

These unbelievers are not judged for their sins, because their sins were already judged on the cross. Instead, they will appear at the Great White Throne Judgment in Revelation 20:11–15 which presents the details of their indictment:

Revelation 20:11 Then I [John] saw a large white throne and the One [Jesus] who was seated on it; the earth and the heaven vanished from His presence, and no place was found for them [all the unbelievers of history].

v. 12 And I saw the dead, the great [famous or accomplished] and the small [hoi polloli], standing before the throne [the Supreme Court of Heaven's Court of Appeals]. Then books [plural] containing the record of works [by unbelievers] were opened. And another book [singular] of a different kind was opened which is the Book of Life [believers only]. And the dead were judged out of those things which were written into the books [plural], according to their works [human good and evil]. (EXT)

The first presentation of evidence is the Book of Life which contains the names of believers only. Anyone who dies without believing in Jesus Christ has his name blotted out of this book.

The second presentation is the Books of Works which lists every unbeliever's "good works." These works were performed under the category of human good and evil and are rejected.

These individuals are condemned to the Lake of Fire forever. This area of Torments was originally designed for the fallen angels. Homo sapiens who choose to go in league with the fallen angels will also share the Lake of Fire forever.

An illustration of those who literally inhabit the Torments compartment of Hades is found in the NASB's in-text heading of Luke 16:19–31, *The rich man and Lazarus*.

D. Tartarus (Τάρταρος): *Tartaróō*

This compartment of Hades is reserved for certain fallen angels, i.e., demons. It is a prison for those who violated the rules of engagement as witnesses for the defense.

Homo sapiens, both for the defense and the Prosecution, violated divine standards. This is also true for a certain category of fallen angels who violated the rules of engagement in the Appeal.



Cain's violation was the murder of his brother, Abel, who was a witness for the Prosecution. That was a capital crime. However, Cain was the only witness for the defense and was spared but ostracized into the wilderness of **נֹד (Nóth)**: Nod.

The divine decision to ostracize Cain preserved the bloodline of witnesses for the defense. However, this ostracism initially isolated future defense witnesses into an area referred to as "east of Eden" (Genesis 4:16).

Witnesses for the Prosecution were eliminated with the murder of Abel, a problem resolved by the birth of 'Atham and 'Ishshah's third son, **שֵׁת (Sheth)**: Seth.

The birth of Seth restored order in the courtroom when witnesses for both the defense and the Prosecution resumed their testimonies.

Yet, witnesses for the defense were at a distinct disadvantage since that bloodline was banished to the wilderness of Nót.

Genesis: Chapter Five, documents Seth's chart pedigree down to Noah's family. When he was over 500 years old **נֹחַ (Nó^ach)**: Noah had three sons, **שֵׁם Shem**, **חָם Ham**, and **יָפֶֿתֿ (Yepheth)**: Japheth (Genesis 5:32).

At this point, Lucifer devised a plan to intervene into the reproductive process now underway by the Prosecution. His tactic was unauthorized by the Appeal's rules of engagement, nevertheless he concluded it was imperative that a new strategy be devised.

In Genesis: Chapter Six, the Dark Side's unorthodox strategy was put in play:

Genesis 6:1 Now it came about, when Homo sapiens began to multiply on the face of the land, that daughters were born to them.

v. 2 Now the sons of God [**fallen angels**] observed the women, that they were beautiful, and they seized and passionately raped all whom they selected.

v. 3 Then God the Father said, "My Holy Spirit shall not contend with human souls forever, for in his going astray, he is flesh. Therefore, his days shall be one hundred and twenty years [**the elapsed time between this event and the flood**]. (EXT)



God proclaims that all humans and half-humans will be evangelized for 120 years before the universal flood.

The phrase, “the fallen angels” is the better translation when compared to English translations that read, “sons of God.” All created beings—angels (elect and fallen), Homo sapiens (saved and unsaved), and now, a third category, the Nephilim (Genesis 6:4) with the latter introducing what may be referred to as, “ringers: One that enters a competition under false representations” (*Merriam-Webster’s Collegiate Dictionary*, 11th ed. (2010)).

This context occurs before the universal flood. By this time there were many gorgeous women and all were attractive to the demons who themselves were stunningly handsome. This combination resulted in vast numbers of illicit cohabitations and the ultimate corruption of the human race. The offspring were half-angel, half-human species which are referred to as **נְפִילִים** (*Nephilim*): Nephilim.

