

GRACE BIBLE CHURCH

Robert R. McLaughlin Bible Ministries

Adjustment to **The Justice of God**

Introduction

Divine grace is administered through the essence of God. Ultimately, all blessing or discipline from God to us must be filtered through His justice. As goes the justice of God, so goes blessing or cursing to us. The reason for this is that whatever God provides in grace must not compromise His perfect essence. Love is the *motivation* of grace, but justice is the *function* of grace. Therefore, God's justice must be free to give blessing to sinful man without violating divine integrity.



Whatever you receive in blessing-must first be “OK’d” by divine justice. Justice must approve everything that comes from God to man. God’s motivation is love; His decision is sovereignty. However, neither love nor sovereignty can go any farther than justice will take them. The point here is that justice has the final say in whether you will be blessed or cursed in this life.

The question may be asked, “How can God avoid compromising His perfect righteousness and still have a relationship with us?” The missing link is our adjustment to the justice of God. You cannot adjust to any of the other characteristics of God. You can only adjust to the justice of God, and once you do, everything else in your life will fall into place. What is adjustment to the justice to God? Adjustment to the justice of God means the freedom for divine justice to provide either blessing or cursing for us, through grace, without compromising or jeopardizing any aspect of the essence of God. Whether you are blessed or cursed, the integrity of God is never violated or compromised, but remains in status quo. Adjustment to the justice of God occurs in the following three categories: salvation, rebound, and spiritual growth.

Adjustment to the Justice of God

Salvation Adjustment to the Justice of God

God is fair; it is impossible for God to be unfair because He has perfect righteousness and immutability. God can not change what He is; that being – **perfect justice**. When perfect righteousness and justice work together, the blessing of salvation can be provided without any compromise of divine essence. How is this brought about? A member of the human race must adjust to the justice of God through faith alone in Christ alone. The justice of God is now free to impute perfect righteousness to that individual. Divine justice administers what divine perfect righteousness demands. Let us review the Essence Diagram: Can you imagine God's justice telling His righteousness that a believer is justified, -and that righteousness is free to have a relationship with him, if he is less than perfect?! That is one of the many blasphemies behind the false doctrine of losing your salvation. If there was such a possibility, then God's omniscience would have told His justice that the individual was less than perfect and would lose his salvation. Therefore, divine justice would never have given the approval to impute the righteousness of God. This doctrine, *Adjustment to the Justice of God*, is very applicable to all Biblical doctrines. All the sins of the human race must be judged in someone who is qualified. Justice must judge sin in order to maintain the perfect status quo of divine perfect righteousness.

Deu 32:4 *The rock! His work is perfect, for all His ways are just; a God of faithfulness and without injustice, righteous and just is He.* God's work is perfect, and His ways are just, and this includes His work on the Cross, in rebound^[1] and in spiritual growth. **Psa 19:9** *The judgments of the Lord are true; they are righteous altogether.* The judgments that the justice of God makes are based upon truth and righteousness.

Isa 45:21 *Is it not I, the Lord? And there is no other God besides Me, a righteous God and a Savior; there is none except Me.* Please note that righteousness and Saviorship are placed together in this verse.

Rom 3:21-22 *But now **apart from the Law** the righteousness of God has been manifested, being witnessed by the Law and the prophets* [and how has the righteousness of God been made manifest apart from the Mosaic Law?], *even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction...*

It is through faith in the work of Jesus Christ on the Cross that the righteousness of God is revealed.

Rom 3:23-28, *For all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus, whom [Christ Jesus] God [the Father] displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness [the Cross was a demonstration of His righteousness] , because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, that He might be just and*

the justifier of the one who has faith in Jesus. Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. For we maintain that a man is justified by faith apart from works of the Law.

