

This completes our study of **The Doctrine of the Edification Complex of the Soul** which is incorporated into the visual, “**The Sophisticated Spiritual Life.**” ▼

We are now ready to begin our exegetical study of *James: Chapter 3*.

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. This verse opens the third chapter with a negative command, “Let not many of you become teachers.” This is a very weak translation to open the chapter with an imperative mood. We will develop an expanded translation shortly, but we must point out the early use of this twenty-second imperative mood of the book.
2. James is now turning his attention away from the interpersonal relationships among some within the Jerusalem congregation to an apparent significant number of members who have decided they know more than he does.
3. First crack out of the box is the negative imperative to stop something that is presently going on. The NASB treats the command lightly with the phrase, “Let not many of you become teachers.”
4. But James is issuing a stern command to the men of the congregation. The word “brethren” is masculine and therefore directed to men who are addressed with the negative particle, **μή (mḗ)**: “Stop.”
5. This is followed by the imperative of prohibition of the verb **γίνομαι (gínomai)**: “to begin to be.” In the middle voice and imperative mood, it means to begin a process that brings something into existence.
6. However, with the negative **μή**, it is a command *not* to start this process. This is a stern command to men to stop becoming something you are not spiritually qualified to do.
7. What they are in the process of doing is the act of considering themselves qualified as pastors-teachers, the word in the English translation is “teachers.” It is perfectly alright for men to desire to be teachers, but that’s not what is found here.
8. “Teachers” is the masculine noun, **διδάσκαλος (didáskalos)**. It does refer to a teacher, but one of a special class. It is the word used in the Greek when the Pharisees referred to Jesus as “Teacher.” Jesus assumed the absolute title of being called, **Ὁ διδάσκαλος (Ho didáskalos)**, “The Teacher” in Matthew 26:18.



9. During the incipency of the Church Age, there were numerous spiritual gifts that were required to establish the spiritual life of the dispensation. Until the canon was completed a number of temporary spiritual gifts were required.
10. Two of the most important of the permanent gifts were those of evangelism and pastor-teacher. The former conveyed the gospel of salvation which was based on the transitive verb **πιστεύω (pisteúō)**: “to believe,” and whose working object is “Jesus Christ.”
11. Once saved, the new believer was then directed to grow in grace under the teaching ministry of the Holy Spirit by means of submission to the authority of a man who possessed the spiritual gift of communication which is “pastor-teacher.”
12. The local church refers to a geographic location where believers may gather to hear the Word of God taught. Before the New Testament canon was completed, the Holy Spirit informed and guided certain men to communicate divine instruction to those who gathered.
13. After the canon was completed in C. A.D. 96, these men, under the guidance of the Holy Spirit, taught their congregations from the source of the written Word, the collection of books referred to as Scripture. Both the Old and New Testaments comprise what is known as the Bible.
14. If the Bible is to be communicated accurately to the souls of believers, then a divine system must be implemented in order to protect its veracity. Not just any man is qualified to take on that responsibility.
15. It is true that an educated man can take the Bible and communicate what he discerns is the meaning of its content, however this does not certify the accuracy of his teachings. Any man can open a Bible and bloviate: “*Slang*: To discourse at length in a pompous or boastful manner.”⁶
16. This may be loosely described, at best, as the study of the Bible as literature, or, at worst, the musings of an ordained minister without reference to hermeneutics, textual criticism, dispensations, exegesis, or context.
17. It is obvious from the context of James’s opening verse is that there are representatives of the former two groups who have taken issue with James’s teaching.
18. He has the spiritual gift of pastor-teacher. “Pastor” refers to his spiritual authority over the congregation he leads, and “teacher” refers to the spiritual gift of communication.

⁶ *The American Heritage Dictionary of the English Language*, 5th ed. (2016), s.v. “bloviate.”

