

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

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 “imperative 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;”

[†] “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)

Everything God does toward us from any of His attributes goes through His justice. Justice is the ultimate safeguard of all divine action related to mankind.

Psalm 105:7 He is the Lord our God; He carries out judgment throughout the earth. (p. 8)

God's justice is our point of contact with Him; therefore, when we come to God, His absolute justice is the attribute to which we must adjust.³
(p. 9)

15. This brief synopsis of three particular attributes of divine essence that form the Integrity of God provide the foundation for the development of wisdom in the soul of the believer.
16. These three attributes combine to form the three composites of the love of God which is also the Integrity of God. When we function within that environment, we are able to develop within our souls the ability and the power to fulfill the Royal Law with which we are then enabled to love our fellow man with the same respect that we do ourselves.
17. If the love of God is the integrity of God and that integrity consists of the composites of righteousness, justices, and omniscience, then we must aspire to utilize these attributes in our dealings with others.
18. The ability to apply this system requires us to devote requisite time for the inculcation of absolute truths from the Word of God into our souls. The more doctrine a person knows the more powerful his applications become.
19. Jesus Himself gives us the formula for this advance:

John 8:31 Jesus was saying to those Jews who had believed [πιστεύω (*pisteúō*): transitive verb whose working object is] in Him, “If [3d-class condition of *εάν* (*eán*): maybe yes; maybe no] you continue [μένω (*ménō*): remain steadfast] in My word [λόγος (*lógos*): Scripture], then you are truly disciples [μαθητής (*mathētēs*): “imbued with doctrines”] of Mine;

v. 32 and you will know [γινώσκω (*ginōskō*): *epignōsis*] the truth [ἀλήθεια (*alētheia*): the content of divine policy], and the truth will make you free [ἐλευθερώω (*eleutherōō*): from the power and punishment of sin].” (NASB)

³ Ibid., 6, 8, 9.



20. In this passage from John, the Lord uses eight Greek words that provide the conversion that occurs when a person believes in Him for salvation. They used their free will to believe in Him: **pisteúō**. As such they have the volitional option to change the way they think: the 3d-class condition of **eán** refers to the volitional freedom to pursue truth or not.
21. If positive, then **ménō** enables the believer to continue his spiritual advance by his inculcation of **lógos**, Scripture. This process results in being truly **mathētēs**, “disciples” of Jesus imbued with doctrines.
22. Under these conditions, the result is the buildup of **ginōskō**, “knowledge” of divine **alētheia**: “absolute truth. It is this accumulation of truth that will make the positive-volition believer become **eleutheróō**, free from the power and punishment of sin.
23. The result is that if the growing believer consistently pursues truth, he will advance to the summum bonum of the spiritual life through the ultimate accumulation of wisdom in his stream of consciousness.

C. **Wisdom Is Advanced Knowledge of the Word of God**

1. The possession of wisdom is the Christian’s resource for sharing the happiness of God. Wisdom is defined as:

The sphere for the application of facilitated doctrine to experience. The absolute principles designed for the believer are available to him for inculcation and application. Doctrine is designed to isolate all of our problems along with all their solutions. These are found only in Scripture. When known and applied the resolution results in happiness whose source is wisdom.

2. We refer to God’s wisdom as omniscience: He knows all that is knowable. That portion that we need to know is contained in Scripture. We are able to acquire these concepts through Bible study.
3. The ability to utilize doctrine to resolve problems, circumstances, and situations from a resource of absolute truth results in the development of problem-solving device number 9, sharing the happiness of God:

Sharing the happiness of God is the highest of all problem-solving devices. Suffering, which would normally be difficult, becomes relatively easy through residual happiness in the soul.
(p. 149)

