

# Satan's Appeal Trial: The Biblical Basis for a Philosophy of Human History

## Addressing Some Common Questions and Objections

Presented To  
**Arlington Community Church**  
Arlington, Texas

### Series Addendum

Upon hearing this information presented for the first time, some people have objections and/or questions. While the information makes sense to them, there is a certain level of discomfort with this information for various reasons. I will attempt to address some of the most common questions, objections or other factors that are most frequently the source of the discomfort.

**Objection:** I have never heard this taught previously.

**Response:** In previous lessons, I have cited a few of the many theologians who have taught most every component of what I have presented in the four lessons to date in this series. Also, please remember that just because something is new to you, it doesn't mean that it is incorrect. It just may be a reflection of the spiritual darkness that pervades our land.

**Objection:** I can't accept the statement that human history is God's evidentiary matter in an appeal trial of Satan. Why can't we just stick to what is very explicit in Scripture – God is sovereign and good and allows His creatures to choose after having been duly forewarned of the consequences? Satan is in competition with God, but his fate is determined. After all, Scripture does not explicitly state that human history is the evidentiary matter in the appeal trial of Satan.

**Response:** While the fact that God is sovereign and good and allows His creatures to choose is certainly not inconsistent with Scripture, it is my opinion that if the believer never delves any deeper than a proof-text approach to an understanding of theology, that believer will miss out on the vast depth of what is available when Scripture is compared to Scripture and theological inductions are derived.<sup>1</sup>

I will leave it up to each believer to carefully and prayerfully examine the information that has been presented and through the Holy Spirit's ministry in the life to also consider its practical value as we progress through this and future studies together. There are many questions addressed by this information that is not addressed (or inadequately addressed at best) in any alternative explanation of key passages of Scripture, not to mention key theological concerns.

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<sup>1</sup> An *induction* is one of the two methods of dealing with the interpretation and presentation of conclusions from Scripture as defined by Lewis S. Chafer. The *induction* is the mechanism "by which various declarations upon a subject are reduced to one harmonious and all-inclusive statement." He further states that "*induction* is distinctly the theological method." Furthermore, "*inductions* are either *imperfect* or *perfect*. *Imperfect inductions* result when some but not all the teachings of the Scripture are made the basis of a doctrinal statement. A *perfect induction* is formed when all the teachings of the Scripture, according to their precise meaning, are made the basis of a doctrinal statement." The other method of dealing with the interpretation and presentation of conclusions from Scripture is defined as a *deduction* – the mechanism "by which a theme is expanded into its details of expression, a method belonging largely to the sermonic field." See Lewis S. Chafer, *Systematic Theology* (Dallas, Texas: Dallas Seminary Press, 1947), Volume I, 8.

I have presented some of the questions in previous lessons. For instance, consider the following questions which have been at least partially addressed to date in this series:

- Why the delay between the pronouncement of Satan's sentence in Ezekiel 28:12b-19 and the execution of that sentence at the end of human history?
- Why was there a prohibition in the Garden of Eden that Adam and Eve not partake of the tree of the knowledge of good and evil? Why any prohibition at all? If your answer is "to test man's loyalty," I say "why?" Why would man's loyalty need to be tested?
- Why did God need to or desire to create a creature lower than the angels?
- Why is there such interest on the part of angels in the affairs of human history?
- How can there be only one will in eternity future so that man's eternal state is secure and not subject to an alternative choice at some point in eternity?

Hopefully, the importance of this teaching has been and will continue to be revealed through the answers it provides to these important questions. We have not even begun to examine other questions and issues to which more meaningful answers can be proffered. For instance:

- How does this information help us address some of the distorted notions of God's sovereignty, predestination, election and man's free will that are the result of imperfect inductions from Scripture? (The answer to these issues and the response to the Reformed perspective on the subject of predestination and election can be more fully addressed when human history is understood from this perspective).
- Why does a loving God allow suffering, especially on the part of His own?
- How can a God of love Who is supposedly sovereign allow a parent to murder an innocent infant in a fit of rage?
- Why have the Jews been the object of unceasing attempts throughout history to be eliminated, yet, unlike other civilizations, they still survive? (This is a question that can be addressed by dispensational theology; however, an understanding of the subject at hand provides the believer with a richer insight into why the issue of God's essence is so important).

**Objection:** This teaching seems to imply that man is merely a pawn in some cosmic chess game between God and Satan if human history is simply God's evidentiary matter in the appeal trial of Satan. This teaching seems to imply that God has no personal interest in the individual.

**Response:** There are two dimensions to the realm of absolute Truth in relation to man, i.e. objective and subjective. By the term "objective," I am referring to the elements of God's plan that are not necessarily specific to the individual. Conversely, by the term "subjective," I am referring to those elements of God's plan that are specific to the individual. This distinction is only to facilitate instruction and I do not mean to imply that God ever functions in one dimension independent of the other.

To further elaborate - there is an objective dimension of absolute Truth that pertains to such matters as God's essence and God's purpose in human history. The objective components of Truth explain God's purpose and motives which involve man, but which are not necessarily dependent upon man. At the same time and existing in perfect harmony and balance, there is a subjective dimension of absolute Truth that addresses how God relates to man and man relates to God on an individual basis.

For instance, the fact that God sent His Son to die for you and me individually is one example of the subjective dimension of Truth (even though Jesus' spiritual death also satisfied elements of God's overall strategic and more objective purposes in human history). Another example of the subjective dimension of Truth is the principles, promises and exhortations addressed to the individual believer that deal with that believer's daily walk with the Lord. (At the fall in the Garden of Eden, man's focus shifted from a Christo-centric focus to a self-centric subjectivity). For the believer to have a balanced understanding of God's plan and purpose for his/her life, the believer must possess a synthesized understanding of both the subjective and objective dimensions of Truth.

This objection arises because the relationship between this material and other more subjective truths is yet to be explored. Until then, the tendency is to understand this subject in more of an either/or versus a both/and perspective. Both the objective elements of truth and the subjective elements of truth will eventually be brought together and synthesized as many of the questions mentioned previously are addressed.