

Matthew 25:41 “Then He [Jesus Christ at the Second Advent] will answer them on His left [condemnation of unbeliever Gentiles], ‘Depart from Me, you accursed, into the eternal fire [the lake of fire] that has been prepared for the devil [Lucifer] and his angels [demons]!’” (NET)

5. From this we are able to conclude that the demons’ faith in God produces something. It produces pride, arrogance, human good, and evil in the Judaizers and it produces shuddering in the demons.
6. Their faith in the working object of God the Father produces something, their shuddering from the knowledge that they have used their Law of Freedom to buy their way into eternal judgment in the lake of fire.
7. Why do people hate the idea of dying and often struggle to survive even when it becomes obvious that their time on this planet is nearing its end? Because they do not have confidence in the answer to the question, “What’s next?”
8. The believer, who has unwavering confidence in the working object of the Word of God, knows from Scripture that his personal faith in Jesus Christ resulted in the imputation of eternal life.
9. From that initial confidence emerges absolute confidence that at physical death, his soul and spirit will go to heaven in the presence of the Lord.
10. Therefore, his viewpoint about death is that it is simply the transfer out of time into eternity. Paul speaks of this transition in:

2 Corinthians 5:17 Therefore, if anyone is in Christ, and he is, he is a new creature [a new spiritual species]. The ancient things have vanished. Behold, they have become new in species. (EXT)

11. The term, “new creature,” translates the words **καινός κτίσις (kainós ktísis)**. We enter this life in what Paul refers to in 1 Corinthians 15:44 as a “natural body”: **ψυχικός (psuchikós)** plus **σῶμα (sōma)** which is genetically flawed by the sin nature in every cell.
12. In that same passage Paul speaks of the “spiritual body” with the words **πνευματικός (pneumatikós)** plus **σῶμα (sōma)**: a “spiritual body.”
13. When a person places his personal faith in Jesus Christ for salvation he instantly becomes a “new spiritual species.” Homo sapiens physically, but new in species spiritually.



14. The physical body is carnal possessing the sin nature which eventuates in physical death. The spiritual body possesses eternal life that eventuates in a resurrection body at the Rapture of the Church.
15. Faith in Christ results in the believer overcoming death. His new spiritual species, with the imputation of eternal life, will live forever, temporally in time until the carnal body is eliminated by physical death and eternally, first in interim body until the Rapture and later in a resurrection body.
16. Unbelievers, who experience physical death without having believed in Christ for salvation, exit this life to be incarcerated in the Torments compartment of Hades until the end of the Millennium.
17. At that future date, which until the Rapture occurs is always at least one-thousand, seven years, and one second in the future, unbelievers must remain in Torments until the Lord detonates the universe into oblivion (2 Peter 3:10–12).
18. So the Bible is crystal clear about the future of the human race and the universe in which it functions. Scientists, who buy into Darwinian evolutionary speculations, busy themselves in pursuing a hypothesis based on the false premise that there is life elsewhere in the universe.
19. This cosmic daydream causes scientists to futilely pursue the answer to the question, “How did life begin?” before the facts are in:

Is the existence of life on Earth a lucky fluke or an inevitable consequence of the laws of nature? Is it simple for life to emerge on a newly formed planet, or is it the virtually impossible product of a long series of unlikely events? Advances in fields as disparate as astronomy, planetary science and chemistry now hold promise that answers to such profound questions may be around the corner. If life turns out to have emerged multiple times in our galaxy, as scientists are hoping to discover, the path to it cannot be so hard. Moreover, if the route from chemistry to biology proves simple to traverse, the universe could be teeming with life.

The discovery of thousands of exoplanets has sparked a renaissance in origin-of-life studies. In a stunning surprise, almost all the newly discovered solar systems look very different from our own. Does that mean something about our own, very odd, system favors the emergence of life? Detecting signs of life on a planet orbiting a distant star is not going to be easy, but the technology for teasing out subtle “biosignatures” is developing so rapidly that with luck we may see distant life within one or two decades.



