

Triumph of Justice: Partnering with Jesus in His Ministry (Isa. 42)

I. INTRODUCTION

- A. Justice is making wrong things right. The Hebrew word for justice “mishpat” speaks of social order as well as legal equity. The Great Commission is a call to disciple all nations (Mt. 28:19). This transformational mandate involves establishing justice in all seven spheres of society. The utopian dream of a world filled with justice and blessing has been in the human spirit since Eden.
- B. Isaiah prophesied about justice more than any other in Scripture (Isa. 1:17, 27; 2:2-4; 9:6-7; 16:5; 28:6; 28:17; 30:18; 32:1, 16; 33:5; 42:1, 3, 4; 51:4; 56:1; 61:8). In Isaiah 42, the prophet gave his premier prophecy on the way in which worldwide justice will triumph under Jesus’ leadership. Jesus’ ministry is seen in context to Isaiah 42 (Mt. 3:17, 12:18, 17:5; Lk. 18:7-8).
- ¹ 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. 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).
- D. **Litmus test:** Isaiah 42 provides the clearest biblical model for partnering with Jesus’ mandate to establish justice in all the nations. Our approach to justice must be in deep **allegiance** to Jesus (Isa. 42:8), released by **intercessory worship** (Isa. 42:10-12), and operating in the Spirit’s **power** (Isa. 42:1, 7) resulting in **evangelism** (Isa. 42:17) and support for the **remnant of Israel** (Isa. 42:7, 22) from lives of **righteousness** energized by **intimacy** with God (Isa. 42:1, 6). This requires cultivating the **forerunner spirit** in our works of justice (Isa. 42:16-25).
- E. It is essential to prioritize justice and approach it in the way in which the Scripture teaches us. One of the most important moments in IHOP-KC’s history was on September 19, 2009, when we committed by the grace of God to ***combine 24/7 prayers for justice with 24/7 works of justice.***
- F. 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.
1. 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.
 2. 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.

- G. The context for this parable on intercession is injustice in the end times (Lk. 17:22-18:8). Jesus is making reference to Isa. 42:1-4 when the messiah releases justice in the earth. The main context of this parable on intercession is for justice in light of the Antichrist's cruel oppression.

²⁶ As it was in the days of Noah, so it will be also in the days of the Son of Man: ²⁷ They ate, they drank...until the day that Noah entered the ark, and the flood [judgment] came and destroyed them all...³⁰ Even so will it be in the day when the Son of Man is revealed...³⁴ In that night there will be two men in one bed: the one will be taken [destroyed in judgment] and the other will be left...³⁷ They...said to Him, "Where, Lord?" He said to them, "Wherever the body is, there the eagles [vultures, NAS] will be gathered together." (Lk. 17:26-37)

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, NAS] His own elect who cry out day and night to Him..."

⁸ I tell you that He will avenge [bring about justice, NAS] them speedily. Nevertheless, when the Son of Man comes, will He really find faith [agreement] on the earth?" (Lk. 18:1-8)

⁹ I saw...the souls of those who had been slain [martyred] for the word of God...¹⁰ 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?" (Rev. 6:9-10)

1. 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.
2. 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).
3. When Jesus asked if He would find faith on earth when He returns, He was asking if He would find "agreement" that injustice must be addressed with night and day prayer.

II. JESUS IS THE FATHER'S ANSWER TO INJUSTICE.

¹ 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 [to all nations]. (Isa. 42:1)

- A. Isaiah declares the inevitable triumph of justice in four statements that reveal the Father's plan.
- 1) Jesus is the victorious one who will bring justice to all nations.
 - 2) Jesus is the servant whom the Father upholds (the One the Father works through).
 - 3) Jesus is the anointed one whom the Spirit empowers. It takes supernatural power to impart it.
 - 4) Jesus is the elect one in whom the Father delights. It flows from intimacy with God (v. 1, 6)

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... (Isa. 42:6)

- B. Isaiah described Jesus approach to justice at His first coming (Isa. 42:2-4). He did not lift His voice in the street in a political or military uprising (v. 2). He causes justice to prevail while offering mercy to all who seek Him (v. 3). He bore the same resistance, but was steadfast (v. 4).

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." (Isa. 42:2-4)*

- C. The Father speaks to the Son assuring Him for intimate partnership unto victory (Isa. 42:6-8). Righteousness is seen in each stage of the Father's work (in methods, motives, and fruit). Jesus is the means of the covenant we have with God. He embodies all that pertains to it.

⁶ *I, the LORD, have called You in righteousness, and will hold Your hand; I will keep [sustain] 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, nor My praise to graven images. (Isa. 42:6-8)*

- D. The greatest false religion of idolatry will emerge on the earth related to the Antichrist.

