

5. When Adam and Ishah sinned, the first thing they did was, not to commit another sin, but to develop a problem-solving device by which to cover up their sin.
6. At this point, evil was not yet pertinent in their discussion about how to resolve their rebellion. Their first idea was to commit an act of human good. The proper response would have been seeking divine mercy before the Lord, but they were now exposed, literally, as sinful people.
7. Their rationale was not to seek mercy, but to enter into a human-good process by covering their nude bodies with leaves. When they did adorn themselves with leaves, they converted human good into evil.
8. There is obviously an upside to performing human good: Loyalty to the Laws of Divine Establishment produces legitimate human good. A person who produces human good under the category-one truth is moral.
9. Yet, the performance of human good has been converted by some Catholic and Protestant leaders as evidence of one's salvation. Consequently, morality has become deceptively linked with salvation.
10. Establishment functions are generally moral. Spirit-filled applications of Bible doctrine are always expressions of personal integrity. Although the believer is to be moral, such morality has no spiritual value.
11. Our Lord drew the distinction between the two with these remarks:
Matthew 22:21 "Render to Caesar the things that are Caesar's [submission to the Laws of Divine Establishment] and to God the things that are God's [submission to the spiritual mandates of Scripture producing integrity]."
12. The Human Good produced by means of loyalty to establishment truth provides an environment of liberty which functions in the realm of privacy and safety for all members of a Client Nation.

The Development of Personal Integrity

1. This word "Integrity" is primarily used to define several divine attributes that, when viewed as composites, form the integrity of God. The composites are righteousness, justice, and omniscience functioning under the divine policy of grace.



2. Each of these attributes are defined as follows:

VISUAL #5:

Love of God
is the
Integrity of
God

Righteousness: God is perfect, both His person and in His characteristics, therefore all His attributes are perfect:

Deuteronomy 32:4 As for the Rock, His work is perfect, for all His ways are just. He is a reliable God Who is never unjust, He is fair [צַדִּיק (*sadeq*): “righteous”] and upright [מִשְׁפָּט (*mishpat*): “just”]. (NET)

God possesses eternal, unchangeable, and absolute righteousness. His righteousness in combination with His perfect justice is described as holiness or integrity (Exodus 15:11; 19:10–16; Isaiah 6:3).

Righteousness is the principle or standard of divine integrity. All that God does adheres to this measure of perfection: a. God’s righteousness is perfect and demands perfect justice; b. what the righteousness of God demands, the justice of God executes. (p. 275)

Justice: God is perfect justice: absolute and incorruptible fairness (Romans 2:11). It is impossible for God to be unfair in the function of divine justice. Divine justice administers the system of divine laws that are compatible with divine righteousness and sovereignty. Justice is the function of the integrity of God.

The justice of God administers the penalties and blessings which are demanded by His perfect righteousness.

Galatians 2:16 ... knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.

Hebrews 10:30 For we know Him who said, “Vengeance is Mine, I will repay.” And again, “The Lord will judge His people [Deuteronomy 32: 35, 36].”

Hebrews 10:31 It is a terrifying thing to fall into the hands of the living God.

The justice of God is portrayed in the most dramatic way at the cross where Christ was judged as a substitute for us. Our Lord never said anything about being judged unfairly for us. (pp. 276, 277.)



Omniscience: God knows perfectly and eternally all that is knowable, whether actual or merely possible. Everything that has been known or ever will be known has been known to God since eternity past. The future is as perspicuous to God as is the past. He foreknows, but His foreknowledge is not predetermination. He knows which way we will decide in the function of our free volition in every situation in life. (pp. 286, 287)¹¹

Hebrews 4:3 We who have believed enter that rest [κατάταυσις (*katátausis*): the faith-rest life], just as He has said, “As I swore in My wrath, They shall not enter My rest,” although His works were finished from the foundation of the world.

3. These three words often come together as a unit in multiple passages of the Tanakh. The excerpts quoted below use the words *sathiq*: “righteous, or righteousness,” and *mishpat*: for “just, or justice.” This combination is often quoted to produce the word “holy”: שָׁדֵךְ (*godesh*) which refers to divine “integrity.” Below, we will use the vocabulary word, *sathiq* for “righteousness,” *mishpat* for “justice,” and *godesh* for “integrity,” or “love.”

When God’s *mishpatim* [righteousnesses] come, the inhabitants of the world learn *setheq* [justice] (Isaiah 26:9). In the expression *mishpat setheq* [righteousness and justice] (Psalm 119:7, 62, 106, 164), *setheq* [justice] is apparently the overriding concept characterizing *mishpat* [righteousness]. Psalm 94:15 evokes the same context in its assertion that “*mishpat* [righteousness] will return to *setheq* [justice]”; *sethiq* [justice] in the overriding principle to which *mishpat* [righteousness] ideally corresponds.

Yahweh expects *mishpat* [righteousness] and *setheq* [justice]; indeed, by justice and righteousness he is exalted and shows himself holy [*godesh*: “integrity”]. He loves אָהַב (*'ahav*)¹² *setheq* [justice] and *mishpat* [righteousness] (Psalm 33:5).¹³

4. From the three composites that make up integrity emerge a fourth attribute which is the love of God: the Hebrew verb, אָהַב (*'ahav*), and the Greek verb, ἀγαπάω (*agapáō*): “to love.”

