

# “I Am Telling You the Truth”

## Shreveport Bible Conference

September 17–19, 2019

East Ridge Bible Church  
9400 Wallace Lake Road  
Shreveport, Louisiana 71106

Joe Griffin

Grace Doctrine Church

Joe Griffin Media Ministries

1821 South River Road  
St. Charles, Missouri 63303

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**Foreword:**

In Paul’s epistle to the Philippians, he introduces the closing sentence of chapter 3 with this comment:

**Philippians 3:20** Our citizenship exists in heaven, from which we eagerly anticipate the Savior, the Lord Jesus Christ at the Rapture. (EXT)

1. This verse reveals the final destination of the believer in Jesus Christ. The status of any individual’s spiritual advance has nothing to do with his membership in the heavenly community.
2. When anyone places his personal faith in Christ, that person immediately becomes a citizen of heaven and his ultimate destination and future arrival in that eternal state is a settled issue.
3. Until that day arrives, he remains a citizen of a terrestrial community here on earth.
4. The circumstance Paul refers to in this verse is revealed by a key word in its text, the noun, **πολίτευμα (políteuma)**, indicating one’s citizenship in a community, state, or nation.
5. Paul is informing Philippian believers that having believed in Jesus Christ for their salvation, their citizenship is now in heaven although they remain temporarily in an earthly community called Philippi, a city of Macedonia.
6. James refers to the individual believer’s privileges that are associated with his continued function in an earthy community while also being a citizen of the heavenly community:

**VISUAL #1:**  
1st Century  
Greece

**James 2:12** In light of these things, keep on speaking or communicating and keep on applying just as those who are about to receive judgment by the law of freedom [ νόμος ἐλευθερία (**nómos eleuthería**) ]. (EXT)

7. The key virtue in life is learning how to properly use one’s volition—free will. There are two major environments in which the believer is designed to function, and he is tasked to learn about them and function honorably in each.
8. In some English Bibles the translators of this verse use the word “liberty” instead of “freedom” to translate *eleuthería*.
9. There is a difference between the two words. Establishment viewpoint orients to “liberty” while divine viewpoint orients to “freedom.” Let’s first address the concept of “liberty” with this definition:



**Liberty.** Permission. Exemption or release from captivity, bondage, or slavery. *Natural liberty:* the state in which everyone is free to act as he thinks fit, subject only to the laws of nature. The condition of being able to act in any desired way without hindrance or restraint; faculty or power to do as one likes. Unrestrained action, conduct, or expression; freedom of behavior or speech, beyond what is granted or recognized as proper.

10. Now let's define the word, “freedom”:

**Freedom.** Exemption or release from slavery or imprisonment. Liberation from the bondage of sin. Exemption from arbitrary, despotic, or autocratic control. The state of being able to act without hindrance or restraint, liberty of action. The quality of being free from the control of fate or necessity. The power of self-determination of the will. Exemption from a specific burden, charge, or service; an immunity, privilege. The right of participating in the privileges attached to: a. membership of [the royal family of God]; b. citizenship of a town or city [the heavenly *πολίτευμα (políteuma)*]; often conferred upon eminent persons [always conferred by faith alone in Christ alone].<sup>2</sup>

11. In the debates leading up to the colonies' ratification of the Declaration of Independence, our Founding Fathers often spoke of “liberty.” This word was used to describe the hoped-for environment in which free men were independent of government except for agreed upon and established restraints codified by law.
12. Patrick Henry, in his stirring rhetorical address to the members of the Virginia Convention of Burgesses in March 1775, concluded his peroration with the proclamation, “Give me liberty or give me death!”
13. Thomas Jefferson began his argument for Independence from England with his exordium, “We hold these Truths to be self-evident, that all Men are created equal, they are endowed by their Creator with certain unalienable Rights, that among these are, Life, Liberty and the Pursuit of Happiness.”
14. John Adams spoke of both “liberty” and “freedom” in that same year with the following argument referenced by Russell Kirk in his book, *The Conservative Mind: from Burke to Eliot*:

The happiness of society, Adams wrote, is the end of government. “From this principle it will follow that the form of government which communicates ease, comfort, security, or, in one word, happiness, to the greatest number of persons, and in the greatest degree, is the best. All sober inquirers after truth, ancient and modern, pagan and Christian, have declared that the happiness of man, as well as his dignity, consists in virtue [integrity].”

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<sup>1</sup> “For our citizenship [*πολίτευμα (políteuma)*] is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ” (Philippians 3:20).

<sup>2</sup> *The Oxford English Dictionary* (New York: Oxford University Press, 1971), s.vv. “liberty, freedom.”



Adams used the word “liberty” less frequently than did most public men of his age, for at the back of his mind was the conviction that human weakness confounds liberty and license. As nineteenth-century French conservatives spoke with emphasis of “justice” as the aim of society, rather than “liberty,” so Adams preferred the concept of virtue [integrity] to the concept of freedom. But he did not think the first excluded the second; on the contrary, enduring liberty is the child of virtue. Liberty is not to be got by simple proclamation; it is the creation of civilization and of heroic exertions by a few brave souls. (p. 86)

Adams knew that true liberty is appreciated only by a few; the mass of men are indifferent to it, except when an appeal to “liberty” will serve their immediate material interests. He feared for freedom in New England itself, since “commerce, luxury, and avarice have destroyed every republican government.”

Liberty, in short, cannot be discussed in the abstract as if it were totally independent of public virtue and the framework of institutions. Adams’ realization that freedom is a delicate plant, that even watering it with the blood of martyrs is dubious nutriment, impels him to outline a practical system for liberty under law. Liberty must be under law; there is no satisfactory alternative; liberty without law endures as long as a lamb among wolves. Even the compass of the civil laws does not sufficiently hedge liberty about: under cover of the best laws imaginable, freedom may still be infringed if virtue is lacking. “I would define liberty as a power to do as we would be done by.” What sort of government, then, will stimulate this indispensable private and public virtue comprehended in the golden rule?<sup>3</sup> Generally speaking, a republic.<sup>4</sup> (p. 87)

15. Adams draws distinctions between liberty and freedom: “Liberty,” he asserts, “must be under law; there is no satisfactory alternative.” Liberty is what remains when established standards, or laws, are imposed upon the entire population. Those things that are not prohibited the citizen is at liberty to do.

Adams believed that enduring liberty is the child of virtue, therefore, “Liberty ... cannot be discussed in the abstract as if it were totally independent of public virtue and the framework of institutions.”

Therefore, liberty within the Zeitgeist of a commonwealth cannot be maintained if the citizens do not have personal virtue.

Integrity is a synonym for “virtue” as is defined by *The Oxford English Dictionary*:

<sup>3</sup> Dr. Kirk links the “golden rule” with “liberty” which is applicable in the commonwealth of a client nation. However, when applied individually to the believer, the “golden rule” refers to “freedom” with emphasis on volition functioning in concert with truth recalled and applied from the doctrinal inventory of his soul.

<sup>4</sup> Russell Kirk, *The Conservative Mind: from Burke to Eliot*, 6th rev. ed (South Bend: Gateway Editions, 1978), 86–87.



**Integrity:** In moral sense. Unimpaired moral state; freedom from moral corruption; innocence, sinlessness. Soundness of moral principle; the character of uncorrupted virtue, especially in relation to truth; uprightness, honesty.<sup>5</sup>

**Virtuous:** Possessing or showing virtue in life and conduct; acting with moral rectitude or in conformity with moral laws; free from vice, immorality, or wickedness; good, just, righteous. **Virtuousness:** The state or condition of being virtuous; virtuous quality or character; moral rectitude; probity.<sup>6</sup>

The status expressed by the word “liberty” defines the environment that exists externally in a nation of laws with which the citizen is free to make independent choices as long as establishment laws are not violated.

The status expressed by the word “freedom” defines the environment that exists internally in the soul of the believer who is free to make personal choices from his volition.

James, in the Greek text of James 1:25, speaks of the “Law of Freedom” [ τῆς νόμον ἐλευθερίας (*tēs nómon eleutherías*) ] and does so with the desire that believers must become “doers of the Word, and not merely hearers who delude themselves” (1:22).

In James 2:12, the believer is to use the Law of Freedom to make decisions based on the righteous standards of Scripture and ultimately judged righteous at the Evaluation Tribunal of Christ.

The Law of Liberty is used to define volitional decisions directed outwardly by one’s function under establishment principles while the Law of Freedom is used to define volitional decisions that originate inwardly from the soul’s resident inventory of righteous standards.

Application of the Law of Freedom accomplishes the mandate in James 2:8 of “fulfilling the royal law” which states, “You shall love your neighbor as yourself.”

The application of these words may be summarized as follows: The Law of Liberty is associated with one’s decision-making under the laws of divine establishment within a client nation.

The application of the Law of Freedom is the believer’s execution of the Royal Law from his inventory of righteous standards retained in his *kardía*’s stream of consciousness.

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<sup>5</sup> *The Oxford English Dictionary*, vol. 1 (1971), s.v. “integrity.”

<sup>6</sup> *Ibid.*, vol. 2, s.vv. “virtuous,” “virtuousness.”



By growing in grace, the believer is able to acquire a large inventory of divine viewpoint with which he can make good decisions from a position of doctrinal strength.

This strength is developed over time by the acquisition of personal integrity. The integrity of God is based on the veracity of His righteous standards which are guarded and defended by His justice. These two attributes of divine essence are certified by His omniscience and result in the establishment of truth, the Hebrew noun, אֱמֶת (*'emeth*), and the Greek noun, ἀλήθεια (*alētheia*): “truth.”

