

24. We have established that the love of God is the integrity of God and that the integrity of God is the love of God. God's attributes are eternal, unalterable, and inviolate. Righteousness is the attribute that certifies the veracity of His standards.
25. Justice is the attribute that guards, defends, and enforces these standards. It blesses compliance with them and disciplines noncompliance.
26. The attribute of God's love functions as an umbrella under which divine integrity is protected. Although righteousness, justice, and omniscience are attributes, the three function as composites that form the integrity of God.
27. Because mankind is fallen, because new believers are born again at salvation but almost totally ignorant of divine policies, standards, and commandments, God administers His relationship with them under a policy of grace.
28. It is under this umbrella that the believer is privileged to function. His first responsibility within this system is to "grow in grace."
29. This is accomplished through spiritual growth inside the evanescent divine power system, i.e., "the bubble," and the teaching ministry of the Holy Spirit.
30. Plagued by a genetically inherited sin nature with its collection of lust patterns, the believer's spiritual growth is constantly interrupted by personal sin which pops the evanescent bubble, instantly separating him from the Holy Spirit's teaching ministry.
31. Although the believer never loses the indwelling of the Holy Spirit, he does lose His teaching ministry while functioning outside the bubble.
32. Many believers have no concept of status-quo spirituality which describes the filling and teaching ministries of the Holy Spirit.
33. Thus, the struggle to advance in one's spiritual growth is plagued by ignorance of how to achieve and consistently employ and capitalize upon the filling ministry of the Holy Spirit.

34. In the ongoing battle between the flesh and the Spirit, between the volitionally permitted interventions of the sin nature and the intermittent periods inside the bubble, the believer's spiritual growth is negatively impacted.
35. In the midst of these competing systems of power, the believer is required to engage and consistently respond to the commandment, "love your neighbor as yourself"?
36. The word "love" in this passage is initially directed by the believer to God and then secondly to people. Therefore, love is an attitude that is to be directed outwardly to God and man. How love is defined is the challenge.
37. To do this we must start with the divine attribute of love that is part of divine essence. This is best approached by summary principles excerpted below: ▼

The Doctrine of Divine Essence

Love. God is love whether or not He has a creature to love. His love is an inherent quality that does not require inspiration.

There never was a time when each member of the Trinity did not love His own righteousness and the righteousness of the other two persons in the Godhead. The only object ever worthy of God's love is God's own eternal, unchangeable righteousness.

God's love is infinite and immutable; divine love does not increase or decrease, expand or diminish. No form of creature sinfulness, failure, vacillation, or rejection can change, effect, or elicit a reaction from God's love.

God's love is different from human love, which God does not possess. Even if we understand human love, that is no guarantee that we understand God's love. His love contains no emotion. In God's love there is no deception—only the inviolable demand of perfect truth and integrity—while our love is often blind. Whereas God's love needs no object, our love is not love unless it has an object.

Because He is righteous and just, His love is never partial or biased.

God's love depends on His integrity and is governed by His integrity. "Righteousness and justice are the foundation of your throne" (Psalm 89:14a).⁶

⁶ R. B. Thieme, Jr., *The Integrity of God*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2005), 278–79.



1. From these excerpts we are able to conclude that love is completely objective. It functions in association with the divine attributes of righteousness and justice.
2. Righteousness is the guardian of divine justice while justice is the function of the integrity of God.
3. God's perfection involves absolute truth, love, justice, and righteousness. Taken together, these attributes form the integrity of God.

Righteousness. God possesses eternal, unchangeable, and absolute righteousness. His righteousness in combination with His perfect justice is described as holiness or integrity.

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

Righteousness is the guardian of divine justice. All justice is administered from the perfect righteousness of God. (p. 275)

The intellect and character of God are perfect; His perfection involves absolute truth, justice, and righteousness.

God's very own righteousness is imputed to every believer at the moment of salvation as the target for blessing from God. "He [God] made Him [Christ] who know no sin to be sin on our behalf, so that we might become the righteousness of God in Him (2 Corinthians 5:21).

Justice. God is perfect justice. It is impossible for God to be unfair in the function of divine justice. Divine justice administers the system of divine laws that are compatible with divine righteousness and sovereignty. Justice is the function of the integrity of God. As the Judge of mankind, God's justice renders daily decisions in the Supreme Court of Heaven with regard to all members of the human race.

The justice of God administers the penalties and blessings which are demanded by His perfect righteousness. (p. 276)

From the moment we are born spiritually dead, the justice of God is our point of contact, and continues to be our point of contact after salvation. (p. 277)

(End JAS3-16. See JAS3-17 for continuation of study at p. 161.)



