

Impartial God

Introduction

James is writing to us from the First Century in Jerusalem. They are being persecuted. They are undergoing severe trials that will cost many of them their lives. James has been teaching them and us about how the testing of our faith is an opportunity to examine ourselves and grow to be more like Christ. James is very practical dealing with day to day issues and actions rather than more lofty theology and thoughts. He is practical because he had to be. They were being persecuted and they needed actions and answers.

James has been teaching us about the test of our faith. Moments in life where we can evaluate our inner spiritual condition. The first test relates to how we respond to trials ; the second to how we respond to temptation (Desire Temptation Choice Sin); the third to how we react to the Word of God (hearing or listening and doing); and the fourth test James mentions is our topic today. There is another way to find out how you are doing spiritually. Let's take a look at our passage today.

James 2:1–4 (ESV) 1 My brothers, show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory.

In the fourth test of our faith involves our attitudes and biases. James tells us that we must avoid partiality. In fact, we must not show any partiality if we are surrendered to Christ. So before we go any further, we need to have a clear understanding of what Impartiality means.

Impartial refers to the quality of being fair and unbiased in one's judgment or actions. It means that one is not influenced by personal feelings, prejudices, or external factors that could affect the outcome of a decision or action. In other words, an impartial person is neutral and objective, and makes decisions based solely on the facts and evidence presented.

Note that impartiality does not mean that you don't have biases or preferences or desires. Impartiality means that none of those impact your decision making or judgments.

Impartiality entails making judgments based on facts and evidence while disregarding personal opinions or biases.

So why is impartiality so important and how does it reveal to us the condition of our hearts? Well....don't you just hate favoritism? When decisions are made not on merit but on a person's bias?

Once again James has chosen something that reveals to us whether we are acting in the flesh or in the Spirit. Our natural sinful desire is to manifest preferences that align with our biases and advance our own selfish agenda.

Those who have surrendered to Jesus are led not by their sinful minds but rather by the Spirit of God. So those surrendered to Spirit will make decisions and judgments that align with God.

Tests James knows, and we now know, reveal to us who is winning the battle inside of us. Are we allowing the Holy Spirit to lead or are we still trying to lead with our flawed mind and our own ideas and thoughts.

Handle trials with joy focused on the truth of God's word or not? Desire leading to temptation or aligning our desires with the Spirit? Trusting God's Truth or our own? All of these James teaches reveal to us the condition...the true condition of our Spiritual Maturity.

Humans are naturally selfish and self preserving. God is selfless and dies for those He loves. So what does God's word say about being impartial. Is God impartial?

God

When we think of the attributes of God, His divine nature and characteristics, we usually think of such things as His holiness and righteousness and His omnipotence, omniscience, and omnipresence. We think of His immutability (changelessness), His eternality, His sovereignty, His justice, and His perfect grace, love, mercy, faithfulness, and goodness.

But another attribute of God that is not thought or spoken of so often is His impartiality. Yet that is a serious and recurring theme throughout Scripture. God is absolutely impartial in His dealings with people. And in that way, as with His other attributes, He is unlike us

Human beings, even Christians, are not naturally inclined to be impartial. We tend to put people in pigeonholes, in predetermined, stratified categories, ranking them by their looks, their clothes, their race or ethnicity, their social status, their personality, their intelligence, their wealth and power, whether they are Texans or not, by the kind of car they drive, and by the type of house and neighborhood they live in.

But all of those things are non-issues with God, of no significance or meaning to Him whatever. Moses said...

Deuteronomy 10:17 (ESV) 17 For the Lord your God is God of gods and Lord of lords, the great, the mighty, and the awesome God, who is not partial and takes no bribe.

And God expects us to be as well. The judges were instructed....

Deuteronomy 1:16–17 (ESV) 16 And I charged your judges at that time, 'Hear the cases between your brothers, and judge righteously between a man and his brother or the alien who is with him. 17 You shall not be partial in judgment. You shall hear the small and the great alike. You shall not be intimidated by anyone, for the judgment is God's.

Leviticus 19:15–16 (ESV) 15 "You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor.

