

12. The resource for doing so is the Word of God. It is accessed by the filling and teaching ministries of the Holy Spirit. Our positive volition to His instruction through the communication of a pastor-teacher enables the believer to acquire the absolute truth of divine viewpoint for application to life and circumstances.
13. The “absolute truth” of Scripture contains that portion of God’s integrity that He desires for all believers to acquire, retain, and execute in their daily lives.
14. This “truth” is the standard for divine integrity and expresses His righteousness:

**Righteousness:** God possesses eternal, unchangeable, and absolute righteousness. His righteousness in combination with His perfect justice is described as holiness, or integrity, in Exodus 15:11; 19:10–16; Isaiah 6:3.

Righteousness is the principle or standard of divine integrity. All that God does adhere to this measure of perfection.

- a. God’s righteousness is perfect and demands perfect justice.
- b. What righteousness demands the justice of God executes.

All justice is administered from the perfect righteousness of God: Psalm 22:3; 47:8; 119:9; John 17:11; Revelation 3:7; 4:8.

**Justice:** Divine Justice administers the system of divine laws that is compatible with divine righteousness and sovereignty. Justice is the function of the integrity of God.

The righteousness of God is the principle of divine integrity; the justice of God is the function of divine integrity. What righteousness demands the justice of God executes.

Because the righteousness of God was propitiated at the cross, His justice and righteousness, combined with His love, are free to bestow His unmerited favor on sinful mankind.

**Integrity:** The integrity of God is the synchronized operation of two divine attributes—righteousness and justice. Together they form one consistent, indivisible system through which God deals with the human race under the policy of grace.



God has always possessed integrity as part of His eternal, infinite, perfect essence. We are not perfect. Whatever level of integrity we can achieve comes only through a continuous series of decisions, through the honorable use of our volition.

We must constantly decide to do right things and not to do wrong things. We must daily decide to expose ourselves to the teaching of doctrine and not to be distracted from concentrating on the Word of God.

In that way, we develop correct norms and standards. As we saturate our souls with the Word of God to the point of spiritual maturity, we must also make decisions to apply doctrine to the circumstances of life.

We have integrity if we make decisions in favor of what we know to be right. However, if we make decisions in violation of what we know to be right, we lose our integrity.

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.

**Love:** The integrity of God is the love of God and the love of God is the integrity of God. When through spiritual growth, we accumulate absolute principles of divine righteousness, we are obligated before God to execute, uphold, and defend them from the volition of our souls.

God's attributes are never compromised by Him. On the other hand, we are capable of acquiring the temporal function of the attributes of righteousness and justice from our study of Scripture.

The criteria for God's love, both unconditional and personal, are always His own absolute justice and righteousness: He personally loves only what His righteousness approves.

If His righteousness and justice are compromised by us, so is the direction of His love. He switches away from blessing to discipline. This is a critical issue for man to understand.

God does not love in the same emotional, unthinking, unstable way that man loves; in fact, the members of the Trinity do not love as man does even at man's best. Divine personal love is far superior to our love; it is more demanding, hence, far more exclusive.



Believers leap to the conclusion that God's plan of grace is built on human love. Consequently, they try to base their lives, their relationships with others, and their relationship with God on a hazy, nebulous, ambiguous *feeling* called love.

When the divine attributes of righteousness, justice, and omniscience are considered together they form the composite of divine integrity.

This union of attributes may be described as the Integrity of God or the Love of God. When this concept is required of the believer it becomes the Royal Law. ▼

### Doctrine of the Royal Law

#### Definition:

1. The Royal Law was established in the dispensation of Israel although not referred to as such until the Church Age. God established this divine policy in Leviticus 19:18 and the neighbor to be loved was every person in Israel.
2. The principle of "loving your neighbor" had to do with functioning under the faith-rest drill by turning over any conflict, disagreement, or insult to the supreme court of heaven for prosecution.
3. By doing this, it allowed the integrity of God to manage the situation by the divine application of righteousness and justice, or divine integrity.
4. Complete fulfillment of the Royal Law could not occur until the dispensation of the Hypostatic Union when Jesus Christ utilized it in his dealings with the Jewish Sanhedrin, the people of Palestine both Jew and Goy, and Roman authorities.
5. The policy that underwrites the Royal Law is the integrity of the subject which must be greater than that of his opponent. Therefore, the more spiritually advanced a believer becomes the greater efficiency he has to transfer incoming static from adversaries over to the Supreme Court of Heaven.
6. The less spiritual growth a believer has the more he is negatively affected by opposition from others: reaction, bitterness, self-pity, hatred, spite, malice, and revenge motivation. This is caused by reactor factors stimulated by self-justification.
7. The Royal Law is the primary problem-solving device, first utilized by Jesus Christ during the Incarnation.



