

~IMPARTIALITY (759)

[Hebrew, *na-sa 'pa-nim'*, Greek, *lam-ba'no pro'so-pon*]

- Yehowah Impartial
- Not Partial Toward Israel
- Not Partial Toward David
- Counsel To Judges
- In The Christian Congregation
- Admiring Personalities For Own Benefit
- Worthy Of Double Honor
- Respect For Rulers

- **Freedom from bias or favoritism, fairness.** Impartiality is a matter of not letting position, ability to speak well, wealth, a bribe, or, on the other hand, sentimentality for a poor or otherwise disadvantaged person sway ones judgment or actions in favor of the individual. Impartiality sees that all are treated in harmony with what is fair and just, according to what each deserves and needs.
- Do not hold back good from those to whom it is owing, when it happens to be in the power of your hand to do it. (**Proverbs 3:27**)
- The **Hebrew** expression *na-sa 'pa-nim'*, rendered treat with partiality, literally means, **lift up the face**.
- You people must not do injustice in the judgment. You must not treat the lowly with **partiality**, and you must not prefer the person of a great one. With justice you should judge your associate. (**Leviticus 19:15**)
- An Oriental way of greeting was to bow humbly and turn ones face to the ground. As a sign of acknowledgment and recognition, the one greeted lifted up, or raised, the face of the one who had bowed.
- And you must say also, Here is your servant Jacob behind us. For he said to himself; I may appease him by the gift going ahead of me, and afterward I shall see his face. Perhaps he will give a kindly reception. (**Genesis 32:20**)
- Where **give a kindly reception** renders the Hebrew phrase literally meaning **lift up the face**. The expression came to be used disparagingly when referring to corrupt preferential treatment. The

Hebrew phrase *na-khar' pa-nim'*, rendered **be partial**, but literally meaning **recognize the face** was similarly used.

- You must not be partial in judgment. You should hear the little one the same as the great one. You must not become frightened because of a man, for the judgment belongs to God, and the case that is too hard for you, you should present to me, and I must hear it. (**Deuteronomy 1:17**)
- You must not pervert judgment. You must not be partial or accept a bribe, for the bribe blinds the eyes of wise ones and distorts the words of righteous ones. (**Deuteronomy 16:19**)
- The **Greek** expression *lam-ba'no pro'so-pon*, show partiality, literally, **take or accept the face**, is modeled on the **Hebrew**. **Int**
- And they questioned him, saying; Teacher, we know you speak and teach correctly and show no **partiality**, but you teach the way of God in line with truth. (**Luke 20:21**)

Compounded forms of these two verbs are rendered partiality, favoritism.

- For there is no **partiality** with God. (**Romans 2:11**)
- My brothers, you are not holding the faith of our Lord Jesus Christ, our glory, with acts of **favoritism**, are you? (**James 2:1**)
- Show **favoritism**
- But if you continue showing **favoritism**, you are working a sin, for you are reprov'd by the Law as transgressors. (**James 2:9**)
- **Partial**
- At this Peter opened his mouth and said; For a certainty I perceive that God is not **partial**. (**Acts of Apostles 10:34**)

•• **Yehowah Impartial**

- Yehowah says that he, treats none with **partiality** nor accepts a bribe.
- For Yehowah your God is the God of gods and the Lord of lords,

the God great, mighty and fear-inspiring, who treats none with partiality nor accepts a bribe. ([Deuteronomy 10:17](#))

- And now let the dread of Yehowah come to be upon you. Be careful and act, for with Yehowah our God there is no unrighteousness or partiality or taking of a bribe. ([2 Chronicles 19:7](#))
- The apostle Peter said; when God sent him to declare the Good News to the uncircumcised Gentile Cornelius:
 - At this Peter opened his mouth and said; For a certainty I perceive that God is not **partial**. ([Acts of Apostles 10:34](#))
 - But in every nation the man that fears him and works righteousness is acceptable to him. ([Acts of Apostles 10:35](#))
 - But glory and honor and peace for everyone who works what is good, for the Jew first and also for the Greek. ([Romans 2:10](#))
 - For there is no **partiality** with God. ([Romans 2:11](#))
 - Yehowah, the Creator and Supreme One, cannot be challenged on his decisions and actions. He can do as he pleases with what he has created and does not owe anyone anything.
 - O man, who, then, really are you to be answering back to God? Shall the thing molded say to him that molded it; Why did you make me this way? ([Romans 9:20](#))
 - What? Does not the potter have authority over the clay to make from the same lump one vessel for an honorable use, another for a dishonorable use? ([Romans 9:21](#))
 - If, now, God, although having the will to demonstrate his wrath and to make his power known, tolerated with much long-suffering vessels of wrath made fit for destruction. ([Romans 9:22](#))
 - In order, that he might make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory. ([Romans 9:23](#))
 - Namely, us, whom he called not only from among Jews but also

from among nations, what of it? (**Romans 9:24**)

