

8. So great was the evil on the earth that by the tenth generation from Adam, only one family remained in the status of regeneration and that one family, Noah's, applied doctrine in a special way to avoid any sexual relationship with half-human, half-angelic creatures.
9. Eight were in Noah's family, and the ninth believer was Noah's grandfather Methuselah. The warning of the coming of the Flood was Methuselah's departure from this life.
10. The concentration of evil on the earth was so great, yet it did not destroy the human race! A concentration of evil never destroys the population of the earth, though millions of people may be raped, murdered, tortured, and victimized in every way.
11. The population of the earth goes right on. Unrestrained criminality cannot and will not wipe out the human race.
12. By the tenth generation from Adam there was no reference to the Sethites or Cainites as separate families and tribes, because the two lines had amalgamated.
13. The Cainite line was filled with disillusion. It had rejected the happiness God had designed for man by rejecting Christ as Savior. Their society pursued intellectual matters and hedonistic pleasure.
14. The antediluvian population was generally unregenerate, reversionistic, and involved in the cosmic systems.

Genesis 6:2 Now the sons of God [בְּנֵי הָאֱלֹהִים (*bene ha-'elohim*): fallen angels] saw the women of mankind, that they were beautiful, so they seized [Qal imperfect of לָקַח (*laqach*): habitually raped] women from whomever they chose.

1. The "sons of God" is clearly a reference to angelic creatures. The Hebrew *bene ha-'Elohim* is used for angelic creatures only.
2. When the word beautiful is used in the Scripture, it means these women were extremely stunning.
3. The Hebrew verb *laqach* means to seize violently, to take by sheer strength, to overpower and seize these women against their will to have sex with them.
4. The Hebrew phrase, *bene ha-'Elohim*, is used four times in the Old Testament. All four times it refers to angelic creatures only. Note that in verse 1, אָדָם (*'atham*): "men" is the phrase used to refer to mankind.

5. The “sons of God” refers to the demon’s pantheon on Mount Olympus and the Titan, Īóbatēs. The duplication of the Greek pantheon was made by the Phoenicians, Canaanites, Romans, and others.

Titans. In Greek myth the older gods of the generation before the Olympian gods, children of Úranus (Heaven) and Gaoa [Γαῖα (Gaía): (Earth).

The story of the marriage of Heaven and Earth and the birth of gods from the marriage is very widespread in myth from all parts of the world.

According to Hésiod the Titans were twelve in number, six sons and six daughters. Some of their children were also regarded as Titans, notably Prométheus and Atlas. When Zeus, aided by his mother Rhēa, compelled Crónus to disgorge his other children, battle ensued between the Titans on the one hand and Zeus and his brothers and sisters on the other. The battle lasted for ten years, shaking the universe to its foundation, but eventually ... the Titans were overcome and imprisoned in Tartarus.³

6. The “sons of God” refer to demons only, as also found in Job 1:6, 2:1, 38:7, and Daniel 3:25.

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 this title is underdoing similar assaults from the usual suspects.

³ *The Oxford Companion to Classical Literature*, ed. M. C. Howatson, 2d ed. (New York: Oxford University Press, 1991), 573.



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

During the Church Age (2 Peter 3:18a).

— ~~The purpose of the Church Age is to produce a corps of mature believers whose devotion is focused on the divine mandate, “grow in the grace and knowledge of our Lord and Savior Jesus Christ.”~~

— ~~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: elect and fallen), 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 development and deployment of invisible heroes.~~

— ~~The mystery doctrines 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 diverse 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 [the Royal Law] 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 [Righteousness + Justice + Conscience produces Integrity].~~

~~I have coined a term for this divine system from the Greek nouns δύναμις (*dúnamis*), "power," and σφαῖρα (*sphaíra*), "sphere": the "divine dynasphere." This descriptive synonym emphasizes the efficacy and sustaining strength of the love complex.⁴~~

~~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)⁵~~

~~Μένω: Remain, stay. B. Someone who does not leave a certain realm or sphere: remain, continue, abide. ... continue in my love, John 15:9–10.⁶~~

— 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.

⁴ R. B. Thieme, Jr., *Christian Integrity*, 3d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2002), 5.

⁵ 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.

⁶ 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.



- The word *dúnamis* emphasizes the superior status of biblical principles while *sphaira* refers to an encapsulated environment of an inflexible inventory characterized by the word *agápē*: 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.⁷

- The words, “righteousness,” “justice,” and “omniscience” were merged into the definition of the noun, **δικαιοσύνη** (*diakiosúnē*): “integrity,” in fifth-century b.c. Greece. It has had an important impact on the use of the New Testament’s Koiné Greek text and 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 (*dikē*) and the adjective δίκαιος (*dikaíos*).

The difference between *dikaiosúnē* and its two predecessors is the suffix *σύνη* (*súnē*), and that suffix makes all the difference in the world.

⁷ *The Oxford English Dictionary*, vol. 1 (New York: Oxford University Press, 1971), s.v. “integrity.”



~~The Greeks 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 *dikaíosúnē*. *Dikaíosúnē* was first used in the fifth century b.c.; the historian Hēródotus used it in telling the story of Sólon, the years before.⁸ farseeing statesman whose laws had saved Athens more than a hundred years before.~~

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 or never advanced very far in their spiritual growth.

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 ones presently among that ilk are in jeopardy of 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.

⁸ 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.



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.

There were eight people who disembarked from the Ark. All eight did so as witnesses for the Prosecution. The chart pedigrees of Noah's three sons are documented in Genesis 10:

Genesis 10:1 Now these are the records of the generations of Shem, Ham, and Japheth, the sons of Noah; and sons were born to them after the flood.

The chart pedigree of Japheth is listed in verse 2; the sons of Ham in verse 6, and the sons of Shem in verse 22. What followed from these three, over time, has resulted in the current population of this earth, now exceeding over seven and one-half-billion people.

This gaggle of Homo sapiens is a motley crew, teeming masses of protoplasm, save the few, the righteous few, who have steeled their souls with the immutable doctrines of the Word of God while the rest slouch toward Gomorrhah: עֲמֹרָה ('*amorah*).

עֲמֹרָה ('*amorah*): Gomorrhah. The city located south, southwest of the Dead Sea that was destroyed along with Sodom for its heinous sins. There were not enough righteous persons left in the city to rescue it from God's wrath. (Genesis 18:19). The city became a byword for wickedness and evil in the Prophets and Law (Deuteronomy 29:23 [22]; Isaiah 1:9; Jeremiah 49:18; Amos 4:11; Zephaniah 2:9).⁹

Our duty in the midst of this global suicide is to provide the only divine response left to rescue the benighted and that is the application of the Royal Law:

The Royal Law commands the believer to "love from the source of personal integrity all those in his periphery." This love is made up of three composites: righteousness, justice, and conscience from which emerges integrity. If we are to fulfill this commandment, then these three composites must be developed on a human level.

(End JAS4-24. See JAS4-25 for continuation of the study at p. 241.)

⁹ Warren Baker and Eugene Carpenter, עֲמֹרָה ('*amorah*) in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 849–50.