8. The Lord utilized it to perfection and commanded the same effort toward others: (1) **Matthew 19:19b**, “You shall love your neighbor as yourself” (see also **22:39**), (2) **Mark 12:31a**, ‘You shall love your neighbor as yourself,’ (3) **John 13:34**, “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another” (see also **15:12** and **17**).
9. The Royal Law receives its title from its ultimate practitioner, Jesus Christ, who was born into the royal chart pedigree of Israel. He was a descendant of David through Solomon and Nathan.
10. In addition to the Lord’s genetic royal line, He also held other regal titles: King of kings, Lord of lords (Revelation 17:14; 19:16) and the Bright Morning Star (22:16).
11. Jesus Christ is the progenitor of the Royal Law. His utilization of it as a problem-solving device is demonstrated in the Gospels which serve as teaching aids for believers in the Church Age.
  1. When the recipient of unjust treatment, the Royal Law must ignore the behavior of the offender.
  2. Unconditional love must respond with a biblical problem-solving device under personal integrity.
  3. Integrity is developed in the soul by the accumulation of a high inventory of biblical absolutes, i.e., **ἀλήθεια** (*alētheia*): “truth,” which encompass the standards of divine integrity.
  4. The success or failure of this principle is dependent on the believer’s volitional decision to recall and then apply biblical principles to address the circumstance.
  5. This is where the Law of Freedom coalesces with the Royal Law. Every person is born with free will, i.e., volition.
  6. This category of soul essence gives the believer absolute freedom of choice—free exercise—to make independent decisions.
  7. These decisions may be in response to internal agent provocateurs of the sin nature or from external challenges from *cosmos diabolicus*.
  8. God honors His Word wherever it is found:



**John 17:17** “Sanctify them in the truth; Your Word is truth [ ἀλήθεια (*alētheia*) ].

**v. 18** “As You sent Me into the world, I also have sent them into the world.

**v. 19** For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.”

9. What spiritual growth produces is the development of personal integrity from the acquisition of truth. God’s righteousness is absolute and thus never changes.
10. Righteousness is protected by justice which promotes those who acquire and apply it, but disciplines those who do not.
11. The attributes of divine righteousness and divine justice come together as a composite forming divine integrity. Justice is the guardian of Righteousness. When a believer submits to its standards, justice promotes him; when one rejects its standards, justice disciplines him.
12. It is God’s desire that every person use his free will to acquire righteous standards. Justice will honor this process, but in doing so must discipline that person when he violates those standards.
13. Discipline is applied in grace, the policy of God for both the angelic creation and the human race. Those who deviate are warned to give thought to correcting the error by means of continued spiritual growth.
14. This is when human volition goes to school; because of discipline, the believer is challenged to orient and adjust. His decision-making process that led to a poor decision must be adjusted to line up with divine righteousness.
15. Therefore, the personal integrity of that individual has made progress in its adaptation to a divine standard.
16. Personal integrity is therefore developed by the acquisition of divine *alētheia*—truth—under the supervision of “positive volition” toward the soul’s inventory of ideas.



17. When volition lines up with the righteousness of God and the justice of God, then personal integrity is being aggrandized.
18. When this is happening on an ongoing basis, it means the believer is applying the Royal Law from his personal integrity based on the working objects of *alētheia*.
19. John, chapter 8, does not begin at verse 1 but at verse 12 where Jesus begins a discourse before numerous people in the temple's treasury including a number of Jews and some Pharisees.
20. What follows was said to those who had believed in Him:

**John 8:31** Jesus was saying to those Jews who had believed [ πιστεύω (*pisteuō*): faith alone in Christ alone, see v. 30 ] Him, “If [ ἐάν (*eán*): 3d-class condition: maybe yes, maybe no ] you continue [ μένω (*menō*): persist ] in My word [ Λόγος (*Lógos*): Scripture ], then you are truly [ ἀληθῶς (*alēthōs*): really ] disciples [ μαθητής (*mathētēs*): believers who grow in grace ] of Mine;

**v. 32** and you will know [ predictive future active indicative of γινώσκω (*ginōskō*): to come to know ] the truth [ ἀλήθεια (*alētheia*) ], and the truth [ *alētheia* ] will make you free [ predictive future active indicative of ἐλευθερώω (*eleutherōō*): from domination by the sin nature ].”

21. It is important to note the “If clause” in verse 31. It is a third-class condition which indicates that among those gathered some believed in him in verse 30, however it is made clear that some will “come to know the truth” while some “will not.”
22. Those who commit to following Jesus, adopt what He teaches, and after His ascension, commit to growing in grace in a local church—e.g., James’s—are “really students of the Lord.”



23. These are the ones who will grow in grace, move toward spiritual maturity, and acquire personal integrity which they will be able to apply in the hostile environment of first-century Palestine.
24. True disciples continue the pursuit of truth regardless of the world's circumstances. From integrity they will execute the Royal Law.
25. They will apply unconditional love to those in their periphery by placing their faith in the working objects of divine viewpoint.
26. When a believer encounters a situation that challenges him personally, he must learn to submit to his personal integrity.
27. Righteous standards must be consulted. His volition must submit to the guidance of justice in his determination of what standard to apply.
28. That part of soul essence that is the policeman for decision-making is the conscience.
29. The Greek word for “conscience” is **συνείδησις** (*suneidēsis*): “to have knowledge based on an inventory of norms and standards acquired from the study of *'emeth* and *alētheia*.”
30. From this advancing inventory of divine absolutes, the believers' conscience is able to certify that his thinking, decisions, and applications line up with the integrity of God.
31. God is absolute perfection; we are flawed by the sin nature on the one hand and ignorance on the other. The sin nature can only be brought under control by the intervention of truth exposing the lie.
32. The believer's conscience is that mental faculty by which one distinguishes between right: the truth, and wrong: the lie.
33. The Conscience urges the individual to do what he recognizes to be right and to restrain him from doing what he recognizes is wrong.



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.)**

