

I. ISAIAH’S REVELATION OF JESUS AS A BRIDEGROOM, KING AND JUDGE (ISAIAH 59:15–63:6)

- A. Isaiah gives us one of the clearest Messianic pictures of Jesus in the Old Testament, revealing Him as a Bridegroom, King and Judge (Isaiah 59:15b–63:6). These views of Jesus appear in four distinct but related passages or “songs”.
- B. The first, second and fourth “songs” reveal Jesus as a King and Judge (59:15–21; 61:1–3; 63:1–6); the third reveals Him as a King and Bridegroom (61:10–62:7). In the third section, even priestly language is used about Jesus (61:10). While these vignettes portray differing activities, they speak of the same person in the same time-frame. *These three aspects of Jesus as Bridegroom, King and Judge are inseparable and dependent upon each other, working together to accomplish salvation.*
- C. In His first coming, Jesus fulfilled these prophecies in part and in some cases, He left them entirely undone. Upon His return He will fulfill to the last letter what was written here and throughout the prophets (Mat. 5:17).

	Song 1 Isaiah 59:15b–21	Song 2 Isaiah 61:1–3	Song 3 Isaiah 61:10–62:7	Song 4 Isaiah 63:1–6
Nature of Mission	<p>Israel undergoes societal and moral collapse (59:9–15a). <u><i>The Lord responds as King and Judge,</i></u> bringing salvation and righteousness</p> <p>He will repay His enemies in Israel and the nations (59:17–18)</p> <p>He will reestablish a covenant with Israel (59:21)</p>	<p>The Lord Himself announces the good news when He sets up His Kingdom at the time of salvation and vengeance</p>	<p>Jesus will come <u><i>as a Bridegroom-King,</i></u> gladly undertaking righteousness and salvation as He establishes Jerusalem and her people forever in her destiny</p>	<p>Jesus marches across Edom (Modern-day Jordan) <u><i>as King and Judge,</i></u> on the day of vengeance and the year of salvation</p>
Results	<p>Glorious Zion: Gentile delegations come to worship, return Jewish survivors, rebuild Jerusalem and become one people with Israel before the Lord (60:1–22)</p>	<p>Glorious Zion: The Jewish people will become a nation of priests, bringing the earth under the rule of the Lord. Servant nations will assist the Jewish people (61:4–9)</p>	<p>Glorious Zion: Jerusalem is secure forever, a highway is built and the peoples gather, the Savior comes (62:8–12)</p>	

D. Jesus quoted the second “song” when He began His ministry in Galilee (Luke 4:16-21), announcing He was the Messiah of whom Isaiah had prophesied (Isa. 61:1–2a).

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 [salvation]....” (Isa. 61:1–2a)

E. Jesus intentionally stopped reading the scroll in the middle of the prophecy, omitting the judgment He was foretold to bring (Isa. 61:2b).

¹ “The Spirit of the Lord God is upon Me, because the Lord has anointed Me... ² to proclaim the acceptable year of the Lord and the day of vengeance of our God... (Isa. 61:1–2)

F. In doing this, He recognized *the two periods of His ministry on earth*: In the *first coming* pardoned and reconciled the world to God withholding judgment (John 3:17); in the *second stage* He would bring salvation and judgment, *removal of all that hinders love*, so He could mature His Kingdom on earth (Jn. 5:22–29).

¹⁷For God did not send His Son into the world to condemn [judge] the world, but that the world through Him might be saved. (Jn. 3:17)

²²For the Father judges no one, but has committed all judgment to the Son...²⁷and has given Him authority to execute judgment... (Jn. 5:22, 27)

G. Jesus is the rightful judge because *only God* has infinite wisdom and ability to remove all that hinders love. *As a man* He is qualified to judge because He lived a holy life in agreement with the Spirit as all times.