The believer, by growing in grace, is enabled by consistent Bible study to systematically acquire this integrity. The Royal Law is enabled to function by the development of personal integrity which is based on absolute truths of divine righteousness contained in Scripture.

This inventory of righteous standards is protected by the believer’s submission to that truth by consultation with his conscience.

The Greek word for “conscience” is συνείδησις (*suneidēsis*): “to have knowledge based on an inventory of norms and standards acquired from the study of *'emeth* and *alētheia*.”

From this advancing inventory of divine absolutes, the believer’s conscience is able to certify that his thinking, decisions, and applications line up with the integrity of God.

God is absolute perfection; we are flawed by the sin nature on the one hand and ignorance on the other. The sin nature can only be brought under control by the inculcation of truth that exposes the lie.

**VISUAL #2:**  
**Essence of  
The Soul**

The believer’s conscience is that mental faculty by which one distinguishes between right: the truth, and wrong: the lie. The conscience urges the individual to do what he recognizes is right and to restrain him from doing what he recognizes is wrong.

Over the course of one’s spiritual growth, his personal integrity advances by an ever-growing inventory of divine viewpoint based on biblical norms and standards through the filter of his conscience.

Therefore, the conscience becomes the police department of the soul. It contains righteous standards which must be applied in order to maintain integrity.

The believer’s conscience is the key attribute that links righteous standards in his stream of consciousness with his volition to produce personal integrity with which he can then apply the Royal Law.



## Doctrine of Morality Compared with Integrity

We will approach this subject from Scripture under two concepts:

1. A code of conduct to which all humans, believers, and unbelievers alike, agree to submit for the purpose of preserving order in society. The person who loyally submits to this system is classified as moral.
2. The true function of morality is observation of the Laws of Divine Establishment by subscribing to the Law of Liberty.
3. In the United States, common law is constantly evolving through case law. Here is an evaluation of common law in the United States which has developed from its institution in England:

Common law is the law that was developed in England after the Norman Conquest (1066), by judges who ruled in individual cases in the light of precedent or custom, with minimal recourse to statutes or enactments. This body of customary law continued to evolve through the end of the 18th century in England and its overseas colonies.

By the 16th century the Roman law of continental Europe was beginning at last to influence the English legal system. During the 17th century one of the strongest supporters of common law was Sir Edward Coke, whose writings reformulated the common law and largely served to preserve it. In the 18th century Sir William Blackstone wrote his *Commentaries on the Laws of England*, a work that had a major role in the dissemination of knowledge of the common law, especially in America.<sup>7</sup>

4. Secondly, Scripture is the code of conduct to which all believers agree to submit for the purpose of executing the Christian way of life. We define the individual who loyally submits to this system as a person of integrity.
5. Christian integrity is based on the biblical Law of Freedom which develops within the soul of the believer. Submission to this system begins with one's volition: the freedom to choose from options made available in one's stream of consciousness.
6. This freedom emphasizes one's personal autonomy to make independent choices from his free will. Done rightly, the person's volition submits to his inventory of divine viewpoint resident in his soul. This inventory contains categories of righteous standards learned and retained in the *kardía*.
7. The key for correct application is for volition to submit to the guidance provided by divine viewpoint related to the situation being addressed.

**VISUAL #3:**

**GAP/OpZ:  
Alliteration**

<sup>7</sup> *The New Encyclopaedia Britannica: Micropaedia* (2010), 3:492–93.



8. Righteous standards, certified by free-will submission to divine viewpoint, result in personal integrity.
9. Thus, there are two systems to which the believer must honorably rely in order to make good decisions from positions of strength: **(1)** morality and **(2)** integrity. We must submit to both based on biblical evaluations of each.
10. Let’s begin by noting dictionary definitions of morality and integrity:  
**Morality: Treating of or concerned with virtue and vice, or the rules of right conduct, as a subject of study. Of an agent or his attributes: Capable of moral action; capable of volition for the rightness of which he is responsible. Conformity to the moral law; behavior conformed to the moral law.**  
**Integrity: The condition of not being marred or violated; unimpaired or uncorrupted condition; the character of uncorrupted virtue, especially in relation to truth; uprightness, honesty, sincerity.<sup>8</sup>**
11. We will learn what morality is and then apply its definition to those the Bible identifies as moral.
12. We will learn what integrity is and then apply its definition to those who the Bible identifies as people of integrity.
13. Dictionaries and general society use these two words as synonyms, we shall not.
14. The unbeliever is limited to mere human power and restricted to a human level of conduct, e.g., morality.
15. The believer has available to him divine power and may not only develop human morality, but also the rarefied atmosphere of spiritual integrity.
16. Therefore, drawing distinctions between morality and integrity will be the underlying theme of this study.
17. We are familiar with the term, the Laws of Divine Establishment: **(1)** Volition, **(2)** husband, **(3)** parent, and **(4)** government. They play a part in this evaluation.

### **The Establishment of Morality**

1. Morality is not a virtue as far as the Christian way of life is concerned. Morality is the modus vivendi available to the entire human race, believer and unbeliever alike.
2. The problem with defining morality is that various societies have different standards of morality as compared to other cultures. What some cultures view as sinful or criminal behavior, others, to some degree, do not, e.g., western culture vis à vis Islamic culture.

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<sup>8</sup> *The Oxford English Dictionary* (1971), s.vv. “moral,” “morality,” “integrity.”



3. A culture’s moral beliefs determine the structure of its moral code which is codified into its laws.
4. It may be generally observed from history that law and order, justice and freedom emerge in civilized societies.
5. One of my favorite authorities on the subject is Dr. Russell Kirk. Here are some of his comments on the development of order, justice, and freedom in society from his book, *The Roots of American Order*:

If our souls are disordered, we fall into abnormality, unable to control our impulses. If our commonwealth is disordered, we fall into anarchy, every man’s hand against every other man’s.

It is not possible for us to live in peace with one another unless we recognize some principles of order by which to do justice. (p. 6)

Even the simplest human communities cannot endure without some form of laws, consciously held and enforced. (p. 13)

Law is the highest reason which commands what ought to be done and forbids the opposite. This reason, when firmly fixed and fully developed in the human mind, is Law.

Law is intelligence, whose natural function it is to command right conduct and forbid wrongdoing. The origin of Justice is to be found in Law; for Law is a natural force; it is the mind and reason of intelligent man, the standard by which Justice and Injustice are measured.

Cicero argues that a system of justice—that is, of choosing between justified and unjustified claims—grows out of human recognition of enduring natural laws.<sup>9</sup> (p. 111)

7. Basic morality can be seen as the foundation of civilized society. In the souls of citizens, it becomes associated with the laws of human government producing a system of justice. Basic Morality + Laws of Divine Establishment = Justice.
8. Justice recognizes law as the absolute standard by which right and wrong is determined.
9. A system of justice which is consistently loyal to the law, produces an environment of liberty for the people. Justice + Loyalty to the Law = Liberty.
10. It can be seen that basic morality is the foundation from which both justice and liberty emerge.
11. These come together to form an environment in which society imposes enforced humility upon its citizens. Enforced humility is the underlying principle that upholds the Laws of Divine Establishment.

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<sup>9</sup> Kirk, *The Roots of American Order*, 1st ed. (Open Court: La Salle, Ill., 1974), 6, 13, 111.



12. Definition: The Laws of Divine Establishment are principles ordained by God for the protection, orderly function, survival, and blessing of a Client Nation:

- (1) God has ordained certain laws for the survival and freedom of the human race during the course of human history. Anarchy exists when segments of nations ignore these laws.
- (2) The Laws of Divine Establishment provide freedom to fulfill the divine plan as ordained in the divine decree under many types of governments.
- (3) These laws apply to both believers and unbelievers and affect liberty, civilization, authority, evangelism, spiritual growth, and perpetuation of the human race.
- (4) These laws define liberty in terms of privacy, property, and authority.
- (5) Both the privacy of the individual and the function of legitimate authority are necessary for the functions of human liberty.
- (6) In order to define the *external* relationship between the believer and society’s laws, we use the word “liberty.”
- (7) In order to define the *internal* relationship between the believer and divine guidance from Scripture, we use the word “freedom.”
- (8) Within the context of these two functions, personal integrity maintains order externally in society by submission to the laws of divine establishment and internally in the soul by submission to divine viewpoint.
- (9) The Laws of Divine Establishment are maintained by the four divine institutions: Volition, Marriage, Family, and Client Nation which are briefly defined as follows:

**VISUAL #4:**  
**Laws of Divine Establishment**

1. **Volition** is independent to the individual whose soul has freedom to choose for establishment viewpoint or not, submission to divine guidance or not.

The volition of the individual must have freedom of choice and personal privacy to make independent decisions, sometimes referred to as “free will: the ability or discretion to choose.”

Within the environment of liberty, all people are ordained with certain rights at physical birth: life, liberty, privacy, property, religion, speech, self-preservation, assumed innocence, et al.



When a person makes the choice to submit to the law while respecting the rights possessed by others, he is said to be moral. This is the function of the law of liberty.

2. **Marriage** is the biblical institution that recognizes the coalescence of souls between one man and one woman. Not all are destined to be married. Some choose celibacy while others unite without benefit of clergy.

