

**The Evil of Favoritism Pt 2**  
**The Impartial Choice of God**  
**James 2:1-13**

James 2:1–13 (NKJV)

**2** My brethren, do not hold the faith of our Lord Jesus Christ, *the Lord* of glory, with partiality. <sup>2</sup> For if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes, <sup>3</sup> and you pay attention to the one wearing the fine clothes and say to him, “You sit here in a good place,” and say to the poor man, “You stand there,” or, “Sit here at my footstool,” <sup>4</sup> have you not shown partiality among yourselves, and become judges with evil thoughts?

<sup>5</sup> Listen, my beloved brethren: Has God not chosen the poor of this world *to be* rich in faith and heirs of the kingdom which He promised to those who love Him? <sup>6</sup> But you have dishonored the poor man. Do not the rich oppress you and drag you into the courts? <sup>7</sup> Do they not blaspheme that noble name by which you are called?

<sup>8</sup> If you really fulfill *the* royal law according to the Scripture, “*You shall love your neighbor as yourself,*” you do well; <sup>9</sup> but if you show partiality, you commit sin, and are convicted by the law as transgressors.

<sup>10</sup> For whoever shall keep the whole law, and yet stumble in one *point*, he is guilty of all. <sup>11</sup> For He who said, “*Do not commit adultery,*” also said, “*Do not murder.*” Now if you do not commit adultery, but you do murder, you have become a transgressor of the law. <sup>12</sup> So speak and so do as those who will be judged by the law of liberty. <sup>13</sup> For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment.

### **Introduction:**

One of the many and most amazing realities of Salvation, is that we are saved because God is an impartial God. He is a God who has no respect of persons.

He is not influenced by your birth, lineage, gender, occupation, personality, education, achievements, wealth, how handsome you are or how beautiful you may be. He is not influenced by who your parents are, where you live, how intelligent you are, what you have done, or what you will do. And he is not influenced to save you by how good you are or how evil you may be. All are in infinite distance away from God by the fact that you are born in Adam as a sinner.

You exist simply and solely because God willed that you exist. All that you have and all that you are and who you are is directly a result of the ordained purposes of God. You have nothing apart from God granting it to you and you live because God is a gracious and merciful God.

Job 34:19 (NKJV)

<sup>19</sup> Yet He is not partial to princes,  
Nor does He regard the rich more than the poor;  
For they *are* all the work of His hands.

1 Corinthians 4:7 (NKJV)

<sup>7</sup> For who makes you differ *from another*? And what do you have that you did not receive? Now if you did indeed receive *it*, why do you boast as if you had not received *it*?

There is no one that is due favoritism from God, because, God would only be showing favoritism to what He gave. This would be equal to God being influenced by what He had already determined to give. The point is, we have nothing inside or outside of us that could move God. All that we are is from God anyway.

This has always been teaching of Scripture from Old Testament choice by God of Israel, to each

individual Jew and Gentile that makes up the church.

### Deuteronomy 7:6–8 (NKJV)

<sup>6</sup> “For you *are* a holy people to the Lord your God; the Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. <sup>7</sup> The Lord did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; <sup>8</sup> but because the Lord loves you, and because He would keep the oath which He swore to your fathers, the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt.

### Deuteronomy 9:1–6 (NKJV)

**9** “Hear, O Israel: You *are* to cross over the Jordan today, and go in to dispossess nations greater and mightier than yourself, cities great and fortified up to heaven, <sup>2</sup> a people great and tall, the descendants of the Anakim, whom you know, and *of whom* you heard *it said*, ‘Who can stand before the descendants of Anak?’ <sup>3</sup> Therefore understand today

that the Lord your God *is* He who goes over before you *as* a consuming fire. He will destroy them and bring them down before you; so you shall drive them out and destroy them quickly, as the Lord has said to you.

<sup>4</sup> “Do not think in your heart, after the Lord your God has cast them out before you, saying, ‘Because of my righteousness the Lord has brought me in to possess this land’; but *it is* because of the wickedness of these nations *that* the Lord is driving them out from before you. <sup>5</sup> *It is* not because of your righteousness or the uprightness of your heart *that* you go in to possess their land, but because of the wickedness of these nations *that* the Lord your God drives them out from before you, and that He may fulfill the word which the Lord swore to your fathers, to Abraham, Isaac, and Jacob. <sup>6</sup> Therefore understand that the Lord your God is not giving you this good land to possess because of your righteousness, for you *are* a stiff-necked people.

