

Jesus and the Church - God's Kingdom plan for global justice

1. Understanding God's character of justice.

a) The church today often focuses on the love of God and neglects the justice of God.

i. A clear understanding is needed to walk in God's ways and to understand his plan for eternity.

Behold! My Servant...My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles...4 He will not fail nor be discouraged, till He has established justice in the earth; and the coastlands shall wait for His law. (Isa. 42:1-4)

c) Justice is making wrong things right. The Hebrew word for justice "mishpat" speaks of social order as well as legal equity.

2. Eden and the Fall

a) The absence of sin in God's presence. Eden, Paradise, Heaven on earth.

b) The fall introducing sin, the cause of injustice. Separation from God.

i. Israel's disobedience in light of God's covenant and rejection of God.

I will bring the sword upon you to avenge the breaking of the covenant... you will be given into enemy hands... If in spite of this you still do not listen to me but continue to be hostile toward me, then in my anger I will be hostile toward you, and I myself will punish you for your sins seven times over.

(Leviticus 26:25-28)

ii. Current overt injustice in the world.

- 1.6b without drinking water. 1.2b in extreme poverty.

- 27m in Slavery (more than ever in history)

- US Porn industry is worth \$13b (more than Hollywood.)

- 42m abortions per year, 115,000 per day. (83% of these in developing countries.)

3. **God's answer to injustice** - *Your throne O God will last forever; a scepter of justice will be the scepter of your kingdom. Psalm 45:6*

- a) In the parables of the kingdom (Mt. 13), Jesus taught that the nature of the kingdom in this age was to start as a seed that grows in context to increasing darkness with mixed responses. (Parable of the weeds; Parable of the mustard seed and yeast.)
 - b) Jesus released justice partially at His first coming, caused it to increase throughout Church history, and will cause it to fully triumph after the second coming in the millennial kingdom.
 - c) There is significant continuity of our labors now with what Jesus will do in the millennial kingdom. Justice is released in different *measures* of victory in different **geographic areas** and in different **spheres of society**. In other words, in some places it will be much stronger than in other places.
 - d) Injustice and revival to increase. The end time drama will intensify. Will things get better or worse? - Both
 - i. *You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. 7 Nation will rise against nation, and kingdom against kingdom. There will be **famines and earthquakes** in various places. 8 All these are the beginning of birth pains.*
 - 9 *“Then you will be handed over to be persecuted and **put to death**, and you will be hated by all nations because of me. 10 **At that time many will turn away from the faith** and will betray and hate each other; 11 and many false prophets will appear and deceive many people. 12 **Because of the increase of wickedness, the love of most will grow cold.** 13 but the one who stands firm to the end will be saved. (Matt 24:12)*
 - e) In the end times, the subject of justice is a primary focus in both God's and Satan's kingdoms. The false justice movement is rooted in idolatry of humanism or occultism (harlot Babylon).
 - i. We must ensure we don't separate social action and God's ultimate Kingdom plan for the world.
 - ii. We must remain in **allegiance** with Jesus and partner with Him in social action/justice.
-

4. God's plan for the release of justice through the church partnering with Jesus.

a) Through works of justice (compassion) > Symptoms of injustice.

b) Night and day prayer (confrontation) > Root of injustice (demonic powers.)

i. Seen in the parable of the persistent widow.

*1 Then He spoke a parable to them, that men always ought to pray and not lose heart...⁷ Shall God not avenge **[bring about justice.]** His own elect who cry out day and night to Him...⁸ I tell you that He will avenge **[bring about justice]** them speedily. Nevertheless, when the Son of Man comes, will He really find faith **[agreement]** on the earth? (Lk. 18:1-8)*

ii. Everyone knows that the release of justice involves political processes and practical works. Jesus added that it would require night and day prayer to deal with injustice in the spirit realm.

iii. Jesus spoke of the acceleration of injustice in the end times, highlighting the need to deal with it in the spirit realm. He was saying that **injustice will not be sufficiently answered by political changes and social action** (compassion) because the primary source of injustice is spiritual (demonic.)

c) Jesus is the final answer to injustice. **He will remove everything from the earth that hinders love** by the judgement of the oppressors. He is the scepter of justice, which is the scepter of the Kingdom of God.

Jeremiah saw the Lord roaring in context to the events related to Jesus' second coming.

*³⁰ The LORD will roar from on high....He will give a shout, as those who tread the grapes, against all the inhabitants of the earth. ³¹ A noise will come to the ends of the earth-- For the LORD has a controversy with the nations; He will plead His case with all flesh. **He will give those who are wicked to the sword...**³² Behold, disaster shall go forth from nation to nation, and a great whirlwind shall be raised up from the farthest parts of the earth. (Jer. 25:30-32)*

i. Our prayers for justice as in Luke 18 bring justice in the here and now, but also prepare our hearts (Matt 25:1-13 - Parable of the Ten Virgins) for the judgement of the oppressors and the return of the Lord.