

James Chapter 2:1-13 – Partiality Condemned

James 2:1-13

II. Partiality Condemned – 2:1-13

Introduction

James uses the rest of the letter to expand on the themes he introduced in the first chapter.

A. Partiality in the Assembly Illustrated – 2:1-4

Passage

Here is the text for this section:

James 2:1-4 – ¹My brethren, do not hold your faith in our glorious Lord Jesus Christ with an attitude of personal favoritism. ²For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes, ³and you pay special attention to the one who is wearing the fine clothes, and say, “You sit here in a good place,” and you say to the poor man, “You stand over there, or sit down by my footstool,” ⁴have you not made distinctions among yourselves, and become judges with evil motives?

⋖2:1⋗ Ἄδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. ⋖2:2⋗ ἐὰν γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι. ⋖2:3⋗ ἐπιβλέψητε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν καὶ εἴπητε, Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἴπητε, Σὺ στήθι ἐκεῖ ἢ κάθου ὑπὸ τὸ ὑποπόδιόν μου. ⋖2:4⋗ οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;

My brethren –

Ἄδελφοί μου

James continues his use of this phrase to indicate a new line of thought.

Do (not) hold, have (not) (Imperative! (12.2)) –

Imperative number 14!!!

2192 εχω echo ekh'-o including an alternate form

σχεω scheo skheh'-o, (used in certain tenses only),

a primary verb; TDNT - 2:816,286; v

KJV - have 613, be 22, need + 5532 12, misc 63, vr have 2; 712

1) to have, i.e. to hold

1a) to have (hold) in the hand, in the sense of wearing, to have (hold) possession of the mind (refers to alarm, agitating

emotions, etc.), to hold fast keep, to have or comprise or involve, to regard or consider or hold as

2) to have i.e. own, possess

2a) external things such as pertain to property or riches or furniture or utensils or goods or food etc.

2b) used of those joined to any one by the bonds of natural blood or marriage or friendship or duty or law etc., of attendance or companionship

3) to hold one's self or find one's self so and so, to be in such or such a condition

4) to hold one's self to a thing, to lay hold of a thing, to adhere or cling to

4a) to be closely joined to a person or a thing

Don't have...

Faith –

4102 πιστις pistis pis'-tis

from 3982; TDNT - 6:174,849; n f

KJV - faith 239, assurance 1, believe + 1537 1, belief 1, them that believe 1, fidelity 1; 244

1) conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and joined with it

1a) relating to God

1a1) the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ

1b) relating to Christ

1b1) a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God

1c) the religious beliefs of Christians

1d) belief with the predominate idea of trust (or confidence)

whether in God or in Christ, springing from faith in the same

2) fidelity, faithfulness

2a) the character of one who can be relied on

Remember, we are not trying to be religious, and we are not even trying to be “Christian” in the cultural sense it is so often used today. We are to be Christ-followers. He is to be pre-eminent in everything we say and do.

Glorious, glory –

The construction of this phrase makes it hard to translate.

1391 δοξα doxa dox'-ah

from the base of 1380; TDNT - 2:233,178; n f

KJV - glory 145, glorious 10, honour 6, praise 4, dignity 2, worship 1; 168

- 1) opinion, judgment, view
- 2) opinion, estimate, whether good or bad concerning someone
 - 2a) in the NT always a good opinion concerning one, resulting in praise, honour, and glory
- 3) splendour, brightness
 - 3a) of the moon, sun, stars
 - 3b) magnificence, excellence, preeminence, dignity, grace
 - 3c) majesty
 - 3c1) a thing belonging to God
 - 3c1) the kingly majesty which belongs to him as supreme ruler, majesty in the sense of the absolute perfection of the deity
 - 3c2) a thing belonging to Christ
 - 3c2a) the kingly majesty of the Messiah
 - 3c2b) the absolutely perfect inward or personal excellency of Christ; the majesty
 - 3c3) of the angels
 - 3c3a) as apparent in their exterior brightness
- 4) a most glorious condition, most exalted state
 - 4a) of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth
 - 4b) the glorious condition of blessedness into which is appointed and promised that true Christians shall enter after their Saviour's return from heaven

This shouldn't be used as an adjective for the previous phrase. It should be either "the Glory" or "the glorious One."

It is giving Jesus the title equivalent to God Himself. The "shekinah glory" is the local presence of God. God on His throne as the judge.

Personal favoritism, respect of persons –

- 4382 προσωποληψια prosopolepsia pros-o-pol-ape-see'-ah
 from 4381; TDNT - 6:779,950; n f
 KJV - respect of persons 4; 4
- 1) respect of persons
 - 2) partiality
 - 2a) the fault of one who when called on to give judgment has respect of the outward circumstances of man and not to their intrinsic merits, and so prefers, as the more worthy, one who is rich, high born, or powerful, to another who does not have these qualities

"Receiving the face"

"Showing favor to persons on account of external advantages, such as positions, wealth, or power." – Vaughan

This word shows up four times in the NT. In the three other places it is used to assert that with God there is no respect of persons.

Jesus was even called out by his enemies as one who didn't have respect of persons.

Matthew 22:16 – And they *sent their disciples to Him, along with the Herodians, saying, "Teacher, we know that You are truthful and teach the way of God in truth, and defer to no one; for You are not partial to any."

"My brothers, stop trying to maintain your faith in our Lord Jesus Christ ... along with acts of partiality." – Williams

"Discriminating against people is inconsistent with true faith in Christ." – Moo

Assembly –

- 4864 συναγωγη sunagoge soon-ag-o-gay'
 from (the reduplicated form of) 4863; TDNT - 7:798,1108; n f
 KJV - synagogue 55, congregation 1, assembly 1; 57
- 1) a bringing together, gathering (as of fruits), a contracting
 - 2) in the NT, an assembling together of men, an assembly of men
 - 3) a synagogue
 - 3a) an assembly of Jews formally gathered together to offer prayers and listen to the reading and expositions of the scriptures; assemblies of that sort were held every sabbath and feast day, afterwards also on the second and fifth days of every week; name transferred to an assembly of Christians formally gathered together for religious purposes
 - 3b) the buildings where those solemn Jewish assemblies are held. Synagogues seem to date their origin from the Babylonian exile. In the times of Jesus and the apostles every town, not only in Palestine, but also among the Gentiles if it contained a considerable number of Jewish inhabitants, had at least one synagogue, the larger towns several or even many. These were also used for trials and inflicting punishment.

