

**191124-1 Ja 2, 1-13, Mercy in Judgment-CThurman**

In the closing part of the first chapter reference was made to the *perfect law of liberty*. There were two men. One man was a hearer and the other was a doer. The hearer was compared to a man that forgot what he considered of himself in the mirror as soon as he turned away. The other man was blessed by doing because he was *inclined* (LXX tss. of παράκλις, 3Ki [1Ki.]7.4) to the *perfect law of liberty* and continue in it. (Ja.1.23, 25)

The children of God are blessed to be given an understanding of the word of God. Not all men have this.

*Mt.13.16 But blessed are your eyes, for they see: and your ears, for they hear.*

In the first part of this second chapter which we consider today that there is an error which is contradictory to the *faith of Christ* and therefore the *perfect law of liberty*: passing sentence on others from things we have conjured up in our own imaginations. At the beginning we should ask ourselves the question, 'How do we want people to judge us? The kind of sentences we pass upon others is the same that we shall receive. The Lord will make that our reality. It seems to me that on the one hand our bad judgments come back to us in a manner of chastening, and on the other, if as we make right judgments, which are tempered with mercy we shall be blessed. Often we think of judgment as that which we shall receive when our Lord Jesus returns, and that is true. There is that – for certain. The saints of God shall come before the judgment seat of Christ.

*Ro 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.*

*2Co 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

But there is a judgment which the children of God receive now, in this present time. It is in the law of sowing and reaping. The Lord judges His own, and His churches, day by day. (of the churches, cf. Re.2.5, 23; 3.3, 10, 19-20)

*1Co.11.31 For if we would judge ourselves, we should not be judged.*

*32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*

*1Pe 4:17 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?*

*Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.*

*Gal.6.7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*

*8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

*9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.*

*10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*

## **Chapter 2**

**1 ¶ My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.**

*have, ἔχετε, 2ppl. pres. imper. act. of ἔχω, in the main, to have, hold, possess.*

*respect of persons, προσωποληψίας, dat. pl. of προσωποληψία, πρόσωπον face, person, countenance, presence, appearance, fashion + λαμβάνω to take or receive, & together to receive the person; προσωποληψία, always tss. respect of persons (Ro.2.11; Eph.6.9; Col.3.25; Ja.2.1; the verb form is only found in Ja2.9, ye have respect of persons).*

There is here an evil judgment being made and it was based on outward appearances. It was a sinful judgment. (Ja.2.9) It was right to honor elders, to honor those in places of authority, and to show honor to all men.

*Le 19:32 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.*

*1Ti 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.*

*Ro.13.7 ¶ Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.*

*1Pe 2:17 Honour all men. Love the brotherhood. Fear God. Honour the king.*

... *have not the faith of Christ with respect of persons*, Put away from yourselves a certain kind of prejudice; a prejudice that despised the poor. (Ja.2.6) Evidently some had reported back to James that some of the brethren, perhaps whole congregations were prejudicial against the poor that came to them.

1 Ἀδελφοί μου μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης

## **2 For if there come unto your assembly a man with a gold ring,**

*assembly*, συναγωγὴν, acc. sing. of συναγωγή, σύν fellow, together, with + ἄγω, to bring, go, lead, so, to bring together; συναγωγή, tss. *synagogue* (55), *congregation* (1), *assembly* (1).

The purest definition of a church is 'an assembly of baptized believers.' But a church is not a synagogue in the sense of a Jewish synagogue. It is a synagogue in the sense of a Christian church. A Christian church gathers together, so in that way it is like a Jewish synagogue. Clearly the greatest difference between the two is that the church is assembled in the name of Christ, a

Synagogue is gathered in the name of Moses. There is no such thing as a church gathered in the name of Moses.

**in goodly apparel, and there come in also a poor man in vile raiment;**  
gorgeous

*goodly*, λαμπρᾶ, dat. sing. fem. of λαμπρός, tss. Lk.23.11, *gorgeous*; Ac.10.30, *bright*; Ja.2.2, *goodly*; **Ja.2.3, gay**; Re.15.6, *white*; Re.19.8, *clear*.

*vile*, ῥυπαρᾶ, dat. sing. fem. of ῥυπαρός, adj. that is this once in the N.T.; the noun ῥυπαρία, is tss. *filthiness*; LXX, Zec.3.4, 5, *filthy*, meaning dirty.

