

DANIEL - Case Study #1 –Three Aspects of Judgment (*In Conjunction with Daniel 4*)

DN-05CS1

Over the next few weeks we will be looking at a number of Case Studies on this subject of Judgment in the book of Daniel. The reason for case studies—we more easily grasp biblical truth in stories, parable or actual. This is one reason why Christ taught in parables—a vehicle to plant truth in His listener’s minds and also to bring cutting rebukes to His people, especially the leadership, so that they would be without excuse.

Case Studies also are an excellent way to convey truth effectively in bypassing people’s defense systems i.e., pride, stubbornness, and similar resistance mechanisms. All people love to hear stories and so they let their guard down. The Holy Spirit can easily implant truth, especially when one of His children convey the story with the meekness of Christ.

CASE STUDY #1 - Background (John 5:1-16)

In our first case, we will notice a number of dynamics in play— There is a healing of an impotent man on the Sabbath; as a result Jesus is arraigned before the Sanhedrin Council to give account. The Son of Man uses this as a golden opportunity to reveal, not just to the Sanhedrin, but for all time to all people, how Divinity looks at Judgment. We can actually understand it as the *“Gospel in Judgment.”*

Backdrop: The healing of the Impotent Man on the Sabbath Day. (vss.1-9). Christ healed this man to begin to break down the barriers the Jewish leaders had built against the Sabbath. The Pharisees found the man carrying his bed on the Sabbath and questioned him (vss.10-13). After Jesus once again found the man in the temple and gave him a warning to “sin no more”, the man went and told the Pharisees that it was Jesus that healed him (vss.14,15); thus “the Jews persecuted Jesus and sought to slay him (vs.16).

Because Jesus healed a man on the Sabbath, the Rabbis (Pharisees), arraigned Christ before the Sanhedrin to answer the charge of Sabbath breaking.

“Jesus had come to “magnify the law, and make it honorable.” He was not to lessen its dignity, but to exalt it. The scripture says, “He shall not fail nor be discouraged, till He have set judgment in the earth.” Isaiah 42:21, 4. He had come to free the Sabbath from those burdensome requirements that had made it a curse instead of a blessing.” {DA 206.1}

The Pharisees are even more incensed because not only did He “break” the Sabbath, but “had declared Himself equal with God.” (John 5:18, R.V.)

While called to give account in judgment, Christ opens ‘to view’ the real issues in the Judgment

Before we delve into the core of this study, we will notice that excepting two verses (28 and 29), the Father is referred to or named directly in every verse consecutively between vs. 19 and 30. Why? _____

Very few passages, of the Gospels (even in all the New Testament) have both the Father and Son been referenced consecutively in 10 out of 13 verses. This is not by mistake! It is intentional.

*“The Son of God was **surrendered** to the Father’s will, and **dependent** upon His power. So utterly was Christ emptied of self that He made no plans for Himself. He accepted God’s plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will.” {DA 208.2}*

(emphasis supplied)

THREE ASPECTS OF JUDGMENT (John 5:19-30)

The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. (vs.19)

Christ spoke as *“The Son of God”* —He had authority to do the work of which He was accused, saying, *“In all the works of creation and providence, I co-operate with God.* and *“The Son of Man”*—He was *surrendered* to the Father’s will and *dependent* upon His power.

WHAT PICTURE DOES THIS LEAVE ON OUR MINDS, THAT **THE SON CAN DO NOTHING OF HIMSELF...”?**

First Aspect of Judgment - Investigative

“For the Father judgeth no man, but hath committed all judgment unto the Son.” (vs.22)

“In order that all should honour the Son, even as they honour the Father...” (vs.23)

“All judgment” would cover all three aspects of judgment, including the first—the investigative part.

Christ will give “testing time” for all to “honour” the Son. If they receive “present truth” in their day, during their probationary time (because they know that “I the Lord search the heart, I try the reins,” Jer.17:10), they will **examine** their hearts (Ps.139) through **repentance** and **faith** (Acts 20:21) which “entitles them to the benefits of His atonement.” {GC 421} Notice this statement from Desire of Ages:

*The world has been committed to Christ, and through Him has come **every blessing from God** to the fallen race. [He will ever be our Mediator] He was the Redeemer before as after His incarnation. As soon as there was sin, there was **a Saviour**. He has given **light and life** to all, [in a probationary period] and according to the measure of light given, each is to be judged. And He who has given the light, He who has followed the soul with **tenderest entreaty**, seeking to win it from sin to holiness, is in one its advocate and judge. {DA 210.2}*

Only the Son of man can judge because only He has taken my sinful nature and experienced temptation as I’ve experienced. (Heb.4:14,15) Therefore, this qualifies Him to examine or investigate me. As the statement above indicates--Life and Judgment are through the Son.

So, in vs.23 we see a clue as to why we need an “Investigative Judgment”. Do you see it?

Second Aspect of Judgment - Verdict

PART A

*“Most Assuredly, I say unto you, He that heareth my word and believeth on Him that sent Me hath **everlasting life**, and shall not come into Judgment: but is passed from death unto life.” (vs.24)*

The words _____ and _____ are the qualifiers to receiving everlasting life. But there is more. When one considers Romans 3:24; 4:5; and 5:9, the word “heareth” could also convey the idea of _____.

The word “believeth” (Gr, *Pistyoó’o*) means ‘to be persuaded’ or ‘to credit as with faith’.