Assembly, Church

See definition for συναγωγη	<u>4864</u>
See definition for εκκλησια	<u>1577</u>
See definition for πανηγυρις	<u>3831</u>

According to their derivation, συναγωγη is simply an assembly, a mass of people gathered together;

εκκλησια is a narrower word, also an assembly, but including only those specially called together out of a larger multitude, for the transaction of business. εκκλησια usually denotes a somewhat more select company than συναγωγη. A significant use of εκκλησια in strict harmony with its derivation was common among the Greeks. It was their common word for the lawful assembly in a free Greek city of all those possessing the rights of citizenship, for the transaction of public affairs. They were summoned out of the whole population, ``a select

portion of it, including neither the populace, nor strangers, nor yet those who had forfeited their civic rights'' (Trench). συναγωγή had been, before N.T. times, appropriated to designate a synagogue, a Jewish assembly for worship, distinct from the Temple, in which sense it is used in the N.T. Probably for that reason, and also for its greater inherent etymological fitness, εκκλησία is the word taken to designate a Christian church, a company of believers who meet for worship. Both these words, however, are sometimes used in the N.T. in a non-technical sense.

πανηγυρίς, occurring only in Heb 12:23, differs from both, denoting a solemn assembly for festal rejoicing.

This is literally "synagogue." In the early date of James' writing, this could mean either that they were having Christian meetings at the Jewish synagogues or that they just hadn't come up with another name for their meetings in their homes.

Gold –

5554 χρυσοδακτυλιος chrusodaktulios khroo-sod-ak-too'-lee-os
from 5557 and 1146;; adj
KJV - with a gold ring 1; 1
1) gold ringed, adorned with gold rings

Gold-fingered! "In ancient times it was a mark of affluence to wear many rings upon the fingers. Rings were even rented to give the appearance of wealth."

Fine, goodly –

2986 λαμπρος lampros lam-pros'
from the same as 2985; TDNT - 4:16,497; adj
KJV - bright 2, goodly 2, white 2, gorgeous 1, gay 1, clear 1; 9
1) shining
1a) brilliant
1b) clear, transparent
2) splendid, magnificent
2a) splendid things i.e. luxuries or elegancies in dress or style

Brilliant, shining

"The brilliant whiteness would have been in marked contrast with the soiled and drab clothing of the poor." – Vaughan

Clothes, apparel –

2066 εσθης esthes es-thace'
from εννυμι hennumi (to clothe);; n f
KJV - apparel 3, clothing 2, robe 1, raiment 1; 7
1) clothing, raiment, apparel

What do you think when you see someone dressed in such elegant, extravagant ways?

Poor –

4434 πτωχος ptochos pto-khos'
from πτωσσω ptosso (to crouch, akin to 4422 and the alternate of 4098);
TDNT - 6:885,969; adj
KJV - poor 30, beggar 2, poor man 1, beggarly 1; 34
1) reduced to beggary, begging, asking alms
2) destitute of wealth, influence, position, honour
2a) lowly, afflicted, destitute of the Christian virtues and eternal riches
2b) helpless, powerless to accomplish an end
2c) poor, needy
3) lacking in anything
3a) as respects their spirit
3a1) destitute of wealth of learning and intellectual culture which the schools afford (men of this class most readily give themselves up to Christ's teaching and proved themselves fitted to lay hold of the heavenly treasure)

Synonyms

See Definition for πενης 3993
See Definition for πτωχος 4434

3993 - one who is so poor he earns his bread by daily labour
4434 - one who only obtains his living by begging

Poverty-stricken. **Beggar.**

Dirty, vile –

4508 ρυπαρος rhuparos rhoo-par-os'
from 4509;; adj
KJV - vile 1; 1
1) to be dirty, grow filthy
2) metaph. to be defiled with iniquity

Shabby, filthy clothes. Given that this is a beggar, it could well be his only clothes.

What do you think when you hear the description of the second visitor? ____

Pay special attention, respect –

1914 επιβλεπω epiblepo ep-ee-blep'-o
from 1909 and 991;; v
KJV - regard 1, look 1, have respect to 1; 3
1) to turn the eyes upon, to look upon, gaze upon
2) to look up to, regard
3) to have regard for, to regard

Look with favor upon.

Sit, stand, sit (Imperative! (12.2.3)) –

Three more imperatives, but they don't count as commands for us to follow.

The rich person is told to sit in the seat of honor, elevated, and close to the front / speaker.

The beggar is told to go stand in the back, far from the speaker, or to sit on the floor in a place of subjection and disgrace.

This treatment of the beggar reminds me of Jesus' warning in Matthew 5.

Matt. 5:21-22 – ²¹“You have heard that the ancients were told, ‘YOU SHALL NOT COMMIT MURDER’ and ‘Whoever commits murder shall be liable to the court.’ ²²But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever shall say to his brother, ‘Raca,’ shall be guilty before the supreme court; and whoever shall say, ‘You fool,’ shall be guilty enough to go into the fiery hell.”

This is when we treat people as if their mere existence is a bother for us.

Footstool –

5286 υποποδιον hypopodion hoop-op-od'-ee-on

from a compound of [5259](#) and [4228](#); n n

KJV - footstool + [4228](#) 8, footstool 1; 9

1) a footstool

1a) to make one a footstool of one's feet, i.e. to subject, to reduce under one's power

1b) metaph. taken from the practice of conquerors who placed their feet on the necks of their conquered enemies

This would have been a really low place. A place of dishonor.

Made distinctions, partial –

Same word as in 1:6. Double-minded

1252 διακρινω diakrino dee-ak-ree'-no

from [1223](#) and [2919](#); TDNT - 3:946,469; v

KJV - doubt 5, judge 3, discern 2, contend 2, waver 2, misc 5; 19

1) to separate, make a distinction, discriminate, to prefer

2) to learn by discrimination, to try, decide

2a) to determine, give judgment, decide a dispute

3) to withdraw from one, desert

4) to separate one's self in a hostile spirit, to oppose, strive with dispute, contend

5) to be at variance with one's self, hesitate, doubt

Note the fifth definition above. This is another reference to being double-minded. And once again, wavering in their faith. As it was in 1:6.

Here you go again, wavering in your faith!!!