*raiment*, ἐσθῆτι, dat. sing. ἐσθής, & tss. *robe, apparel, clothing, raiment*.

2 ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾶ εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾶ ἐσθῆτι

**3 And ye have respect to him that weareth the gay clothing,**  
should look upon goodly, gorgeous

*have respect*, ἐπιβλέψητε, 2ppl. aor. subj. act. of ἐπιβλέπω, ἐπί upon, at + βλέπω, to look, take heed, see.

*that weareth*, φοροῦντα, acc. sing. masc. part. pres. of φορέω; tss. *to wear, bear*.

*gay*, λαμπρὰν, acc. sing. fem. of λαμπρός, tss. Lk.23.11, *gorgeous*; Ac.10.30, *bright*; **Ja.2.2, goodly**; Ja.2.3, *gay*; Re.15.6, *white*; Re.19.8, *clear*.

**and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under (ὑπὸ) my footstool:**

*sit, κάθου, 2ps. imper. of κάθημαι, κατά down + ἦμαι to sit.; twice in this verse.*

*stand, στήθι, 2ps. aor. imper. of ἵστημι, to stand, set, appoint, bring, continue.*

*footstool, ὑποπόδιον, ὑπό under + πούς, foot; always tss. footstool (9).*

3 καὶ ἐπιβλέψητε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν καὶ εἶπητε αὐτῷ, Σὺ κάθου ὧδε καλῶς καὶ τῷ πτωχῷ εἶπητε Σὺ στήθι ἐκεῖ ἢ κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου

#### **4 Are ye not then partial in yourselves,**

*are partial, διεκρίθητε, 2prpl. aor. ind. pass. of διακρίνω, διά by, through + κρίνω, to judge, condemn, determine, to give sentence, to esteem; διακρίνω, to discern, doubt, contend, to put a difference, stagger, to judge, to waver, to be partial; 1.6, wavering*

**and are become judges of evil thoughts?**  
grievous, malicious, wicked reasonings, imaginations?

*are become, ἐγένεσθε, 2prpl. aor. ind. mid. of γίνομαι, to become.*

‘The only difference between the active and middle voices is that the middle calls especially attention to the subject. In the active voice the subject is merely acting; in the middle the subject is acting in relation to himself somehow.’ *A Grammar of the Greek New Testament in the Light of Historical Research*, A. T. Robertson, p.804

*judges, κριταὶ, nom. pl. of κριτής, and always tss. judge, Judge.*

*thoughts, διαλογισμῶν, gen. pl. of διαλογισμός, διά by, through + λογισμός thoughts, imaginations (Ro.2.15; 2Co.10.5);*

διαλογισμός, a noun tss. *thoughts, imaginations*; also tss. as a verbal, *reasonings, doubting*, and adjective, *doubtful*.

*evil*, πονηρῶν, gen. pl. of πονηρός; tss. *evil, wicked*, and like the above as an adjective, *malicious*, and *grievous*.

Verses 1-4 say that the reason we should not have the faith of Christ with respect of persons is because it is not of Christ's doctrine, but our own evil imaginations which would pass sentence on others as if we are the judges of men.

These Christians acted the part of a judge by passing sentence upon others on account of their riches or poverty. A thing always to remember is that, being rich is not indicative of godliness any more than being poor is. And these brethren had showed favoritism to the rich and despised the poor. Their judgment was not based upon any other consideration except that which they imagined in themselves about these two men. Therefore they were judges with evil imaginations.

*Joh 7:24 Judge not according to the appearance, but judge righteous judgment.*

4 καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν

**5 Hearken, my beloved brethren, Hath not God chosen the poor of this**  
[to me]

***world rich in faith, and heirs of the kingdom which he hath promised to them that love him?***

*hearken*, ἀκούσατε, 2ppl. aor. imper. of ἀκούω, to hear.

*choose*, ἐξελέξατο, 3ps. aor. ind. mid. of ἐκλέγω, to choose out; middle, *chosen for Himself*.

*rich*, πλουσίους, acc. pl. masc. of πλούσιος, & always tss. *rich*.

*heirs*, κληρονόμους, acc. pl. of κληρονόμος, κλῆρος the lot, part, inheritance, heritage + νέμομαι to possess; LXX, of νέμειν, to tend, feed; κληρονόμος, is always tss. *heir* (14), which is to be fed a portion).

*that love*, ἀγαπῶσιν, dat. masc. pl. part. pres. of ἀγαπάω;**1.13.**

The Spirit of God, through the pen of James, would have them to consider what God does among men, in the main, among the poor of this world.

