

Session 4 Jesus the Righteous Judge (Isa. 59:17-18)

I. JESUS' GARMENTS OF JUSTICE

- A. The garments of justice – Isaiah 59:17-18
 - 1. Righteousness:
 - 2. Salvation:
 - 3. Vengeance:
- B. The garments of Jesus here describe the anointing given to Him to accomplish the task of establishing justice in the earth. These garments give us insight into His splendor, beauty, and His majesty. “It is a work which will display and satisfy his righteousness, save his people, repay his foes, and be carried through to completion by the driving motivation of divine zeal.” Alec Moyter (*The Prophecy of Isaiah, An Introduction & Commentary*, p. 491)
- C. The revelation of God’s divine motivation is what will give the church, the poor, and the oppressed of the earth assurance that justice will come to those who entrust their lives to the leadership of Jesus.
- D. Jesus’ garments also reveal to us the divine tools and strategic weapons He will use to accomplish all that is in His heart concerning justice. He will establish righteousness by bringing salvation and releasing vengeance (Rev. 6-19). There are global implications to the unfolding of this divine drama of justice.

II. THE NECESSITY FOR THE KNOWLEDGE OF GOD

“Then God said, “Let there be light”; and there was light.” (Gen. 1:3)

- A. I see Genesis 1:1-3 as God’s vision statement. It gives us insight into God’s purposes in creating the world. Where it is recorded that God declared, “Let there be light,” there is no mention of the source of the light. The sources of the natural light were not created until the fourth day. It is my opinion that the reason for this is that the light that shone forth on the first day was the light of the knowledge of God’s glory. I believe that God was making a statement by declaring that the purpose for all of created order was so that the world could be filled with the knowledge of God.

“For it is the God who commanded light to shine out of darkness [Gen 1:3], who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Cor. 4:6)
- B. “What comes into our minds when we think about God is the most important thing about us.” A.W. Tozer
- C. The mystery of God’s will is for Jesus to come back and unite the realm of the spirit and the realm of the natural. John 17 focuses on the subject of how the central mission of Jesus’ life and ministry was to reveal God’s name and personality. This mission was what motivated Him to go to the cross. The cross was the inauguration of a new revelation of God (Heb. 1:1-2). When Jesus returns, He will continue that central mission of making the fullness of God’s glory known in the earth forever.

III. DIVINE ATTRIBUTES: GODS SELF DISCLOSURE

“My people are destroyed for lack of knowledge. Because you have rejected knowledge ...” (Hos. 4:6)

“Let us know, let us pursue the knowledge of the Lord.” (Hos. 6:3)

- A. God made all things for Himself that He might disclose all that He is to His people. This disclosure is called *the knowledge of God*. God does not possess the description of an attribute; He *is* that which the attribute describes. For example, God does not *merely* have love. God **is** love.
- B. “A man is the sum of his parts and his character the sum of the traits that compose it. These traits vary from man to man and may from time to time vary from themselves within the same man. Human character is not constant because the traits or qualities that constitute it are unstable...God exists in Himself and of Himself. His being He owes to no one. His substance is *indivisible*. He has no parts but is *single* in His *unitary* being.” A.W. Tozer (*The Knowledge of the Holy*)
- C. “The doctrine of the divine unity means not only that there is but one God; it means also that God is *simple, uncomplex*, one with Himself. The *harmony* of His being is the result not of a perfect *balance* of parts but of the *absence* of parts. Between His attributes no contradiction can exist. He need not suspend one to exercise another, for in Him all His attributes are one. All of God does all that God does; He does not divide Himself to perform a work, but works in the total unity of His being.” A.W. Tozer (*The Knowledge of the Holy*)

¹⁷Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. (James 1:17)

IV. THE BEAUTY OF JESUS AS JUDGE

I will mention the lovingkindnesses of the Lord and the praises of the Lord, according to... the great goodness toward the house of Israel, which He has bestowed on them according to His mercies, according to the multitude of His lovingkindnesses. (Isa 63:7)