### Deuteronomy 10:12–17 (NKJV)

<sup>12</sup> “And now, Israel, what does the Lord your God require of you, but to fear the Lord your God, to walk in all His ways and to love Him, to serve the Lord your God with all your heart and with all your soul,

<sup>13</sup> and to keep the commandments of the Lord and His statutes which I command you today for your good? <sup>14</sup> Indeed heaven and the highest heavens belong to the Lord your God, *also* the earth with all that *is* in it. <sup>15</sup> The Lord delighted only in your fathers, to love them; and He chose their descendants after them, you above all peoples, as *it is* this day. <sup>16</sup> Therefore circumcise the foreskin of your heart, and be stiff-necked no longer. <sup>17</sup> For the Lord your God *is* God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality nor takes a bribe.

#### Romans 9:11–16 (NKJV)

<sup>11</sup> (for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), <sup>12</sup> it was said to her, “*The older shall serve the younger.*” <sup>13</sup> As it is written, “*Jacob I have loved, but Esau I have hated.*” <sup>14</sup> What shall we say then? Is there unrighteousness with God? Certainly not! <sup>15</sup> For He says to Moses, “I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.” <sup>16</sup> So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

## Romans 9:18 (NKJV)

<sup>18</sup> Therefore He has mercy on whom He wills, and whom He wills He hardens.

One of the most mysterious and marvelous acts of God in Salvation is the we don't know what caused him to save one and not the other.

You do realize, that it is God's choice to save whomever he wishes to save, of all the rebellious sinners, right?

He was not obligated to save, but desired to save. The only hints that we get as to why he wanted to save you is three fold.

1. It pleased Him - His Sovereignty
2. It Proved Him - His Grace, Love and Mercy
3. It Profited Him - His Glory

## **1. It pleased Him - His Sovereignty**

Ephesians 1:3–5 (NKJV)

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, <sup>4</sup> just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, <sup>5</sup> having predestined us to adoption as sons by Jesus Christ to Himself, according to **the good pleasure of His will,**

Ephesians 1:9 (NKJV)

<sup>9</sup> having made known to us the mystery of His will, **according to His good pleasure** which He purposed in Himself,

## 2. It Proved Him - His Grace, Love and Mercy

Romans 9:21–24 (NKJV)

<sup>21</sup> Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

<sup>22</sup> What if God, wanting to show *His* wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, <sup>23</sup> and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, <sup>24</sup> *even* us whom He called, not of the Jews only, but also of the Gentiles?



### 3. It Profited Him - His Glory

Ephesians 1:4–14 (NKJV)

<sup>4</sup> just as He chose us in Him ....according to the good pleasure of His will, <sup>6</sup> to the praise of the glory of His grace.....

. <sup>11</sup> In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, <sup>12</sup> that we who first trusted in Christ should be to the praise of His glory.

<sup>13</sup> In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, <sup>14</sup> who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

## Review

### I. The Command

**2** My brethren, do not hold the faith of our Lord Jesus Christ, *the Lord* of glory, with partiality.

**with partiality**— is last translation here, but in the Greek, it is placed emphatically forward in the sentence. (The ESV translates it this way)

The original order calls attention to this evil with peculiar pungency.

**Original Word:** προσωποληψία, ας, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** prosópolémpsia

**Phonetic Spelling:** (pros-o-pol-ape-see'-ah)

**Definition:** respect of persons

**Usage:** partiality, favoritism.

This compound noun that literally means “a receiving of face” — — (and is plural, “acts of receiving face or favoritism” mine)

Lord Jesus Christ, *the Lord* of glory,

τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς  
δόξης.

There are as many attempts to interpret what is meant by the last 2 words “the glory” as there are commentators. The last 7 words of the Greek text are all genitives and trouble is how to best attribute the word Glory.

Without taking you through all of the details, I believe it is best to be understood in 3 possible ways. **First**, as an attributive genitive describing the phrase, “our Lord Jesus Christ” the glorious Lord Jesus Christ, or **second**, that Jesus Christ is the Glory of God.

