

The Attackers: Creation of the Invisible Things: Order in the Universe by Mathematical Truths & Laws of Divine Authority that Regulate Order among Men & Rules of Engagement that Restrain the Dark Side, Col 1:16

58. Just as there is order in the universe so there must be invisible systems that can be employed to maintain order among men and angels.
59. These are discovered by trial and error, but are best employed by following the directives contained in the immutable Word of God.
60. The invisible things of the creation must be discovered by experimentation and the use advanced levels of mathematics that produce formulas and laws.
61. The Lord gave us the ability to delve into these invisible things and utilize them to improve our lot in life and glorify Him.
62. Each discovery that is authentic and not speculation is a law establishing a truth that divine grace has allowed us to uncover.
63. These things were also created – *ktízō, bara', ex nihilo* – by the omnipotence of God and are introduced by the disjunctive conjunction **εἴτε (eíte)**: “whether”; used with a correlative *or* to present alternative conditions or possibilities.
64. The first mentioned is the masculine plural of the noun **θρόνος (thrónos)**: “thrones.” This does not refer to the chair occupied by a monarch but is rather a metonymy: “a figure of speech that replaces the name of one thing with the name of something else closely associated with it.”¹
65. Many men may come to occupy the throne of an empire. The authority to rule is directly associated with the throne, not the man.

¹ Chris Baldick, *The Concise Oxford Dictionary of Literary Terms*, (New York: Oxford University Press, 1990), 135.

66. Therefore “the throne” refers to the divine system of order associated with the divine institution of nationalism.
67. Without the laws of divine establishment and the four divine institutions, mankind, haunted by the presence of the sinful nature, would operate in chaos. Lucifer would be able to systematically eliminate the human race and win the appeal trial.
68. These laws of establishment must be delegated to members of the human race and their credentials to rule are indicated next by the conjunction *eíte*, this time translated “or,” and the plural masculine noun **κυριότης (*kuriótēs*)**: “plenipotentiary authority.”
69. Plenipotentiary refers to an agent that is invested with full power to make decisions in absentia of the sovereign. The word’s definition is precisely stated in the *Oxford English Dictionary*:
Plenipotentiary A. adj. Invested with full power, especially as the deputy, representative, or envoy of a sovereign ruler; exercising absolute power or authority.
Plenipotentiary B. sub. A person invested with full, unlimited, or discretionary powers or authority, esp. in regard to a particular transaction, as the conclusion of a peace or treaty; an envoy or ambassador deputed by his sovereign to act at his own discretion.
70. Whereas *thrónos* refers to the divine institution of nationalism, *kuriótēs* refers to the system under which these nations are to be governed.
71. Nations that function as client nations must do so under a system of constituted authority within a culture that is founded and sustained by a biblical worldview.
72. I did not assert that the Bible recommends a theocracy; I emphasize that the culture must reflect a biblical worldview.

73. This is exactly what developed in the United States. Laws of Divine Establishment were incorporated into the foundational documents while the population functioned from a biblical worldview.
74. *Culture* is defined by *Merriam-Webster's Collegiate Dictionary* (11th ed.) as:

The integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations.

75. This is no longer occurring on a broad scale but is being overtaken by the evil of collectivism – the practice of giving a group priority over each individual in it, socialism – elimination of private property, and Darwinism – survival of the fittest.
76. Therefore we can translate *thrónos* as governmental authority under nationalism and *kuriótēs* as the laws of divine establishment administered by plenipotentiary agents. We can pair that down to “nationalism” and “establishment.”
77. These summarize the two required standards necessary for a client nation to prosper (1) the four divine institutions and (2) the laws of divine establishment.
78. Some have asked that I distinguish the difference between the two so we will take up that subject once we complete our analysis of this passage.
79. Next up in verse 16 is the word “rulers,” the plural noun *ἀρχή* (*archē*) which moves the subject over to the angelic creation and specifically to the category of demons. *Archē* is used in Ephesians 6:12 to refer to the senior-ranking officers of the demonic army's demon table of organization.

80. Paul dips into the military history of ancient Greece for his designations of the demon officers. The Athenian armies were led by what we would designate as a five-star general and was called ἄρχων (*árchōn*): “chief ruler” or “commander.” There were as many as nine of these officers and we will translate this “demon generals.”
81. Among those under their command were the commissioned officers indicated by the plural noun ἐξουσία (*exousía*). We will translate this word “commissioned officers,” who command the vast armies of the Dark Side.
82. In addition to creating the things that are visible and invisible such as the matter in the universe and the energy and mathematics that sustain it, there are other invisible things that were included in God’s creative acts.
83. The systems of authority by which man is to function and govern himself were also created and imputed to the inhabitants of the earth.
84. In opposition to this are those creatures that represent anti-authority. They were created by God in status quo perfection and with eternal life. Their fall led to the appeal trial and their involvement in the affairs of men is well-documented in Scripture.
85. Paul then repeats the phrase used at the beginning of the verse: τὰ πάντα (*tá pás*): “all things.”
86. The verb that follows is the perfect passive indicative of κτίζω (*ktízō*): “were created ex nihilo” by Him, that is, by Jesus Christ.
87. The expanded translation of verse 16 reads like this:

Colossians 1:16 - By means of Himself [**Jesus Christ**] all things were created ex nihilo [κτίζω (*ktízō*)] in the sphere of the universe and upon the earth, the visible things [**matter**] and the invisible things [**energy**], whether the authority associated with nationalism or the laws of divine establishment, or demonic general officers or demonic commissioned officers—all things were created ex nihilo [κτίζω (*ktízō*)] by Him and for Him.