When Jesus Christ was on the Cross, our sins were poured out on Him and judged by the justice of God. **1Pe 2:24** *And He Himself bore our sins in His body on the Cross, that we might die to sin and live to righteousness.* **2Co 5:21** *He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.*

The guilt of the sinful human race was shifted to Jesus Christ on the cross. Therefore, the justice of God was propitiated by the efficacious sacrifice of Christ on the cross. The event of the Cross was a real and perfect courtroom scene. The work of Christ satisfied the justice and the righteousness of the Father, and allowed all mankind to believe in Christ, so that man is free to adjust to the justice of God. God is now free to pardon, and to justify sinful mankind through man's non-meritorious adjustment to the justice of God, Romans 3:21-28; 4:5; 8:1. What is meant by man's *non-meritorious* adjustment to the justice of God? One word—*faith!*

Rom 4:5 *But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness.* This adjustment to the justice of God is instantaneous at the moment we believe in Christ, John 3:16; 20:31; and Acts 16:31.

Joh 3:16 *For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.*

Joh 20:31 *But these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.*

Act 16:31 *And they said, "Believe in the Lord Jesus, and you shall be saved..."*

Of all things non-meritorious in life, the greatest is faith. Only faith in the Lord Jesus Christ can provide that instant adjustment to the justice of God. When man believes in Christ, the justice of God is free to provide for him at least forty grace gifts^[2] at salvation. For those who do not adjust to the justice of God for salvation, the justice of God must condemn them to the lake of fire forever because they do not believe in Christ, John 3:18,36.

Joh 3:18 *"He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God."*

Joh 3:36 *He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him.*

If there is no condemnation, then the death of the Lord Jesus Christ is meaningless; therefore, the link is the justice of God—He must be fair. The justice of God is only free to curse negative volition at the point of God-consciousness or Gospel-hearing. If God did not send unbelievers to hell, His justice would be compromised, and therefore there would

beis no salvation.

Rebound Adjustment to the Justice of God

“Rebound” is a technical term for the believer’s restoration to fellowship and recovery of the filling of the Holy Spirit^[3]. This technique is necessary because the believer still has an old sin nature after salvation. 1 John 1:9 says that this adjustment to the justice of God occurs through our naming, citing, or confessing our sins. Because the believer’s sins were judged on the cross, this adjustment to the justice of God is also instantaneous. It takes place by simply naming your sins to God the Father in prayer. Please note once again that human works and emotion are excluded from this technique. How you feel makes no difference, because judgment has already been accomplished. The justice of God has already judged the sin, and the righteousness of God is already satisfied. Now, one might ask, “If the justice of God has already judged the sin, and the righteousness of God is already satisfied, then why do I have to name and cite the sin?” You must for the same reason that you believed in Christ for salvation. All your sins were already judged before salvation, but you had to make a non-meritorious free-will (volitional) decision to believe, or to have faith. The same principle is true in rebound. You have to make a non-meritorious volitional decision to believe, or to have faith in the work of Christ on the Cross. In confession of sin, then, you are agreeing with God that the justice of God has judged the sin and that the righteousness of God is satisfied. King David sets the pattern for us in Psalm 32:5.

Psa 32:5 *I acknowledged my sin to Thee, and my iniquity I did not hide; I said I will confess my transgressions to the Lord, and Thou didst forgive the iniquity of my sin, Selah [rest on that].*

In Psalm 38:18, David was under intensive discipline, and he recorded for us the means by which we recover from such discipline. **Psa 38:18** *For I confess my iniquity; I am full of anxiety because of my sin.*

All sin is against God, and therefore, when a believer sins, he is to confess that sin to God only. The believer is not to hide or conceal his transgressions; he is to simply confess them. **Pro 28:13** *He who conceals his transgressions will not prosper, but he who confesses and forsakes them will find compassion.* The word “forsakes” is the Hebrew verb “*azab*” which means to be loosed. The believer is loosed from the hold that sin has upon him by confessing that sin to God.