**NOTE:** The Christian ritual that signifies entry into the marital relationship is defined as follows by Grace Doctrine Church:

Marriage is a divine institution that unites two people for life—one man and one woman. The Christian marriage is a spiritual as well as a divine institution that unites for life a man and a woman who have each expressed personal faith in Jesus Christ for salvation and eternal life. United as one, they become a corporate testimony to the world of the Church’s eternal relationship with Christ: reciprocal love and enduring respect for Christ expressed through the testimony of the wife, and Christ’s unconditional love and enduring devotion to the Church expressed through the testimony of the husband. God Himself united the first members of the human family which fact alone should abolish all light, frivolous, and unorthodox views of marriage. Therefore, Grace Doctrine Church only solemnizes marriages of Christian couples of which at least one party—the woman or the man—must be a member of the local congregation.

The Board of Deacons has delegated complete discretion to the pastor regarding who the church will unite in Christian marriage. (Ecclesiastes 9:9; Matthew 19:4–6; Ephesians 5:22–33; 1 Corinthians 7:1–4; 2 Corinthians 6:14–16a; Genesis 2:20–24)<sup>10</sup>

3. **Family.** A marriage constitutes the organized humility of the home. When children enter the picture, the parents have absolute authority over them. Anyone else who gains authority over them must have it delegated to them by the parents. Parents set policy, set up procedures, and make and enforce the Rules of the House.

With this authority comes responsibility, the requirement to provide food, clothing, and shelter in the physical sense and most importantly, love, caring, nurturing, leadership, and guidance in the spiritual sense. Those who care and provide for their children in these ways are said to be moral.

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<sup>10</sup> “Marriage,” in *Forty Proclamations: The Theology of Grace Doctrine Church* (St. Charles: Joe Griffin Media Ministries, 2011), 13.



Christian parents must also evangelize and provide pre-doctrinal training for their children (Psalm 22:6).

4. **Nationalism.** A national entity is a collection of homes joined together in a mutual arrangement protected by governments—local, state, and national.

Internationalism is rejected by the Word of God (Genesis 10:1–9).

To perpetuate the human race and resolve Lucifer’s argument before the Divine Court of Appeals, the human race was separated into nations, initially populated by the descendants of Shem (Semitics), Ham, (Hamitics), and Japheth (Japhetics). These were the progenitors of three pure races following the global flood.

The offspring of Shem occupied Mesopotamia, Syria, Canaan, Chaldea, Assyria, Persia, and Arabia.

The offspring of Ham settled in areas including Ethiopia, Egypt, Libya, and Canaan.

The offspring of Japheth occupied the coastlands of the Mediterranean Sea in Europe and Asia Minor.

A fourth race emerged when Isaac became history’s first natural-born, full-blooded Jew (Genesis 21:1–8).

Subsequently, with the passage of time, there are no longer any pure-bred members of any race but rather combinations of two or more of the four.

- (10) These divine institutions have been part of most civilized societies in recorded history. They are designed for all citizens to observe, believer and unbeliever alike.
- (11) We must now address this question: “Is there a difference between the execution of basic morality by the believer and the unbeliever?”



## The Observation of Morality

1. There are two categories of works that may be practiced by individuals:
  1. **Divine Good.** The production of a believer in Christ who is filled with the Holy Spirit. This production is motivated by doctrine in the soul and is intended to promote, advance, or execute the plan of God. The believer may produce Divine Good in all three categories of truth: **(1)** The Laws of Divine Establishment, **(2)** application of doctrine resident in his soul, and **(3)** support through prayer for those who communicate Bible doctrine—orthodox pastors, evangelists, and seminary professors.
  2. **Human Good.** This may be practiced by believers and unbelievers alike. Yet no conclusion can be reached with regard to human good from the varied standards practiced by mankind.
2. Therefore, the perfect, absolute, and eternal standards of God, revealed in the Word of God, must be the norm for understanding the true nature of human good.
3. The Bible reveals the standards used to determine the nature of sin, human good, and evil. Some acts of human good result in consequences that are evil. Currently, the actions of many politicians promote ideas they characterize as “the right things to do,” but have in practice produced potentially unmanageable evil.
4. Therefore, human good must be categorized from Scripture in the same way that sin is categorized: **(1)** The motivation for human good, **(2)** the act that produces human good, and **(3)** the result of human good.
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)<sup>11</sup>

**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** (*qodesh*) which refers to divine “integrity.” Below, we will use the vocabulary word, *sathiq* for “righteousness,” *mishpat* for “justice,” and *qodesh* for “integrity,” or “love.”

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<sup>11</sup> 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.



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 [*qodesh*: “integrity”]. He loves אָהַב ('ahav)<sup>12</sup> *setheq* [justice] and *mishpat* [righteousness] (Psalm 33:5).<sup>13</sup>

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.”
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.

<sup>12</sup> The love of God is the integrity of God and the integrity of God is the love of God.

<sup>13</sup> 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.



**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)<sup>14</sup>

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.

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



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.”<sup>15</sup>
26. The legal term *consent* means, “Voluntarily yielding the will [volition] to the proposition of another [the conscience].”<sup>16</sup>
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** **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)

## 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.<sup>17</sup>

**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*.<sup>18</sup>

<sup>15</sup> Henry Campbell Black, *Black’s Law Dictionary*, 4th ed. (St. Paul: West Publishing Co, 1968), s.v. “advise.”

<sup>16</sup> *Ibid.*, s.v. “consent.”

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

<sup>18</sup> D. P. Simpson, *Cassell’s Latin Dictionary* (Hoboken: Wiley Publishing, 1968), s.v. “conscientia.”



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.
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 Didactics<sup>19</sup> ] 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)

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



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.<sup>20</sup>

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

1. The term “rehabilitation” is defined as follows: “To restore to a former capacity; to restore to a former state.”<sup>21</sup>
2. When decades of propaganda have indoctrinated an ever-growing number of a population, the problem-solving device cannot be “rehabilitation,” but instead accomplished through “transformation” through “conversion.”
3. “‘Transform’ is defined as: “to change in character or condition,” whereas ‘convert’ implies a change fitting something for a new or different use or function.” This word has a metaphysical application specifically regarding religion: “an experience associated with the definite and decisive adoption of a religion.” The verb “convert” means “to bring over from one belief, view, or party to another; to bring about a religious ‘conversion.’”<sup>22</sup>
4. After this conversion occurs, the transformation process is enabled to commence if positive volition to serious Bible study begins. The conscience is malleable. It is designed to respond to alterations in its inventory under the enabling power of the Holy Spirit.
5. Dramatic alterations in a person’s lifestyle, character traits, and behavior patterns are not unusual when a person follows salvation with serious study of the Word of God.

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<sup>20</sup> *Webster's New Twentieth Century Dictionary: Unabridged*, 2d ed. (1962), s.v. “emissary.”

<sup>21</sup> *Merriam-Webster's Collegiate Dictionary*, 11th ed. (2014), s.v. “rehabilitate.”

<sup>22</sup> *Ibid.*, s.vv. “transform “convert,” “conversion.”



6. Under the power of the Holy Spirit, grace orientation to the power of doctrine motivates the new believer to alter his norms and standards to line up with biblical absolutes.
7. The alteration of one’s norms and standards through positive volition to biblical guidance plays a key role in the transformative process in the soul resulting in the buildup of doctrinal absolutes:

**2 Corinthians 4:2** We have renounced the hidden things of dishonesty, not walking in craftiness, not handling the Word of God deceitfully; but by manifestation of the truth [ ἀλήθεια (*alētheia*) ] commending ourselves to every man’s conscience in the sight of God. (EXT)

- (1) “Hidden things of dishonesty” refer to previous false norms and standards in the conscience that resulted in guilt or arrogance. The word is the noun, **αἰσχύνη** (*aischúnē*): “disgraceful conduct.” This requires the transformation of thought through positive volition to the veracity of God’s “truth”: **ἀλήθεια** (*alētheia*).
- (2) The conscience, whose inventory has been propagandized by the devil’s world, is dominated by human viewpoint, human good, and evil. These are false and even harmful norms and standards.
- (3) The verse refers to this inventory as “crafty,” the locative of sphere of the noun, **πανουργία** (*panourgía*): “cunning, unscrupulousness: the employment of any or all means necessary to realize an end.”<sup>23</sup> The locative of sphere indicates that this is a cosmic “problem-solving device”:  

**The Locative of Sphere. The limits suggested are logical, confining one idea within the bounds of another, thus indicating the sphere within which the former idea is to be applied.**<sup>24</sup>
- (4) The sphere in which this mental attitude functions is the cosmic system and it functions from an inventory of human viewpoint for illegitimate gain or advantage.
- (5) What doctrine does is inhibit these types of rationales and applications while facilitating biblical principles and doctrines.

<sup>23</sup> Zodhiates, *The Complete Word Study Dictionary*, s.v. “πανουργία.”

<sup>24</sup> H. E. Dana and Julius R. Mantey, “The Locative of Sphere,” in *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 87.