Become –

1096 γινομαι ginomai ghin'-om-ah-ee

a prolongation and middle voice form of a primary verb; TDNT - 1:681,117; v

KJV - be 255, come to pass 82, be made 69, be done 63, come 52, become 47, God forbid + [3361](#) 15, arise 13, have 5, be fulfilled 3, be married to 3, be preferred 3, not tr 14, misc 4, vr done 2; 678

1) to become, i.e. to come into existence, begin to be, receive being

2) to become, i.e. to come to pass, happen

2a) of events

3) to arise, appear in history, come upon the stage

3a) of men appearing in public

4) to be made, finished

4a) of miracles, to be performed, wrought

5) to become, be made

Judges –

2923 κριτης krites kree-tace'

from [2919](#); TDNT - 3:942,469; n m

KJV - judge 15, Judge 2; 17

1) one who passes or arrogates to himself, judgment on anything

1a) an arbiter

1b) of a Roman procurator administering justice

1c) of God passing judgment on men

1d) of the leaders or rulers of the Israelites

Synonyms

See Definition for δικαστης [1348](#)

See Definition for κριτης [2923](#)

[1348](#) - is the more dignified and official term

[2923](#) - gives prominence to the mental process, whether the judge is a magistrate or not

Evil –

4190 πονηρος poneros pon-ay-ros'

from a derivative of [4192](#); TDNT - 6:546,912; adj

KJV - evil 51, wicked 10, wicked one 6, evil things 2, misc 7; 76

1) full of labours, annoyances, hardships

1a) pressed and harassed by labours

1b) bringing toils, annoyances, perils; of a time full of peril to Christian faith and steadfastness; causing pain and trouble

2) bad, of a bad nature or condition

2a) in a physical sense: diseased or blind

2b) in an ethical sense: evil wicked, bad

Bad, Evil.

See definition for κακος 2556
See definition for πονηρος 4190
See definition for φαυλος 5337

These words may be used with very little distinction of meaning, but often the difference is marked. κακος frequently means evil rather negatively, referring to the absence of the qualities which constitute a person or thing what it should be or what it claims to be. It is also used meaning evil in a moral sense. It is a general antithesis to αγαθος.

πονηρος is a word at once stronger and more active, it means mischief-making, delighting in injury, doing evil to others, dangerous, destructive. κακος describes the quality according to its nature, πονηρος, according to its effects.

φαυλος is the bad chiefly as the worthless, the good for nothing.

Dangerously evil

Motives, thoughts –

1261 διαλογισμος dialogismos dee-al-og-is-mos'
from 1260; TDNT - 2:96,155; n m
KJV - thought 9, reasoning 1, imagination 1, doubtful 1, disputing 1, doubting 1; 14

- 1) the thinking of a man deliberating with himself
 - 1a) a thought, inward reasoning
 - 1b) purpose, design
- 2) a deliberating, questioning about what is true
 - 2a) hesitation, doubting
 - 2b) disputing, arguing

What are some reasons we might be tempted to show partiality? _____

What sin is behind those motives? _____

Preacher is glad to see someone rich showing up for church. They would add \$\$\$ to the offering! (Greed) He's not so glad to see a beggar show up. They'll leach \$\$\$\$. They'll stink up the place and reduce our prestige, which might drive rich people away.

"We are prone to judge people by their past." – Wiersbe

And we are prone to judge by people's outward appearance.

How can we apply this passage today? _____

B. Partiality Corrected – 2:5-13

Passage

James has already given us one reason why partiality is not acceptable among Christ-followers. In this section he gives us six more:

James 2:5-13 – ⁵Listen, my beloved brethren: did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him? ⁶But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court? ⁷Do they not blaspheme the fair name by which you have been called?

⁸If, however, you are fulfilling the royal law, according to the Scripture, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF," you are doing well. ⁹But if you show partiality, you are committing sin and are convicted by the law as transgressors. ¹⁰For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all. ¹¹For He who said, "DO NOT COMMIT ADULTERY," also said, "DO NOT COMMIT MURDER." Now if you do not commit adultery, but do commit murder, you have become a transgressor of the law. ¹²So speak and so act, as those who are to be judged by the law of liberty. ¹³For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment.

<2:5> Ἀκούσατε, ἀδελφοί μου ἀγαπητοί· οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν; <2:6> ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν. οὐχ οἱ πλοῦσοι καταδυναστεύουσιν ὑμῶν καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια; <2:7> οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς;

<2:8> εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφὴν, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε· <2:9> εἰ δὲ προσωπολημπεῖτε ἁμαρτίαν ἐργάζεσθε ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται. <2:10> ὅστις γὰρ ὀλον τὸν νόμον τηρήσῃ πταίση δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος. <2:11> ὁ γὰρ εἰπών, Μὴ μοιχεύσης, εἶπεν καί, Μὴ φονεύσης· εἰ δὲ οὐ μοιχεύεις φονεύεις δέ, γέγονας παραβάτης νόμου. <2:12> οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι. <2:13> ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως.

#1 - In verse 1-4, James stated that partiality is not consistent with faith in Christ.

Listen, harken (Imperative! (13.2.3)) –

Imperative #15!

191 ακουω ακουο ak-oo'-o

a root; TDNT - 1:216,34; v

KJV - hear 418, harken 6, give audience 3, hearer 2, misc 8; 437

1) to be endowed with the faculty of hearing, not deaf

- 2) to hear
 - 2b) to attend to, consider what is or has been said
 - 2c) to understand, perceive the sense of what is said
- 3) to hear something
 - 3a) to perceive by the ear what is announced in one's presence
 - 3b) to get by hearing learn
 - 3c) a thing comes to one's ears, to find out, learn
 - 3d) to give ear to a teaching or a teacher
 - 3e) to comprehend, to understand

Understand!!!

My beloved brethren –

ἀδελφοί μου ἀγαπητοί

In this case, he's not really changing topics. He just wants them to listen to what he is saying.

Choose, chosen –

- 1586 εκλεγομαι eklegomai ek-leg'-om-ahee
middle voice from 1537 and 3004 (in its primary sense); TDNT - 4:144,505; v
KJV - choose 19, choose out 1, make choice 1; 21
- 1) to pick out, choose, to pick or choose out for one's self
 - 1a) choosing one out of many, i.e. Jesus choosing his disciples
 - 1b) choosing one for an office
 - 1c) of God choosing whom he judged fit to receive his favours and separated from the rest of mankind to be peculiarly his own and to be attended continually by his gracious oversight
 - 1c1) i.e. the Israelites
 - 1d) of God the Father choosing Christians, as those whom he set apart from the irreligious multitude as dear unto himself, and whom he has rendered, through faith in Christ, citizens in the Messianic kingdom: (Jas 2:5) so that the ground of the choice lies in Christ and his merits only

Poor –

Same word as in the illustration in verses 1-4.

