

Lecture Notes

1. There are two kinds of people in the world --- Christians and Non-Christians.
2. When a person receives Jesus Christ as Lord by faith, He or she is given a free gift of righteousness.
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4. **EPH 2:8** For **by grace you have been saved through faith**, and that not of yourselves; **it is the gift of God, 9 not of works, lest anyone should boast.** 10 For **we are His workmanship, created in Christ Jesus FOR good works**, which God prepared beforehand that we should walk in them.
5. **PHI 2:12** Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, **work out your own salvation with fear and trembling**; 13 for it is God who works in you both to will and to do for His good pleasure.
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7. **ROM 8:1** There is therefore now **no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.** 2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.
8. **ROM 7:21** **I find then a law, that evil is present with me**, the one who wills to do good. 22 For **I delight in the law of God according to the inward man.** 23 **But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.** 24 O wretched man that I am! Who will deliver me from this body of death?
9. **2CO 5:17** Therefore, **if anyone is in Christ, he is a new creation**; old things (*the old man – the sin nature*) have passed away; behold, all things have become new (*a new man in Christ*).
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11. We can as Christians, live either in the flesh (carnal) or by the Spirit.
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13. The one who **loves** God is the one who obeys His commands.
14. The one who **fears** God is the one who obeys His commands.
15. **1JO 5:1** **Whoever believes that Jesus is the Christ is born of God**, and everyone who loves Him who begot also loves him who is begotten of Him. 2 By this we know that we love the children of God, when we love God and keep His commandments. 3 For **this is the love of God, that we keep His commandments.** And His commandments are not burdensome. 4 For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith.
16. **JOH 14:15** **“If you love Me, keep My commandments.**
- 17.
18. **1JO 2:1** My little children, **these things I write to you, so that you may not sin.** And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. 2 And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. 3 Now by this we know that we know Him, if we keep His commandments. 4 He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him. 5 But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. 6 He who says he abides in Him ought himself also to walk just as He walked.
19. **1JO 5:18** We know that **whoever is born of God does not (continue in) sin**; but he who has been born of God keeps himself, and the wicked one does not touch him.
20. **JOH 8:10** When Jesus had raised Himself up and saw no one but the woman, He said to her, “Woman, where are those accusers of yours? Has no one condemned you?” 11 She said, “No one, Lord.” And Jesus said to her, “Neither do I condemn you; **go and sin no more.**”
21. **LUK 12:42** And the Lord said, “Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season? 43 “Blessed is that servant whom his master will find so doing when he comes. 44 “Truly, I say to you that he will make him ruler over all that he has. 45 “But if that servant says in his heart, ‘My master is delaying his coming,’ and begins to beat the male and female servants, and to eat and drink and be drunk, 46 “the master of that servant will come on a day when he is not looking for him, and at an hour when he is not aware, and will cut him in two and appoint him his portion with the unbelievers. 47 “And that servant who knew his master’s will, and did not prepare himself or do according to his will, shall be beaten with many stripes.

48 “But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more. 49 “I came to send fire on the earth, and how I wish it were already kindled! 50 “But I have a baptism to be baptized with, and how distressed I am till it is accomplished! 51 “Do you suppose that I came to give peace on earth? I tell you, not at all, but rather division. 52 “For from now on five in one house will be divided: three against two, and two against three. 53 “Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.” 54 Then He also said to the multitudes, “Whenever you see a cloud rising out of the west, immediately you say, ‘A shower is coming’; and so it is. 55 “And when you see the south wind blow, you say, ‘There will be hot weather’; and there is. 56 “Hypocrites! You can discern the face of the sky and of the earth, but how is it you do not discern this time? 57 “Yes, and why, even of yourselves, do you not judge what is right? 58 “When you go with your adversary to the magistrate, make every effort along the way to settle with him, lest he drag you to the judge, the judge deliver you to the officer, and the officer throw you into prison. 59 “I tell you, you shall not depart from there till you have paid the very last mite.”