- O the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are! (**Romans 11:33**)
- For, who has come to know Yehowah's mind, or who has become his counselor? (**Romans 11:34**)
- Or, Who has first given to him, so that it must be repaid to him? (**Romans 11:35**)
- Because from him and by him and for him are all things. To him be the glory forever. Amen. (**Romans 11:36**)
- Should there be any contending of a faultfinder with the Almighty? Let the reprover of God himself answer it. (**Job 40:2**)
- He deals with individuals or groups, even nations, according to his purpose and his own appointed time.
- And he made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed times and the set limits of the dwelling of men. (**Acts of Apostles 17:26**)
- Because he has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead. (**Acts of Apostles 17:31**)
- Nevertheless, God is **impartial**. He rewards each person, not according to his outward appearance or possessions, but according to what he is and what he does.
- But Yehowah said to Samuel; Do not look at his appearance and at the height of his stature, for I have rejected him. For not the way man sees is the way God sees, because mere man sees what appears to the eyes, but as for Yehowah, he **sees what the heart is**. (**1 Samuel 16:7**)
- Also loving-kindness belongs to you, O Yehowah, for you yourself pay back to each one according to his work. (**Psalms 62:12**)

- In case you should say; Look! We did not know of this, will not he himself that is making an estimate of hearts discern it, and he himself that is observing your soul know and certainly pay back to earthling man according to his activity? ([Proverbs 24:12](#))
- His Son Jesus Christ follows the same impartial course.
- For the Son of man is destined to come in the glory of his Father with his angels, and then he will recompense each one according to his behavior. ([Matthew 16:27](#))

·· Not Partial Toward Israel

- Some persons have held that Yehowah dealt **partially** by using and favoring Israel as his people of ancient times. However, an honest examination of his dealings with Israel will reveal that such a charge is erroneous.
- Yehowah chose and dealt with Israel, not because of their greatness and numbers, but because of his love and appreciation for the faith and loyalty of his friend Abraham, their forefather.
- And the scripture was fulfilled which says; Abraham put faith in Yehowah, and it was counted to him as righteousness, and he came to be called, Yehowah's friend. ([James 2:23](#))
- Also, he was long-suffering toward them because he had placed his name upon them.
- It was not because of your being the most populous of all the peoples that Yehowah showed affection for you so that he chose you, for you were the least of all the peoples. ([Deuteronomy 7:7](#))
- But it was because of Yehowah's loving you, and because of his keeping the sworn statement that he had sworn to your forefathers, that Yehowah brought you out with a strong hand, that he might redeem you from the house of slaves, from the hand of Pharaoh the king of Egypt. ([Deuteronomy 7:8](#))
- And you well know that Yehowah your God is the true God, the faithful God, keeping covenant and loving-kindness in the case of those who love him and those who keep his commandments to a thousand generations. ([Deuteronomy 7:9](#))