- (6) This transformation occurs when the person stops handling the Word of God “deceitfully,” the present active participle of the verb **δολόω** (*dolōō*): “to make false through deception or distortion, *falsify*.”<sup>25</sup>
- (7) The issue regarding the distorted conscience of the person in question is actually, in context, referring to unbelievers who have been misled by an erroneous presentation of the gospel of salvation.
- (8) The issue being discussed is the transformation of the soul of the evangelist away from presenting a gospel of salvation by works over to the gospel of faith alone in Christ alone.
- (9) By the same idea, the unbeliever already has erroneous ideas about his relationship to God, so we have a case of the pot calling the kettle black.
- (10) What Paul urges is for a transformation in the soul of the evangelist: to abandon “dishonesty and craftiness” over to the gospel of salvation by grace. They would likewise renounce those elements of error discussed in the verse.
- (11) The solution begins by association with the truth: “commending ourselves to every man’s conscience in the sight of God.”
- (12) The word “commending” is the present active participle of **συνίστημι** (*sunístēmi*): “to present as worthy” followed by, “to every man’s conscience,” our key word, **συνείδησις** (*suneídēsis*): “the faculty of soul that distinguishes between right and wrong and prompts one to choose the former and avoid the latter.”

**A moral awareness that springs from and is conditioned by one’s knowledge of God and his duties to Him. Accordingly, it has the duty of confirming the truth of divine saving revelation designed to meet and satisfy man’s religious need. Thus, conscience is the testimony of the Spirit in man’s heart concerning his obligation to God.**<sup>26</sup>

### The Conscience and Stream of Consciousness

The area of the soul that enables the believer to acquire, retain, and apply the infinite Word of God is its stream of consciousness. The power to acquire divine thought is supplied by the Holy Spirit’s teaching ministry.

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<sup>25</sup> Walter Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), s.v. “δολόω.”

<sup>26</sup> Zodhiates, s.v. “συνείδησις.”



When the pastor communicates information from the Word of God, the Holy Spirit takes that information into the soul’s staging area for analysis by the believer’s volition.

At this point, the believer is provided the opportunity to accept and believe the information or to reject and disregard it due to ignorance or by disagreement. If he agrees with the information, then the Holy Spirit takes that information and moves it over into the soul’s *kardía* and sorts it into its several categories of the stream of consciousness.

Doctrines already contained in the soul’s compartments are expanded by the new information resulting in spiritual advancement on that subject.

The soul’s Stream of Consciousness is categorized into seven compartments.

**VISUAL #7:**  
Stream of  
Consciousness in  
the *Kardía* of the  
Soul

1. **The Frame of Reference.** This compartment is where perception of biblical truths is categorized and associated with resident doctrines. There may be principles that coalesce with others of the same category. There are eleven categories of systematic theology to which new information is pertinent to one or more of them. (1 Corinthians 2:9–10; Jeremiah 17: 9–10)
2. **The Memory Center.** What is cataloged into the Frame of Reference is available for recall, consideration, and possible application to life and circumstances. This may be characterized as the “recall ministry of the Holy Spirit.” Current circumstances stimulate recall of pertinent doctrine for immediate application. (Lamentations 3:20–23; Psalms 119:16; John 14:26; 1 Corinthians 11:24)
3. **Vocabulary Storage.** No one is capable of thinking beyond his facilitated vocabulary. Enlargement of one’s vocabulary is what enables the believer to comprehend the infinite knowledge contained in the Word of God. It is the soul’s dictionary. Vocabulary words are developed to assist recall of doctrinal concepts. The larger the vocabulary the more advanced one becomes in his comprehension of the doctrine being considered. (Jeremiah 15:16)
4. **Categorical Storage.** The preceding three categories of the stream of consciousness contribute to the development of biblical doctrines. For example, a verse or a sequence of verses may present a cluster of biblical categories. To illustrate, let’s note Romans 8:28–30 which mentions five major doctrines:



**Romans 8:28** We know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.

**v. 29** For those whom He **(1) foreknew** [ προγινώσκω (*proginōskō*) ], He also **(2) predestined** [ προορίζω (*proorizō*) ] to become conformed to the image of His Son, so that He would be the firstborn among many brethren;

**v. 30** and these whom He predestined, He also **(3) called** [ καλέω (*kalēō*) ]; and these whom He called, He also **(4) justified** [ δικαιόω (*dikaiōō*) ]; and these whom He justified, He also **(5) glorified** [ δοξάζω (*doxazō*) ]. (NASB)

**(1) Foreknew:** προγινώσκω (*proginōskō*): God’s omniscience knew in eternity past those who would place their personal faith in Christ and those who would not. **(2) Predestined:** προορίζω (*proorizō*): Since every believer was known to God, then He has a predetermined plan for each one of them. **(3) Called:** καλέω (*kalēō*): The presentation of the gospel by a believer to an unbeliever resulting in his election. **(4) Justified:** δικαιόω (*dikaiōō*): The act of the Holy Spirit at salvation when He imputes divine righteousness to the believer. **(5) Glorified:** δοξάζω (*doxazō*): Ultimate sanctification at the Evaluation Tribunal of Christ.

Failure to understand the meaning, application, and purpose of each of these verbs and how they are associated with each other has led some to impute to this passage the false doctrine that God personally selected some for salvation while others were left reprobate. This is the heresy of Limited Atonement. This sacrilege exposes one’s failure to comprehend the definitions and doctrinal sequencing of each while ignoring the grace plan of God in the process.

It is really quite easy to refute the false doctrine of Limited Atonement by citing one of the more famous verses of Scripture which is a quote by the Lord Jesus Christ Himself:



**John 3:16** For God the Father so loved [ constative aorist active indicative of the verb ἀγαπάω (*agapáō*): His righteousness & justice combined with grace to give something to: ] the world with the result that He gave [ constative aorist active indicative of the verb δίδωμι (*dídōmi*): under the policy of grace ] His uniquely-born Son with the purpose that whosoever [ singular pronoun πᾶς (*pás*): any member of the human race; functions in agreement with: ] believes [ πιστεύω (*pisteúō*): to believe: in the working object of: ] in Him [ singular pronoun αὐτός (*autós*): “Him”: God’s uniquely-born Son ] shall not perish [ ἀπόλλυμι (*apóllumi*): in the lake of fire ], but shall keep on having and holding everlasting life [ αἰώνιος ζωή (*aiōnios zōé*): eternal life ]. (EXT)

**NOTE: The Principle of Unlimited Atonement:**

God desires that all men be saved. At birth, God selected every member of the human race, giving them human life, and is willing that all should be saved. The fact that all are not saved is indicative of the fact that we are given free will, and that free will is the means of resolving the angelic conflict. We have free will because we must have the same basic pattern in immaterial essence as the angels. God desires that all men be saved. Christ was judged for the sins of the entire human race, which is a manifestation of the sovereign will of God in the matter. Unlimited atonement provides potential salvation for the entire human race, but restricts actual salvation to those who believe in Christ.

The examples above serve to illustrate the importance of knowing and understanding the multiple categories of New Testament doctrines. Reciting verses and reading passages in English translations are obviously beneficial. But exegesis of the New Testament’s Koiné Greek is how a believer rapidly acquires doctrinal insight into the “deep things of God”<sup>27</sup> on the road to spiritual maturity.

5. **Conscience.** This category relates to the soul’s ability to distinguish between right and wrong. It is innate to the human soul and is what distinguishes Homo sapiens from the animal kingdom. The conscience is preprogrammed to distinguish between right and wrong, but this characteristic must be developed to distinguish right from wrong in the culture in which one was born. As we have already discussed, this is the system of decision-making to which every citizen must orient and adjust under the Law of Liberty.

**VISUAL #8:**  
Stream of  
Consciousness in  
the *Kardía* of the  
Soul

<sup>27</sup> “The Holy Spirit searches all things, even the deep things of God” (1 Corinthians 2:10b, NET).



The believer in Jesus Christ does the same sort of adjustment to the guidance and imperatives of Bible doctrine under the Law of Freedom. There are numerous verses and passages of Scripture that address the latter: Romans 2:15; Acts 23:1, 24:16; Romans 1:18–23; 1 Timothy 3:9, 4:1–2; Titus 1:15; Hebrews 9:14; 1 Peter 2:19, 3:16, and our analysis above of 2 Corinthians 4:2)

6. **Momentum.** Spiritual growth is a process. When one devotes years of matriculation in a given discipline at university followed by post-graduate advancements and the acquisition of a doctorate, he is considered an expert in that field of study. To acquire an Th.D. or M.D. can take between 8 to 12 years. These folks know way more than they did the first day out.

The most advanced curriculum of all the disciplines is Systematic Theology. The believer must take on the obligation to grow in grace under the teaching ministry of the Holy Spirit. This requires personal discipline to learn absolute truth from God through consistent study of His Word, the Holy Bible. (1 Peter 2:2; 2 Peter 3:18; 2 Timothy 3:16–17; 2 Thessalonians 1:3)

7. **Wisdom.** This is the repository of a believer’s spiritual growth over the course of his spiritual life post salvation. Wisdom systematically enlarges over the course of a positive believer’s life.

The word “wisdom” is used in both testaments. The Hebrew word is the noun, חָכְמָה (*chachmah*) while the Greek word is the noun, σοφία (*sophía*).

In the New Testament, Paul refers to wisdom as a mystery:

**1 Corinthians 2:7** We keep on speaking the wisdom of God in a mystery, which has been hidden from the prophets, this mystery doctrine that God ordained in eternity past unto our glory. (EXT)

Old Testament believers were not permitted to know the mystery doctrines because they were to be exclusively revealed to Church Age believers.

Divine wisdom is the unique privilege given to believers of the Church Age. This wisdom is contained in the completed canon of Scripture.

Appropriation of this wisdom is accumulated in the souls of believers who make themselves available to the teaching of Bible doctrine by a qualified pastor-teacher.



**VISUAL #9:**  
**Ten Divisions  
of Systematic  
Theology**

The teaching ministry of the Holy Spirit makes God’s infinite thought perspicuous in the believer’s soul where it is retained in the stream of consciousness.

