

I. Intro

A. Text: **Rev. 19:11-16**

¹¹ Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. ¹² His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. ¹³ He was clothed with a robe dipped in blood, and His name is called The Word of God. ¹⁴ And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. ¹⁵ Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. ¹⁶ And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS. (Rev. 19:11-16)

B. The Identity of Our God

1. Father, Healer, Provider, Sustainer, Savior, Bridegroom and King.
2. One of the Primary ways that God relates to the earth is as the Great Judge
 - a. **Gen. 18:25:** ... *Shall not the Judge of all the earth do what is just?*" (ESV)
 - b. **Ps. 89:14:** *Righteousness and justice are the foundation of Your throne; Mercy and truth go before Your face.*
3. God is the Just Judge who Judges in Righteousness & Justice
 - a. **Righteousness (tsedaq):** the quality of being/doing what's right, just, normal; rightness, justness, of weights and measures.
 - b. **Justice (mishpat):** The act of deciding a case (in court, or at the seat of judgment).
 - i. Involves Retribution (payback) and Restoration
 - ii. Making the wrong things right.
 - iii. Seeking out the vulnerable to restore them, empower them, liberate them.
4. Christ's 1st Advent Was Focused On Establishing Justice

- a. Luke 4:18-19: ¹⁸ “*The Spirit of the LORD is upon Me, Because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives and recovery of sight to the blind, To set at liberty those who are oppressed; ¹⁹ To proclaim the acceptable year of the LORD.*”
- b. Is. 42:1-8a: “*Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles. ² He will not cry out, nor raise His voice, Nor cause His voice to be heard in the street. ³ A bruised reed He will not break, And smoking flax He will not quench; He will bring forth justice for truth. ⁴ He will not fail nor be discouraged, Till He has established justice in the earth; And the coastlands shall wait for His law.*” ⁵ Thus says God the LORD, Who created the heavens and stretched them out, Who spread forth the earth and that which comes from it, Who gives breath to the people on it, And spirit to those who walk on it: ⁶ “*I, the LORD, have called You in righteousness, And will hold Your hand; I will keep You and give You as a covenant to the people, As a light to the Gentiles, ⁷ To open blind eyes, To bring out prisoners from the prison, Those who sit in darkness from the prison house.*” ⁸ I am the LORD, that is My name; And My glory I will not give to another,

5. Christ’s 2nd Coming Is About Him Consummating Justice In The Earth

- a. Acts 17:30-31: ³¹ “[God] has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.”

II. Body

A. Future Justice of Man

1. Adam’s Sin Was Catastrophic

Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned. (Rom. 5:12)

- a. All sinned in Adam.
- b. The just punishment for sin was executed on Adam and all his descendants.

*All who are descendants of Adam have suffered an incredible injustice. Our heart's desire is to be restored to our rightful place of dignity and honor before our creator.

- 2. There is a sound (cry) of the Oppressed
 - a. Abel
 - i. Gen. 4:9-10: *⁹Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know. Am I my brother's keeper?" ¹⁰And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground.*
 - b. The Psalmist
 - i. Ps. 73:2-3: *²But as for me, my feet had almost stumbled; My steps had nearly slipped. ³For I was envious of the boastful, When I saw the prosperity of the wicked.*
 - ii. Ps. 73:17-19a: *¹⁶When I thought how to understand this, It was too painful for me—¹⁷Until I went into the sanctuary of God; Then I understood their end. ¹⁸Surely You set them in slippery places; You cast them down to destruction. ¹⁹Oh, how they are brought to desolation, as in a moment!*
 - c. End-time Martyrs
 - i. Rev. 6:9-10: *⁹When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. ¹⁰And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?"*

B. Future Justice of All Creation

1. All Creation Cries Out

¹⁹ For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. ²⁰ For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; ²¹ because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

²² For we know that the whole creation groans and labors with birth pangs together until now. (Rom. 8:19-22)

- a. Because of Adam's rebellion, the earth's environment was subjected to brokenness.

- i. It was an injustice.

- a. All of earth is crying out for Jesus to return.

- 2. All of creation waits on Jesus, eagerly awaiting the reordering and restructuring of the earth's geography. (Is. 40:4)

- a. New heavens and a new earth.

- 3. All who wait on Jesus eagerly wait for the reordering of broken social hierarchies. (Gal. 3:28)

- a. Human institutions are characterized by injustice, oppression and heaviness.

- i. But the reign of Jesus the Just Judge is characterized by restoring the disinherited, protecting the vulnerable, etc.

C. Future Justice of God

1. Visual Recap: Rev. 19:11-16

2. God has suffered the greatest injustice of all.

- a. The Righteous One actually has rights.

- i. Right to be regarded as the God of all the earth.

- b. Mankind rebelled and refused to give God his just due: Glory, Honor and Praise.

- i. Injustice

- 3. Since His reign is characterized by mishpat, God has to repay man for their injustice to Him and then restore it all (making the wrong thing right).

- a. Right view of Himself in all the earth.

“By those who come near Me I must be regarded as holy; And before all the people I must be glorified” (Lev. 10:3b)

- i. God told Israel that He was concerned (primarily) with His own glory.

“Therefore say to the house of Israel, ‘Thus says the Lord God: “I do not do this for your sake, O house of Israel, but for My holy name’s sake, which you have profaned among the nations wherever you went. ²³ And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the LORD,” says the Lord God, “when I am hallowed in you before their eyes. (Ez. 36:22-23)

III. Conclusion

- A. We stand on the sideline, interceding for justice for men and women across the earth who have suffered injustice and we cry out for reconciliation.
 1. We pray for retributive and restorative justice.
 - a. We speak out for those who are speechless
 - b. We mourn for those in mourning
 - c. Concerned about restoring their place of value and honor before the Father, and before men.
- B. We stand on the sideline, interceding for justice for God (who has suffered the injustice of rebellion, slander and blasphemy).
 1. We pray for retributive and restorative justice.
 - a. We speak out for the God who has been speechless on His own behalf.
 - b. We mourn over the things that break His heart.
 - c. We are concerned with Him restoring His name to a place of glory and honor before all men.