John 1:14 (NKJV)

<sup>14</sup> And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

John 1:18 (NKJV)

<sup>18</sup> No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*.

Hebrews 1:3 (NKJV)

<sup>3</sup> who being the brightness of *His* glory and the express image of His person, ....

Titus 2:13 (NASB95)

<sup>13</sup> looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus,

**Or third,**

Describing Jesus as *the Lord of glory* suggests particularly the heavenly sphere to which he has been exalted and from which he will come at the end of history to save and to judge (cf. Jas. 5:9). This reminder is particularly appropriate in a situation where Christians are giving too much “glory” to human beings.

Moo, D. J. (2000). [The letter of James](#) (p. 101). Eerdmans; Apollos.

## II. The Context

<sup>2</sup> For **if** there should come into your **assembly** a man with **gold rings**, in **fine apparel**, and there should also come in a **poor** man in **filthy clothes**,  
<sup>3</sup> and you **pay attention** to the one wearing the fine clothes and say to him, “You sit here in a good place,” and say to the poor man, “You stand there,” or, “Sit here at my footstool,”

**filthy**

**Original Word:** ῥυπαρός, ἄ, ὄν

**Part of Speech:** Adjective

**Transliteration:** rhuparos

**Phonetic Spelling:** (rhoo-par-os')

**Definition:** filthy

**Usage:** filthy, defiled, dirty.

Cognate: 4508 rhyparós (an adjective, derived from 4509 /rhýpos, "moral filth") – filthy, foul (used only in Js 2:2). See 4509 (rhypos).

### III. The Concern

**4** have you not **shown partiality** among yourselves, and become judges with evil thoughts?

James 2:4 (LSB) ESV NASB

4 have you not **made distinctions** among yourselves, and become judges with evil thoughts?

**diakrinó: to distinguish, to judge**

**Original Word:** διακρίνω

**Part of Speech:** Verb

**Transliteration:** diakrinó

**Phonetic Spelling:** (dee-ak-ree'-no)

**Definition:** to distinguish, to judge

**Usage:** I separate, distinguish, discern one thing from another; I doubt, hesitate, waver.

1252 diakrínō (from 1223 /diá, "thoroughly back-and-forth," which intensifies 2919 /krínō, "to judge") – properly, investigate (judge) thoroughly – literally, judging "back-and-forth" which can either

(positively) refer to close-reasoning (discrimination) or negatively "over-judging" (going too far, vacillating). Only the context indicates which sense is meant.

[1252 (diakrínō) "literally means, 'to separate throughout or wholly' (dia, 'asunder,' krinō, 'to judge,' from a root kri, meaning 'separation'), then, to distinguish, decide" (Vine, Unger, White, NT, 125).]

Among Christians, such discrimination is much more than poor hospitality; it is plainly **evil**. Of the three words James uses for **evil** (see 1:21, *kakia*, "wickedness"; and 3:16, *phaulos*, "evil"), the one used here and in 4:16 (*ponēros*) is the strongest, carrying the idea of vicious intentions that have a destructive and injurious effect.

MacArthur, J. F., Jr. (1998). [James](#) (p. 103). Moody Press.

## Lesson

IV. The Choice

V. The Confrontation

## IV. The Choice

**5** Listen, my beloved brethren: Has God not chosen the poor of this world *to be* rich in faith and heirs of the kingdom which He promised to those who love Him?

**5** Listen, my beloved brethren:

Listen—-ἀκούσατε, from akouo. Aorist Imperative

Before rebuking the folly of their thoughts and conduct, James affectionately addresses them as “my dear brothers.” It assures them that he is motivated by love and seeks the welfare of the Christian brotherhood (cf. 1:16, 19).

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 139). BMH Books.

It is a warm admonition, aimed at the heart as well as the mind, given not only from the standpoint of truth but also from the standpoint of affection. As direct, practical, and incisive as this letter is, James is not a hard-hearted or disinterested purveyor of God’s truth. He clearly has a pastor’s heart, a

passion not only for correcting but also for building up his fellow believers.

Here James is saying, in effect, “Think about it for a moment.

MacArthur, J. F., Jr. (1998). [James](#) (p. 106). Moody Press.

