

The Book Of James (Part 21) – Partiality & Justice July 18, 2026

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/nk7pdvc/part-21-partiality-justice>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

Justice and the Lord of Glory: Against Biblical Partiality

This transcript of a sermon delivered by Pastor Daniel Joseph of Corner Fringe Ministries explores the opening verses of **James chapter two**, emphasizing the biblical prohibition against **partiality** within the faith community. He argues that calling Jesus the "**Lord of glory**" is a profound theological statement that equates Yeshua with **Yahweh**, the only true King of glory who judges without favoritism. By drawing extensive parallels between the **Torah** and the **New Testament**, Daniel demonstrates that God's character is rooted in **mishpat**, or true justice, which serves as the necessary antidote to the sin of discrimination. Daniel warns that a society or church lacking the **fear of the LORD** will inevitably succumb to corruption, bribery, and the rejection of divine law. To illustrate the historical danger of this "warped mind," he cites the **Old North Church** in Boston, where wealthy families once purchased private pews to secure the best seats. Ultimately, he calls for a **righteous judgment** that looks past worldly wealth or physical lineage to value the heart of every individual.

[Daniel Joseph]

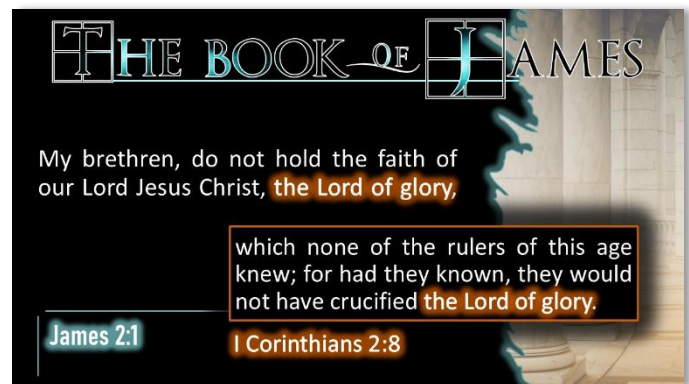
Shabbat shalom, everyone. Well, we get to turn a corner today in our series. We're going to actually be entering into chapter two, and yes, this is an exciting moment. And, you know, there are going to be portions, and I talked about this a while back; there are going to be moments in this series, such as today, where because of the unit of thought, because of how it's structured, we're going to be able to cover a tremendous amount of ground, at least in comparison to our pace that we've been going at over the last 20 weeks. I think it's 20 weeks to go through 27 verses, and so, it's a slower pace. But as we turn the corner now, there are going to be moments moving forward in chapter two, chapter three, four, and five where we're going to cover several verses in just one fell swoop. Today is an example of that. And so today we're actually going to get through four verses, which I think is getting a lot done.

I will say this: chapter two is really in my mind, the precipice, the pinnacle of this epistle. You know, all the hullabaloo, all of the controversy historically that centers around this book with guys like Luther who struggle with the Epistle of James, chapter two. So, chapter two is going to prove to be really, really fascinating. And there are going to be moments where we're going to go at a brisk pace, and there are going to be other times that we're going to sit and we're going to hover. There are things that we're going to be bringing to the table that I know are going to be incredibly helpful for you in understanding

the legitimacy of Torah in light of the gospel of Jesus and understanding the eternal nature of Torah, and so I'm really excited. As far as this epistle goes for me, this is going to be a highlight moment as we get into chapter two. So, with that introduction, we need to get to it.

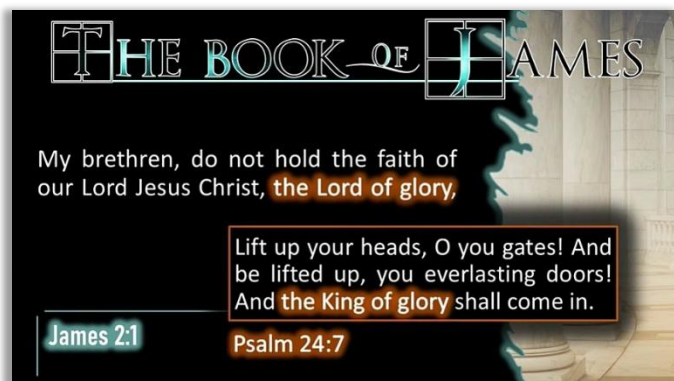
This is what we see in James 2:1—**My brethren**, *Adelphoi mou* (Ἀδελφοί μου), again, his favorite go-to in addressing his audience; it's this very intimate and personal address. And so it is, My brethren **do not hold the faith of our Lord Jesus Christ**, and I want to stop here, **the Lord of glory...** (Emphasis added).