19. Members of his congregation have volition and may exercise it freely as they assemble for Bible class. They may agree or disagree with what James teaches, but they may not challenge his authority over the congregation or openly criticize the content of his message.
20. If any person holds either or both of these attitudes, he is free to use his volition to quietly, silently, and respectfully remove himself from the congregation while personally dismissing James's teachings as inaccurate.
21. This is referred to in our nation's Constitution as "free exercise." This concept allows all religions to practice its precepts as long as they do not violate criminal laws, however, "Congress shall make no law respecting an establishment of religion."
22. The members of James's church include some men who are calling him out as spiritual leader of the church and challenging his function under the divinely assigned spiritual gift of teacher.
23. This conspiracy is indicated in the NASB by the phrase, "Let not many of you become teachers." Why? Because they are usurping James's authority as pastor of the Jerusalem church and his authority to communicate doctrine to its members.
24. This rebellion requires us to take up:

Doctrine of the Pastor-Teacher

A. Introduction

1. No believer can grow in grace, much less advance to spiritual maturity, by independently reading the Bible. In far too many circumstances today, pastor-teachers do not stress the biblical imperative of growing in grace under his teaching ministry.
2. The exegetical study of Scripture is Priority One for the local church. All other activities are to be the application of what Scripture teaches; they are never to supersede the primary obligation of spiritual growth.
3. The Bible contains guidance on what God requires the believer to know so that he may draw from that inventory to make good decisions from a position of strength.
4. There are key words that stress the primary importance the Word of God places on spiritual growth: (1) knowledge: **ἐπίγνωσις (epignōsis)** and (2) truth: **ἀλήθεια (alētheia)**.
5. Paul gives an excellent synopsis of this principle in:



Titus 1:1 Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge [ἐπίγνωσις (*epígnōsis*): only acquired through the teaching ministry of the Holy Spirit] of the truth [ἀλήθεια (*alētheia*) immutable absolutes from the veracity of God] which is according to godliness [εὐσέβεια (*eusébeia*): under the filling of the Holy Spirit]. (NASB)

6. When believers in a client nation fail to take advantage of the exegetical teaching ministries of pastors-teachers, then this collective disinterest in serious Bible study contributes to the historical downtrends of the culture.
7. There are two systems of authority God has provided for the sustenance of a client nation: (1) the written authority of Scripture and (2) the verbal communication of the pastor-teacher.
8. The divine power of the written canon of Scripture may be summarized by this statement:

God so supernaturally directed the writers of Scripture that without waiving their human intelligence, their individuality, their literary style, their personal feelings, or any other human factor, God's complete and coherent message to mankind was recorded with perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.

9. The authorized verbalization of the written canon is assigned to men with the spiritual gift of pastor-teacher. This gift is functional only during the Church Age.

1. Definition and Description of the Pastor-Teacher

1. The spiritual gift of pastor-teacher is assigned to male believers only at the moment of his volitional assent to the gospel of salvation through faith alone in Christ alone.
2. Possession of the spiritual gift of pastor-teacher does not imply that all men who have the gift will choose to pursue the gift or attain the office.
3. The gift is designed to communicate the Word of God to the congregation to which he is assigned by the Holy Spirit. The gift does not imply human merit or ability.



4. The new believer must first discover he has the gift at which point he must resolve to pursue preparation for its eventual function, or not. Those who pursue preparation to function under the gift may or may not ultimately be assigned a congregation.
5. This latter category is not prepared to function under the gift. He must pursue academic preparation with emphasis on the original languages of Scripture—primarily Hebrew and Koiné Greek.
6. The systems by which doctrine is developed from Scripture requires knowledge of several categories of textual analysis. Absence of these standards result in the pastor imputing to Scripture his own interpretation of a word, sentence, or passage. This is referred to as eisegesis: “the interpretation of a text by reading into it one’s own ideas.”
7. Biblical analysis is dependent on a few interpretive principles:
 - (1) **Hermeneutics** is the study of the principles of interpretation. Exegesis consists of the actual interpretation of the Bible, bringing out its meaning. Hermeneutics establishes the principles which exegesis utilizes.
 - (2) **Literal interpretation.** The structure of language requires literal interpretation. That is, God gave men language for the purpose of being able to communicate truth to him. God created man in His image which included the power of speech so God might reveal His truth to him. Accordingly, so that man might in turn offer worship and prayer to God.

Two ramification flow from this idea. First, if God originated language for the purpose of communication, and if God is all-wise, then we may believe that He saw to it that the means (language) was sufficient to sustain the purpose (communication).

On this subject, note this statement from Dr. Richard Thompson, professor of the Neurosciences Program at the University of Southern California:

All languages, from English to obscure dialects, have the same degree of complexity and similar general properties. It is as though humans came into the world equipped with a well-elaborated, complex, and biologically determined language system. In short, it would seem that we may have speech and language centers in the brain that are in some ways predetermined or preprogrammed.⁷

End JAS3-11. See JAS3-12 for continuation of study at p. 111.)