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23. e.g. **adultery**. David & Bathsheba. **Results** of David’s sin: **He paid four-fold**

1 st son died	Absalom took David’s concubines Killed by Joab	Amnon rapes Tamar, Absalom’s sister Killed by Absalom	Adonijah ‘I will be king’ Solomon forgave him Then wanted Abishag Killed by Solomon
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The Sword never left David’s House: He was at war throughout his life.

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25. **2SA 12:1** Then the Lord sent Nathan to David. And he came to him, and said to him: “There were two men in one city, one rich and the other poor. 2 “The rich man had exceedingly many flocks and herds. 3 “But the poor man had nothing, except one little ewe lamb which he had bought and nourished; and it grew up together with him and with his children. It ate of his own food and drank from his own cup and lay in his bosom; and it was like a daughter to him. 4 “And a traveler came to the rich man, who refused to take from his own flock and from his own herd to prepare one for the wayfaring man who had come to him; but he took the poor man’s lamb and prepared it for the man who had come to him.” 5 So David’s anger was greatly aroused against the man, and he said to Nathan, “As the Lord lives, the man who has done this shall surely die! 6 “And he shall restore fourfold for the lamb, because he did this thing and because he had no pity.” 7 Then Nathan said to David, “You are the man! **Thus says the Lord God of Israel:** ‘I anointed you king over Israel, and I delivered you from the hand of Saul. 8 ‘I gave you your master’s house and your master’s wives into your keeping, and gave you the house of Israel and Judah. And if that had been too little, I also would have given you much more! 9 ‘Why have you despised the commandment of the Lord, to do evil in His sight? You have killed Uriah the Hittite with the sword; you have taken his wife to be your wife, and have killed him with the sword of the people of Ammon. 10 **‘Now therefore, the sword shall never depart from your house, because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife.’** 11 “Thus says the Lord: **‘Behold, I will raise up adversity against you from your own house; and I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun.** 12 **‘For you did it secretly, but I will do this thing before all Israel, before the sun.’** ” 13 So **David said to Nathan, “I have sinned against the Lord.”** And Nathan said to David, **“The Lord also has put away your sin; you shall not die.** 14 “However, because by this deed you have given great occasion to the enemies of the Lord to blaspheme, **the child also who is born to you shall surely die.**” 15 Then Nathan departed to his house. And the Lord struck the child that Uriah’s wife bore to David, and it became ill. 16 David therefore pleaded with God for the child, and David fasted and went in and lay all night on the ground. 17 So the elders of his house arose and went to him, to raise him up from the ground. But he would not, nor did he eat food with them. 18 Then **on the seventh day it came to pass that the child died.** And the servants of David were afraid to tell him that the child was dead. For they said, “Indeed, while the child was alive, we spoke to him, and he would not heed our voice. How can we tell him that the child is dead? He may do some harm!” 19 When David saw that his servants were whispering, David

perceived that the child was dead. Therefore **David said to his servants, “Is the child dead?” And they said, “He is dead.”** 20 **So David arose from the ground, washed and anointed himself, and changed his clothes; and he went into the house of the Lord and worshiped.** Then he went to his own house; and when he requested, they set food before him, and he ate. 21 Then his servants said to him, “What is this that you have done? You fasted and wept for the child while he was alive, but when the child died, you arose and ate food.” 22 And he said, “While the child was alive, I fasted and wept; for I said, ‘Who can tell whether the Lord will be gracious to me, that the child may live?’ 23 “But now he is dead; why should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.” 24 Then David comforted Bathsheba his wife, and went in to her and lay with her. So she bore a son, and he called his name Solomon. Now the Lord loved him,

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27. Jacob and his deception

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29. **1CO 6:9** Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, 10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. 11 And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

30. **GAL 5:19** Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, 20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, 21 envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.

31. **EPH 5:5** For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. 6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. 7 Therefore do not be partakers with them.

32. **MAT 7:21** “**Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who DOES the will of My Father in heaven.** 22 “Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ 23 “And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness (*workers of iniquity*)!’

