



Welcome Home

CONNECTING AND ENGAGING PEOPLE IN THE CHURCH



Welcome Home

CONNECTING AND ENGAGING PEOPLE IN THE CHURCH

AND THE CHURCH IN THE COMMUNITY

Welcome Home

CONNECTING AND ENGAGING PEOPLE IN THE CHURCH

Titus 3:1-11

Our lives are to be a
welcome mat for people
who need hope.

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Matt. 5, 18 & Luke 12

Dealing with conflict is
critically important for a
healthy church.

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James 2:1-10



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James 2:1-10

Favoritism violates the most
essential core value
of a gospel-centered church.

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James 2:1-10

James

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James 2:1-10

James

- Half-brother of Jesus.

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James 2:1-10

James

- Half-brother of Jesus.
- Leader of the church in Jerusalem through some very difficult issues and circumstances.

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James 2:1-10

James

- Half-brother of Jesus.
- Leader of the church in Jerusalem through some very difficult issues and circumstances.
- Social conscience of the early church.

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James 2:1-10

In the context of the violent historical circumstances of his day, James, the brother of Jesus, wrote this epistle sometime before 62 AD, the year he was killed.

The 50's saw the growth of turmoil and violence in the Roman region called Judea, as the Jews became more and more frustrated with the corruption, injustice and poverty caused by the occupying Roman army. It continued into the 60's, in the years just before James was killed. War broke out with Rome and would lead to the destruction of Jerusalem and the scattering of the people, accentuated eventually by the destruction of the temple in 70 AD.

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James 2:1-10

This epistle is renowned for exhortations on

- fighting poverty and caring for the poor in practical ways (*1:26–27; 2:1-4; 2:14-19; 5:1-6*),
- standing up for the oppressed (*2:1-4; 5:1-6*), and
- not being "like the world" in the way one responds to the evil being demonstrated around them (*1:26-27; 2:11; 3:13-18; 4:1-10*).

Worldly wisdom is rejected and people are exhorted to embrace heavenly wisdom, which includes peacemaking without passively ignoring the need for righteousness and justice (*3:13-18*).

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James 2:1-10

This approach sees the epistle as a real letter with a real immediate purpose: to encourage Christian Jews not to revert to violence in their response to injustice and poverty but to

- stay focused on doing good,
- staying committed to a holy lifestyle,
- and to embrace the wisdom of heaven,
rather than that of the world.

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James 2:1-10

James

- Half-brother of Jesus.
- Leader of the church in Jerusalem through some very difficult issues and circumstances.
- Social conscience of the 'disciples'.
- His death by stoning came at the hands of Ananus ben Ananus, the chief priest in 62 AD.

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James 2:1-10



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James 2:1-10

- 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 clothes 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,”

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James 2:1-10

1 My brothers, show no partiality as you hold the faith in

- **A particular liking or fondness for something.**

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James 2:1-10

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— or —

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James 2:1-10

1 My brothers, show no partiality as you hold the faith in

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Mexican ——— or ——— Chinese

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James 2:1-10

1 My brothers, show no partiality as you hold the faith in

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Mexican ——— or ——— Chinese
Burrito or Tacos

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James 2:1-10

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Mexican ——— or ——— Chinese

Burrito or Tacos

Queso or Salsa

Orange Chicken or Beef & Broccoli

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Burrito or Tacos

Queso or Salsa

Orange Chicken or Beef & Broccoli

Fried Rice or White Rice

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Egg Roll or Crab Rangoon

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Egg Roll or Crab Rangoon

Fortune Cookie or Almond Cookie

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1 My brothers, show no partiality as you hold the faith in

- ~~A particular liking or fondness for something.~~
- **An unfair bias in favor of one thing or person compared to another; favoritism.**

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- ~~A particular liking or fondness for something.~~
- **An unfair bias in favor of one thing or person compared to another; favoritism.**

Greek: “receiving the face”evaluation simply on the externals rather than seeing the intrinsic value of a each persons humanity.

