

18. The key doctrine to illustrate this transformation is to compare the process to that which eternally defines the mentality of God, i.e., His divine integrity.
19. The integrity of God is the love of God; the love of God is the integrity of God. His integrity consists of His righteousness which is inflexible and eternal. His standards are never altered and thus dependable, trustworthy, and therefore reliable.
20. In James's quote of Moses in James 2:8, he uses the phrase "love your neighbor." Again, it is an imperativ future that points the believer to a system that must be adopted, enhanced, practiced, and pursued to the point of achieving its intended objective which is wisdom.
21. Along the way through this process, the believer must maintain the policy of teachability. He must be willing to inhibit wheel-tracks of wickedness by replacing them through facilitation of wheel-tracks of righteousness.
22. Since we are fallen, with functional sin natures, and functioning in a fallen environment, we must also aggrandize our integrity with a police department, i.e., the principle of justice which for man is the invisible asset of a conscience.
23. When circumstances dictate, the believer must recall doctrinal principles, evaluate the idea from the conscience in light of the situation, and then apply the biblical solution.
24. It is this process that ultimately enables the believer to systematically apply the Royal Law: "to love your neighbor as yourself." "The verb *agapáō* is a mental attitude based on righteous standards in the stream of consciousness while the conscience critiques the idea from its inventory of norms and standards.
25. The end result is that one's decisions influenced by personal integrity in his stream of consciousness is certified by the norms and standards of his conscience.
26. This fulfills the obligations associated with the Royal Law: "You are to function with integrity toward others from the resources of divine viewpoint resident in the soul."
27. From this system, the believer advances in his capacity to apply righteous standards from his *kardía*. Consistent spiritual growth enlarges one's inventory of divine viewpoint under the supervision of the soul's conscience which functions as its justice department.
28. When applied toward others, this is referred to as the Royal Law.

(End JAS3-97. See JAS3-98 for continuation of study at p. 431.)



29. The word capacity refers to something that is developed over time and is defined as:

Capability. A faculty capable of development: potentiality. The facility or potential for an indicated use or deployment. [New believer]

Capable. Having attributes (as physical or mental power) required for performance or accomplishment. Having or showing general efficiency and ability. [Advancing believer]

Capacity. An individual's mental or physical ability: aptitude, skill. The faculty or potential for treating, experiencing, or appreciating. The facility or power to produce, perform, or deploy.¹ [Mature believer]

30. These definitions describe the process that is required for a believer to grow in grace and acquire “capacity righteousness”:

1. “Capability” occurs at the moment of salvation which establishes the potential for advancement through the filling ministry of the Holy Spirit. This is the foundational stage for spiritual growth by a new believer.
2. “Capable” describes the believer who is efficient in his study of the Word with increasing ability to apply what he has learned to life and circumstances. This is the growth stage of an advancing believer.
3. “Capacity” describes the believer whose aptitude and skill enables him to produce, perform, and deploy doctrine from an advanced inventory of ideas. This is the wisdom stage of the mature believer.

31. The advance to the level of a mature believer is first inculcation, secondly, continued spiritual growth for facilitation of doctrine, and ultimate application of righteous standards from his stream of consciousness.

32. This process results in spiritual maturity and is defined by the term, “capacity righteousness” which is the culmination of the **Edification Complex of the Soul**.

¹ Merriam-Webster's Collegiate Dictionary, 11th ed. (2014), s.vv. “capability,” “capable,” “capacity.”



33. This complex is developed over the course of seven floors which tracks the believer's advance from capability, to being capable, and finally having full capacity to execute the plan of God from that inventory:

Foundation: Salvation occurs when an unbeliever places his personal faith alone in the working object of Jesus Christ alone. [John 3:16]

First Floor:

Spiritual growth under the teaching ministry of the Holy Spirit. This is illustrated by the visual, Operation Z or the Grace Apparatus for Perception. Accomplished through positive volition to the teaching ministry of the Holy Spirit. [John 14:26; 1 Corinthians 2:13]

Second Floor:

Orientation to the Bible's presentation of human history so that regardless of which book or passage one studies he knows what time it is. There are six historic periods revealed in Scripture that are referred to as "dispensations." They include the dispensations of (1) Gentiles, (2) Israel, (3) the Incarnation of Jesus Christ, (4) the Church, (5) the Tribulation, and (6) the Millennium.

Third Floor:

1. Scripture presents **10 Problem-Solving Devices** that may be depended upon to resolve problems that occur in one's life:
 1. Recovery of lost fellowship is accomplished by confession of one's sins to God alone; also referred to as "**rebound**," i.e., moving from the darkness into the light. [1 John 1:9]
 2. The resultant **filling ministry of the Holy Spirit** during which He is able to teach you all things. This requires consistent study of the Word [Galatians 5:16; Ephesians 5:18b]
 3. The **faith-rest drill** emphasizes the promises of God which are prevalent throughout Scripture and available for application by the believer. This is a step-by-step mental exercise for the sophomore believer to resolve difficulties, problems, and circumstances in three stages:
 - (a) **Stage 1:** It mixes the promises of God with one's faith which results in confidence in His Word and His grace.



(b) **Stage 2:** The application of doctrinal rationales to the situation. One's emphasis is placed on doctrines such as: **(1)** attributes of God contains ten categories that define who and what God is, **(2)** the protocol plan of God which requires doing a right thing in a right way, and **(3)** the policy of God which refers to the doctrine that God does everything for us under His policy of grace.

(c) **Stage 3:** Reach a doctrinal conclusion, for example:

Romans 8:31 What then shall we say to these things?
If God is for us, who is against us?

4. **Grace Orientation** is the development of one's understanding of God's grace policy. We are saved by grace, we grow in grace, and we live by means of grace.

1 Peter 5:5b ... God is opposed to the arrogant, but gives grace to the humble.

v. 6 Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time.

5. **Doctrinal orientation** enables the believer to consult and apply his inventory of the categories of systematic theology: **(1)** Bibliology [**the Bible**], **(2)** Theology Proper [**God**], **(3)** Angelology & Satanology [**angels: elect and fallen**], **(4)** Anthropology [**man**], **(5)** Hamartiology [**sin**], **(6)** Soteriology [**salvation**], **(7)** Ecclesiology [**the church**], **(8)** Eschatology [**prophecy**], **(9)** Christology [**Christ**], and **(10)** Pneumatology [**Holy Spirit**].

1 Corinthians 2:9 "Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him."

v. 10 For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God.

v. 13 ... which things we also speak not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. (NASB)