H. As a *righteous Judge*, Jesus will remove the ravages of sin and evil in the earth—everything that hinders love, including reprobate sinners, enemy armies and forces of evil to prepare the way for salvation flourish across the earth. As Judge He purifies His people, rewards His saints, and instills hope for those who have suffered injustice or undergone persecution for their faith. Seeing Jesus as Judge stirs the Church as forerunner messengers to prepare their families, communities and nation for the coming of the Lord.

I. Many believers are uninformed or misinformed related to Jesus as Judge. Some are afraid, offended or resistant. However we respond to Him *now* as He is portrayed in Scripture, we will respond to Him *at His coming*.

J. *The Holy Spirit is highlighting Jesus as Judge* in order *to prepare* the Church *to partner* with Him. When we gaze and meditate on Jesus empowered by the Holy Spirit, He conforms us into His image, allowing us to think and feel the way He does about situations, people and His plan. We begin to live according to His definition of love, righteousness and mercy. (Isa. 55:9; Rom. 12:2 Cor. 5:16; 2 Cor. 3:18).

¹⁸ But we all, with unveiled face, beholding...the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. (2 Cor. 3:18)

K. At the end of it all, we know what we will be said of the Lord and His judgements—We will praise and glory in His righteous judgments. Why wait to get to know Him this way? Why delay a deeper partnership with Him?

²...true and righteous are His judgments, because He has judged the great harlot who corrupted the earth with her fornication... He has avenged the blood of His servants shed by her. (Rev. 19:2)

II. JESUS IN RED: HIS PERSONAL INVOLVEMENT IN JUDGMENT AND SALVATION (63:1–6)

¹ *Who is this who comes from Edom, with dyed garments from Bozrah, this One who is glorious in His apparel, traveling in the greatness of His strength?—*

“I who speak in righteousness, mighty to save.”

² *Why is Your apparel red, and Your garments like one who treads in the winepress?*

³ *“I have trodden the winepress alone, and from the peoples no one was with Me. For I have trodden them in My anger, and trampled them in My fury; their blood is sprinkled upon My garments, and I have stained all My robes.*

⁴ *For the day of vengeance is in My heart, and the year of My redeemed has come. (Isa. 63:1–4)*

A. There are numerous passages that detail Jesus as Judge. Below are a few. *Isaiah 63 is unique* in that it provides *a view of Jesus personally engaging His enemies* as a Warrior-King (Judge) in His vengeance and fury.

1. *John* detailed the Lord releasing twenty-one judgments from His heavenly temple, while processing across the sky and striding across the earth (Rev. ch. 6, 8–9, 15–16) and His confrontation with the Antichrist and his armies (ch. 19).
2. *Isaiah* gives details of Jesus destroying Assyria (parts of modern Turkey, Iraq and Syria) in an end-time context (Isa. 8:6–10; 10:24–34; 30:27–33; 31:4–9) while removing Jewish sinners in the land (Isa. 33:14; 59:12–18a; 65:2–16; 66:3–4, 24). He also reveals the Lord punishing the nations surrounding Jerusalem and the future King of Babylon because they do not repent and resist Him (Isa. ch. 13-23).
3. *David* saw Jesus leaving Heaven as a Bridegroom prepared for a wedding and a Warrior-King armed for battle (Psalm 45).
4. *Paul* saw the evaluation seat every believer will stand before at the resurrection of the saints. (1 Cor. 3:12-15; 2 Cor. 5:10; Rom. 14:10).
5. *John* shows resurrected unbelievers judged before the Great White Throne (Rev. 20:11).
6. We could go on with *Habakuk*, *Zechariah*, *Daniel*, *Jeremiah*, *Ezekiel* and others.

B. The location of *Edom* is in modern Jordan south of the Dead Sea. *Edom* was a nation to the south and west of Israel, whose ancestor was Esau.

C. The Lord capitalizes on the nuances of the name, “Edom,” when giving this prophecy to Isaiah. The Lord will judge all humanity in resistance with Him and His plan.