This is not an insignificant detail. This is not something you just comb through and go, "Oh, that's really nice." This is a moment; what James has done was intentional. He just exalted Yeshua to the highest of heights. In fact, the Apostle Paul says this in 1 Corinthians 2:8—**which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory** (emphasis added). Paul says this to the Corinthians.



Now here's where it gets interesting. When you actually look at this expression, "the Lord of glory," through the lens of the Torah and the prophets, which, remember, according to the apostles, whether we're talking about James, Paul, or Peter, they're only drawing from one resource, the only Scriptures that existed. The New Testament is only being developed. There is no New Testament. It is the Torah and the prophets. Every time an apostle in the New Testament bears witness to this, every time they go to prove a point to show the credibility of the Gospel of Yeshua, to show the credibility of the truth of good doctrine, they're drawing from one well. They're going to the Torah and the prophets.

Now, when you look at this expression, "the Lord of glory," this is being applied to Yeshua. When you look at this expression through the lens of the Torah and the prophets, that's when you step back and go, "Okay, this is awesome." The magnificence and the glory that are being ascribed to Yeshua are the highest of heights.



I want to give you an example. I want to take you to a psalm we all know, Psalm 24:7—**Lift up your heads, O you gates! And be lifted up, you everlasting doors! And who? The King of glory**, the Lord of glory, **shall come in** (emphasis added). A powerful statement, but it becomes more stunning. I didn't put the next verse up, but the next verse, Psalm 24:8, says, **"Who is this King of glory?"** Who's the LORD of glory? The answer is Yahweh. Yahweh, **mighty in battle!**

So, I want you to take the moment when you have James and you have the Apostle Paul coming to the table using the expression "The Lord of glory"; this is not an insignificant detail. They are ascribing an expression that belongs to Yahweh alone. No man can be called the Lord of Glory. That is Yahweh alone.

And as we start combing through the New Testament, we see a pattern emerge. We see Yahweh-only passages explicitly being ascribed to Yeshua. Isaiah 45:23 says, "... **That to Me every knee shall bow, every tongue shall take an oath,**" confessing to Yahweh. Go to Philippians 2:10-11; they're confessing Yeshua. **That at the name of Jesus every knee should bow, ...¹¹ that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.** We could spend all day; we're not going to.

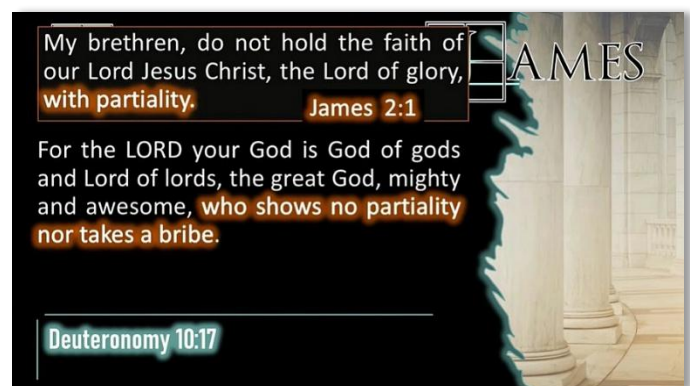
You look at Revelation, and you go back to Isaiah. Isaiah calls Yahweh the First and the Last. He is the one that is the First and Last. You come to Revelation; that is, Yeshua.—Revelation 22:13—"I am the **Alpha and the Omega, the Beginning and the End, the First and the Last.**" That greatness, that glory that belongs to God alone, is being ascribed to Yeshua, so this is not an insignificant moment.