Genesis 6:4 And there were Nephilim [half-breed angels/Homo sapiens] on the earth in those days. Also after that, the sons of God [fallen angels] came unto the daughters of men and the women gave birth to those same ones [Nephilim], men of renown.

v. 5 And God observed this process over time, that this evil situation continued to intensify on the earth so that every thought was evil continually every day.

v. 6 Therefore, the Lord repented [the Niph'al reflexive of **נָחַם** (*nacham*): to change one's mind] His decision that He had made Homo sapiens on the earth, and He was highly grieved.

This verse presents a retrospective of the divine permission to allow the Appeal to commence which allowed both angelic and human witnesses to testify. Unbelievers and reversionistic believers were free to make decisions in favor of the defense.

This verse recognizes the principle that in human history the free will of man and the sovereignty of God coexist by divine decree.

All the angels, both elect and fallen, and all the Homo sapiens, both believers and unbelievers had used their free wills to present their testimonies before the bar of the Divine Court of Appeals.



These exchanges and exhibits were to be expected until the fallen angels and certain women responded to the advances of the demons.

These advances resulted in the introduction of a third element into the original structure of the debate. Demons began to woo and win the affections of female Homo sapiens which resulted in the production of an increasing number of half-breed creatures referred to as the Nephilim.

Allowed to continue unabated meant that the Nephilim would dominate and by sheer numbers ultimately replace the Homo sapiens.

This violated the rules of engagement that originally pitted witnesses for the defense v. witnesses for the Prosecution in the earthly venue of the Divine Court of Appeals.

The demonic introduction of a third element tilted the battlefield in favor of the defense. The women involved chose to alter the divine design for procreation away from men over to fallen angels.

The rules established for the Appeal were originally restricted to fallen angels v. Homo sapiens: witnesses for the defense v. witnesses for the Prosecution.

This resulted in the divine decision to execute Operation Clean House:

Genesis 6:7 So the Lord said, “I will wipe humankind, whom I have created, from the face of the earth [including Homo sapiens and all genera of beasts]— everything from humankind to animals, including creatures that move on the ground and birds of the air, for I regret that I have made them.”

What follows is the divine list of exceptions:

Genesis 6:8 But [conjunction of contrast] Noah [נֹחַ (Nō^hch)] found favor [חֵן (chen): “grace”] in the sight of the Lord.

It is at this point that the Lord shifts his focus over to Noah. His purpose in verse 8 is to make clear that among the entire categories of characters alive on earth, Noah is the lone person alive who had found favor with God.

חֵן (chen): “grace,” in Genesis 6:8, stands as the fundamental application of this word, meaning unmerited favor or regard in God’s sight.



In this context it conveys a sense of acceptance or preference in a more general manner as well and some special standing or privilege with God.

This special standing with God is displayed in the Lord's description of the chaos that existed on the earth just prior to the universal flood.

What follows summarizes the contrast between Noah and his sons and their wives with the rest of the world's population, including fallen angels, unbelievers, and the half-breed Nephilim.

The structure of verses 6:5–9:17 is a literary masterpiece which takes the reader both into the action, and away from it, all the way through the narrative. Moses is the human writer, but the Holy Spirit is the source of this inspired writing.

The Flood: (Genesis 6:5–9:17):

The account of the Flood gives every indication of being a carefully wrought and intricately complex narrative. There are seven principle stages in the narrative: (1) the decision to send the Flood and rescue Noah (6:5–12), (2) the command to build the ark (6:13–22), (3) the command to enter the ark (7:1–5), (4) the floods come (7:6–24), (5) the floods abate (8:1–14), (6) the command to exit the ark (8:15–19), and (7) the building of the altar and the covenant (8:20–9:17). Within each stage the author has arranged a whirling array of activities in which the reader himself is caught up in that fury of the Flood and the sense of the impending wrath of God.

It is significant to notice how the author guides the readers' participation in the narrative by keeping a tight control on the point of view from which the story is told.

At the beginning of the story, the reader follows the course of events from a divine perspective. We, the readers, are allowed to look down from heaven over all the earth and see what the Lord Himself sees; we are allowed to listen in on his conversations and follow his judgments (6:5–7:5). With the onset of the Flood, however, we lose our privileged position.¹

¹ In Genesis 7:6ff, the scene shifts to ground level with the Noahic family entering the Ark along with various genera of animals (vv.6–9). Once all were onboard, the advancing flood waters began to rise until the entire earth was covered (Genesis 7:10–24).