**5** Listen, my beloved brethren: Has  
God not chosen the poor of this  
world

In a stark and sobering contrast to the treatment the believers have given to the poor man, it is God who has chosen the poor. You are acting the opposite of the heart of God. You are treating with contempt the very ones that God has chose.

Has God not chosen —- The implication of this is that “Yes”, God has chosen the poor.

Chosen -

**Original Word:** ἐκλέγομαι—Aorist Middle

**Part of Speech:** Verb

**Transliteration:** eklegó

**Phonetic Spelling:** (ek-leg'-om-ahee)

**Definition:** to select

**Usage:** I pick out for myself, choose, elect, select.



1586 eklégomai (from 1537 /ek, "out of" and 3004 /légō, "speaking to a conclusion") – properly, to select (choose) out of, by a highly deliberate choice (i.e. real heart-preference) with a definite outcome (as with the destination of divine selection for salvation).

This is a clear reference to the Divine Sovereignty Choice of God to save. You are saved because chose you. You are elect. The Bible is as clear on this as it is that you are saved by grace not works.

There is no other doctrine that is so humbling than to know that God chose me, not because of anything in be or about me, but solely of his own Pleasure... And the other side of this is that, He could have not chosen me, and be completely right in doing so.

We are not chosen because we are good or righteous,

We are not chosen because we would add benefit to the kingdom

We are not chosen because we are better than others.

We are not chosen because we are born into certain parents or ethnic groups.

We are completely apart from any external or internal reasons. Is only because God wanted too.  
Romans 9:11 (NKJV)

<sup>11</sup> (for *the children* not yet being born, nor having done any good or evil, that the purpose of God

according to election might stand, not of works but of Him who calls),

He wanted to show love, grace, mercy, and forgiveness. He wanted to display these attributes of his Glory.

The Bible talk much about this in the Old and the New Testament.

Ephesians 1:4 (NKJV)

<sup>4</sup> just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,

2 Thessalonians 2:13 (NKJV)

<sup>13</sup> But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth,

2 Timothy 2:10 (NKJV)

<sup>10</sup> Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

1 Peter 1:2 (NKJV)

<sup>2</sup> elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ:

Grace to you and peace be multiplied.

1 Peter 2:9 (NKJV)

<sup>9</sup> But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

Colossians 3:12 (NKJV)

<sup>12</sup> Therefore, as *the* elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering;

John 15:16 (NKJV)

<sup>16</sup> You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the Father in My name He may give you.

The fact is that no one is saved if God did not choose them. If you are saved it is because God Saved you.

You choose Christ only because He chose you and your choice is enable and empowered by the Holy Spirit. God raises you from spiritual death, and gives you eyes to see, ears to hear, and faith to believer. We are simply responding to what God has done.

The divine election does not mean that *all* the poor will be saved, but it does assure that their poverty does not place them at a spiritual disadvantage in comparison to the rich. They are better placed than the rich to understand God's saving purpose and to be drawn to Him (Mark 10:32–35). Nor does their election imply any merit in their poverty; their choice unto salvation is due to God's unmerited action in grace. When men become Christians, it is not due to their own unaided decision to accept the gospel but to the fact that God has chosen and drawn them unto Himself (John 15:16; 1 John 4:10; Rom. 9:11).

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 140). BMH Books.

**5** Listen, my beloved brethren: Has  
God not chosen the poor of this  
world

\_\_\_\_ James is not talking about those who are humble, the “poor in spirit” (Matt. 5:3), but the economically poor, those who are in financial poverty and therefore considered by the world to be inferior. Throughout redemptive history, God has shown special concern for calling the economically deprived and downtrodden to Himself

MacArthur, J. F., Jr. (1998). [James](#) (p. 106). Moody Press.

Psalm 41:1 (NKJV)

<sup>1</sup> Blessed *is* he who considers the poor;  
The Lord will deliver him in time of trouble.

Psalm 68:10 (NKJV)

<sup>10</sup> Your congregation dwelt in it;  
You, O God, provided from Your goodness for the  
poor.

Psalm 113:7 (NKJV)

<sup>7</sup> He raises the poor out of the dust,  
*And* lifts the needy out of the ash heap,

Psalm 72:1–14 (NKJV)

<sup>1</sup> Give the king Your judgments, O God,  
And Your righteousness to the king’s Son.