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4 have you not then made distinctions among yourselves and become judges with evil thoughts?

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?

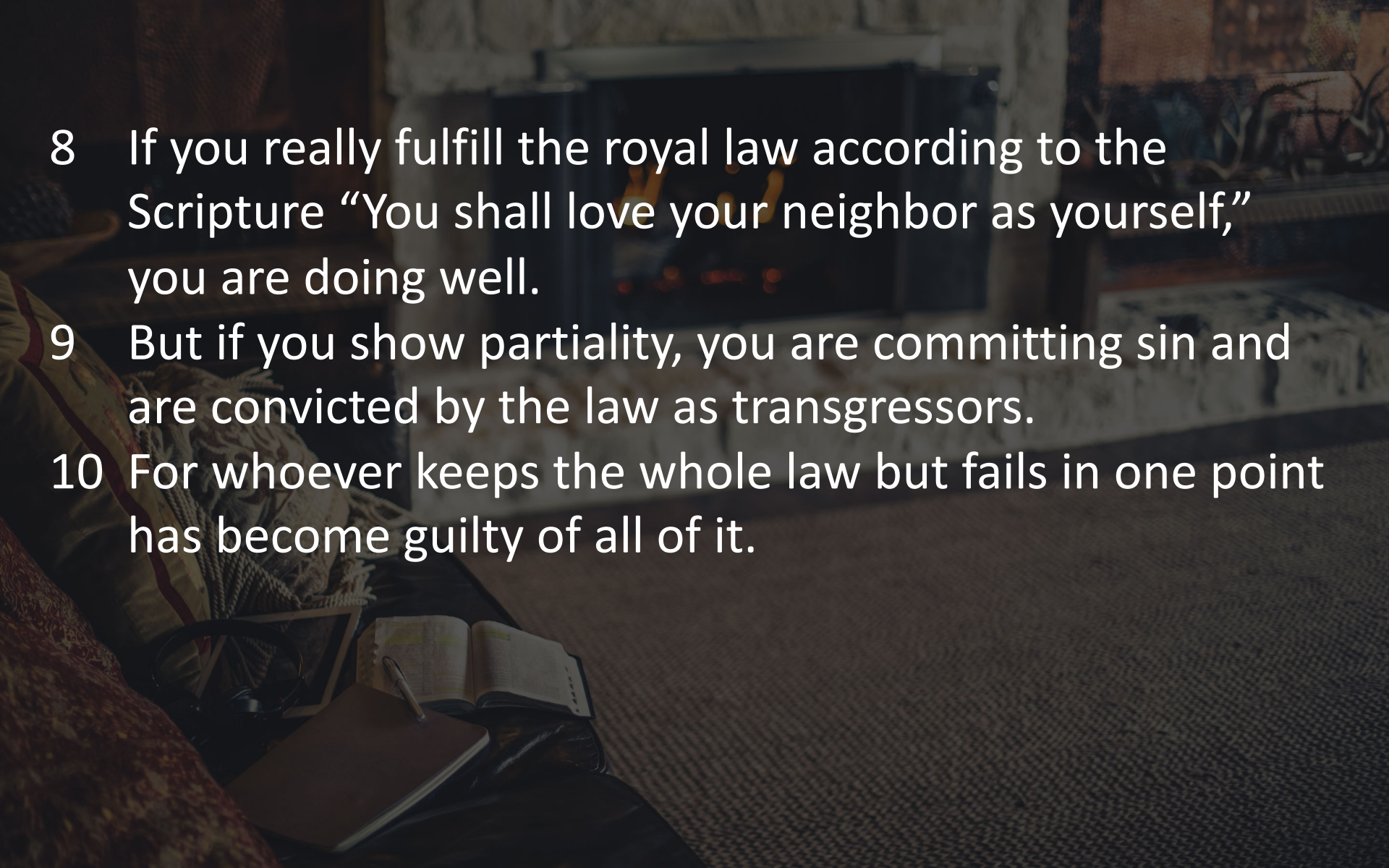
7 Are they not the ones who blaspheme the honorable name by which you were called?