This process results in spiritual growth when the positive believer avails himself to the teaching of the Word. The curriculum of systematic theology demands consistent inculcation of its teachings.

In the twenty-first century, believers can take advantage of advanced technology’s many contrivances that enable them to access Bible teaching while, at the same time, avoiding consistent attendance in a local congregation.

Although we are commanded to assemble ourselves together in Hebrews 10:25, many occupations require travel, school age children require study time and early bedtime, illnesses keep some away temporarily and for some permanently. The important thing is to consistently use the technology to keep your momentum going.

Solomon comments on the inculcation of wisdom in two of his Proverbs:

**Proverbs 2:2** Make your ear attentive to wisdom, incline you heart to understanding.

**Proverbs 2:10** For wisdom will enter your heart and knowledge will be pleasant to your soul.

The attentive ear precedes positive volition to the message. This enables the teaching ministry of the Holy Spirit to transfer truth into the various compartments of the stream of consciousness.

Truth has power and when accumulated consistently into the soul it results in wisdom. When wisdom is applied it results in invisible historical impact.

The Word of God is alive and powerful. In the life of the believer, its power is available through positive volition. When acquired systematically, it not only changes the way the person thinks, but when applied results in his spiritual advance.

**Principle:** God honors His Word wherever it is found including the believer’s soul. God honors the believer who applies resident doctrine to life and circumstances.



## The Two Words for Truth

### Definitions of **אֱמֶת** (*'emeth*) and **ἀλήθεια** (*alētheia*): truth.

1. These words for “truth” are found over two-hundred times in Scripture. We will define each of them and observe how they are used in various contexts.
2. Briefly, they refer to things which are absolutes from the source of divine veracity, what God confirms as absolute truth and therefore free of falsehood, error, or heresy.
3. These two nouns certify statements in which they are used. When a believer applies divine guidance present in his stream of consciousness, he has inserted a principle of absolute truth into the devil’s world.
4. God honors His Word wherever it is found including your soul. We will examine uses of these two words in the excerpts below.

#### A. Definitions of the Hebrew noun, **אֱמֶת** (*'emeth*):

As far as the meaning of *'emeth* is concerned, the LXX [Septuagint] (which translates this word by *alētheia* most of the time) has largely been responsible for the translation “truth.” Truth is that which is constant and unchangeable. In some passages, *'emeth* refers to something on which someone can rely, which will prove to be true in the future. (p. 310)

*'emeth* is often connected with *dabhar*, “word.” The word is characterized as “true.” (p. 311)

*'emeth* is a value which can and should be in a man. Therefore, it is understandable that admonitions to *'emeth* and laments over its absence occur about the same number of times in the Old Testament. Once the Old Testament admonishes people to speak *'emeth*, i.e., probably, to speak that on which people can rely: “Speak *'emeth* to one another” (Zechariah 8:16). The Old Testament promises that the reliable tongue will endure (Proverbs 12:19). Instruction should consist of words of *'emeth* (Proverbs 22:21). It is the highest praise when words of *'emeth* are attributed to the Preacher (Ecclesiastes 12:10).

Second, justice should be carried out in *'emeth* [truth],<sup>28</sup> judgments that are in accordance with *'emeth*, with the actual facts, so that they prove to be right and just. Compare Exodus 18:8f., where one characteristic of the *tsaddiq*, “righteous,” is that of executing a judgment of *'emeth*. A witness is also essential in a legal judgment. Witnesses should appear and say: *'emeth*, this is the truth! (Isaiah 43:9).

<sup>28</sup> “These are the things which you should do: speak with truth [*'emeth*] to one another; judge with truth [*'emeth*] and judgment for peace in your gates [courts]” (Zechariah 8:16). “Thus, has the Lord of hosts said, ‘Dispense true [*'emeth*] justice and practice kindness and compassion each to his brother’” (Zechariah 7:9). (NASB)



The king in particular is advised to practice *'emeth*. If a king judges the poor in *'emeth*, his throne will be established for ever (Proverbs 29:14). Thus, *chesedh*, “mercy,” and *'emeth* will preserve him (Proverbs 20:28), i.e., uphold his throne. (p. 312)

Since Yahweh is an *'el 'emeth*, a faithful God, the worshipper can rely on him, his words and deeds, at all times. This reliability of God is clearly intended for man’s protection: “His *'emeth* is a shield and buckler (Psalm 91:4). “Let thy steadfast love and faithfulness [תִּמְנָן (*'emeth*)] ever preserve me” Psalm 40:11b). Thus, we find the prayer: “Let me walk in thy faithfulness [*'emeth*]” (Psalm 25:5; 26:3; 86:11); for: “All the paths of Yahweh are steadfast love and faithfulness, for those who keep his covenant and his testimonies (Psalm 25:10), i.e., he leads them in active kindness and faithfulness. Abraham’s servant learns this (Genesis 24:27, 48), and he thanks God because he did not withhold his kindness and faithfulness from his master, but led him (the servant) in the “right” way, directing him reliably to his goal. The psalmist prays for this kind of escort: “O send out thy light and thy *'emeth*, let them lead me” (Psalm 43:3). As light illuminates the way, God’s *'emeth* (God in His reliability) leads in the right way.

Since God is an *'el 'emeth*, man’s relationship to this God is possible only through *'emeth*. (p. 314–15)

Thus, *'emeth* is something which determines God’s nature, which belongs to his deity, and which makes it possible for man to trust him. *'emeth* is God’s reliability, which is given to man so that he might seek its protection. Certainly, *'emeth* should also determine the nature of man, his deeds and actions, especially in his conduct toward God. But continually there is uncertainty as to whether *'emeth* is in man, and lament that this is not the case. “Truth,” “faithfulness,” and “reliability” are God’s; but they are required of man, though he often rejects them.<sup>29</sup> (p. 316)

## B. Definitions of the Greek noun, ἀλήθεια (*alētheia*):

If there are intrinsically as many “truths” as there are facts, in the Greek world the question of *the* truth was raised. This is the question of true being in the absolute sense, which man must know if he is to find his way in his puzzling existence. ἀλήθεια is used to denote a norm, and according to the Greek understanding of existence it is self-evident that action should follow true knowledge or self-understanding. For this reason ἀλήθεια can also have the sense of “correct doctrine,” for this shows what the truth is. Hence ἀλήθεια can be used to denote the teaching of a religious proclamation. (239)

<sup>29</sup> Alfred Jepsen, “תִּמְנָן,” in *Theological Dictionary of the Old Testament*, rev. ed., eds. G. Johannes Botterweck and Helmer Ringgren, trans. John T. Willis (Grand Rapids: William B. Eerdmans Publishing Co., 1:310–12, 14–16.



ἀλήθεια is that which “has certainty and force.” The truth is the “valid norm,” with perhaps a hint of the Greek idea of “genuine” or “proper.” The demand of God is the ἀλήθεια in:

**Romans 2:8** ... to those who from inordinate ambition [ ἐριθεία (*eritheía*)<sup>30</sup> ] also disobey the truth [ ἀλήθεια (*alétheia*) ] of the gospel, but continue obeying injustice [ **rejection of the gospel** ], resulting in divine judgment in time and in eternity. (EXT) (p. 242)

Like, ἠμεθ [ *emeth* ], ἀλήθεια can also have the meaning of δικαιοσύνη as “judicial righteousness.” ἀλήθεια is also that “on which one can rely.” It signifies “reliability” or “trustworthiness.” How closely this meaning is linked with the former may be seen in Romans 3:3–7, in which God’s *alétheia*, opposed to man’s ψεῦδος [ *pseúdos*: lying, v. 7 ], is nothing other than his πίστις [ *pístis* ] = faithfulness (v. 3), and between the πίστις and *alétheia* of God there again stands His δικαιοσύνη [ *dikaíosúnē*: “righteousness” ] (v. 5) in opposition to human ἀδικία [ *adikía*: “injustice” ] (v. 4). (pp. 242–43)

**Romans 3:3** What then? If some did not believe, does their unbelief nullify the faithfulness [ πίστις (*pístis*) ] of God?

**v. 4** Absolutely not! Let God be proven true [ ἀλήθεια (*alétheia*) ], and every human being shown up as a liar [ ψεῦδος *pseúdos* ] as it is written: “so that you will be justified in your words and will prevail when you are judged.”

**v. 5** But if our righteousness demonstrates the righteousness [ δικαιοσύνη *dikaíosúnē* ] of God, what shall we say? The God who inflicts wrath is not unrighteous, is he? (I am speaking in human terms.)

**v. 6** Absolutely not! For otherwise how could God judge the world?

**v. 7** For if by my lie the truth of God enhances his glory, why am I being judged as a sinner? (NET) (p. 243)

The Christian faith can be called ὑπακοή τῆς ἀληθείας [ *hupakoé tés alétheías*: “obedience to the truth” ] (1 Peter 1:22). The preaching of the Gospel can be called λόγος ἀληθείας [ *lógos alétheías*: “the word of the truth” ] (Ephesians 1:13). It is especially against error that ἀλήθεια is true teaching: [“They will turn away their ears from the truth [ ἀλήθεια ] and will turn aside to myths” ] (2 Timothy 4:4). (p. 244)

<sup>30</sup> ἐριθεία is the word used for a person who ran for office to get out of doing hard labor. It was also used to describe a prostitute dealing with her john. It came to mean a person with ambition beyond that which they are capable to handle, i.e., inordinate ambition. Someone who wants to get ahead through any means possible.



