

23. If this should be the case, then let him demonstrate these things: by his “good behavior”: **καλός** (*kalós*): “honorable”; **ἀναστροφή** (*anastrophḗ*): “conduct expressed according to principles of biblically approved behavior.”¹⁰
24. Bauer’s definition of *anastrophḗ* refers to the believer’s manner of life based in a high inventory of Bible doctrine by which he consistently makes good decisions from a sophisticated inventory of divine guidance from all eleven categories of systematic theology.
25. This behavior can include evangelism, however, *anastrophḗ* indicates that James’s real desire is consistent application of doctrine toward each circumstance from an “honorable manner of life.”
26. James is encouraging “the overt demonstration of biblically approved behavior” which is indicated by the noun phrase, **τά ἔργον** (*tá érgon*): “the works, the application, the production.”
27. But James goes on to point out that the application of these things must be accompanied by the “gentleness of wisdom.” The word “gentleness” is the noun, **πραΰτης**¹¹ (*praiútēs*): “rectitude and probity.” The expanded translation of this word includes these excerpts:

πραΰτης (*praiútēs*): an inwrought grace of the soul, and the expressions of it are primarily toward God (James 3:13). It is a condition of mind and heart which demonstrates gentleness, not in weakness, but in power. It is a balance born in strength of character.¹²

πραΰτης (*praiútēs*): The quality of not being overly impressed by a sense of one’s self-importance, *gentleness, humility, courtesy, considerateness, meekness* (James 3:13).¹³

28. This relaxed mental attitude is possessed by those whose stream of consciousness enlarged all the way to spiritual maturity and characterized by the status of wisdom, the noun, **σοφία** (*sophía*).

James 3:13 Who among you is biblically wise with advanced understanding of doctrine? Let him demonstrate [IM #25] his production by his honorable manner of life of rectitude and probity characterized by wisdom! (EXT)

¹⁰ Bauer, ἀναστροφή,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., (2000), 381.

¹¹ “The diacritical mark *diaeresis* (¨) is placed over a vowel to indicate that the vowel is pronounced in a separate syllable” (*Merriam-Webster’s Collegiate Dictionary* (2014), s.v. “diaeresis.”

¹² Zodhiates, “πραΰτης,” *The Complete Word Study Dictionary: New Testament*, 1210.

¹³ Bauer, “πραΰτης,” 861.



Doctrine of the Lifestyle of Wisdom

A. Rapport with God Must Precede Rapport with People

1. An ever-enlarging number of citizens in Client Nation America presently prioritize rapport with people over rapport with God, even worse among them are many who reject the existence of God and instead focus on themselves more than anyone else.
2. The emphasis of far too many is to influence others into following them in their cosmic rationales while waging hostile assaults toward those who have developed rapport with God, Christ, and the Holy Spirit.
3. There are divine priorities that must be recognized if any person is to have meaningful relationships with other people. This is an imperative that is recognized in problem-solving devices seven and eight.
4. John gives us a clue to divine priorities related to rapport with God and rapport with people:

1 John 4:19 We love because he loved us first.

This establishes precedence that is required for love to have meaning and impact. How God loves us provides instruction regarding how we are to love people.

5. Problem-solving device number 7 is Personal Love for God. This is the only form of love that possesses virtue because only God possesses absolute virtue.
6. English dictionaries define virtue in human terms with emphasis on **morality** which is defined as, “The quality of that which conforms to right ideals or principles of human conduct.”¹⁴ These definitions come fundamentally short of defining the character of God.
7. There are other English words to improve on the definitions of “virtue” and “morality.” Let’s give some a hearing:

Rectitude: “Undeviating adherence to moral standards; uprightness. Correctness of judgment or procedure.”¹⁵

Rectitude: “Conduct according to moral principles; strict honesty. Syn. justice, integrity, uprightness.”¹⁶

Rectitude: “Moral straightness or uprightness; goodness, integrity; virtue, righteousness.”¹⁷

¹⁴ *Webster’s New Collegiate Dictionary*, 2d ed. (1953), s.v. “morality.”

¹⁵ *Ibid.*, s.v., “rectitude.”

¹⁶ *Webster’s New Twentieth Century Dictionary of the English Language: Unabridged*, 2d ed. (1962), s.v. “rectitude.”

¹⁷ *The Oxford English Dictionary* (1971), s.v., “rectitude.”