As we enter into James, Chapter 2, the highest of praise that could be ascribed to Him has been given; it's a powerful moment. But now we need to finish the statement. —James 2:1—**My brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality** (emphasis added). Now, I can tell you the Bible has a lot to say about this topic. The Lord is very intentional in preserving His heart regarding this matter.

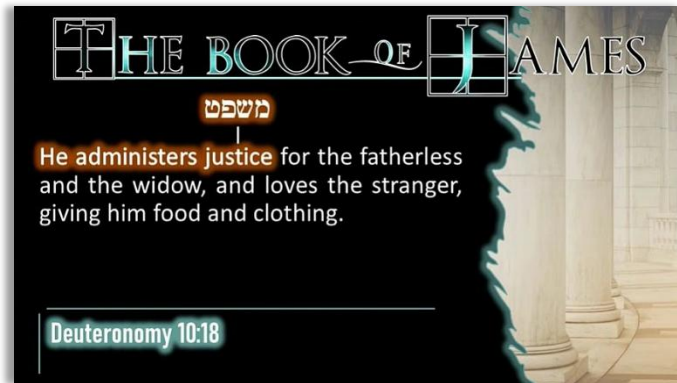
In fact, I can tell you, and this is such a cool thing, that this is such an important issue that when the Torah talks about the character of God, this is explicitly one of the things that is brought to the table. Check this out. In Deuteronomy 10:17—**For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality nor takes a bribe** (emphasis added). And expressing the awesome glory of God, one thing is brought to the table here; this is amazing. He's a God that doesn't show partiality.

Now, to show you how embedded and entrenched James really is, I want you to see this because the nature—the structure—of this pericope, of this passage, is identical to James' statement. In other words, look at this; this is mind-blowing. James begins with the statement of giving, ascribing the highest glory to Yeshua that belongs only to God alone. It's a magnificent moment. He is **the Lord of glory**, and then it deals **with partiality**.

What does Deuteronomy 10:17 do? It describes the glory that belongs to God alone and then says, "He is one **who shows no partiality**." This is not a coincidence. You have to see how James is, how faithful he is, how entrenched he is, taking the Torah and laying it before you. And yet he's describing Yeshua in this context. The entire thing is incredible, but it gets crazier as you continue in Deuteronomy.



In the next verse, we read this: Deuteronomy 10:18—**He administers justice for what? The fatherless and the widow, and loves the stranger, giving him food and clothing** (emphasis added). Now, do you think this is a coincidence that this text, this pericope, talks about the widow and the orphan, goes on to describe the greatest of glory, and then talks about partiality? It is literally a mere reflection of what Deuteronomy, what's embedded in the Torah, verse 17, and verse 18, have to say, with what James has just brought to the table. Absolutely incredible.



And now looking at this, and this is going to matter for us today. **He administers justice.** What is the antithesis to partiality? Justice. If I'm a person that's implementing justice, I am rejecting the idea of showing partiality. Yet, if I'm on this side and I'm implementing partiality, I am committing injustice.

Now the term for justice is "*mishpat*" (מִשְׁפָּט). You're going to hear this term a lot today. "*Mishpat*" is the antidote to the wickedness of

partiality. It is justice.

And this is what we read. I want to take you into 2 Chronicles, because what we're going to do today is give you some perspective on how Scripture deals with this issue and what it has to say, and it's going to open our eyes. —2 Chronicles 19:5— **Then he**, meaning Jehoshaphat, **set judges in the land throughout all the fortified cities of Judah, city by city.**

I want to give you the context here. Jehoshaphat has arisen now. He is king of Judah, and he is a righteous king. He is a faithful king. He loves the LORD. And Jehoshaphat is bringing revival. He is bringing an authentic revival to the people of God who have drifted away; they're living in sin, and God raises up this king to bring them home. This is a John the Baptist moment. It's a true revival. And one of the first things that are recorded for him to implement this revival, a return to the LORD, is that he's setting up the *shofetim* (שֹׁפְטִים), the judges in the land. It's one of the first things he does to ensure this revival not only happens but also has some longevity. Now, it's not a coincidence that when you go to the Pastoral Epistles, and you look at how they were establishing the churches in the first century, this is what they were doing. They were implementing *shofetim*; they were implementing judges for the land.