Jeremiah taught the Israelites how to rebound from their falling away from the plan of God in Jeremiah 3:13. **Jer 3:13** *Only acknowledge your iniquity, that you have transgressed against the Lord your God.*

Paul told the Corinthians how to protect themselves from coming under divine discipline. **1Co 11:31** *But if we judged ourselves rightly, we should not be judged.*

The Apostle John also gave us one of the most important verses on this subject in 1 John 1:9. **1Jo 1:9** *If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.*

When the believer confesses a sin, the justice of God is free to forgive that sin because the justice of God was *propitiated* (satisfied) at the Cross. Only justice, and no other part of God's essence, can forgive sin. It is a matter of justice that gets us back in fellowship, not love. Fellowship is based upon justice being satisfied with perfect righteousness. It is not based upon love. In fact, even true fellowship with other believers is based upon integrity—rather than love. Love is an *expression* of fellowship, but virtue and integrity are the *basis* of true fellowship. Therefore, the believer cites his sins directly to God and is immediately restored to fellowship, and the filling of the Holy Spirit is resumed in place of the grieving or quenching of the Holy Spirit. This is a private matter between the believer and God.

The following are some of the legalistic and blasphemous approaches to the rebound adjustment to the justice of God:

- Confessing sins to other believers-(they cannot pardon your sin).
- Feeling sorry for your sins and depending on that sorrow for your forgiveness.
- Going through some system of penance or works.
- Proving your repentance by your works, which is nothing more than legalism.

One fact should be noted here—rebound adjustment to the justice of God is never a license to sin; it is a license to *serve*. Rebound is our only means of getting out of Satan's cosmic (world) system and back into the plan of God; it is our protection against the evil that results when our personal sins are not dealt with. Rebound is designed as encouragement for the believer to adjust to the justice of God, recover from sin, and continue in his spiritual momentum.

Maturity Adjustment to the Justice of God

Through the consistent and daily function of perception, metabolization, and application of Bible doctrine, the believer reaches spiritual maturity. All spiritual growth is non-meritorious, just as salvation is non-meritorious. **Col 2:6** *As you therefore have received Christ Jesus the Lord, so walk in Him.* At spiritual maturity, maximum doctrine in the soul of the believer frees the justice of God to release blessings to the mature believer. There are at least six categories of blessings:

- Spiritual blessings, 1 Timothy 6:6-8.
- Temporal blessings, 3 John 1:2.
- Association blessings, Genesis 18:32, Psalm 37:25, Job 5:24-25.
- Historical blessings, 2 Timothy 1:5, Mat 5:13-14.
- Dying blessings, Hebrews 2:15, Psalm 116:15.
- Eternal blessings, 1 Corinthians 3:11-16, 1 John 3:2-3.

Maturity adjustment to the justice of God ultimately results in the believer becoming an *invisible hero* and a courtroom witness in the appeal trial of Satan and the fallen angels, as well as glorifying God to the maximum in the angelic conflict. At this stage, the Church-age believer faces the most intense opposition and pressure from the kingdom of darkness, but also the greatest blessing inside the Predesigned plan of God.

Maladjustment to the Justice of God

Individuals will either voluntarily adjust to the justice of God and be saved and blessed, or the justice of God will render a judicial decision and they will be cursed. If man does not adjust to the justice of God, then the justice of God must judge and condemn. Adjustment to the justice of God is the difference between cursing and blessing. Mankind's failure to adjust properly can be called maladjustment to the justice of God. Maladjustment can occur in rejection of salvation, rebound, or doctrine.

Salvation Maladjustment to the Justice of God

This is the rejection of Jesus Christ as your personal Savior through negative volition at Gospel hearing. The justice of God adjusts to the unbeliever in eternity by putting him in the lake of fire. Any unbeliever who is establishment oriented is not judged in time—only in eternity. However, the unbeliever apostate is judged in both time and eternity, (2Pe 2, Rom 1:18-32). Salvation maladjustment is the basis for spending eternity in the lake of fire, as well as the basis for much of the great sorrow, tragedy, heartache, and disaster in human history.