- 4434 πτωχος ptochos pto-khos'
from πτωσσω ptosso (to crouch, akin to 4422 and the alternate of 4098); TDNT - 6:885,969; adj
KJV - poor 30, beggar 2, poor man 1, beggarly 1; 34
- 1) reduced to beggary, begging, asking alms
 - 2) destitute of wealth, influence, position, honour
 - 2a) lowly, afflicted, destitute of the Christian virtues and eternal riches
 - 2b) helpless, powerless to accomplish an end
 - 2c) poor, needy
 - 3) lacking in anything

- 3a) as respects their spirit
 - 3a1) destitute of wealth of learning and intellectual culture which the schools afford (men of this class most readily give themselves up to Christ's teaching and proved themselves fitted to lay hold of the heavenly treasure)

For Synonyms see above, verse 2.

Not just poor, but beggar.

World –

- 2889 κοσμος kosmos kos'-mos
probably from the base of 2865; TDNT - 3:868,459; n m
KJV - world 186, adorning 1; 187
- 1) an apt and harmonious arrangement or constitution, order, government
 - 2) ornament, decoration, adornment, i.e. the arrangement of the stars, 'the heavenly hosts', as the ornament of the heavens. 1Pe 3:3
 - 3) the world, the universe
 - 4) the circle of the earth, the earth
 - 5) the inhabitants of the earth, men, the human family
 - 6) the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ
 - 7) world affairs, the aggregate of things earthly
 - 7a) the whole circle of earthly goods, endowments riches, advantages, pleasures, etc, which although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ
 - 8) any aggregate or general collection of particulars of any sort
 - 8a) the Gentiles as contrasted to the Jews (Ro 11:12 etc)
 - 8b) of believers only, Joh 1:29; 3:16; 3:17; 6:33; 12:47 1Co 4:9; 2Co 5:19

Rich –

- 4145 πλουσιος plousios ploo'-see-os
from 4149; TDNT - 6:318,873; adj
KJV - rich 28; 28
- 1) wealthy, abounding in material resources
 - 2) metaph. abounding, abundantly supplied
 - 2a) abounding (rich) in Christian virtues and eternal possessions

Faith –

- 4102 πιστις pistis pis'-tis
from 3982; TDNT - 6:174,849; n f
KJV - faith 239, assurance 1, believe + 1537 1, belief 1, them that believe 1, fidelity 1; 244
- 1) conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and joined with it
 - 1a) relating to God

- 1a1) the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ
- 1b) relating to Christ
 - 1b1) a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God
- 1c) the religious beliefs of Christians
- 1d) belief with the predominate idea of trust (or confidence) whether in God or in Christ, springing from faith in the same
- 2) fidelity, faithfulness
 - 2a) the character of one who can be relied on

Heirs –

2818 κληρονομος kleronomos klay-ron-om'-os
 from 2819 and the base of 3551 (in its original sense of partitioning, i.e. [reflexively] getting by apportionment); TDNT - 3:767,442; n m
 KJV - heir 15; 15

- 1) one who receives by lot, an heir
 - 1a) an heir
 - 1b) in Messianic usage, one who receives his allotted possession by right of sonship
- 2) one who has acquired or obtained the portion allotted to him

Kingdom –

932 βασιλεια basileia bas-il-i'-ah
 from 935; TDNT - 1:579,97; n f
 KJV - kingdom (of God) 71, kingdom (of heaven) 32, kingdom (general or evil) 20, (Thy or Thine) kingdom 6, His kingdom 4, the kingdom 5, (My) kingdom 4, misc 18; 162

- 1) royal power, kingship, dominion, rule
 - 1a) not to be confused with an actual kingdom but rather the right or authority to rule over a kingdom
 - 1b) of the royal power of Jesus as the triumphant Messiah
 - 1c) of the royal power and dignity conferred on Christians in the Messiah's kingdom
- 2) a kingdom, the territory subject to the rule of a king
- 3) used in the N.T. to refer to the reign of the Messiah

“To be an heir of the kingdom is to possess it, become a part of it.”

Luke 6:20 – And turning His gaze on His disciples, He began to say, “Blessed are you who are poor, for yours is the kingdom of God.”

Promised –

1861 επαγγελω epaggello ep-ang-el'-lo
 from 1909 and the base of 32; TDNT - 2:576,240; v
 KJV - promise 11, profess 2, make promise 2; 15
 1) to announce that one is about to do or furnish something

- 1a) to promise (of one's own accord) to engage voluntarily
- 2) to profess
 - 2a) an art, to profess one's skill in something

Love –

ἀγαπῶσιν

6 Dishonored, despised –

818 ατιμαζω atimazo at-im-ad'-zo
 from 820; ; v

KJV - dishonour 3, entreat shamefully 1, suffer shame 1, despise 1; 6
 1) to dishonour, insult, treat with contempt
 1a) whether in word, deed or thought

Or insulted.

#2 – God has a special place in His heart for the poor.

How had they dishonored the poor man? _____

“The poor are the special objects of God’s concern. Discrimination against them is therefore an affront to God; it defies His will.” – Vaughan

Remember from chapter 1:

⁹But let the brother of humble circumstances glory in his high position; ¹⁰and let the rich man glory in his humiliation, because like flowering grass he will pass away. ¹¹For the sun rises with a scorching wind, and withers the grass; and its flower falls off, and the beauty of its appearance is destroyed; so too the rich man in the midst of his pursuits will fade away.

In that passage, he spent a lot of time describing the fleeting benefits of being rich. In this one, he spends a lot of time listing the eternal benefits that the poor have.

Does the Gospel we preach, teach, believe, and live, work in the poorest, most persecuted areas in the world? _____

Reason #3

^{6b}Is it not the rich who oppress you and personally drag you into court?

Rich –

Unlike in the example in verses 1-4, James here calls the person rich.

4145 πλουσιος plousios ploo'-see-os
 from 4149; TDNT - 6:318,873; adj

- KJV - rich 28; 28
- 1) wealthy, abounding in material resources
- 2) metaph. abounding, abundantly supplied

2a) abounding (rich) in Christian virtues and eternal possessions

Not just apparently wealthy, but truly wealthy.

Oppress –

2616 καταδυναστευω katadunasteuo kat-ad-oo-nas-tyoo'-o

from 2596 and a derivative of 1413;; v

KJV - oppress 2; 2

- 1) to exercise harsh control over one, to use one's power against one
- 2) to oppress one

To exploit, oppress, or dominate someone.

Specifically in matters of debts, rents, wages, and usury.

