

## JUDGMENT LANGUAGE IN THE O.T.

1. He rides across the skies.
  - a. Dt. 33:26-he rides on the heavens...and on the clouds.
  - b. Ps. 68:3-4-rides on the clouds (as defender of his people)
  - c. Ps. 68:33-rides the ancient skies...thunders with mighty voice.
  - d. Ps. 104:3-4-makes the clouds his chariot and then rides on the wings of the wind. Wind = Messengers = Angels.
  
2. Enthroned over and between the cherubim.
  - a. I Chron. 13:6-he dwells between the cherubim. The context is the temple planning and construction.
  - b. Ps. 80:1-2-sits enthroned between the cherubim. Come and save us.
  - c. Ps. 99:1-5-he is holy and sits enthroned between the cherubim.
  - d. Is. 37:16-17-Hezekiah's prayer at the temple to Jehovah, "Jehovah, Jehovah of hosts, God of Israel, enthroned between the cherubim..." Want him to come and save them from Sennacherib.
  - e. Ex. 25:22-above the cherubim on the ark, God will meet with Israel.
  
  - g. II Sam. 6:2-that's where God is enthroned.

Therefore, a call for God to come out of the sanctuary (whether heaven or the tabernacle/temple) and ride across the skies on his chariot-the cherubim-and deliver his people from their enemies.

3. The comings of God in judgment.
  - a. Is. 19:1-rides on a swift cloud, coming to judge Egypt.
  - b. Is. 63:1-6-God coming to judge the nations who bother his people.
  - c. Is. 64:1-5-rend the heavens and come down (1) to help the righteous (5).
  - d. Is. 66:15-16-the Lord is coming with fire and chariots and whirlwind in wrath upon the enemy.
  - e. Jer. 4:13-16-the Lord is coming on his chariot, like a whirlwind (1), but it is a besieging army around Jerusalem (16).

- f. Ezek. 1:4-28-the full picture of the Lord seated on His throne over the cherubim, getting ready to come out in judgment on Israel. It is Babylonian captivity in the context.
- g. Ezek. 10:1-5, 15-19-continuation and repetition of Ezek. 1.
- h. II Sam. 22:7-20; Psalm 18-the composite picture of his coming.
- i. Rev. 1:7; 22:7, 12-coming on Rome.
- j. Matt. 24:3-“sign of your coming.” When paralleled with Mk. 13 and Luke 21, we see that the context is the destruction of the temple (in 70 A.D.). Matthew is using O. T. judgment language. Mark and Luke literalize it for their readers.

4. Cup imagery.

- a. Gen. 15:16-iniquity not yet full.
- b. Is. 51:17, 21-22-drunk with God’s wrath.
- c. Jer. 25:15-28-Jerusalem and others made to drink the cup (cf. 51:57).
- d. Ezek. 23:32-35-Judah will drink the same cup as Samaria did.
- e. Rev. 14:10

Every nation has a “sin-cup,” into which goes its every sin. When those sins compound, and He decides when the cup is full and the nation can no longer be allowed to exist. He raises up another nation, always another wicked one whose cup is not yet full, to destroy the one whose cup is full. Those wicked nations and their invading armies are actually called “the Lord’s army,” and God is pictured as at the head of those judging armies.

5. Signs in heaven.

- a. Is. 13:1, 9-10-stars and sun stop shining.
- b. Is. 24:1-23, esp. v. 23.
- c. Ezek. 32:1-10, esp. vv. 7-8.
- d. Joel 2:2, 10; 3:14-15-dark day, locusts.
- e. Amos 5:20-day of the Lord, darkness.

The O. T. picture is that of the world coming to an end, e.g. stars and sun stop shining. When a nation is being run over by another nation, is not its “world” coming to an end?! It is again figurative, not literal.

6. Day of the Lord.
  - a. Joel 1:15; 2:1.
  - b. Amos 5:18.
  - c. Zeph.2:1ff.
  - d. Is. 27:13-a day of a great trumpet.

There have been many “Days of the Lord.” Each one is a coming of the Lord in judgment on a nation, as we have been discussing in the texts above. Of course the final return of the Lord Jesus is a Day of the Lord too (see I Thess. 5:2). Only context of a passage can tell you which “day of the Lord” is being noted.

7. End of the Age.
  - a. I Cor. 10:11-Israel’s “end of the age.”
  - b. Hebrews
  - c. Mt. 28
  - d. Context would determine which “end of the world” and who’s world it is.

Context determines which “end of the age/world” is being spoken of. Remember, that “world” might mean the world of the nation being judged in a context.

8. Kingdom.
  - a. Luke 21:31-God asserts his rule in judgment.

This is a unique use of the word “kingdom.” In Luke 21 it means God is coming in judgment on Israel, the temple, and Jerusalem. When he does his ultimate rule in the earth will be asserted. If anyone is paying attention, they will acclaim, “God came and reminded mankind that He rules in the earth.” In this way, the word “kingdom” means the “rule of God,” which is its general meaning. Every text containing the word “kingdom” has to be investigated to ascertain in what way or arena is God asserting or proclaiming His rule.