To understand how life might begin, we first have to figure out how—and with what ingredients—planets form. A new generation of radio telescopes, notably the Atacáma Large Millimeter/submillimeter Array in Chile’s Atacáma Desert, has provided beautiful images of protoplanetary disks and maps of their chemical composition. This information is inspiring better models of how planets assemble from the dust and gasses of a disk.¹

20. These inquisitive scientists give no thought to the presence of the angels’ ongoing occupation of the universe. But first of all, the universe had to be created, an event described by the Lord to Job in:

Job 38:4 “Where were you when **I [God]** laid the foundation of the earth? Tell Me, if you have understanding,

v. 5 Who set its measurements? since you know. Or Who stretched the line on it?

v. 6 “On what were its bases sunk? Or who laid its cornerstone,

v. 7 when the morning stars [**the angelic choir**] sang together and all the sons of God [**the entire angelic population**] shouted for joy?”

(NASB)

21. The creation of the universe allowed the angels a domain in which to operate outside of the Third Heaven. To this they were motivated to collectively exclaim cheers of joy and approval.
22. It also set up challenges for angelic free will. Their souls possessed the same soul attributes that were later possessed by the human race.
23. There is a difference between the souls of angels and humans. The latter’s souls are less advanced than those of the angels with the lone exception of volition whose Law of Freedom is equal to theirs.
24. The commander of the angelic population was Lucifer, who held the rank of cherub indicated by the insignia of four wings. He held the distinctive title, “anointed,” the masculine noun, **מִמְשָׁח (mimshach)**.
25. As a noun, its translation reads, the “cherub of anointment,” which refers to a ceremony in which he was given the highest station among the angels. Ezekiel provides more information on this in:

¹ Jack Szostak, “How Did Life Begin?” *Scientific American*, June 2018, 65.



Ezekiel 28:14a “You were the anointed cherub who covers, and I placed you there.”

26. It is often the case in life when a person is promoted above his capacities that he exchanges knowledge for arrogance as a cover for his inadequacies. Such was the case for Lucifer:

Ezekiel 28:15 “You were blameless in your ways from the day you were created until unrighteousness was found in you.

27. The sin which Lucifer committed is translated perfectly with the word “unrighteousness,” the Hebrew noun, **עֲוֹלָה** (*‘awlah*): “unrighteousness”: deviation from pre-established standards of divine righteousness.
28. This reveals the core sin committed by Lucifer was deviation from the established standard of divine integrity. His volition did not check his mental attitude sin of rebellion and it resulted in him exchanging personal love for God for arrogance.
29. The sequence of events that followed is related by Isaiah in:

Isaiah 14:13 “But you said in your heart, ‘I will ascend into heaven [**the third heaven is the residence of God**]; I will raise my throne above the stars of God [**seize ultimate authority over the angels**], I will sit on the mount of the assembly [**assume the throne presently occupied by the Lord**] in the recesses of the north.

v. 14 ‘I will ascend above the heights of the clouds [**obsession of supplanting God as ruler of the universe**]; I will make myself like the Most High’ [**lust for absolute power but without integrity**].” (NASB)

30. These five assertions by Lucifer resulted in the angelic conflict which has raged from that day to this. Lucifer was tried, found guilty, and sentenced to the lake of fire. He appealed the verdict, was granted a stay, and the appeal commenced. The primary source of argumentation to determine its outcome is the human race beginning with the creation of Adam and Ishah.
31. From the fall in Eden until the end of the Millennium, the final verdict of the appeal centers around believers’ becoming witnesses for the Prosecution while Lucifer recruits anyone to promote his agenda of world domination over which he would rule as dictator.