1. *Edom symbolizes being hostile towards God and His people* (Isa. 34:1-6; Amos 9:12). The nation of Edom (Esau) was hostile to Israel throughout her history¹.
2. The name (‘edom’) “Edom” is spelled like “mankind” (‘adam’) and thus *symbolizes all humanity together*.
3. The name (‘edom’) “Edom” allows for *a wordplay on the Hebrew word, “red,”* (‘adom’) (Isa. 63:2; Gen. 25:25).

¹ While Esau made peace with Jacob (Gen. 33:4–16), but the animosity continued after *the Exodus* (Num. 20:14–21), during *the monarchy* (1 Sam. 14:47; 2 Sam. 8:14; 1 Kgs. 11:14–15; 2 Kgs. 8:20) and the Babylonian exile (Ps. 137:7; Ob. 10–14; Ezek. 25:12–14). The animosity from that region will *re-emerge in the last days* (Isa. 63:1–6; Joel 3:19).

D. Bozrah was ancient Edom’s capital and can mean, “enclosure” (wine vat) or “vintage”. *Vintage is the wine from a particular harvest and is often the best wine, carefully aged.* Like vintage wine, The Lord has prepared those who gather in Bozra for His end-time judgments. He has waited for the ripening of their rebellion and depravity before harvesting them. (Isa. 34:2; Mt. 13:30; Rev. 14:18–19). Scripture tells us that human transgression across the earth will climax leading up to the Day of the Lord (Isa. 13:9; 24:4–6; Dan. 8:23; Rev. 16:11).

³⁰Let both [wheat and tares] grow together until the harvest [maturity] . . . (Mt. 13:30)

⁵The earth is also defiled under its inhabitants, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. ⁶Therefore the curse has devoured the earth... (Isa 24:5-6)

²³And in the latter time of their kingdom, when the transgressors have reached their fullness . . . (Dan. 8:23)

E. *The watchmen* were Israel’s leaders (Isa. 52:8; 62:6) but today represents *those alert in the Body of Christ*. The fact that the watchmen cannot understand the Lord’s identity and task (stained apparel) tells us the importance of this issue today. *Even leaders* in the Church will be challenged when understanding the Lord as Judge.

¹Who is this who comes from Edom, with dyed garments from Bozrah, this One who is glorious in His apparel, traveling in the greatness of His strength?

1. They see One *with dyed garments*. This word actually means “vivid garments”² and refers to the contrast of colors on His clothing. They see Him coming from Bozra, Edom, on His approach to deliver the city of Jerusalem (Isa. 63:1; Judg. 5:4; Hab. 3:3–13).
2. They see one *glorious in His apparel*. Jesus comes in the glory of God with radiant and magnificent apparel as a Bridegroom-King (Mat. 24:30; 25:31; Psalm 45:2, 8; Rev. 1:13).
3. They see Him in the *greatness of His strength*. The verb “travel” means *to extend across* or *over*. Running backs do this when they break through the line of scrimmage. The image denotes power and speed. This is a picture of Jesus leaning forward as He charges through the land (Isa. 42:13; Hab. 3:12; Ps. 45:3).

¹³The Lord shall go forth like a mighty man; He shall stir up His zeal like a man of war. (Isa. 42:13)

¹²You marched through the land in indignation; You trampled the nations in anger. (Hab. 3:12)

4. To our surprise, Jesus Himself answers the question! He tells us His mission is in righteousness. There is a great controversy that Jesus has no right to judge today. What will it be like in the earth upon His return? He coming in in the power of heaven to save Israel.

“I who speak in righteousness, mighty to save.” (Isa. 63:1)

F. *The second question* asks why His apparel is red. The watchmen now use an agrarian comparison when making sense of why His clothing is stained red. In the ancient world, workers would trample grapes in a large press to break open the juice from the grapes. The activity would stain their feet and clothing.

²Why is Your apparel red, and Your garments like one who treads in the winepress? (Isa. 63:2)

² J. Alec Motyer, *The Prophecy of Isaiah* (InterVarsity Press: Downers Grove, 1993) 510.