Deuteronomy 16:18–20 (ESV) 19 You shall not pervert justice. You shall not show partiality, and you shall not accept a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous. 20 Justice, and only justice, you shall follow, that you may live and inherit the land that the Lord your God is giving you.

Jesus

During His incarnation, Jesus showed no favoritism, a virtue even His enemies acknowledged. It made no difference to Jesus whether the one to whom He spoke or ministered was a wealthy Jewish leader or a common beggar, a virtuous woman or a prostitute, a high priest or a common worshiper,

handsome or ugly, educated or ignorant, religious or irreligious, law-abiding citizen or criminal. His overriding concern was the condition of the soul.

He was the same with poor Bartimaeus as he was with rich Zacchaeus. He was the same with the prostitute as he was with the Pharisee; the Samaritan as the Jew; the social elite as the social outcast; the lawyer as the leper; the politician as the publican; the wealthy as the poor; the strong as the weak. He was impartial. I think Jesus knew what it was like to be overlooked.

Jesus was not born in the great holy city of Jerusalem but in Bethlehem, of historical importance to Jews as the city of David but not at all comparable to Jerusalem in glory, and of total insignificance to the rest of the world.

Jesus grew up in the Galilean town of Nazareth, whose poor reputation among most Jews is reflected in Nathanael's comment to Philip: "Can any good thing come out of Nazareth?" (John 1:46). On another occasion some people commented about Jesus, "Surely the Christ is not going to come from Galilee, is He?" (John 7:41). Still others said, "Search, and see that no prophet arises out of Galilee" (John 7:52). Onlookers at Pentecost "were amazed and astonished, saying, 'Why, are not all these who are speaking Galileans?' " (Acts 2:7).

Jesus taught them the ways of God and often did so in parables or stories with a message. Impartiality was often one of the life lessons Jesus taught them.

The landowner who hired workers in Jesus' parable sent them to begin working at various times throughout the day. At the end of the day the men discovered they were all being paid the same amount. But those who had worked all day complained that those who started work near the end of the day were paid the same as they were. The landowner

Matthew 20:13–16 (ESV) 13 But he replied to one of them, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius? 14 Take what belongs to you and go. I choose to give to this last worker as I give to you. 15 Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?' 16 So the last will be first, and the first last."

Clearly recognizing the man's right to do as he did, Jesus added, "So the last shall be first, and the first last" (Matt. 20:13–16). Those who are saved in the last minutes of their lives will enjoy the same glories in heaven as those who have known and served the Lord faithfully for many years. The time of their salvation, like their wealth, fame, intelligence, social status, and other worldly measurements, will not be factors in their heavenly blessings. This wonderful story shows God's impartiality in giving all the same eternal life.

In another parable, when some of the invited guests did not bother to show up at the wedding banquet given for his son, the king ordered his servants to

Matthew 22:9–10 (ESV) 9 Go therefore to the main roads and invite to the wedding feast as many as you find.' 10 And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests.

Jesus impartially calls all people to Himself; and if they have saving faith in Him, their being rich or poor, educated or ignorant, basically moral or grossly immoral, religious or irreligious, Jew or Gentile

makes no difference . It was doubtless at least partly for that reason that “the common people heard Him gladly” (Mark 12:37).

Jesus went on to illustrate that it is not the amount of money a person gives to the Lord’s work but the heart intent of the giver by which God judges. As He and the disciples sat down in the temple opposite the treasury, and says the poor widow has given more than all the others as she gave everything she had.

So Jesus was impartial always. He treated every person the same. He focuses on the condition of their soul and their destination in eternity. So obviously He imparted that wisdom to His disciples. But they had to learn it.

The Disciples

It is clear that the disciples and many first century Jews really struggled with impartiality as we do here in the US today. They despised the Samaritans and they despised the Gentiles or as they called them the godless pagans.

Jesus spent a great deal of time with them on this topic. He taught of the Good Samaritan who was the good neighbor when the Jews and even the priests were not. He took them through the pagan lands of Samaria where they met a Samaritan Woman at the well and saw her and many believe based on her witness.

