

20. Believers who buy into the divine principle of truth—**ἀλήθεια** (*alētheia*)—found in Scripture and deploy it in their personal lives are not only honoring God, Christ, and the Holy Spirit, they also demonstrate they ardently subscribe to the veracity of the Word of God.
21. These are the invisible heroes in every generation of the Church Age who produce maximum historical impact in the Invisible War. These are the ones the Lord calls “winners” in the conveyance of the twelve Nike Awards at the evaluation tribunal of Christ, the millennial kingdom, and the eternal state.
22. Finally, these are the ones who advance to spiritual maturity in the sophisticated spiritual life. Their spiritual advance has brought them to Cognitive Invincibility.
23. This level of the spiritual advance qualifies them for the ultimate challenge of evidence testing.

Evidence Testing: Whereas the first stage of maximum glorification of God in spiritual maturity is escrow blessings, the second stage is evidence testing. This level of the spiritual advance is enhanced by the availability of and application of divine power.

Principles Leading Up to and Concluding Lucifer’s Appeal

1. Human suffering is associated with a sequence of events related to the prehistoric creation of angels each to whom God gave volition, the ability to make choices.
2. God did not desire to create automatons programmed to mindlessly accommodate His standards, but creatures who could independently make their own choices.
3. This freedom of volition resulted in the possibility that some would willingly follow His leadership and obey His standards, but also with the freedom to rebel and disobey.
4. The angelic community is organized into three ranks: (1) seraphs with six-wing and (2) cherubs with four-wing designation of ranks, and (3) pursuivant,¹⁰ who were rank and file with no insignia of rank.

¹⁰ “Pursuivant, a follower; an attendant. In the British College of Heralds, an officer ranking below a herald [cherub in our illustration]. There are four pursuivants attached to the British College of Arms: Rouge Croix [red cross], Blue Mantle [blue robe], Rouge Dragon [red dragon], and Portcullis [fortress gate]” (Noah Webster, *Webster’s New Twentieth Century Dictionary of the English Language: Unabridged* [Cleveland: The World Publishing Co., 1962], s.v. “pursuivant”).



5. We have noted that Lucifer is a cherub, whose insignia of rank is “four wings,” but he is also chief of the angels, referred to by the Lord as the “anointed Cherub” in Ezekiel 28:14.
6. In the appeal that took place before the Supreme Court of Heaven, Lucifer functioned as his own defence attorney, which has earned him two sobriquets, “Satan” and “the devil” which identify him as “accuser,” and “adversary.”
7. Since the ultimate incarceration of Lucifer and the fallen angels into the lake of fire does not actually take place until after human history is completed, we must conclude that the human race is being called before the court to testify for both the Prosecution and the defense.
8. In order for there to be an environment in which these individuals may testify before the court, the renovation of planet earth had to occur as the courtroom for testimonies presented by men and angels.
9. The first event to occur in Lucifer’s appeal was the divine restoration of planet earth to its pristine perfection. The restoration began in Genesis 1:2*b* and proceeded over the next six days, the latter event being the creation of mankind, a male and a female, Genesis 1:3–2:25.
10. Two people, Adam and Ishah, were introduced as the first Homo sapiens and appeared as the hearing’s first witnesses for the Prosecution.
11. This appeal has and will continue to progress over the course of human history as witnesses are called forward to provide evidence for both the Prosecution and the defense.
12. Their arguments occur as follows: **A. The Formal Appeal:** (1) witnesses for the Prosecution: from the creation of man to his fall and (2) witnesses for the defense: from the fall of man to the First Advent of Christ. **B. Rebuttal:** (3) witnesses for the Prosecution: from the First Advent of Christ to the Rapture of the Church and (4) witnesses for the defense: the Tribulation, Daniel’s seventieth heptad, to the Second Advent of Christ. **C. Closing Arguments:** (5) witnesses for the Prosecution: the Second Advent of Christ to Lucifer’s release from the Abyss and (6) witnesses for the defense: the Og-Magog Rebellion to Satan’s incarceration in the lake of fire.

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13. Obviously, the appeal was granted and proceeds over the course of human history. Within this appeal, Church Age believers are challenged to be witnesses for the Prosecution.
14. In each generation of the Church Age, each believer may pursue the advance to maturity, or not. The ultimate challenge is only presented to believers who have advanced to the sophisticated spiritual life.
15. In spiritual maturity, this challenge is defined by the term, evidence testing. The details about what this entails is the subject of our next category:

Evidence Testing

1. First of all, the elect angels are watching believers. They see them fail and they see them flop; they grow in grace or they regress into reversionism; they witness for the Prosecution or do so for the defense.
2. This situation is consistently ongoing in the scrum of the Angelic Conflict.

1 Timothy 4:1 But the Holy Spirit explicitly says that in the later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons.

3. Paul later commented on the elect angels' response to believers involved in the advance:

1 Timothy 5:21 I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles, without bias, doing nothing in the spirit of partiality.

4. During the Church Age, Lucifer has observed that believers have a difficult time adjusting to undeserved suffering. Because they are saved, some assume that God would never allow them to suffer without cause.
5. This is not rational. We function in the hostile environment of the devil's world and the Dark Side is on a mission "seeking someone to devour."