G. Jesus says He has “trodden the winepress alone” (cf. Isa. 44:24), meaning no other nation on the earth will be in agreement with Him when He returns (Rev. 1:7). Every nation and its leadership will actively declare war on Jesus and His plans. (Isa. 24:21–22; Ps. 2:1–2, 9; Ps. 110:5–6; Rev. 17:14; 19:19–21)

³“I have trodden the winepress alone, and from the peoples no one was with Me. For I have trodden them in My anger, and trampled them in My fury... (Isa. 63:3)

H. Jesus Himself tells us that the result of His trampling the peoples is that their blood is “spattering” (sprinkled) His clothes. We now see how Jesus in Revelation 19 has blood on His robe. This graphic language tells us *how thoroughly* and *in close proximity* the Lord will destroy His enemies as those who trample grapes in a winepress until their juice flows. In Revelation, we see Jesus releasing twenty-one judgments on enemy forces *from a distance* (Rev. ch. 6–16). Isaiah and Habakkuk show Jesus’ *personal engagement* with the enemy forces as He marches through them (Isa. 63:3–6; Hab. 3:3–13).

³ . . . their blood is sprinkled upon My garments, and I have stained all My robes. (Isa. 63:3)

¹³He was clothed with a robe dipped in blood [of His enemies], and His name is called The Word of God. (Rev. 19:13)

I. The second word, “stains,” means the blood has sullied His glorious apparel (cf. Isa 59:3). The Lord is also coming as a Bridegroom; a King with beautiful garments (Isa. 4:2; 24:23; 33:17; 63:1; 61:10; 62:5; SS 5:10–16; Rev. 22:17), but these garments will be stained by the task of war He undertakes (Isa. 59:16–18; 63:3; Rev. 19:13, 19–21).

J. The Lord reveals the plans in He’s had in His heart all along. Just as *Isaiah 62 reveals His unwavering commitment as a Bridegroom and King towards His people, Isaiah 63 reveals His determination as Judge and King to rid evil from the earth when it has matured.*

⁴For the day of vengeance is in My heart, and the year of My redeemed has come. (Isa. 63:4)

¹“The Spirit of the Lord God is upon Me, because the Lord has anointed Me . . . ²to proclaim the acceptable year of the Lord, and the day of vengeance of our God . . .” (Isa. 61:1–2)

1. *On this Day*, He will bring salvation to Israel by delivering her militarily (enemy forces) and spiritually (removing her sin). He will save the earth by setting up His Kingdom in Israel. This will bring life to the ends of the earth and all peoples who receive Him, removing the curse of sin (11:6–9, 13; 25:8; 26:19).
2. *On this Day*, He will bring vengeance upon Israel’s sinners and reprobate of the earth by removing them (Isa. 13:9, 12; 24:1, 3, 6; 33:14; 59:18, 20), including the enemy armies that are seeking to annihilate Israel.

III. THE BEAUTY OF JESUS REVEALED IN HIS JUDGMENTS

A. All Heaven and earth will praise the Lord for His judgments because of what they produce in the earth and what they reveal about Him.

1. The remnant of the nations (Isa. 5:16; 24:16; 26:9–10; 33:12–15)

¹⁶ ***From the ends of the earth we have heard songs: “Glory to the righteous [One]!”... (Isa. 24:16)***

2. The remnant of Israel (Isa. 5:16; 25:1, 9; 26:8; 33:2, 14–16)

¹ ... ***I [remnant of Israel] will exalt You, I will praise Your name, for You have done wonderful things...⁸ Yes, in the way of Your judgments, O Lord, we have waited for You; the desire of our soul is for Your name... (Isa. 25:1, 26:8)***

3. The resurrected saints (Rev. 7:10–12; 11:3, 16–18; 15:3; 19:1–4)

²...***true and righteous are His judgments, because He has judged the great harlot who corrupted the earth with her fornication... He has avenged the blood of His servants shed by her. (Rev. 19:2)***

4. The angels (Rev. 14:6–11, 15, 18; 16:5–7; 18:5–7, 20, 24; 19:1–5)

⁵ ***And I heard the angel of the waters saying: “You are righteous, O Lord... Because You have judged these things [Satan, his fallen angels, the Antichrist and the reprobate]. (Rev. 16:5)***

B. All heaven and earth will see the beauty of God in His judgments (Isa. 11:3, 10; 24:23; 33:17, 22). We can see His beauty from what He does, His motivations, His character and how He is displayed.