Jesus took the Disciples to the land of the Decapolis where pagan Gentiles lived. When they arrived in this forsaken place a man demonically possessed and running around the tombs screaming at Jesus. Jesus calmed his mind and saved him as well.

It took Peter all the way to Acts 10 before he finally understood that Jesus came for everyone...showed no impartiality and so should he. Peter had a dream..Unclean animals and Peter is instructed to kill and eat...

Acts 10:14–16 (ESV) 14 But Peter said, “By no means, Lord; for I have never eaten anything that is common or unclean.” 15 And the voice came to him again a second time, “What God has made clean, do not call common.” 16 This happened three times, and the thing was taken up at once to heaven.

Then Peter meets the converted Gentile Cornelius and it finally hits him....God's gospel message is for all. Gentiles and Jews.

Acts 10:34–36 (ESV) 34 So Peter opened his mouth and said: “Truly I understand that God shows no partiality,

Like all followers of Jesus...our growth and transformation takes time. We have had years of our mind interpreting and driving all of our decisions and actions. Now as people who are Spiritually reborn we must learn through surrender how to let God take over and lead our lives. One manifestation of that success is impartiality. We grow into it as we become more like Christ.

Now Spirit led, the apostles recognized the importance of God’s impartiality. In their teaching, they stressed God’s fairness and justice.

1 Peter 1:16–17 (ESV) 16 since it is written, “You shall be holy, for I am holy.” 17 And if you call on him as Father who judges impartially according to each one’s deeds, conduct yourselves with fear throughout the time of your exile,

John spoke of this lesson learned.

1 John 4:20–21 (ESV) 20 If anyone says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. 21 And this commandment we have from him: whoever loves God must also love his brother.

You can't love God and then hate those He loves. It is just not possible. So who does God love? Everyone. The disciples knew and taught that followers of Jesus are to love everyone as if they were our brother or sister in Christ....thus impartiality. Every one deserves the same love that we offer to anyone.

To drive this truth home. James gives us an example.

James 2:1–4 (ESV) 1 My brothers, show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory. 2 For if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, 3 and if you pay attention to the one who wears the fine clothing and say, “You sit here in a good place,” while you say to the poor man, “You stand over there,” or, “Sit down at my feet,” 4 have you not then made distinctions among yourselves and become judges with evil thoughts?

In most synagogues of that day, there were only a few benches to sit on, perhaps one or two in the front—the “chief seats in the synagogues” that the scribes and Pharisees coveted (Matt. 23:6)—and possibly some others placed around the walls. Most of the people either stood or sat cross-legged on the floor. Occasionally, someone would also have a footstool.

To ask another person, especially a visitor or guest, to sit down by my footstool was therefore a double show of disrespect. The person on a bench or in a chair not only would not give that seat to the visitor but would not even allow him to sit on his footstool.

In both instances, the sin is partiality, making distinctions among yourselves, by showing special favor to the well-dressed man and showing discourtesy, if not contempt, for the poor man. To do either is a serious sin, and those who are guilty of it become judges with evil motives.

Here, James isn’t denouncing all rich people, nor is he praising all poor people. He isn’t saying there’s inherent vice in wealth, nor is he saying there’s inherent virtue in poverty. His point is this: We must not over-value the rich and under-value the poor. In other words, we must not show partiality.

To better appreciate James’s emphasis in this passage, it is necessary to understand that the vast majority of early converts to Christianity were Jewish and poor. If they were not already, many suddenly became poor when, because of their faith, they were ostracized from their families and society, so that a husband and father lost his job or a wife and mother was thrown out of the house without anything but the clothes on her back. There was intense hatred of fellow Jews who converted to Christianity.