- 2 He will judge Your people with righteousness,  
And Your poor with justice.
- 4 He will bring justice to the poor of the people;  
He will save the children of the needy,  
And will break in pieces the oppressor..
- 12 For He will deliver the needy when he cries,  
The poor also, and *him* who has no helper.
- 13 He will spare the poor and needy,  
And will save the souls of the needy.
- 14 He will redeem their life from oppression and  
violence;  
And precious shall be their blood in His sight.

#### Proverbs 17:5 (NKJV)

- 5 He who mocks the poor reproaches his Maker;  
He who is glad at calamity will not go unpunished.

#### Proverbs 21:13 (NKJV)

- 13 Whoever shuts his ears to the cry of the poor  
Will also cry himself and not be heard.

#### Proverbs 28:27 (NKJV)

- 27 He who gives to the poor will not lack,  
But he who hides his eyes will have many curses.

#### Proverbs 31:9 (NKJV)

9 Open your mouth, judge righteously,  
And plead the cause of the poor and needy.

If we disdain the poor and fail to help meet their needs, we disdain God Himself. If our prayers are not being answered, we do well to take inventory of how we have treated those around us who are in financial straits.

MacArthur, J. F., Jr. (1998). [\*James\*](#) (p. 107). Moody Press.

Isaiah 3:14–15 (NKJV)

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

In the Old Testament sacrificial system, God made special provision for those who were too poor to bring the prescribed offering. If they could not afford a bull, goat, or sheep, they could offer a dove or pigeon (Lev. 1:5, 10, 14). In addition to that, every

seventh year all debts would be canceled, in order that a person would not go permanently into debt that could never be repaid (Deut. 15:1–2). Every fifty years, a jubilee was celebrated, in which slaves could choose to be set free from their masters (Lev. 25:8–13). Crops in the field were not to be completely harvested and vineyards were not to be completely picked, in order that the poor could glean food for themselves (19:9–10). The poor were never to be charged interest on a loan (25:35–37); if they had to sell all of their property, a kinsman was to redeem it for them (25:25); and if they had to sell themselves to a fellow countryman, they were not to be treated as slaves (25:39). God established His people Israel in ways that carefully protected and helped the poor.

MacArthur, J. F., Jr. (1998). [James](#) (pp. 107–108). Moody Press.

Because, as believers, we have been reborn with God's own nature, we are to reflect His great love and care for those in need. That is the essence of who we are. To be otherwise is contrary not only to our own new nature but to the nature of God and therefore incurs His judgment.



Jesus told the rich young man, “If you wish to be complete, go and sell your possessions and give to the poor, and you will have treasure in heaven; and come, follow Me” (Matt. 19:21). The main purpose of that encounter was to test the man’s willingness to follow Jesus at any cost. But the requirement Jesus made of him also reflects the Lord’s continual concern for the welfare of the poor.

As soon as Zaccheus was converted, the Holy Spirit convicted him of his need to repay those he had defrauded, many of whom may have been impoverished by his power and greed (Luke 19:8). Jesus then said to him, “Today salvation has come to this house, because he, too, is a son of Abraham” (v. 9). Zaccheus’s new, redeemed heart was evidenced by his Godlike concern for those in need.

The very opposite spirit characterized Judas. His unsaved heart was evidenced by his objecting to Mary’s anointing Jesus’ feet with expensive perfume, suggesting it be sold and the money given to the poor, “not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it” (John 12:6).

Paul reported that, when he and Barnabas were in Antioch, the church leaders James, Peter, and John “asked us to remember the poor—the very thing I also was eager to do” (Gal. 2:10).

Some years later, he commended the churches in Macedonia and Achaia for their generosity in making “a contribution for the poor among the saints in Jerusalem” (Rom. 15:26).

MacArthur, J. F., Jr. (1998). [James](#) (p. 108). Moody Press.

**5** Listen, my beloved brethren: Has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?

### 1 Corinthians 1:26–31 (NKJV)

<sup>26</sup> For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, *are called*. <sup>27</sup> But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; <sup>28</sup> and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, <sup>29</sup> that no flesh should glory in His presence. <sup>30</sup> But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and

redemption—<sup>31</sup> that, as it is written, “*He who glories, let him glory in the Lord.*”

the poor of this world *to be* rich in faith

To be poor can be a benefit of enormous proportions. The poor are in genuine need, and often need someone else to help. They are more likely to cry out to God for help and to sense the need to depend on Him.