¹¹ R. B. Thieme, Jr., “Appendix A: The Doctrine of Divine Essence: Righteousness, Justice, Omniscience,” in *The Integrity of God*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2005), 275, 276, 277, 286, 287.

¹² The love of God is the integrity of God and the integrity of God is the love of God.

¹³ B. Johnson, “אָהַב,” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. Douglas W. Stott (Grand Rapids: William B. Eerdmans Publishing Co., 2003), 12:247.



5. With regard to the essence of God and the mentality of the believer, love is not an emotion but an attribute that consists of three composites: righteousness, justice, and omniscience which function within a system of grace.
6. Obviously, this definition does not strictly apply to the believer since it is impossible for him to possess the perfection of these three composites of righteousness, justice, and omniscience, nor the divine attribute of love.
7. However, God does possess them, and He permits mankind to emulate them by acquiring their principles by means of Bible study.
8. This trifacta of composites establishes the integrity of God because they each are intrinsic to Him:

VISUAL #6:

Operation of
Attributes of
God's Integrity

God's justice and righteousness combine to form the holiness or integrity of God. Although not a separate attribute, the integrity of God is the sum total of His perfection—the quintessence of His impeccable nature. God's integrity is the synchronized operation of His righteousness and justice. Righteousness and justice work together to prevent any compromise of His essence (Psalm 89:14). (p. 8)

Righteousness is the *principle* of God's integrity; **justice** is the *function* of God's integrity. What the righteousness of God demands, the justice of God executes. What the righteousness of God accepts, the justice of God blesses. What the righteousness of God rejects or condemns, the justice of God judges.

Love. God is love. His love along with righteousness and justice is the cause of all His actions. As part of His essence, the love of God can never be isolated from His other characteristics. All of the attributes of God work in complete coordination and continuity with no one attribute surpassing or overriding another, each one remaining constant and harmonious with the others. (pp. 8, 9–10)

Righteousness and justice, integrity, are the bulwarks of God's love, "the foundation of Thy throne" (Psalm 89:14).

Psalm 33:4 For the word of God is upright; and all His work is done in faithfulness.

Psalm 33:5a He loves righteousness and justice.

From this foundation of integrity rises the superstructure of God's love. Integrity is not love itself, but the power, the stability behind love. Integrity makes love work. God's love is perfect because of His perfect integrity.

His love can never be detached from His righteousness and justice. God's integrity guards His love in all that He does toward man. (p. 11)¹⁴

¹⁴ Thieme, *The Unfailing Love of God*, ed. Robert B. Thieme III (Houston: R. B. Thieme, Jr., Bible Ministries, 2009), 8–11.



9. The doctrine that the integrity of God is the love of God and the love of God is the integrity of God clarifies James's term, "the Royal Law," in James 2:8, and brings it into sharp focus. Here is the expanded translation of that verse:

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)

10. In our study of *James: Chapter Two*, we were able to apply an expanded meaning of the word "love" to the Royal Law. If the divine attribute of love is synonymous with the composites of righteousness, justice, and omniscience in association with the grace of God, then love may be developed in the soul of the believer by aggrandizing these same composites for the development of human integrity.
11. The absolute principles of divine revelation, primarily comprised of imperative moods, reveal categories of divine absolutes to the soul of the positive believer.
12. The essence of God establishes the fact that God is absolute righteousness. The justice of God's duty is to bless compliance and discipline noncompliance with those standards.
13. Those who acquire divine, righteous standards and apply them to life and circumstances will be blessed, rewarded, and aggrandized.
14. Those who do not do so are disciplined, punished, and demoted.
15. Therefore, in order to keep the Royal Law, to "love your neighbor as yourself," the believer must acquire personal integrity.
16. James refers to the principle of the Royal Law in the Greek text of James 1:25 as νόμον τέλειον τὸν τῆς ἐλευθερίας (*nómon téleion tón tēs eleutherías*): "the perfect law of freedom."
17. The New American Standard Bible translates this phrase, "the perfect law of liberty."
18. The Law of Liberty refers to one's external function within the society of the national entity in which he lives and functions. In other words, he obeys the laws of the land as a good citizen.
19. James's application refers to the internal function of the believer who makes decisions from divine viewpoint retained in the stream of consciousness in his *kardía*.
20. As his spiritual growth advances, then his conscience is aggrandized with an ever-increasing power to make doctrinal applications to life and circumstances.