There is reference in 1 John 4:6 to the πνεῦμα τῆς ἀληθείας [*pneúma tés alētheías*: “the spirit of the truth”] in contrast to the πνεῦμα τῆς πλάνης [*pneúma tés plánēs*: “the spirit of the error”], and the criterion for knowing whether something is of God or of anti-godly power is actual conduct, i.e., the hearing or non-hearing of the Word proclaimed in the community. Thus ἀλήθεια, in so far as it is proclaimed, can be right doctrine, and ψεῦδος error (1 John 2:21), while ποιεῖν [sic] τὴν ἀλήθειαν [*poiein tēn alētheian*: the truth] in 1 John 1:6, as the opposite of ψεύδεσθαι [*pseúdesthai*: the lie], characterizes a way of life, just as ἀλήθεια in 3 John 3 denotes the way of life determined by revelation. (p. 247)<sup>31</sup>

5. This last paragraph contains four verses that are quoted from the NASB. Each reference to the English word “truth” translates the Greek “ἀλήθεια.”

**1 John 4:6** We are from God; he who knows God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.

**1 John 2:21** I have not written to you because you do not know the truth, but because you do know it, and because no lie is of the truth.

**1 John 1:6** If we say that we have fellowship with Him and yet walk in darkness, we lie and do not practice the truth.

**3 John 3** I was very glad when brethren came and testified to your truth, that is, how you are walking in truth.

6. These four references from John’s Epistles clearly distinguish between the truth and the lie.
7. The overall thrust of this study is to affirm the veracity<sup>32</sup> of Scripture as the human race’s indisputable resource for absolute truth which God desires for us to know and apply through the ministries of the Holy Spirit.
8. We will summarize this claim by going to Scripture and referencing several passages that include the claim, stated or implied, that Scripture is the inspired Word of God and its claims are to be considered infallible and sacrosanct, therefore trustworthy for inculcation, retention, and application.
9. Our evaluation will be centered on passages that contain the noun, **ἀλήθεια (*alētheia*)**: “truth.”

<sup>31</sup> Rudolf Bultmann, “ἀλήθεια,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 1:239, 242–44, 247.

<sup>32</sup> “Implies conviction of truth and willingness to stand by one’s statement because of evidence, experience, or faith” (*Webster’s New Collegiate Dictionary*, 2d ed., 1953), s.v. “assert.”



10. We will now scan the New Testament for statements that assert absolute truth to which the believer is enabled to trust for consideration and application to his life and circumstances.

### Answers for Pontius Pilate’s question, “What is truth?”

**John 18:36** Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm.”

**v. 37** Therefore Pilate said to Him, “So You are a king?” Jesus answered, “You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.”

**v. 38** Pilate said to Him, “What is truth?”

1. The Lord’s illustration of the meaning of truth is by His use of the word “Light” during His conversation with Nicodemus in John 3. Nicodemus came to the Lord at night which is the environment in which he functioned spiritually.
2. Nicodemus was curious about the Lord’s power illustrated by his opening comment, “No one can do these signs that you do unless God is with him.”
3. The first thing the Lord said to Nicodemus confirmed the veracity of His response. He begins with the doubling of the explicative adverb אָמֵן (*amen*): “verily or truly; used more often as the declaration “may it be so.” It comes from a root meaning to confirm; to support; to be faithful. The major idea behind this word is constancy and reliability. It is used as a declaration to acknowledge affirmation of a statement.”<sup>33</sup>
4. This word and its basic definition is brought into the New Testament with the Greek word ἀμήν (*amēn*): “strong affirmation of what is stated; the asseverative<sup>34</sup> particle, *truly*, beginning a solemn declaration but used only by Jesus (John 3:3, 5, 11).<sup>35</sup>

If Amen is retained in the Christian community, it is best preserved in the ἀμήν which Jesus places before His sayings in the Synoptic Gospels (30 times in Matthew, 13 in Mark, and 6 in Luke, and also in John’s Gospel (25 times, liturgically doubled). (p. 337)

<sup>33</sup> Warren Baker and Eugene Carpenter, “אָמֵן,” in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 70.

<sup>34</sup> “To declare seriously or positively; affirm,” in *The American Heritage Dictionary of the English Language*, 5th ed., s.v. “assévérativé.”

<sup>35</sup> Bauer, “אָמֵן,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed. (2000).



The point of the Amen before Jesus' own sayings is rather to show that as such they are reliable and true, and that they are so as and because Jesus Himself in His Amen acknowledges them to be His own sayings and thus makes them valid.<sup>36</sup> (p. 338)

5. The Lord's comments to Nicodemus are preceded by the phrase, “ἀμήν, ἀμήν,” which is best translated, “I am telling you the truth.” What follows is the exposition of that truth to which Nicodemus must respond if he is to be saved. Here's how the conversation is recorded:

**John 3:2** ... this man, [ **Nicodemus** ], came to Jesus by night and said to Him, “Rabbi [ **Professor** ], we know that You are a teacher from God. No one can do these signs that You do unless God is with him.”

**v. 3** Jesus answered and said to him, “I am telling you the truth” [ Ἀμήν ἀμήν (*Amén amén*): “**Verily, verily**” (KJV) ], unless one is born again from above, he cannot see the kingdom of God.”

**v. 4** Nicodemus said to Him, “How can a man be born again if he is old? Can he enter a second time into his mother's womb and be born?”

**v. 5** Jesus answered, [ Ἀμήν ἀμήν (*Amén amén*) ] “I am telling you the truth, unless one is born of water [ **physical birth** ] and the Holy Spirit [ **spiritual birth** ], he cannot enter the kingdom of God.

**v. 6** “That which is born of the flesh is flesh [ **Homo sapiens** ] and that which is born of the Holy Spirit is spirit.

**v. 7** “Do not be shocked that I said to you, “You must be born again.

**v. 8** “The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Holy Spirit.”

**NOTE:** Jesus illustrates by showing that a spiritual thing is not something you can see, likewise is the case for those that are born of the Holy Spirit.

**John 3:9** Nicodemus said to Him, “How are these things able to come to pass?”

<sup>36</sup> Heinrich Schlier, “ἀμήν,” in *Theological Dictionary of the New Testament* (1964), 1:337, 338.



**NOTE:** Jesus is also speaking with a professor. Nicodemus is described by Jesus in verse 10 as a “teacher in Israel.” The word “teacher” is the Greek noun, **διδάσκαλος** (*didáskalos*).

Nicodemus is an educated man in the Talmud and familiar with the Tanakh, especially the Mosaic Law and thus ignorant of spiritual concepts.

Nicodemus holds the title of “teacher,” but he is not qualified to teach. Jesus is attempting to get the man’s soul oriented to invisible things such as the differences between the visible and the invisible, the body and the spirit.

Nicodemus needs to refocus his attention on the things Jesus is saying, so the Lord makes the effort to help him gain clarity:

**John 3:10** Jesus answered and said to him, “Are you a *didáskalos* of an Israeli seminary yet you did not learn these things?”

**v. 11** “I am telling you the truth, we communicate what we know and keep on testifying what we have seen, yet you have not accepted our message.

**v. 12** “If [ **first-class condition: it is true** ] I communicate to you things on the earth, and you do not believe them, how shall you believe if [ **third-class condition: maybe yes, maybe no** ] I tell you about heavenly things?”

**v. 13** “No one has ascended into heaven, but He Who descended from heaven, the Son of Man.”

**NOTE:** The Lord now presents an evangelistic message which Nicodemus ought to understand:

**John 3:14** “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;

**NOTE:** Jesus does not have to go into great detail about the gospel because he is addressing a graduate student of the Law in the Pentateuch and the act of Moses who lifted up the brass serpent on a pole. The serpent’s venom represented sin; those who looked up upon it lived while those who did not died the sin unto death. Those who look upon the crucified Jesus observe sin being judged and through faith in Him are saved. Jesus continues with the gospel message:

**John 3:15** so that whoever believes in Him will have eternal life.”



**NOTE:** Jesus then expands on this idea with the presentation of a prophetic event that He will accomplish on the cross:

**John 3:16** “For God the Father so loved the world, with the result that He gave His uniquely born Son, for the purpose that whoever believes in Him, shall not perish at the last judgment but will keep on having everlasting life.”

6. Jesus told Nicodemus the truth which he rejected in John 3. However, he did ultimately wise up and place his personal faith in Jesus for salvation. He assisted Joseph of Arimathea in the burial of Jesus, documented in John 20:38–42.
7. The truth Jesus expressed to Nicodemus had to do with the gospel of salvation. In John 8:30 and following, the Lord was engaged in a discussion with the Pharisees which was overheard by many.
8. The Pharisees did not understand the Lord’s words, but some Jews did:

**John 8:30** While He was speaking these things [ to the Pharisees ], many came to believe [ ingressive aorist active indicative of πιστεύω (*pisteúō*): stresses the beginning of an action, the indicative mood indicates a statement of fact, i.e., absolute truth ] in Him.

**v. 31** So Jesus was saying to those Jews who had believed in Him, “If [ 3d-class condition ] you persist [ aorist active subjunctive of μένω (*ménō*): habitually ] in My word, then you will truly [ ἀληθῶς (*alēthōs*): certainly ] be My disciples;

**v. 32** and you will come to know [ future middle indicative of γινώσκω (*ginōskō*): “comprehend”<sup>37</sup> ] the truth [ ἀλήθεια (*alētheia*): “absolute truth” ] and the truth will make you free [ future active participle of ἐλευθερώω (*eleutherōō*): from the Law ] to serve God.”

