

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 comprehension; 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 a response violates the privacy of that individual.

25. If you join the criticism, then you violate the Royal Law. The believer is able to appropriate the Royal Law by the development of integrity through the process of assembling a high inventory of doctrine in the soul.
26. These doctrines serve as working objects for the application of faith to the circumstance. To achieve this objective, the body's lust patterns must be suppressed by residence inside the divine power system.
27. This is accommodated by the conscience which serves as an internal police department, instructing the volition to choose divine viewpoint rather than temptations from Cosmic 1 or Cosmic 2.
28. It is the conscience that counsels the believer to bridle the whole body by recall of Bible doctrine and the volitional decision to suppress the lust patters of the sin nature.
29. With these things in mind, here is the expanded translation of:

James 3:2 For we all fall into sin in many ways. If anyone does not sin in what he says, he is a mature believer, able to restrain his tongue by bridling his entire body with his volition. (EXT)

1. The volition of the believer has the power to make a good decision from the inventory of doctrines in his *kardía*. This is a problem-solving device that empowers the believer to regulate his entire body and most importantly his tongue.
2. This is made possible by his volition complying with the conscience to apply doctrine in his soul as the working object of his faith.
3. The sin nature may tempt him to say something verbally, but his conscience restrains and overrides that temptation thereby suppressing the lust patterns of the sin nature.
4. By suppressing the desires of the sin nature, the believer has bridled his entire body with the result that his tongue is not used to utter sinful comments.
5. The soul therefore avoids uttering a sinful remark and thereby maintains the filling of the Holy Spirit.
6. These principles are used in the following six verses to illustrate the principles of verse 2.
7. They will give examples of how the Royal Law functions in such a way that he is able to "love his neighbor as himself."