Rebound Maladjustment to the Justice of God

This is the believer's failure in time. The believer is permanently indwelt by the Holy Spirit in his body, but through carnality and/or apostasy, he loses the filling of the Holy Spirit, which is the Holy Spirit's controlling of his soul. Grieving the Spirit is carnality; quenching the Spirit is apostasy. Perpetuation of carnality results in divine discipline, and, if left unchecked, eventually leads to apostasy. Without the filling of the Holy Spirit, the believer cannot perceive Bible doctrine. Failure to rebound results in discipline from God. It keeps the believer off balance for his entire life. The inevitable result is apostasy, and either immoral or moral degeneracy. Any believer can be spiritual or carnal. The apostate believer does not rebound by using the principle of 1Jo 1:9. Adding any human effort to simply naming your sin is legalistic and is not efficacious; legalism and grace are mutually exclusive. Your rebound is ineffective when the grace policy is not followed.

Maturity Maladjustment to the Justice of God

This is rejection, apathy, or neglect toward doctrinal teaching. It results in apostasy and subjection to the influence of evil. This is the Christian counterpart to heathenism. In eternity, maturity maladjustment means loss of rewards, loss of decorations, and loss of special blessings. In time it means *warning*, *intensive*, and then finally *dying* discipline.

Divine Justice and Grace

Grace does not mean that God ignores or overlooks sin; grace means that God has dealt with sin perfectly and completely in His Son on the Cross. The grace of God, therefore, is exercised totally independent from human sin or failure. Grace is based on the freedom God has to express His love to all mankind through the Cross. In grace, we have no debt toward God; our debt was paid for us by the Lord Jesus Christ. **An act is in no sense gracious if, under any circumstance, a debt is incurred.**

Rom 4:4-8 *Now to the one who works, his wage is not reckoned as a favor, but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness, just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works: "Blessed are those whose lawless deeds have been forgiven, and whose sins have been covered. Blessed is the man whose sin the Lord will not take into account."*

Grace must always remain *unadulterated* in its generosity and benefit. It is pure grace from a holy God; it has nothing whatsoever to do with man.

Rom 11:6 *But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.*

Grace did not appear in the **immediate divine dealings** with the sins of the world. Grace did not judge our sins; justice and righteousness did. We were never forgiven simply because God was "big-hearted" enough to forget the payment for sin, which is spiritual death. Under the principle of true Gospel preaching, sinners are to be told that they may now stand forever pardoned before God, not because God is gracious enough to excuse their sins; but because there is redemption through the blood of Christ and His saving work on the Cross.

Col 2:13-14 *And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, having canceled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the Cross.*

When God forgives absolutely and eternally through the Cross of Christ, He is acting as a **judge**; He is not acting as a Father with a father's heart! This is **judicial** forgiveness. For the believer, accepting this judicial forgiveness guarantees an unchangeable standing and position "in Christ." Judicial forgiveness itself is not an act of grace, but a judicial offer to all mankind from the righteousness and justice of God. Grace has dealt with the sin issue, once and for all, and unless you understand this, you cannot even begin to understand the grace of God in eternal security. Judicial forgiveness covers **all** sin and pardons the sinner forever. This pardon covers all sins, past, present, and future. In His faithfulness as a caring Father, God will correct and discipline His child who lives in sin; however, there is a tremendous difference between judgment and discipline.

The forgiveness of God toward the sinner, then, is made possible only through the Cross rather than an immediate act of grace.

Forgiveness cancels every debt before God, whereas **justification** declares the sinner to be forever judicially righteous in God's eyes. One is a subtraction (of a debt), the other is an addition (of perfect righteousness), and both are made initially possible through the **Cross**, rather than grace.

When God gives to us from His grace, He is not obligated to do so for any reason whatsoever. Therefore, He does not expect anything from mankind in return for this grace.