In 2 Chronicles 19:6, we read this: **and said to the judges**—this is Jehoshaphat, giving them instruction—**"Take heed to what you are doing, for you do not judge for man but for the LORD, who is with you in..."** This is interesting; this says **"the judgment"** (emphasis added), but what is the word? *Mishpat* (מִשְׁפָּט) = justice. The LORD is with you in justice. The expectation is to set up the judges in the days of Jehoshaphat, and the apostles set up the judges in the churches of the first century—the idea is to implement justice. That's the concept. And to know that when you're implementing justice, you're not doing this for a man. Your job is that you're doing this for the LORD. Your mindset is Him.

And let me be clear, this is not just applicable to clergy in the church. This applies to every single person here. You will have an opportunity, fathers and husbands, to show justice in your home, to implement true justice in your home. Women, you will have the opportunity to implement justice not just in the home, but everyone here also goes to work. Most people are going to work every day. You will have an opportunity—you will have to make decisions. Are you going to side with justice, or are you going to show partiality? What are you going to do?

It goes on, and I really want you to pay attention because this is the key point that I want to make in this passage. He says in 2 Chronicles 19:7, **"Now therefore, let the fear of the LORD be upon you; take care and do it..."** Do what? Implement *mishpat*. Implement justice. **For there is no iniquity with the LORD our God, no partiality, nor taking of bribes"** (emphasis added). Unacceptable; this is an abomination. You

need to take care and implement justice, but here's the key. How are you going to actually do that? Get the fear of God.

Here's what I can tell you. Without the fear of the LORD, you will fail. It will happen. You will be in a situation where you find yourself showing partiality. It's going to happen. Where do you draw the strength to endure, to ensure you are going to implement justice on behalf of the LORD? It's the fear of God. Without the fear, you will fail. The fear of the LORD leads to life. The fear of the LORD is clean. — Proverbs 16:6—**And by the fear of the LORD one departs from evil**—including partiality. This is central to the cleansing of the church, of our homes, and, may I say, of our society. Amen?

Look at what is said in Proverbs 29:4—**The king establishes the land by mishpat, by justice...** The king establishes; this is what Jehoshaphat was doing. He was establishing the land. What that means is when you establish the land through justice, what is going to follow is strength, power, and blessing. You will know these things. The land will know these things. Our secular culture would know these things if they were implementing the heart of the LORD—if they were implementing justice. The church communities will know this. They will know the blessing if they're implementing justice. But the antithesis is this: **But he who receives bribes overthrows it** (emphasis added). They overthrow it. You will bring cursing on the land.

You know, I had a friend, a poli sci major, who came out of there, and their whole life, they had their heart set on politics. He was going to go into politics and change the world. You come in with these noble and beautiful ideas, and then you get to the swamp, and you realize, "Oh God, help us." There is only, and I mean this, the smallest of remnants of politicians who are not bought and paid for because what happens, the way it works, is there are special interest groups. Do you understand? That's called a bribe.

They're funding agendas where the person began, and the person was talking to me about this and saying, "Daniel, you have no idea. I've known many people that have gone in, and they had noble ideas, and they wanted to change the world, and they were there for the right reasons. Give them a couple of years, and they're already taken; they've already taken the special interests agendas." It's that powerful. A society cannot survive that corruption. It will not; the Word of the LORD has spoken. And if you want to be compromised like that, if you want to do this, it's going to get ugly.

And when you see the injustice, the injustice in our judicial system right now, it's abhorrent. We can't survive what we're seeing. There is an agenda, really a woke agenda, to absolutely destroy the country by not showing justice. I mean, these are the things that are standing right in front of us. These things are happening right in front of our eyes. All we need to do is listen to the LORD, but guess what? We're in a place now where that's offensive. Nobody's interested in that.

Isaiah 5:20, we're living these words: **Woe to those who call evil good, and good evil; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter!** —Isaiah 5:23—**Who justify the wicked for a bribe, And take away justice from the righteous man!** (Emphasis added).

