

James 2:5-13

Intro: Last week, we talked about the principle of impartiality and the example of that which is partial. This week, we will look at the inconsistency of partiality, the violation, and the appeal.

VII. The Evil Favoritism in the Church - Part 2

A. The Inconsistency - vs 5-7

1. The inconsistency between God's Character and the attitude of a believer who is disrespectful of poor people

a. Listen

i. a warm admonition aimed at the heart and mind

ii. Based on truth and affection

b. my beloved brethren

2. The Divine Choice of the Poor - vs 5-6a

a. the economically poor

i. not poor in spirit - Mt 5:3 therefore considered by the world to be inferior

ii. *ptochos* - a beggar (as cringing), pauper (strictly denoting absolute or public mendicancy), (distressed):--beggar(-ly), poor.

b. History shows God has shown special concern for the poor

i. De 7:7-8 "The LORD did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; "but because the LORD loves you, and because He would keep the oath which He swore to your fathers, the LORD has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt.

ii. His care for them and those who care for them

- Ps 41:1 Blessed is he who considers the poor; The LORD will deliver him in time of trouble.

- Ps 68:10 Your congregation dwelt in it; You, O God, provided from Your goodness for the poor.

- Ps 113:7 He raises the poor out of the dust, And lifts the needy out of the ash heap,

iii. His warning to those who don't

- Isa 3:14-15 The LORD will enter into judgment With the elders of His people And His princes: "For you have eaten up the vineyard; The plunder of the poor is in your houses. What do you mean by crushing My people And grinding the faces of the poor?" Says the Lord GOD of hosts.

- Isa 10:1-3 "Woe to those who decree unrighteous decrees, Who write misfortune, Which they have prescribed To rob the needy of justice, And to take what is right from the poor of My people, That widows may be their prey, And that they may rob the fatherless. What will you do in the day of punishment, And in the desolation which will come from afar? To whom will you flee for help? And where will you leave your glory?

- Am 2:6-7 Thus says the LORD: "For three transgressions of Israel, and for four, I will not turn away its punishment, Because they sell the righteous for silver, And the poor for a pair of sandals. They pant

after the dust of the earth which is on the head of the poor, And pervert the way of the humble. A man and his father go in to the same girl, To defile My holy name.

iv. His provision for them

- In their worship if they couldn't bring a prescribed offering, they could bring a dove or pigeon - Lev 1:5,10,14

- in their debt management

-debts cancelled every seventh year - De 15:1-2

- set free every 50 years - Lev 25:8-13

- kinsman could redeem their land for them - Lev 25:25

-were not to be charged interest - Lev 25:35-37

- in their need for food - the harvesters would leave the corners of the field - Lev 19:9-10

c. Has God not chosen the poor of this world

i. *eklegomai* - to select:--make choice, choose (out), chosen.

- 1Co 1:27-28 But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are,

- Eph 1:4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,

ii. First - to be rich in faith

- *plousios* - wealthy; abounding with:--rich.

- when one learns to look to God for provision and need causes this to happen often, the result is a faith that stands firm b/c it has learned by experience

iii. Second - and heirs of the kingdom

- *kleronomos* - a sharer by lot, inheritor, a possessor:--heir.

- Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

- Eph 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

- Col 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

- Col 3:24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

iv. which He promised to those who love Him?

- Ga 3:18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

- Heb 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

d. But you have dishonored the poor man. - 1Co 11:22

3. The Blasphemy of the Rich - vs 6b-7

a. Do not the rich oppress you and drag you into the courts?

i. *katadunasteuo* - to exercise dominion against, tyrannize, oppress.

- ii. drag you into the courts - to sue and take all that you have
- b. Do they not blaspheme that noble name by which you are called?
 - i. that noble name - Jesus
 - ii. by which you are called - the special relationship that believers have with the Lord

B. The Violation - vs 8-11

1. What is right - vs 8

- a. If you really fulfill the royal law according to the Scripture,
 - i. If
 - 1st class conditional clause, could be translated since or because
 - Represents a reality that is assumed and self evident
 - ii. Royal Law
 - carries the idea of supreme or sovereign
 - indicating absolute and binding authority
 - iii. according to the Scripture,
 - indicating God's sovereign royal law and biblical command are synonymous
 - the sum and substance of the complete word of God as summarized in Mt 22:37-40
 - ii. "You shall love your neighbor as yourself,"
 - Ro 13:8-10 Owe no one anything except to love one another, for he who loves another has fulfilled the law. For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if there is any other commandment, are all summed up in this saying, namely, "You shall love your neighbor as yourself." Love does no harm to a neighbor; therefore love is the fulfillment of the law.
 - Ga 5:14 For all the law is fulfilled in one word, even in this: "You shall love your neighbor as yourself."
 - 1Ti 1:5 Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith,
- b. (Then) you do well; (excellently)

2. What is wrong - vs 9

- a. but if you show partiality
 - i. 1st class conditional clause - see above
 - ii. Since you are showing partiality
 - iii. *prosopolepteo* - to favor an individual, show partiality:--have respect to persons.
 - verb form of noun in vs 1
 - only used here in NT
 - form of verb indicates continual, habitual, blatant
- b. you commit sin, and are convicted by the law as transgressors.
 - i. sin pertains to missing the mark
 - ii. Transgressors refers to someone who willfully goes beyond God's prescribed limits

3. The Example of Guilt - vs 10-11

- a. missing the mark once
 - i. For whoever shall keep the whole law, - an obligation for law followers
 - ii. and yet stumble in one point, - and we all do

- iii. he is guilty of all - guilty of breaking all of it
- b. Illustration from the Law - vs 11
 - i. James quotes from Ex 20:13-14; De 5:17-18
 - ii. Chose 2 of the most serious sins
 - iii. Both demand death if broken
 - iv. Jews thinking of the law
 - detached commands
 - do one, gain credit, break one, incur debt
 - common to works based righteousness
 - v. imputed righteousness
 - Ro 5:1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,
 - 6 For when we were still without strength, in due time Christ died for the ungodly.
 - 8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.
 - 10-11 For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

C. The Appeal - vs 12-13

- 1. Admonition about the danger of partiality - vs 12
 - a. So speak and so do as those who will be judged by the law of liberty.
 - i. live and act as a true believer
 - ii. Remembering that you will be judged
 - judged not by the law of bondage
 - but by the law of liberty - Jas 1:25
 - Ro 2:6 who "will render to each one according to his deeds":
 - 2Co 5:10 For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.
 - b. For judgment is without mercy to the one who has shown no mercy.
 - i. Pr 21:13 Whoever shuts his ears to the cry of the poor Will also cry himself and not be heard.
 - ii. Mt 18:21-35
 - 21 Then Peter came to Him and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?"
 - 32-33 "Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me. 'Should you not also have had compassion on your fellow servant, just as I had pity on you?'
 - 35 "So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."
 - iii. Mr 11:26 "But if you do not forgive, neither will your Father in heaven forgive your trespasses."
 - c. Mercy triumphs over judgment.
 - i. as we treat others without partiality, we reflect God's character
 - ii. those glorifying God this way shows faith, that will receive mercy from God in judgment - 1 Jo 4:17-18