¹⁷ ***Your eyes will see the King in His beauty...²² For the Lord is our Judge, The Lord is our Lawgiver, The Lord is our King; He will save us... (Isa. 33:17, 22)***

C. When we study the Jesus and His judgments we see a myriad of His character qualities working together. None of His qualities are suspended, negated or invalidated. EG., when He comes in vengeance, He is still merciful or loving. When He comes in power, He still is humble and gentle.

1. ***Jesus is motivated by truth, humility and righteousness*** (Psalm 45:3–4; Isa. 59:16–17; 63:1). ***In truth***, He will faithfully represent the Father in everything He does. ***In humility***, He will not abuse the power given to Him or use it selfishly but will carry out His Father’s will in every way (Isa. 11:3). He will set-up a kingdom that serves the weak and poor of the earth (Mk. 10:42; Isa. 11:4). ***In righteousness***—His cause for coming is righteous. He will rule from His righteousness (Isa. 4:3; 11:4–5; 32:1–2). The nations of the earth will learn His righteousness (Isa. 2:2–4) and it will impact all creation (Isa. 32:16–18; 45:8; 61:11).

³ ***Gird Your sword upon Your thigh [for judgment], O Mighty One...⁴ And in Your majesty ride prosperously because of truth, humility, and righteousness... (Psalm 45:3–4)***

2. ***He is motivated by love***. We define love by what is truly best for others interests. (1 John 4:9)

⁹ ***He who does not love does not know God, for God is love. (1 John 4:9)***

3. ***He is motivated by compassion***, to renew the spirit of mankind that is ravaged by sin (Gen. 6:6; Isa. 25:8; 57:1–2; 15–18; 59:15; 63:15; 64:6–9). He is coming to bring salvation to the poor and contrite of heart (Isa. 11:4; 66:2).

So truth fails, and he who departs from evil makes himself a prey. Then the Lord saw it, and it displeased Him that there was no justice. ¹⁶...Therefore His own arm brought salvation...(Isa. 59:15-16)

¹⁵ For thus says the High and Lofty One ... “I dwell in the high and holy place, with him [on earth] who has a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. ¹⁶ For I will not contend forever [because of sin]... (Isa. 57:15-16)

4. *He is motivated by mercy*, to make all things new. To make them new, He has to remove the former things upon the earth, including sin, death and all evil (Isa. 65:17; Rev. 21:4). He does this by inflicting the least amount of harm to do the greatest amount of good. Only God could do this. No mere man is able to weigh such universal and devastating judgments with such wisdom and precision.

¹⁷ “For behold, I create new heavens and a new earth; And the former [laden by sin, death and evil] shall not be remembered or come to mind. (Isa. 65:17)

⁶ And in this mountain [Jerusalem]... ⁷ And He [Jesus] will destroy on this mountain the surface of the covering cast over all people, and the veil that is spread over all nations ⁸ He will swallow up death forever, and the Lord God will wipe away tears from all faces; the rebuke of His people He will take away from all the earth... (Isa. 25:6–8)

- a) God does not desire for any to perish so He delays judgment for sinners to repent and believers to grow in love (2 Pet. 3:3–4; 8–10; Jude 18). Many will mistake His mercy for complacency or powerlessness.

⁹ The Lord is not slack concerning His promise...but is long-suffering toward us, not willing that any should perish but that all should come to repentance. (2 Pet. 3:9)

- b) God uses us to dispense His mercy by praying for our enemies and blessing them, not taking vengeance in our own hands (Mat. 5:43–45).

