

18. Hermeneutics is the system by which the human analysis of Scripture can maintain orthodoxy. Scripture must be trusted to reveal itself to the student. It is exegesis that allows the Scripture to reveal itself.
 19. When a verse or a passage is consulted in an English translation without exegesis, then the results of that effort are potentially flawed.
 20. This is where the pastor must consider the category or categories of systematic theology that are being presented by the passage. In addition, the pastor must know what time it is, that is, in which dispensation does the passage refer.
 21. Take for example prophecy. There are prophecies in the Old Testament that have been fulfilled. There are prophecies in the New Testament that have not.
 22. Consider Daniel's prophecy of the "seventy weeks" in Daniel 10:24–27. Sixty-nine of those weeks have been completed while the seventieth week is on hold during the mystery dispensation of the church.
 23. The seventieth week will not occur until the Rapture of the church at which point the Tribulation's seven-year period will commence.
 23. Principle: To know what time it is, the pastor must subscribe to dispensational theology. Many pastors reject this doctrine and as a result their hermeneutics are flawed because they do not know what time it is.
 24. Therefore, the principle: If a pastor's hermeneutics are flawed his interpretation of Scripture will be flawed. As a result, his theology will cause the platoon's advance to suffer.⁶
1. James begins verse 7 with the imperative mood of the aorist active imperative of **ὑποτάσσω** (*hupotássō*): "to subjugate, place in submission; to cause to be in a submissive relationship, to subordinate."
 2. The object of this submission is to God. It is followed by the aorist active imperative of the verb: **ἀνθίστημι** (*anthístēmi*): "to stand against, resist; be in opposition to, set oneself against, oppose."

⁶ The study of hermeneutics, taught in 2004, is available on the Web sites. It contains 73 hours on the subject and is available via this link: <http://www.joegriffin.org/media-archive/series-subjects/hermeneutics/>.

3. Submission to God cannot proficiently occur without the ability to control static from the Dark Side. This is accomplished by “standing against or resisting, or opposing the devil.
4. What verse 7 presents is the conflict that exists between the combatants in the Invisible War: God and the elect angels represent the Prosecution while Lucifer and the fallen angels represent the defence.
5. Adam and Ishah were originally deployed in Eden to determine which side they would choose to support, God or Lucifer.
6. They were created by the Lord as Homo sapiens. Although perfect in mind and body, they were obviously inferior to God Who was their Creator and also inferior to Lucifer and the angels as for as intelligence and makeup were concerned.
7. This minority status was intentional. Although very intelligent, they had free will. They may choose to follow the guidance of Lucifer and his myriad of fallen angels or follow God and His legions of elect angels.
8. If these minority creatures could be led by the darkness or the light, then the Appeal could be determined simply by the volitional decisions of Adam and Ishah.
9. Lucifer’s rebellion against God in eternity past had resulted in his fall, documented in two major passages in the Old Testament. Before the Divine Supreme Court, Lucifer’s rebellion is described in two ways. First, the Lord’s opening statement:

Ezekiel 28:15 “You [Lucifer] were blameless in your ways from the day you were created, until unrighteousness [עָוֹן] (‘*awel*): the original sin] was found in you [his moral fall].”

10. This was followed by the presentation of Lucifer’s Five Assertions which were presented as evidence for his prosecution before the Court:

Isaiah 14:13 “You said in your soul, ‘I will ascend to heaven [Assertion #1: a coup d’état]; I will raise my throne above the stars of God [Assertion #2: usurp authority over the angels], I will sit on the mount of the assembly in the recesses of the north [Assertion #3: to succeed God on the throne and assume universal power]. **v. 14** ‘I will ascend above the heights of the clouds [Assertion #4: figurative expression of his intent to completely overthrow divine authority]; I will make myself like the Most High [Assertion #5: his ultimate coup de grâce].” (NASB)

(End JAS4-06. See JAS4-07 for the continuation of study at p. 61.)

11. This passage of Scripture has been the subject of numerous evaluations of its meaning as well as the man being discussed in its context. The analysis of Isaiah 14:12–15 specifically refers to a monarch whose rationales are focused on seizing total power.
12. Many theologians identify this man as a king of Babylon whose lust for ultimate power is foiled in his attempt. Isaiah presents him as a Satan-possessed man who in reality depicts Lucifer’s all-out efforts to win acquittal before the Divine Court of Appeals.
13. The *NET Bible* contains some interesting commentary on this passage. It does not conclude that the individual in context depicts Lucifer, but its analysis of verse 12 is worth noting:

Isaiah 14:12a Look how you have fallen from the sky,
O shining one, son of the dawn.²³ (NET)

14. NET’s editors insert the following **Translator’s Note (tn) 23**:

The Hebrew text has הֶלֶל בֶּן-שַׁחַר (*helel ben-shakhar*):
“Helel son of Shachar,” which is probably a name for the
morning star or the crescent moon.

