

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.



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."

James 3:3 Now if we put the bits into the horses' mouths so that they obey us, we direct their entire body as well. (NASB)

1. Two of the most important principles in learning how to apply the Word of God are humility, willingness to accept the authority of the Word of God, and secondly, the willingness to then apply what is retained in the soul.
2. In opposition to this is the soul's poor inventory of ideas and opinions by a believer who has not learned biblical principles beyond a few of the basics.
3. It is difficult for most to abandon previously held beliefs in favor of those of a quite different nature. Indoctrination from the devil's world is all a person acquires as an unbeliever and these are the resources by which he develops his moral compass.
4. When a person is saved, he has the teaching ministry of the Holy Spirit available to him to learn the infinite thoughts and directives of the Word of God.
5. Far too often, the sermons from church pulpits are considered philosophical at best and the pastor's opinions at worse. When what is taught is not accepted as a direct proclamation from God, the power of divine thought is ignored while human viewpoint remains the facilitated standard.
6. The believer never advances in his spiritual life until he submits to this biblical imperative: The Bible is God's resource for one's conscience to consult for guidance in making good decisions from a position of strength.
7. Yet, the human soul contains free will. Until that free will—personal volition—is tamed to submit to God's will, that person cannot advance in the plan of God.
8. In essence, he is a spiritual rebel. He is saved, a member of the royal family of God, and will go to heaven when he dies. But he will have no meaningful impact in his spiritual life. He will become what James describes in *James: Chapter One* as “a hearer of the word and not a doer” (James 1:23).
9. This failure to respect and submit to the authority of the Word of God, learn its principles, submit to its imperative moods, and apply them to his life and circumstances results in James's summation in James 2:26b, “faith without works is dead.”
10. The “works” James mentions refer to the inventory of biblical guidelines retained in the stream of consciousness of the soul. It is from this inventory that the believer's conscience must consult in order to determine how he may biblically apply truth to the situations he confronts.

11. A believer's ability to make good decisions is limited by the amount of divine thought retained in the soul. Volition is free. It is influenced by a lifetime of experiences, incoming ideas from various sources, and constantly bombarded by the sin nature's agent provocateurs.
12. The volition must be trained to do battle with the body in order to consistently execute the Christian way of life. If we are to become good soldiers for Christ, volition must be trained to behave.
13. We are condemned at physical birth. We are physically alive, but spiritually dead. We are infected in every cell by the sin nature. Our free will is completely self-centered. Our souls are vacuous of divine thought. Our environment is the battlefield of the devil's world where the angelic conflict rages.
14. The soul is the place where information can be acquired, retained, and ultimately applied. It is the divinely prepared receptacle for absolute truth, but that truth must first be approved for retention and application.
15. People speak a lot about love. But for love to have meaning and purpose, it must be a resource residing in the soul instead of an emotion influenced by human viewpoint.
16. To love others, one must first learn how God loves us. His love is not emotional. It is the product of three composites: righteousness (absolute truth), justice (defender of that truth), and omniscience (certification that all the facts are in) and administered under the policy of grace.
17. God honors His Word whose content is the absolute truth of divine righteousness. God is fair which is administered by divine justice. God's truth never deviates. Justice honors God's truth, approving compliance while disciplining deviations from it.
18. When the believer acquires a significant inventory of God's righteous standards, it empowers his volition to make good choices from that position of strength.
19. When inevitably, the believer fails to apply the truth but opts for human viewpoint, divine justice disciplines the believer, challenging him to adjust his decision-making process.
20. It is from an advanced collection of divine truth that the believer is gradually but ultimately enabled to become a good soldier for Christ.
21. His volition has been trained to resist the temptations of the body while giving authority to the soul as his resource for making good decisions.