Where as the wealth of the world can lull you into a sleep where you have no sense of your need of God.

Matthew 19:20–22 (NKJV)

<sup>20</sup> The young man said to Him, “All these things I have kept from my youth. What do I still lack?”

<sup>21</sup> Jesus said to him, “**If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me.**”

<sup>22</sup> But when the young man heard that saying, he went away sorrowful, for he had great possessions.

Revelation 3:16–17 (NKJV)

<sup>16</sup> **So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth.**

**17** Because you say, ‘I am rich, have become wealthy, and have need of nothing’—and do not know that you are wretched, miserable, poor, blind, and naked—

Riches and wealth can be a deterrent to the need of Christ. And have been. They can be a barrier to ones need for Christ and they can be a death nail in the life of a local church.

If you have all you need, you don’t pray and you don’t pursue God.

**5** Listen, my beloved brethren: Has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?

Those who are poor, yet are chosen of God are rich, beyond there wildest dreams....

The poor may not have the nice things of the world the are decaying and will eventually rot and burn. But the poor who have Christ have the wealth of Christ and the riches that last for eternity.

Ephesians 1:3 (NKJV)

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ,

Romans 10:12 (NKJV)

<sup>12</sup> For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

Romans 11:33 (NKJV)

<sup>33</sup> Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!

Ephesians 2:4–7 (NKJV)

<sup>4</sup> But God, who is rich in mercy, because of His great love with which He loved us, <sup>5</sup> even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), <sup>6</sup> and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus, <sup>7</sup> that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.

He told the believers in Corinth that, as an apostle, he was poor in material things but had been privileged to make “many rich

MacArthur, J. F., Jr. (1998). [James](#) (p. 109). Moody Press.

2 Corinthians 6:10 (NKJV)

<sup>10</sup> as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

**5** Listen, my beloved brethren: Has God not chosen the poor of this world *to be* rich in faith and heirs of the kingdom which He promised to those who love Him?

In classical Greek, the verb “promised” (*epanggellomai*) was used “of voluntary offers, and so is fitly used here and elsewhere in the N. T. of the Divine promises.” God’s faithfulness to His promises makes the promise secure to every believer. The aorist tense looks back to the fact that God made the promise to believers. “Their heirship was not a sudden thought, but a long-premeditated gift, a fact

which in itself should make them see the high worth of every Christian.”<sup>61</sup>

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 141). BMH Books.

## 1 Peter 1:4–5 (NKJV)

<sup>4</sup> to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, <sup>5</sup> who are kept by the power of God through faith for salvation ready to be revealed in the last time.

## Matthew 19:27–30 (NKJV)

<sup>27</sup> Then Peter answered and said to Him, “See, we have left all and followed You. Therefore what shall we have?”

<sup>28</sup> So Jesus said to them, “Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name’s sake, shall receive a hundredfold, and inherit eternal life. <sup>30</sup> But many *who are* first will be last, and the last first.

There will be no poor in heaven in any sense, no second-class citizens. Everyone will be rich in the things that matter eternally. Every believer will receive the same eternal life, the same heavenly citizenship in the kingdom of God, and the same perfect righteousness of Christ imputed to them by the Father. Every one of His children will live in His house and bask alike in His presence and love (John 14:1–3).

MacArthur, J. F., Jr. (1998). [James](#) (pp. 109–110). Moody Press.

and heirs of the kingdom  
which He promised to those who love  
Him?

Love— τοῖς ἀγαπῶσιν αὐτόν;\*

P.A.Part.

This is characteristic of the chosen of God they are lovers of God, lovers of Christ.

James 1:12 (NKJV)

<sup>12</sup> Blessed *is* the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.



### Exodus 20:3–6 (NKJV)

<sup>3</sup> “You shall have no other gods before Me.

<sup>4</sup> “You shall not make for yourself a carved image— any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth; <sup>5</sup> you shall not bow down to them nor serve them. For I, the Lord your God, *am* a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth *generations* of those who hate Me, <sup>6</sup> but showing mercy to thousands, to those who love Me and keep My commandments.