The NET’s **Study Note (sn) 23** follows:

What is the background for the imagery in vv. 12-15? This whole section (vv. 4b-21) is directed to the king of Babylon, who is clearly depicted as a human ruler. Other kings of the earth address him in vv. 9ff., he is called “the man” in v. 16, and, according to vv. 19-20, he possesses a physical body. Nevertheless the language of vv. 12-15 has led some to see a dual referent in the taunt song. These verses, which appear to be spoken by other pagan kings to a pagan king, contain several titles and motifs that resemble those of Canaanite mythology, including references to Helel son of Shachar, the stars of El, the mountain of assembly, the recesses of Zaphon ([Σαφών [*Saphón*]), and the divine title Most High. Apparently these verses allude to a mythological story about a minor god (Helel son of Shachar) who tried to take over Zaphón, the mountain of the gods. His attempted coup failed and was hurled down to the underworld. The king of Babylon is taunted for having similar unrealized delusions of grandeur. Some Christians have seen an allusion to the fall of Satan here, but this seems contextually unwarranted.

15. I cannot argue the “contextuality” of this passage with the editors of the *NET Bible*, but nevertheless, the overwhelming evidence, from Genesis 3 through Revelation 19, concentrates on the unrelenting combat that rages between witnesses for the Prosecution and witnesses for the defense.
16. It is evident in Genesis 3, that Lucifer clearly understood the ground rules for the appeal, Adam and Ishah were the first witnesses, each with free will, and capable of making independent decisions for or against those who examined them or cross-examined them.
7. What happened next introduced the additional witnesses before the bar of the Divine Court of Appeals. Adam and Eve would procreate and sire children. Some would believe in Christ while others would not.
8. Some would become witnesses for the defense by rejecting Jesus Christ as savior while others would become witnesses for the Prosecution by placing their personal faith in Him for salvation.
9. At this point, human history would begin the process of resolving the appeal that Lucifer had requested. The contest has raged since and in the present hour in A.D. 2021 the contest between darkness and the Light is focused on client nation America.
10. James 4:7 brings us to the place where witnesses for the Prosecution and witnesses for the defense are brought out into the clear light of day.
11. The Letter of James can be described by a number of doctrines, but there is no mistaking the fact that the most prominent among them is the battle between the elect and fallen angels, and human believers and unbelievers.
12. However, the foundational elements of this contest are rarely understood. It may be referred to as the angelic conflict, but also involved are Homo sapiens. There are good and bad witnesses on each side of this contest.
13. Therefore, the terms “angelic conflict,” “Invisible War, and “good and evil,” are categories, but the overall panorama includes these things and others.
14. Let’s give this study a simple, coverall title: “The Ongoing Combat between the Truth and the Lie.”
15. The noun, “truth”: ἀλήθεια (*alētheia*), refers to what is intrinsically true in itself, purity from all error or falsehood, and the noun, “lie”: ψεῦδος (*pseúdos*), deceive.

Lying cannot be viewed merely as the opposite of truth. The norm of the ethical assessment of lying is the firm bond between ἀλήθεια (*alētheia*) and δίκη (*díkē*) [justice]. At issue is the divinely protected order of the world.



A lie is an activity or the result of an activity but truth is always present as an abstraction denoting something independent of any activity.¹

16. James has provided us an introduction to this study that reads this way in:

James 4:7 Subordinate yourselves under the authority of God. Stand fast and resist the devil and he will run away from you. (EXT)

17. This verse addresses the situation that only spiritual growth can reveal. We are well-familiar with the fact that planet earth is the playing field for the resolution of Lucifer's trial and subsequent appeal.

18. The following study will examine the doctrines that emerge from these two court cases. I have entitled this study:

The Ongoing Combat between the Truth and the Lie

Introduction.

1. Our original parents fell from grace in Eden in Genesis 3. Their bodies, formally perfect, acquired a sin nature. It is important to note the principle that the soul never dies. However, it is necessary to observe certain categories of life individuals occupy based on their volitional decisions.
 - a. **Perfect Life.** This type of life defines the trichotomy of Adam and Ishah in Eden. Jesus Christ created perfect bodies and souls for them to which a human spirit was imputed providing Perfect Life. This life was potentially never ending, but with the possibility of termination (Genesis 2:16–17).
 - b. **Human Life.** This is the status of all Homo sapiens from physical birth to physical death with regard to their human bodies. It was also the status of Adam and Eve between the Fall and physical death (Genesis 3:6–20).
 - c. **Eternal Life:** (a) All angels were created simultaneously by God in eternity past at which point He imputed to them Eternal Life (Colossians 1:16). (b) Certain people, regardless of dispensation, were imputed Eternal Life at the moment each of them expressed faith in Jesus Christ for salvation.
 - d. **Immortality:** Refers to the human soul and applies to those that possess Eternal Life whose eternal destiny is in heaven and to those who possess Forever Life whose eternal destiny is in the lake of fire.

¹ Hans Conzelmann, “ψεῦδος,” in *Theological Dictionary of the New Testament*, ed. Gerhard Friedrich, trans. and ed. Geoffrey W. Bromiley Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974), 9:595.