If He were to take back any gift that He gave in grace, then it was not in grace that He gave it. It would have been given based upon contingencies. Grace is never the overpayment of a debt or a reward for trying hard. Grace is neither treating a person as he deserves, nor treating a person better than he deserves; grace is treating a person graciously without the slightest reference to what he deserves. It is infinite love expressing itself in infinite goodness.

Isa 30:18 *Therefore the Lord longs to be gracious to you, and therefore He waits on high to have compassion on you. For the Lord is a God of justice.*

The Lord *longs* to be gracious to you, and He is *waiting* to have compassion on you. However, His justice must be satisfied; He is always a God of justice. He waits for our three adjustments to His justice, especially the adjustment of maturity. There is no supergrace blessing for the believer apart from maximum Bible doctrine in his soul. “Compassion” is grace in action, and grace action comes through justice. “*For the Lord is a God of justice.*”

Divine Justice and the Supreme Court of Heaven

After all we have noted concerning adjustment to the justice of God, we are now ready for some practical application. How can the justice of God work in a believer’s life? How can believers get the justice of God working “*for*” them? So far, we have established the following principles:

- **Perfect righteousness is the *principle* of divine integrity, while justice is the *function* of divine integrity.** If a believer desires the justice of God to work on his behalf, then he must realize that justice will only bless perfect righteousness.
- **Divine righteousness gives the orders, which justice carries out.** Everything that justice does has already been approved by divine righteousness.
- **God cannot accept or bless anything less than perfect righteousness.** All believers possess imputed righteousness, which was freely given at the moment of salvation. However, not all believers live in this perfect righteousness because they fail to perceive, metabolize, and apply Bible doctrine.
- **The justice of God is only free to bless where God’s perfect righteousness resides.** The justice of God is the source of all direct blessing from God and is free to function toward us without compromise of His integrity. We now have an equation: *Potential righteousness* (divine righteousness imputed) **plus** *experiential righteousness* (Bible doctrine in the soul) **equals** *reality* (blessings at spiritual maturity).

God recognizes His righteousness wherever it is found, *even in you*, and even in those believers that we may hate and malign, as well as those who hate and malign us. Your perception, metabolization, and application of Bible doctrine are your capacity for blessing. It is the capacity for living in the righteousness of God and reaching maturity. God is never compromised when He blesses us, because grace is the policy of blessing, and justice must give the “OK” for grace to function. Therefore, all believers need to adjust their lives to divine justice and to the *Supreme Court of Heaven*. There is a Supreme Court in heaven, the last court of appeals in history, as well as the court for

personal justice for the individual believer. It is a court that administers both personal and collective justice. Over this Supreme Court presides the Lord Jesus Christ, to whom all judgment has been committed.

Joh 5:22 *For not even the Father judges anyone, but He has given all judgment to the Son.*

Joh 5:27 *And He [the Father] gave Him [Jesus Christ] authority to execute judgment because He is the Son of man.*

The Supreme Court of heaven is never closed. It is through this court that Jesus Christ controls history. This court has the highest jurisdiction and overrules Satan's authority as the ruler of this world. Satan is subject to this court. Because of this court, many of Satan's plans and policies have been set aside, overruled, and reversed. This is the reason for the continuance of history in spite of Satan's rulership over this world. Jesus Christ is the Supreme Court Justice of human history. The key to having the Supreme Court of Heaven hand down a verdict and a judgment for you as a believer, in any situation, is to operate in perfect righteousness or to live in the righteous Word of God. When you operate in the perfect Word of God, you are operating in perfect righteousness, and the justice of God must hand down a decision for you. In other words, the justice of God *must* bless the righteousness of God in you.

The experiential righteousness of God in a believer's soul is not morality, or being right, but it is Bible doctrine being applied in any situation with which the Supreme Court of Heaven is dealing. Remember that when a believer is operating in the Word of God, he is operating in that which is perfectly right, or the perfect righteousness of God. The Word of God, Bible doctrine, resident in a believer's soul, gives that believer integrity, which is the basis for vindication from the Supreme Court of Heaven. If you react to unfair treatment with bitterness, resentment, hatred, antagonism, or any form of arrogance or emotion, then Jesus Christ cannot act on your behalf as the Supreme Court Judge, and He must act against you.

