

WE HAVE BIBLICAL AUTHORITY (RESPONSIBILITY) TO JUDGE

Let's look at the following Scriptures, which plainly teach that believers are given the authority to judge.

1. We are to judge all things

1 Corinthians 2:15: *"But he that is spiritual judgeth all things."*

2. We will judge the world

1 Corinthians 6:1, 2: *"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? 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?"* This Scripture exhorts us to judge. The saints (the holy, separated unto God ones) are to judge one another, rather than going before the world. God wants us to judge one another by His world-view. The world has a completely different world-view and will not judge according to God's judgment.

3. We are to judge the smallest matters

1 Corinthians 6:2: *"And if the world shall be judged by you, are ye unworthy to judge **the smallest matters?**"*

4. We will judge angels

1 Corinthians 6:3: *"Know ye not that we shall **judge angels?** how much more things that pertain to this life?"*

5. We are to judge matters of this life

1 Corinthians 6:3 (NET): *"You know that in the future we will judge angels, so surely we can judge the **ordinary things of this life.**"* If we are one day going to judge angels, and the world, we had better get practice at judging the things we face in this life now!

6. We are to unite in judgment

Paul says in 1 Corinthians 1:10: *"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that . . . ye be perfectly joined together in the same mind and in the same judgment."* Believers should all adhere to what God says in His Word, thus being united in their judgment against sin. How can we have the same judgment if we are not judging?

7. We are to judge the house of God

Zechariah 3:7: *"Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also **judge my house.**"*

1 Corinthians 5:12 (NLT): *"It certainly is your responsibility to **judge those inside the church who are sinning.** God will judge those on the outside."*

1 Peter 4:17, 18: *"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"*

8. We are to judge at all seasons

Exodus 18:25, 26: *"And Moses chose able men out of all Israel, and made them heads over the people, rulers of*

*thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they **judged the people at all seasons**: the hard causes they brought unto Moses, but every small matter they judged themselves."*

JUDGMENT FIRST STARTS WITH OURSELVES

Because we are created in God's image, we have an authority to judge. Of course, we'll first start with ourselves. This is where we come to the Scripture that is used frequently in the "religion of tolerance." Matthew 7:1-6 9 (NLT): *"Do not judge others, and you will not be judged. For you will be treated as you treat others. The standard you use in judging is the standard by which you will be judged. And why worry about a speck in your friend's eye when you have a log in your own? How can you think of saying to your friend, 'Let me help you get rid of that speck in your eye,' when you can't see past the log in your own eye? Hypocrite! First get rid of the log in your own eye; then you will see well enough to deal with the speck in your friend's eye."*

The context of this Scripture is about judging hypocritically. It warns us against judging someone else about something when we are committing a bigger sin in our own lives. It doesn't tell us not to judge, but HOW to judge.

1. We will be judged according to the way we judge other people. If we are constantly critical and judging of others, we can expect they will treat us the same way.

2. We must judge our own life first. We don't judge someone of something they are doing if we are already guilty ourselves! As we read on, we see in verse 5 that Jesus says we can only deal with the problem in our friend when we have first dealt with our own problem.

3. We do not judge people because of their traditions or the way they do things, but because of sin. However, we must judge what is sin. In verse 6 Jesus tells us to not waste what is holy on people who are unholy. To fulfill this Scripture, we must first judge them as to whether they are holy or not. You can't get away from judging, as long as you start with yourself first.

And just a few verses down in the very same chapter, Jesus tells us to judge false prophets so that we can beware of them: *"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves"* (Matthew 7:15-20).

To summarize, the whole passage is not against judgment. In fact, Jesus expects His disciples to judge, but He warns them against judging hypocritically instead of rightly (John 7:24).

Further Scriptures about judging ourselves first: Luke 12:57-59; 1 Corinthians 11:27-32; 1 Timothy 4:16 and 1 Peter 4:17, 18).

WE MUST JUDGE BETWEEN RIGHT AND WRONG

We have a responsibility to judge that which is evil. This is the only way to build a wholesome and happy home. This is the only way to establish a righteous nation. *"Righteousness exalts a nation, but sin is a reproach to any people"* (Proverbs 14:34).