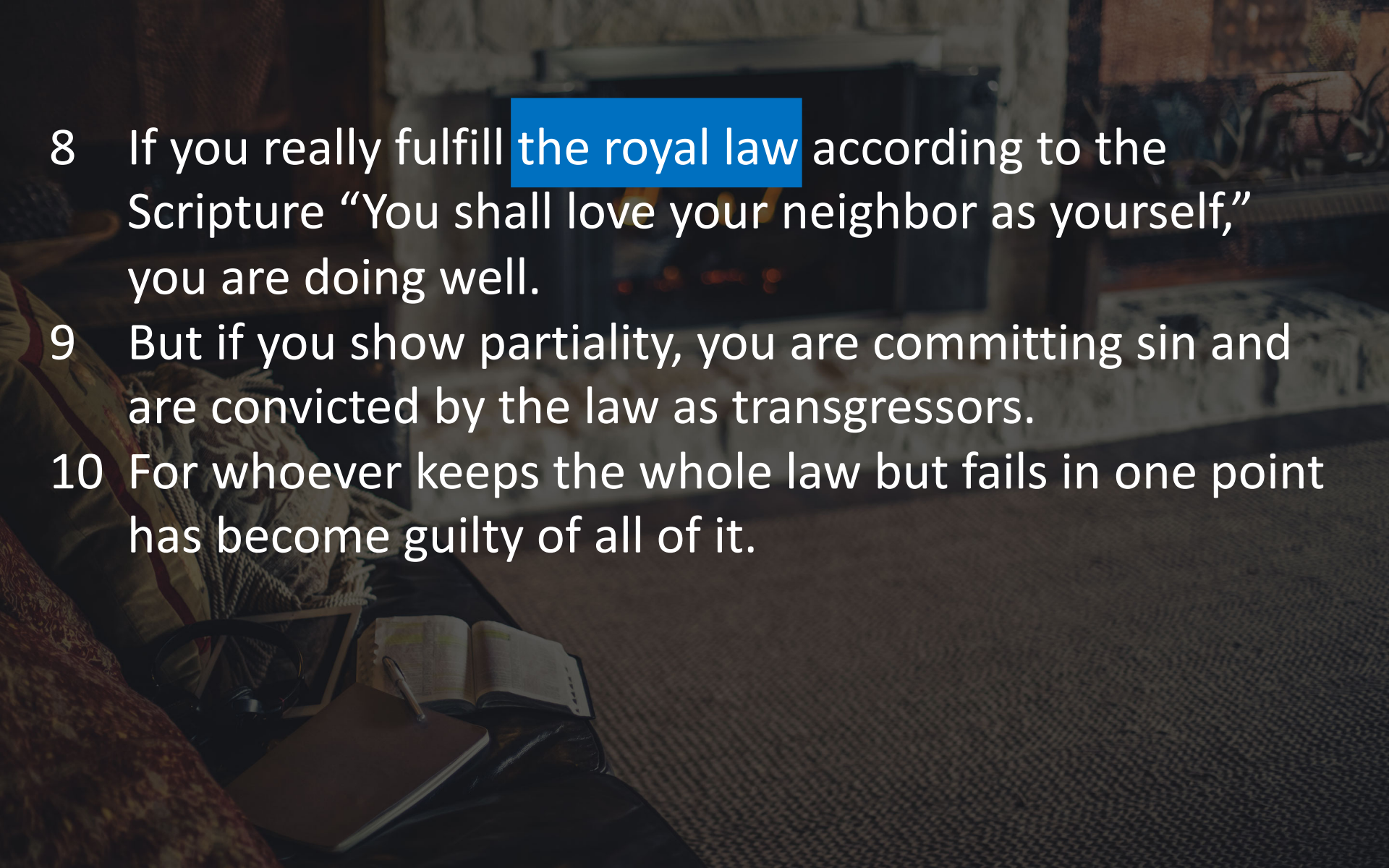
4 have you not then made distinctions among yourselves and become judges with evil thoughts? **YES**

