

34. Over the course of one's spiritual advance, his personal integrity advances by an ever-growing inventory of divine viewpoint based on biblical norms and standards through the filter of his conscience.
35. Therefore, the conscience becomes the police department of the soul. It contains righteous standards which must be applied in order to maintain integrity.
36. The integrity of God is the love of God. The love of God is the integrity of God.
37. When the believer adopts this mindset in his decision-making process, then his response will fulfill the mandate of the Royal Law noted in:

James 2:8 If [protasis of a 1st-class condition] you apply the Royal Law according to the Scripture, "You shall unconditionally love from personal integrity those you encounter," [apodosis] honorably, you must keep on doing this. (EXT)

38. This sophisticated advance into the realm of problem-solving provides both understanding and power for the application of Royal Family Honor Code noted in:

Romans 12:14 Bless those who persecute you; bless and do not curse.

v. 15 Rejoice with those who rejoice, weep with those who weep.

v. 16 Live in harmony with one another. Do not be haughty but associate with the lowly [ταπεινός (*tapeinós*): "humble," i.e., grace oriented]. Do not be conceited.

v. 17 Do not repay anyone evil for evil; consider what is good before all people.

v. 18 If possible, so far as it depends on you, live peaceably with all people.



Romans 12:19 Do not avenge yourselves dear friends, but give place to God's wrath [leave wrath to the justice of God], for it is written [in Deuteronomy 32:35], “Vengeance is mine, I will repay [ἀνταποδίδωμι (*antapodídōmi*): to exact retribution],” says the Lord.

v. 20 Rather, “if your enemy is hungry, feed him; if he is thirsty, give him a drink; for in doing this you will be heaping burning coals on his head” [Proverbs 25:21–22b].

v. 21 Do not be overcome by evil, but overcome evil with good. (NET)

39. It is the Royal Law that enables the believer to win the invisible battles that occur in the soul in response to things typical in the devil's world from both unbelievers and believers.
40. Working objects of doctrines in the soul enable the believer to convert commonplace incidences in *cosmos diabolicus* into victories in the Invisible War by letting the power of the Word of God and the integrity of God resolve the issue.
41. The Royal Law is applied by the believer when he functions under guidance in his stream of consciousness where his repository of righteous standards establishes his personal integrity.
42. His integrity functions in concert with his conscience which serves as his internal police department in concert with his free will.
43. When the righteousness and justice of the believer combine to form personal integrity, then the result is love for your neighbor spoken of by James in:

James 2:8 If [protasis of a 1st-class condition] you apply the Royal Law according to the Scripture, “You shall unconditionally love from personal integrity those you encounter,” [apodosis] honorably, you must keep on doing this. (EXT) ▼



Our study so far has been in preparation for the exegesis of the third chapter of James. To successfully orient and adjust to its requirements you must have at least a general understanding of the Edification Complex of the Soul.

Its categories and doctrines prepare you for the mental attitude adjustment necessary to facilitate the Royal Law in your soul for the purpose of applying it to others, regardless of who they are, what they think, what they say, and what they do.

In a local church, there is the tendency for some to assume they are allowed to hear the teaching of the Word of God but to then independently arrogate powers they do not possess.

The power that enables someone to have unilateral authority over the souls of a congregation is assigned singularly and specifically to the pastor-teacher of a local church.

Those who decide to deviate from this biblical system are the ones who are first addressed by James in chapter three. Therefore, our preparation for that chapter should have accomplished three practical results in chapter 3:

First: Orientation and subjection to the authority assigned to the pastor-teacher of the local church. The Law of Freedom does not grant carte blanc freedom from duly appointed divine authority of the Word of God or those assigned to communicate its content.

The Law of Liberty, like the Law of Freedom, is designed to function under authority. The former under the authority of duly constituted law and order, and the latter under the authority of the immutable Word of God.

Volition is free to reject these authorities but doing so results in divine discipline. Divine authority and biblical authority are designed to provide an environment so the Law of Freedom can be utilized to arrive at objective decisions for application.

Orientation to authority requires objectivity. For a system to achieve its objectives, submission to truth is the way to achieve them.

Second: The edification complex is designed to utilize your doctrinal inventory to control the tongue, a small member of the body but potentially very dangerous in its use and function.

(End JAS3-13. See JAS3-14 for continuation of study at p. 131.)



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.

