

2. The Word of God, when studied, penetrates all aspects of the human psyche and physiology. God knows the thoughts and motivations that are found in the soul and human spirit; He knows the influences and temptations that emerge from the body's genetically formed sinful nature.
3. Those who are wise enough to be critiqued and corrected by the Word of God find life and power transferred to them, not only in time but for all eternity.
4. The Gospel when believed provides eternal life and the power of the indwelling and filling ministries of the Holy Spirit.
5. As the believer grows in grace he acquires the increasing quality of life and available power associated with knowing divine thought. He can address the throne of grace in prayer; he can solve his own problems; he can make good decisions from a position of strength; and he can evaluate his environment, circumstances, and challenges by means of divine viewpoint.
6. Lives are changed by the life and power of God's Word. Knowledge replaces ignorance; confidence replaces arrogance; courage replaces fear; and love replaces hypocrisy.
7. At salvation the Word of God breathes eternal life into soul and spirit. As the believer grows in grace the Word of God breathes power into the soul's stream of consciousness.
8. For the advancing believer, the Word of God provides an inexhaustible supply of life and energy that sustains life here on this earth.
9. When the Word is inculcated to the point the believer reaches spiritual maturity, his quality of life is enhanced by escrow blessings in time and eternity.
10. The nourishment that supplies the spiritual nutrients for the growth process is the God-breathed Scripture which is alive and powerful. That which is alive and powerful in the Scripture is now alive and powerful in the believer.

1 Thessalonians 2:13 - We also constantly thank God that when you received the Word of God which you heard from us, you received it not as a word of men, but as it is in truth, the Word of God, which effectually works, or energizes, also in you that believe.

11. The Word of God is a living, vital agency with supernatural energizing power. It is effectual under the ministries of the Holy Spirit in accomplishing supernatural results in the life of the believer who is positive to its message.

1 Peter 1:23 You have been born again not of seed which is perishable but imperishable, that is, through the living and eternally abiding word of God.

v. 24 For, “all flesh is like grass, and all its glory like the flower of grass. The grass withers and the flower falls off,

v. 25 but the Word of the Lord abides forever.” And this is the word that has been preached to you.

John 6:63 “It is the Holy Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.”

Ephesians 4:11 He gave some as apostles, and some as prophets, and some as evangelists, and some as pastor-teachers,

v. 12 for the purpose of training and equipping of the saints for the work of service, to the edification of the body of Christ;

v. 13 until we all attain to the unity of the faith, and of the [ἐπίγνωσις (*epígnōsis*)] knowledge of the Son of God, to a mature believer according to the standard of maturity that belongs to the fullness of Christ [πλήρωμα τοῦ Χριστός (*plērōma tou Christós*): **spiritual maturity**].

v. 14 As a result, we are no longer to be immature believers, driven out of control by every wave, and being blown here and there by every wind of doctrine, by the trickery of men in the cunning craftiness of deceitful plotting;

v. 15 but by teaching truth in association with love, you might cause them to grow up in all aspects into Him, who is the absolute authority, even Christ.

12. Spiritual growth results in the acquisition of glory in the soul of the mature believer. The attainment of that objective is the subject of our next few principles.
13. The inerrancy and immutability of Scripture expresses the veracity of God regarding His communication to us. Here are ten summary principles that define:

The Veracity of God:



1. God is absolute truth, the expression of His integrity (Deuteronomy 32:4b).
2. In eternity past before any creature existed, each member of the Trinity was true to Himself and therefore had perfect integrity. Each member always possessed perfect integrity base on truth. Man says, “I am telling the truth”; God says, “I *am* ... the truth” (John 14:6).
3. God does not hold truth as being something He acquired; He *is* the truth from eternity past.
4. There is a vast amount of truth that will not be revealed until we get to heaven, but whatever God has revealed for us in time is designed to be learned and understood.
5. We cannot deceive God; we must adjust to His justice through truth: the truth of the Gospel, the truth of rebound, and the truth of Bible doctrine.
6. In veracity, God honors Bible doctrine resident in the soul of the believer.
7. God *is* veracity as an attribute and He therefore must honor truth resident in our souls. God honors His Word wherever it is found.
8. Maximum doctrine in the soul constitutes harmonious rapport with the integrity of God. From this it should be obvious why we cannot grow by our works or good deeds, not even by such normally legitimate works as witnessing, giving, prayer, etc.
9. Since God honors His Word, His Word in the souls of believers is the only thing that will deliver the nation from reversionism and the cycles of discipline.
10. God honors doctrine in our souls and provides divine logistics to support us on earth during our period of spiritual growth.⁷

Principles on Justification

1. Justification means an act of vindication. This is a judicial act of vindication, because we are born under condemnation, being spiritually dead.

⁷ R. B. Thieme, Jr., *The Integrity of God*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2005), 291, 292, 293.



2. Justification is an official judicial act which occurs every time anyone believes in Christ. The justice of God acts on our behalf pronouncing us justified.
3. This means, we have a relationship with God forever, having been imputed the perfect righteousness of God.
4. Justification first occurs at salvation:

Romans 3:28 For we maintain that a man is justified [δικαιόω (*dikaiōō*)] by faith apart from works of the Law.