Do you understand that when you have special interest groups, when you're taking bribes, and when you're showing partiality, it may not involve financial gain whatsoever? It may just be that you're showing partiality based on personality. Based upon this, well, I like this person more than that person. Here's the reality. Someone's going to pay the price. When justice is not implemented with the heart of the LORD, the righteous, the ones who are doing good, the ones who are faithful, the ones who haven't

done anything wrong—they're going to pay a price. It's unfortunate, but this is the reality. They take away justice from the righteous.

Isaiah 5:24—**Therefore, as the fire devours the stubble, and the flame consumes the chaff, so their root will be as rottenness, and their blossom will ascend like dust; because they have rejected the law of the LORD of hosts, and despised the word of the Holy One of Israel** (emphasis added).

Here's the heart. I hope there are two things you understand. Number one, you need the fear of the LORD to truly hold the line and implement justice. You need His law, and you need His Word. What happens when injustice is taking place, and your society is being hurled to its death? It's because they refuse the fear of the LORD and they reject the law of God. Look at our country right now, kicking prayer out of the schools, kicking the commandments out of the schools. The law of God is offensive. The future is disaster and catastrophe.

And here's the saddest part. This text, Isaiah 5:24, doesn't simply apply to a secular government right now; it very much so applies to the church. So much of the church has been compromised. In fact, this text in its historical context was for God's own people who walked away—terrifying.

Psalms 89:14 puts this into context. This is *Tzedek umishpat* (צֶדֶק וּמִשְׁפָּט)—**Righteousness and justice are the foundation of Your throne; mercy and truth go before Your face** (emphasis added). I mean, talk about putting it in perspective. The foundation of God's throne: His throne is established in *mishpat*. It's established in justice. And this is what God wants given to humanity in every context and at every level: inside the church, outside of the church, and in our personal relationships, even with our employers and fellow employees. This is what God is calling for. It's the foundation of His throne.

Going back to Isaiah, the writer says in Isaiah 59:15—**So truth fails...** Now I want to be clear; this isn't saying truth isn't dependable; it's not strong enough, and so it failed on its own. This is not what is being said; that's not the context at all; that's not what's being communicated. What's being communicated is that truth is failing because society has rejected it. God's people, the church, have rejected His law. Truth fails in a context where they're rejecting it. It cannot succeed; we can't prosper through it. You can't get the blessing because people are rejecting it.

Isaiah 59:15—**So truth fails, and he who departs from evil makes himself a prey...** In this context, we're talking about very much what Paul talks about: the great falling away, where the church gets compromised. Truth is failing in the church. The law is failing. It is failing, thus, even in tandem with society. But the ones who want to cling to His Word, His commandments, His truth, His Torah—you now become the enemy. That's exactly what we're seeing both in society and in the church.

For you to cling to it and say, "No, these are the holy things of God." If I'm to proclaim Leviticus 18:22, *Ve'et zachar lo tishkav mishkevei ishah to'evah hi.* (וְאֶת־זָכָר לֹא תִשְׁכַּב מִשְׁכְּבֵי אִשָּׁה תוֹעֵבָה הִוא־) **You shall not lie with a male as with a woman. It is an abomination.** *To'evah hi.* If I'm to go out and say that, that's going to stir up a ruckus. That is offensive, and it's not just offensive in a secular context; many churches are offended by that. We are in trouble in this nation.

Isaiah 59:15—**... He who departs from evil makes himself a prey.** Listen to what it says next: **Then the Lord saw it, and it displeased Him that there was no justice** (emphasis added). It is an abomination. When God looks down and asks, "Where is it?"—2 Chronicles 16:9—**For the eyes of the LORD run to and fro throughout the whole earth...** He is looking for something, telling you it's justice. Who is

implementing in this generation the heart of the LORD? Who is doing that? The LORD is desperate that someone is being an ambassador on His behalf. We're supposed to be leaving the fragrance of Christ wherever we go. It makes you think: if we're not imposing justice, we're not leaving the fragrance of Christ, I assure you.