When you react, your case is thrown out of court, and you are disciplined for your sins of reaction. Do not make someone else's problem (of treating you unfairly) your problem by getting out of fellowship and reacting. Through the arrogance or emotional *complex of sins*, you have ruined your own case before the Lord. Therefore, you should never slander, malign, or judge another believer, or gossip about him. If you do, whatever discipline should have gone to the other person now comes on you because of your verbal sins. If you respond to unfair treatment with any of the problem-solving devices of the Predesigned plan of God (such as the faith-rest drill or occupation with Christ), then the Lord Jesus Christ will handle the situation as the Supreme Court Judge. Either you handle the case with reaction from your old sin nature, or the Lord handles it because of your faith-rest response. You either respond to our Lord or react to the person who treats you unfairly. You may have a legitimate complaint, but you ruin it by maligning, gossiping, and judging. In order for the Supreme Court of Heaven to make a decision for you, you must satisfy the justice of God by operating in the perfect righteousness of God, which is the applicable doctrine for the situation. This means that you must learn Bible doctrine. You must metabolize Bible doctrine. Then you must have the spiritual strength or the integrity to apply that doctrine in the situation. Integrity is the spiritual strength to apply

doctrine in a pressure situation.

Job 8:20 *Lo, God will not reject a man of integrity, nor will He support the evildoers.*

Why is it that God will not reject a man of integrity? Is God a “respector of persons”? No! However, He is a respector of His Word, and Bible doctrine. The righteous Word satisfies the justice of God and allows the Supreme Court of Heaven to make a decision for you.

Psa 7:8 *The Lord judges the peoples; vindicate me, O Lord, according to my righteousness and my integrity that is in me.*

“My righteousness” is not self-righteousness but the righteousness that comes from applying Bible doctrine in your soul; “my integrity” is the spiritual strength to apply the appropriate doctrine to the situation and also the “faith rest” to leave it in the Supreme Court of Heaven. Once you appeal to the Supreme Court of Heaven, you must leave the situation there. If you react to unfair treatment with bitterness, resentment, hatred, antagonism, or any form of arrogance or emotion, then Jesus Christ cannot act on your behalf as the Supreme Court Judge, and He must act against you. By reacting, you get your case thrown out of the Supreme Court, and you are disciplined for your sins of reaction. You simply need to live in the perfect righteousness of the Word of God, or the integrity that it makes available. What is integrity? Integrity is walking in the predesigned plan of God for your life and allowing doctrine to speak to you and guide you in your heart.

Psa 15:2 *He who walks with integrity, and produces divine righteousness, speaks truth [or doctrine] in his heart.*

Doctrine resident in the soul gives the believer the available integrity, and integrity provides the spiritual strength to produce divine good or live in the righteousness of God. This is the preservation from the Supreme Court of Heaven.

Psa 25:21 *Let integrity and uprightness preserve me, for I wait for Thee.*

“For I wait for Thee.” This is faith rest. Once you appeal and put matters into the Lord’s hands, you must learn to be patient. The divine jury may enter into deliberation to produce more spiritual strength in you, the plaintiff. Therefore, walking in integrity means trusting in God’s Word in any situation and trusting in the Lord without wavering.

Psa 26:1 *Vindicate me, O Lord, for I have walked in my integrity; and I have trusted in the Lord without wavering.*

Please notice that integrity is a quality in which we must *walk*. When we walk in this way, the Lord will vindicate us. To vindicate means to avenge, set free, deliver, provide justification for defense, and protect from attack or encroachment.

