

What will
the day of
judgment
be?







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WWE JUDGMENT DAY



Old friends, new rivalries, the return of a championship – all bets are off!

Stretcher Match for the WWE Championship
Brock Lesnar vs. Big Show

Fatal Four-Way for the Women's Championship Match
Trish Stratus vs. Jacqueline vs. Victoria vs. Jazz

World Heavyweight Championship Match
Triple H with Ric Flair vs. Kevin Nash with Shawn Michaels

Mr. America vs. "Rowdy" Roddy Piper with Sean O'Haire

Bikini Challenge
Torrie Wilson vs. Sable

Battle Royal for the Intercontinental Championship

Ladder Match for the WWE Tag Team Championship
Team Angle vs. Eddie Guerrero & Tajiri

Scott Steiner & Test with Stacy Keibler vs. La Résistance

Six-Man Tag Team Match
Chris Benoit, Rhyno & Spanky vs. FBI & John Cena

EXTRAS

Promos:

Kevin Nash vs. Triple H

Brock Lesnar vs. Big Show

Sunday Night Heat:

Sable interview

Chief Morley & Eric Bischoff

Jazz & Theodore Long

Interview

Team Angle interview

The Hurricane vs. Steven Richards

Post-Match Interviews:

FBI & John Cena

La Résistance

Eddie Guerrero & Tajiri

Sable

Christian

Stretcher Match:

Andre the Giant

vs. Killer Kahn

KEVIN NASH vs. TRIPLE H



Judgment DAY



JUDGMENT DAY

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Well...what is the day of judgment? Or, as it is more commonly known in Scripture, the day of the Lord?

Or maybe a better question might be this: When is the day of the Lord?

A few questions...

- What will happen?
- Why do you think so few people give honest, heartfelt thought to the day of judgment?
- When most people think of the day of judgment, what do they think will happen?

“We live in an age when there is a false glare on the things of time and a great mist over the things of eternity.” ~ J.C. Ryle

So—before we pursue that any further, let's go back and look at the outline of this short book that we're following:

- The call for judgment on Edom ~ v. 1-2
- The certain destruction of Edom ~ v. 3-16
- The certain restoration of Israel ~ v. 17-21

In v. 1-2 we see God's decree of judgment against Edom, and then in v. 3-16 He lays out His charges against them. Finally, in v. 17-21 we see the stunning covenant love of God: His promise of the gracious, undeserved restoration of exiled Israel.

The central theme: The King of the nations—
God's judgment of Edom and restoration of Israel.

We mentioned this earlier in the overview lesson we did...an interesting thing happens in v. 15—God has just presented His charges against Edom and declared that judgment is coming. We might expect to see next a description of what that judgment might look like, but that's not exactly what v. 15 says.

What *does* v. 15 say about judgment?

- It says that it is the Lord's judgment—He is the One who sets the standard, not man.
- It says that judgment is “near,” not distant. Man should always think of judgment as being close.
- And it says that judgment will be universal, “upon all the nations.” Not a single soul will be left out.

Let's take that one step further, and put all of that in the context of Obadiah's prophecy ~

1. "For..." ~ the reality of coming universal judgment should (should!) have caused the Edomites to consider and change their actions...but it didn't.
2. "the day of the LORD" ~ He outlines the reason for judgment in v. 3, 10, & 11; and points out its thoroughness in v. 2, 9, 10, 16, & 17. And it will be the personal work of God—v. 4, 8.
3. "is near" ~ Edom's judgment highlights how near and certain is the world's judgment.
4. "upon all the nations" ~ judgment for the nations will be as it was for Edom: unrelenting and certain.

Ok—this is something we know, but maybe don't (or can't) see the full extent of...but let's try to cement this in our minds: God is the King of the nations.

- 2 Chron. 36:22-23
- Job 12:23
- Psalm 22:27-28, Psalm 66:7
- Isaiah 41:2
- Jeremiah 10:6-10
- Acts 17:26

What does God do among His nations? He acts for His glory and for the good of His people, He restrains evil—in a time of increasing world turmoil, we can know that He is the true King of the nations.