- c) Mercy cannot transform the earth as it presently is, although the Lord prefers mercy. The Lord cannot violate human will. The wicked may reject it and go on sinning (Isa. 26:9-10; 57:17). Even after the most severe judgments, some refuse to repent, solidifying their choice of eternal punishment (Rev. 8:21; Rev. 9:20-21; Rev. 16:9, 11, 21). God must remove the wicked in the process of bringing salvation.

¹⁰ Let grace be shown to the wicked, yet he will not learn righteousness... (Isa. 26:10)

¹⁷ For the iniquity of his covetousness I was angry and struck him [sinner]... And he went on backsliding in the way of his heart. (Isa. 57:17)

²⁰ But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk. ²¹ And they did not repent of their murders or their sorceries or their sexual immorality or their thefts. (Rev. 9:20-21)

5. *He is motivated by vengeance* upon His enemies (Isa. 59:17; 61:2; 63:4).

⁴ For the day of vengeance is in My heart, And the year of My redeemed has come. (Isa. 63:4)

¹⁶ He saw that there was no man, and wondered that there was no intercessor; therefore His own arm brought salvation for Him... ¹⁷... He put on the garments of vengeance for clothing...(Isa. 59:16–17)

- a) Our understanding of vengeance is warped. The word “vengeance” in English conjures up several images and feelings untrue to the nature of Jesus, who is always loving, kind and fair, including when exercising the judgments of God. **God’s vengeance is unlike human vengeance: it is fair, measured, deserved, timely, with no malice or evil intent.**

The word “vengeance” (Naqan) is somewhat hard to translate because for many English readers this word often carries connotations of senseless madness, bitter revenge and selfish paying back what will even the score. These concepts are not a part of God’s vengeance or his day of vengeance (34:8; 61:2). Vengeance involves the establishment of justice, a paying of recompense for what was done in the past (59:18). That day will be the time when people will be held accountable for their past action(s) . . .³

- b) Sin must be paid for—one way or the other. *Either Jesus pays with His blood as the Lamb of God (Isa. 53:7, 10; Jn. 1:29) or we must pay for it ourselves (Rom. 6:23; Rev. 20:12).*
- c) The same Lamb that atoned for our sin releases the judgments of God upon the wicked (Isa. 53:7; Mt. 5:5; 11:29; Jn. 1:29; Rev. 5:6; 6:1, 12, 15–16; 14:10). His meekness and gentleness exhibited in being the sacrificial Lamb are not suspended when releasing His judgments in wrath and fury.
- d) His vengeance is holy and warranted. (Ps. 19:9; Rev. 16:7; 19:2) In several “judgment” passages God says He comes with righteousness and vengeance, meaning they compliment each other (Isa. 59:15–21; 63:1–6). One day His judgments will be seen for what they are and by what they produce in the earth.
- e) The Lord will forewarn the earth through a variety of methods before His coming: the Church walking in fullness, the testimony of the two-witnesses in Jerusalem, the message of the twenty-one judgments themselves and even angelic messengers in the sky. All of these testify of the Lord and His coming judgment. God has and will continue to give the wicked of the earth time to repent.
- f) Many say how could a loving God judge the wicked? I would ask, “How could God not judge the wicked?” What kind of God would allow for injustice to continue on or to go unpunished? Brian’s story about Jury duty. The Persecuted church across the earth need to know Jesus as Judge to stand in hope. If the Lord wants to reward the righteous and bring heaven and earth together, how can He leave the wicked or evil in place?
- g) Because of Jesus as Judge, it frees us to bless our enemies and pray for those who persecute us (Mat. 5:43–45; Rom. 12:18–20). Without His vengeance, we would be compelled to take our own retribution upon our enemies, bringing ourselves greater bitterness and pain. Both David and Jesus demonstrated trusting God with their lives unto death (Psalm 31:5,15; Luke 23:46; 1 Pet. 2:23).
6. He is motivated by fury—Here the Bridegroom and the Judge meet together as He takes personal the treachery done against His people while maintaining equity (Isa. 24:16b; 28:18; 33:1–2; 59:18; 63:5; Dan. 9:27; Isa. 63:9; Zech. 2:8).

