

GOD WILL JUDGE

The phrase, Under the Sun, is one of three phrases that are used in Ecclesiastes to describe Solomon's view of life as a reversionistic believer. The other two phrases are vanity, all is vanity and chasing after the wind.

The theme of chapter three is given in Eccl.3:1 – “There is an **appointed time** for everything. And there is a time for every event under the heaven.”

Our lesson text deals with one of these appointed times and events under the sun and the title of our lesson – “I said to myself, ‘**God will judge** both the righteous man and the wicked man, for a time for every matter and for every deed is there.’” (Eccl.3:17)

We will examine our lesson text by the following five homiletical points.

- Observation (Eccl.3:16a) I have seen (Eccl.3:10, 16, 22)
- Oppression (Eccl.3:16b) In the place of judgment (national) (Eccl.4:1)
- Opposition (Eccl.3:16c) In the place of righteousness (spiritual)
- Omnipotence (Eccl.3:17a) **God will judge** – righteous and wicked
- Orientation (Eccl.3:17b) Time for every matter and for every deed.

We will study five ways GOD WILL JUDGE the righteous and wicked.

1. The first way that God will judge the righteous and the wicked is national.

Under the Old Covenant, the priest-nation of Israel [divine agency] (Ex.19:6) could be given five cycles of divine discipline (Lev.26 and Deut.28). The 5th was the removal from the Promised Land (Lev.26:43-45).

This type of divine discipline affected everyone alike in the priest-nation as just divine blessings (Deut.28:1-2; 28:14-15).

Under the New Covenant, the local church is the divine agency within client nations. The local church is the source of divine discipline even removal (Rev.2-3; 2:5).

2. The second way that God will judge the righteous is personal divine discipline (Heb.12:5-11; 1 Cor.11:31-32).

We will examine Heb.12:5-11 by the following three homiletical points:

- Categories (Heb.12:5-6) Light, scourge, sin unto death (Heb.12:9; 1 John 5:16)
- Children (Heb.12:7-8) Legitimate and illegitimate
- Correction (Heb.12:9-11) Submission, good, share His holiness, training, peaceful fruit of righteousness.

The Greek word for discipline is paideia. It is used eleven times in this passage. It means to train or educate a person under authority (Eph.6:4; 2 Tim.3:16) [Instruction in righteousness].

3. The third way that God will judge the righteous and the wicked is by fair and equitable justice within the civil laws of client nation (Rom.13:1-7; 1 Pet.2:13-17; 1 Tim.2:1-4).

We will identify five reasons that fair and equitable civil laws are important to the church from Rom.13:1-7.

- Governing authority is from God (Rom.13:1).
- Divine laws of establishment / ordinance of God (Rom.13:2).
- It is a cause for good behavior (Rom.13:3).
- It bears the sword against evil (Rom.13:4-5).
- It builds inter-structure through collecting taxes, customs, fear, and honor (Rom.13:6-7).

The church benefits in a tranquil and quiet life and godliness and dignity and evangelism (1 Tim.2:1-4).

4. The fourth way that God will judge the righteous of the church is the Judgment of Seat of Christ (Rom.14:10-12; 1 Cor.3:10-15; 2 Cor.5:10; 2 Tim.4:1, 8; 1 Cor.9:25).

This will be a time for rewards and crowns for church age believers – “Laying up for yourselves treasures in heaven.” (Matt.6:19-21).

There are five thrones period for Jesus Christ.

- Church Age (Eph.1:20-22)
- Judgment Seat of Jesus Christ (Rom.14:10)
- Millenium Age (Matt.25:31)
- Great White Throne Judgment (Rev.20:11)
- New Heaven and Earth (Rev.21:3)

5. The fifth way that God will judge all the wicked of human history is Great White Throne Judgment (Rev.20:11-15; John 5:29).

We will study the Great White Throne Judgment (GWTJ) by the following five homiletical points.

- Sat Earth and heaven fled (Rev.20:11)
- Stand Dead and deeds (Rev.20:12)
- Sea and Death and Hades Judgment of all unbelievers (Rev.20:13)
- Second Death Lake of fire (Rev.20:14)
- Second Birth Book of Life (Rev.20:15; 21:27; 2:10-11)