Psa 26:11 *But as for me, I shall walk in my integrity; redeem me, and be gracious to me.*

Note that *redemption*, which means here to rescue and save, and *graciousness* are said to

take place because the believer is walking in integrity. The believer who applies God's righteous Word to any situation will always be sustained and supported by the Supreme Court of Heaven in whatever situation he is facing.

Psa 41:12 *As for me, Thou dost uphold me in my integrity,*

The Lord has provided Bible doctrine for those who have imputed righteousness, and He will protect and vindicate one believer against another. This is not because He is a respecter of persons or because He loves one believer more than another, but because His justice must be satisfied. This is the meaning behind Proverbs 2:7. **Pro 2:7** *He stores up sound wisdom for the righteous; He is a shield to those who walk in integrity.*

Walking in integrity (the spiritual strength to apply the appropriate doctrine to any situation) will give the believer confidence in life.

Pro 10:9 *He who walks in integrity walks securely [in confidence].* Doctrine resident in the soul, which gives the believer integrity, is the basis for guiding the believer.

Pro 11:3 *The integrity of the upright will guide them, but the falseness of the treacherous will destroy them.*

The believer who rejects the teaching of Bible doctrine and elevates other things, such as love, works, Christian fellowship, evangelism, or music, never builds his house on that which sustains him, which is the integrity of God.

Jer 22:13 *Woe to him who builds his house without righteousness and his upper rooms without justice.* Jeremiah gives us an analogy of "building" our soul with the wrong "materials." To build your house without the righteousness of God as your foundation, and the upper rooms without justice, is a disaster.

Imputed righteousness (at salvation) resides in the soul; experiential righteousness (through walking in integrity) resides in the heart (the "right lobe").

Psa 40:10 *I have not hidden Thy righteousness within my heart; I have spoken of Thy faithfulness and Thy salvation; I have not concealed Thy grace and Thy truth from the great congregation.* Please note that, in this verse, righteousness in the heart motivates speaking grace and truth.

Psa 119:40 *Behold, I long for Thy precepts; revive me through Thy righteousness.*

We have established the fact that the righteousness of God comes alive in a believer's soul when he perceives, metabolizes, and applies Bible doctrine.

Eph 4:24 *And put on the new self, which in the likeness of God has been created in righteousness and devotion to the truth.*

The believer is commanded to put on the new self, which has been created "in righteousness and devotion to the truth." What does this mean? Since the believer was

made a new creature at the moment of salvation, does he not already have a new self? Yes, he does, but that is in his *position*. To put on the new self *experientially* is a command that the believer fulfills when he is devoted to the truth, which is the divine righteousness of God in operation.

Eph 6:14 *Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness...*

Please notice that righteousness and truth are intimately placed together. Now, how can a believer be trained in righteousness? Through a set of rules? Through a system of morality? Through human good or human improvement? No! **2Ti 3:16** *All scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness.* Bible doctrine is the material needed to train a believer in righteousness.

Heb 5:13 *For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is a babe.*

Our Lord, as the Supreme Court Judge, hears every case that is submitted to Him. The believer making the appeal must understand that he may be at fault, and may suddenly become the defendant because he has taken matters into his own hands. If you are truly a victim of unfair treatment, the worst thing you can do is to complain, malign, or judge others. Leave the matter in the Lord's hands. The sinfulness of another believer directed toward you should not set a precedent for sinfulness in you. Let the Supreme Court of Heaven act on your behalf. You cannot be a legitimate plaintiff if you react to the garbage in your own soul. You must live in the perfect righteousness of God; the justice of God will accept nothing else.

[1] "Rebound" is the means by which born-again believers are restored to fellowship with God after they sin. This is accomplished by simply naming and citing one's known sins to God the Father. All believers continue to sin after salvation.

[2] Robert R. McLaughlin, *The Forty Grace Gifts Given at the Moment of Salvation* (Robert R. McLaughlin Bible Ministries, 2000).

[3] Robert R. McLaughlin, *The Filling of the Holy Spirit* (Robert R. McLaughlin Bible Ministries, 2001)