The Old Testament priests were to teach the people the difference between the holy and the profane and turn people away from iniquity. As New Testament saints, we have now been given this task. In 1 Peter 2:5 and 8 we

are called *"holy priests"* and *"royal priests."* Revelation 1:6 and 5:10 tell us that we are now made *"kings and priests unto God."* Therefore we must fulfill our responsibility.

Ezekiel 22:26: *"They (the priests) have put no difference between the holy and the profane, neither have they showed difference between the unclean and the clean."*

Ezekiel 44:23, 24: *"And they (the priests) shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgment; and they shall judge it according to my judgments."* It is impossible to teach our children, or other people, the difference between what is holy and profane if we don't judge. Everything in life must be judged according to whether it is clean or unclean in the sight of God. We are also reminded again that we don't judge according our own standards, and what we think is okay, but according to God's righteous judgments and standards.

Amos 5:15: *"Hate the evil, and love the good, and establish judgment in the gate."* We can only establish judgment in the gates of our home, city, and the nation when we truly understand the difference between good and evil, the clean and the unclean. We must HATE evil and LOVE the good (Psalm 34:14; 97:10; Romans 12:9; and Hebrews 1:9).

Malachi 3:18: *"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."* Do you notice that we have the anointing to discern when we return to God's ways and listen to His Word? When we judge according (and yes, I said "judge" for whatever opinion you may have you are judging) to our own way, we are not in sync with God's way. Someone may say that they are serving God, but if their lifestyle or belief system does not line up with God's Word, they are actually serving Satan's kingdom rather than God's kingdom.

Speaking of the Levites Malachi 2:6 says: *"The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity."*

Jesus scolded the scribes and Pharisees, calling them hypocrites because they paid tithes, but omitted the more important matters of *"law, judgment, mercy, and faith"* (Matthew 23:23).

WE HAVE A RESPONSIBILITY TO JUDGE OTHERS

Are we our brother's keeper? Yes. We are responsible for one another. To warn or save someone from a wrong decision or going into a lifestyle of sin is a far greater love than saying, "Please yourself. You have your own free will."

Ezekiel 3:17-19: *"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him no warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."* Read also Ezekiel 33:7-9.

We are to *"save others by snatching them out of the fire"* (Jude 1:23).

HOW DO WE JUDGE?

Throughout the New Testament we read continual admonitions to keep one another accountable, which we cannot do without judging. In order to encourage one another to keep walking in righteousness and pleasing God we are commanded to do the following in twelve different ways:

1. We are to abhor evil

Romans 12:9 says, "**Abhor** that which is evil." The Greek word, *apostugeo* means "to detest, to shudder with horror." How can we do this if we have no judgment of sin? Are we so desensitized to sin that we no longer shudder? Have we ever shuddered? Rather than tolerating, this should be our reaction to evil. Leon Kass writes in the context of discussing human cloning, but it applies to all evil: "Shallow are the souls that have forgotten how to shudder!"

The psalmist proclaims in Psalm 119:128: "**I hate every false way.**" Read also Psalm 34:14; 36:4; 97:10; Amos 5:15; and Hebrews 1:9.

We are to hate what God hates (Revelation 2:6). Read also Psalm 119:113; 128; 163; Proverbs 6:16-19; 8:13; 13:5; and 15:10.

2. We are to beseech (to exhort, implore, console)

The apostle Paul did not preach the "religion of tolerance" (do whatever you think is right; don't judge anyone for what they do; just love everyone no matter what sinful lifestyle they are living). He preached the opposite. He exhorted, beseeched, comforted, and charged the believers to "*walk worthy of God, who hath called you into his kingdom and glory*" (1 Thessalonians 2:11, 12).

When we are born into the kingdom of God, we must live according to the principles of His kingdom. We have a responsibility to encourage and beseech one another to live according to the lifestyle of the kingdom. When people turn back to the old kingdom of darkness, we must beseech, implore, and encourage them back again. We are to exhort one another in the faith (1 Thessalonians 3:2 ESV). Read also Acts 1:40.