33. **HEB 12:14** **Pursue** peace with all people, and **holiness, without which NO ONE will see the Lord:**

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Final Judgment

Final Judgment is the sentence that will be passed on our actions at the last day (Matt. 25; Rom. 14:10, 11; 2 Cor. 5: 10; 2 Thess. 1:7-10). The judge is Jesus Christ, as mediator. All judgment is committed to him (Acts 17:31; John 5:22, 27; Rev. 1:7). "It pertains to him as mediator to complete and publicly manifest the salvation of his people and the overthrow of his enemies, together with the glorious righteousness of his work in both respects." The persons to be judged are, (1) the whole race of Adam without a single exception (Matt. 25:31-46; 1 Cor. 15:51, 52; Rev. 20:11-15); and (2) the fallen angels (2 Pet. 2:4; Jude 6).

The rule of judgment is the standard of God's law as revealed to men, the heathen by the law as written on their hearts (Luke 12:47, 48; Rom. 2:12-16); the Jew who "sinned in the law shall be judged by the law" (Rom. 2:12); the Christian enjoying the light of revelation, by the will of God as made known to him (Matt. 11:20-24; John 3:19). Then the secrets of all hearts will be brought to light (1 Cor. 4:5; Luke 8:17; 12:2, 3) to vindicate the justice of the sentence pronounced. The time of the judgment will be after the resurrection (Heb. 9:27; Acts 17: 31). As the Scriptures represent the final judgment "as certain [Eccl. 11:9], universal [2 Cor. 5:10], righteous [Rom. 2:5], decisive [1 Cor. 15:52], and eternal as to its consequences [Heb. 6:2], let us be concerned for the welfare of our immortal interests, flee to the refuge set before us, improve our precious time, depend on the merits of the Redeemer, and adhere to the dictates of the divine word, that we may be found of him in peace." (Easton Illustrated Dictionary)

Judgment

Because we are born in sin and therefore cannot live up to God's righteous standards, condemnation (damnation, the older synonym, has other connotations today) hangs over our heads like the sword of Damocles (II Pet. 2:3; Rom. 1:18; Eph. 5:5-6; Col. 3:5-6). God himself is the one who condemns (Job 10:2; Jer. 42:18; John 12:48). His condemnation is based on his justice, and such condemnation is deserved (I Kings 8:32; Rom. 3:8; Gal. 1:8-9). Condemnation comes to the wicked and unrepentant (Matt. 12:41-42; Luke 11:31-32; John 5:29; Rom. 5:16, 18; II Thess. 2:12; Rev. 19:2) and results in eternal punishment (Matt. 23:33), but no OT believer who trusted in God (Ps. 34:22) or NT believer who trusts in Christ (John 3:18; 5:24) will be condemned. Jesus came to save rather than to condemn (John 3:17), and he frees us from final condemnation (Rom. 8:1-2).

Conscience may cause us to condemn ourselves (I John 3:19-21), but no one can justly condemn the righteous if God is on his side (Isa. 50:9; Titus 2:7-8). In fact, the Lord prevents or reverses unfair condemnation by our enemies (Pss. 37:33; 79:11; 102:19-20; 109:31). Self-righteous people should avoid condemning others (Job 32:3; Luke 6:37; Rom. 8:34; 14:3) because quickness to condemn may recoil on their own heads (Job 15:6; Ps. 34:21; Luke 6:37; Rom. 2:1; Titus 3:10-11). Needless to say, it is the height of arrogance and folly for sinful people to condemn a just and omnipotent God (Job 34:17, 29; 40:8).

Divine judgment is God's method of displaying his mercy as well as his wrath toward individuals and nations (Exod. 6:6, 7:4; Eccles. 3:17; 12:14; Dan. 7:22; Joel 3:2; II Cor. 5:10). As God is the one who condemns, so also he is the true and only Judge (Gen. 18:25; Ps. 82:1; Eccles. 11:9), an office and function shared by the Father (Gen. 31:53; John 8:50; Rom. 3:6) and the Son (Acts 10:42; 17:31; Rom. 2:16). Retributive or negative judgment is a direct result of sin (I Sam. 3:13; Ezek. 7:3, 8, 27; Rom. 2:12; Jude 14-15) and is therefore both just (Ezek. 33:20; II Tim. 4:8; I Pet. 2:23) and deserved (Pss. 94:2; 143:2; Ezek. 18:30). Rewarding or positive judgment relates to the believer's stewardship of his talents and gifts and is therefore characterized by divine compassion (Matt. 25:14-23; I Cor. 3:12-15; I Pet. 1:17). Although we experience judgment initially in this life, all of us are judged ultimately after death (Isa. 66:16; Jer. 25:31; Joel 3:12; John 12:48; Acts 17:31; Rom. 2:16; Rev. 20:12-13) at the judgment seat of God (Rom. 14:10) or Christ (II Cor. 5:10). Self-judgment, another manifestation of the same activity, is brought about by rebellion and willfulness (Rom. 13:2; I Cor. 11:29; I Tim. 5:12).

