

TUESDAY

February 6

How Long Will You Judge Unjustly?

L The Lord has endowed Israel's leaders with authority to maintain justice in Israel (*Ps. 72:1-7, 12-14*). Israel's kings were to exercise their authority in accordance with God's will. The leaders' central concern should be ensuring peace and justice in the land and caring for the socially disadvantaged. Only then shall the land and the entire people prosper. The king's throne is strengthened by faithfulness to God, not by human power.

Read Psalm 82. What happens when the leaders pervert justice and oppress the people they are tasked to protect?

1 God standeth in the congregation of the mighty; he judgeth among the gods.

2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.

3 Defend the poor and fatherless: do justice to the afflicted and needy.

4 Deliver the poor and needy: rid them out of the hand of the wicked.

5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

6 I have said, Ye *are* gods; and all of you *are* children of the most High.

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth: for thou shalt inherit all nations.

In Psalm 82, God declares His judgments upon Israel's corrupt judges. The "gods" (*Ps. 82:1, 6*) are clearly neither pagan gods nor angels, because they were never tasked with delivering justice to God's people and so could not be judged for not fulfilling it. The charges listed in Psalm 82:2-4 echo the laws of the Torah, identifying the "gods" as Israel's leaders (*Deut. 1:16-18,*

16 And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

17 Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's:

and the cause that is too hard for you, bring *it* unto me, and I will hear it.

Deut. 16:18-20,

18 Judges and officers shalt thou make thee in all thy gates, which the **Lord** thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

John 10:33-35).

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;**36** Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

AGAIN EXODUS 22:28 SAYS OF THE JUDGES APPOINTED BY

GOD:

28 Thou shalt not revile the gods, nor curse the ruler of thy people

God questions the "sons of men" whether they judge justly, and their punishment is announced, because they have been found unrighteous. The leaders totter in darkness without knowledge (*Ps. 82:5*), because they have abandoned God's law, the light (*Ps. 119:105*).

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The Scripture unswervingly upholds the view that the Lord is the only God. God shares His governance of the world with appointed human leaders as His representatives (*Rom. 13:1*). How often, however, have these human representatives, both in history and even now, perverted the responsibility that they have been given?

Psalm 82 mockingly exposes the apostasy of some leaders who believed themselves to be "gods" above other people. Although God gave the authority and the privilege to the Israelite leaders, that they were called the "children of the Most High" and to represent Him, God renounces the wicked leaders. God

reminds them that they are mortal and subject to the same moral laws as all people. No one is above God's Law (*Ps. 82:6-8*).

God will judge the entire world; God's people, too, shall give an account to God. Both the leaders and the people should emulate the example of the divine Judge and place their ultimate hope in Him.

What kind of authority do you hold over others? How justly and fairly are you exercising that authority? Take heed.

REV 3:21

21 To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.

1COR 6:1-3:

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

REV 20:4-

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Summary — if God called judges and rulers gods, because they were God’s voice in the Earth, set up on earthly thrones to judge justly and righteously, according to His word, how much more is the Son of God, Jesus Christ Himself God. Again, redeemed human beings will sit with Christ on His throne judging angels, and in this sense, be as God, who has given all judgment to the Son) Though never are they as God in the sense of Creator, Who alone is Immortal, having infinite existence, omniscient, omnipotent, or in any other sense in which God alone is God. The Scripture which cannot be broken, that is taken part and discarded, (though I have often wished it could be so in this case for the extra care needed to navigate these verses in John 10), the breakable Scriptures calls judges of the people “gods” (Psalm 82:1, 6, Ex 22:28). Yet only in the sense that they are sitting on thrones, and judging in God’s behalf. And so Jesus uses these unbreakable Scriptures to establish how much

more is His position as Judge of all, (even of these human finite judges called at times gods) and therefore God of all and equal with the Father.

John 5:

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father.