22. This is the place where the body is brought under control. Volition is the key, but it must be trained to behave and when the believer comes to the realization that the Word of God is more powerful than the exigencies he faces, then he buys into the program.
23. No longer rebellious toward the truth, he now is converted to a follower and doer of it. This is the end result James recommends in:

James 1:25 But the one who looks with an earnest desire to absorb in detail the perfect law of freedom, and continues to live in close proximity to it, not having become a forgetful hearer only, but a doer, this man shall acquire unalloyed happiness by the production of divine good. (EXT)

24. This describes victory over the body accomplished by volition's submission to working objects. Paul expresses his arrival at this spiritual status in:

1 Corinthians 9:27 I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified. (NASB)

25. We learned from *James: Chapter Two* the absolute imperative that the believer cannot efficiently perform as a good witness for the Prosecution unless he acquires and enlarges his inventory of working objects in the stream of consciousness of his soul.
26. It is this inventory of divine thought that gradually, over time, trains his volition to choose the application of truth to the issues of his day rather than human viewpoint, personal opinion, and even evil.
27. In the study, *The Way to Santa Fé*, we learned about the blazing of wheel-tracks by the continuous repetition of wagon wheels over the course of the trail.
28. The more repetitions by the various trains, the deeper the wheel-tracks became. Wagon masters of subsequent trains knew the best, quickest, and sometimes safest way to get to Santa Fé was just by repeating what others had already done.
29. This sequence of events may be illustrated by the verb **facilitate**: "To make easier," and the noun **facilitation**: **1.** "The act or action of facilitating: *the facilitation of effective learning.* **2.** "*Physiology* **a.** The lowering of the threshold for propagation of a neuron's action potential. **b.** The enhancement of a neuron to a stimulus due to prior repeated stimulation."⁴

⁴ *The American Heritage Dictionary of the English Language*, 5th ed. (2016), s.vv. "facilitate, facilitation."



30. These are the neurological definitions of how information is received in the *voús*, retained, recalled and applied from the *kardía*. In other words, the process of learning information, enhancing that information, i.e., “facilitation,” and having it available for recall and application to life and circumstances.
31. Back in September 1996, we undertook a study, “*Do You Know the Way to Santa Fé? Wheel-tracks Illustrated.*” The pioneers’ journeys from Kansas City to Santa Fé served as an overt example of the system of facilitating information in the soul as a path of least resistance.
32. What follows are some principles on this idea that we will then apply to the mental exercise associated with James’s use of the horse which he uses to illustrate the taming of the body with specific emphasis on the organ of the tongue.

Do You Know the Way to Santa Fé

A. Kansas City to Santa Fé: Illustration of Laying Wheel-tracks of Righteousness

1. Without knowledge of the Word of God, there is not much of an inner conflict in the believer’s soul. Lack of divine thought means no inventory of divine viewpoint available to challenge the temptations of the sin nature or the devil’s world.
2. God’s principles in the soul eventuate in the believer fulfilling God’s plan for his life as well as acquiring the capacity for blessings in time and eternity.
3. The odyssey undertaken by the believer between the moment of salvation and his physical death involves a journey through the minefield of human experience.
4. He cannot make the advance from spiritual infancy to spiritual maturity without the capability to make good decisions from a position of strength and the capacity to solve his problems from an inventory of divine truth.
5. *The Way to Santa Fé* is designed to illustrate the challenges for a believer heading off into the unknown armed only with what he knows in his soul plus the objective he wishes to achieve.
6. One of the earliest attempts to go to Santa Fé was made by George Champlin Sibley, a Missouri frontiersman who headed the government’s team of surveyors charged to blaze the Santa Fé trail.
7. Sibley and his crew knew the mechanics of how to get there, but when they left Fort Osage, Missouri, now a historic site in Jackson County east of Kansas City, his crew only knew they were headed for Santa Fé.



