future middle indicative of **λαμβάνω** (*lambánō*). The future tense refers to the eventual outcome of taking the desire to become a pastor-teacher and then acting on that desire to illegitimately acquire the office.
9. To do so outside the parameters of actually having the gift and then without proper preparational efforts is the problem. The predictive future tense forebodes a dreadful outcome.
10. Assuming the authority of an office for which one is not qualified is one thing; to do so from arrogance while erroneously assuming a divine appointment brings about dreadful consequences.
11. The indicative mood confirms this outcome as the expected reality of removing a duly qualified man and replacing him with one unqualified and unconfirmed by men who are pastors, evangelists, deacons, or those retired from these offices.
12. The end result of this exercise is “judgment,” the direct object of *lambánō* which is the noun, **κρίμα** (*kríma*), the certain consequence of carrying out this heresy.
13. This judgment is intensified by the adjective, **μείζων** (*meízōn*): “greater.” It refers to a more severe execution of judgment.
14. It is a very dangerous thing to impute to Scripture the assumptions of human viewpoint. The culture of a functioning client nation observes the basic standards of the laws of divine establishment and is flexible and tolerant of the views of various religions and denominations.
15. Amendment I of our Constitution presents several sacrosanct “freedoms,” the first of which reads, “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”
16. Among those who associate themselves with these established religions are some who, with the changing of times, cultural drift, human viewpoint rationales, and uncut evil, propagandize their “religion” to make changes from its foundational orthodoxy.

17. The adjective “orthodox” comes from the Greek word *orthós*: “correct” and *dóxa*: “opinion.” This combination forms the word “orthodox” in English and defined as follows:

Conforming to the usual beliefs or established doctrines, especially in religion; proper, correct, or conventional; conforming to the Christian faith as formulated in the early ecumenical creeds and confessions.¹

18. Most Protestant dominations still insist on male pastors and deacons, but some have deviated, allowing women to fill these positions. Marriage is still a union to be occupied by strictly by one man with one woman. Christian marriage requires that both are believers in Jesus Christ.²
19. Some denominations do not authorize one man to teach their congregations but rather a collection of men who alternate their duties over a period of time, often referred to as “elders.” The Greek word is *πρεσβύτερος* (*presbúteros*): a man who has authority over the administration of a church; a synonym for deacon.
20. It is the man with the gift of pastor-teacher who has the teaching authority in a local church. His church may support one or more missionaries who function on foreign fields or evangelists whose functions occur outside the walls of the local church.
21. It is appropriate for them to give periodic reports on their ministries with an overview of how they communicate doctrine to their audiences.
22. Here are some principles and guidelines on the spiritual gift of pastor-teacher and the prohibitions against the several ways this teaching authority can be challenged, and his message contradicted:
- (1) To communicate to fellow parishioners criticism of the pastor’s message and asserting himself as a valuable critic of his ministry.
 - (2) One of the tactics in this process is telling the pastor what to teach or how to teach. This reveals a lack of spiritual maturity resulting in biting off more than he is able to chew.

¹ *Webster’s New Twentieth Century Dictionary: Unabridged*, 2d ed. (1962), s.v. “orthodox.”

² “No person can be punished for entertaining or professing religious beliefs or disbeliefs” (Justice Hugo L. Black, Majority Opinion in *Everson v. Board of Education* (330 U.S. 1 [1947])).



- (3) The mental attitude behind such a critic is the reality that he is a narcissist in love with the mistaken idea he has the spiritual gift of pastor-teacher.
- (4) There is even the possibility he actually has the gift but does not have the requisite humility to respect the office of pastor-teacher which he, at this point, has not yet attained.
- (5) Should that be the case, he needs to work on the humility required to respect the Word of God before he responds to the emotional desire to communicate it to those over whom he has no authority.
- (6) In doing so, he usurps the authority of a man who holds the office while he does not.
- (7) One of the issues many believers new to doctrine confront is that their assumed spiritual advance is the result of learning a lot of doctrine academically. Assuming a little is a lot, their tendency is to go beyond their present capacities.
- (8) The pastor may teach a set of principles that are spot on, but within an area of doctrine about which this new believer is presently ignorant.
- (9) Ignorance of going where angels fear to tread results in divine discipline which is often misunderstood as “suffering for Jesus” rather than “suffering from Jesus.”
- (10) When assuming the authority of pastor and criticizing him or his message results in double discipline for him and double blessing for the pastor.
- (11) The writer of Hebrews gives some excellent advice on this situation.