- But repaying to his face the one who hates him by destroying him. He will not hesitate toward the one who hates him, he will repay him to his face. (**Deuteronomy 7:10**)
- And you must keep the commandment and the regulations and the judicial decisions that I am commanding you today by doing them. (**Deuteronomy 7:11**)
- Therefore say to the house of Israel; This is what the Sovereign Lord Yehowah has said; Not for your sakes am I doing it, O house of Israel, but for my holy name, which you have profaned among the nations where you have come in. (**Ezekiel 36:22**)
- For the purpose of establishing you today as his people and that he may prove himself your God, just as he has promised you and just as he has sworn to your forefathers Abraham, Isaac and Jacob. (**Deuteronomy 29:13**)
- He has remembered his covenant even to time indefinite, the word that he commanded, to a thousand generations. (**Psalms 105:8**)
- Which covenant he concluded with Abraham, and his sworn statement to Isaac. (**Psalms 105:9**)
- And which statement he kept standing as a regulation even to Jacob, as an indefinitely lasting covenant even to Israel. (**Psalms 105:10**)
- While obedient, Israel was blessed above the nations not having the Law. When Israel was disobedient, God was patient and merciful, but he punished them, nevertheless.
- And though their position was a favored one, they were under weightier responsibility before God because of bearing God's name and because they were under the Law. For the Law carried curses against the one breaking it. It is written:
- Cursed is the one who will not put the words of this Law in force by doing them. And all the people must say; Amen! (**Deuteronomy 27:26**)
- The Jews, by violating the Law, came under this curse, which was in addition to their condemnation as offspring of sinful Adam.

- That is why, just as through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned. ([Romans 5:12](#))
- Therefore, to redeem the Jews from this special disability, Christ not only had to die but also had to die on a torture stake, as the apostle Paul argues at,
- For all those who depend upon works of Law are under a curse, for it is written: Cursed is every one that does not continue in all the things written in the scroll of the Law in order to do them. ([Galatians 3:10](#))
- Moreover, that by Law no one is declared righteous with God is evident, because the righteous one will live by reason of faith. ([Galatians 3:11](#))
- Now the Law does not adhere to faith, but he that does them shall live by means of them. ([Galatians 3:12](#))
- Christ by purchase released us from the curse of the Law by becoming a curse instead of us, because it is written: Accursed is every man hanged upon a stake. ([Galatians 3:13](#))
- Thus, God **exercised no partiality** toward Israel. God was using Israel with the blessing of all nations in view.
- O senseless Galatians, who is it that brought you under evil influence, you before whose eyes Jesus Christ was openly portrayed impaled? ([Galatians 3:1](#))
- By this means God was actually working toward the benefit of people of all nations in his due time. In harmony with this, the apostle remarks; Is he the God of the Jews only? Is he not also of people of the nations? Yes, of people of the nations also, if truly God is one, who will declare circumcised people righteous as a result of faith and uncircumcised people righteous by means of their faith.
- Or is he the God of the Jews only? Is he not also of people of the nations? Yes, of people of the nations also. ([Romans 3:29](#))
- If truly God is one, who will declare circumcised people righteous as a result of faith and uncircumcised people righteous by means

of their faith. (**Romans 3:30**)

- Furthermore, in the ancient Jewish commonwealth, men from other nations could come under God's favor and blessing by worshipping Yehowah the God of Israel and keeping his law, as did the Gibeonites, the Nethinim, meaning **Given Ones**, and many alien residents.
- And the inhabitants of Gibeon heard what Joshua had done to Jericho and Ai. (**Joshua 9:3**)
- Accordingly Joshua constituted them on that day gatherers of wood and drawers of water for the assembly and for Yehowah's altar, down to this day, at the place that he should choose. (**Joshua 9:27**)
- And also to the foreigner, who is no part of your people Israel and who actually comes from a distant land by reason of your name (**1 Kings 8:41**)
- For they shall hear of your great name and of your strong hand and of your stretched-out arm, and he actually comes and prays toward this house. (**1 Kings 8:42**)
- May you yourself listen from the heavens, your established place of dwelling, and you must do according to all that for which the foreigner calls to you, in order, that all the peoples of the earth may get to know your name so as to fear you the same as your people Israel do, and so as to know that your name itself has been called upon this house that I have built. (**1 Kings 8:43**)
- And from the Nethinim, whom David and the princes gave to the service of the Levites, two hundred and twenty Nethinim, all of whom had been designated by their names. (**Ezra 8:20**)
- And in case an alien resident should be residing with you as an alien, he also must prepare the Passover sacrifice to Yehowah. According to the statute of the Passover and according to its regular procedure is the way he should do. There should exist one statute for you people, both for the alien resident and for the native of the land. (**Numbers 9:14**)
- Although patient and merciful, repeatedly receiving Israel back when they repented, Yehowah finally cast them off as his name people.

- **Look! your house is abandoned to you. I tell you, you will by no means see me until you say; Blessed is he that comes in Yehowah's name. (Luke 13:35)**
- **All right! For their lack of faith they were broken off, but you are standing by faith. Quit having lofty ideas, but be in fear. (Romans 11:20)**
- **For if God did not spare the natural branches, neither will he spare you. (Romans 11:21)**
- **See, therefore, God's kindness and severity. Toward those who fell there is severity, but toward you there is God's kindness, provided you remain in his kindness, otherwise, you also will be lopped off. (Romans 11:22)**
- **The apostles statement applies here;**
- **And he will render to each one according to his works. (Romans 2:6)**
- **Everlasting life to those who are seeking glory and honor and incorruptibleness by endurance in work that is good. (Romans 2:7)**
- **However, for those who are contentious and who disobey the truth but obey unrighteousness there will be wrath and anger. (Romans 2:8)**
- **Tribulation and distress, upon the soul of every man who works what is injurious, of the Jew first and also of the Greek. (Romans 2:9)**
- **But glory and honor and peace for everyone who works what is good, for the Jew first and also for the Greek. (Romans 2:10)**
- **For there is no partiality with God. (Romans 2:11)**
- **So, while a superficial, short-range view of God's dealings might appear to reveal partiality, the deeper, long-range view brings to light marvelous **impartiality** and justice beyond anything man could have conceived. How finely he worked out matters so that all mankind would have opportunity to receive his favor and life**

- For the thoughts of you people are not my thoughts, nor are my ways your ways, is the utterance of Yehowah. ([Isaiah 55:8](#))
- For as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts than your thoughts. ([Isaiah 55:9](#))
- For just as the pouring rain descends, and the snow, from the heavens and does not return to that place, unless it actually saturates the earth and makes it produce and sprout, and seed is actually given to the sower and bread to the eater. ([Isaiah 55:10](#))
- So my word that goes forth from my mouth will prove to be. It will not return to me without results, but it will certainly do that in which I have delighted, and it will have certain success in that for which I have sent it. ([Isaiah 55:11](#))
- O the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are! ([Romans 11:33](#))

•• Not Partial Toward David

- As Yehowah told Moses, he is a God who will by no means give exemption from punishment for wrongdoing.
- And Yehowah went passing by before his face and declaring; Yehowah, Yehowah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth. ([Exodus 34:6](#))
- Preserving loving-kindness for thousands, pardoning error and transgression and sin, but by no means will he give exemption from punishment, bringing punishment for the error of fathers upon sons and upon grandsons, upon the third generation and upon the fourth generation. ([Exodus 34:7](#))
- Certainly the one that is doing wrong will receive back what he wrongly did, and there is no partiality. ([Colossians 3:25](#))
- Even in the case of his beloved servant David, with whom Yehowah had made a covenant for the kingdom, God made no exception. He punished David severely for his sins. After David's sin against God in the affair involving Bath-sheba and her husband Uriah, Yehowah told him;

- **This is what Yehowah has said; Here I am raising up against you calamity out of your own house, and I will take your wives under your own eyes and give them to your fellowman, and he will certainly lie down with your wives under the eyes of this sun. (2 Samuel 12:11)**
- **Whereas you yourself acted in secret, I, for my part, shall do this thing in front of all Israel and in front of the sun. (2 Samuel 12:12)**
- **The Bible account reveals that David indeed suffered much trouble from his own family. (2 Samuel Chapters 13-18)(1 Kings Chapter 1)**
- **While God did not put him to death, out of respect for the kingdom covenant He had made with David.**
- **Even from the day that I put judges in command over my people Israel, and I will give you rest from all your enemies. And Yehowah has told you that a house is what Yehowah will make for you. (2 Samuel 7:11)**
- **When your days come to the full, and you must lie down with your forefathers, then I shall certainly raise up your seed after you, which will come out of your inward parts, and I shall indeed firmly establish his kingdom. (2 Samuel 7:12)**
- **He is the one that will build a house for my name, and I shall certainly establish the throne of his kingdom firmly to time indefinite. (2 Samuel 7:13)**
- **I myself shall become his father, and he himself will become my son. When he does wrong, I will also reprove him with the rod of men and with the strokes of the sons of Adam. (2 Samuel 7:14)**
- **As for my loving-kindness, it will not depart from him the way I removed it from Saul, whom I removed on account of you. (2 Samuel 7:15)**
- **And your house and your kingdom will certainly be steadfast to time indefinite before you, your very throne will become one firmly established to time indefinite. (2 Samuel 7:16)**

- David did suffer very great sorrows. As an earlier servant of God, Elihu, had said; There is One who has not shown **partiality** to princes.
- There is One who has not shown **partiality** to princes and has not given more consideration to the noble one than to the lowly one, for all of them are the work of his hands. (**Job 34:19**)
- However, based on the coming sacrifice of Jesus Christ, God could forgive the repentant David and yet maintain His own justice and righteousness.
- God set him forth as an offering for propitiation through faith in his blood. This was in order to exhibit his own righteousness, because he was forgiving the sins that occurred in the past while God was exercising forbearance. (**Romans 3:25**)
- So as to exhibit his own righteousness in this present season, that he might be righteous even when declaring righteous the man that has faith in Jesus. (**Romans 3:26**)
- Through the sacrifice of his Son, God has a just and impartial basis on which to undo the death of Uriah and others, so that, ultimately, none suffer unjustly.
- Because he has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead. (**Acts of Apostles 17:31**)

•• Counsel To Judges

- Yehowah gave strong counsel to the judges in Israel as to **impartiality**. Judges were under the strict command;
- You **not be must partial in judgment**. You should hear the little one the same as the great one. You must not become frightened because of a man, for the judgment belongs to God, and the case that is too hard for you, you should present to me, and I must hear it. (**Deuteronomy 1:17**)
- You must not pervert judgment. You must not be partial or accept a bribe, for the bribe blinds the eyes of wise ones and distorts the words of righteous ones. (**Deuteronomy 16:19**)

- The showing of partiality to the wicked one is not good, nor the turning aside of the righteous one in judgment. (**Proverbs 18:5**)
- These sayings also are for the wise ones; The showing of partiality in judgment is not good. (**Proverbs 24:23**)
- They were not to show partiality to a poor man merely because of his poorness, out of sentimentality or out of prejudice against the wealthy.
- Neither were they to favor a rich man because of his wealth, perhaps catering to him for favor, for a bribe, or through fear of his power or influence.
- You people must not do injustice in the judgment. You must not treat the lowly with partiality, and you must not prefer the person of a great one. With justice you should judge your associate. (**Leviticus 19:15**)
- God eventually condemned the unfaithful Levitical priesthood in Israel for violation of his Law and, as he particularly pointed out, for showing partiality, since they acted as judges in the land.
- But you men, you have turned aside from the way. You have caused many to stumble in the law. You have ruined the covenant of Levi, Yehowah of armies has said. (**Malachi 2:8**)
- And I also, for my part, shall certainly make you to be despised and low to all the people, according as you were not keeping my ways, but were showing **partiality** in the law. (**Malachi 2:9**)

.. In The Christian Congregation

- In the Christian congregation **impartiality** is a Law, the showing of favoritism is a sin.
- But if you continue showing **favoritism**, you are working a sin, for you are reproved by the Law as transgressors. (**James 2:9**)
- Those guilty of acts of **favoritism** become judges rendering wicked decisions.
- My brothers, you are not holding the faith of our Lord Jesus Christ, our glory, with acts of **favoritism**, are you? (**James 2:1**)

- For, if a man with gold rings on his fingers and in splendid clothing enters into a gathering of you, but a poor man in filthy clothing also enters. (**James 2:2**)
- Yet you look with favor upon the one wearing the splendid clothing and say; You take this seat here in a fine place, and you say to the poor one; You keep standing. Or; Take that seat there under my footstool. (**James 2:3**)
- You have class distinctions among yourselves and you have become judges rendering wicked decisions, is that not so? (**James 2:4**)
- Such persons do not have the wisdom from above, which is free from partial distinctions.
- But the wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits, not making partial distinctions, not hypocritical. (**James 3:17**)
- Those in responsible positions in the congregation are under the serious obligation the apostle Paul placed on Timothy, an overseer. This would apply especially when judicial hearings are being conducted in the congregation.
- Do not admit an accusation against an older man, except only on the evidence of two or three witnesses. (**1 Timothy 5:19**)
- Reprove before all onlookers persons who practice sin, that the rest also may have fear. (**1 Timothy 5:20**)
- I solemnly charge you before God and Christ Jesus and the chosen angels to keep these things without prejudgment, doing nothing according to a biased leaning. (**1 Timothy 5:21**)

•• Admiring Personalities For Own Benefit

- Violation of the principle of **impartiality** can result in the severest condemnation. Jesus half brother Jude describes men who are murmurers, complainers about their lot in life, proceeding according to their own desires, and their mouths speak swelling things, while they are **admiring personalities** for the sake of their own benefit.