32. What has commenced following the fall of Adam in the garden is an ongoing process of voir dire:

Voir dire [French: “to speak true.”] In law, an oath administered to a person intended as a witness, requiring him to make true answers to questions as to preliminary or collateral points, before he is allowed to testify as to the main point of the issue.²

Voir dire. *Law.* [*voir* true, the truth + *dire* to say.] Such a person so produced for a witness, may be examined upon a *Voir Dire*. Trial at Law, that a Witness may be sworn upon a *Voir dire*; the meaning is, he shall upon his Oath speak or declare the truth.³

33. The initial question that is asked each individual includes these basic ideas: (1) “What do you think about the Person and work of Christ? (2) Is He the One whose work on the cross results in the judgment of your sins? (3) Is faith alone in Him alone all that is required for you to be delivered from the lake of fire and imputed eternal life? (4) Do you believe that once saved, you are always saved, and will go to heaven when you die?
34. Answers to questions such as these determine whether in the ongoing scum of the Angelic Conflict who will become witness for the Prosecution or witnesses for the defense.
35. This voir dire determines who testifies for whom during Lucifer’s appeal: (1) witnesses—saved vs. heathen, (2) testimonies—truth vs. the lie, and (3) client nations—Jew and Gentile vs. the devil’s world.
36. As James points out, some wrongly assume they testify correctly that, “God is one.” God is *one* in essence, but *three* in personality. The wrong choice among the three results in continued separation from God.
37. In fact, the word “god” has numerous definitions in English dictionaries. None treats the word with more variety than the *Oxford English Dictionary*. Here are some of its definitions:

1. A superhuman person who is worshipped as having power over nature and the fortunes of mankind; a deity. **2.** An image or other artificial or natural object (as a pillar, a tree, a brute animal) which is worshipped, either as the symbol of an unseen divinity, as supposed to be animated by his indwelling presence, or as itself possessing some kind of divine consciousness and supernatural powers; an idol.

² Webster’s New Twentieth Century Dictionary: Unabridged, 2d ed. (1962), s.v. “voir dire.”

³ The Oxford English Dictionary (New York: Oxford University Press, 1971), s.v. “voir dire.”



3. As persons, as objects of adoration, or as possessed of absolute power. 4. II. In the specific Christian and monotheistic sense. The One object of supreme adoration; the Creator and Ruler of the Universe. 6. A Being such as is understood by the proper name God; a sole Divine Creator and Ruler of the Universe; that which God is represented to be according to some particular conception (*As the God of philosophy, of pantheism, of Judaism*).⁴

38. Whenever a person believes in Christ, he immediately becomes a witness for the Prosecution. However, that person's volition still functions under the Law of Freedom. Consequently, overwhelming numbers of believers betray their calling and become instead witnesses for the defense.
39. Therefore, post-salvation Christians are constantly being vetted by divine voir dire to promote who among the witnesses are consistently growing in grace through the acquisition of truth into their souls.
40. Advancing believers are the ones who consistently reference their doctrinal inventory to guide their thoughts, make their decisions, and perform their actions.
40. These are the ones who are vetted as good soldiers for Christ and who become expert witnesses for the Prosecution. Those who do not grow in grace, but acquire philosophies and ideas from the devil's world, are vetted as unreliable witnesses.
41. This latter category is identified with unbelievers since they share similar inventories of ideas. The cosmic believer's production is based on the working objects of human viewpoint, human good, and evil.
42. Such an inventory does produce works that are assumed to please God but they are in opposition to divine guidance.
43. Therefore, they promote and imitate the masses in *cosmos diabolicus*. Their loss of thought is reflected by their facilitation of cosmic concepts. Therefore, the believers who are AWOL from God cannot be distinguished from those who are aliens against God.
44. Some believers are so far removed from truth that they reject their salvation. They join the masses who, like the Jews in James 2:19, believe that "God is one" and in doing so receive the discipline that accompanies negative volition.
45. All who have rejected Christ as Savior, will learn at physical death that their faith in God the Father was a non-working object for salvation that results in an eternity of shuddering.

⁴ *The Oxford English Dictionary* (1971), s.v. "God."