Ok—we have to answer a question: What is “the day of the LORD” according to Scripture?

The Hebrew phrase is *yom yhwh*—it shows up 5 times in Joel, and 13 times in seven other prophetic books. The word *yom* translated *day* in English is the most common OT word for an expression of time. So—*day* in the OT:

- The most basic meaning of *yom* is the period of light during the day (i.e., from sunrise to sunset). See Gen. 8:22; Ex. 24:18; Ps. 139:12; Is. 28:19.
- It is also a 24-hour period of time—i.e., Gen. 7:17, the 40 days of flooding. See also Gen. 39:10.

Ok—a quick detour to answer a question: What is “the day of the LORD” according to Scripture?

Day in the OT –

- The word can also refer to a general, unspecified period of time, such as Ezek. 20:5-6 & Obad. 11.
- It can also mean a specific point of time, “this day”- Ex. 13:3; also Lev. 16:30, 2 Kings 19:3.
- It can also be a moment, an instant, as in Gen. 2:17 – “in the day that you eat of it you shall surely die.”
- And it can also suggest a fixed certainty that is tied to an unspecified point of time—1 Kings 2:42

What is “the day of the LORD” in Scripture?

- Isaiah 13:6-9—the phrase here refers to the judgment upon Babylon: judgment looms over the world, but Babylon will certainly know His wrath for their arrogance, pride, and ruthlessness (v. 11).
- Jeremiah 46:10—the context here is the period when God will judge Egypt by the hands of the Babylonians.
- Ezekiel 13:5, 30:3—In ch. 13 is the condemnation of Israel’s false prophets for not preparing Israel to “stand in battle in the day of the LORD.” In ch. 30, in a lament for the judgment of Egypt, is the pronouncement of “a time of doom for the nations.”

What is “the day of the LORD” in Scripture?

- Joel 1:15; 2:1, 11, 31; 3:14—what is the “day of the LORD” in Joel? Well...it’s a locust invasion, the judgment of Israel by the Babylonians, the ultimate judgment of all the nations, and the final vindication of God and His people.
- Amos 5:18-20—it is the darkness of judgment on the northern kingdom of Israel by the Assyrians in approx. 722 BC.
- Obadiah 15—it is the coming judgment on Edom and all nations, and it is the coming salvation of God’s people.

What is “the day of the LORD” in Scripture?

- Zephaniah 1:7-18—the future (at that time) judgment of Jerusalem and Judah, and then the coming judgment of all of God’s enemies. It also refers here to a time of refuge in the Lord for all who humble themselves.
- Zephaniah 3:9-20—the anticipation of hope: God, the Judge, purifies and restores.
- Malachi 4:5—the “day of the LORD” here refers most importantly not to a point in time, but to the coming of the Lord Himself, who alone can purify and change the hearts of His people.

What is “the day of the LORD” in Scripture?

Well...it looms over the whole world.

- No nation will be left out.
- It is past (Egypt, Israel, Judah, Babylon, Edom, Moab, etc.), and it is future (all the nations).
- It is the day of salvation for Israel.
- It is a plague of locusts, a sword, darkness, and other deliberately terrifying metaphors.
- It is judgment on the northern kingdom by Assyria, and the southern kingdom by Babylon.
- It is the end of Edom.
- And it is terrifying judgment for sinners, yet unparalleled blessing for those who fear God.

What is “the day of the LORD” in Scripture?

One (two) more thing(s):

Thing 1: the phrase shows up in the NT also—as the day of the Lord, or the day of Christ. In the NT it is always connected with Christ’s second coming, and the Lord Jesus is presented as the final Judge, another proof of His divinity. See 1 Cor. 1:8, 5:5; 2 Cor. 1:14; Phil. 2:16; 1 Thess. 5:2, 2 Pet. 3:10.

Thing 2: Thinking about all of that...how are we supposed to live in the light of the reality of coming judgment? Take a look at Matt. 24:44, 25:13; Heb. 10:24-25; James 5:7-11; and 2 Pet. 3:11, 14.