1 Peter 5:8 Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.

v. 9 But resist him, firm in your faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world.

6. It is in the Incarnation when a prototype divine power system was established and in which our Lord functioned during the 33 years His true humanity functioned in the devil's world.
7. This very same environment is available to the Church-Age believer who is filled with the Holy Spirit. It is described as the "divine dynasphere," "divine power system," or "inside the bubble" in which the believer is privileged to function.
8. Whereas our Lord was sinless and therefore resided permanently in the prototype system, believers do commit sin therefore their dynasphere may be described as an evanescent[†] bubble, easily popped by commission of personal sin.
9. Believers who grow in grace and reach spiritual maturity have become veteran's having done considerable combat in the Invisible War.
10. They are elite warriors in the Invisible War. Their integrity is challenged by evidence testing by Lucifer and his demons. The devil's ongoing strategy is to dilute the gospel of salvation in order to keep as many people as possible out of the Lord's army.
11. If, however, a person gets saved, then he must be neutralized. This is accomplished by indoctrination by legions of fallen angels whose propaganda is referred to above by Paul in 1 Timothy 4:1 as "doctrines of demons."
12. Those who overcome these assaults make it to the level of cognitive invincibility and are riveted on occupation with Christ.

[†] "Soon passing out of sight, memory, or existence; quickly fading or disappearing: *a shimmering evanescent bubble*" (*The New Oxford American Dictionary*, eds. Elizabeth J. Jewell and Frank Abate [(2001), s.v. "evanescent").



13. Certain believers are tested to undergo a period of suffering that challenges their ability to orient to their inventory of doctrinal resources. The power of evidence testing is that its application occurs without any apparent cause.
14. It is from the intensity of this level of testing that the believer can orient and adjust to the reality of the situation. Recognizing that the Dark Side desperately needs to discredit your doctrinal advance to cognitive invincibility, you focus your concentration upon occupation with Christ and ride out the storm.
15. When a believer acquires within his soul this level of sophisticated biblical rationales, it advances him to the summum bonum of sophisticated application under pressure. He demonstrates the immense power of the Word of God available in the soul of a believer who pulls it off while possessing a sin nature.

Attainment of the Unique Spiritual Life

1. The victory of Evidence Testing glorifies Christ and ensures that the believer will be honored exceedingly abundantly during the Royal Award Ceremonies at the Evaluation Tribunal of Christ.
2. Loser believers were saved by grace when they expressed personal faith in Jesus Christ, but never made any meaningful advance in the plan of God.
3. Although without any Nike Awards, they will be among all the assembled saints at the Tribunal in resurrection bodies.
4. At the Second Advent, all believers in resurrection bodies will return to earth and will observe the baptisms of fire for the Tribulation's believers, both Jews and Gentiles, will enter into the millennial kingdom with Christ.
5. Without reception of any Nike Awards, loser believers will be happy to enter the Millennium, not warehoused in the Torments compartment of Hades with unbelievers.
6. Saved, but with no meaningful spiritual inventory, their duties will be relegated to menial tasks during the one-thousand-year reign of Christ.
7. There will be no equality in the millennial kingdom. Those who advanced in time will have duties of importance during the Millennium.



8. Those who are present, but without a dossier of their accomplishments in time, will be given menial jobs during the Millennium.
9. While advanced believers have their clothing adorned with several Nike Awards, those who lived the unsophisticated spiritual life will be dressed in minimal attire. Below is how one may envision a loser believer in the Millennium.
10. Take for example Mr. Golden Gingers and Mr. Poor Man in James's commentary in James: Chapter Two. If Mr. Fingers never grew in grace, then at the Evaluation Tribunal he'd windup dressed in a tunic. If the Poor Man grows in grace and reaches spiritual maturity his wardrobe will be transformed from Goodwill to Neiman Marcus.
11. In the first century, the lower class could only afford a tunic:

Clothing that Jews wore in Palestine in New Testament times was essentially the same as that worn by other peoples of the Mediterranean world. The tunic served as the basic garment (generally of wool, but linen in the Jordan Valley and other warmer places). Wearers made it by sewing two pieces of cloth together, leaving a hole for the head and neck. It had sleeves, normally extending at least to the elbow, and it was belted and bloused a bit above the belt. We are not sure about the length of the tunic, but it apparently extended to just below the knees. In Palestine and elsewhere in the Mediterranean world men had a vertical stripe on the tunics, over each shoulder and running its full length. Commonly the width of the stripe indicated age or prestige.²

12. The loser believer is a loser because His escrow account was deposited in the temple of the New Jerusalem before the creation of the world (see Ephesians 1:3–4).
13. When he failed to grow in grace during his physical life on earth, those blessings were retained on account and not imputed to him.
14. He will enjoy the perfect environment of the millennial climate and the absence of sin-nature function in himself and others in resurrection bodies.

² Howard F. Vos, "Dress," in *Nelson's New Illustrated Bible Manners and Customs: How the People of the Bible Really Lived* (Nashville: Thomas Nelson Publishers, 1999), 447.