**NOTE:** The unbelieving Pharisees interrupt the Lord in:

**John 8:33** They responded with their own rationales to Jesus, “We are [ present active indicative of εἰμί (*eimí*): indicates absolute status ] Abraham’s descendants [ progeny of Jacob’s 12 sons; racial arrogance ] and have never yet been enslaved [ πώποτε δουλεύω (*pōpote douleúō*) ] to anyone; how is it that You say, ‘You will become free’?”

<sup>37</sup> Stresses comprehension from concentration in Bible study by consistent self-discipline under the teaching ministry of the Holy Spirit.



**NOTE:** The Jews’ racial arrogance produced this erroneous conclusion: “Being in the line of Abraham resulted in freedom before God, therefore we do not need to be freed by You or anyone.”

To the contrary, politically they were in slavery to the Roman Empire while religiously they were in bondage to the Mosaic Law. The latter had been expanded to include the slavery of thousands of rules imposed by the Pharisees from the oral law, the Talmud.

The Jews then pose a question to Jesus, “How is it that You say, ‘You will become free?’”

**John 8:34** Jesus answered them, “Truly, truly [ Ἀμὴν ἀμὴν (*Amén amén*): “I am telling you the truth” ], I say to you, everyone who commits sin is a slave to sin.

9. Now they have a literal sin of the flesh in the form of the genetically formed sin nature. Jesus continued:

**John 8:35** “The slave does not remain in the house; the son does remain forever.”

10. Here the Lord compares the slave with the son. The slave, the Pharisee, cannot live forever in his present physical house, but the son, the one born again does remain forever.

11. At salvation the believer is placed in union with Christ forever. If unbelievers want to get into the house of eternal life, they have to do so by believing in the Son, Jesus Christ.

**John 8:36** “So if the Son shall make you free at salvation, being free, you shall be free indeed.”

12. The Son in this verse is Jesus Christ. Faith alone in the Lord frees him from the dictatorship of the sin nature through confession alone to God alone. It provides freedom from *cosmos diabolicus* inside the bubble. This results in the environment of freedom to grow in grace by inculcation, retention, and application of the truth—the immutable absolutes of divine viewpoint.

**VISUAL #10:**

Divine  
Dynasphere:  
Inside the  
Bubble

13. The key is the person’s volition which is free to choose from the environment of his soul indicated by the third-class conditional particle, “if.”
14. The “if clause” here provides the person the freedom to express faith in Christ for salvation or to reject the idea.



**VISUAL #11:**  
 Evanescent  
 Divine  
 Dynaspere

15. If positive, the person enters into a system which includes the teaching ministry of the Holy Spirit and with access to the truths found in Scripture. Volition is then free to determine in which environment his soul resides, out of fellowship in the devil’s world or in fellowship inside the evanescent<sup>38</sup> divine power system.
16. The former means that the believer functions as an unbeliever although saved. The latter is an environment in which he may choose to matriculate under the teaching ministry of the Holy Spirit.
17. In this situation, this believer is given access to a treasure trove of absolute, unassailable, and irrefutable information that is generally referred to by the Lord as אֱמֶת (‘emeth) and ἀλήθεια (alētheia): truth.
18. These two words give the believer confidence that divine guidance is available to him through Bible study, that this information is alive and powerful which God honors and defends whenever a believer relies on it in his daily walk.
19. Principle: God honors his Word wherever it is found including your soul and will honor its application by a believer in his daily walk.
20. The following passages expresses the Royal Law and the Integrity of God as the love of God:

**Psalm 111:7** The works of His hands are truth [ אֱמֶת (‘emeth) ] and justice [ מִשְׁפָּט (mishphat): love & faithfulness ]; all His precepts [ פְּקֻדֹת (piqqeth): commandments<sup>39</sup> ] are sure [ אָמֵן (‘aman): trustworthy ].

**v. 8** They are upheld [ Qal passive participle of שָׁמַח (samach): “firm, steadfast, secure”<sup>40</sup> ] forever and ever [ immutable ]; they are performed in truth [ אֱמֶת (‘emeth) ] and uprightness.

21. These verses describe the veracity of the Word of God beginning with the word “truth” in verse 7 and ending with the word “truth” in verse 8 and supported in the middle by principles associated with integrity: justice, trustworthy, firm, steadfast, secure, and immutable.
22. The Lord prophesied the advent of the Holy Spirit in John 16 that this event would not occur until after His ascension into heaven, but afterward He would send the Holy Spirit to us.”

<sup>38</sup> “evanescent: to dissipate or disappear like vapor; to vanish” *The American Heritage Dictionary of the English Language*, 5 ed. (2016), s.v. evanescent.”

<sup>39</sup> “Precept: Any commandment, instruction, or order intended as a rule of action or conduct; especially, a practical rule guiding behavior” (*Webster’s New Collegiate Dictionary*, 2d ed. (1953), s.v. “precept.”)

<sup>40</sup> “God’s precepts (commandments) are constant, they are established forever, are performed in faithfulness, and are upright (Psalm 111:7–8)” (Heinz-Josef Fabry, “שָׁמַח” in *Theological Dictionary of the Old Testament*, 1999), 10:285.



**John 16:7** “I tell you the truth [ ἀλήθεια (*alētheia*) ], it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.”

**John 16:13** “When He, the Spirit of truth [ *alētheia* ], comes, He will guide you into all truth [ *pās alētheia* ]; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.”

The power is in the Word. The Word’s power is based on its integrity. Its application by the believer is dependent upon his willingness to trust and obey its veracity without which it sadly remains dormant.

### The Mystery of Gravity Revealed

Many deep thinkers in history have discovered that the universe and all it contains, including planet earth, functions by means of formulas common to higher mathematics. Some have written books on the subject. One example is by Morris Kline, professor of Mathematics at New York University, titled, *Mathematics and the Search for Knowledge*. In his book, Kline traces the history of astrophysics from the viewpoint of mathematics. He traces famous discoveries by the ancients from the 500s B.C., all the way to the twentieth century: Pythagoras (c.580–500 B.C.), Aristarchus (c.270 B.C.), and Ptolemy (A.D. 2) up to the 1500s and beyond: scientists including Copernicus (Mikolaj Kopernek, 1473–1543), Johannes Kepler (1571–1630), Galileo Galilei (1564–1642), René Descartes (1596–1650), Isaac Newton (1642–1727), James Clerk Maxwell (1831–1879), Max Planck (1858–1947), and Albert Einstein (1879–1955).

After all this groundbreaking research that produced theories resulting in laws, we still have lightyears to go according to Gilbert Lewis in his *The Anatomy of Science* (1926):

**The theory that there is an ultimate truth, although very generally held by mankind, does not seem useful to science except in the sense of a horizon toward which we may proceed, rather than a point which may be reached.<sup>41</sup>**

We appreciate what the scientists named above have discovered, but there is still much more research to be done, for example, “What is gravity?” Isaac Newton discovered the three laws of motion, each of which obey the foundational principle, gravity. But Sir Newton concluded after publishing his “Three Laws of Motion” that although he discovered and categorized the existence of gravity, he still did not understand its source. No one has done so since.

<sup>41</sup> Morris Kline, *Mathematics and the Search for Knowledge* (New York: Oxford University Press, 1986), 223.



Therefore, the existence of gravity is confirmed and utilized by elite mathematicians to understand the structure of the universe, how all heavenly bodies possess gravity, but are simultaneously acted upon by the gravitation of other bodies. The earth is held in its orbit by the gravitational pull of the sun while the moon is held in its orbit by the gravitational pull of the earth. This dance among the luminaries continues unabated from time immemorial, Genesis 1:1, to the present day.

Here is Sir Newton’s comment on the fact gravity exists but admits he does not know its cause or source.

So far I have explained the phenomena of the heavens and of the sea by the force of gravity. I have not yet been able to deduce from the phenomena the reasons for these properties of gravity and I invent no hypotheses. Everything which is not deduced from the phenomena should be called an hypothesis, and hypotheses, whether metaphysical or physical, whether occult qualities or mechanical, have no place in experimental philosophy.

**VISUAL #12:**

Engraving of  
Sir Isaac Newton

Newton saw clearly that his universal law of gravitation is a description, not an explanation. He wrote in a letter to Richard Bentley:

You sometimes speak of gravity as essential and inherent in matter. Pray, do not ascribe that notion to me; for the cause of gravity is what I do not pretend to know.<sup>42</sup>

Both he and mathematicians who followed have remained flummoxed about the “cause of gravity.” Therefore, we boldly go where no mathematician has gone before by appealing to the “source of truth” for the answer. We find it in:

**Colossians 1:16** For by means of Him [ Jesus Christ, v. 15 ] all things were created [ κτίζω (*ktizō*): to produce from nothing, Gen. 1:1 ], both in the heavens and on earth, the visible things [ the universe ] and invisible things [ mathematics ], whether human governments or constituted authorities, or angelic rulers and authorities: all things through Him and for His purpose have been created.

**v. 17** He eternally existed before all things, and by means of Him all things hold together [ intensive perfect active indicative of συνίστημι (*sunístēmi*): emphasizes the results of a past action, i.e., gravity ]. (EXT)

Isaac Newton “discovered” gravity which Jesus Christ “created and sustains.” The former is true while the latter is truth. Know the difference between the two.