In his first letter to the church at Corinth, Paul asked believers there to consider the fact that among them

1 Corinthians 1:26 (ESV) 26 For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth.

There were, of course, a number of early Christians who were wealthy. One was Joseph of Arimathea, a member of the Sanhedrin, the high Jewish Council and a secret disciple of Jesus, who gained Pilate's approval to bury Jesus in his own new tomb. Nicodemus, another secret disciple, and also a prominent and wealthy member of the Sanhedrin, helped Joseph by providing myrrh and aloes to anoint Jesus for burial (John 19:38–40). The Ethiopian eunuch who was converted under the ministry of Philip was a court official and treasurer of the queen of Ethiopia and consequently very wealthy (see Acts 8:26–38). The Roman centurion Cornelius was another prominent Gentile convert and was obviously a man of some means (see Acts 10), as was Sergius Paulus, a proconsul (13:7, 12).

Also financially well-off were Lydia, a “seller of purple fabrics” (16:14), many of the “God-fearing Greeks and a number of the leading women” (17:4) converted in Thessalonica (v. 1), the Jewish tent-makers Aquila and Priscilla (18:1–3), as well as the Gentile Titius Justus (v. 7) and Crispus, the leader of the synagogue in Corinth (v. 8). Writing to Timothy in Ephesus, Paul said,

It is obvious from the present passage that at least some of the churches to which James wrote had wealthy members, or at least an occasional wealthy visitor. Otherwise, it would have been pointless to warn about showing favor to a man [who] comes into your assembly with a gold ring and dressed in fine clothes.

It was a common practice among well-to-do people of that day, both Jews and Gentiles, to wear numerous rings on their fingers as marks of wealth and social status. The Roman statesman and philosopher Seneca wrote, “We adorn our fingers with rings and we distribute gems over every joint

It was doubtless because that practice was common in some churches that the second-century Church Father Clement of Alexandria admonished Christians to wear no more than one ring and that one should depict a dove, fish, anchor, or other Christian symbol

From the context, it seems likely that the imaginary man in James's illustration is a visiting unbeliever. In any case, the sin was not in the man's wearing a gold ring and fine clothes or in his being given a good place to sit. Nor was the sin in the poor man, also perhaps a visitor, being dressed in dirty clothes, which would have looked and smelled terrible. Although clean clothes and a clean body are certainly desirable, a poor person could only afford the cheapest kind of clothing, probably castoffs; and, especially in that day, he had less opportunity to wash himself and his clothes.

It should be emphasized that, although the rich are subject to special temptations and proclivities, their wealth itself is not sinful, as long as they acquire it justly and use it wisely and generously as faithful stewards of the Lord. Nor, of course, is there any sin in being poor, unless a person has become so from foolishly squandering what he once had or been chastened by God for sin. But both rich and poor are equal in God's sight, and partiality must not be shown to either.

1 Timothy 6:17–19 (ESV) 17 As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy. 18 They are to do good, to be rich in good works, to be generous and ready to share, 19 thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life.

In each case, the treatment of the visitor was based on superficial, self-interested, and worldly motives. 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.

James continues...

James 2:5–7 (ESV) 5 Listen, my beloved brothers, has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him? 6 But you have dishonored the poor man. Are not the rich the ones who oppress you, and the ones who drag you into court? 7 Are they not the ones who blaspheme the honorable name by which you were called?

As believers, we are not to treat a rich person differently than a poor person, a person with dark skin differently than a person with light skin, a good-looking person different than one who is not. We shouldn't favor someone in a dispute because they are a woman or be stricter or harsher with a man, or vice-versa. We are not to adopt the biases of the world around us, regardless of the social or political trends. Those whom the world unfairly “protects” at the expense of others have no advantage with God. In fact, he condemns favoring or protecting one class or race of people at the expense of others.

When it comes to cultivating this kind of wisdom, we need to fix our eyes on Jesus. He exchanged wealth for poverty, and majesty for humility. He exchanged a throne for a manger, and a crown of glory for a crown of thorns. He exchanged the admiration of angels for the rejection of humans. We're one with him through faith.

The gospel is a great leveler, available with absolute equality to everyone who believes in the Savior it proclaims.

But as I studied this...I began to have questions....some challenging questions. Let me share with you some of them....

If God is impartial, why did He call Israel His chosen nation?

If God is impartial why did Jesus pick 12 Disciples and not pick others? Why did He choose three...Peter James and John as his inner circle?

