

PLEASANT VIEW PROCLAIMER

March 27, 2022

James: A Faith That Works - Show No Partiality (2:1-13)

This morning we continue our series from James, called “A Faith That Works,” by looking at verses 1-13 in chapter two where James addresses the problem of showing partiality toward others. Even though this is a new chapter, the thought has not changed from the end of chapter one where James was explaining how to be “doers of the word” (1:22) and giving practical examples of “pure and undefiled religion” (1:27). Avoiding favoritism is another practical way in which we go against our human nature and put our faith in Christ to work. Let’s examine this passage together as we consider the following points:

I. C_____ C_____ (2:1)

James begins this chapter by simply stating that those who hold “faith in our Lord Jesus Christ” must avoid showing “partiality.” The word translated “partiality” here literally means to “receive face.” So, James is prohibiting the showing of favoritism based on outward appearances. Further, the Greek construction here is used for forbidding a practice already in progress.

II. I_____ I_____ (2:2-4; 1 Samuel 16:7)

Next James illustrates his instruction by telling a hypothetical story about two men who enter the assembly but are treated very differently because of their appearance. Perhaps this would have been surprising to his readers because he immediately moves to distinctions being made within the church and not simply out in the world. James goes on to explain that those who show favoritism in this manner have “become judges with evil thoughts.” As humans, we are completely unqualified to be judges of others because (1) We are flawed ourselves, and (2) Our sight is limited to only that which is on the outside and to what is happening right now.

III. R_____ R_____ (2:5-7)

These verses contain the first of two arguments as to why favoritism must be avoided by the followers of Jesus. This first argument is a **social argument** where James explains that showing partiality to those who are rich versus those who are poor (as in the story) mixes up Kingdom principles. Consider the assertion that James is making:

BUT THE LORD IS

faithful

HE WILL STRENGTHEN YOU
AND GUARD YOU FROM
THE EVIL ONE.

2 THESSALONIANS 3:3

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OH GIVE US PLEASURE IN THE FLOWERS TODAY
AND GIVE US NOT TO THINK SO FAR AWAY
AS THE UNCERTAIN HARVEST, KEEP US HERE
ALL SIMPLY IN THE SPRINGING OF THE YEAR

OH GIVE US PLEASURE IN THE ORCHARD WHITE
LIKE NOTHING ELSE BY DAY, LIKE GHOSTS BY
NIGHT
AND MAKE US HAPPY IN THE HAPPY BEES
THE SWARM DILATING ROUND THE PERFECT TREES

AND MAKE US HAPPY IN THE DARTING BIRD
THAT SUDDENLY ABOVE THE BEES IS HEARD
THE METEOR THAT THRUSTS WITH NEEDLE BILL
AND OFF A BLOSSOM IN MID-AIR STANDS STILL

FOR THIS IS LOVE, AND NOTHING ELSE IS LOVE
THE WHICH IT IS RESERVED FOR GOD ABOVE
TO SANCTIFY TO WHAT FAR ENDS HE WILL
BUT WHICH IT ONLY NEEDS THAT WE FULFILL

- ROBERT FROST

Poor = Rich in Faith towards God (2:5; 1:9-11; 1 Corinthians 1:26-29)

They don't have as many distractions that would tempt them to rely on self

Rich = Poor in Faith towards God (2:6-7; Matthew 19:16-30)

They are more easily be tempted to put faith in themselves and their riches

He also asks the following questions regarding the rich. Are they not (1) the ones who oppress you? (2) the ones who drag you into court? (3) the ones who blaspheme the honorable name by which you were called?

So, James is arguing that if we favor the rich, we are not only supporting these terrible things, but also the idea of putting our faith and reliance in self and riches instead of God!

IV. S_____ S_____ (2:8-11; Romans 13:8-10)

The second argument is a **moral argument** where James reminds the disciples about the "royal law" from **Leviticus 19:18** which says to "love your neighbor as yourself." Why is this called "royal" by James? Well, in **Matthew 22:36-40**, Jesus emphasized that this command is one of two upon which all the law and the prophets depend. James argues that if we show partiality, then we would be breaking this "royal law," and if we violate any part of the law, we become a lawbreaker. If we are a lawbreaker, then we will be judged by the full weight of the law (just like a murder or adulterer). This dramatically shows how weighty of a matter it is to show favoritism.

V. A_____ A_____ (2:12-13; Matthew 6:14-15)

With these two arguments in view, James calls the followers of Christ to a different path. Instead of showing partiality, we should instead show mercy to others. The good news is those who show mercy will receive mercy. The bad news is those who judge without mercy will be judged without mercy. In other words, favoritism exposes us to God's judgment using the full weight of the law. We discover the whole gospel in the final phrase: "**Mercy triumphs over judgment.**" If we get what we deserve, we will end up lost. We don't want justice. Justice will destroy us. Instead, we need mercy, and to receive mercy we must show mercy!

PRAYER LIST

- **Charles Richie** is doing better at home
- **James Craig**, Faye Head's brother, has bleeding on the brain and expects to have surgery next week
- **Nick Phifer**, a family friend of the Reeds, has had a relapse of leukemia.
- **Chris Snoddy** is out of the hospital and doing well
- **Isabel Johnson** remains in isolation.
- **Ethan Pennington**, Tammy's cousin, has brain cancer
- Continue to pray for **Rosemary Douglas, Gaynell Walker, Rebecca Brown, Kristine Garrett, John Hayes, Ann Reed, Jim Sims, and Faye Waller**

SERVING TODAY (March 27, 2022)

SUNDAY SCHOOL

Read: J. Walker

Prayer: M. Reed

WORSHIP

Read: J. Buchanan

Wait On Table: R. Mayo

Serve: J. Demonbreun, D. Billingsley

Prayer: E. Walker