### 1 Corinthians 2:9 (NKJV)

<sup>9</sup> But as it is written:

*“Eye has not seen, nor ear heard,  
Nor have entered into the heart of man  
The things which God has prepared for those who  
love Him.”*

### Romans 8:28 (NKJV)

<sup>28</sup> And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose.

## IV. The Choice

## V. The Confrontation

**6** But you have dishonored the poor man. Do not the rich oppress you and drag you into the courts?  
**7** Do they not blaspheme that noble name by which you are called?

**6** But you have **dishonored** the poor man

**atimazó: to dishonor**

**Original Word:** ἀτιμάζω

**Part of Speech:** Verb

**Transliteration:** atimazó

**Phonetic Spelling:** (at-im-ad'-zo)

**Definition:** to dishonor

**Usage:** I disgrace, treat disgracefully, dishonor, insult; I despise.

**Cognate:** 818 atimázō – treat dishonorably (shamefully, with indignity) because perceived as having no value (honor, worth)

átimos – (and adjective, derived from **1** /A "without" and **5092** /timé, "attributed honor") – properly, unrecognized, i.e. not honored (valued); (figuratively) dishonored, describing someone (something) as reproachful (without dignity) – the opposite of attributing (acknowledging) worth (see the root **5092** /timé).

**6** But you

You is emphatically forward. first word

The emphatic pronoun “you” (*humeis*) sharpens the factual contrast. God has “chosen” the poor, but they “have insulted” him. They have acted in contempt toward the poor man by ordering him to stand “over there” in an inconspicuous place or to sit on the floor. It was an act of rank discourtesy

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 142). BMH Books.

despising and rejecting those whom the Lord has specially chosen. “How,” he asks in effect, “can you claim to be God’s child and yet think and act so differently from Him

MacArthur, J. F., Jr. (1998). [James](#) (p. 110). Moody Press.

Now, with no transition, James moves right into the incompatibility of there favoritism for the rich man with the pattern of the hostile actions of the rich toward them.

**6** But you have dishonored the poor man. Do not the rich you oppress you and drag you into the courts?

oppress. P A I

**katadunasteuo:** I overpower, quell, treat harshly

**Original Word:** καταδυναστεύω

**Part of Speech:** Verb

**Transliteration:** katadunasteuo

**Phonetic Spelling:** (kat-ad-oo-nas-tyoo'-o)

**Definition:** to exercise power over

**Usage:** I overpower, quell, treat harshly.2616

katadynasteúō (from 2596 /katá, "down, according to," intensifying 1413 /dynástēs, "exercise rulership") – properly, powerfully bringing someone down (denying them the higher position or blessing they should enjoy), i.e. tyrannize; to dominate (treat harshly), overpowering someone (Souter).

\_\_\_\_\_ “Are exploiting you” (*katadunasteuousin*)

is a compound verb conveying the picture of a potentate exercising his power over those under his control in a hurtful and oppressive manner. In Acts 10:38, its only other occurrence in the New Testament, the verb is used of the devil’s tyrannical rule over his victims. The term, frequently used in the Septuagint of the exploitation of the poor and needy (Jer. 7:6; Ezek. 22:29; Amos 4:1; Zech. 7:10), does not denote religious persecution but social and economic exploitation by the unprincipled rich who

were “lording it over” them. James 5:4, 6 gives a fuller picture of their oppressive acts. The present tense of the verb denotes repeated experiences of such oppression. It is an inveterate social evil that has plagued human relations in all ages.

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 142). BMH Books.

**6** But you have dishonored the poor man. Do not the rich you  
and drag you into the courts?

As a further aspect of their hostility, “are they not the ones who are dragging you into court?” “They” (*autoi*, “they themselves”) is emphatic and underlines that they are the very class to whom they showed open favoritism in their assembly. The strong verb “are dragging” indicates that they were being hauled forcibly into court (Acts 16:19

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 143). BMH Books.

καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια;

James 2:6 (NASB95)

6 But you have dishonored the poor man. Is it not the rich who oppress you and **personally** drag you into court?

## helkó: to drag

**Original Word:** ἔλκúω

**Part of Speech:** Verb

**Transliteration:** helkó

**Phonetic Spelling:** (hel-koo'-o)

**Definition:** to drag

**Usage:** I drag, draw, pull, persuade, unsheathe.

1670 helkýō – properly, induce (draw in), focusing on the attraction-power involved with the drawing.