Hebrews 13:7 Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith.

v. 17 Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you. (NASB)



Principles:

1. Receiving judgment from God is bad enough but taking on a more severe execution of judgment occurs when God doubles down on those who challenge His prerogatives related to spiritual gifts and most especially those who fraudulently communicate of His Word.
2. This has to do with the divine system of authority. The pastor-teacher has been confirmed by God to have the gift. The pastor's duty is to prepare himself to faithfully communicate divine truth to his parishioners with the authority granted to him.
3. No one is perfect. Occasionally, the pastor will get something wrong, misspeak, or allow human viewpoint to cloud the message. The real test of the pastor is the validity of his message over the long haul.
4. If these deviations are rare, then such instances should not warrant criticism of his overall message to fellow members of the church.
5. If a man concludes he has a communication gift, his duty is to prepare himself for the office by pursuing the proper academic education.
6. This can be accomplished by studying under the ministry of his local pastor, or he can enroll in a seminary.
7. However, that man is in danger if he propagandizes members of the congregation against the pastor, removes himself from the auditorium while continuing to attend the church's programs.
8. It is in these peripheral areas that he may spread his opposition to the pastor's teachings: Sunday School classes where he volunteers to teach and in doing so communicates false doctrine.
9. When questioned, he responds with reasons why the pastor is wrong, gives his own theological opinions, and then asserts them as proof of the pastor's error.
10. In twentieth-century America there was an electronic contrivance that communicated a person's opposition to a pastor and his theology, but to a limited audience of one or two with landline telephones.
11. With twenty-first-century technology outreach can be easily expanded by joining up with Facebook, Twitter, and Pinterest, and numerous other sites that enable a person to bloviate his opinions to thousands of fellow bloggers.
12. At first, this venom was restricted to e-mails and texts; but not anymore. Now various Web sites provide numerous options for the spreading of propaganda.



13. A lie can be told to one person with comparatively little damage compared to the enumerable eyes and ears that are reached by the resources just mentioned.
14. Evil is afoot as truth is taking a holiday while the Luciferian lie gains momentum among these globally accessible devices for spreading the lie.
15. False teachers can easily delegitimize the pastor by using these devices to spread the lie while calling it the truth. Those who have not inculcated the truth can be deceived by the lie.
16. When this tactic is done enough, hearers in churches' auditoria dwindle, the Word's rebuking power is suppressed by the advancement of the lie. These sources gradually weaken the stability of the client nation from the impact caused by the loss of thought.
17. Add to this the complete failure of the federal school system to teach the necessary core subjects for an informed electorate. The graduates, uninformed about the core principles required for a republic to maintain and protect personal freedoms, become pawns to be manipulated by mass media.
18. Journalism is dead. Its acolytes have sold their souls for a mess of cosmic pottage and become mass communicators of the lie. The United States is under assault, not from Russia, China, or Iran, but from its own deranged citizens who are the visible marionettes doing the bidding for the manipulative puppet masters behind the curtain.
19. Our Constitution, Bill of Rights, and subsequent Amendments have provided a firewall of protection from malcontents who would alter or remove the freedoms we enjoy within a client nation.
20. The radicalized leftwing candidates for the presidency are fomenting boldface rebellion against our country's foundational documents and charging anyone who disagrees in the most strident of terms.
21. The method of communicating their hatred for America and those who oppose them is by the use of their tongues.
22. The system of maintaining order in a free society includes teaching of civics in the schools. The laws of divine establishment used to play a part in that curriculum, but not anymore except in private schools.
23. James 3:1 begins with the imperative mood, "Fellow members of the royal family of God, stop the process of many of you by assuming the office of pastor-teacher."

24. This command may be fulfilled by the following phrase introduced by the perfect active participle of *oída* which refers to knowing something.
25. James has established that by assuming the gift of pastor-teacher results in double punishment. It is one thing to be arrogant and mislead others, but when presenting oneself as a person with a communication gift, the discipline is multiplied.
26. Here is the expanded translation of the chapter's first verse:

James 3:1 Fellow members of the royal family of God, stop the process of many of you by assuming the office of pastor-teacher, knowing that we shall take to ourselves a more severe execution of judgment. (EXT)

Principle: These pseudo pastors-teachers are using their tongues to spread discord in the congregation by identifying themselves with the spiritual gift of pastor-teacher. This is a sin resulting in double punishment.

1. It is possible for a member of a congregation to assume the gift of pastor-teacher without asserting he has the spiritual gift. This occurs when he chooses to offer backhanded complements to the pastor.
2. This is accomplished by first aggrandizing the pastor on what a special guy he is, how he has such a glowing personality, is kind to the children, and then followed by a procession of blah, blah, blahs.
3. Then he gets to the real reason he has gained the floor by use of the conjunction, "but," which is followed by a rebuttal of what the pastor has taught. This is amplified by a dissertation of what the passage really means.
4. At that point he has become critical of the pastor's message, done so verbally in the presence of others, and has reaped upon himself double discipline.
5. Some will be influenced by what he has said, others silently walk away, while some believe his points and pass them on to others.
6. This is one of several ways false doctrine is circulated in a congregation and in every case the ill effects were propagated by use of the tongue.

(End JAS3-14. See JAS3-15 for continuation of study at p. 141.)