(End JAS2-37. See JAS2-38 for continuation of study at p. 371.)



5. We have noted when Abraham was justified by grace resulting in salvation the working object of his faith was the Messiah in:

Genesis 15:6 And he [Abram] already had
been caused to believe [אָמַן ('aman): Hiphil
causative perfect tense: "occurred in the past"] in
Jehovah [יְהוָה (YHWH)]; and He kept on crediting
[חָשַׁב (chashav): Qal imperfect: action not
finished] it [faith alone in Messiah alone] to him
[Abram] for righteousness [imputation of divine
righteousness at the moment of faith in Messiah].
(EXT)

6. Abram was saved before he and his family members left Ur. The Law of Freedom is a term that refers to the volition of each individual. It makes us free agents in personal decision-making.
7. The working object for salvation is Jesus Christ, referred to in the Tanakh as, Jehovah (See "Jehovah" in Genesis 15:6 above): **יְהוָה (YHWH)**. The Jews refrained from pronouncing the divine name and opted instead for **אֲדֹנָי ('athonay)**: "my Lord."
8. Paul remarks on the justification of Abraham who placed his faith in the working object of Messiah in Romans 4. In the opening verses he argues that Abraham was saved prior to the institution of the Mosaic Law:

Romans 4:1 To what conclusion are we
forced, that Abraham, our forefather, has obtained?

- (1) This is a hypothetical question followed by a supposition designed to reach a conclusion that will prove a point.

Romans 4:2 For if we may assume it to be true
that Abraham has been justified by means of works,
he has a basis for boasting, but absolutely not before
God. (EXT)

NOTE: This supposition is in apparent contrast to the principle James establishes in:

James 2:21 Was not Abraham our father
justified by works when he offered up Isaac his son
on the altar? (NASB)



Romans 4:3 Now what precisely does the Scripture say? “Abraham had believed in Jehovah and that faith in Messiah was credited to his account for righteousness.”

- (2) The imputation of divine righteousness to believers at salvation is one-third of the integrity of God. We possess His righteousness at salvation which is imputed to us by His justice creating a grace pipeline.
- (3) God knows all things which constitute His omniscience. That knowledge is illustrated as the Divine Decree. Taken as a unit, God’s righteousness, justice, and omniscience make up the Integrity of God or the Love of God.
- (4) In order to be justified, a person must have God’s righteousness imputed following faith alone in Christ alone. The source of this imputation is justice which transfers either blessings or discipline down the grace pipeline to the believer.

Romans 4:4 Now to the one who works for salvation, his compensation is absolutely not credited to his account according to grace but according to a debt that is due.

v. 5 But to the one who does not work, but believes in Him Who justifies the ungodly ones, his faith in the working object of Jesus Christ is credited to his account for righteousness. (EXT)

9. The person who works for salvation receives nothing from God because the works of an unbeliever are considered a debt rather than an asset:

Since the unbeliever has rejected the work of Christ on the cross, he must rely solely on his own merit for salvation. All good works of the unbeliever add up to man’s relative righteousness (Isaiah 64:6) which cannot have fellowship with divine righteousness and is the basis for his condemnation. Since all personal sins were judged at the cross, sin is not the issue in condemnation (Revelation 20:13).¹

¹ See R. B. Thieme, Jr., “The Case of Charlie Brown” in *Slaved Market of Sin*, 3d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 1994), 22–25.

10. The person who places his personal faith in Jesus Christ for the forgiveness of sin immediately receives one-half of the integrity of God. The justice of God is the human race's point of contact with the integrity of God.
11. Faith alone, which has the working object of Jesus Christ's work on the cross, results in deliverance from the lake of fire and the imputation of eternal life (John 3:16).
12. This allows justice to impute to the believer the righteousness of God establishing the grace pipeline through which flows blessings and discipline.
13. From these principles emerge the doctrine of justification which Paul addresses in:

Romans 5:17 For if, by the transgression of the one man [**Adam**], spiritual death ruled the human race through Adam, much more and to a greater degree, those who receive in life the abundance of grace and the gift of imputed divine righteousness shall reign through the One, Jesus Christ.

v. 18 So therefore, as through one transgression [**Adam's original sin**] resulted in condemnation toward all mankind, so also through one sentence of condemnation [**divine imputation of human sins to Christ**], the imputation God's righteousness was made available to all mankind resulting in justification.

v. 19 For as through one man's disobedience [**Adam's**] the many were made sinful [**genetic, sin-nature gene**], so also through one Man's obedience [**the Lord's submission to spiritual death on the cross**], the many will be made righteous [**imputed at the moment of salvation**]. (EXT)

14. In this passage two imputations are in view, one is real or actual while the other is judicial. The imputation of Adam's sin to the human body at physical birth is a real imputation since the target is the genetically prepared sin nature in every cell.
15. The imputation of all human sins to Jesus Christ on the cross is judicial. His body did not receive the imputation of Adam's sin at physical birth because His cells had no inherited sin nature gene and, therefore innocent, did not qualify for it.