Micah 6:8 says this, one of my favorite passages in Micah. **He has shown you, O man, what is good; and what does the Lord require of you?** This is it. What does the LORD require of us, His sheep? **But to do justly** is the first thing mentioned. The very thing, *mishpat*, is the foundation of our God's throne. This is the call: to do justly, **to love mercy, and to walk humbly with your God** (emphasis added).

I want to expand your horizon a little bit regarding this whole issue of partiality and put it in a context that I think many of you are going to appreciate. When you go back to Acts 10, Peter is given this radical vision of all these unclean animals. And the long story short, he recognizes, "Wow, when God said rise, kill, and eat, He was talking about Gentiles." And God had to literally go to Peter so that Peter would go to Gentiles because no one but God Himself could have convinced him otherwise. When you see God intervening on this pious Jew, a faithful Jew, at the right hand of Yeshua, the Messiah, he was a faithful disciple. When you see a guy like this, God Himself had to go to him because there's no way you could convince him, "Hey, yeah, you need to go to a bunch of pagan heathens and bring the gospel." He is a Messianic Jew bringing the gospel of Yeshua to the Jews.

God rocked his world in Acts 10, and now he sees, "Oh my goodness, Gentiles are coming into this equation." And listen to Peter's determination here in Acts 10:34-35—**Then Peter opened his mouth and said: "In truth I perceive that God shows no partiality."**³⁵ **But in every nation whoever fears Him and works righteousness is accepted by Him** (emphasis added). Do you know how powerful that statement is? That levels this playing field of all the nonsense on this side of the tracks where we're at with people who think because the Holy Spirit revealed the legitimacy of the Torah, they must be Jewish by blood. Or they must be one of the lost tribes of Israel, because the only reason they understand the Torah is that it's physical lineage to Abraham.

There are so many calls and emails I have fielded over the years from some who had a very concerning experience in a Messianic community. And coming out of there and saying, "Daniel, do you even know what's going on in some of these communities?" They're separating the Jews from the Gentiles in the communities, and they want that separation. They believe this is appropriate, and that's unfortunate. It's unfortunate because, from Peter's own mouth, what Peter recognized is that God shows no partiality. It doesn't matter what nation you're from. It doesn't matter what country you belong to. It doesn't matter your skin color. It doesn't matter what your gender is, whether you're male or female; God doesn't show partiality.

Do you know what confidence of reality that is to those who are not Jewish by blood, to those who are not of the lineage of Israel but are gentiles? Gentiles can come before Him, not missing anything. The same promises that were poured out on Israel are poured out on the Gentiles because God doesn't show partiality. We have to understand that when we come before the LORD, we can come in that confidence. I lack nothing; I don't need to have Jewish blood to be special, and yes, there are special promises to Israel; there's no question. But the Gentiles who fear Him and work righteousness become part citizens of those promises and covenants. Why? He doesn't show partiality. That is so powerful; let that sink in.

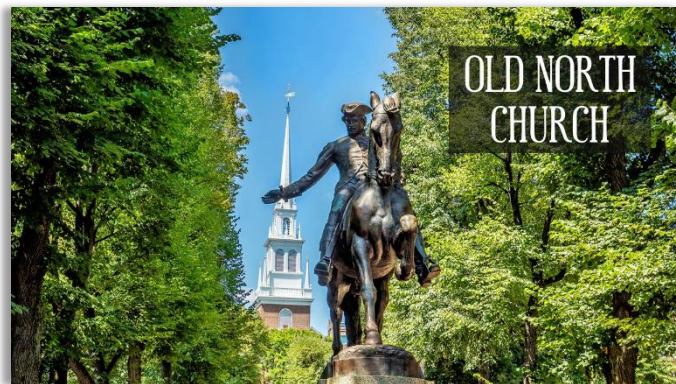
And so, here's the deal: as we look at this introduction in James 2:1—**My brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality** (emphasis added). There's a lot to consider; this is a pretty significant topic.

That said, James is going to offer his own example of how this might creep into our communities, and this is where we really want to pay attention. —James 2:2-3— **For if there should come into your assembly**, in Greek, it's actually "*Synagōgē*" (Συναγωγή), your synagogue, literally your church, so let's be clear on what's being conveyed here. For should there come into your church **a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes,**³ **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, you know what? You can come "Sit here at my footstool."** (Emphasis added). I mean, this is, by definition, horrific partiality.