**7** Do they not blaspheme that noble name by which you are called?

Because the Sadducees were wealthy, aristocratic, and very much secularized, and because they actively persecuted the early church, James may have been making specific reference to them. Although they claimed to adhere strictly to the

Mosaic Law, they did not believe in angels or other spirit beings, or in resurrection, the immortality of the soul, or therefore in heaven, hell, or future judgment. And, like the Pharisees, the Sadducees fiercely opposed Jesus when He was alive, slandered His name (see Matt. 16:1–12; 22:23–32), and strongly slandered and persecuted the early church (see Acts 4:1–3; 5:17–18).

MacArthur, J. F., Jr. (1998). [James](#) (p. 110). Moody Press.

The verb rendered “are slandering” (*blasphēmousin*) may mean “to slander, revile, defame” when directed against men (Rom. 3:8; 1 Cor. 10:30; Titus 3:2). When directed against that which is sacred, it is rightly translated “blaspheme” (Acts 13:45; 18:6; 26:11; 1 Tim. 1:13). Here the reference is to verbal blasphemy against “the noble name” of the One to whom Christians belong.

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 143). BMH Books.

### that noble name

“The noble name” is most probably the name of Jesus. Since “Christ” denotes the Messiah, it is not probable that these unbelieving Jews would revile

the name of the expected Messiah. “The noble name,” an expression used only here in the New Testament, indicates the high esteem in which James and his readers held that name. Since one’s name represents the bearer of the name, Jesus early came to be referred to among Christians as “the Name” (Acts 5:41; 15:14; 3 John 7). “Noble” (*kalon*) means “beautiful, honorable, excellent.” “By this epithet, the disgracefulness of the blasphemy is emphasized.”

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 143). BMH Books.

**7** Do they not blaspheme that noble name by which you are called?

In the New testament Epistles there is a word translated called that refers to that internal effecacious call to salvation.

Romans 8:28 (NKJV)

<sup>28</sup> And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose.

Romans 8:30 (NKJV)



<sup>30</sup> Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

But this is not the word. It is related but this word means more by what name or surname or nickname you all called.

**epikaleó: to call upon**

**Original Word:** ἐπικαλέω

**Part of Speech:** Verb

**Transliteration:** epikaleó

**Phonetic Spelling:** (ep-ee-kal-eh'-om-ahee)

**Definition:** to call upon

**Usage:** (a) I call (name) by a supplementary (additional, alternative) name, (b) mid: I call upon, appeal to, address.

We are called Christians, which can mean little Christ or

..... “Christ’s ones,” those who belong to and identify themselves with Christ

MacArthur, J. F., Jr. (1998). [James](#) (p. 110). Moody Press.

Again, the action of giving the rich man a place of honor is not the sin. especially since they are the one that oppress, persecute and act hostile to the poor of the church because the bible tells us that

we are to love those who persecute us and bless them and do good to them.

Matthew 5:44–45 (NKJV)

<sup>44</sup> But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, <sup>45</sup> that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.

Romans 12:14 (NKJV)

<sup>14</sup> Bless those who persecute you; bless and do not curse.

Romans 12:17–21 (NKJV)

<sup>17</sup> Repay no one evil for evil. Have regard for good things in the sight of all men. <sup>18</sup> If it is possible, as much as depends on you, live peaceably with all men. <sup>19</sup> Beloved, do not avenge yourselves, but *rather* give place to wrath; for it is written, “*Vengeance is Mine, I will repay,*” says the Lord. <sup>20</sup> Therefore

*“If your enemy is hungry, feed him;  
If he is thirsty, give him a drink;*

*For in so doing you will heap coals of fire on his head.”*

<sup>21</sup> Do not be overcome by evil, but overcome evil with good.

The sin is that they showed favoritism and did not esteem and honor the poor man too, -- equally!!

There is only one form of favoritism that is permitted in the Bible.

Philippians 2:3–5 (NKJV)

<sup>3</sup> *Let nothing be done* through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. <sup>4</sup> Let each of you look out not only for his own interests, but also for the interests of others.

<sup>5</sup> Let this mind be in you which was also in Christ Jesus,