So, what are you hearing from this verse?

Could Jesus in essence be saying, “Be most assured, most certainly, I’m telling you this truth, he that *heareth my word*” [i.e. heareth that I “**declare you righteous**” (by my blood)] and *believeth on Him* [i.e. “He who **credits you** with **my faith**”] that **if** you receive it, you will have ‘everlasting life’ in you.

Every word of God is significant in time and place.

*“A wise purpose underlay every act of Christ’s life on earth. **Everything He did was important** in itself and in its teaching.” {DA 206.2}*

*“Many of the words and acts of Jesus appear mysterious to finite minds, but every word and act had its definite purpose in the work for our redemption; each was calculated to produce its own result. If we were capable of understanding His purposes, **all would appear important, complete, and in harmony** with His mission.” {DA 393.7}*

There is more in this verse, but for now it is sufficient. We need to see that verse 24 reveals **A Verdict of Acquittal** which occurred at the **Cross** (Rom.5:18)

Now, the last part of this passage is quite controversial. Traditionally, in SDA ranks, especially when modern versions are relied on vs. the KJV regarding this verse. But, the truth can be known and embraced if we understand the word of God correctly. Note the phrase:

“...and shall not come into Judgment: but is passed from death unto life.”

Question: The evangelical world has used this text against us to turn our people away from embracing the “Investigative Judgment”. The reasoning being, “if we were all ‘judged’ at the cross, why would God judge us again at the end of time?” This is how subtle this teaching is on the subject. How would you counter this teaching?

This is why we are doing this study.

PART B

“Most Assuredly, I say unto you, The hour is coming, and now is when the dead shall hear the voice of the Son of God, and they that hear shall live.” (vs.25)

What is this message that the dead hear? (i.e. what is the verdict?) It is a verdict of _____.
Justification –**Declaring them Righteous**.

So then (in a spiritual sense) who are the dead? [hint: see Eph 2:1-3 and vs.5] _____

This applies both corporately (in Christ) and individually (by experience, i.e. our choice)

vs.24 They have “passed from death to life”
vs.25 “They that hear shall live.”



These two verses together reveal both death and resurrection.

Resurrection /
Spiritual Life

Are You experiencing His death and resurrection daily?

“For as the Father hath life in Himself, so hath He given to the Son to have life in Himself.” (vs.26)

Third Aspect of Judgment - Executive

“And [the Father] hath given him (Son) authority to execute judgment, because He is the Son of man.” (vs. 27)

The “execution phase” of the Judgment has two parts:

- 1 –Sentencing
- 2 –Execution

This passage in John 5 doesn't splice these two, but other passages bring it out, we will not look at those now.

The location of this verse in the passage under consideration (vss. 19-30) is immediately prior to a couple verses dealing with _____.
(see vs.28, 29)

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth;

they that have done good → unto the resurrection of life

they that have done evil → unto the resurrection of condemnation.”

(vs.28,29)

Resurrection /
Physical Life

WHAT WILL HAPPEN TO ALL WHO DO NOT BELIEVE

“The only light that can lighten the gloom of the grave was shining upon them [the Sanhedrin]. But self-will is blind. Jesus had violated the traditions of the rabbis, and disregarded their authority, and they would not believe.” {DA 211.2}

As we conclude, we have come to understand that the ‘process of judgment’ is consistently pictured through Scripture from Genesis to Revelation that God uses for man’s restoration.

Now we are prepared to apply what we have learned to the Drama line of Daniel 1-4. In Chp.5, we will see what happens when like the Sanhedrin, a king rejects the message.

“The time, the place, the occasion, the intensity of feeling that pervaded the assembly, all combined to make the words of Jesus before the Sanhedrin the more impressive. The highest religious authorities of the nation were seeking the life of Him who declared Himself the restorer of Israel. The Lord of the Sabbath was arraigned before an earthly tribunal to answer the charge of breaking the Sabbath law. When He so fearlessly declared His mission, His judges looked upon Him with astonishment and rage; but His words were unanswerable. They could not condemn Him. He denied the right of the priests and rabbis to question Him, or to interfere with His work. They were invested with no such authority. Their claims were based upon their own pride and arrogance. He refused to plead guilty of their charges, or to be catechized by them.

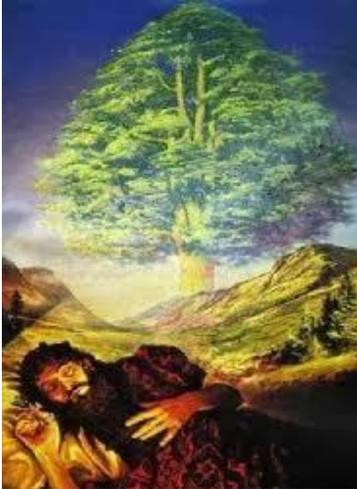
Instead of apologizing for the act of which they complained, or explaining His purpose in doing it, Jesus turned upon the rulers, and the accused became the accuser. He rebuked them for the hardness of their hearts, and their ignorance of the Scriptures. He declared that they had rejected the word of God, inasmuch as they had rejected Him whom God had sent. "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me." John 5:39, R. V

In every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God." {DA 211.3,4,5}

DANIEL - The Tree Cut Down (King Nebuchadnezzar's 2nd Dream)

DN-05

Daniel 4—
Cut Down the Tree



World



2nd DEATH
DECREE