Probity: “Moral excellence, integrity, rectitude, uprightness, honesty, sincerity.”¹⁸

8. Among these four references we find terms and synonyms that we use in our studies to define divine essence: “Correctness of judgment and procedure,” “justice,” “integrity,” and “righteousness.”
9. These English terms are incorporated into our efforts to define God’s absolute perfection especially in His relationship with us. We assign these ideas to Him in our feeble efforts to communicate, in human terms, the infinite Divinity we worship.
10. As we humbly aspire to define who and what God is, we have come to choose the words noted above. In His dealings with us we are confident that He executes “correctness of judgment and procedure.”
11. Three of the words mentioned above define the Integrity of God by which he correctly deals with us: He judges us based on His justice which constitutes one-half of His integrity the other half being His absolute righteousness.
12. We refer to this arrangement as the Personal Love of God directed toward us under His policy of grace. Thus, the love of God is the integrity of God and the integrity of God is the love of God.
13. We must learn from Scripture how we can coordinate our souls with the integrity of God which He manifests toward us. Our ability to coordinate with God requires of us to coordinate our souls with Him through His Word.
14. The ultimate commandment is the *Shema*, the Hebrew word for “Hear this!” It leads off Moses’ remarks in:

Deuteronomy 6:5 “Hear [שְׁמַע (Shama‘)],
O Israel! The Lord is our God, the Lord is one!

v. 5 “You shall love the Lord your God with all
your heart and with all your soul and with all your might.

15. This is considered to be the ultimate commandment preceding all others. The Lord quotes this commandment in Matthew 22:37 and in the following verse calls it the “great and foremost commandment” in verse 38. Then, He follows this up by quoting what He referred to as the second most important commandment in:

Matthew 22:39 “The second is like it, ‘You shall
love you neighbor as yourself.’

(End JAS3-42. See JAS3-43 fore continuation of study at p. 421.)

¹⁸ Ibid., s.v. “probity.”

Matthew 22:40 “On these two commandments depend the whole law and the Prophets [i.e. the **Tanakh** (see also **Luke 24:44**)¹].”

16. The Golden Rule is a human title for the Royal Law, but it is not referred to as such in Scripture, nor is it the Eleventh Commandment. The Royal Law is separate from these and thus a law of its own.
17. The Ten Commandments are spiritual and establishment guidelines designed to provide freedom and privacy for the human race, the exception being the fourth commandment in the Church Age when every day is a Sabbath day.
18. The phrase, “you shall love,” is the future active indicative of the verb **ἀγαπάω (agapáō)**. The indicative mood with the future tense is an “imperatival future” which is sometimes used for a command, almost always in Old Testament quotations. In this case, James quotes the Lord’s instructions to Moses in:

Leviticus 19:18b ‘... you shall love your neighbor as yourself; I am the Lord.’

19. The Royal Law is cited or summarized from this Levitical commandment in numerous passages of the New Testament: Matthew 19:19; 22:39–40; Mark 12:31; John 13:34–35; 15:12, 17; Romans 12:10; 13:8–10; Galatians 5:14; 1 Thessalonians 3:12; 4:9; 1 Peter 1:22; 2:17, 1 John 3:11, 14, 23; 4:7, 11; and 2 John 5–6, plus our passage in James 2:8. Ten books; 6 writers. Counting Leviticus 19:18 as the original, it is cited 23 times in Scripture.
20. These citations establish the foundation of the believer’s advance in the Christian way of life. The first step is to develop personal love for God which requires complete orientation and commitment to spiritual growth accomplished by consistent inculcation of Scripture’s immutable truths.
21. The Royal Law is the title James assigned to the “love your neighbor” passages in Scripture. It is second only to the *Shama*‘ in importance according to Jesus in:

Mark 12:28 One of the scribes came and heard them arguing, and recognizing that He [**Jesus**] had answered them well, asked Him, “What commandment is the foremost of all?”

v. 29 Jesus answered, “The foremost is, ‘Hear [*Shama*‘], O Israel! The Lord our God is one Lord;”

¹ “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

Mark 12:30 and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength [**Deuteronomy 6:5**].’

v. 31 “The second is this, ‘You shall love your neighbor as yourself’ [**Leviticus 19:18**]. There is no other commandment greater than these.”