- A. The Lord is raising up gospel messengers who will prepare a generation for the unique dynamics related to Jesus’ return to the earth to set up the Father’s eternal kingdom, the throne of glory.
¹⁵Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!” (Rev 11:15)
- B. There will be three primary, unique activities of the Holy Spirit that will manifest globally in the generation of Jesus’ return. Each one of these dynamics are directly connected to the three faces of Jesus that the Holy Spirit will also emphasize.
 - 1. Establish the 1st commandment in the first place – Jesus the passionate Bridegroom
 - 2. Manifest God’s saving and sovereign power of the nations – Jesus the sovereign King
 - 3. Release God’s fierce and righteous judgments in the nations – Jesus the righteous Judge

V. JUDGMENT IN THE NEW TESTAMENT

- A. The preaching of Jesus the judge was an essential part of the apostolic preaching in the book of Acts (Acts 2:17-20; 5:3-13; 13:41; 17:30-31).

²⁵Now as he reasoned about righteousness, self-control, and the judgment to come, Felix was afraid. (Acts 24:25)

- B. The preaching of Jesus the judge was an essential part of pastoring of the early church in the epistles (1 Cor. 3:17; 5:4-5; 10:21-22; 11:29-30; 2 Cor. 13:2; Gal 1:6-9; 1 Thes. 4:6; 2 Thes. 1:5; 2:11; 1 Tim. 1:20; 2 Tim. 4:14; Heb. 2:3; 3:12; 6:4; 10:26; 10:30; Jms. 3:1; 5:9. 1 Pet. 4:17; 2 Pet. 2; Rev. 2:5, 16, 22-23; 3:3, 16; 22:18-19).

- C. Preaching on judgment was part of Jesus' preaching of the gospel (Mt 10:33-34; 11:21-24; 12:39-45; 18:7; 21:40-46; 22:7; 23:23, 25, 27, 29; 24:37-40, Mk 12:40, Lk 11:42-44, 46-52; Lk 13:35; 17:24, 37; 19:42-44; 21:5-6, 20-24.).

- D. The Holy Spirit speaks about judgment:

⁸“... He (Holy Spirit) will convict the world of sin, and of righteousness, and of judgment.” (Jn 16:8)

- E. The understanding Jesus the righteous Judge shows us His beauty (Ex. 15:11-13; Ps. 45:1-5; 149:5-9; Isa. 33:17-18; Dan. 7:10-13; Ezek. 1; Zeph. 3:17-19; Rev. 4-5; 15:2-4; 19:6).

⁴One thing I have desired of the Lord, that will I seek: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple. (Ps. 27:4)

VI. THE GOD OF THE OLD TESTAMENT AND THE NEW TESTAMENT IS THE SAME

- A. Tertullian, in his debate against Marcionism, said, “A better god has been discovered, who never takes offence, is never angry, never inflicts punishment, who has prepared no fire in hell, no gnashing of teeth in the outer darkness! He is purely and simply good. He indeed forbids all delinquency, but only in word.”

- B. Marcion (A.D. 85-160) was a theologian in church history who was considered a heretic by the second century Church. He sought to distinguish between the god of the OT who was angry and the god of the NT who was good. Marcion believed that God the Father was not YHWH of the OT. He saw the Father as distinct and superior to the YHWH.

- C. The Church in the western world in many ways avoids the subject of God's judgments. The understanding of the Judge is lacking largely because most are not aware of the need for a judge largely due to not being under tyranny or oppression. Tyranny and oppression cause the human heart to cry out for a liberator.

- D. The cross did not mark a change in God towards to the humanity; we see profound mercy in the OT.