²⁰ *But the rest of mankind...did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone... (Rev. 9:20)*

¹⁵ *Cause as many as would not worship the image of the beast to be killed. (Rev. 13:15)*

III. THE END-TIME WORSHIP AND PRAYER MOVEMENT (ISA. 42:9-13)

⁹ *Behold...new things I declare; before they spring forth I tell you of them." ¹⁰ Sing to the LORD a new song, and His praise from the ends of the earth, you who go down to the sea, and all that is in it, you coastlands and you inhabitants of them! ¹¹ Let the wilderness and its cities lift up their voice, the villages that Kedar inhabits. Let the inhabitants of Sela sing, let them shout from the top of the mountains. ¹² Let them give glory to the LORD, and declare His praise in the coastlands. ¹³ The LORD shall go forth like a mighty man; He shall stir up His zeal like a man of war. He shall cry out, yes, shout aloud; He shall prevail against His enemies. (Isa. 42:9-13)*

- A. God reveals His plan through prophecy then releases it by intercessory worship.
New song: the place that heaven and earth first join in dynamic connection is in worship

- B. From the ends of the earth: in the worldwide worship Isaiah highlights five most challenging areas that will join in the end-time worship and prayer movement.

1) Go down to the sea: includes the islands of the earth

2) Coastlands: includes the major population centers on the coastlands of the earth

3) Wilderness: includes the small cities in the wilderness and desert regions of the earth

4) Villages of Kedar and Sela: Islamic villages in Jordan (Sela) and Saudi Arabia (Kedar).

Kedar is a collective name for Arab tribes (Isa 21:16; 60:7; Jer 2:10; 49:28; Ezek 27:21).

5) Mountain tops: a difficult place to assemble people for worship and prayer

IV. JESUS' SECOND COMING: JUDGMENT AGAINST OPPRESSORS (ISA. 42:13-15)

¹³ *The LORD shall go forth like a mighty man; He shall stir up His zeal like a man of war. He shall cry out, yes, shout aloud; He shall prevail against His enemies.* ¹⁴ *"I have held My peace a long time, I have been still and restrained Myself. Now I will cry like a woman in labor, I will pant and gasp at once.* ¹⁵ *I will lay waste the mountains and hills [earthquakes], and dry up all their vegetation [drought]; I will make the rivers coastlands [earthquakes], I will dry up the pools."* (Isa. 42:13-15)

A. 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)

B. Jesus will stop oppressors (v. 14). We do not need a judge until we see cruel oppressors.

C. Isaiah highlighted earthquakes and drought. Jesus will show His power over the sky (drought) and earth (earthquakes that dramatically change the topography). Earthquakes in the end times: Isa. 2:10, 19, 21; 13:13; 29:6; Ezek. 38:19; Hag. 2:6, 21; Zech. 14:4-5; Heb. 12:26-27; Rev. 6:14; 8:5; 11:13; 16:18-20.

¹⁸ *There was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth... (Rev. 16:18)*

⁶ *These have power to shut heaven, so that no rain falls in the days of their prophecy. (Rev. 11:6)*

V. NEED FOR FORERUNNERS TO ARISE (ISA. 42:16-25): THE MOST EMPHASIZED THEME

¹⁶ *I will bring the blind by a way they did not know; I will lead them in paths they have not known...These things I will do for them, and not forsake them. 17 They shall be turned back [evangelism]...who say to the molded images, 'You are our gods.'* ¹⁸ *"Hear, you deaf; and look, you blind, that you may see. 19 Who is blind but My servant, or deaf as My messenger whom I send? Who is blind as he who is perfect, and blind as the LORD's servant? 20 Seeing many things, but you do not observe; opening the ears, but he does not hear."* (Isa. 42:16-20)

²¹ *The LORD is well pleased for His righteousness' sake; He will exalt the law [Word]... (Isa. 42:21)*

²² *But this is a people robbed and plundered; all of them are snares in holes, and they are hidden in prison houses; they are for prey, and no one delivers; for plunder, and no one says, "Restore!"*

²³ *Who among you will give ear to this? Who will listen and hear for the time to come? (Isa. 42:22-23)*

²⁴ *Who gave Jacob for plunder, and Israel to the robbers? Was it not the LORD, He against whom we have sinned? For they would not walk in His ways, nor were they obedient to His law. 25 Therefore He has poured on him the fury of His anger and the strength of battle; it has set him on fire all around, yet he did not know; and it burned him, yet he did not take it to heart.* (Isa. 42:24-25)