

PLAYING FAVORITES, INVITING JUDGMENT

James 2:12-13

MAIN IDEA: When we demonstrate partiality, we expose ourselves to God's judgment.

3/19/17

An Overview of the Book of James:

- *Pressing Problems for the Believer's Concern (James 1:1-18)*
- *Practical Principles for the Believer's Conduct (James 1:19-4:18)*
 - Concerning Obedience (1:19-27)
 - Concerning Partiality (2:1-13)
 - ✓ *The Command Concerning Partiality (2:1)*
 - ✓ *The Illustration Concerning Partiality (2:2-4)*
 - ✓ *The Reasons Against Partiality (2:5-13)*
 - ❖ The Impartiality of God (2:5-6a)
 - ❖ The Importance of the Inner Spiritual Condition (2:5-6a)
 - ❖ The Inconsistency of Partial Behavior (2:6b-7)
 - ❖ The Injunction of Love (2:8-11)
 - ❖ The Inevitability of Judgment (2:12-13)

Partiality: making distinctions simply on the basis of external considerations and then showing preferential treatment of one over another

The fifth reason why partiality is wrong: the _____ of judgment (2:12-13)

I. _____ TO AVOID PARTIALITY: WATCH WHAT YOU _____ AND _____ (James 2:12a).

- A. Partiality begins with what you _____ and what you _____ (cp. Jas. 2:2-3).**
- You _____ at another person on the outside.
 - You make a _____ judgment based on what you _____.
- B. Partiality is seen in what you _____ and in what you _____ (cp. Jas. 2:3-4, 12a).**
- It shows up in your _____ (as in being resentful, hateful, and cold).
 - It shows up in your _____ (as in criticism, complaining, unkindness, and slandering).
 - It shows up in your _____ (as in avoidance, coldness, unfriendliness, and rejection).
 - ✓ *This does not prohibit all _____ and making _____.*
 - ✓ *This does not mean that _____ and _____ never have a place (cp. I Cor. 5:9-13; 15:33; II Cor. 6:14; II Thess. 3:14-15).*
 - ✓ *Making distinctions becomes wrong when they are made simply on the basis of _____ considerations.*
- C. Partiality must be _____ from your _____ and your _____.**
- This is _____.
 - This is _____. "Keep on speaking . . . keep on doing . . ."

II. _____ TO AVOID PARTIALITY: _____ OUT FOR FUTURE _____ (James 2:12b-13).

- A. That you will be _____ in the future should affect how you _____ in the present (Jas. 2:12).**
- How you _____ others (Jas. 2:12-13; Rom. 14:10-12)
 - How you _____ affliction (Jas. 5:6-8)
 - How you _____ for Christ (II Cor. 5:6-10)
 - How you _____ Christ (II Tim. 4:1-2)
- B. _____ you will be judged is through the _____ of God (Jas. 2:12b).**

- Our _____ is _____ through His Law (cp. Jas. 2:9-11).
- Our _____ is _____ through His Law (Jas. 2:12; cp. Jas. 1:25).
- Our _____ is _____ through His Law (Jas. 2:12; cp. John 12:47-48).

C. _____ you will be judged without mercy is when you don't _____ mercy (Jas. 2:13).

- Mercy is _____ and _____ demonstrated in _____.
- When one shows _____, he is not showing _____.
- When one has not _____ mercy, he will not be _____ mercy (2:13a; the *negative*—Matt. 18:23-35; the *positive*—Psa. 18:25; Matt. 5:7; Luke 10:30-37).
- When one has shown mercy, he can stand with _____ at the judgment seat (2:13b). “*Mercy triumphs over judgment.*”

- *How you treat others is important to God—you will be held accountable at the judgment seat.*
- *When you show partiality, you don't show love or mercy—watch your attitudes. . . words. . . actions.*
- *Instead of showing partiality, demonstrate mercy—focus on and meet needs of others, as able.*

QUESTIONS TO PONDER AND DISCUSS:

- *Do you see evidence of partiality in your life? Do you see how it begins in what you see and what you think about a person? How is it demonstrated in your attitudes, words, or actions?*
- *What areas of partiality do you need to eliminate? What steps do you need to take in your life to eliminate partiality in your attitudes, words, or actions?*
- *How often do you think about standing before Christ at the judgment seat? How does this affect your daily behavior? What changes do you need to make in light of that sobering truth?*
- *How does the “perfect law of liberty” bring freedom while at the same time restricting you? How do you react to the statement, “There is no true freedom without boundaries”?*
- *How does showing partiality and favoritism demonstrate a lack of mercy toward the one to whom you show partiality? How can showing this pity and compassion in action counteract partiality in your life?*
- *Study two contrasting passages concerning showing mercy: Matt. 18:23-35 and Luke 10:30-37. How do both illustrate how mercy should be shown, and what are the results of each?*
- *To whom do you need to show mercy this week? How can you meet needs in their lives?*
- *How do you interpret the phrase, “Mercy triumphs over judgment”? How does it relate to the context regarding partiality?*

STUDY QUESTIONS FOR NEXT WEEK:

Study James 2:14-17.

