

**Everything God does toward us from any of His attributes goes through His justice. Justice is the ultimate safeguard of all divine action related to mankind.**

**Psalm 105:7** He is the Lord our God; He carries out judgment throughout the earth. (p. 8)

**God's justice is our point of contact with Him; therefore, when we come to God, His absolute justice is the attribute to which we must adjust.<sup>3</sup>**  
(p. 9)

15. This brief synopsis of three particular attributes of divine essence that form the Integrity of God provide the foundation for the development of wisdom in the soul of the believer.
16. These three attributes combine to form the three composites of the love of God which is also the Integrity of God. When we function within that environment, we are able to develop within our souls the ability and the power to fulfill the Royal Law with which we are then enabled to love our fellow man with the same respect that we do ourselves.
17. If the love of God is the integrity of God and that integrity consists of the composites of righteousness, justices, and omniscience, then we must aspire to utilize these attributes in our dealings with others.
18. The ability to apply this system requires us to devote requisite time for the inculcation of absolute truths from the Word of God into our souls. The more doctrine a person knows the more powerful his applications become.
19. Jesus Himself gives us the formula for this advance:

**John 8:31** Jesus was saying to those Jews who had believed [ πιστεύω (*pisteúō*): transitive verb whose working object is ] in Him, “If [ 3d-class condition of *ἐάν* (*eán*): maybe yes; maybe no ] you continue [ μένω (*ménō*): remain steadfast ] in My word [ λόγος (*lógos*): Scripture ], then you are truly disciples [ μαθητής (*mathētēs*): “imbued with doctrines” ] of Mine;

**v. 32** and you will know [ γινώσκω (*ginōskō*): *epígnōsis* ] the truth [ ἀλήθεια (*alētheia*): the content of divine policy ], and the truth will make you free [ ἐλευθερώω (*eleutherōō*): from the power and punishment of sin ].” (NASB)

<sup>3</sup> Ibid., 6, 8, 9.

20. In this passage from John, the Lord uses eight Greek words that provide the conversion that occurs when a person believes in Him for salvation. They used their free will to believe in Him: **pisteúō**. As such they have the volitional option to change the way they think: the 3d-class condition of **eán** refers to the volitional freedom to pursue truth or not.
21. If positive, then **ménō** enables the believer to continue his spiritual advance by his inculcation of **lógos**, Scripture. This process results in being truly **mathētēs**, “disciples” of Jesus imbued with doctrines.
22. Under these conditions, the result is the buildup of **ginōskō**, “knowledge” of divine **alētheia**: “absolute truth. It is this accumulation of truth that will make the positive-volition believer become **eleutherōō**, free from the power and punishment of sin.
23. The result is that if the growing believer consistently pursues truth, he will advance to the summum bonum of the spiritual life through the ultimate accumulation of wisdom in his stream of consciousness.

### C. Wisdom Is Advanced Knowledge of the Word of God

1. The possession of wisdom is the Christian’s resource for sharing the happiness of God. Wisdom is defined as:

**The sphere for the application of facilitated doctrine to experience. The absolute principles designed for the believer are available to him for inculcation and application. Doctrine is designed to isolate all of our problems along with all their solutions. These are found only in Scripture. When known and applied the resolution results in happiness whose source is wisdom.**

2. We refer to God’s wisdom as omniscience: He knows all that is knowable. That portion that we need to know is contained in Scripture. We are able to acquire these concepts through Bible study.
3. The ability to utilize doctrine to resolve problems, circumstances, and situations from a resource of absolute truth results in the development of problem-solving device number 9, sharing the happiness of God:

**Sharing the happiness of God is the highest of all problem-solving devices. Suffering, which would normally be difficult, becomes relatively easy through residual happiness in the soul.**  
(p. 149)



Happiness is a mental attitude which equates adversity and prosperity, living and dying. Maximum capacity for happiness enables the mature Christian to face every challenge in his experience. God strengthens the believer through resident Bible doctrine and suffering for blessing so that His own shared happiness may be tested, developed, and completed in the believer's soul in adversity as well as in prosperity. God shares His happiness with the believer for the believer's own benefit; therefore, happiness is the problem-solving device directed toward self.<sup>4</sup> (p. 150)

4. Everything we need to navigate the exigencies of the devil's world are provided for us in the Word of God. The Word of God has existed since eternity past. Its presence in time is made available to believers who have the good sense to acquire its guidance through Bible study.
5. Here is a passage that summarizes the importance and impact of the problem-solving device of "happiness's" and the area of the soul's stream of consciousness called "wisdom."