⁵ ... And My own fury, it sustained Me. (Isa. 63:5)

⁸ For thus says the Lord of hosts: “...he who touches you touches the apple of His eye. ⁹ For surely I [Jesus] will shake My hand against them [the nations who attack Israel]... (Zech. 2:8–9)

³ Gary V. Smith, “Isaiah, vol. 15b”, *New American Commentary*, (B&H Publishing: Nashville, TN, 2009) 660.

IV. HOW THE LORD REQUIRES HIS PEOPLE TO PARTNER WITH HIM IN HIS JUDGMENTS.

- A. Believers are not passive in regards to God's judgments. God requires us to respond to them now and in the time they are released.
- B. God is providing more understanding on Jesus as a Bridegroom, King and Judge to mature the Church in love and grow in prayer. People in prayer rooms and prayer settings will encounter God with fewer encumbrances and more purpose on a universal level across the earth. *The Bridegroom message* allows us to come to God in confidence and in voluntary love as we grow in intimacy with Him. *The message of Jesus as King* allows us to move in faith regarding His power and take the Kingdom of God to the world. *The message of Jesus as Judge* provides urgency to our lives, understanding in our prayers and ministry, hope in persecution and clarity on issues many are confused about.
- C. *God wants us to grow in mature love so we can partner with Him* (SS 8:6–7; Mat. 5:48; 1 John 2:15). God uses various methods to develop mature love in us (Dan. 11:35; Jas. 1:2–4). As He prunes or chastens us, we respond back in love to Him so all compromise removed and our love grows for Him (John 15:2; Heb. 12:11). If we don't respond rightly, He will even judge believers to spare them eternal punishment (1 Pet. 4:17; Rev. 2:16).
- D. *Believers partner with God's judgments by releasing them in intercession*. We contend for justice (Luke 18:7-8; Rev. 6:9–11; 15:1–4). God requires His people know His judgments so they can partner in prayer accordingly (Isa. 26:20–21; cf. Mt. 6:6; Ex. 12:22–23). In the last days, we will know His plan perfectly (Jer. 23:20).

⁷ And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? ⁸ I tell you that He will avenge them speedily... (Luke 18:7–8)

- E. *Believers prepare our communities as forerunner messengers of the coming Lord*, His zeal for righteousness, justice, humility and truth. As John the Baptist had a message of salvation and judgment (Isa. 40:1-5; Mat. 3:1-12; John 3:29–31), He prepared those in his hearing for the glory of God.

³ The voice of one crying in the wilderness: "Prepare the way of the Lord... ⁵ The glory of the Lord shall be revealed, and all flesh shall see it together... (Isa. 40:3–5)

- F. In September 1997, the Lord gave Mike a mandate to preach *the Jesus in red* as found in Isaiah 63:1–6. 'Jesus in red' was "a new name" of Jesus that has always been in Scripture but with which the Church is unfamiliar. The Lord told Mike He would be raising up preachers who would prepare the way of the Lord. Part of it would come through teaching on God's end-time judgments. The Lord told him, "You will be rejected even by some of My people. Some will rise up against you." I (Mike) promised the Lord: "I will preach the Jesus in the white, dazzling garment from Song of Solomon 5:10 and the Jesus in red from Isaiah 63."⁴
- G. Will you stand with the Jesus in Red and proclaim His coming? Will you get to know Jesus as Judge: His plan, His judgments and His motivation for doing things?

⁴ Taken from Mike Bickle's message, *Encountering Jesus: Visions, Revelations, and Angelic Activity from IHOP–KC's Prophetic History*. "Session 6: Called to Proclaim Song 8:6, Hephzibah and Jesus in Red (Isa. 63)."