21. It is the justice of God that insulates the integrity of God from unrighteous acts by men and angels. In the human soul, the conscience plays the part of justice, advising the believer's soul to adhere to righteous standards learned and retained in the stream of consciousness.
22. Therefore, the believer's volition is the key component for the function of the Law of Freedom. Volition is not called "free will" for nothing. Therefore, the individual's will is absolutely free to make decisions for or against the influence of his conscience.
23. We do what we want to do. More precisely, we are propagandized by the demonic faculty of the Satanic Academy of Cosmic Didactics to learn and apply the lie. The believer's conscience is free to advise for or against compliance with the soul's inventory of ideas. Those who grow in grace do so with a positive, free-will acceptance of biblical knowledge.
24. The critical component of the soul is the conscience which may be characterized as the believer's attorney. Volition calls the shots, but the duties of the conscience are advise and consent.
25. In legal terminology, to *advise* a client means, "To recommend a plan or course of action. 'Advise' imports [implies] that it is discretionary or optional with the person addressed whether he will act on such advice or not."¹⁵
26. The legal term *consent* means, "Voluntarily yielding the will [volition] to the proposition of another [the conscience]."¹⁶
27. Therefore, the Law of Freedom speaks of volition's relationship with the conscience, its production dependent on the size of the *kardía*'s doctrinal inventory in the eleven categories of systematic theology.
28. The efficiency of this association is obviously dependent upon the volition of the individual and the status of his relationship with the Holy Spirit whether in fellowship or not.
29. With all these points in mind, here again is the expanded translation of:

James 2:8 **I [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)

¹⁵ Henry Campbell Black, *Black's Law Dictionary*, 4th ed. (St. Paul: West Publishing Co, 1968), s.v. "advise."

¹⁶ *Ibid.*, s.v. "consent."



Doctrine of the Conscience

Definition and Description:

1. The Greek word for conscience is the noun, **συνείδησις** (*suneidēsis*):

To be one's own witness, one's own conscience coming forward as witness. It denotes an abiding consciousness whose nature it is to bear inner witness to one's own conduct in a moral sense. It is self-awareness.

That faculty of the soul which distinguishes between right and wrong and prompts one to choose the former and avoid the latter.¹⁷

Titus 1:15 To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.

The Latin word for conscience is the noun, *cōnsciēntia*:

Consciousness, knowledge in oneself. Especially consciousness of right and wrong: a. a good conscience: mea mihi conscientia: b. a bad conscience: angor conscientiae.¹⁸

2. The conscience determines the quality of one's thoughts, motives, decisions, and actions—good or evil; positive or negative; honorable or dishonorable; righteous or unrighteous; et. al.
3. An individual may or may not receive training in the norms and standards of the Laws of Divine Establishment. This requires training by parents of how a child is to orient to the society in which he is born.
4. Those who are so trained develop establishment viewpoint which originates in the conscience and is volitionally referenced for application in society.
5. Those who are not so trained use their volition to develop a conscience that operates in favor of their individual desires often at the expense of others.
6. Nevertheless, the human soul is imputed at the moment of physical birth and is divinely structured toward the tendency to think the right thing, decide the right thing, and finally do the right thing.
7. The conscience is structured to establish order in the soul. Inculcation of establishment norms and standards is the first order of business, but post salvation, the soul is capable, under the teaching ministries of the Holy Spirit, to develop divine viewpoint in the conscience.

¹⁷ Spiros Zodhiates, ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), s.v. “συνείδησις.”

¹⁸ D. P. Simpson, *Cassell's Latin Dictionary* (Hoboken: Wiley Publishing, 1968), s.v. “conscientia.”



8. The source of this development of spiritual ideas is the Word of God which is retained in the conscience for divine guidance.

The Conscience and the Cosmic Systems

1. Unbelievers and believers minus doctrine are incapable of producing divine good. Consequently, they live in darkness and consistently produce human good at best and evil at worse.
2. Timothy addresses these categories of cosmic function in:

1 Timothy 4:1 The Holy Spirit explicitly reports that in latter periods of time some believers will become apostate, paying attention to deceitful spirits [fallen angels who, through demon influence, infiltrate the souls of faculty members who become their emissaries in the Satanic Academy of Cosmic Didactics¹⁹] and doctrines of demons [curriculum],

v. 2 by means of hypocrisy from the source of human liars who because their own conscience [receptive to evil ideas due to blackout of the soul] has been branded [καυτηριάζω (*kautēriázō*): cauterized by indoctrination] with the branding iron of evil. (EXT)

3. In footnote 19 above, the word “emissaries” is defined as:

A person or agent, especially a secret agent, sent out on a specific mission. Synonym—spy. An *emissary* differs from a *spy*. A *spy* in war is one who enters an enemy’s camp or territory to learn the condition of the enemy; an *emissary* may be a secret agent employed not only to detect the schemes of an opposing party, but to influence their councils.²⁰

4. When academicians teach lies as truths designed to promote a hidden agenda, those propagandized can become so permanently indoctrinated that Paul describes their souls as having been “cauterized with a branding iron.”
5. It is extremely difficult to transform generations of people who have been propagandized from youth to believe the lie.
6. The only dependable way a conversion away from the lie over to truth can be efficiently accomplished is by first, salvation and second, the transformation of the soul through spiritual growth.

Transformation of the Conscience

¹⁹ This term refers to faculty members in all levels of academia who have been propagandized by emissaries of Satan over the past 60 years.

²⁰ *Webster’s New Twentieth Century Dictionary: Unabridged*, 2d ed. (1962), s.v. “emissary.”