Principles on Judaism

1. To understand the tension that existed between the Jewish sects mentioned in the New Testament, it is important to give some discussion to the development of Jewish literature between the completion of the Tanakh and the New Testament. This is referred to as the Intertestamental Period of Jewish history.
2. Judaism refers to the religion and culture of the Jewish people. The term “Judaism” was first used during the Intertestamental Period by Greek-speaking Jews. In the New Testament, the Greek term, “Judaism,” is a hapax legomenon used by Paul in Galatians 1:13–14.
3. This epistle was addressed to several churches in Galatia, a kingdom located in southern part of Asia Minor. Paul is documented as having visited several churches in the region including Iconium, Lustra, and Derbe.⁵

Galatians 1:13 For you have heard of my former way of life in Judaism [Ἰουδαϊσμός (*Ioudaïsmós*)⁶], how I was savagely persecuting the church of God and trying to destroy it.

v. 14 I was advancing in Judaism beyond many of my contemporaries in my nation [**Jewish race**]. (NET)

4. It is interesting to note that the Galatian kingdom was occupied by “Gauls,” or Celtic immigrants, who were part of the latter group of Indo-European tribes that arrived in Asia Minor in c. 278 B.C.⁷
5. The Galatian churches had gravitated back to the teachings of “Judaism, the religious system of the Jews. Its teachings emanate from the Old Testament, especially from Exodus 20 through Deuteronomy, and also from the traditions of the elders (Mark 7:3–13), some of which the Lord Jesus condemned. The main emphases of Judaism are circumcision and Sabbath keeping.”⁸
6. Strict observance of biblical laws that range from Exodus 20 to the end of the Pentateuch identified the theology of the Pharisees in the first century. To impose these laws on the people they emphasized the Oral Law.

⁵ See Map 8 in the *Scofield Study Bible*.

⁶ Spiros Zodhiates, ed., “Ἰουδαϊσμός,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 779.

⁷ “The most important linguistic family of the globe, comprising the chief languages of Europe. The prehistoric dialects of the Primitive Indo-Europeans accompanied their migrations into India, Persia, Greece, Rome, and the western borders of Europe where they are found at the beginning of history” (*Webster’s New Collegiate Dictionary* 2d ed. (1953), s.v. “Indo-European Languages.”)

⁸ Zodhiates, 779.



7. In recent studies we have noted the development of the Oral Law that emerged following the Chaldean captivity. The scribes, who were not descended from the tribe of Levi, gradually superseded the priesthood.
8. The scribes primarily developed what became known as the Talmud. From these oral gleanings, additional interpretations followed comprising two oral commentaries called the Mishna and the Gemara:

The Tálmdud (“study” or “learning”) is the literary culmination of this oral tradition, which, according to the rabbis who created the Tálmdud, originated at Mt. Sinai as part of the divine revelation vouchsafed to Moses, along with the material recorded in the Pentateuch. In its broadest sense, the Tálmdud is a set of books consisting of the Míshna (“repeated study”) and the Gemára (“completion”). The Míshna is a collection of originally oral laws supplementing scriptural laws. The Gemára is a collection of commentaries on and elaborations of the Míshna, which in “the Tálmdud” is reproduced in juxtaposition to the Gemára.⁹

9. Judaism is therefore a deviation from the clear revelation of the Torah by its subscription to selected, legalistic rituals imposed from the oral law. The Talmud did not arrive in print until the second century A.D.
10. These people subscribed to the directives of the orally presented teachings of the Talmud and its appendages. Their rituals had no relation to those revealed in the Torah that prophesied the Jewish Messiah.
11. The result was involvement in legalisms that distorted not only the true meaning of the rituals, but their fulfillment in the Person of Christ.
12. James is calling out the Jews in Jerusalem to come to Christ and, for those who have done so, to start placing their faith in the Messiah, Jesus of Nazareth, the working object of faith for salvation.
13. With the assets allocated at salvation, these Jews are being challenged to place their faith in the working object of the Word of God which James was communicating from his pulpit in Jerusalem.
14. The believer’s faith in Christ is an unseen event known only to the recipient. This is the regeneration of the believer by the imputation of a human spirit.
15. Those things that can be seen are the works associated with that salvation, the production of doctrine out from the soul into the devil’s world.
16. These works are to be motivated by the working object of the Word of God present in the believer’s *kardía*, where his inventory of biblical truths are stored in the memory center of the soul.

