

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.



Second, it follows that God expects man to use language in its normal sense. Scripture is not written in some special “holy” language, implying it is communicated with some “deeper” or “special” vernacular unknown to other forms of communication.

Biblical Examples. The prophecies of the first advent of Christ were all fulfilled literally. This obvious but extremely significant fact argues for the validity and use of literal hermeneutics throughout the canon. It is said that over 300 prophecies concerning the first coming of Christ were literally fulfilled.

(3) **Principles of Normal Hermeneutics:**

Interpret grammatically. Since words are the vehicles of thoughts, and since the meaning of any passage must be determined by a study of the words therein, determining the grammatical sense of the text must be the starting point of normal interpretation.

Interpret contextually. Words and sentences do not stand in isolation; therefore, context must be studied in order to see the relation that each verse sustains to that which precedes and to that which follows.

Compare Scripture with Scripture. God’s meaning may not be fully revealed in the original human author’s writing but is revealed when Scripture is compared with Scripture.

Recognize the progressiveness of revelation. To be able to interpret plainly consistently, it is imperative to recognize that revelation was given progressively. This means that in the process of revealing His message to man, God the Holy Spirit may add or even change in one dispensation what He had given in another. Obviously, the New Testament adds much that was not revealed in the Old.¹

8. The Bible provides the mechanics of biblical interpretation which theologians refer to as hermeneutics. An overview of two major passages on the subject are worth noting.²

¹ The underlined headings above are quoted from: Charles C. Ryrie, “The Interpretation of the Bible,” in *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Wheaton, IL: Victor Books, 1986), 114.

² For a thorough study of hermeneutics, click on this link: <http://www.joegriffin.org/media-archive/series-subjects/hermeneutics/>, which accesses 74 hours of research on the biblical principles of hermeneutics.

1. Jesus forecasts mechanics of this system in John 16:12–15:

John 16:12 “I have many more doctrines to teach them, but you do not have the ability or power to mentally perceive them now.

v. 13 But on a future occasion when God the Holy Spirit of truth [ἀλήθεια (*alētheia*)] comes [indwelling, Acts 2:4a], He will instruct [ὁδηγέω (*hodēgēō*)] you into all truth [πᾶς ἀλήθεια (*pās alētheia*): veracity: immutable and absolute]; for He will not communicate [λαλέω (*lalēō*)] from the source of Himself, but whatever He hears from the Father, that He will report back to you what is to come [Church Age doctrine].

v. 14 “He [the Holy Spirit] will glorify Me [Jesus Christ], because He [the Holy Spirit] will receive [λαμβάνω (*lambánō*): acquire] from Me and will disclose [ἀναγγέλλω (*anangéllō*): declare, show forth, teach] it to you.
(EXT)

2. 1 Corinthians 2:9–14 gives the same information, but does so from the standpoint of Paul’s utilization and application of what the Lord prophesied in John 16:

1 Corinthians 2:9 As it stands written, “Things which the eye has not seen and the ear has not heard [**knowledge gained through empiricism**], also those things which have not entered into the mind of man [**knowledge gained through rationalism**], are those things which God has prepared for those who love Him.”

v. 10 But to us God has revealed them through the Holy Spirit. For the human spirit [imputed at salvation to process divine thought] investigates all things, even the deep things of God.