

12. James also throws a curve with his comment on a grape vine producing the fruit of a fig tree. Grape vines can become quite large, but they are not trees.
13. Throughout the taxonomy of the “living creatures” and of the human race, all taxonomic Families are structured as male and female. The fig and olive trees nor the grape vine will ever produce stamens and pistils that suddenly transpose from one category to another.
14. For some to propose that humans can somehow transpose themselves from male to female of the species is something that nature contradicts, and James inquires with regard to logic and common sense.
15. What is needed among the hoi polloi is truth that is presented as absolute and can be obtained up to the level of “wisdom and advanced understanding.” This is accomplished by the verb “to show,” the aorist active imperative of **δείκνυμι** (*deiknumi*): “exhibit, demonstrate, display, to cause to see.”
16. James’s imperative mood solicits a response from those who read his Letter. Is there anyone among you who “possesses biblical wisdom and advanced understanding of doctrine?”
17. If there is such a person, “Let him demonstrate.” To emphasize the imperative mood, the best translation is, “Demonstrate!” The editing of this phrase emphasizes the command to produce divine good from resident doctrine.
18. Verses 11 and 12 give examples of incongruous behavior patterns that nature simply cannot produce. When a believer’s soul is in reversionism, it reverts back to his pre-salvation lifestyle when the sin nature ruled his life.
19. Although he did make some advance in his spiritual life, distractor factors caused him to become disinterested in Bible study resulting in negative volition’s response to demon influence from the Satanic Academy of Cosmic Didactics.
20. This process causes a dichotomy within the soul. Some doctrinal concepts are retained, yet clarity of thought has been so repressed recall cannot organize them clearly.
21. Because such a person lives outside the bubble, he has constant psychological battles because of a confused soul. This is why James states this in:

James 3:9 By means of the tongue we praise the Lord, and our Father; and by means of this tongue we keep on execrating mankind, having come into being according to the similitude of God;

v. 10 words that regularly proceed from the very same mouth comes praises toward God, but also execrations toward believers. Fellow believers, these things should not occur in this manner. (EXT)



22. In verses 11 and 12, James illustrates this with four rhetorical questions that have no logical answers. In verse 13, he poses a question desirous of discovering, “if anyone among you possesses biblical wisdom from an advanced understanding of doctrine?”
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.”⁸
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 (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.**¹⁰
- 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).**¹¹
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)**.

⁸ Bauer, ἀναστροφή,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., (2000), 381.

⁹ “The diacritical mark *diáeresis* (¨) is placed over a vowel to indicate that the vowel is pronounced in a separate syllable” (*Merriam-Webster’s Collegiate Dictionary* (2014), s.v. “diáeresis.”)

¹⁰ Zodhiates, “πραΰτης,” *The Complete Word Study Dictionary: New Testament*, 1210.

¹¹ Bauer, “πραΰτης,” 861.



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)

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.”¹² 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.”¹³

Rectitude: “Conduct according to moral principles; strict honesty. Syn. justice, integrity, uprightness.”¹⁴

¹² *Webster’s New Collegiate Dictionary*, 2d ed. (1953), s.v. “morality.”

¹³ *Ibid.*, s.v., “rectitude.”

¹⁴ *Webster’s New Twentieth Century Dictionary of the English Language: Unabridged*, 2d ed. (1962), s.v. “rectitude.”



Rectitude: “Moral straightness or uprightness; goodness, integrity; virtue, righteousness.”¹⁵

Probity: “Moral excellence, integrity, rectitude, uprightness, honesty, sincerity.”¹⁶

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 enable us 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 [שָׁמַע (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. (NASB)

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.’”

¹⁵ *The Oxford English Dictionary* (1971), s.v., “rectitude.”

¹⁶ *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)¹⁷].”

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 21 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 James 2:8. 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;

(End JAS3-89.Rev. See JAS3-90.Rev for continuation of study at p. 351.)

¹⁷ “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.”