It is not only human beings who are judged, however, God also judges other gods, real or imagined (Exod. 12:12; Num. 33:4; Jer. 10:14-15), and angels as well (II Pet. 2:4; Jude 6). The devil himself is not exempt from such judgment (I Tim. 3:6). And although in the final analysis God is the only judge, he has chosen to allow us to participate with Christ in judging the world (Matt. 19:28; Luke 22:30; I Cor. 6:2; Rev. 20:4), including the angels (I Cor. 6:3).

The story of Noah's flood contains several principles concerning divine judgment that are worth careful consideration. (1) God's judgments are never arbitrary. Man's sin is God's sorrow (Gen. 6:5-6). The Lord is not capricious when he judges. He makes a considered and deliberate decision before unleashing his punishment. (2) God can be counted on always to judge sin (Gen. 6:7). No sin escapes his notice; his judgment on sin is inevitable (Rom. 2:3; Heb. 9:27-27). (3) God always announces judgment beforehand (Gen. 6:13). He informs us that our evil deeds are condemned by him and will be judged by him. (4) God always gives sinners an opportunity to repent before judging them (see Acts 17:30-31; Rom. 2:4; II Pet. 3:9). There was a period of 120 years of grace for the people of Noah's day (Gen. 6:3). (5) God always follows through on his decision to judge (cf. Gen. 7:4 with vss. 12 and 23), once he has announced it and once people have had an opportunity to repent. His judgments are irreversible. (6) God's judgments always lead to death (see Jer. 51:18; Hos. 6:5). Gen. 7:17-24, the only paragraph in the flood narrative that does not contain the name of God, reeks with the smell of death. When judgment results in death, God is no longer there.

But the flood story teaches us also that (7) God's judgments always include elements of both justice and grace. Though the story of the flood begins with judgment, it ends with redemption; though it begins with a curse (Gen. 6:7), it ends with a covenant (9:11). If judgment always issues life. Judgment is never God's last or best word to those who believe in him, because "mercy triumphs over judgment" (James 2:13).

R Youngblood (Elwell Evangelical Dictionary)

Bibliography

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Last Judgment

Judgment at history's end is the climax of a process by which God holds nations and persons accountable to him as Creator and Lord.

The OT centers ultimate judgment in the day of Yahweh (or the day), when the Lord rids his world of every evil: haughtiness (Isa. 2:12-17), idolatry (Isa. 2:18-20), compromise with paganism (Zeph. 1:8), violence, fraud (Zeph.

1:9), complacency (Zeph. 1:12), and all that brands people as sinners (Isa. 13:9). Both the nations (Amos 1:2; Joel 3:2) and Israel (Amos 9:1-4; Mal. 3:2-5) are targets of judgment, which the OT sees as purification of God's people and world so that his creative and covenantal purposes are fulfilled: "The earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. 11:9).

The intertestamental period focuses on the punishment, usually by disaster, of God's enemies, human and supernatural (Eth. Enoch 10:6; 105:3-4). Where such judgment did not take place in history, where the wicked flourished and the righteous suffered (cf. Pss. 37; 73), divine justice was questioned. The problem was solved with the view that judgment was not limited to history but could occur after death (Ps. Sol. 3:1ff.; Eth. Enoch) when God or the Son of man would execute judgment in the last day (II Esd. 7; Eth. Enoch).