⁷ Richard F. Thompson, *The Brain: A Neuroscience Primer*, 2d ed. (New York: W. H. Freeman and Co., 1993), 391.



Hermeneutics: Interpretation of the Bible. The biblical documents are ancient, written in Hebrew, Aramaic, and Greek at various times reflecting several different historical and cultural settings. A basic requirement for the understanding of these documents is their grammatico-historical interpretation or exegesis—bringing out of the text the meaning the writers intended to convey and which their readers were expected to gather from it. Exposition aims to apply the text and its meaning to men and women today. Exposition must be firmly based on exegesis: the meaning of the text for hearers today must be related to its meaning for the hearers to whom it was first addressed. The study of the principles of interpretation is called hermeneutics.¹

Textual Criticism. At times the word “criticism” can mean “finding fault with,” it is important to note that when it is used here it means “evaluation,” the analysis of something with the intent of determining its value. It is necessary to employ the criteria of textual criticism in order to evaluate the various readings so as to determine, if possible, the original author’s text prior to the modifications that appear in extant manuscripts—for the original autographs were lost long ago. There are three classes of sources that scholars use in textual criticism of biblical texts: the Hebrew or Greek manuscripts; ancient translations in other languages; and quotations made by rabbis and church fathers.

The first step in the determination of the original text involves a scrupulous comparison of all the witnesses in these three classes of texts, and then producing a compilation of the different readings.

The textual critic’s fundamental considerations when assessing variant reading involve both external and internal evidence. External evidence relates to the date of the witnesses and the geographical distribution of the witnesses that agree. Internal evidence is concerned with transcriptional probabilities, which require analysis of paleographical details and the scribe’s habits, and intrinsic probabilities.

For the Hebrew Bible most scholars use the Masoretic text as a point of departure for textual criticism because it is a complete, established text, that was scrupulously transcribed. In some cases, however, reading in the Qumran Hebrew manuscripts are considered superior to the Masoretic text² by virtue of their agreement with ancient translations. The Qumran manuscripts, however, are not complete.³

NOTE: **Masóra:** All the accumulated Jewish tradition concerning the correct Hebrew text of the Old Testament. The marginal notes of Old Testament scripts embodying this tradition, compiled in the tenth century A.D. **Másōrēte:** Any of the tenth-century Jewish scribes who compiled the Masora. **Masōrétic:** Relating to or belonging to the Masora or the Masoretes.⁴

¹ Ibid., F. F. Bruce, 565.

² Masoretic Text refers to the textual product elaborated by schools of scholars (Masoretes) who in the early Middle Ages integrated vowel signs, accent markings, and marginal notes into the received consonantal text of the Hebrew Bible. It is the text both of rabbinic Bibles and of modern scholarship. (James A. Sanders, *The Oxford Companion to the Bible*, eds. Bruce M. Metzger and Michael D. Coogan [New York: Oxford University Press, 1993], 501).

³ Ibid., (Bruce M. Metzger, 739).

⁴ *Webster’s New Twentieth Century Dictionary: Unabridged*, 2d ed. (1961), s.vv. “Masora,” “Masorete,” “Masoretic.”



Exegesis. The key to good exegesis is the ability to ask the right questions of the text in order to get at the author's intended meaning. Good exegetical questions fall into two basic categories: questions of *content* (what is said) and of *context* (why it is said). The contextual questions are of two kinds: historical and literary. Historical context has to do both with the general historical-sociological-cultural *setting* of the document and with the *specific occasion* of the document (i.e., why it was written).

The questions of content are basically of four kinds: textual criticism (the determination of the actual wording of the author), lexical data (the meaning of words), grammatical data (the relationship of words to one another, and historical-cultural background (the relationship of words and ideas to the background and culture of the author and his readers).

Good exegesis, therefore, is the happy combination—or careful integration—of all these data into a readable presentation. The aim of such a presentation is not originality or uniqueness but as close an approximation of the author's original intention as careful investigation can bring us.⁵

⁵ Gordan D. Fee, *New Testament Exegesis*, 3d ed. (Louisville, Ky: Westminster John Knox Press, 2002), 9, 10.