1. The attitude of God towards humanity was always for mercy, redemption and blessing.
2. The incarnation, death, burial and resurrection were an established reality in the heart of God before the foundations of the earth. (Rev 13:8)

⁸All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world. (Rev. 13:8)

3. The Father's intent has always been to bless the nations. This is seen in Abraham's election.
1"…And in you [Abraham] all the families of the earth shall be blessed." (Gen. 12:1-3)
- E. **God's mercy in the Old Testament:** Ps. 4:1; 5:7; 6:2; 6:4; 9:13; 13:5; 18:25; 18:50; 21:7; 23:6; 25:6; 25:7; 25:10; 25:16; 27:7; 30:10; 31:7; 31:9; 31:16; 32:10; 33:18; 33:22; 36:5; 37:21; 37:26; 40:11; 41:4; 41:10; 44:26; 51:1; 52:8; 56:1; 57:1; 57:3; 57:10; 59:5; 59:10; 59:16-17; 61:7; 62:12; 66:20; 67:1; 69:13; 69:16; 77:8; 77:8; 77:9; 79:8; 85:7; 85:10; 86:3; 86:5; 85:10; 86:3; 86:5; 86:16; 89:1; 89:2; 89:14; 89:24; 89:28; 90:14; cf. Gen. 12:3; 19:16; 19:19; 24:27; 32:10; 39:21; 43:14; Ex. 15:13; 20:6; 25:17-22; 26:34; 30:6; 31:7; 34:6-7; 35:12; 37:6-9; 39:35; 40:20; Lev. 16:2; 16:13-15; Num. 7:89; 14:18-19; Deut. 4:31; 5:10; 7:2; 7:9; 7:12; 13:17; Isa. 16:5; 30:18; 49:10; 49:13; 54:7-8; 54:10; 55:3; 55:7; 57:1; 60:10; 63:7; 63:15; Jer. 3:12; 31:20; 33:11; 33:26; 42:12; Lam. 3:22; 3:32; Ezek. 39:25; Dan. 2:18; 4:27.
- F. There is continuity between the Old Testament and the New Testament: The New Testament supports and affirms the authority of the Old Testament:
1. Jesus affirmed and appealed to the authority of the OT (Mt. 21:42; 22:29; Mk. 12:10, 24; Lk. 24:27; Jn. 5:39).
 2. Jesus expounds on Himself as revealed through the OT (Lk. 24:32, 45).
 3. Christ fulfills OT scripture (Mt. 26:54; 26:56; Mk. 14:49; 15:28).
 4. Jesus calls us to believe the OT testimony of Himself (Jn. 7:38).
 5. Jesus called the OT the Word of God (Jn. 10:35).
 6. OT testifies of His death and resurrection (Jn. 20:9; 1 Cor 15:3-4).
 7. Philip preached and evangelized from the OT (Acts 8:35).
 8. Paul taught and reasoned from the OT.

VII. JESUS THE TENDER JUDGE: JUDGMENT CONSISTENT WITH FULLNESS OF LOVE

- A. In just judgment, the Judge Christ Jesus removes everything that distorts the revelation of love and hinders the process of love. Jesus judges because He is love. Jesus does not suspend His face as a Bridegroom to reveal the face of the Judge.
- B. **The principle of judgment:** God uses the *least severe* means to reach the *greatest number* of people at the *deepest level* of love without violating anyone's free will in training the future rulers of the earth.
- C. Often when the Lord commissioned His prophets to be messengers of judgment He would give them a revelation of His tender mercy.
28Like the appearance of a rainbow in a cloud on a rainy day, so was the appearance of the brightness all around it. This was the appearance of the likeness of the glory of the LORD. (Ezek. 1:28)
2Immediately I was in the Spirit, and behold, a throne set in heaven, and One sat on the throne.
3And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald. (Rev. 4:2-4)
- D. The end-time church will have perfect understanding of the beauty of Jesus as Judge and will rejoice.
20The anger of the Lord will not turn back until He has executed and performed the thoughts of His heart. In the latter days you will understand it perfectly. (Jer.) 23:20