Drag, draw –

1670 ελκυω helkuo hel-koo'-o or

ελκω helko hel'-ko

probably akin to 138; TDNT - 2:503,227; v

KJV - draw 8; 8

- 1) to draw, drag off
- 2) metaph., to draw by inward power, lead, impel

Court, judgment seats –

2922 κριτηριον kriterion kree-tay'-ree-on

from a presumed derivative of 2923; TDNT - 3:943,469; n n

KJV - to judge 1, judgment 1, judgment seat 1; 3

- 1) the instrument or means of trying or judging anything
 - 1a) the rule by which one judges
- 2) the place where judgment is given
 - 2a) the tribunal of a judge
 - 2b) a bench of judges
- 3) the matter judged, thing to be decided, suit, case

#3 – The rich are the ones who oppress you and take advantage of you.

These people that you are treating so favorably are the ones who are treating you so horribly.

How do rich people oppress the poor? _____

When you look down on the poor man, you are acting like the rich unsaved people. – Wiersbe

Reason #4

7Do they not blaspheme the fair name by which you have been called?

7 Blaspheme –

987 βλασφημεω blasphemeo blas-fay-meh'-o

from 989; TDNT - 1:621,107; v

KJV - blaspheme 17, speak evil of 10, rail on 2, blasphemer 1, speak blasphemy 1, blasphemously 1, misc 3; 35

- 1) to speak reproachfully, rail at, revile, calumniate, blaspheme
- 2) to be evil spoken of, reviled, railed at

Fair, worthy –

καλόν

Good, beautiful.

Name –

3686 ονομα onoma on'-om-ah

from a presumed derivative of the base of 1097 (cf 3685); TDNT - 5:242,694; n n

KJV - name 193, named 28, called 4, surname + 2007 2, named + 2564 1, not tr 1; 229

- 1) name: univ. of proper names
- 2) the name is used for everything which the name covers, everything the thought or feeling of which is aroused in the mind by mentioning, hearing, remembering, the name, i.e. for one's rank, authority, interests, pleasure, command, excellences, deeds etc.
- 3) persons reckoned up by name
- 4) the cause or reason named: on this account, because he suffers as a Christian, for this reason

Called –

1941 επικαλεομαι epikaleomai ep-ee-kal-eh'-om-ah

middle voice from 1909 and 2564; TDNT - 3:496,*; v

KJV - call on 7, be (one's) surname 6, be surnamed 5, call upon 4, appeal unto 4, call 4, appeal to 1, appeal 1; 32

- 1) to put a name upon, to surname
 - 1a) to permit one's self to be surnamed
- 2) to be named after someone
- 3) to call something to one
 - 3a) to cry out upon or against one
 - 3b) to charge something to one as a crime or reproach
 - 3c) to summon one on any charge, prosecute one for a crime
 - 3d) to blame one for, accuse one of
- 4) to invoke
 - 4a) to call upon for one's self, in one's behalf
 - 4a1) any one as a helper
 - 4a2) as my witness
 - 4a3) as my judge
 - 4a4) to appeal unto

- 5) to call upon by pronouncing the name of Jehovah
 5a) an expression finding its explanation in the fact that prayers addressed to God ordinarily began with an invocation of the divine name

BGD – “Refers to the occasion when the name of someone is called over someone else so as to designate the latter as property of the former.”

“Called upon you” – Lenski

#4 – The rich do not love Jesus.

Is that fair to say? Is it true?

“As a matter of fact they have generally been more open to the Gospel and have more readily received its blessings.” – Vaughan

Who is it that we highlight when we have a lay person as our poster child of godliness, success, or ideal? Remember Jesus, and the ones who followed Him.

JESUS WAS POOR!!!!!!!!!!

Matthew 19:24 – And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

1 Cor. 1:26-29 – ²⁶For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; ²⁷but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, ²⁸and the base things of the world and the despised, God has chosen, the things that are not, that He might nullify the things that are, ²⁹that no man should boast before God.

“We are wrong to so fawn over the well-to-do that the poor, the deprived, and the dispossessed feel that the Church has no interest in them.” – Vaughan

Reason #5

⁸If, however, you are fulfilling the royal law, according to the Scripture, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF,” you are doing well.

8 Fulfilling, fulfil –

Here is James’ favorite word again.

5055 τελεω teleo tel-eh'-o
 from 5056; TDNT - 8:57,1161; v
 KJV - finish 8, fulfil 7, accomplish 4, pay 2, perform 1, expire 1, misc 3; 26

- 1) to bring to a close, to finish, to end
 1a) passed, finished

2) to perform, execute, complete, fulfil, (so that the thing done

corresponds to what has been said, the order, command etc.)

- 2a) with special reference to the subject matter, to carry out the contents of a command
 2b) with reference also to the form, to do just as commanded, and generally involving the notion of time, to perform the last act which completes a process, to accomplish, fulfil

- 3) to pay
 3a) of tribute

“If you really fulfill...”

Royal –

937 βασιλικος basilikos bas-il-ee-kos'

from 935; TDNT - 1:591,97; adj

KJV - nobleman 2, royal 2, king's country + 3588 1; 5

- 1) of or belong to a king, kingly, royal, regal
 1a) of a man, the officer or minister of a prince, a courtier
 2) subject to a king
 2a) of a country
 3) befitting or worthy of a king, royal
 4) metaph. principal, chief

Law –

3551 νομος nomos nom'-os

from a primary νημω nemo (to parcel out, especially food or grazing to animals); TDNT - 4:1022,646; n m

KJV - law 197; 197

- 1) anything established, anything received by usage, a custom, a law, a command
 1a) of any law whatsoever
 1a1) a law or rule producing a state approved of God
 1a1a) by the observance of which is approved of God
 1a2) a precept or injunction
 1a3) the rule of action prescribed by reason
 1b) of the Mosaic law, and referring, acc. to the context. either to the volume of the law or to its contents
 1c) the Christian religion: the law demanding faith, the moral instruction given by Christ, esp. the precept concerning love
 1d) the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the OT

Law.

See definition for νομος 3551
 See definition for εντολη 1785
 See definition for δογμα 1378

νομος is the common word meaning law. It may mean law in general. In the N.T., however, it usually means the law of God, and most frequently the Mosaic law.

εντολή is more specific, being used of a particular command.

δόγμα is an authoritative conclusion, a proposition which it is expected that all will recognize as universally binding.

The royal law is either “the king of all laws” or “the law of the King”, the law of Christ’s kingdom.

Matthew 22:34-40 – ³⁴But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. ³⁵Then one of them, which was a lawyer, asked him a question, tempting him, and saying, ³⁶Master, which is the great commandment in the law? ³⁷Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. ³⁸This is the first and great commandment. ³⁹And the second is like unto it, Thou shalt love thy neighbour as thyself. ⁴⁰On these two commandments hang all the law and the prophets.