Paul wrote in 1 Thessalonians 4:1: "*We beseech you, brethren, and exhort (beseech and implore you) by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.*" This Scripture does not tell us to accept people and love them no matter what sin they are doing. Instead, it invokes us to continually encourage and beseech one another to walk a lifestyle that pleases God. And we don't do it because of our own judgment. We do it because we are an ambassador of the Lord Jesus Christ. Do you notice that we do it "*by the Lord Jesus Christ.*"? We do it on His behalf.

Hebrews 3:12, 13: "*Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the liking God. But exhort (beseech) one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.*" It is through exhorting, encouraging, and beseeching one another daily that we save one another from becoming hardened in our hearts or departing from walking in the ways of God. It is necessary for our spiritual walk.

3. We are to command

Paul says in 2 Thessalonians 3:6, 12 (ESV): "*Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly . . . Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.*" Once

again, we do not do it of our own volition, but *"in the name of our Lord Jesus Christ."* Read the whole passage from verses 4-15. Read also 1 Timothy 6:13, 14; and 1 Thessalonians 4:11.

4. We are to persuade

2 Corinthians 5:11: *"Knowing therefore the terror of the Lord, we persuade men."*

5. We are to test

1 Thessalonians 5:21 (HCSB): *"Test all things."* The NASB says: *"Examine everything carefully; hold fast to that which is good; abstain from every form of evil."*

2 Thessalonians 2:3: *"Let no man deceive you by any means."*

How can we test who or what is true, honest, and right if we do not judge?

6. We are to try the spirits

1 John 4:1 *"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."* How can we do this without discerning and judging? Read also Revelation 2:2.

Revelation 2:2: *"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars."*

7. We are to mark those who divide

Romans 16:17: *"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them."* How can we "mark" them without judging?

8. We are to rebuke

Proverbs 23:24, 25 (ESV): *"Partiality in judging is not good. Whoever says to the wicked, 'You are in the right,' will be cursed by peoples, abhorred by nations, but those who rebuke the wicked will have delight, and a good blessing will come upon them."*

1 Timothy 5:20: *"Them that sin rebuke before all, that others also may fear."*

Titus 1:13: *"Rebuke them sharply, that they may be sound in the faith."*

Titus 2:15: *"Exhort and rebuke with all authority."* Read also Matthew 8:33 and 1 Timothy 5:19, 20).

9. We are to reprove

Ephesians 5:11: *"Have no fellowship with the unfruitful works of darkness, but rather reprove them."*

2 Timothy 4:2: *"Preach the word, be instant in season, out of season; reprove, rebuke, exhort."*

John the Baptist *"reproved"* Herod for taking his brother, Philip's wife and *"for all the evils which Herod had done"* (Luke 3:19).

10. We are to snatch them from the fire

Jude 1:23 (ESV): *"Save others by snatching them out of the fire."* This is a very different attitude than, "I mustn't condemn. They are free to choose whatever lifestyle they like, even if it is taking them to hell." Those

who do not want to pass judgment are not showing the love of God. They are not caring for the soul of the one who is living contrary to God's ways.

11. We are to speak up

Proverbs 31:8, 9 (HCSB): "**Speak up** for those who have no voice, for the justice of all who are dispossessed. **Speak up, judge righteously, and defend the cause of the oppressed and needy.**" We dare not be silent. There are times we may not agree with what someone is doing, but we would never say anything to them. We are afraid we will offend them and they will cut us off. The fear of man keeps us from speaking up and saving them from destruction.

12. We are to warn

Paul was like a father to the young believers, constantly warning them against evil and steering them in the ways of God.

Acts 20:31: "*I ceased not to **warn** every one night and day with tears.*"

1 Corinthians 4:14: "*As my beloved sons I **warn** you.*" If we truly love our children, we will steer them away from the evil path. We will constantly warn them against evil as we encourage them in the ways of God. As we do this we show our judgment of sin and teach them how to walk in justice and judgment. And it's all because they are our "beloved" children."

Colossians 1:28: "**Warning** every man in all wisdom, that we may present every man perfect in Christ Jesus."

Colossians 3:16: "*Let the word of Christ dwell in you richly in all wisdom, teaching and **admonishing** (warning) one another.*" This should be our lifestyle.

1 Thessalonians 5: 14: "**Warn** them that are unruly, comfort the feebleminded, support the weak, be patient toward all men."

