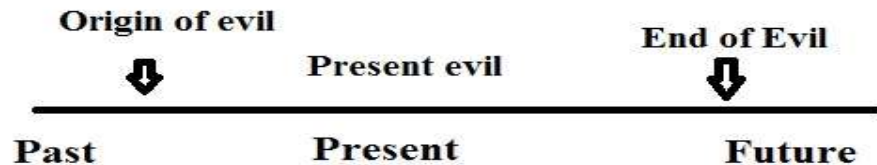


- I. Session 90: Problem of Evil 2: The future of evil
- a. **Review:** Last time we laid the foundation for our series discussing the problem by first reviewing the attributes of God that we cannot minimize or deny as we work through the problem of evil so that we would continue to believe in the true God of the Bible.
  - b. **Purpose:** In this session we shall discuss the problem of evil in terms of the end of evil from the Bible's perspective so that we would be encouraged and comforted by the truths that God will satisfactorily deal with evil in the future.
  - c. The problem of evil is that it is multifaceted.
    - i. One way of thinking about the problem of evil is with a timeline:



- ii.
- iii. A timeline on the problem of evil is helpful in thinking about what people specifically mean by it:
  1. There's the theological/philosophical question about the origin of evil.
  2. There's the more emotional/existential question of "why?" concerning suffering with present evil.
  3. There's the theological/religious question of whether or not there is an end to evil one day.
  4. This session will deal with the end of evil.
- d. One way God brings an end to evil is that He will reconcile evil
  - i. *"And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation."* (Romans 5:11)
    1. Though we are sinners we can now be reconciled with God!
    2. This is possible *"through our Lord Jesus Christ."*
  - ii. *"and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven."* (Colossians 1:20)
    1. We see here yet again the theme of being *"reconciled"*
    2. What does reconciliation mean? It means through Jesus *"having made peace"* with God.
    3. The means of reconciliation is more vividly described in this verse: *"through the blood of His cross"*
      - a. One thing we can learn from here is that reconciliation involves redemption, that is, there is a price for evil to be dealt with it.
      - b. For those who are reconciled with God, evil is judicially dealt with by God through Christ's death.
  - iii. The doctrine of redemption also reinforces the truth that Christ reconciled evil sinners unto God by the means of redeeming us.
- e. One way God brings an end to evil is that He will recompense evil
  - i. By "recompense" we are using the older definition of "Punish or reward (someone) for an action."<sup>1</sup>

<sup>1</sup> <https://en.oxforddictionaries.com/definition/recompense>

- ii. *“Requite them according to their work and according to the evil of their practices; Requite them according to the deeds of their hands; Repay them their recompense.” (Psalm 28:4)*
    - 1. In the context of this verse it mention that God will deal with evil.
    - 2. There are three parallel lines in this verse showing David’s prayer for God to give those who are evil what they deserve.
    - 3. Note specifically the last line mentioned *“Repay them their recompense”*
  - iii. *“O love the Lord, all you His godly ones! The Lord preserves the faithful And fully recompenses the proud doer.” (Psalm 31:23)*
    - 1. This is a Psalm by David.
    - 2. Here David contrast *“the faithful”* with *“the proud doer”*
    - 3. With *“the faithful”* David states that the Lord *“preserves”*
    - 4. With the *“the proud doer”* David states the Lord will *“fully recompenses.”*
  - iv. *“He will recompense the evil to my foes; Destroy them in Your faithfulness.” (Psalm 54:5)*
    - 1. This is a Psalm by David.
    - 2. Here David is praying that God *“will recompense the evil to my foes.”*
- f. All evil will be dealt in these two possible ways

### **Future of Evil**

<b>Reconciliation through redemption by Jesus Christ</b>	<b>Recompensation of evil deeds by God's judgment</b>
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- i.
- g. Do not minimize this truth as a given
  - i. Sometimes Christians and others take these truths that God will deal with evil in the future for granted.
  - ii. Not all worldviews, religion and isms has a solution to the problem of evil in the future.
    - 1. For example: With Open Theism in which God does not know the future and God is not omnipotent, there is no certainty that evil will be dealt with in the future.
    - 2. For example: With certain form of Eastern Religion, there is no certainty or a fact that evil will ever end.
  - iii. There is something deeply disturbing with the problem of evil such as committed by Hitler that is not dealt with in which they “got away.”
- h. Do not minimize this truth as source of comfort
  - i. *“When the Lamb broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained; 10 and they cried out with a loud voice, saying, “How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?” (Revelation 6:9-10)*
    - 1. The context is this is in the end times during the Great Tribulation.
    - 2. Here there are those who have been victims of evil, specifically *“those who had been slain because of the word of God, and because of the testimony which they had maintained” (v.9b)*
    - 3. Here they cry out for God’s future judgment of justice in **verse 10**.

- i. Implications
  - i. Do you truly believe God will recompense for evil?
    - 1. If you ever seen great evil there is great comfort that God would recompense for evil committed.
    - 2. Have you ever worship God for being a God of justice?
    - 3. Yet does it sober you knowing that God judges evil?
  - ii. Do you truly believe God will redeem evil?
    - 1. If we know that God reconcile evil sinners are you involved with the ministry of reconciliation? *“Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation,” (2 Corinthians 5:18)*
  - iii. Be comforted that evil will not exist in free reign forever.