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DISCRIMINATE, DISCRIMINATED

Since God has chosen to save the poor, and since they're rich in faith and heirs of Christ, the church must not **discriminate** against them. We must never discriminate against those who God loves and has blessed.

- **James 2:5:** "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

Showing partiality to people violates the commandment to love our neighbors as we love ourselves. (After all, we don't want to be **discriminated** against, and other people don't want that either. Showing partiality isn't an act of love.)

- **James 2:8-9:** "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."

IMPARTIAL, IMPARTIALLY, NEUTRAL

Under the Mosaic Law, the judges of Israel weren't allowed to discriminate against people. They had to be **impartial**.

- **Deuteronomy 1:16-17:** "And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it."

God establishes equity. (In other words, He is **impartial**.)

- **Psalms 99:4:** "The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob."

It's a terrible thing to punish princes for being **impartial** and treating people equally under the law.

- **Proverbs 17:26:** "Also to punish the just is not good, nor to strike princes for equity."

It's wrong to sentence people based on who they are. Instead judgment must be administered **impartially**, regardless of who the person is.

- **Proverbs 24:23:** "These things also belong to the wise. It is not good to have respect of persons in judgment."

The ways of God are equal and **impartial** (even though wicked people frequently accuse God of being wrong). The Lord saves those who repent, and judges those who don't.

- **Ezekiel 33:15, 17:** "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. ... Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal."
- **Ezekiel 33:19-20:** "But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways."

It's impossible to be **neutral** with Jesus. If you're not for Him then you're against Him.

- **Matthew 12:30:** "He that is not with me is against me; and he that gathereth not with me scattereth abroad."
- **Luke 11:23:** "He that is not with me is against me; and he that gathereth not with me scattereth."

Paul speaks of the "terror of the Lord". The knowledge that we will be judged by the Lord Jesus Christ should cause us to fear Him, because God is utterly **impartial**.

- **2 Corinthians 5:11:** "Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences."

God is no respecter of persons. He judges people **impartially**.

- **Galatians 2:6:** "But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:"

INDIFFERENCE, INDIFFERENT

Ibzan was **indifferent** to God's commands. He did as he pleased. (Even though the Mosaic Law forbade people from marrying their children to pagans, Ibzan did it anyway.)

- **Judges 12:8-9:** "And after him Ibzan of Bethlehem judged Israel. And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years."

When Eli heard that the enemies of Israel were going to enter into God's tabernacle, he was **indifferent**. He took no action and did nothing to repent or seek God's mercy.

- **1 Samuel 2:32:** "And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever."

When Samuel told Eli everything that God said to him, Eli didn't mourn or repent. Instead he was **indifferent**. Eli didn't care that his children were going to be killed and the tabernacle was going to be given over to Israel's enemies.

- **1 Samuel 3:18:** "And Samuel told him every whit, and hid nothing from him. And he said, It is the LORD: let him do what seemeth him good."

God isn't **indifferent** to the death of His saints.

- **Psalms 116:15:** "Precious in the sight of the LORD is the death of his saints."

The Lord isn't **indifferent** to wickedness. He hates evil.

- **Proverbs 6:16-19:** "These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren."

God isn't **indifferent** to what's going on in the world.

- **Isaiah 31:2:** "Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity."

God cares about the behavior of nations. He's not **indifferent** to what they're doing.

- **Hosea 7:1-2:** "When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without. And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face."

Jesus isn't **indifferent** to the choice we make. He holds us accountable for carrying out the tasks He's given us.

- **Matthew 24:45-47:** "Who then is a faithful and wise servant, whom his lord hath made ruler over his

household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods."

God isn't **indifferent** to the evil things that are done in this world. One day He will judge all the sins of the wicked.

- **Jude 1:14-15:** "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

It's bad for churches to be **indifferent** to the things of God. (God rejects churches that don't care about Him or His words.)

- **Revelation 3:15-16:** "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

PARTIAL, PARTIALLY, PARTIALITY

Although God requires people to care for the poor, He doesn't allow them to show **partiality** to the poor.

- **Exodus 23:3:** "Neither shalt thou countenance a poor man in his cause."
- **Leviticus 19:15:** "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbour."

Under the Mosaic Law, people weren't allowed to show **partiality** to those who were mighty.

- **Leviticus 19:15:** "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbour."

Under the Mosaic Law, judges and officers weren't allowed to show **partiality**.

- **Deuteronomy 16:18-19:** "Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous."

The Israelites didn't conquer all of the promised land during

Joshua's lifetime. It seems this was **partially** because Joshua became old and was no longer able to go to battle.

- **Joshua 13:1:** "Now Joshua was old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed."

When Elkanah's family ate their portion of the sacrifice, they didn't eat whatever they wanted. Instead Elkanah decided the size of each **portion** that they were given.

- **1 Samuel 1:4-5:** "And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb."

God doesn't show **partiality**.

- **2 Chronicles 19:7:** "Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts."

When Uzziah committed a serious sin, God didn't ignore it on the grounds that he was a righteous king who was famous and powerful. Instead God punished him immediately and didn't show **partiality** to him.

- **2 Chronicles 26:18, 20:** "And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense:

go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God. ... And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him."

Job believed that when his friends said things about God that weren't true, they were showing **partiality**.

- **Job 13:8:** "Will ye accept his person? will ye contend for God?"

God knows if we show **partiality** to someone.

- **Job 13:10:** "He will surely reprove you, if ye do secretly accept persons."

Elihu didn't want to show **partiality** to anyone.

- **Job 32:21:** "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man."