2 Thessalonians 3:14, 15: "*If any man obey not our word . . . note that man and . . . **admonish** him as a brother.*"

Hebrews 13:4 tells us that God will judge immoral people and adulterers. Therefore, don't you think it is more loving to warn people who are in this lifestyle rather than letting them carry on in their sin and ultimately be judged by God?

None of these things sound like tolerance. And each one of the above twelve points requires judging. God's Word, from beginning to end, is filled with showing us the way we are to live and warning us against the way that brings destruction. Although He gives us a free will, He longs for us to listen and obey Him for His ways lead to blessing and life.

GODLY ATTITUDES FOR JUDGING

As we read the following Scriptures we are reminded again that God does not say that we must not judge. Rather, He tells us how He wants us to judge and gives us twelve different attitudes. He wants us to have His heart and His attitude as we judge. That's why Genesis 18:25 says "*Shall not the judge of all the earth do right?*" God's judgment is always perfect. He gets it right every time. We can often be wrong in our judgment.

The more we live in God's Word and keep in an attitude of prayer, the more we will judge as God wants us to judge. We often judge from our own perspective and therefore do not judge righteously. God wants us to judge with the following attitudes:

1. **Avoid being a stumblingblock**

Romans 14:13: *"Let us not therefore judge one another any more (regarding what people eat, drink, or what day they worship): but judge this rather, that no man put a **stumblingblock** or an occasion to fall in his brother's way."* This passage tells us that if we know a young Christian would be offended by something we do, we should refrain from doing it. You may not have a conscience about having a glass of wine at a special meal, but if you know there is someone present who would be offended by your doing this, or was once an alcoholic, you would refrain in order to avoid being a stumblingblock.

In God's message to the church at Pergamos, we read in Revelation 2:14: *"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a **stumblingblock** before the children of Israel, to eat things sacrificed unto idols, and to commit fornication."*

When the children of Israel pitched in the land of Moab, King Balak of Moab was afraid of them. He therefore hired the prophet, Balaam to come and curse them. Balaam offered him good money and because he loved money rather than righteousness, he accepted the job. However, every time he tried to curse the Israelites, it didn't work. Instead, God poured forth from his mouth His powerful, prophetic word over His people. You can read the story in Numbers, chapters 22 - 25.

Because God used Balaam to prophesy good over the Israelites instead of cursing them, he failed Balak. Balaam then thought of a more sinister idea. He encouraged Balak to get the beautiful Moabite women to seduce the Israelite men to commit fornication with them, which would ultimately entice them to sacrifice to their pagan gods. It worked.

However, it was a stumblingblock to the Israelites and they fell for the evil plan. God's anger was kindled against His people and He killed 24,000 in a plague. It was only stopped because of Phinehas who rose up with the zeal of the Lord and took action against the evil. Read about his zeal in Numbers 25.

2. **In the name of the Lord Jesus Christ**

We don't judge according to our understanding or in our own authority, but in the authority of the name of the Lord Jesus Christ. Most times when Paul writes about judging someone who is in sin, he emphasizes that it must be done *"in the name of the Lord Jesus Christ"* (1 Corinthians 1:10,11; 5:4 and 2 Thessalonians 3:6, 12).

3. **In the spirit of humility and meekness**

Galatians 6:1, 2: *"If a man be overtaken in a fault, ye which are spiritual, restore such a one in the **spirit of meekness**; considering thyself, lest thou also be tempted."*

2 Timothy 2:25: *"In **meekness** instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledge of the truth."*

4. **Lovingly and Yearningly**

Paul shares his heart in 2 Thessalonians 2:11, 12: *"Ye know how we exhorted and comforted and charged every one of you, as a father does his children."*

James 5:19, 20: *"Brethren, if any of you do err from the truth, and one convert him: Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."* You will save a soul from an eternal death! This is amazing. This shows far greater love than turning a blind eye to their sin which will cause them to end in destruction.

5. Never accept bribes

Deuteronomy 16:19 (HCSB): *"They are to judge the people with righteous judgment. Do not deny justice or show partiality to anyone. **Do not accept a bribe**, for it blinds the eyes of the wise and twists the words of the righteous."* Read also 1 Samuel 8:3; 2 Chronicles 19:7; Proverbs 17:23; and 29:4.