Ἐκούσατε ἀδελφοί μου ἀγαπητοί οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου τούτου, πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἢ ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν

### **6 But ye have despised the poor.**

*have despised*, ἠτιμάσατε, 2ppl. aor. ind. act. of ἀτιμάζω, ἀ negative particle + τιμή *price, honor, sum, precious*; ἀτιμάζω, tss. *to dishonor, entreat shamefully, to suffer shame, despise.*

Have not the faith of Christ with respect of persons ... BUT ye have despised the poor. This is the charge. They were guilty of the sin of judging others in a way that was against the faith or teaching/ doctrine of Christ.

**Do not rich men oppress you,**  
domineer

*oppress*, καταδυναστεύουσιν, 3ppl. pres. ind. act. of καταδυναστεύω, κατά down, under, against + δυναστεύω, LXX, tss. *oppress, rule, prince, queen.*

εἰς  
**and draw you before the judgment seats?**  
to judgment

*draw*, ἔλκουσιν, 3ppl. pres. ind. act. of ἔλκω, & only twice (Acts 21.30, *drew*).

*judgement seats*, κριτήρια, acc. pl. of κριτήριον, & tss. *to judge*, *judgments*, *judgment seats*.

This is the general record of the history of mankind.

ὁ ἡμεῖς δὲ ἠτιμάσατε τὸν πτωχὸν οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια

καλὸν

**7 Do not they blaspheme that worthy name by the which ye are called?**

*worthy*, καλὸν, acc. sing. of καλός, & the adj. is tss. *good*, *goodly*, *meet*, *better*, *honest*, *worthy*.

*are called*, ἐπικληθὲν, acc. sing. neut. part. aor. pass. of ἐπικαλέω, ἐπί on, upon + καλέω, to call; Wigram, *called upon you*.

The LORD chose to save some from among mankind who are in the main poor. (Lazarus was a poor man. [Lk.16.21]) For His own purpose He also saved some few from among the rich. (Joseph of Arimathea was a rich man. [Mt.27.57]; Zacchaeus was a rich publican [Lk.19.2]; There are a rich brethren [1Ti.6.17; Ja.1.10])

*1Co.26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:*

*27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;*

*28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:*

*29 That no flesh should glory in his presence.*

*30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*



31 *That, according as it is written, He that glorieth, let him glory in the Lord.*

James is not suggesting that they prejudice themselves against the rich. But rather that they make just judgments. It is certain that we have judgments to make.

James now shows them *how* it is that they despised the poor. (vss.8-10)

7 οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς

8 ¶ *If ye fulfil the* *royal* *law according to the scripture,*  
nobleman's, king's γραφὴν

*fulfil*, τελεῖτε, 2ppl. pres. ind. act. of τελέω & tss. *to go over, to make an end, to finish, to pay, to perform, to fill, to expire.*

*royal*, βασιλικόν, acc. sing. masc. of βασιλικός, & tss. *a nobleman's, a king's, royal.*

***Thou shalt love thy neighbour as thyself, ye do well:***

thou shalt love, ἀγαπήσεις, 2ps. fut. of ἀγαπάω, & tss. *beloved, love.*

*neighbor*, πλησίον, always tss. *neighbor*, meaning 'the one near).

*Ro.13.10 Love worketh no ill to his neighbour: therefore love is the fulfilling (πλήρωμα, noun, the fulness) of the law.*

8 εἰ μέντοι νόμον τελεῖτε βασιλικόν κατὰ τὴν γραφὴν Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν καλῶς ποιεῖτε

***9 But if ye have respect to persons,***

*ye have respect to persons*, προσωποληπτεῖτε, 2ppl. pres. ind. of προσωποληπτέω, & the only time this verb is found in the N.T.; the noun form is in Ja.2.1, προσωποληψία, πρόσωπον face, person, countenance, presence, appearance, fashion + λαμβάνω to take or receive, & together to receive the person.

If you receive the person based only on the appearance ...

			ὑπὸ
	<b>ye commit sin, and are convicted</b>		<b>of</b>
[then]	work	convicted	under

*commit*, ἐργάζεσθε, 2ppl. pres. ind. of ἐργάζομαι, *to work, minister, trade, wrought, labor*.

