

23. These are the ones who will grow in grace, move toward spiritual maturity, and acquire personal integrity which they will be able to apply in the hostile environment of first-century Palestine.
24. True disciples continue the pursuit of truth regardless of the world's circumstances. From integrity they will execute the Royal Law.
25. They will apply unconditional love to those in their periphery by placing their faith in the working objects of divine viewpoint.
26. When a believer encounters a situation that challenges him personally, he must learn to submit to his personal integrity.
27. Righteous standards must be consulted. His volition must submit to the guidance of justice in his determination of what standard to apply.
28. That part of soul essence that is the policeman for decision-making is the conscience.
29. The Greek word for "conscience" is **συνείδησις** (*suneidēsis*): "to have knowledge based on an inventory of norms and standards acquired from the study of *'emeth* and *alētheia*."
30. From this advancing inventory of divine absolutes, the believers' conscience is able to certify that his thinking, decisions, and applications line up with the integrity of God.
31. God is absolute perfection; we are flawed by the sin nature on the one hand and ignorance on the other. The sin nature can only be brought under control by the intervention of truth exposing the lie.
32. The believer's conscience is that mental faculty by which one distinguishes between right: the truth, and wrong: the lie.
33. The Conscience urges the individual to do what he recognizes to be right and to restrain him from doing what he recognizes is wrong.



34. Over the course of one's spiritual advance, his personal integrity advances by an ever-growing inventory of divine viewpoint based on biblical norms and standards through the filter of his conscience.
35. Therefore, the conscience becomes the police department of the soul. It contains righteous standards which must be applied in order to maintain integrity.
36. The integrity of God is the love of God. The love of God is the integrity of God.
37. When the believer adopts this mindset in his decision-making process, then his response will fulfill the mandate of the Royal Law noted in:

James 2:8 If [protasis of a 1st-class condition] you apply the Royal Law according to the Scripture, "You shall unconditionally love from personal integrity those you encounter," [apodosis] honorably, you must keep on doing this. (EXT)

38. This sophisticated advance into the realm of problem-solving provides both understanding and power for the application of Royal Family Honor Code noted in:

Romans 12:14 Bless those who persecute you; bless and do not curse.

v. 15 Rejoice with those who rejoice, weep with those who weep.

v. 16 Live in harmony with one another. Do not be haughty but associate with the lowly [ταπεινός (*tapeinós*): "humble," i.e., grace oriented]. Do not be conceited.

v. 17 Do not repay anyone evil for evil; consider what is good before all people.

v. 18 If possible, so far as it depends on you, live peaceably with all people.



Romans 12:19 Do not avenge yourselves dear friends, but give place to God's wrath [**leave wrath to the justice of God**], for it is written [in Deuteronomy 32:35], “Vengeance is mine, I will repay [ἀνταποδίδωμι (*antapodídōmi*): to exact retribution],” says the Lord.

v. 20 Rather, “if your enemy is hungry, feed him; if he is thirsty, give him a drink; for in doing this you will be heaping burning coals on his head” [**Proverbs 25:21–22b**].

v. 21 Do not be overcome by evil, but overcome evil with good. (NET)

39. It is the Royal Law that enables the believer to win the invisible battles that occur in the soul in response to things typical in the devil's world from both unbelievers and believers.
40. Working objects of doctrines in the soul enable the believer to convert commonplace incidences in *cosmos diabolicus* into victories in the Invisible War by letting the power of the Word of God and the integrity of God resolve the issue.
41. The Royal Law is applied by the believer when he functions under guidance in his stream of consciousness where his repository of righteous standards establishes his personal integrity.
42. His integrity functions in concert with his conscience which serves as his internal police department in concert with his free will.
43. When the righteousness and justice of the believer combine to form personal integrity, then the result is love for your neighbor spoken of by James in:

James 2:8 If [**protasis of a 1st-class condition**] you apply the Royal Law according to the Scripture, “You shall unconditionally love from personal integrity those you encounter,” [**apodosis**] honorably, you must keep on doing this. (EXT) ▼



Our study so far has been in preparation for the exegesis of the third chapter of James. To successfully orient and adjust to its requirements you must have at least a general understanding of the Edification Complex of the Soul.

Its categories and doctrines prepare you for the mental attitude adjustment necessary to facilitate the Royal Law in your soul for the purpose of applying it to others, regardless of who they are, what they think, what they say, and what they do.

In a local church, there is the tendency for some to assume they are allowed to hear the teaching of the Word of God but to then independently arrogate powers they do not possess.

The power that enables someone to have unilateral authority over the souls of a congregation is assigned singularly and specifically to the pastor-teacher of a local church.

Those who decide to deviate from this biblical system are the ones who are first addressed by James in chapter three. Therefore, our preparation for that chapter should have accomplished three practical results in chapter 3:

First: Orientation and subjection to the authority assigned to the pastor-teacher of the local church. The Law of Freedom does not grant carte blanche freedom from duly appointed divine authority of the Word of God or those assigned to communicate its content.

The Law of Liberty, like the Law of Freedom, is designed to function under authority. The former under the authority of duly constituted law and order, and the latter under the authority of the immutable Word of God.

Volition is free to reject these authorities but doing so results in divine discipline. Divine authority and biblical authority are designed to provide an environment so the Law of Freedom can be utilized to arrive at objective decisions for application.

Orientation to authority requires objectivity. For a system to achieve its objectives, submission to truth is the way to achieve them.

Second: The edification complex is designed to utilize your doctrinal inventory to control the tongue, a small member of the body but potentially very dangerous in its use and function.

(End JAS3-13. See JAS3-14 for continuation of study at p. 131.)



The edification complex is designed to orient the believer to control the use of the tongue which is the subject of verses two through twelve.

Three: Control of the tongue develops stability in the life of the believer and this objective is presented in verses 13 through 18.

Summary: The edification complex is a collection of major problem-solving devices throughout chapter three:

(1) subjection to authority in verse 1, (2) control of the tongue in verses 2–12, and (3) resultant stability in one’s spiritual life in verses 13–18.

James 3:1 Let not many of you become [present middle imperative of γίνομαι (*gínomai*): IM #22] teachers, my brethren, knowing that as such we will incur a stricter judgment. (NASB)

1. James again makes clear that the members of his congregation and those he addresses universally are Messianic Jews, which the word “brethren,” the masculine plural of the noun, ἄδελφός (*adelphós*): “brothers,” makes clear. It can refer to members of the same family, i.e., Jews, to a specific tribe of which there are twelve, or fellow citizens of the state of Israel. In James, those addressed are Messianic Jews or fellow members of the Royal Family of God.
2. James uses the noun, *adelphós*, 15 times in his epistle, 3 times each in chapters 1, 2, and 3, once in chapter 4, and 5 times in chapter 5.
3. In Chapter 1, verse 2, we translated “my brethren,” “my Jewish brethren.” In James 2:1, we translated it, “Fellow members of the Royal Family of God.” The same application is also pertinent for chapter 3 although the noun *adelphós* occurs this time in the middle of the verse.
4. The verse begins with the negative conjunction μή (*mē*): “not”), followed by the adjective πολὺς (*polús*): “many.” “Let not many of you” followed by the present active imperative of prohibition of the verb γίνομαι (*gínomai*): “to become.” “Do not let many of you become.”
5. What several men of his congregation and remote Doritos are not to do is assume they are διδάσκαλος (*didáskalos*): “pastors-teachers.”