**1 Corinthians 2:7** But we communicate the wisdom [ σοφία (*sophía*) ] of God in a mystery [ μυστήριον (*mustérion*): divine revelation ], which God ordained before the world began in eternity past resulting in our glory;

**v. 8** this wisdom none of the rulers of first-century Palestine understood, for if they had known they would not have crucified the Lord of glory;

**v. 9** but just as it is written in Isaiah 64:4, "Things which the eye has not seen, nor ear heard [ **empirical sources of evidence are incapable of revealing divine viewpoint** ], and neither have they entered into the stream of consciousness of mankind, all that God has prepared for those who love Him."

**v. 10** But God revealed them to us through the teaching ministry of the Holy Spirit; for the Holy Spirit explores all things, yes, the deep things of God yet future.  
(EXT)

<sup>4</sup> R. B. Thieme, Jr., *Christian Suffering*, 3d ed. (R. B. Thieme, Jr., Bible Ministries, 2002), 149–150.



6. Wisdom is the summum bonum of the spiritual advance and is the ultimate base of operations to resolve the four major battles in the soul which are managed by being able to think from an inventory of advanced doctrines.
7. The four major battles are sin, stress, false doctrine and wrong solutions. Everybody has sin trends that develop during times when behavior patterns are facilitated. A believer can be ignorant of sin or passive to the problem of sin. Doctrine exposes sin's trends into the clear light of day.
8. Poor decisions limit future options that usually result in stress. Adversity describes pressure from outside the soul whereas stress occurs inside the soul.
9. Adversity is what the circumstances of life do to you. Stress is what you do to yourself. Adversity is inevitable while stress is optional.
10. The inability to handle stress occurs from a weak inventory of doctrinal ideas. This weakness is the result of human viewpoint, false doctrines, and cosmic concepts that form the **ματαιότης (mataiôtēs)** vacuum that sucks satanic propaganda into the stream of consciousness:

**Ephesians 4:17** This I communicate and make an emphatic command together with the Lord, that you no longer continue walking [ περιπατέω (*peripatéō*): facilitated wheel-tracks of wickedness ] as Goyim, in the vacuum [ ματαιότης (*mataiôtēs*): sucking cosmic concepts into the soul] of their mind [ νοῦς (*noús*) ],

**v. 18** having become darkened in their thinking [ σκοτώω (*skotóō*): scar tissue of the soul: no objectivity ], caused to become estranged [ causal perfect passive participle of ἀπαλλοτριόω (*apallotrióō*)<sup>5</sup> ] from the life of God because of the ignorance which keeps on being in them, because of the hardness [ πόρωσις (*pōrōsis*): callousness ] of their heart [ καρδία (*kardía*): blackout of the soul ];

**v. 19** while being caused to become past feeling [ causal perfect active participle of ἀπαλγέω (*apalgéō*): insensible to shame ], having given themselves over to unrestrained lasciviousness [ ἀσέλγεια (*aselgeia*): the insatiable desire for sexual excesses ] for the practice of every kind of lewdness [ ἀκαθαρσία (*akatharsía*) ] with insatiable covetousness [ πλεονεξία (*pleonexía*) ]. (EXT)

<sup>5</sup> *Apallotrióō* has three meanings: estranged, alienated, and excluded. They are all applicable here depending on which stage of blackout of the soul the believer is in.

11. These two passages from 1 Corinthians 2:7–10 and Ephesians 4:17–19 expose the dichotomy that presently exists between advancing believers versus unbelievers and believers who function in cosmic systems 1 and 2.
12. They provide a dramatic contrast between biblically oriented believers and the cosmic environment in which the Dark Side functions. The latter passage above presents a stark analysis of the inversion of thought which has been indoctrinated into the souls of a growing number of our citizens.
13. The tip of the spear of this indoctrination has been the Federal schools which have supplied media with proponents of the New Normal described by the Ephesians passage above.
14. This New Normal is in the process of transforming the society away from the First Corinthians passage over to the one in Ephesians:
15. Here is a summary of this conversion of thought:
  1. The last word in the Ephesians 4:17–19 is the noun, *pleonexía*, and is defined as having covetousness or greediness, a lust for more and more debauchery but without total fulfillment.
  2. This mind-set causes a person's soul to engage in a frantic search for happiness during which his lust patterns are never satiated.
  3. The things desired include sex, drugs, money, fame, recognition, or authority, but in Paul's context is the insatiable lust for sex with the end result of reverse-process reversionism:

**The total influence of evil and the substitution of Satan's plan for God's plan. Satan's cosmic system is so powerful and devious that the reversionistic believer becomes divorced from reality.**

**In reverse-process reversionism all true values are pushed aside and priorities are inverted. The reversionist spurns that which he should love and loves that which he should spurn.**

**Personal love for God and occupation with Christ is replaced by love of self and preoccupation with the lust pattern of his sin nature. The reversionist pursues false lovers instead of his spouse.<sup>6</sup>**

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<sup>6</sup> R. B. Thieme, Jr., *Reversionism*, 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2000), 37–38.

