

6. We may illustrate by an example. Let's choose the word "freedom."

Freedom. 1a: the absence of necessity, coercion, or constraint in choice or action. b: liberation from slavery or restraint or from the power of another. e: the quality of being frank, open, or outspoken. Synonyms: FREEDOM has a broad range of application from total absence of restraint to merely a sense of not being unduly hampered or frustrated <freedom of the press>. LIBERTY suggests release from former restraint or compulsion.⁷

7. In James 1:25, the apostle refers to Scripture as "the perfect law of freedom." In James 2:8, he describes that this "law of freedom" is to be applied by following the Royal Law: "You shall love your neighbor as yourself." In James 2:12, he sums up the Royal Law with two imperative moods, "Speak and so act as those who are to be judged by the law of freedom."
8. The word "freedom" is the noun, **ἐλευθερία (eleuthería)**, and it refers primarily to the believer's freedom from the Mosaic Law. But in the Church Age there is a new law in town, that is expanded from its original concept found in:

Leviticus 19:18 "You shall not take vengeance, nor bear a grudge against the sons of your people, but you shall love your neighbor as yourself; I am the Lord."

9. The "new law" is the Royal Law which expands the believer's responsibility toward others. To love your neighbor without restraint requires that love be based on personal integrity.
10. This integrity must be developed from the prototype integrity of divine essence which consists of God's righteousness, justice, and omniscience and executed under the policy of grace.
11. God possesses these attributes and never deviates from them. We are to engage the process which He has provided in order to acquire these principles within our souls.

End JAS3-12. See JAS3-13 for continuation of study at p. 121.)

⁷ Merriam-Webster's Collegiate Dictionary, 11th ed. (2014), s.v. "freedom."



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:

