

Flee from Partiality

- **Partial-** favoring one side in a dispute above the other; biased.
- **Partiality-** unfair bias in favor of one thing or person compared with another; favoritism

Gal 5:19

Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

Gal 5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies

Seditions

G1370 (Strong)

διχοστασία

dichostasia

dee-khos-tas-ee'-ah

From a derivative of [G1364](#) and [G4714](#); *disunion*, that is, (figuratively) *dissension*: - division, sedition.

Jhn 10:7 Then said Yache unto them again, Verily, verily, I say unto you, I am the door of the sheep.

Jhn 10:8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

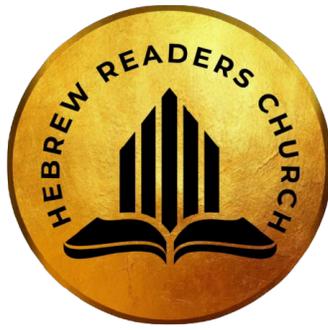
Jhn 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Jhn 10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

Jhn 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.

Jhn 10:12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

Jhn 10:13 The hireling fleeth, because he is an hireling, and careth not for the sheep.



Pro 13:14

The law of the wise is a fountain of life, to depart from the snares of death.

Jhn 10:14

I am the good shepherd, and know my *sheep*, and am known of mine.

Jhn 10:15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

Jhn 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

Jhn 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

Jhn 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Jhn 10:19 There was a division therefore again among the Jews for these sayings.

Jhn 10:20 And many of them said, He hath a devil, and is mad; why hear ye him?

Jhn 10:21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

Jhn 15:13

Greater love hath no man than this, that a man lay down his life for his friends.

1Co 11:17

Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

1Co 11:18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

Eph 4:1-2

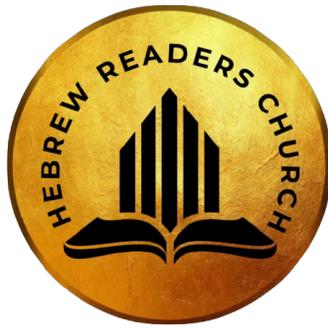
I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love;

Eph 4:3 Endeavouring to keep the unity of the Spirit in the bond of peace.

Eph 4:4 *There is one body, and one Spirit, even as ye are called in one hope of your calling;*

Eph 4:5 One Lord, one faith, one baptism,

Eph 4:6 One Alahayim and Father of all, who is above all, and through all, and in you all.



James 3:14

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

James 3:15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

1Co 11:19

For there must be also heresies among you, that they which are approved may be made manifest among you.

Heresies G139 (Strong)

αἵρεσις

haireisis

hah'ee-res-is

From G138; properly a *choice*, that is, (specifically) a *party* or (abstractly) *disunion*. ("heresy" is the Greek word itself.): - heresy [which is the Greek word itself], sect.

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.

4th Maccabees chapter 2

5 For the Law says, 'Thou shalt not covet thy neighbour's wife, nor anything that is thy neighbour's.'

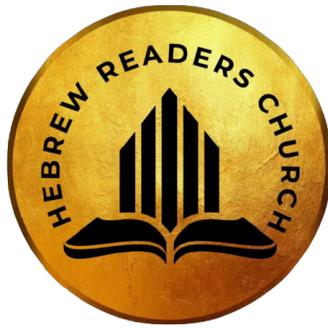
6 Verily, when the Law orders us not to covet, it should, I think, confirm strongly the argument that the Reason is capable of controlling covetous desires, even as it does the passions that militate against justice.

10 For the Law ranks above affection for parents, so that a man may not

11 for their sakes surrender his virtue, and it overrides love for a wife, so that if she transgress a man

12 should rebuke her, and it governs love for children, so that if they are naughty a man should punish them, and it controls the claims of friendship, so that a man should reprove his friends if they do evil.

13 And do not think it a paradoxical thing when Reason through the Law is able to overcome 14 even hatred...



15 And the rule of Reason is likewise proved to extend through the more aggressive passions or vices, ambition, vanity, ostentation, pride, and backbiting. 16 For the temperate mind repels all these debased passions, even as it does anger, for it conquers even this.

17 Yea, Moses when he was angered against Dathan and Abiram did not give free course to his wrath, but governed his anger by his Reason.

18 For the temperate mind is able, as I said, to win the victory over the passions, modifying some, while crushing others absolutely.

19 Why else did our wise father Jacob blame the houses of Simeon and Levi for their unreasoning slaughter of the tribe of the Shechemites, saying, 'Accursed be their anger!'

20 For had not Reason possessed the power to restrain their anger he would not have spoken thus.

21 For in the day when Alahayim created man, he implanted in him his passions

22 and inclinations, and also, at the very same time, set the mind on a throne amidst the senses to be his sacred guide in all things;

23 and to the mind he gave the Law, by the which if a man order himself, he shall reign over a kingdom that is temperate, and just, and virtuous, and brave.

1Co 2:16

For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Psa 40:8

I delight to do thy will, O my Alahayim: yea, thy law is within my heart.

Chapter 3

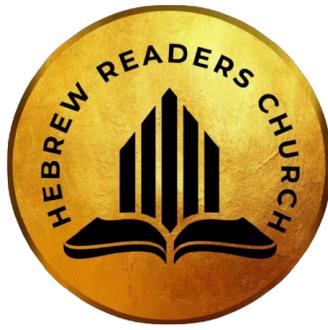
For Reason is not shown to be master over passions or defects in itself, but over those of the body.

2 For example, none of you is able to extirpate our natural desire, but the Reason can enable him to escape being made a slave by desire.

3 None of you is able to extirpate anger from the soul, but it is possible for the Reason to come to his aid against anger.

4 None of you can extirpate a malevolent disposition, but Reason can be his powerful ally against being swayed by malevolence.

- **malevolent:** having or showing a wish to do evil to others.



2Co 10:5

Casting down imaginations, and every high thing that exalteth itself against the knowledge of Alahayim, and bringing into captivity every thought to the obedience of Christ;

4 Macc 3

5 Reason is not the extirpate of the passions, but their antagonist.

17 For the temperate mind is able to conquer

18 the dictates of the passions, and to quench the fires of desire, and to wrestle victoriously with the pangs of our bodies though they be exceeding strong, and by the moral beauty and goodness 19 of Reason to defy with scorn all the domination of the passions.

Heb 12:3

For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Heb 12:4 Ye have not yet resisted unto blood, striving against sin.

Heb 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, Alahayim dealeth with you as with sons; for what son is he whom the father chasteneth not?

Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

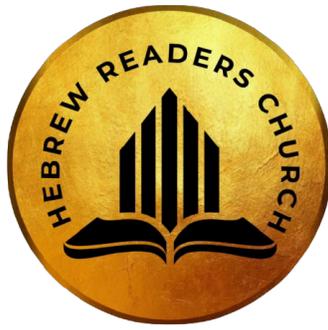
Heb 12:9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

Heb 12:10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

Heb 12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Sir 2:4

Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate.



Heb 12:12

Wherefore lift up the hands which hang down, and the feeble knees;

Heb 12:13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Heb 12:14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:

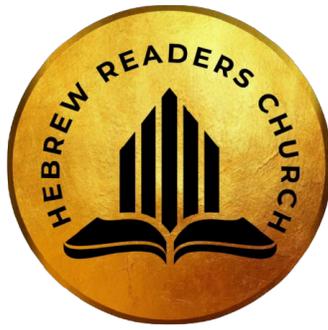
Heb 12:15 Looking diligently lest any man fail of the grace of Alahayim; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

1 Timothy 5:21

I charge thee before Alahayim, and the Lord Yache Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

1 Clem. 1:3

For ye did all things without respect of persons, and ye walked after the ordinances of Alahayim, submitting yourselves to your rulers and rendering to the older men among you the honor which is their due. On the young too ye enjoined modest and seemly thoughts: and the women ye charged to perform all their duties in a blameless and seemly and pure conscience, cherishing their own husbands, as is meet; and ye taught them to keep in the rule of obedience, and to manage the affairs of their household in seemliness, with all discretion.



1 Clem. 2:1

And ye were all lowly in mind and free from arrogance, yielding rather than claiming submission, more glad to give than to receive, and content with the provisions which Alahayim supplieth. And giving heed unto His words, ye laid them up diligently in your hearts, and His sufferings were before your eyes.

1 Clem. 2:2

Thus a profound and rich peace was given to all, and an insatiable desire of doing good. An abundant outpouring also of the Holy Spirit fell upon all;

1 Clem. 2:3

and, being full of holy counsel, in excellent zeal and with a pious confidence ye stretched out your hands to Almighty Alahayim, supplicating Him to be propitious, if unwillingly ye had committed any sin.

1 Clem. 2:4

Ye had conflict day and night for all the brotherhood, that the number of His elect might be saved with fearfulness and intentness of mind.

1 Clem. 2:5

Ye were sincere and simple and free from malice one towards another.

1 Clem. 2:6

Every sedition and every schism was abominable to you. Ye mourned over the transgressions of your neighbors: ye judged their shortcomings to be your own.

1 Clem. 2:7

Ye repented not of any well-doing, but were ready unto every good work.

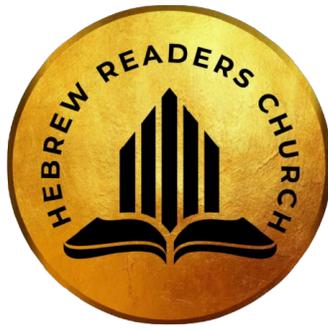
1 Clem. 2:8

Being adorned with a most virtuous and honorable life, ye performed all your duties in the fear of Him. The commandments and the ordinances of the Lord were written on the tablets of your hearts.

Act 10:34

Then Peter opened *his* mouth, and said, Of a truth I perceive that Alahayim is no respecter of persons:

Act 10:35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.



Ezk 18:4

Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

Ezk 18:5 But if a man be just, and do that which is lawful and right,

Ezk 18:6 *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,

Ezk 18:7 *And* hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;

Ezk 18:8 *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,

Ezk 18:9 Hath walked in my statutes, and hath kept my judgments, to deal truly; *he is* just, he shall surely live, saith the Lord Ahayah.

Ezk 18:10 If he beget a son *that is* a robber, a shedder of blood, and *that* doeth the like to *any* one of these *things*,

Ezk 18:11 *And that* doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

Ezk 18:12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

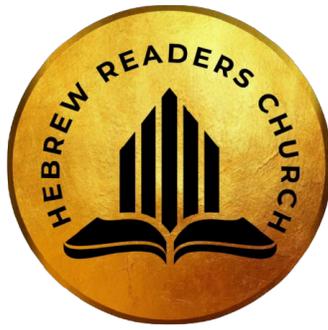
Ezk 18:13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

Ezk 18:14 Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

Ezk 18:15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

Ezk 18:16 Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

Ezk 18:17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.



Ezk 18:18 *As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.*

Ezk 18:19 Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

Ezk 18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

Ezk 18:21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

Ezk 18:22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

Ezk 18:23 Have I any pleasure at all that the wicked should die? saith the Lord Ahayah: *and* not that he should return from his ways, and live?

Ezk 18:24 But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Ezk 18:25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

Ezk 18:26 When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

Ezk 18:27 Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

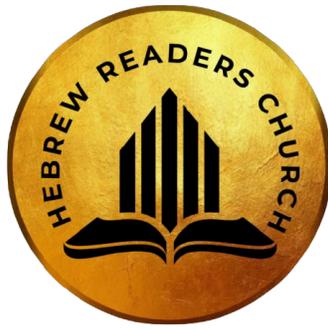
Ezk 18:28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

Ezk 18:29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

Ezk 18:30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord Ahayah. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin.

Ezk 18:31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

Ezk 18:32 For I have no pleasure in the death of him that dieth, saith the Lord Ahayah: wherefore turn *yourselves*, and live ye.



Mal 2:1

And now, O ye priests, this commandment *is* for you.

Mal 2:2 If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith Ahayah of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.

Mal 2:5

My covenant was with him of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

Mal 2:6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

Mal 2:7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of Ahayah of hosts.

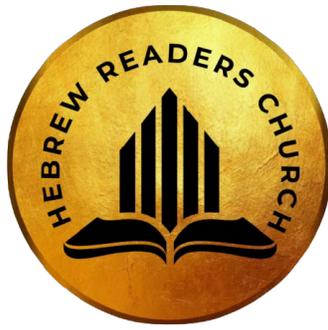
Mal 2:8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith Ahayah of hosts.

Mal 2:9 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.

Testament Levi 14

7 And ye shall be puffed up because of your priesthood, lifting yourselves up against men, and not only so, but also against the commands of Alahayim. 8 For ye shall contemn the holy things with jests and laughter.

6 And out of covetousness ye shall teach the commandments of the Lord...



Mal 2:10 Have we not all one father? hath not one Alahayim created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

Mal 2:11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of Ahayah which he loved, and hath married the daughter of a strange alahayim.

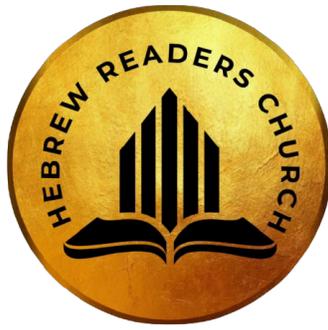
Mal 2:12 Ahayah will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto Ahayah of hosts.

Mal 2:13 And this have ye done again, covering the altar of Ahayah with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

Mal 2:14 Yet ye say, Wherefore? Because Ahayah hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant.

Mal 2:15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a holy seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

Mal 2:16 For Ahayah, the Alahayim of Israel, saith that he hateth putting away: for *one* covereth violence with his garment, saith Ahayah of hosts: therefore take heed to your spirit, that ye deal not treacherously.



Jas 2:1 My brethren, have not the faith of our Lord Yache Christ, *the Lord* of glory, with respect of persons.

Jas 2:2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

Jas 2:3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

Jas 2:4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

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

Jas 2:6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

Jas 2:7 Do not they blaspheme that worthy name by the which ye are called?