[Beginning at Genesis 7:6ff]: We no longer see what God sees. We only see what the characters of the story themselves see as the heavens pour forth rain and the fountains of the deep break apart. Our perspective as readers is “horizontal.” The floods rise up around us; we cannot stand alongside God and look down on those in the narrative who are experiencing God’s judgment.

As the Flood progresses God becomes strangely absent. Only the waters and those fleeing the waters are kept in narrative view. The author refuses to allow the reader to stand in a neutral corner and watch while God judges the world. We are forced to take sides like those in the narrative itself. Like Lot’s wife (19:26), we cannot look on while others experience God’s judgment. We are left either to enter the ark with Noah or to remain outside in the Flood. The only glimpse of God we are allowed as the waters of the Flood close in around “all flesh” is his closing of the door behind those who have entered the ark (7:16). After 150 days of flood waters (8:1–4), the reader catches a brief glimpse of God’s actions (God remembered Noah and sent a wind to dry up the waters); but, here again, we are not allowed to continue to view the rest of the story from such a lofty perspective. Immediately the narrative returns us to the ark where, with Noah, we must wait for the waters to recede and rely only on the return of the raven and the dove sent out through the little window of the ark (8:5–14). Once the dry land has appeared (8:14), the reader’s perspective returns to that of the Lord in heaven, and we hear and see his point of view again at the beginning of the story.²

In Genesis 8:18, God told Noah to begin the process of disembarking from the Ark (Genesis 8:15–11:32). Noah, his sons, and his son’s wives were to also organize the evacuation of the various genera of beasts out onto dry land.

² John H. Sailhamer, “Genesis,” in *The Expositor’s Bible Commentary*, gen. ed. Frank E. Gaebelin (Grand Rapids: Zondervan Publishing House, 1990), 2:79–80.



Noah, his wife, Shem, Ham, and Japheth and their wives made up the world's census which consisted of eight people. Genesis 10 lists the members of Noah's family and those who ultimately made up the generations of his three sons. Their descendants are listed in Genesis: Chapter 10, arranged in reverse order of the sons' births.

Japheth's chart pedigree is found in Genesis 10:2–5. The chart pedigree of Ham follows in Genesis 10:6–20. Shem's chart pedigree is located in Genesis 10:21–31. It is from these three families that the earth was repopulated.

Among those Homo sapiens are those who are unbelievers and believers, those of the former are obviously witnesses for the defence while those of the latter category are witnesses for both the defense and the Prosecution.

The only category that can consistently function as good witness for the Prosecution are those who have advanced to the sophisticated spiritual life.

History has documented that witnesses for the defense have consistently over the long haul suffered the loss of doctrinal thought.

Consequently, Lucifer's cosmic legions and those Homo sapiens who have been witnesses for the defense have contributed to the overthrow of priest and client nations in the past. The one presently with the title is doing the same.

However, it is the Pivot of mature believers that provides the spiritual power to preserve the United States regardless of the shenanigans deployed by Lucifer's minions.

Regardless of the up- and downtrends that fluctuate throughout history, it is the combination of the presence of invisible heroes that determines the sustenance of a client nation, a principle that needs emphasis in our present hour of discontent.

Principles on the Power of Invisible Heroes

A. During the Church Age

The purpose of the Church Age is to produce a corps of mature believers whose devotion to the divine mandate, "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18a).



The invisible hero is the believer who advances in the biblical curriculum all the way to spiritual maturity. This advance is illustrated by the visual, “Systematic Theology: Ten Divisions”: Bibliology (Bible), Theology Proper (God), Angelology & Satanology (Angels), Anthropology (Man), Hamartiology (Sin), Soteriology (Salvation), Ecclesiology (Church), Eschatology (Prophecy), Christology (Christ), and Pneumatology (Holy Spirit).

The great power experiment of the Church Age is designed to manufacture invisible heroes through perception, retention, facilitation, and application of Bible doctrine.

Facilitated doctrine plus wisdom results in momentum in the protocol plan of God. The execution of the protocol plan results in the manufacture of invisible heroes.

The mystery doctrine of the Church Age cannot be perceived and facilitated apart from residence, function, and momentum inside your very own divine dynasphere.

