

- (9) Lucifer's arrogance challenged divine authority and his recruitment of one-third of the angelic population to his cause resulted in the divine response.
- (10) A trial was held and Lucifer and his followers were convicted of rebellion. The lake of fire was created in the eternal state where all these fallen angels would be incarcerated.

**Matthew 25:44** “Then He [ God ] will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels.’”

- (11) This is the Lord's prophecy of the eternal incarceration of unbelievers at the Great White Throne judgement which occurs after human history is over (Revelation 20:11–15).
- (12) This passage relates to all unbelievers in history being sentenced to the lake of fire. But we also learn in Revelation 20:10 that on that same occasion, Lucifer was also thrown into the lake of fire.
- (13) These two events, Lucifer's *sentence* to the lake of fire occurring before human history began but *not incarcerated* there until after human history is completed. This means something had to have caused the delay.
- (14) The answer emerges in Scripture. The Bible reveals that throughout human history following the fall of Adam in Eden, the angelic conflict has raged without pause.
- (15) The deduction that is derived from these observations is that Lucifer must have appealed his sentence. We are led to conclude that God provided the convicted cherub and his followers the opportunity to appeal the conviction.
- (16) In the parlance of our Constitution's First Amendment, Lucifer petitioned God “for a redress of his grievances”:  
**Redress: (1) to set right, (2) to make up for: compensate; to remove the cause of a grievance; to exact reparation. The means or possibility of seeking a remedy: reparation.<sup>5</sup>**
- (17) It is calculated that Lucifer sought redress by presenting the following grievance:

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<sup>5</sup> Merriam-Webster's Collegiate Dictionary, 11th ed., s.v. “redress.”

**“How could a loving God sentence His creatures to an eternal lake of fire?”**

- (18) We are forced to the conclusion that God allowed the grievance to be put to the test and Lucifer’s appeal was set in motion.
- (19) Man was created to resolve the issue. In doing so, Adam was put in a perfect environment with free will, but with one prohibition, “from the tree of the knowledge of good and evil you shall not eat” (Genesis 2:17).
- (20) Adam was formed of dust, not instantaneously as were the angels.<sup>6</sup> He had a soul, but with mental capacities far less sophisticated than those of the angels. The only thing the two had in common was free will.
- (21) Adam and Ishah had perfect life, not eternal life. When they fell by violating the command not to eat from the tree, their perfect life ended. They then assumed human life.
- (22) In Genesis 2:17, the Lord told Adam if he violated the command he would immediately experience spiritual death followed by a degenerative process of dying physically.
- (23) Both of these things happened. Regeneration became the imperative required to continue prosecuting the case. Both Adam and Eve responded to the gospel in Genesis 3:20–21.
- (24) The advent of physical death meant that for the appeal to reach a conclusion new witnesses for the Prosecution had to be provided. The process by which this would occur is described by the Lord in Genesis 3:16, “In pain you shall bring forth children.”
- (25) As new potential witnesses enter into human history through childbirth, the addition of new witnesses occurs whenever a person places his personal faith in Christ.

**(End JAS1-27. See JAS1-28 for continuation of study at p. 271.)**

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<sup>6</sup> In Psalm 148:2–4, several things are commanded to “Praise the Lord”: angels, the angelic armies, the sun and moon, stars, the heavens, and the waters. Verse 5 records that the Lord, “commanded and they were created.” Among the creation verbs in the Old Testament, the one used here is the Niphal perfect of the verb בָּרָא (*bara*). It is used exclusively with God as the Subject. It means “to create or to bring into existence by divine command.” The Latin term for this act is *creation ex nihilo*: “to create from nothing.” The verb “commanded” is the Piel perfect of the verb סָוַח (*sawah*) which indicates intensive action that was completed in less than a yoctosecond: “One septillionth (10<sup>-24</sup>) of a second.”

- (26) Each new believer enters into a process in which he either advances or retrogresses, the direction determined by his interest or disinterest in learning *the* truth contained in the Word of God.
- (27) The world has its lures and attractions among which are cosmic counterfeits of biblical translations. Innocent unbelievers are told that true salvation is accomplished by doing things and verses are quoted out of context.
- (28) Desirous of salvation, the unbeliever busies himself working away at their eternal salvation with false motivation.
- (29) Expending human effort to impress God for salvation is an insult to the grace of God. Salvation is acquired by grace through faith alone in Christ alone.
- (30) The procedure, post salvation, is first of all functioning inside the bubble under the filling of the Holy Spirit and then by grace obeying biblical mandates.
- (31) Those who are grace oriented are focused on this system. The continuous advance under the Spirit's power and leadership advances the believer into the sophisticated spiritual life.
- (32) The environment in which all believers function, knowingly or unknowingly, is the angelic conflict. Lucifer's strategy is to keep the believer distracted by promoting human viewpoint, human good, and evil.
- (33) Those who advance to the sophisticated spiritual life will be tested. These tests are designed to challenge the believer to remain loyal to *the* truth found in the Bible in opposition to *the* lie dispensed by the Dark Side.
- (34) We have noted these under the headings of providential preventive suffering, momentum testing, and evidence testing.
- (35) Providential preventive suffering is designed to educate the believer in the use of the divine system of problem solving. We have frequently noted Peter's discussion about this in his teachings on how one advances to the copacetic spiritual life in 1 Peter 1:6–8.