

15. If the Integrity of God is the Love of God, then love must be associated with the divine attributes of righteousness, justice, and omniscience functioning under the policy of grace.
16. Acquisition of love or integrity is developed by consistent presence inside the evanescent bubble of the divine power system in which, by the power and teaching ministry of the Holy Spirit, we may tap into the omniscient inventory of God.
17. God knows all things. He shares from that inventory all that we need to know to serve Him. He has given us all the assets for us to acquire that inventory.
18. As we do so we learn how to love God. We learn to love Him by acquiring His Word into our souls, enlarging that inventory with standards of righteousness, their principles constantly guarded by divine justice.
19. The more we are able to “think like Christ,” the more we acquire personal love for all three Members of the Trinity. What emerges is a stream of consciousness within our *kardias* that contains an ever-enlarging inventory of divinely retained righteous standards that we learn to utilize in our decision-making.
20. At the same time, we learn to select these standards as opposed to previously relied upon standards from the Dark Side. We are then enabled to do for ourselves what the justice of God previously did for us under discipline.
21. By learning from our mistakes while growing in grace, we became our own police department. We apply truth to circumstances while not allowing erroneous thought to intervene.
22. When we get to the point in our spiritual growth to where we are spiritually self-sustaining, then we have the capacity to love others which is the requirement of the Royal Law.
23. Therefore, love is nothing more or less that the possession of righteous standards, guarded by an internal department of justice both acquired from God’s omniscience revealed in Bible doctrines.
24. True love is the ability to do the right thing at the right time regarding other people. Love is best appropriated toward others by remaining under the influence of divine guidance rather than machinations emerging from the sin nature’s agent provocateurs.
25. Consequently, a believer at this stage of spiritual growth is able to love his neighbor—fellow believer—as himself.

26. The above principles define how one arrives there. The following amplifies the process of getting there.

## B. The Incarnation

1. Jesus taught the Royal Law during His earthly ministry. On one occasion, the Pharisees approached Him with the usual attempt to catch Him in some violation of the Mosaic Law:

**Matthew 22:35** And one of them, a lawyer, asked Him a question, testing Him,

**v. 36** “Teacher, which is the great commandment in the Law?”

**v. 37** And He said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all our mind [ **Deuteronomy 10:12** ].’

**v. 38** “This is the great and foremost commandment.

**v. 39** “The second is like it, ‘You shall love your neighbor as yourself [ **Leviticus 19:18** ].’

**v. 40** “On these two commandments depend the whole Law and the Prophets.”

2. Jesus Christ fulfilled both of these commandments on the cross. He exhibited personal love for God the Father by fulfilling the duty of receiving the imputation of all the sins of the human race upon himself.
3. He exhibited unconditional love for members of the human race by being judged for all their sins.
4. While on the cross, the integrity of Jesus Christ was greater than the imputation of all the sins of mankind.
5. The sinless Messiah received the ultimate insult in the field of undeserved suffering by willingly receiving the punishment for all mankind’s sins.
6. God the Father exhibited personal love for Jesus Christ by imputing our sins to Him and judging Him in our place. God’s integrity followed through on the plan of salvation that was carried out perfectly by Jesus.
7. Jesus possessed perfect integrity in His soul in order to follow through on the divine plan. He was destined to be our Substitute. He, along with God the Father and God the Holy Spirit, agreed upon this plan in eternity past.
8. When the human integrity of Jesus fulfilled that plan, God imputed our sins to Him out of perfect love.



9. Our Lord responded to the imputation of our sins upon Him with the ultimate expression of the Royal Law. He did not counter that imputation with personal sin. He did not bear a grudge. He did not seek revenge. He did not claim that the imputation was unfair.
10. The imputation came from God the Father. That imputation was agreed upon by all three Members of the Trinity in eternity past. It would have been a violation of that agreement had the Lord argued against the imputation or the suffering required by it.
11. God the Holy Spirit sustained Jesus Christ on the cross while He was being judged for our sins by God the Father. In fact, beginning with the virgin birth all the way to the ascension and session, Jesus Christ enjoyed the sustaining ministry of the Holy Spirit.
12. A man, often referred to as “the rich young ruler,” asked the Lord, “Teacher, what good things shall I do that I may obtain eternal life?” Part of the Lord’s response included the statement, “If you wish to enter into life, keep the commandments.” To this the man responded, “Which ones?”
13. The Lord responded by citing half of them plus the Royal Law:

**Matthew 19:18** “You shall not commit murder [ #6 ]; You shall not commit adultery [ #7 ], You shall not steal [ #8 ]; You shall not commit false witness [ #9 ];

**v. 19** Honor you father and mother [ #5 ]; and You shall love your neighbor as yourself [ #10 ].”

14. Note that the spiritual commandments are not mentioned, but the six establishment commandments are. Jesus does not actually quote the Tenth Commandment verbatim, but does quote the Royal Law from Leviticus 19:18 and James 2:8.
15. How does a believer apply the Royal Law? Among the things that one would do is contained in the Tenth Commandment:

**Exodus 20:17** “You shall not covet [ חַמַּד ] (*chamath*)<sup>1</sup> ] your neighbor’s house; you shall not covet your neighbor’s wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor.”

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<sup>1</sup> “A verb meaning to take pleasure in, to desire, to lust, to desire passionately; excessive desire or craving” (Warren Baker and Eugene Carpenter, “חַמַּד,” in *The Complete Word Study Dictionary: Old Testament* [Chattanooga: AMG Publishers, 2003], 348).