6. Righteously

John 7:24: *"Judge not according to the appearance, but judge **righteous judgment**."* Read also Deuteronomy 1:16, 17-19 and Jeremiah 11:20. We judge according to God's Word, not our own opinion. We must be always lining up our convictions with God's Word. His Word is the criterion for our judgment.

7. Truthfully

Romans 2:2: *"We are sure that the judgment of God is according to truth."*

8. Use God's Word to teach the truth

2 Timothy 3:16, 17: *"All Scripture is given by inspiration of God, and is profitable for **doctrine**, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."*

2 Timothy 4:2: *"Reprove, rebuke, exhort with all longsuffering and **doctrine**."* The word "doctrine" is *didache* and means "to teach, instruct, tutor." Many times people get involved in a sinful lifestyle because they are not taught God's Word. They don't know what God says about what they are doing. We have a responsibility to show them the truth. We are not to condone what they are doing, or be tolerant of what they are doing, but to instruct them about what God says in His Word about what they are doing. It is God's Word that does the convicting.

9. With all longsuffering

2 Timothy 4:2: *"Reprove, rebuke, exhort **with all longsuffering** and doctrine." Do you notice that it is not a little bit of longsuffering, but **all** longsuffering."*

10. With unity

Deuteronomy 35:12, 24: *". . . until he stand before the congregation in judgment. . . . Then the **congregation shall judge** between the slayer and the revenger of blood according to these judgments."* Read also Joshua 20:6.

11. Without partiality

Romans 14:13-23; 1 Corinthians 8:8-13; and Colossians 2:16 tell us that we are not to judge what people eat (whether they are meat-eaters or vegetarian); what day they worship (whether Saturday or Sunday); or what translation of the Bible they use (whether the King James Version or a more modern version). These are very strong convictions to many people, but they are not moral or eternal issues. We must keep our judgment to matters of morality and sins mentioned in the Bible that will keep a person out of Heaven (1 Corinthians 6:9-11; Galatians 5:19-21; and Revelation 21:8; 22:14, 15).

12. Without respecting persons

Proverbs 24:23-25: *"It is not good to have respect of persons in judgment."* Read also Deuteronomy 1:17; 10:17; 16:19 and 2 Chronicles 19:7.

TREMBLE OR TOLERATE?

When Ezra came back from Babylon with many of the Jews to restore the temple, it came to his attention that many of the people in Israel, even priests and Levites, were marrying their daughters to the heathen people around them. Ezra exclaims: *"When I heard this thing, I tore my garment and my robe, and plucked off the hair of my head and of my beard, and sat down confounded. Then were assembled to me everyone who **trembled at the words of the God of Israel**, because of the trespass of them of the captivity; and I sat confounded until the evening offering"* (Ezra 9:3, 4 WEB). Three times in this passage it mentions those who *"trembled at the commandment of our God"* (Ezra 9:4; 10:3, 9). Ezra not only trembled, but took strong action against all those who were sinning.

Do we tremble at the commandments of God? Do we tremble at evil? It seems that the church is more prone to tolerate evil than tremble because of it. Trembling is a lost art. We have to ask the question: am I a trembling or a tolerating believer?

In Isaiah 66:2 the Lord of hosts says: *"To this man will I look, even to him that is poor and of a contrite spirit, and **trembleth at my word**."* The reason that people do not tremble at God's Word is because they don't know God's Word.

*"If we don't know the Word, we will be a tolerating Christian;
if we truly know the Word, we will be a trembling Christian."*

Philippians 2:12: *"Work out your own salvation with fear and **trembling**."*

We read a sobering passage of Scripture in Ezekiel 9:1-11. In verse 4 God said, *"Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that **sigh and that cry for all the abominations that be done in the midst thereof**. . . and begin at my sanctuary."* He then commanded everyone to be slain, except those who sighed and cried for the detestable sins in the midst. Would we be one who was spared judgment? Do we tremble, sigh, cry, shudder, and intercede for the evil we see around us, even in the church; or do we belong to the tolerating group?