What about the fact that only those who believe in the Gospel will be saved? If God was impartial wouldn't He save everyone?

It is important to realize that we must interrogate the text with a pure heart. If you read the Bible and know certain things are revealed by God as truths...in this case God clearly tells us that He is impartial and all how follow Him should be as well....but if we see something that seems to contradict that truth, the problem is with our understanding not the God's truth.

We must also consider what we know God has revealed to us. For example, God has preferences...impartiality does not mean God is neutral it means God doesn't allow His preference to hinder his judgements or decisions.

We know for example that God has desires

Micah 6:8 (ESV) 8 He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

Psalms 51:16–17 (ESV) 16 For you will not delight in sacrifice, or I would give it; you will not be pleased with a burnt offering. 17 The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.

Matthew 9:13 (ESV) 13 Go and learn what this means: 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners."

1 Timothy 2:3–4 (ESV) 3 This is good, and it is pleasing in the sight of God our Savior, 4 who desires all people to be saved and to come to the knowledge of the truth.

2 Peter 3:9 (ESV) 9 The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.

God is not without desires...Impartiality means those desires do not impact His judgement. His judgements are fair and impartial.

For example. God clearly states that He is impartial and He clearly claims that Israel is His chosen nation.

Many people see God's choice of Israel as favoritism. Why did he choose Israel? The answer is that God chose the Israelites to fulfill a purpose. They were given a responsibility: to share God's spiritual blessings with the rest of the world. They were to be the means of distributing them as far and wide as possible. As God promised to Abraham that his descendants would be more numerous than the stars and that the entire world would be blessed through them.

The Israelites were not to hoard God's blessings and keep them to themselves. They were to share them with the rest of the world. So, God's intention was to show generosity, which is the opposite of partiality. But as we saw, they didn't fulfill this obligation, but kept the blessings to themselves and excluded the Gentiles. This fact appears to lead some people to conclude that God's choice of Israel was favoritism. But that was not God's intent.

God's choice of Israel wasn't a choice about their salvation. He selected the nation as a whole to fulfill a purpose. But not every individual Israelite was truly saved, but only those who repented and believed in the true God. Many Israelites rebelled against God, causing him to blot their names from his book of life. So, the Jews had no preferred position above anyone else when it comes to being forgiven and accepted by God. The apostle Paul also recognized this truth:

If all Jews were automatically accepted by God just for being Jewish, then that would clearly be favoritism. Although many Jews believed this, Paul knew it wasn't true. The Jews were given a responsibility to preserve the Word of God for future generations. They have been persecuted for that privilege. The Jewish people have been targets of extermination like no other group of people. They were God's chosen nation for a purpose not for favoritism and salvation.

Ok but Jesus choosing His disciples....

You did not choose me, but I chose you and appointed you so that you might go and bear fruit... (John 15:16)

This is another stumbling block to some people. If God is impartial, why did Christ choose his disciples? Isn't this a clear case of partiality? No, it's not. Looking at this verse in context, he's not referring to salvation, but to bearing fruit in ministry. Christ chose them to carry out an assignment—he gave them a commission. They were his emissaries, his trusted messengers sent to spread the message of salvation as far and wide as possible. It's like a coach choosing what players will play in the game and at what times. In fact, one of the disciples that Jesus chose...did not choose Him. Like the nation of Israel...Jesus chose his disciples to carry out an assignment that helped to share the gospel to the world. He would eventually call every person to become a disciple if they desired.

Christ chose them, not to exclude others, but to include as many people as possible to hear the gospel. The goal was for as many as possible to hear the message to give them an opportunity to repent and believe. So again, it was the opposite of partiality. Christ's intent was to spread God's generosity and grace. The disciples were just the messengers. But when we confuse God's choice of the messengers with God choosing who will be blessed or saved by the message, then we will wrongly see God as partial and biased. The Disciples, like the nation of Israel, were chosen to suffer and be martyrs for the advancement of the Gospel message. They were chosen, not to get salvation, but to make sure you and I have the gospel message in front of us.

