

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, עֲוֹנוֹתָא (*‘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.”