And what is the factor here? What is the differential? Is it righteousness? Is it faith? Is it humility? Is it godliness? It's just worldly wealth. That is the only difference being described. Is this how we judge people? Yeshua made it clear while He was in His ministry in John 7:24: He said, **"Do not judge according to appearance, but judge with righteous judgment."** That's what the people of God are called to do.

We are not called to judge in this manner, and so James says in James 2:4—**have you not shown partiality among yourselves, and become judges with evil thoughts?** (Emphasis added). If we are falling into partiality, don't sugarcoat it; you have a warped mind. Your mind is perverse. It is wicked. And this is not the measurement of Daniel Joseph. This is the measurement of the LORD. That is a sobering thought.

This is an interesting example, and I want to build on James' example. To do this, I want to take you to Boston. Boston, just as a side note, is probably one of my favorite cities, if not my favorite city in the entire country. So much history here.



Well, here's a picture I took when I was out in Boston. You notice it's Paul Revere, and we know the famous Paul Revere ride. What I really want to draw your attention to is the backdrop, the steeple of that church. That church is called Old North Church, and man, you want to talk about a history lesson just being able to see this.

This is a church that was founded in 1723. Now think about it. Put that in your timeline. In 1723, we're not even; we don't even get to the independence part, the American Revolution, until 1776. It's over 50 years before the revolution. This church is planted in North Boston, the Old North Church. It is founded as an Anglican church. And what that means is it's part of the Church of England, so it's under British rule.

And, you know, a little bit more history that is just kind of a side note. It was from this steeple that Paul Revere actually ... We've heard "1 if by land, 2 if by sea." It was this steeple that Revere arranged for men to bring two lamps up to declare the British are coming by sea. And they were marching in Lexington to take out Samuel Adams and John Hancock. I mean, these were some of the most well-

known names of the Patriot movement, and then they were to go to Concord to wipe out the armory for the Patriots, whose primary armory was there in Concord. And so, the whole concept of "1 if by land and 2 by sea"—you know, those lamps were lit from there. So, I mean, this is just an incredibly rich history. Paul Revere was a bell ringer as a teen at this church.

Well, when I went out to Boston a couple of years ago, and I'm going to share this picture with you, here's our brother, Pastor Andrew, sporting a CF shirt. Didn't plan that. I appreciate that. But you'll notice it says the Episcopal Church welcomes you. Now, after the revolution, obviously things—this Anglican founding—changed to the Protestant Episcopal Church. And Andrew, standing at the place right here, you're going to go through the gate, and you're going to be able to go in and access the church itself.

Here's what I want to do. I want to take you into this church because this was an amazing thing for me to put my feet down there to be part of this history and to see early, early Christianity, or at least one form of it, in America.



the church.

So now I'm going to give you a different view, and this is where the discussion gets interesting. Here's an elevated view. And you can see now this is the pulpit right here. Here's the altar; that's where they would take the sacrament, etc., etc.



I walked in there, and I was like, "Wow, this is crazy. How interesting is this?" They had all these box pews. Here's the reality of this situation; it blew my mind. So how this church functioned is the following: families purchased these pews for their family, and only their family had the rights there.

In fact, when you purchase, you actually become a proprietor of the church. Now, this is significant. And it wasn't cheap. It would cost you 30 pounds sterling. That's not British currency. That's New England currency. 30 pounds. That just wiped off anyone who was even of decent means out of the running. You

had to be the wealthiest of the wealthy; these are the aristocrats. Only the wealthy could afford it. And it wasn't even just purchasing your own box pew; that was the first buy-in. You get a title; you actually get a deed, so you become a proprietor, a part-owner of this. But then there was an annual tax assessment for every one of these owners here. And if that wasn't enough, then you also were expected weekly to be contributing.

And so, to sit in these pews, you had to have some serious money. We're talking to the wealthy. And understand, these are the best seats in the house. These are the best seats in the house, and that blew my mind.