Scripture –

1124 γραφή graphe graf-ay'
of uncertain affinity; TDNT - 1:749,128; n f
KJV - scripture 51; 51

- 1) a writing, thing written
- 2) the Scripture, used to denote either the book itself, or its contents
- 3) a certain portion or section of the Holy Scripture

Love (Imperative! (13.3.3) –

This future tense gives it the force of an imperative. Thus, imperative number 16!

Ἀγαπήσεις

Neighbor –

4139 πλησιον plesion play-see'-on
neuter of a derivative of πέλας pelas (near); TDNT - 6:311,872; adv
KJV - neighbour 16, near 1; 17

- 1) a neighbour
 - 1a) a friend
 - 1b) any other person, and where two are concerned, the other (thy fellow man, thy neighbour), according to the Jews, any member of the Hebrew nation and commonwealth
 - 1c) according to Christ, any other man irrespective of nation or religion with whom we live or whom we chance to meet

Lev. 19:18

Who is your neighbor? _____

As Jesus taught, this is anyone who needs your help.

#5 – Showing partiality is not loving others.

“Christian love does not mean that I must like a person and agree with him on everything. I may not like his vocabulary or his habits, and I may not want him for an intimate friend. *Christian love means treating others the way God has treated me.* It is an act of will, not an emotion that I try to manufacture.

⁹But if you show partiality, you are committing sin and are convicted by the law as transgressors.

9 Partiality, respect to persons –

4380 προσωποληπτεω prosopolepteo pros-o-pol-ape-teh'-o
from 4381; TDNT - 6:779,950; v

KJV - have respect to persons 1; 1

- 1) to respect the person (i.e. the external condition of man)
- 2) to have respect of persons, discriminate

Verb form of the same word used in verse 1.

Commit –

2038 εργαζομαι ergazomai er-gad'-zom-ahee
middle voice from 2041; TDNT - 2:635,251; v

KJV - work 22, wrought 7, do 3, minister about 1, forbear working + 3361 1, labour for 1, labour 1, commit 1, trade by 1, trade 1; 39

- 1) to work, labour, do work
- 2) to trade, to make gains by trading, "do business"
- 3) to do, work out
 - 3a) exercise, perform, commit
 - 3b) to cause to exist, produce
- 4) to work for, earn by working, to acquire

Literally “you work sin.”

Sin –

266 αμαρτια hamartia ham-ar-tee'-ah
from 264; TDNT - 1:267,44; n f

KJV - sin 172, sinful 1, offense 1; 174

- 1) equivalent to 264
 - 1a) to be without a share in
 - 1b) to miss the mark
 - 1c) to err, be mistaken
 - 1d) to miss or wander from the path of uprightness and honour, to do or go wrong
 - 1e) to wander from the law of God, violate God's law, sin
- 2) that which is done wrong, sin, an offence, a violation of the divine law in thought or in act
- 3) collectively, the complex or aggregate of sins committed either by a single person or by many

Synonyms for Sin.

See definition for αμαρτια	<u>266</u>
See definition for αμαρτημα	<u>265</u>
See definition for ασεβεια	<u>763</u>
See definition for παρακοη	<u>3876</u>
See definition for ανομια	<u>458</u>
See definition for παρανομια	<u>3892</u>
See definition for παραβασις	<u>3847</u>
See definition for παραπτωμα	<u>3900</u>
See definition for αγνοημα	<u>51</u>
See definition for ητημα	<u>2275</u>

αμαρτια meant originally the missing of a mark. When applied to moral things the idea is similar, it is missing the true end of life, and so it is used as a general term for sin. It means both the act of sinning and the result, the sin itself.

αμαρτημα means only the sin itself, not the act, in its particular manifestations as separate deeds of disobedience to a divine law.

ασεβεια is ungodliness, positive and active irreligion, a condition of direct opposition to God.

παρακοη is strictly failing to hear, or hearing carelessly and inattentively. The sin is in this failure to hear when God speaks, and also in the active disobedience which ordinarily follows.

ανομια is lawlessness, contempt of law, a condition or action not simply without law, as the etymology might indicate, but contrary to law. The law is usually by implication the Mosaic law.

παρανομια occurs only once, 2Pe 2:16, and is practically equivalent to anomia.

παραβασις is transgression, the passing beyond some assigned limit. It is the breaking of a distinctly recognized commandment. It consequently means more than αμαρτια.

παραπτωμα is used in different senses, sometimes in a milder sense, denoting an error, a mistake, a fault; and sometimes meaning a trespass, a willful sin.

αγνοημα occurs only once, Heb 9:7. It indicates error, sin which to a certain extent is the result of ignorance.

ητημα denotes being worsted, defeated. In an ethical sense it means a failure in duty, a fault.

All these different words may occasionally but not usually be used

simply to describe the same act from different points of view. The fundamental meanings of these words may well be summed up in the language of Trench:

Sin "may be regarded as the missing of a mark or aim: it is then αμαρτια or αμαρτημα; the overpassing or transgressing of a line: it is then παραβασις; the disobedience to a voice: in which case it is παρακοη; the falling where one should have stood upright: this will be παραπτωμα; ignorance of what one ought to have known: this will be αγνοημα; diminishing of that which should have been rendered in full measure, which is ητημα; non-observance of a law, which is ανομια or παρανομια."

Convicted, convinced –

1651 ελεγχω elegcho el-eng'-kho
of uncertain affinity; TDNT - 2:473,221; v
KJV - reprove 6, rebuke 5, convince 4, tell (one's) fault 1, convict 1;
17

- 1) to convict, refute, confute
 - 1a) generally with a suggestion of shame of the person convicted
 - 1b) by conviction to bring to the light, to expose
- 2) to find fault with, correct
 - 2a) by word
 - 2a1) to reprehend severely, chide, admonish, reprove
 - 2a2) to call to account, show one his fault, demand an explanation
 - 2b) by deed
 - 2b1) to chasten, to punish

Synonyms for To Rebuke; Rrebuke, Accusation.

See definition for επιτιμαω	<u>2008</u>
See definition for ελεγχω	<u>1651</u>
See definition for αιτια	<u>156</u>
See definition for ελεγχος	<u>1650</u>

επιτιμαω means simply to rebuke, in any sense. It may be justly or unjustly, and, if justly, the rebuke may be heeded or it may not.

ελεγχω, on the other hand, means to rebuke with sufficient cause, and also effectually, so as to bring the one rebuked to a confession or at least a conviction of sin. In other words, it means to convince.