⁹ Lou Hackett Silberman, “The Judaic Tradition,” in *The New Encyclopaedia Britannica: Macropaedia*, 15th ed. (Chicago: Encyclopaedia Britannica, 2010), 22:405.



17. Doctrine transforms the soul from a repository of human viewpoint into a storehouse of truth for application to the circumstances of life. Principle: No believer can apply anything or perform any “good work,” beyond the inventory of doctrine resident in his soul.
18. Principle: No one can rightfully ask another believer to perform a “good work” beyond that person’s inventory of ideas. Nor should he. To do so would violate the privacy of his priesthood.
19. When a believer, through serious Bible study, acquires an inventory of ideas that, when applied, produces divine good, then that person becomes an effective witness for the Prosecution.
20. This obligation is aggrandized by an enlarging inventory of truth from which the believer may deploy for consideration:

2 Corinthians 5:20a Therefore, we are **ambassadors** [**πρεσβεύω** (*presbeúō*): “as a representative] for Christ as though God were making a plea through us.

21. In Paul’s famous dissertation on the believer’s obligation to underwrite all he thinks and does from the source of personal integrity, he does so with this introduction:

1 Corinthians 13:1 If I speak in the languages of men and of angels, but do not do so with integrity, I have become a noisy gong and a clanging cymbal. (NET)

22. This verse does not stress the percussion section of an orchestra, but that by themselves they cause nothing but the cacophony of grating noise. All divine-good production must originate from personal integrity whose working object is the Word of God.
23. This verse introduces the eight verses of this chapter which is so often quoted. But as you read it and Paul illustrates a number of things he might choose to do, he concludes that if all are do without motivation from personal integrity then he concludes, “I am nothing” and “It prophets me nothing” (vv. 3 and 4).
24. Paul then concludes the chapter with this coda:

1 Corinthians 13:13 But now faith, hope, love, abide these three; but the greatest of these is love.

25. The three things Paul says that will abide are faith, hope, and love. Faith (πίστις) demands a working object which is the Word of God.



26. Hope (ἐλπίς) is a concept that looks into the future with the expectation of, for example, obtaining the transfer of the soul and spirit to heaven at physical death or the resurrection of the church at the Rapture.
27. It is faith in the working object of biblical revelation that results in confidence in the fulfillment of prophecies.
28. Love (ἀγάπη) is total reliance on the integrity of God that underwrites every jot and tittle of Scripture. The integrity of God is the love of God and the love of God is the integrity of God.
28. When by faith we develop confidence in the immutability of the Word of God then we acquire the integrity that God possesses and makes available in His Word.
29. Complete investment in the immutability of the Word of God results in the positive believer trusting the adoption of these expressions of absolute truth into his *kardía*.
30. Through this procedure, the believer gradually accepts, retains, and executes the standards of God in his decision-making processes.
31. Therefore the verse may be expanded to reflect these principles:

1 Corinthians 13:13 But now faith in the working object of the Word of God produces confidence in the immutability of its content resulting in personal integrity from their acquisition and application. (EXT)

32. To justify this translation, we can observe some of the discussions of some theologians who make the effort to explain the verse.

Love [integrity] is the greatest of these three graces because through faith [in the working object of the Word of God] love [integrity] unites the Christian personally to God (1 John 4:10 [11], 19) and through God's love [righteousness and justice = integrity of God] (Romans 5:5) we are enabled to love one another [personal integrity acquired from inculcation of truth in the soul] (John 13:34–35).¹⁰

33. The second example has some interesting comments in support of our translation:

In this life faith, hope, and love are all challenges which need support and which believers are exhorted to meet. (p. 663)

(End JAS2-31. See JAS@-32 for continuation of study at p. 311.)

¹⁰ W. Harold Mare, "1 Corinthians," in *The Expositor's Bible Commentary: Romans–Galatians*, gen. ed. Frank E. Gaebelin (Grand Rapids: Regency Reference Library, 1976), 10:270.