Elihu said it was wrong for Job to claim that God was wicked, because God doesn't show **partiality** to anyone.

- **Job 34:18-19:** "Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly? How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands."

We must not show **partiality** to those who are proud.

- **Psalm 40:4:** "Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies."

Asaph asked rulers how long they would continue to show **partiality** to the wicked.

- **Psalm 82:2:** "How long will ye judge unjustly, and accept the persons of the wicked? Selah."

Showing **partiality** in judgment is a sin.

- **Proverbs 24:23:** "These things also belong to the wise. It is not good to have respect of persons in judgment."

Those who show **partiality** are transgressors.

- **Proverbs 28:21:** "To have respect of persons is not good: for for a piece of bread that man will transgress."

If someone just and executes true justice (not showing **partiality**), and does what's right in God's sight, then God will save him.

- **Ezekiel 18:8-9:** "He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD."

It's a terrible thing when religious leaders show **partiality**.

- **Malachi 2:7-9:** "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law."

The Pharisees and Herodians told Jesus they knew He didn't show **partiality** to anyone. (It seems they were trying to flatter Jesus as they laid a trap for Him.)

- **Mark 12:14:** "And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?"
- **Luke 20:21-22:** "And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: Is it lawful for us to give tribute unto Caesar, or no?"

There's no respect of persons with God. He doesn't show **partiality** to anyone.

- **Romans 2:11:** "For there is no respect of persons with God."

God doesn't show **partiality** in judgment. He doesn't change a person's judgment based on who they are, but instead judges them according to their works.

- **Ephesians 6:9:** "And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him."
- **1 Peter 1:17:** "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:"

It's wrong to show **partiality** to people. The church must never do that.

- **1 Timothy 5:21:** "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality."

Christians must not show **partiality** to anyone.

- **James 2:1:** "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons."
- **James 2:4:** "Are ye not then partial in yourselves, and are become judges of evil thoughts?"
- **James 3:17:** "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

Showing **partiality** to people is a sin.

- **James 2:9:** "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."

RACIST

In the days of Joseph, the Egyptians were racist.

- **Genesis 43:32:** "And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians."

SEXIST

Paul didn't call the Philippian saints his "brothers and sisters". Instead he used the term "brethren". That wasn't seen as **sexist** or inappropriate.

- **Philippians 1:12:** "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;"

Paul referred to Christians as the sons of God, not the sons and daughters of God. That wasn't seen as **sexist** or inappropriate.

- **Philippians 2:15:** "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;"

James called his fellow Christians "brethren", not "brothers and sisters". That wasn't seen as **sexist** or inappropriate.

- **James 1:2:** "My brethren, count it all joy when ye fall into divers temptations;"

Peter referred to "the brethren", not "brothers and sisters". That wasn't seen as **sexist** or inappropriate.

- **1 Peter 1:22:** "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:"

Peter said that Christians should love "the brotherhood", not "brothers and sisters". That wasn't seen as **sexist** or inappropriate.

- **1 Peter 2:17:** "Honour all men. Love the brotherhood. Fear God. Honour the king."

UNINTERESTED

When the Levite saw that his concubine had collapsed in front of the door of the old man's house after being raped all night, he showed no concern for her at all. He was completely **uninterested** in her welfare.

- **Judges 19:27-28:** "And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold. And he said unto her, Up, and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place."

When the Israelites went too far in punishing the Benjamites, they asked God why the tribe of Benjamin had been almost wiped out. However, they didn't actually inquire of Him. It seems they were **uninterested** in hearing what He had to say about their actions.

- **Judges 21:3:** "And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?"

Eli was **uninterested** in saving himself (or his household) from God's wrath. Instead he said that God should do whatever seemed good to Him. (That was a *terrible* response. God wanted Eli to *repent and obey*, not ignore Him and do nothing.)

- **1 Samuel 3:18:** "And Samuel told him every whit, and hid

nothing from him. And he said, It is the LORD: let him do what seemeth him good."

Saul craved the honor and praise of men. However, he was **uninterested** in being praised by God and didn't care if the Lord was angry with him. (When Samuel rebuked him for sinning, Saul ignored it and demanded that Samuel honor him in front of the people.)

- **1 Samuel 15:30:** "Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God."

Rehoboam didn't care about the Israelites. When he heard that they were being oppressed, he was **uninterested** in doing anything about it. (In fact, he told them that under his reign their lives would be made much worse.)

- **2 Chronicles 10:13-14:** "And the king answered them roughly; and king Rehoboam forsook the counsel of the old men, And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions."

The Jews were **uninterested** in the Messiah. When His birth was proclaimed by angels and the news was spread abroad by shepherds, the people didn't care. (This can be seen from the fact that when the wise men arrived in Jerusalem looking for the Messiah, it took the city by surprise – even though Bethlehem was just *five miles away*. Everyone in Jerusalem should have known that the Messiah was born because *it was*

announced by a multitude of angels. But they didn't.)

- **Luke 2:13-14, 17:** "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. ... And when they had seen it, they made known abroad the saying which was told them concerning this child."

Although many people have been invited into God's kingdom, they're **uninterested**. This is because they value the things of this world more than the things of God.

- **Luke 14:17-18:** "And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused."

Those who are poor, sick, or blind will answer the call to enter into God's kingdom. However, those who are wealthy are **uninterested** because they value their possessions more than the things of God.

- **Luke 14:21:** "So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind."

The Roman centurion was more moral than the high priest. Ananias was **uninterested** in keeping the law, even though he

judged others for breaking it (which is something the Roman centurion who arrested Paul didn't do).

- **Acts 23:2-3:** "And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"