A similar distinction exists between the nouns αιτια and ελεγχος. αιτια is an accusation, whether false or true. ελεγχος is a charge which is shown to be true, and often is so confessed by the accused. It has both a judicial and a moral meaning.

Transgressors –

3848 παραβατης parabates par-ab-at'-ace

from 3845; TDNT - 5:740,772; n m

KJV - transgressor 3, breaker 1, transgress 1; 5

1) a transgressor

2) a lawbreaker

#6 – Showing partiality is sin.

“The love command requires that we enthusiastically welcome into our church meetings people from other races, and that we give as much deference to people with no status in the community as we do to famous politicians, actors, or athletes.” – Moo

¹⁰For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all.

His audience might be thinking now, “Well, maybe it is sinful, but it’s not that bad.”

10 Keep –

5083 τηρεω tereo tay-reh'-o

from τερος teros (a watch, perhaps akin to 2334); TDNT - 8:140,1174; v

KJV - keep 57, reserve 8, observe 4, watch 2, preserve 2, keeper 1, hold fast 1; 75

1) to attend to carefully, take care of

1a) to guard

1b) metaph. to keep, one in the state in which he is

1c) to observe

1d) to reserve: to undergo something

Synonyms

See Definition for τηρεω

5083

See Definition for φυλασσω

5442

5083 - "to watch or keep"

5442 - "to guard"

5083 expresses watchful care and is suggestive of present possession, 5442 indicates safe custody and often implies assault from without; 5083 may mark the result of which 5442 is the means.

Whole –

3650 ολος holos hol'-os

a primary word; TDNT - 5:174,682; adj

KJV - all 65, whole 43, every whit 2, altogether 1, throughout + 1223

1; 112

1) all, whole, completely

Stumbles, offend –

4417 πταιω ptaiō ptah'-yo

a form of 4098; TDNT - 6:883,968; v

KJV - offend 3, stumble 1, fall 1; 5

1) to cause one to stumble or fall

2) to stumble

2a) to err, make a mistake, to sin

2b) to fall into misery, become wretched

Guilty –

1777 ενοχος enochos en'-okh-os

from 1758; TDNT - 2:828,286; adj

KJV - in danger of 5, guilty of 4, subject to 1; 10

1) bound, under obligation, subject to, liable

1a) used of one who is held by, possessed with love, and zeal for anything

1b) in a forensic sense, denoting the connection of a person either with his crime, or with the penalty or trial, or with that against whom or which he has offended

1b1) guilty, worthy of punishment

1b2) guilty of anything

1b3) of the crime

1b4) of the penalty

1b5) liable to this or that tribunal i.e. the punishment to be imposed by this or that tribunal

1b6) of the place where punishment is to be suffered

Just because you are really good at keeping some parts of God's laws doesn't cover up for failure in the others.

Partial obedience is disobedience.

The matter before God is not which particular sin you are guilty of. You're not a murderer or an adulterer, you're a sinner. You're guilty.

¹¹For He who said, “DO NOT COMMIT ADULTERY,” also said, “DO NOT COMMIT MURDER.” Now if you do not commit adultery, but do commit murder, you have become a transgressor of the law.

11 Said –

2036 επω epo ep'-o

a primary verb (used only in the definite past tense, the others being borrowed from 2046, 4483, and 5346); v

KJV - say 859, speak 57, tell 41, command 8, bid 5, misc 6, vr say 1;

977

1) to speak, say

Don't (commit adultery, commit murder) (Subjunctives as Imperative (13.5.3)) –

I count these two OT commandments as imperatives, so numbers 17 and 18.

Adultery –

3431 μοιχευω moicheuo moy-khyoo'-o

from 3432; TDNT - 4:729,605; v

KJV - commit adultery 13, in adultery 1; 14

- 1) to commit adultery
 - 1a) to be an adulterer
 - 1b) to commit adultery with, have unlawful intercourse with another's wife
 - 1c) of the wife: to suffer adultery, be debauched
 - 1d) A Hebrew idiom, the word is used of those who at a woman's solicitation are drawn away to idolatry, i.e. to the eating of things sacrificed to idols

Murder –

5407 φονευω phoneuo fon-yoo'-o

from 5406; v

KJV - kill 10, do murder 1, slay 1; 12

- 1) to kill, slay, murder
- 2) to commit murder

This idea of murder should be viewed in the light of Jesus' words in Matthew 5:21-22, quoted above.

Become –

1096 γινομαι ginomai ghin'-om-ahee

a prolongation and middle voice form of a primary verb; TDNT - 1:681,117; v

KJV - be 255, come to pass 82, be made 69, be done 63, come 52, become 47, God forbid + 3361 15, arise 13, have 5, be fulfilled 3, be married to 3, be preferred 3, not tr 14, misc 4, vr done 2; 678

- 1) to become, i.e. to come into existence, begin to be, receive being
- 2) to become, i.e. to come to pass, happen
 - 2a) of events
- 3) to arise, appear in history, come upon the stage
 - 3a) of men appearing in public
- 4) to be made, finished
 - 4a) of miracles, to be performed, wrought
- 5) to become, be made

"The law is an indivisible whole." – Gundry

Jesus said that the whole of the Law is to love God with all your heart and your neighbor as yourself. Any of the big 10 are essentially a violation of that one commandment. As is showing partiality.

¹²So speak and so act, as those who are to be judged by the law of liberty.

12 Speak (Imperative (14.5.3)) –

Imperative number 19!

2980 λαλεω laleo lal-eh'-o

a prolonged form of an otherwise obsolete verb; TDNT - 4:69,505; v

KJV - speak 244, say 15, tell 12, talk 11, preach 6, utter 4, misc 3, vr speak 1; 296

- 1) to utter a voice or emit a sound
- 2) to speak
 - 2a) to use the tongue or the faculty of speech
 - 2b) to utter articulate sounds
- 3) to talk
- 4) to utter, tell
- 5) to use words in order to declare one's mind and disclose one's thoughts
 - 5a) to speak

Act, do (Imperative (15.5.3)) –

Imperative number 20!