8. They knew the mechanics of how to get there. But when they left Fort Osage, they had no idea of precisely what route they would travel.
9. If we use their journey as an illustration of the Christian walk and designate their arrival in Santa Fé as the attainment of spiritual maturity, then a question emerges if we are to complete a successful mission: Do you know the way to your Santa Fé?
10. Whenever you enter into an adventure which takes you into the unknown, you are ill advised to begin your journey without knowing what you are doing.
11. In order to get where you are going you must understand principles of survival, the potentiality of attack, the source of logistics, and be willing to orient and adjust to constantly changing circumstances.
12. You must not start out ignorant, run into problems, and hope to endure without any means of survival, self-defense, or mental flexibility.
13. Tragically, most believers go nowhere after salvation. Although they spend their lives trying to get to Santa Fé, they never get much past Kansas City, and historically speaking, in light of the city's early reputation, certainly not past Dodge City.
14. Arrival at one's spiritual Santa Fé demands knowledge of Bible doctrine in order to combat the attacks by the sin nature and from the devil's world.
15. The battleground is the soul and that battle is won by means of the two power options: (1) the filling of the Holy Spirit post rebound and (2) the availability of facilitated doctrines in the soul's stream of consciousness.
16. However, if on your journey, you have to constantly ask what to do next, then your spiritual life will become an anfractuous journey of confusion, frustration, and failure.
17. The advance to spiritual maturity can only be accomplished under the leadership and guidance of the Holy Spirit utilizing facilitated doctrine in the soul.
18. The believer who delights in applying the doctrinal inventory in his soul is able to do so when under pressure. With a clear head to innovate in the face of changing circumstances while restraining the inner temptation of sin nature to opt for human viewpoint results in maintaining personal integrity to stay focused on biblical rationales.
19. Facilitated wheel-tracks of righteousness in the soul enable the believer to opt for the working objects of the Word of God to resolve issues.

20. To get to Santa Fé, the believer must adjust to God's agenda by means of executing simultaneous objectives: (1) the ultimate objective is arrival at spiritual maturity (or Santa Fé) and (2) the immediate objective of getting from one check point to the next—from point A to point B on the trail.
21. The biggest obstacle on the trip is the enemy within, the sin nature which offers unrelenting opposition every step of the way. All opposition has one purpose in mind: keep you from reaching your stated objective.
22. The objective of the sin nature is to prevent you from either learning about your logistics and problem-solving devices or neutralizing your ability to utilize what you know.

B. William Bucknell: Blazing the Way to Santa Fé

The first entrepreneur to make the trek from Missouri to Santa Fé was William Bucknell in 1821. On the way west he and his partners encountered a party of Spanish Dragoons⁵ which informed them that Mexico, following its independence from Spain, had ended its restrictive trade policy with the United States. Becknell's group was persuaded to take their goods to Santa Fé for sale. This trade was truly free. Commerce between the United States and northern Mexico was a lucrative endeavor since the area we know today as New Mexico received all its merchandise from the lower provinces by way of Vera Cruz but at exorbitant rates.

On his return to Missouri, Becknell wrote a journal which was published in April 1823 and contained the following observation:

An excellent road may be made from Fort Osage to Santa Fé. Few places would require much labor to render them passable; and a road might be laid out as not to run more than thirty miles over the mountains.

Interest in trade with Northern Mexico increased to the point that the federal government took up the issue of underwriting the survey of a trail from Kansas City to Santa Fé.

Incoming president John Quincy Adams appointed three commissioners for the project: Benjamin H. Reeves of Howard County, Missouri; Thomas Mather of Kaskaskia, Illinois, and George Champlin Sibley of Fort Osage, Missouri.

(End JAS3-17. See JAS3-18 for continuation of study at p. 171.)

⁵ “In late 16th-century Europe, a mounted soldier who fought as a light cavalryman on attack and as a dismounted infantryman on defense. The terms derived from this weapon, a species of carbine or short musket called the dragoon. Dragoons were organized not in squadrons but in companies, and their officers and noncommissioned officers bore infantry titles” (“dragoon,” in *The New Encyclopaedia Britannica: Micropaedia*, 15th ed. [2010], 4:210).

