

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.
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:

**VISUAL #3:**

**GAP/OpZ:**  
**Alliteration**

**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.

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



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.
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.

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



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.
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.

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.

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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.



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.