4160 ποιεω poieo poy-eh'-o

apparently a prolonged form of an obsolete primary; TDNT - 6:458,895; v
KJV - do 357, make 113, bring forth 14, commit 9, cause 9, work 8, show 5, bear 4, keep 4, fulfil 3, deal 2, perform 2, not tr 3, misc 43, vr do 3; 579

- 1) to make
 - 1a) with the names of things made, to produce, construct, form, fashion, etc.
 - 1b) to be the authors of, the cause
 - 1c) to make ready, to prepare
 - 1d) to produce, bear, shoot forth
 - 1e) to acquire, to provide a thing for one's self
 - 1f) to make a thing out of something
 - 1g) to (make i.e.) render one anything
 - 1g1) to (make i.e.) constitute or appoint one anything, to appoint or ordain one that
 - 1g2) to (make i.e.) declare one anything
 - 1h) to put one forth, to lead him out
 - 1i) to make one do something
 - 1i1) cause one to
 - 1j) to be the authors of a thing (to cause, bring about)
- 2) to do
 - 2a) to act rightly, do well
 - 2a1) to carry out, to execute
 - 2b) to do a thing unto one
 - 2b1) to do to one
 - 2c) with designation of time: to pass, spend

- 2d) to celebrate, keep
 2d1) to make ready, and so at the same time to institute, the celebration of the passover
 2e) to perform: to a promise

To do.

See definition for ποιεω [4160](#)
 See definition for πρασσω [4238](#)

These words are often used interchangeably, but in many cases a distinction can be drawn. ποιεω refers more to the object and end of an act, πρασσω rather to the means by which the object is attained. Hence, while ποιεω means to accomplish, πρασσω may mean nothing more than merely to busy one's self about. ποιεω often means to do a thing once for all, πρασσω to do continually or repeatedly. From these distinctions it follows that ποιεω, being on the whole the higher word, is more often used of doing good, πρασσω more frequently of doing evil.

“The readers must act in a positive way in order to be “doers of the word.” – Martin

“The present tense of the imperative suggests a call to make such speaking and doing habitual.” – Martin

Judged –

- 2919 κρινω krino kree'-no
 perhaps a primitive word; TDNT - 3:921,469; v
 KJV - judge 88, determine 7, condemn 5, go to law 2, call in question 2, esteem 2, misc 8; 114
 1) to separate, put asunder, to pick out, select, choose
 2) to approve, esteem, to prefer
 3) to be of opinion, deem, think, to be of opinion
 4) to determine, resolve, decree
 5) to judge
 5a) to pronounce an opinion concerning right and wrong
 5a1) to be judged, i.e. summoned to trial that one's case may be examined and judgment passed upon it
 5b) to pronounce judgment, to subject to censure
 5b1) of those who act the part of judges or arbiters in matters of common life, or pass judgment on the deeds and words of others
 6) to rule, govern
 6a) to preside over with the power of giving judicial decisions, because it was the prerogative of kings and rulers to pass judgment
 7) to contend together, of warriors and combatants
 7a) to dispute
 7b) in a forensic sense
 7b1) to go to law, have suit at law

Root of the word used in verse 4.

You are going to be judged. Live like it.

Don't judge or you will be judged.

Law of liberty –

James introduced this name for God's Word in 1:25.

“The law of freedom can liberate those who fulfill it but it also serves as a solemn threat of eschatological wrath to those who transgress it.” – Martin

¹³For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment.

13 Judgment –

- 2920 κρισις krisis kree'-sis
 perhaps a primitive word; TDNT - 3:941,469; n f
 KJV - judgment 41, damnation 3, accusation 2, condemnation 2; 48
 1) a separating, sundering, separation
 1a) a trial, contest
 2) selection
 3) judgment
 3a) opinion or decision given concerning anything
 3a1) esp. concerning justice and injustice, right or wrong
 3b) sentence of condemnation, damnable judgment, condemnation and punishment
 4) the college of judges (a tribunal of seven men in the several cities of Palestine; as distinguished from the Sanhedrin, which had its seat at Jerusalem)
 5) right, justice

Merciless, without mercy –

- 448 ανιλεως anileos an-ee'-leh-ocē
 from 1 (as a negative particle) and [2436](#); TDNT - 2:487,*; adj
 KJV - without mercy 1; 1
 1) without mercy, merciless

Shown –

4160 ποιεω poieo poy-eh'-o

As above in verse 12, “Do”

Maybe this fits in well with the “Do Love” idea. Showing is actually doing.

Mercy –

- 1656 ελεος eleos el'-eh-os
 of uncertain affinity; TDNT - 2:477,222; n n
 KJV - mercy 28; 28
 1) mercy: kindness or good will towards the miserable and the

- afflicted, joined with a desire to help them
- 1a) of men towards men: to exercise the virtue of mercy, show one's self merciful
 - 1b) of God towards men: in general providence; the mercy and clemency of God in providing and offering to men salvation by Christ
 - 1c) the mercy of Christ, whereby at his return to judgment he will bless true Christians with eternal life

Mercy, compassion.

See definition for ελεος [1656](#)
 See definition for οικτιρμος [3628](#)

Both words denote sympathy, fellow-feeling with misery, mercy, compassion. ελεος, however, manifests itself chiefly in acts rather than words, while οικτιρμος is used rather of the inward feeling of compassion which abides in the heart. A criminal might ask for eleos, mercy, from his judge; but hopeless suffering may be the object of οικτιρμος, compassion.

This is not compassion. This produces actions.

Pity for those in distress.

Triumphs, rejoices –

2620 κατακαυχαομαι katakauchaomai kat-ak-ow-khah'-om-ah-ee
 from [2596](#) and [2744](#); TDNT - 3:653,423; v
 KJV - boast against 1, rejoice against 1, glory 1, boast 1; 4
 1) to glory against, to exult over, to boast one's self to the injury
 (of a person or thing)

Mercy and judgment are opposed to one another. Mercy wins!!!!!!!!!!!!!!!!!!!!!!

#7 – Not showing partiality is showing mercy. Showing mercy will make sure you are eligible to receive mercy from God.

It is characteristic of Christ-followers to show mercy.

When you judge others by the way they appear, you are not showing mercy.

Matthew 5:7 – Blessed are the merciful, for they shall receive mercy.

Matthew 7:1-2 – ¹Do not judge lest you be judged. ²For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.

“Where God finds repentance and faith, He is able to show mercy; where He finds rebellion and unbelief, He must administer justice.” – Wiersbe

“Though judgment will have prevailed in the case of those who’ve been merciless, mercy will boast in triumph over judgment in the case of those who’ve exercised mercy.” – Gundry

Often we get more judgmental as we become more sinful.

Not showing partiality based on outward experience is an expression of mercy.

“One of the tests of the reality of our faith is how we treat other people. Can we pass the test?” – Wiersbe

“In the divine kingdom a litmus test of character is the way Christians treat one another.” – Martin

Conclusion

We’ve seen examples of specific instructions God expects us to obey. We’ve looked in the “mirror” and seen our true selves. The question now is, “Are we going to be doers of the Word or merely hearers?”