

ARISE BIBLE STUDY DOCTRINES

Study: Why is there a judgment? (WJ)

Three Components: **Why a Judgment?**, **God Knows Everything**, and **Pattern of Judgment**

Purpose: The purpose of this study is to vindicate the character of God because God is one of the defendants involved in the trial, not just humanity. The judgment vindicates the character of God because He allows His legitimacy to be determined by His created beings.

Center It: God is love.

Know It / Mark it:

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| 1. Hebrews 9:27 | 8. Genesis 4:9 |
| 2. Romans 3:23 | 9. Genesis 6:5 |
| 3. John 3:16 | 10. Genesis 11:5 |
| 4. Hebrews 10:38, 39; 2 Peter 2:20-22 | 11. Genesis 18:20, 21 |
| 5. Psalm 139 | 12. Revelation 12:10 (<i>Genesis 3:4, 5</i>) |
| 6. Matthew 10:30 | 13. Ephesians 3:10; 1 Peter 1:12 |
| 7. Genesis 3:8-11 | 14. Revelation 22:11 |

Share it:

1. **Hebrews 9:27:** Even death does not excuse us from God's judgment . . . *Illustration: The Nuremberg Trials. The Nazi war criminals that were to be judged by the Allied Powers committed suicide in an effort to avoid being brought to justice. However, they did not escape God's higher system of justice . . .*
2. **Romans 3:23:** The entire human race is guilty before God . . .
3. **John 3:16:** God loved humanity so much that He gave His only begotten Son in order to acquit us of our crimes . . .
4. **Hebrews 10:38, 39; 2 Peter 2:20-22:** Hebrews 10:38, 39 clearly states that we have been offered salvation but have the free will to choose between salvation and damnation . . . 2 Peter 2:20-22 mentions the possibility of losing salvation once this bequeathal has been accepted. God regards the fundamental freedom of choice very highly . . . The power of choice remains for the believer both before and after coming to Jesus Christ. Judgment is defined by the Online Merriam-Webster Dictionary as . . .
5. **Psalm 139:** God knows every single detail about human beings . . .
6. **Matthew 10:30:** Every single hair on our heads is numbered because God is the Creator and therefore knows all of the details about His creation . . . To understand God's judgment at the end, we look at His judgment in the beginning . . .
7. **Genesis 3:8-11:** God did not search from Adam because He was unaware of Adam's physical location. God was deliberately asking this question because He wanted Adam to confess to having transgressed His law in order to bring him to a realization of his need for help. The

investigation that preceded God's judgment was for the benefit of created human beings – not for Himself.

8. **Genesis 4:9:** God purposefully asked Cain about the state of his brother . . .
9. **Genesis 6:5:** God was aware of the situation human beings found themselves in . . .
10. **Genesis 11:5:** God did not step down from heaven because He was unaware of
11. **Genesis 18:20, 21:** This metaphorical language is again applied to God . . . God investigates before He takes action to inspire confidence in His leadership and in His justice . . . In doing so, He puts Himself on trial and allows human beings to officiate as the jury in His judgments . . .
12. **Revelation 12:10 (Genesis 3:4, 5):** Satan is the accuser – the prosecuting attorney – and hurls accusations and anathemas at the legitimacy and reputation of God's authority and character . . . In Genesis 3:4, 5, Satan accused God of the following: being a deliberate liar and a secretive, shadowy individual; that God's warnings were meaningless and not to be taken seriously; and that happiness could be achieved through open rebellion against God. This sets into motion the theme of the Great Controversy because it is about God's intervention and establishing covenantal promises – culminating in the vindication of God's character and the judgment of humanity . . . The issue of God's fairness is central to the Great Controversy between God and Satan.
13. **Ephesians 3:10; 1 Peter 1:12:** It is God's intent to reveal His wisdom through the church (His people) and vindicate Himself . . . All eyes are on us . . . (Ephesians 3:10). The angels in heaven have an invested interest in the affairs of human beings . . . (1 Peter 1:12). Uncorrupted beings are concerned because the Great Controversy began in their midst and will end on Battlefield Earth . . . God in His wisdom has refrained from using executive action to end evil on our planet because such an end would involve human beings – the object of His affection and sacrifice. God Almighty is allowing evil to run its course because evil will invariably incriminate itself . . . The story of Job (specifically chapters 1 and 2) are a summary of the events occurring in the Great Controversy . . .
14. **Revelation 22:11:** God has a respect for fundamental human rights: specifically, He has great regard for the right to self-determination. The judgment is not an arbitrary, despot selection of those who are predetermined for heaven or hell, but rather a jurisprudential recognition of the decisions human beings have made during their lives. The judgment is how God vindicates Himself and obliterates the allegations made against Him in the heavenly courts of law. "There are two kinds of people: those who say to God, "Thy will be done," and those to whom God says, "All right, then, have it your way." – C.S. Lewis. We do not have to fear God's decisions regarding the judgment and condemnation – we have ourselves to fear!

There are three phases of the judgment:

- **The investigate judgment (pre-advant) judgment:**
- **The millennial judgment (Revelation 20):** During this thousand-year period, humans are summoned as the jury in God's judgment and are allowed to examine the heavenly records . . .
- **The executive (final) judgment:** After the final judgment, Planet Earth will be the capitol of God's heavenly kingdom – *just like the planet Coruscant in the Star Wars Universe!* 1 Corinthians 6:2, 3.

Three Participants:

- **The “Supreme Judge of the Universe”** (Declaration of Independence, 2 Corinthians 5:10)
- **Lawyer (1 John 2:1):** Our “Advocate”
- **Witness (Revelation 1:5; 3:14):** Jesus is the “Faithful and True Witness”

If we lose our salvation, we must bear the culpability because the odds are stacked in our favor . . .

Once Saved, Always Saved

John 10:28: “And I give them eternal life, and they shall never perish, neither shall anyone snatch them out of my hand.” This is not to be misconstrued as to justify a “one saved, always saved” philosophy because this is clearly stating that no external force can remove our hope of salvation. However, the wording still leaves the possibility of damnation should a current believer make the conscious decision for evil instead of serving God. Additionally, this is worded in the present tense because it refers to those who are currently in the fold.

1 Corinthians 9:27: “But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.”

Ezekiel 3:18, 20: “When I say to the wicked, ‘You shall surely die,’ and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life, that same wicked man shall die in his iniquity; but his blood I will require at your hand. Again, when a righteous man turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die; because you did not give him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood I will require at your hand.”

Psalms 51:11: “Do not cast me away from Your presence, and do not take Your Holy Spirit from me.”

Hebrews 10:26, 27: “For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.”

Isaiah 1:18-20:

The greatest argument against this contention is the simple concept of whether Lucifer goes to heaven or not . . . How could an evil man guilty of such atrocities against humanity have the ability to go to heaven based upon the past?

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