Jas 2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

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

Jas 2:10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

Jas 2:11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

Jas 2:12 So speak ye, and so do, as they that shall be judged by the law of liberty.

Gal 5:1

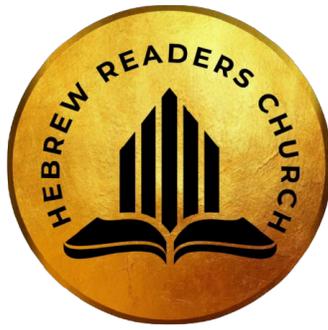
Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Jas 1:23

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

Jas 1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Jas 1:25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.



Gal 5:13

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

Gal 5:14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

Gal 5:15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

Test of Asher 4

3 One man hateth the merciful and unjust man, and the man who committeth adultery and fasteth: this, too, hath a twofold aspect, but the whole work is good, because he followeth the Lord's example, in that he accepteth not the seeming good as the genuine good.

- **impartial:** treating all rivals or disputants equally; fair and just.

Hermas Mandate 7

1[37]:1 "Fear the Lord," saith he, "and keep His commandments. So keeping the commandments of Alahayim thou shalt be powerful in every deed, and thy doing shall be incomparable. For whilst thou fearest the Lord, thou shalt do all things well. But this is the fear wherewith thou oughtest to be afraid, and thou shalt be saved.

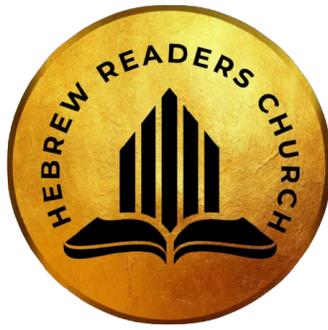
1[37]:2 But fear not the devil; for, if thou fear the Lord, thou shalt be master over the devil, for there is no power in him. [For] in whom is no power, neither is there fear of him; but in whom power is glorious, of him is fear likewise. For every one that hath power hath fear, whereas he that hath no power is despised of all.

1[37]:3 But fear thou the works of the devil, for they are evil. While then thou fearest the Lord, thou wilt fear the works of the devil, and wilt not do them, but abstain from them.

1[37]:4 Fear therefore is of two kinds. If thou desire to do evil, fear the Lord, and thou shalt not do it. If again thou desire to do good, fear the Lord and thou shalt do it.

Therefore, the fear of the Lord is powerful and great and glorious. Fear the Lord then, and thou shalt live unto Him; yea, and as many of them that keep His commandments as shall fear Him, shall live unto Alahayim."

1[37]:5 "Wherefore, Sir," say I, "didst thou say concerning those that keep His commandments, "They shall live unto Alahayim"?" "Because," saith he, "every creature feareth the Lord, but not everyone keepeth His commandments. Those then that fear Him and keep His commandments, they have life unto Alahayim; but they that keep not His commandments have no life in them."



Hermas Mandate 2

1[27]:1 He saith to me; "Keep simplicity and be guileless, and thou shalt be as little children, that know not the wickedness which destroyeth the life of men.

1[27]:2 First of all, speak evil of no man, neither take pleasure in listening to a slanderer. Otherwise thou that hearest too shalt be responsible for the sin of him that speaketh the evil, if thou believest the slander, which thou hearest; for in believing it thou thyself also wilt have a grudge against thy brother. So then shalt thou be responsible for the sin of him that speaketh the evil.

1[27]:3 Slander is evil; it is a restless demon, never at peace, but always having its home among factions. Refrain from it therefore, and thou shalt have success at all times with all men.

1[27]:4 But clothe thyself in reverence, wherein is no evil stumbling-block, but all things are smooth and gladsome.

- **Reverence-** regard or treat with deep respect.

Work that which is good, and of thy labors, which Alahayim giveth thee, give to all that are in want freely, not questioning to whom thou shalt give, and to whom thou shalt not give. Give to all; for to all Alahayim desireth that there should be given of His own bounties.

1[27]:5 They then that receive shall render an account to Alahayim why they received it, and to what end; for they that receive in distress shall not be judged, but they that receive by false pretense shall pay the penalty.

Sir 29:20

Help thy neighbour according to thy power, and beware that thou thyself fall not into the same

Hermas Mandate 2

1[27]:6 He then that giveth is guiltless; for as he received from the Lord the ministration to perform it, he hath performed it in sincerity, by making no distinction to whom to give or not to give. This ministration then, when sincerely performed, becomes glorious in the sight of Alahayim. He therefore that ministereth thus sincerely shall live unto Alahayim.

1[27]:7 Therefore keep this commandment, as I have told thee, that thine own repentance and that of thy household may be found to be sincere, and [thy] heart pure and undefiled."