(End SBC19-01: 2019 Shreveport Bible Conference)

<sup>42</sup> Ibid., 121.



## Suggested Reading

Proponents of the hypothesis that both the universe and species *Homo sapiens* came into being through an evolutionary process continue their search for proof.

**Hypothesis** implies insufficient evidence to provide more than a tentative explanation.

**Theory** implies a greater range of evidence and greater likelihood of truth. **Law** implies a statement of order that has been found to be invariable under the same conditions.

Evolution, regardless of its proponents' claims, remains unresolved due to lack of evidence and thus remains a hypothesis.

The article below takes a mathematical approach to the question. Its writer, Caleb Scharf, an astrophysicist at Columbia University, proposes that the formulas that control the universe are actually an alien who permeates the cosmos. Regardless of his use of the word “alien,” he is so very, very close while remaining so “verily, verily” far away.

## Is Physical Law an Alien Intelligence?

### **Alien life could be so advanced it becomes indistinguishable from physics.**

**Caleb Scharf**

**Perhaps Arthur C. Clarke** was being uncharacteristically unambitious. He once pointed out that any sufficiently advanced technology is going to be indistinguishable from magic. If you dropped in on a bunch of Paleolithic farmers with your iPhone and a pair of sneakers, you'd undoubtedly seem pretty magical. But the contrast is only middling: The farmers would still recognize you as basically like them, and before long they'd be taking selfies. But what if life has moved so far on that it doesn't just appear magical, but appears like physics?

After all, if the cosmos holds other life, and if some of that life has evolved beyond our own waypoints of complexity and technology, we should be considering some very extreme possibilities. Today's futurists and believers in a machine “singularity” predict that life and its technological baggage might end up so beyond our ken that we wouldn't even realize we were staring at it. That's quite a claim, yet it would neatly explain why we have yet to see advanced intelligence in the cosmos around us, despite the sheer number of planets it could have arisen on—the so-called Fermi Paradox.

For example, if machines continue to grow exponentially in speed and sophistication, they will one day be able to decode the staggering complexity of the living world, from its atoms and molecules all the way up to entire planetary biomes. Presumably life doesn't have to be made of atoms and molecules, but could be assembled from any set of building blocks with the requisite complexity. If so, a civilization could then transcribe itself and its entire physical realm into new forms. Indeed, perhaps our universe is one of the new forms into which some other civilization transcribed its world.



These possibilities might seem wholly untestable, because part of the conceit is that sufficiently advanced life will not just be unrecognizable as such, but will blend completely into the fabric of what we've thought of as nature. But viewed through the warped bottom of a beer glass, we can pick out a few cosmic phenomena that—as crazy as it sounds—might fit the requirements.

**For example, only about 5 percent** of the mass-energy of the universe consists of ordinary matter: the protons, neutrons, and electrons that we're composed of. A much larger 27 percent is thought to be unseen, still mysterious stuff. Astronomical evidence for this dark, gravitating matter is convincing, albeit still not without question. Vast halos of dark matter seem to lurk around galaxies, providing mass that helps hold things together via gravity. On even larger scales, the web-like topography traced by luminous gas and stars also hints at unseen mass.

Cosmologists usually assume that dark matter has no microstructure. They think it consists of subatomic particles that interact only via gravity and the weak nuclear force and therefore slump into tenuous, featureless swathes. They have arguments to support this point of view, but of course we don't really know for sure. Some astronomers, noting subtle mismatches between observations and models, have suggested that dark matter has a richer inner life. At least some component may comprise particles that interact with one another via long-range forces. It may seem dark to us, but have its own version of light that our eyes cannot see.

In that case, dark matter could contain real complexity, and perhaps it is where all technologically advanced life ends up or where most life has always been. What better way to escape the nasty vagaries of supernova and gamma-ray bursts than to adopt a form that is immune to electromagnetic radiation? Upload your world to the huge amount of real estate on the dark side and be done with it.

If you're a civilization that has learned how to encode living systems in different substrates, all you need to do is build a normal-matter-to-dark-matter data-transfer system: a dark-matter 3D printer. Perhaps the mismatch of astronomical models and observations is evidence not just of self-interacting dark matter, but of dark matter that is being artificially manipulated.

**Or to take this a step further,** perhaps the behavior of normal cosmic matter that we attribute to dark matter is brought on by something else altogether: a living state that manipulates luminous matter for its own purposes. Consider that at present we have neither identified the dark-matter particles nor come up with a compelling alternative to our laws of physics that would account for the behavior of galaxies and clusters of galaxies. Would an explanation in terms of life be any less plausible than a failure of established laws?

### **Part of the fabric of the universe is a product of intelligence.**

The universe does other funky and unexpected stuff. Notably, it began to expand at an accelerated rate about 5 billion years ago. This acceleration is conventionally chalked up to dark energy. But cosmologists don't know why the cosmic acceleration began when it did. In fact, one explanation with a modicum of traction is that the timing has to do with life—an anthropic argument. The dark energy didn't become significant until enough time had gone by for life to take hold on Earth. For many cosmologists, that means our universe must be part of a vast multiverse where the strength of dark energy varies from place to place. We live in one of the places suitable for life like us. Elsewhere, dark energy is stronger and blows the universe apart too quickly for cosmic structures to form and life to take root.



But perhaps there is another reason for the timing coincidence: that dark energy is related to the activities of living things. After all, any very early life in the universe would have already experienced 8 billion years of evolutionary time by the time expansion began to accelerate. It's a stretch, but maybe there's something about life itself that affects the cosmos, or maybe those well-evolved denizens decided to tinker with the expansion.

There are even possible motivations for that action. Life absorbs low-entropy energy (such as visible light from the sun), does useful work with that energy, and dumps higher-entropy energy back into the universe as waste heat. But if the surrounding universe ever got too warm—too filled with thermal refuse—things would stagnate. Luckily we live in an expanding and constantly cooling cosmos. What better long-term investment by some hypothetical life 5 billion years ago than to get the universe to cool even faster? To be sure, it may come to rue its decision: Hundreds of billions of years later the accelerating expansion would dilute matter so quickly that civilizations would run out of fresh sources of energy. Also, an accelerating universe does not cool forever, but eventually approaches a floor in temperature.

One idea for the mechanism of an accelerating cosmic expansion is called quintessence, a relative of the Higgs field that permeates the cosmos. Perhaps some clever life 5 billion years ago figured out how to activate that field. How? Beats me, but it's a thought-provoking idea, and it echoes some of the thinking of cosmologist Freeman Dyson's famous 1979 paper "Time Without End," where he looked at life's ability in the far, far future to act on an astrophysical scale.

**Once we start proposing** that life could be part of the solution to cosmic mysteries, there's no end to the fun possibilities. Although dark-matter life is a pretty exotic idea, it's still conceivable that we might recognize what it is, even capturing it in our labs one day (or being captured by it). We can take a tumble down a different rabbit hole by considering that we don't recognize advanced life because it forms an integral and unsuspecting part of what we've considered to be the natural world.

Life's desire to avoid trouble points to some options. If it has a choice, life always looks for ways to lower its existential risk. You don't build your nest on the weakest branch or produce trillions of single-celled clones unless you build in some variation and backup.

### **Maybe there's something about life itself that affects the cosmos.**

A species can mitigate risk by spreading, decentralizing, and seeding as much real estate as possible. In this context, hyper-advanced life is going to look for ways to get rid of physical locality and to maximize redundancy and flexibility. The quantum realm offers good options. The cosmos is already packed with electromagnetic energy. Today, at any instant, about 400 photons of cosmic microwave radiation are streaming through any cubic centimeter of free space. They collectively have less energy than ordinary particles such as protons and electrons, but vastly outnumber them. That's a lot of potential data carriers. Furthermore, we could imagine that these photons are cleverly quantum-mechanically entangled to help with error control.

By storing its essential data in photons, life could give itself a distributed backup system. And it could go further, manipulating new photons emitted by stars to dictate how they interact with matter. Fronts of electromagnetic radiation could be reaching across the cosmos to set in motion chains of interstellar or planetary chemistry with exquisite timing, exploiting wave interference and excitation energies in atoms and molecules. The science-fiction writer Stanisław Lem put forward a similar idea, involving neutrinos rather than photons, in the novel *His Master's Voice*.

That's one way that life could disappear into ordinary physics. But even these ideas skirt the most disquieting extrapolations.



Toward the end of Carl Sagan’s 1985 science-fiction novel *Contact*, the protagonist follows the suggestion of an extraterrestrial to study transcendental numbers. After computing to  $10^{20}$  places, she finds a clearly artificial message embedded in the digits of this fundamental number. In other words, part of the fabric of the universe is a product of intelligence or is perhaps even life itself.

It’s a great mind-bending twist for a book. Perhaps hyper-advanced life isn’t just external. Perhaps it’s already all around. It is embedded in what we perceive to be physics itself, from the root behavior of particles and fields to the phenomena of complexity and emergence.

In other words, life might not just be in the equations. It might *be* the equations.<sup>43</sup>

*Caleb Scharf is an astrophysicist, the Director of Astrobiology at Columbia University in New York, and a founder of [yhousenyc.org](http://yhousenyc.org), an institute that studies human and machine consciousness. His latest book is *The Copernicus Complex: Our Cosmic Significance in a Universe of Planets and Probabilities*.*

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<sup>43</sup> <http://nautil.us/issue/42/fakes/is-physical-law-an-alien-intelligence> This article was originally published on *Nautilus Cosmos*, in November 2016.