*are convicted*, ἐλεγχόμενοι, nom. pl. masc. part. pres. pass. of ἐλέγχω, & tss. *to tell fault, to be reproved, to be convicted, to be convinced, & to be rebuked*.

### **the law as transgressors.**

[are convicted.]

*transgressors*, παραβάται, nom. pl. παραβάτης, & tss. *a breaker* [of the law], *a transgressor* [of the law]; παρά by + βαίνω, LXX, *to go, so together, to pass by, to pass over, to go beyond* [the law].

Now, here's why you are convicted for sin under the law. (v.10)

9 εἰ δὲ προσωποληπτεῖτε, ἁμαρτίαν ἐργάζεσθε ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται

### **10 For whosoever shall keep the whole law,**

*shall keep*, τηρήσει, 3ps. fut. ind. act. of τηρέω, *to keep, reserve, preserve, observe, watch, hold fast*.

*whole*, ὅλον, acc. sing. masc. of ὅλος, tss. *all, whole, altogether, every whit*.

<b>and yet</b>	<b>offend</b>	ἐν
	stumble, fail	<b>in one [point], he is guilty of all.</b> by

*offend*, πταίσει, 3ps. fut. ind. of πταίω, & tss. *to stumble* (Ro.11.11); *offend* (Ja.2.10; 3,2); *to fall* (2Pe.1.10).

LXX, Deu.7.25, to offend; 1Sa.4.2, 3, 10; 1Ki.8.33, to fall; 1Sa.7.10; 2Ki.14.12, to be overthrown; 2Sa.2.17; 10.15, 19, to be put to the worse.

*is*, γέγονεν, 3ps. perf. ind. of γίνομαι, to be, become; being a perfect tense (time) verb, the action is complete at this present time; cf. v.11, 2ps. perf.

*guilty*, ἔνοχος, noun, & tss. *in danger, guilty, subject*; the verb ἐνέχω, *to have a quarrel against, to urge, to become entangled*.

You are convicted for sin as transgressors are because you offended, stumbled, failed in a single point, you are guilty of the law; and here is how you are become guilty of the whole law.

10 ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, πταίσει δὲ ἐν ἐνί γέγονεν πάντων ἔνοχος

**11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.**

*art become*, γέγονας, 2ps. perf. ind. of γίνομαι; cf. v.10, 3ps. perf.

If you did not commit adultery, but rather committed murder you are become a transgressor of the law. You failed in one point, committed sin, are convicted as transgressors are, and are become guilty of it all.

11 ὁ γὰρ εἰπὼν Μὴ μοιχεύσης εἶπεν καὶ Μὴ φονεύσης εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ γέγονας παραβάτης νόμου

διὰ  
**12 So speak ye, and so do, as they that shall be judged by the law of liberty.**  
are about to be judged

*speak ye*, λαλεῖτε, 2ppl. pres. imper. of λαλέω, tss. *to speak, talk, preach, tell.*

*do*, ποιεῖτε, 2ppl. imper. act. of ποιέω, to do.

*they that shall*, μέλλοντες, nom. pl. masc. part. pres. of μέλλω: *are about*

*be judged*, pres. infin. pass. of κρίνω, *to judge, condemn, determine, sentence, ordain, question, esteem.*

Which is in harmony with the faith of Jesus Christ our Lord, the Lord of glory ... (v.1)

The saints should know that they are free to serve Christ according to His word; while certainly we are prone to in the flesh. We *are inclined* to the law of liberty are we not? (cf. Ja.1.25) If we refuse to walk after the manner of the doctrine of Christ, then we expect to receive corrective judgments in this life. Everyone that truly know Christ has this sense in them.

*He.10.26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,*  
*27 But a certain fearful looking for of judgment and fiery indignation,*  
*which shall devour the adversaries.*

*28 He that despised Moses' law died without mercy under two or three witnesses:*

*29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath*

*counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*

*30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.*

*31 It is a fearful thing to fall into the hands of the living God.*

12 οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι

**13 For he shall have judgment without mercy,**

*judgment, κρίσις, noun, judgment, sentence, damnation, condemnation, accusation.*

*without mercy, ἀνίλεως, only this once, ἀ + ἴλεως be it far (Mt.16.22), merciful (He.8.12).*

*LXX, Ge.43.23, mercifully; Ex.32.12; Deu.21.8, be merciful; Nu.14.19, mercy; Nu. 14.20, gracious; 2Sa.23.17, forbid.*

**that hath shewed no mercy;**  
made or appointed

*that hath shewed, ποιήσαντι, dat. sing. masc. part. aor. act. of ποιέω, to do; ποιήσαντι, dat. sing. masc. part. aor. act. is found in He.3.2, that appointed; Re.14.7, that made.*

Or, he that has showed no mercy shall have judgment without mercy. In other words all judgment is to include mercy. We must make judgments, but our judgments are not to be prejudiced by what the eye sees, but according to the word of God. The Lord Jesus said the same.