The righteousness of God is the principle of divine integrity; the justice of God is the function of divine integrity. What the righteousness of God demands, the justice of God executes.¹ (p. 278) ▼

1. Our analysis of Psalm 33:4–5a results in this expanded translation:
Psalm 33:4 For the Lord’s divine decree is based on His integrity, everything he does expresses His faithfulness.
v. 5a The Lord loves righteousness and justice which combined form His integrity ... (EXT)
2. This passage constructs the formula that results in the development of divine integrity. It demonstrates that divine love responds to the veracity of His righteous standards.
3. This love also salutes divine justice which guards and defends those standards. The two attributes of righteousness and justice form the integrity of God which is certified by the omniscience of God which knows all that is knowable.
4. These attributes unite as composites to form the integrity of God. The love of God reflects the integrity of God while the integrity of God confirms the love of God.
5. The believer in Jesus Christ is given the opportunity to benefit from this divine arrangement. How does the person in James 3:2 borrow from the divine example?
6. Psalm 33:4–5a is an example of the system by which the body can be bridled. The example reveals the divine possession of integrity based on the composites of righteousness and justice.
7. We have established that when the combination of certain divine attributes is assembled into a unit, they become composites that reflect the love of God.
8. This concept becomes the second most important commandment in Scripture: “You shall love your neighbor as yourself.” To do this the believer must become a person who has personal integrity that is built on the thinking of God.
9. How is this seemingly impossible idea accomplished in the human soul when the body is contaminated with a sin nature and its various lust patterns?

¹ R. B. Thieme, Jr., *The Integrity of God*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2005), 275–78.

10. God is perfect. We are not. God therefore must present a system by which the believer is enabled to inculcate divine principles while at the same time reject cosmic concepts, both from the sin nature and the devil's world.
11. This objective must have human attributes that enable the believer to accomplish the objective. These attributes are provided at birth and are available for use, either positively or negatively.
12. The human soul is imputed at physical birth, which event established us as human beings and isolates us intellectually from the beasts, the birds, and the bugs.
13. The human soul has an essence made up of four categories:

Self-consciousness is defined by *The Oxford English Dictionary* as, "Having consciousness of one's identity, one's actions, sensations, etc.; reflectively aware of one's actions. Consciousness of one's own identity, one's acts, thoughts, etc."

Mentality is defined by *The New Oxford American Dictionary* as "the characteristic attitude of mind or way of thinking; the capacity for intelligent thought."

The Bible uses two words to define the mentality of the believer's soul: (1) **νοῦς (noús)**: "mental perception and apprehension; intellectual understanding"; (2) **καρδία (kardía)**: "refers to the *inner person*, the seat of understanding, knowledge, and will."²

Volition is the decision-making center of the soul and is defined by *Webster's New Twentieth Century Dictionary of the English Language: Unabridged*, 2d ed., as "the actual exercise of the power which the mind has of considering or forbearing to consider an idea. Settlement of vacillation or deliberation by a decision or choice; determination by the will."

Conscience is best defined from its use in the Greek of the New Testament. The noun, **συνείδησις (suneídēsis)** is defined as "that faculty of the soul which distinguishes between right and wrong and prompts one to choose the former and avoid the latter. In the New Testament ... the meaning is a moral awareness that springs from and is conditioned by one's knowledge of God and his duties to Him."³

² Alexander Sand, "kardía," in *Exegetical Dictionary of the New Testament*, eds. Horst Balz and Gerhard Schneider (Grand Rapids: William B. Eerdmans Publishing Co., 1991), 2:250.

³ Spiros Zodhiates, ed., *The Complete Word Study Dictionary: New Testament*, rev. ed., (Chattanooga: AMG Publishers, 1993), s.v. "συνείδησις."



14. For the believer to execute the plan of God, he must avail his soul to the consistent teaching of the Bible which in the Church Age is to be accomplished primarily in a local church under the teaching ministry of a pastor-teacher.
15. That pastor must approach Scripture from a system of hermeneutics which begins his analysis with a literal interpretation unless the text dictates otherwise. He must know what time it is, meaning he understands the dispensational structure of Scripture and the unique status of the Church Age. Finally, he must teach from the original languages of Old Testament Hebrew and New Testament Koiné Greek.
16. From consistent inculcation of Bible doctrine, the believer grows in grace which enlarges his inventory of truth into the compartments of his stream of consciousness. The larger the inventory the more efficiently the Holy Spirit can guide him in his decision-making and problem-solving.
17. It is from this continuously enlarging inventory of divine thought that the believer develops his storehouse of working objects which enable him to apply the Word of God to his life and circumstances.
18. The key to this advance and its inherent power is dependent upon the believer's use of his volition. The Word of God in the *kardía* must become the prime resource for his volitional decisions.
19. It is the volition that reveals the veracity of his decisions. Good decisions result in good production; wrong decision result in bad production.
20. Reliance on the biblical inventory of his soul results in personal integrity. The teachings of the Bible retained in the believer's soul are the working objects which his volition must deploy to produce divine good.
21. Therefore, volition becomes the key component in the believer's spiritual life. He must place his trust in the immutability of that portion of the Word of God retained in his *kardía*.
22. In James 3:2, the verse presents a fictitious person who has made the advance to spiritual maturity. It is from this inventory that, under pressure from outside circumstances, he makes the volitional decision to remain silent thus bridling his body.
23. The word, "bridle" is that big, long noun, **χαλιναγωγέω (*chalinagōgēō*)**: "to restrain, govern, or control." What he bridles is his body. The tongue is a part of the body. It remains mute until volition puts it into action.
24. When the behavior of other people, their comments, their lifestyle, their habits, is addressed it often solicits commentary confirming the accusations. Such as response violates the privacy of that individual.