22. It is from these two commandments that the believer is able, under the filling and teaching ministries of the Holy Spirit, to grow in grace and obey these two commandments.
23. These are the starting points for developing rapport with God from which emerges rapport with people. Here are a few definitions of the noun, “rapport”:
 1. Rapport: relation marked by harmony, conformity, accord, or affinity. (*Merriam-Webster’s Collegiate Dictionary*, 11th ed.)
 2. Rapport: a close and harmonious relationship in which the people or groups concerned understand each other’s ideas and communicate well. (*The New Oxford American Dictionary*.)
 3. Rapport: Relationship, especially one of mutual trust. (*The American Heritage Dictionary of the English Language*, fifth edition.)
 4. Rapport: relationship; especially, a close or sympathetic relationship; agreement; harmony. (*Webster’s New Twentieth Century Dictionary: Unabridged*, second edition.)
 5. Rapport: Relation of harmony, conformity, accord, or affinity; especially in an intimate or harmonious relation. (*Webster’s New Collegiate Dictionary*, second edition.)
24. The collection of works that define “rapport,” reflect the developing relationship the believer accrues throughout his spiritual growth.
25. God’s relationship with the believer is always available to the believer and is accessed through rebound followed by consistent spiritual growth.
26. Positive volition is the key to the advance whereby consistency develops rapport within the soul by means of doctrine. This relationship is based on spiritual growth aggrandized by facilitated wheel-tracks of doctrine in the eleven categories of systematic theology and their application into the scum of the angelic conflict.



27. Once rapport with God becomes one's daily modus operandi, then the believer is prepared to efficiently develop rapport with others. The key doctrine for developing rapport with people is the Royal Law.
28. The spiritual advance reaches its summum bonum at spiritual maturity. During the advance is the consistent accumulation and facilitation of wisdom.

B. The Inculcation of Wisdom into the Soul

1. To understand Who God is and how the human race is incorporated into His overall plan requires us to review a few of His divine attributes:
(1) sovereignty, (2) righteousness, (3) justice, and (4) omniscience.
2. When these attributes are incorporated, they become composites that make up the Love of God or the Integrity of God. When understood, the believer incorporates them for application to life and circumstances.

Sovereignty:

God's sovereignty is expressed in the divine decree. The decree of God is His eternal, holy, wise, and sovereign purpose, *comprehending simultaneously all things that ever were or will be in their causes, courses, conditions, successions, and relations and determining their certain futurity.*²

3. God's decree includes a multiplicity of policies and events including His policy of grace toward mankind. He decreed the standard by which a person is saved through faith alone in Christ alone. He also decreed the events that led up to the Lord's crucifixion.
4. God's divine decree makes it possible for mankind to function with volitional freedom so that a person may choose to accept or reject the provision of salvation by means of faith.
5. Therefore, the principle: The sovereignty of God and the free will of man coexist in human history by means of the divine decree.

Righteousness:

6. The love of God expresses the integrity of God which consists of His **righteousness, justice and omniscience.** Therefore, the love of God and the Integrity of God express the same thing.
7. The righteousness of God is one of the composites of divine integrity. It is the standard regarding things He approves or disapproves.

² R. B. Thieme, Jr., *The Integrity of God*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2005), 297.



Justice:

8. God judges mankind with perfect fairness. Justice is the source of both judgment and blessing. What the righteousness of God approves, the justice of God blesses; what the righteousness of God rejects the justice of God judges.
9. The two composites of righteousness and justice form two-thirds of the integrity of God which expresses the love of God.

Omniscience:

10. God knows perfectly, eternally, and simultaneously all that is knowable, both actual and possible. Total wisdom as well as total knowledge belong to God's omniscience.
11. His wisdom is the application of His omniscience in accomplishing His plan and purpose. Before the creation of the world God knew everything about angelic and human history.
12. He permits human free will to function through human self-determination. Although God never interferes with free will, He may influence human choices by His gracious actions, for example, through His control of the variables of life that are beyond human control.
13. Therefore, the omniscience of God and the free will of man coexist in human history by the divine decree.

Composites:

14. To understand the love of God, the divine attributes of righteous, justice, and omniscience should be viewed as composites which function in harmony to establish the Integrity of God:

The integrity of God is the synchronized operation of two divine attributes—righteousness and justice. They form one consistent, indivisible system through which God deals with the human race in grace and establishes an eternal relationship with those who believe in Jesus Christ by faith alone. (p. 6)

Related to man, however, there is almost unlimited opportunity for compromise. Man violates God's character at almost every turn. Here God must guard His righteousness first and foremost. Thus, God's point of contact with us can only be His justice. (p. 8)