*Mt.7.1 ¶ Judge not, that ye be not judged.*

*2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.*

*Joh 7:24 Judge not according to the appearance, but judge righteous judgment.*

The LORD instructed Samuel not to judge according to the sight.

*1Sa.16.6 ¶ And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD'S anointed is before him.  
7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.*

And those judgments are to include mercy. Sometimes we have to make difficult judgments, which are according to the word of God. For example, the letter of the law requires we decide whether a person receives correction, corporate correction. But such decisions by the child of God are to have mixed with them mercy. Some of us are prone to judge without mercy. Some of us are prone to have mercy without judgment. Properly we are to make merciful judgments.

*2Sa 22:26 With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright.*

*Mt 5:7 Blessed are the merciful: for they shall obtain mercy.*

*Ps 86:5 For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.*

***and mercy rejoiceth against judgment.***

*rejoiceth against*, κατακαυχᾶται, 3ps. pres. ind. of κατακαυχάομαι, κατά against (1T.5.11), according to, by + καυχάομαι tss. *to boast, rejoice, glory*; κατακαυχάομαι, and tss. *to boast against, rejoice against*, and *glory* (Ro.11.18; Ja.2.13; 3.14).

Mercy rejoices against judgment. Remember the words, *so speak ye and so do?* Always, in word and deed have mercy with judgment.

How offensive it must have been to the poor to be treated by Christians in the manner in which these brethren treated them. Receive men as Christ received them. Take them at their word and treat them as those that well might be the elect of God. And, brethren, most of us have been together in this church for many years. Receive one another with love. Be merciful when each of us fails; and we will fail. Help and comfort one another.

*Mt.18.23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.*

*24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.*

*25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.*

*26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.*

*27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.*

*28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.*

*29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.*

*30 And he would not: but went and cast him into prison, till he should pay the debt.*

*31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.*

*32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:*

*33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?*

*34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.*

*35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.*

The Galatian churches had been drawn back into establishing righteousness through the works of the law. On account of this the flesh manifested a self-righteous, judgmental, legalistic, and harsh behavior to one another. Paul would have them to turn back to the faith of Christ.

*Gal.5.13 ¶ For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.*

*14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.*

*15 But if ye bite and devour one another, take heed that ye be not consumed one of another.*

*16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*

...

*22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,*

*23 Meekness, temperance: against such there is no law.*

Are we of Christ? If so, we should strive to be merciful. Do we love the brethren? Do we love His word? Do we love this church? Do our judgments reflect this? Do they include mercy? Yes, we have all kinds of folks in this church. Some find it very easy to render judgments, and keep the letter of the law, without mercy. Some find it very easy to leave off judgments and hard decisions. Neither judgment nor mercy should be omitted or compromised.

*Ps 85:10 Mercy and truth are met together; righteousness and peace have kissed each other.*

We should all learn to have mercy in judgment.

*Zec.7.8 ¶ And the word of the LORD came unto Zechariah, saying,*



*9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:*

*10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.*

*11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.*

*12 Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.*

*Mt 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.*

‘But are there not positions in which it is difficult to think of the exercise of mercy? Certainly. What then? For your guidance observe that fine phrase, “Mercy rejoiceth *against* judgment,” or, as Dr. John Kerr remarks: “In the face of it.” “It is a fine figure, mercy looking full in the face of judgment, and not losing a particle of its joy.” *Handfuls on Purpose, Robert Lee, vol. 4, Series XI, p.37*

Yes, let our judgments be in harmony with the word of God, and with mercy. *so speak ye and so do ...* Let both our speech and our actions show mercy. Have compassion & pity for others; be helpful, point out the snares and dangers that lay in the way, be kind, gentle, and forgiving. Is this who I am? Remember the judgments that I receive from others are governed by the Lord. He brings to me the judgments that I have given to others. Love one another.

13 ἡ γὰρ κρίσις ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος καὶ κατακαυχᾶται ἔλεος κρίσεως