It grieved my heart to hear recently that the pastor of a thriving church in Nashville, Tennessee (our area of the world) has recently embraced gay people into leadership of his church. He believes he is showing the love of God, but his actions are not according to God's Word. He does not tremble at the Word of God.

We should constantly pray: "Dear Father, please teach me to tremble at your Word. Teach me to tremble at the atrocities of sin. Amen."

Read the following Scriptures: Job 26:11; 37:1; Psalm 4:4; 99:1; 114:7; 119:20; Isaiah 32:11; 64:1-3; 66:5; Jeremiah 5:22; 33:9; Daniel 6:26; Joel 2:1; Acts 2:43; 5:5, 11; 7:32 19:17; and Ephesians 6:5.

JUDGMENT AND RIGHTEOUSNESS ARE TWINS

Judgment and righteousness always go together. They are twins. You can't have righteousness without judgment first. We have to execute judgment to enjoy a righteous home. We must have judgment in the city to enjoy a righteous city. And ultimately, if we don't have God's true judgment in the nation, we will not be a righteous nation.

Proverbs 8:20: *"I lead in the way of **righteousness**, in the midst of the paths of **judgment**."*

Psalms 97:2: *"**Righteousness and judgment** are the habitation of his throne."*

Isaiah 26:9: *"When thy **judgments** are in the earth, the inhabitants of the world will learn **righteousness**."*

Isaiah 33:5: *"The Lord is exalted; for he dwelleth on high: he hath filled Zion with **judgment and righteousness**." Read further Scriptures about judgment and righteousness being twins: Isaiah 1:21, 26, 27; 32:16-18; 56:1; John 7:24; and Revelation 19:11.*

JUDGMENT COMES BEFORE BLESSING

We delude ourselves if we think we can experience the blessing of God without first experiencing the judgment of God upon sin in our lives.

Psalms 66:18: *"If I regard iniquity in my heart, the Lord will not hear me."*

Isaiah 1:21, 26, 27: *"How is the faithful city become a harlot! it was full of judgment; righteousness lodged in it; but now murderers. . . . "And I will **restore thy judges** as at the first, and thy counselors as at the beginning: **afterward** thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness."*

Isaiah 4:4, 5: *"When the Lord shall have washed away the filth of the daughter of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense." All these wonderful blessings come after Jerusalem has been purged by the spirit of judgment.*

ACTIVATE JUDGMENT

The following are ten ways to put judgment and justice into action:

1. **Establish** justice (Proverbs 29:4 and Amos 5:15).
2. **Execute** justice (Deuteronomy 33:21b; 2 Samuel 8:15; Psalm 106:30; Proverbs 21:3, 15; Isaiah 56:1; Jeremiah 7:5-7; 21:12; 22:3; 33:15-16; Ezekiel 5:8, 15; 18:8-9; Zechariah 7:9-10; and 8:16).
3. **Follow** justice (Deuteronomy 16:20).
4. **Joy** in justice (Psalm 48:11 and Proverbs 21:15).
5. **Know** justice (Jeremiah 5:4; 8:7; and Micah 3:1).

6. **Preserve** justice (Isaiah 56:1).
7. **Seek** justice (Isaiah 1:17).
8. **Sing** of justice (Psalm 101:1).
9. **Talk** justice (Psalm 37:30 and Proverbs 16:10).
10. **Think** justice (Proverbs 12:5).

WE CANNOT JUDGE DIFFERENTLY FROM GOD'S WORD

We cannot make up our own judgment on issues. It must always be according to God's Word, even if it is different to what we think. What we think does not count. It is what God speaks. He is God. He is the I AM THAT I AM. We are subject to His authority. We must not be guilty of bringing God down to our humanistic level. God says in Psalm 50:20: *"Thou thoughtest that I was altogether such an one as thyself: but I will reprove thee."*

Isaiah 55:8, 9: *"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."*

A. W. Tozer states in *"The Knowledge of the Holy"*: "The scholar . . . must never sit in judgment upon what is written. He dare not bring the meaning of the Word before the bar of his reason. He dare not commend or condemn the Word as reasonable or unreasonable, scientific or unscientific. After the meaning is discovered, that meaning judges him, never does he judge it."