- **These men are murmurers, complainers about their lot in life, proceeding according to their own desires, and their mouths speak swelling things, while they are admiring personalities for the sake of their own benefit. (Jude 1:16)**
- **These men are called, the ones that make separations, animalistic men, not having spirituality.**
- **These are the ones that make separations, animalistic men, not having spirituality. (Jude 1:19)**
- **Such ones may sway others by their swelling words and their admiration of personalities, like the ones Paul describes who, slyly work their way into households and lead as their captives weak women loaded down with sins, led by various desires.**
- **For from these arise those men who slyly work their way into households and lead as their captives weak women loaded down with sins, led by various desires. (2 Timothy 3:6)**
- **Destruction awaits them.**
- **These are the rocks hidden below water in your love feasts while they feast with you, shepherds that feed themselves without fear, waterless clouds carried this way and that by winds, trees in late autumn, but fruitless, having died twice, having been uprooted. (Jude 1:12)**
- **Wild waves of the sea that foam up their own causes for shame, stars with no set course, for which the blackness of darkness stands reserved forever. (Jude 1:13)**

.. Worthy Of Double Honor

- **In view of these things, how can those in the Christian congregation reckon the older men who preside in a fine way worthy of double honor, especially those who work hard in speaking and teaching?**
- **Let the older men who preside in a fine way be reckoned worthy of double honor, especially those who work hard in speaking and teaching. (1 Timothy 5:17)**

- **This is, not because of the personalities of these men or their ability, but because of their diligence and hard work at the extra responsibilities placed upon them.**
- **God's arrangements and appointments are to be respected. Such men should receive special cooperation and support in getting the work of God's congregation accomplished.**
- **Remember those who are taking the lead among you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith. ([Hebrews 13:7](#))**
- **Be obedient to those who are taking the lead among you and be submissive, for they are keeping watch over your souls as those who will render an account, that they may do this with joy and not with sighing, for this would be damaging to you. ([Hebrews 13:17](#))**
- **James the half brother of Jesus points out that teachers in the congregation are under weighty responsibility to God, receiving heavier judgment.**
- **Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. ([James 3:1](#))**
- **Therefore they deserve to be heard, obeyed, and given honor. For a similar reason the wife should honor and respect her husband, who is charged by God with responsibility for the household and is judged by Him accordingly.**
- **Be in subjection to one another in fear of Christ. ([Ephesians 5:21](#))**
- **Let wives be in subjection to their husbands as to the Lord. ([Ephesians 5:22](#))**
- **Because a husband is head of his wife as the Christ also is head of the congregation, he being a savior of this body. ([Ephesians 5:23](#))**
- **In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in everything. ([Ephesians 5:24](#))**
- **Nevertheless, also, let each one of you individually so love his wife as he does himself. On the other hand, the wife should have**

deep respect for her husband. (**Ephesians 5:33**)

- Such respect for men placed in responsible positions by God's arrangement is not partiality.

.. Respect For Rulers

- Christians are also told to respect rulers of human governments. This is not because of the personal qualities of these men, some of whom may be corrupt, nor is it because they may be in position to grant special favors.
- Christians respect rulers because God commands it, also because of the position of responsibility the office stands for. The apostle says,
- Let every soul be in subjection to the superior authorities, for there is no authority except by God, the existing authorities stand placed in their relative positions by God. (**Romans 13:1**)
- Therefore he who opposes the authority has taken a stand against the arrangement of God, those who have taken a stand against it will receive judgment to themselves. (**Romans 13:2**)
- These men, if they misuse their authority, must answer to God. The honor, or respect, due the office is rendered to the one filling that office by the Christian according to the rule:
- Render to all their dues, to him who calls for the tax, the tax, to him who calls for the tribute, the tribute, to him who calls for fear, such fear, to him who calls for honor, such honor. (**Romans 13:7**)
- The honor rendered in this particular respect by the Christian above that accorded to ordinary citizens is not a showing of partiality.