The NT builds on OT and intertestamental teaching, expanding it in light of Christ's incarnation. In the Synoptics, Jesus announces himself as the eschatological judge (Mark 15:62) and calls attention to the day of judgment (Matt. 10:15; 11:22, 24; 12:36, 41-42; 23:33), describing it as a final separation of the evildoers from the righteous (Matt. 13:41-43, 47-50). Jesus' parables indicate that his purpose is not to frame an eschatological timetable but so to teach the fact of judgment that his hearers face their present decisions for or against the kingdom with utter seriousness. In the longest judgment parable Jesus' point is that the ultimate outcome will be determined by whether the nations receive or reject his "brethren" who come to them with the gospel message (Matt. 25:31-46).

John's Gospel underscores the tie between present human decisions and future divine judgment: believers do not go through judgment but have already crossed from death to life (5:24); the disobedient will not see life but are already under wrath (3:36). Final judgment, committed by the Father to the Son (5:26-27), will follow the resurrection of both the evil and the good (5:28-29), sealing the decree that human faith or disobedience has already determined.

Paul amplifies these themes: judgment is connected with Christ's coming and the resurrection of the dead (I Cor. 15:22-25); Christ is judge (II Tim. 4:1); Christians share in the judging (I Cor. 6:2-3); judgment is fair (Rom. 2:11), universal (Rom. 2:6), thorough (Rom. 2:16); through justification, judgment is robbed of terror for believers, whose sins have been judged on the cross (Rom. 3:21-26; 8:1, 31-34); believers' judgment consists of rewards for good works (Rom. 14:10; II Cor. 5:10) manifested when the purging fires clear away all dross (I Cor. 3:13-15); final judgment of unbelievers, exclusion from God's presence, is a recurrent theme, much of it stated in OT language (I Thess. 5:3; II Thess. 1:9; Phil. 1:28; 3:19; Rom. 6:21); divine judgment is both present and future reality (Rom. 1:18-32).

Jude and II Peter use some of the Bible's fiercest language to depict the fate of the wicked teachers (incipient Gnostics?) who misled the faithful by mocking their hope of a second coming and encouraging licentious living because they did not fear a final judgment (II Pet. 3:3-7; Jude 3-4). These letters see the final judgment as the ultimate act in a historical pattern (II Pet. 2:4-10; Jude 5-7), an act that should prompt righteous living by its cosmic power to destroy even the very heavens (II Pet. 3:11-13).

Revelation pictures a tribulation poured out on the earth as a judgment just before the final judgment (seven trumpets, 8-11; seven bowls, 16). As the first step in the final judgment the evil leaders whose blasphemous activities sparked the tribulation are captured in battle by the triumphant Christ and consigned to the lake of fire (19:20-21). Next Satan, the ultimate source of evil, is seized and bound for the duration of the millennium (20:1-3). His release results in further deception of the nations, a clear sign that God's final judgment is deserved, even after a thousand years of Christ's perfect rule the nations persist in their sin. The throne and the books symbolize a careful, accurate process based on well-kept records (20:11-15). The scene is cosmic in scope: earth and sky flee to be replaced by a new heaven and earth (20:11; 21:1); the damage to creation done by human sin is reversed, as the OT prophets foresaw (Isa. 11:6-9; 65:17-25) and Paul depicted (Rom. 8:22-23).

The theological implications of the biblical teaching are that final judgment is (1) the ultimate triumph of God's will and the consummate display of his glory in history, the sign that all he intended has been accomplished; (2) the cosmic declaration that God is just, all affronts to his glory are punished and all recognition of it is rewarded; (3) the climax of Christ's ministry, as the Apostles' Creed affirms; (4) the reminder that human and cosmic history move toward a goal, measured by the purposes of God; (5) the absolute seal of human accountability, all believers are held responsible for their works, all unbelievers for their rebellion; (6) the most serious motive for Christian mission, in the face of such judgment the world's only hope is Christ's salvation (Acts 4:12).

Belief in the last judgment was uniformly endorsed in the early creeds and the Reformation confessions. Except where the various ancient and modern forms of universalism have held sway, Christians have accepted the fact of final judgment, though its form and timing have been strongly debated.

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