

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])).