Ok what about the Gospel message itself. Some are saved some are not. Doesn't that show that God is playing favorites? God says we are a chosen nation.

1 Peter 2:9 But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.

The most important implication of God's impartiality is that God is impartial with salvation. He doesn't arbitrarily choose some to salvation and others not. That would clearly be partiality. But if that's true, then why are God's people called "the elect" or "chosen" in the Bible? We can't do a complete study of this topic in this sermon. But New Testament references to "election" and "chosen" are mostly to God's people as a group, and not to individuals. A good example is this verse.

It is not that individuals are chosen or not, a group of people will self decide to join that group. You become His chosen people by responding to the Gospel message and surrendering and trusting in Jesus.

The Gospel Message is Impartial

Jesus' last instructions to his disciples was to go into all the world and preach the gospel and make disciples (Matthew 28:18-20). They were not to be selective, but everyone was to be allowed to hear, from every nation. So, the believer's witness for the gospel is to be totally without partiality. God's impartiality is actually imbedded in the gospel message, because Christ died for all. His sacrifice was God's sufficient provision to atone or pay for the sins of all humanity. This is the meaning of atonement. God offers to all these spiritual blessings through Christ without partiality. The offer of salvation is provided free to all, regardless.

Of course, this doesn't mean everyone is automatically forgiven. We still must all enter by the same door—the door provided by God that leads to salvation. His death is God's provision for whoever believes. We must accept and turn to God in repentance and faith. All who come into the kingdom of

God—rich or poor, male or female, Jew or Gentile—come in by the same means: repentance and faith. No one gets in because of their status, race, upbringing, good looks, or gender. God doesn't forgive people who don't repent. If God required repentance of some but not of others, that would also be favoritism.

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. (John 3:16)

The emphasis has always been on "whoever." God doesn't exclude anyone from the opportunity to be saved. It's the power of God unto salvation for everyone who believes (Romans 1:16). So, the gospel is good news to everyone. It's not good news just to some but not to others. Once we know that the message was intended for everyone, then no one can accuse God of partiality for choosing his messengers. God chose those who would carry that message, and he has the right to do so. But the messengers are not the only intended recipients of the message. If that were not the case, only the messengers could be saved!

Closing

James tells us that if we want to know the condition of our hearts...of our Spiritual hearts....we just need to look at how we look at people. Just as trials reveal the nature of our foundation so does the manner in which we judge people.

I want to close with a story from the third century.

St. Lawrence was a deacon in Rome during the reign of the Emperor Valerian, serving under Pope Sixtus II. When Pope Sixtus II was martyred in 258, he prophesied that Lawrence would soon follow. St. Lawrence began to sell the valuables of the church in order to distribute the money to the poor. In response, the Roman prefect demanded that he reclaim the Church's treasures and turn them over to the government. They were anticipating Gold and Silver and other treasures of the church. Three days later, Lawrence assembled the poor, sick, and outcast of the city, presenting them as the "Church's treasures." Incensed, the prefect ordered Lawrence to be executed.

Lawrence understood what God valued. People...every one of them...they all were created in His image and Jesus died and resurrected for each and every one of them. So I wonder about Remnant, about you and about me. When it comes to judgments and decisions can we really be purely impartial?

James says knowing is not enough....show me your actions and I will see your faith. You have been trained since birth to place people in buckets based on their age, income, race, religion, culture, and hundreds of other things. You and I naturally judge people. It is part of being a human with a sinful nature. So the answer is probably no. We can't do it....

Fortunately, we no longer live in the limits of being human. We are no longer robotic pawns in the hands of Satan doing his will. We are Jesus powered supernatural beings led by the Holy Spirit of God. The question is not can we be purely impartial, we can't. But rather, can we surrender and allow the Spirit of

God to be impartial through us? Can we let God love people through us without getting in His way? Can we see the equal value that God put in all of us?

When it comes to me, I don't know. That is why James calls it a test of your foundation in Christ. I know what I hope happens, but that is why James says show me your actions and I will know your faith. Pray that when that moment comes it is God that shines and not you. Let's Pray.