- *How does James describe faith that doesn't produce works (cp. 2:14,17)? What can it not do?*
- *How does James use questions in this section to make his point (cp. 2:14, 16)? What is he communicating?*
- *What does James mean by such a faith not profiting (2:14)? How does it not benefit the individual himself (2:14)? How does it not benefit others (2:15-16)?*
- *Is James contradicting Paul when he asks, “Can faith save him?” (cp. Acts 16:31; Eph. 2:8-9) Are James and Paul referring to the same kind of faith?*
- *What is wrong with the response of the man to the brother or sister in need of clothes and food? How does this illustrate what James says about a faith which does not produce works? Is there a difference between saying and doing (just as in hearing and doing— 1:22-25)?*
- *What is meant by faith without works being dead? Is this a genuine faith at all? How should this be applied by a professing believer concerning the nature of his faith? How should a true believer be encouraged toward a greater demonstration of his faith through works (cp. Tit. 3:8)?*
- *How does faith without works being dead compare to the truth that we are saved by grace apart from works (cp. Eph. 2:8-9)?*

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***Partiality:* making distinctions simply on the basis of external considerations and then showing preferential treatment of one over another**

The fifth reason why partiality is wrong: the inevitability of judgment (2:12-13)

I. HOW TO AVOID PARTIALITY: WATCH WHAT YOU SAY AND DO (James 2:12a).

- A. *Partiality begins with what you see and what you think (cp. Jas. 2:2-3).***
- You *look* at another person on the outside.
 - You make a *mental* judgment based on what you *see*.
- B. *Partiality is seen in what you say and in what you do (cp. Jas. 2:3-4, 12a).***
- It shows up in your *attitudes* (as in being resentful, hateful, and cold).
 - It shows up in your *speech* (as in criticism, complaining, unkindness, and slandering).
 - It shows up in your *actions* (as in avoidance, coldness, unfriendliness, and rejection).
 - ✓ *This does not prohibit all judging and making distinctions.*
 - ✓ *This does not mean that rejection and separation never have a place (cp. I Cor. 5:9-13; 15:33; II Cor. 6:14; II Thess. 3:14-15).*
 - ✓ *Making distinctions becomes wrong when they are made simply on the basis of external considerations.*
- C. *Partiality must be eliminated from your speech and your actions.***
- This is *commanded*.
 - This is *continuous*. “*Keep on speaking . . . keep on doing . . .*”

II. WHY TO AVOID PARTIALITY: WATCH OUT FOR FUTURE JUDGMENT (James 2:12b-13).

- A. *That you will be judged in the future should affect how you live in the present (Jas. 2:12).***
- How you *treat* others (Jas. 2:12-13; Rom. 14:10-12)
 - How you *endure* affliction (Jas. 5:6-8)
 - How you *live* for Christ (II Cor. 5:6-10)
 - How you *serve* Christ (II Tim. 4:1-2)
- B. *How you will be judged is through the Law of God (Jas. 2:12b).***

- Our *guilt* is *exposed* through His Law (cp. Jas. 2:9-11).
 - Our *freedom* is *extended* through His Law (Jas. 2:12; cp. Jas. 1:25).
 - Our *judgment* is *executed* through His Law (Jas. 2:12; cp. John 12:47-48).
- C. When you will be judged without mercy is when you don't show mercy (Jas. 2:13).
- Mercy is *pity* and *compassion* demonstrated in *action*.
 - When one shows *partiality*, he is not showing *mercy*.
 - When one has not *shown* mercy, he will not be *shown* mercy (2:13a; the *negative*—Matt. 18:23-35; the *positive*—Psa. 18:25; Matt. 5:7; Luke 10:30-37).
 - When one has shown mercy, he can stand with *confidence* at the judgment seat (2:13b). “*Mercy triumphs over judgment.*”
- *How you treat others is important to God—you will be held accountable at the judgment seat.*
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