Ok—so we've covered the first phrase of v. 15 so far...shall we speed up a bit?

- v. 15 is the Lord's judgment on Edom—the justice of the Lord.
- v. 16 is the Lord's judgment on the nations—the Lord's warning to the nations.

Edom's judgment was intended to be a sobering warning to the nations of the world—like firing a shot across the bow.

Notice that the Lord's judgment upon Edom would be based on retributive justice: "as you have done, it shall be done to you." The implication is that all nations will face the same standard.

Edom and all nations—the coming judgment

Look at the picture that v. 16 presents of judgment: “drunk...drink...drink...swallow.” What’s the point?

- It’s a common biblical metaphor: experiencing God’s wrath is compared to getting drunk...on wine that brings only pain and destruction. See Is. 51:17-23; Jer. 25:15-29; Ezek. 23:31-34; Rev. 14:10.
- See Lam. 4:21; and take a look at Jer. 49:12—you’ll see the metaphor there again. But notice v. 7-11, God’s declaration of judgment on Edom. What strikes you about v. 11?

What do you think?

Do you ever wonder about what it would be like to go through God's judgment—to experience the day of the LORD?

- In one sense, we are living through some of that right now according to Rom. 1:18-32. The largely unchecked progression of sin among a people is a clear indication of the wrath of God.
- Clearly there is a coming day of final judgment upon the Gentile nations...but we can think of Rom. 1, in one sense, as—like we've mentioned before—a shot across the bow: a partial outpouring of God's wrath.

And one of the most important words in the Bible...

“But...” (v. 17). Take a look at Eph. 2:1-4.

What does the word mean?

- It means that God intervenes in history...
- ...and He intervenes in individual lives.
- It means that He offers rescue and forgiveness and redemption. Like one pastor said, “He is the God of second chances and new beginnings.”

Why does God punish the Edomites so severely?

- Because He loves His people so dearly.
- Because He purposes to do great good for His people even in their own judgment and exile.

The Big Picture of v. 17-21 ...

“But we are taught in this place, that the punishment, by which the Lord chastises His people for their sins, is ever for a time. Whenever then God inflicts wounds on His Church, prepared at the same time is the remedy; for God designs not, nor does He suffer, that His own people should be wholly lost.” ~ John Calvin

- To the Jews in exile, it looked like Edom was flourishing and they were dying off. But Obadiah promises that even in those extreme circumstances, God would still provide deliverance. Again, Obadiah is Rom. 15:4

The Big Picture of v. 17-21...

And even beyond that...the Lord promises through Obadiah that “the house of Jacob shall possess their own possessions” (v. 17). That is expanded upon, or clarified, in v. 19-21.

- We looked at all of those places on a map and saw that even those the furthest away would return to the Promised Land and take it.

Question: Did Israel ever fully occupy the Land?

Answer: No.

But v. 19-21 indicate that the borders of this new kingdom will be far more extensive than ever before.

The Big Picture of v. 17-21 ...

Israel exists after the exile by God's grace alone—

- There was no reason why they should have continued to exist, other than grace.
- This final kingdom will be under the rule and reign of Christ (Matt. 25:31-34; Rev. 11:15-18).
- Remember—of those who went into exile, hardly any ever came back. Nearly all died there—some of their descendants came back later (i.e., with Ezra and Nehemiah), but they didn't see the fulfillment of these promises. All they could do was trust and hope and encourage each other. We call that *faith*.

Let's finish up with a little attitude check...

Israel went into exile because of her persistent, unrepentant idolatry. So...what was the purpose of the exile? God had purposed already to eventually restore Israel and to make the kingdom, under the reign of Christ the Messiah, worldwide. But something had to happen in the hearts of the people during the exile. What?

The heart that pleases the Lord:

- Psalm 34:18
- Psalm 51:17
- Psalm 138:6
- Psalm 147:3
- Isaiah 57:15
- Isaiah 66:2
- Psalm 119:67, 71, 75
- Luke 15:17-21