What follows explains the development of the term, “dynasphere”:

John 15:10a If you keep My mandates [referring principally to imperative moods of Scripture], you shall reside [future active indicative of μένω (*ménō*)] in the sphere of My love [ἀγάπη (*agápē*): “integrity”]. (EXT)

God has issued hundreds of commands throughout the New Testament. We are instructed to be filled with the Spirit, to confess our sins, to love the brethren, to rest in the Lord, to maintain humility, to learn and apply the Word of God, to love God and be occupied with Christ, to acquire virtue, to resist evil, to achieve spiritual maturity. These imperatives are not isolated mandates unrelated to one another; all these divine commandments for the believer combine to form the perfect divine system.

God’s system is designated the “sphere of love” or love complex to emphasize love as the supreme Christian virtue (1 Corinthians 13:13). The New Testament commands us to love, but no one can obey these commands without understanding that love is an entire sphere, a complex of interrelated elements, a system of power.



I have coined a term for this divine system from the Greek nouns δύναμις (*dúnamis*), “power,” and σφαίρα (*sphaíra*), “sphere”: the “divine dynasphere.” This descriptive synonym emphasizes the efficacy and sustaining strength of the love complex.³

There are other references that figuratively define the verb, μένω (*ménō*), to mean, “to remain in a sphere.” (574)

In the New Testament, too, μένω is used 1. Of the immutability of God and the things of God, e.g., His counsel, which cannot be changed, Romans 9:11. (575)⁴

Μένω: Remain, stay. B. Someone who does not leave a certain realm or sphere: remain, continue, abide. ... continue in my love, John 15:9–10.⁵

The “power sphere” is the resident inventory of doctrinal absolutes that accrue in the believer’s soul through consistent study, retention, facilitation, and application of them to life and circumstances.

The word *dúnamis* emphasizes the superior status of biblical principles while *sphaíra* refers to an encapsulated environment of an inflexible inventory characterized by the word *agape*: love which expresses the integrity of God and the integrity of His Word.

Divine integrity consists of the following attributes: Righteousness, Justice, and Omniscience. All three in concert refer to the Integrity of God. Integrity is defined by *The Oxford English Dictionary*:

Wholeness, completeness, integrity, chastity, purity.
1. The condition of having no part or element taken away or wanting; undivided or unbroken state; material wholeness, completeness, entirety. 2. The condition of not being marred or violated; unimpaired or uncorrupted condition; original perfect state; soundness. 3b. Soundness of moral principle; the character of uncorrupted virtue, especially in relation to truth and fair dealing; uprightness, honesty, sincerity.⁶

³ R. B. Thieme, Jr., *Christian Integrity*, 3d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2002), 5.

⁴ F. Hauck, “μένω,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 4:574, 575.

⁵ 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), 630, 631.

⁶ *The Oxford English Dictionary*. vol. 1 (New York: Oxford University Press, 1971), s.v. “integrity.”



The merger of the words, “righteousness,” “justice,” and omniscience was merged into the definition of the noun, δικαιοσύνη (*diakiosúnē*): “integrity,” in the fifth-century B.C. It has had an important impact on the use of the New Testament’s Koiné Greek text whose interesting history goes back to the fifth-century B.C. Its contribution to the text of Scripture reveals the true meaning of the divine attribute of love.

Here is the history of this word’s origin, use, and ultimate impact on the Koiné Greek New Testament:

The word for “righteousness,” δικαιοσύνη (*dikaiosúnē*), is one of the most significant words in the New Testament; it means much more than simply “righteousness.” It is a second-stage development in the Greek language in that it comes from two older words, the noun δίκη (*díkē*) and the adjective δίκαιος (*díkaios*). The difference between *dikaiosúnē* and its two predecessors is the suffix σύνη (*súnē*), and that suffix makes all the difference in the world.

The Greek developed a system of abstract thought that reached its peak in Athens in the fifth century B.C. Concurrent with this brilliant advance in thinking, they refined their language over several generations until the Attic Greek of classical times was rich enough to reflect all the literary sophistication and nuance of meaning conceived of by such men as Pláto, Sóphocles, Aéschylus, Eurípidēs, and many others. The suffix *súnē* changed the meaning of a noun or adjective from the simple to the complex, from the concrete to the abstract.

The concept of justice underwent a change, too, and the development from the specific to the abstract is reflected in the change from *díkē* and *díkaios* into *dikaiosúnē*. *Dikaiosúnē* was first used in the fifth century B.C.; the historian Hēródotus used it in telling the story of Sólon, the farseeing statesman whose laws had saved Athens more than a hundred years before.⁷

(End JAS4-23. See JAS4-24 for continuation of the study at p. 231.)

⁷ R. B. Thieme, Jr., “The Thinking of a Judge,” in *The Integrity of God*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2005), 28, 29.