Now, if you were not wealthy and you came into Christ Church or Old North Church back in the day, you could stand. And there isn't much standing room, but there's a little bit of standing room in front. Or you can go up to the peon section up here where there are just open pews that you can sit in. So, the entire main floor was decked out with the wealthy of the wealthy; they get the best seats in the house.

And I came out of this place so dumbfounded, in my mind going, "There's no way this... There's no way these people were reading the Book of James. There's no possible way." The literal thing that James says is, "Do not show partiality." When they come into your building, you go stand over here, but you come sit here. That there's no way they were reading this. This is exactly what James is talking about. And look at how this church is functioning. I couldn't believe it. It blew my mind.

And then we read Yeshua's words in Matthew 23:5-6—**"But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments."** Because they want to be observed, they want you to look at them rather than having them get you to look straight up and go vertical. **⁶ They love the best places at feasts, the best seats in the synagogues."** This is the insanity. This is the garbage that creeps in. It was so sad to see how this functioned. That this could actually creep into an early Christian church. Prior to entering into the Old North Church—I actually had never heard of this.



Actually, they were doing this in the early 1700s. It is no wonder why George Whitefield, who, mind you, was an Anglican priest, went into the churches of England. And when he went in, he said the congregations are lifeless because dead men are preaching to them, and dead men don't produce living children. I can tell you that. I mean, there's no way you're alive with the Holy Spirit welling up in you and creating an environment like that. That is mind-boggling to me.

And so with that said, we're going to stop here, and we're going to pick it up, and it's going to get a little more intense. There are going to be intense moments that we are confronted with.

[Closing prayer]

Abba Father, we just give You praise and glory. We thank You for Your mercy, Your grace, Your faithfulness, Your goodness, and Your Word that keeps us from acting foolishly. The beautiful, Holy Spirit-inspired words of Your servant, Yaakov, James, warned us to make sure that we're not showing partiality with our eyes. We're not accepting people simply based on their financial status, but we're judging with righteous judgment. You're God, who looks at the heart. LORD, may we be a flock that looks to the heart, always.

May we be a congregation that is known for implementing justice. May we be a congregation known for fearing the LORD God of Israel, for recognizing the awesome glory of Yeshua the Messiah, and for the fact that He is Savior and Deliverer for this very flawed humanity.

We thank You, God, for Your faithfulness. We are not worthy. We are not worthy to take the name of Yeshua upon our lips. But because of Your great love, because You first loved us, we are called to love You. We are called to respond in kind.

And so, LORD, I pray that You continue to refine us individually, that You refine us as husbands, that You refine us as fathers, that You refine the mothers, the brothers, and the sisters, LORD, and that You refine this community and the broader reality of Your church. It's because the days we are in are truly the days of Noah, and wickedness is being glorified. LORD, help us to walk. I know that apart from You, we can do nothing. Help us to walk in the beautiful righteousness of who You are to take on Your character. And we pray this in Yeshua's mighty name. Amen.

Faith Without Favoritism: The Biblical Mandate of Justice

THE STANDARD OF MISHPAT (JUSTICE)

The biblical antidote to partiality and the foundational establishment of God's throne.



The Fear of the LORD



The essential internal strength required to resist showing favoritism and implement true justice.



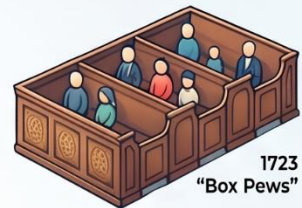
Divine Impartiality

God accepts anyone from any nation who fears Him and works righteousness.



THE PERVERSION OF PARTIALITY

Historical Boston church pews were sold to the wealthy, segregating elite families from others.



Judges with Evil Thoughts

Using worldly wealth as a metric for worth is defined as having a warped mind.



Woe to the Corrupt

Societies fail when they justify the wicked for bribes and ignore the righteous.

IMPLEMENTING JUSTICE (Mishpat)



Establishes the land with strength, power, and blessing.

RECEIVING BRIBES/PARTIALITY & REJECTING THE LAW OF GOD



Overthrows the land and brings about societal disaster.



Leads to a future of catastrophe and "rotteness" at the root.