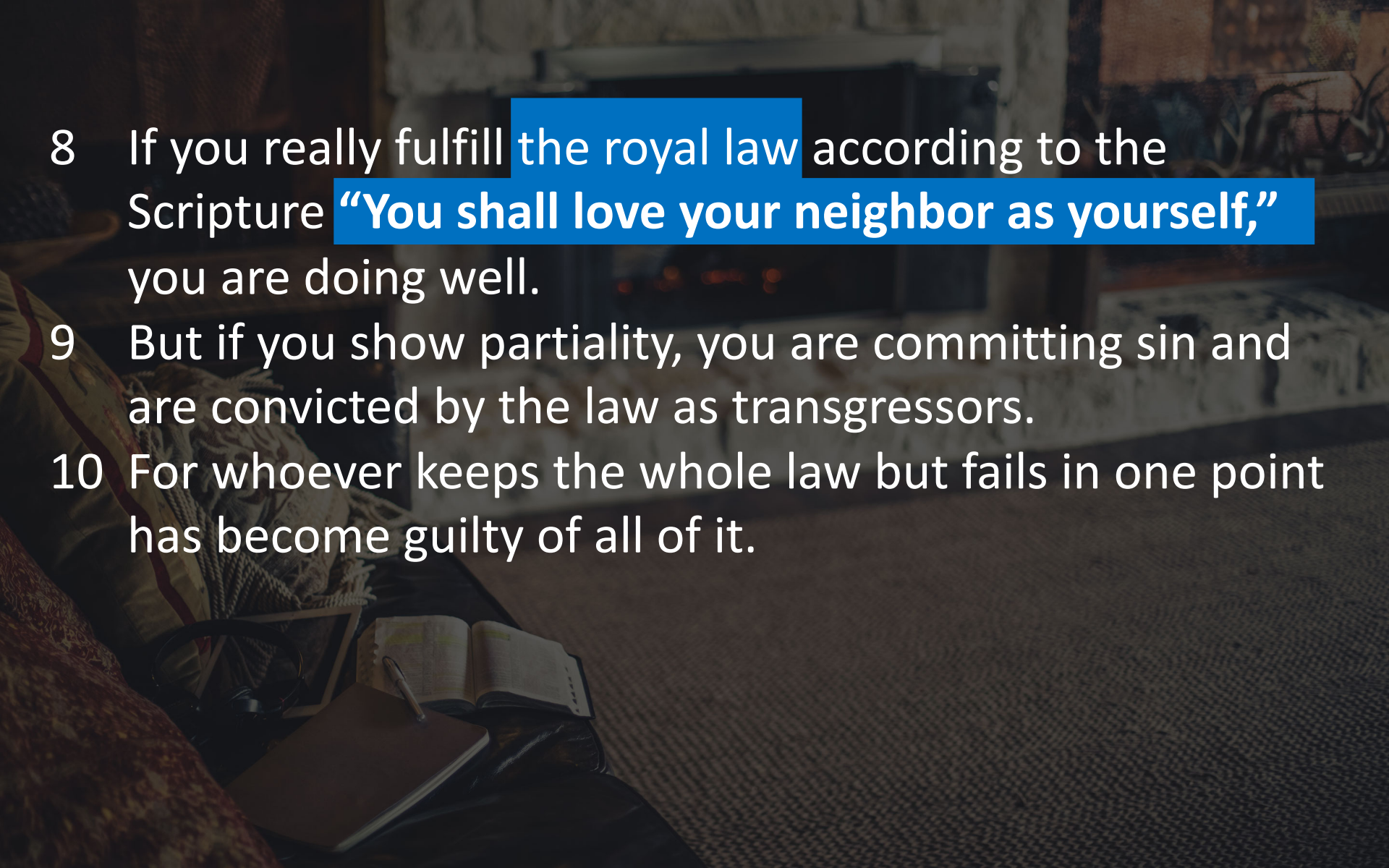
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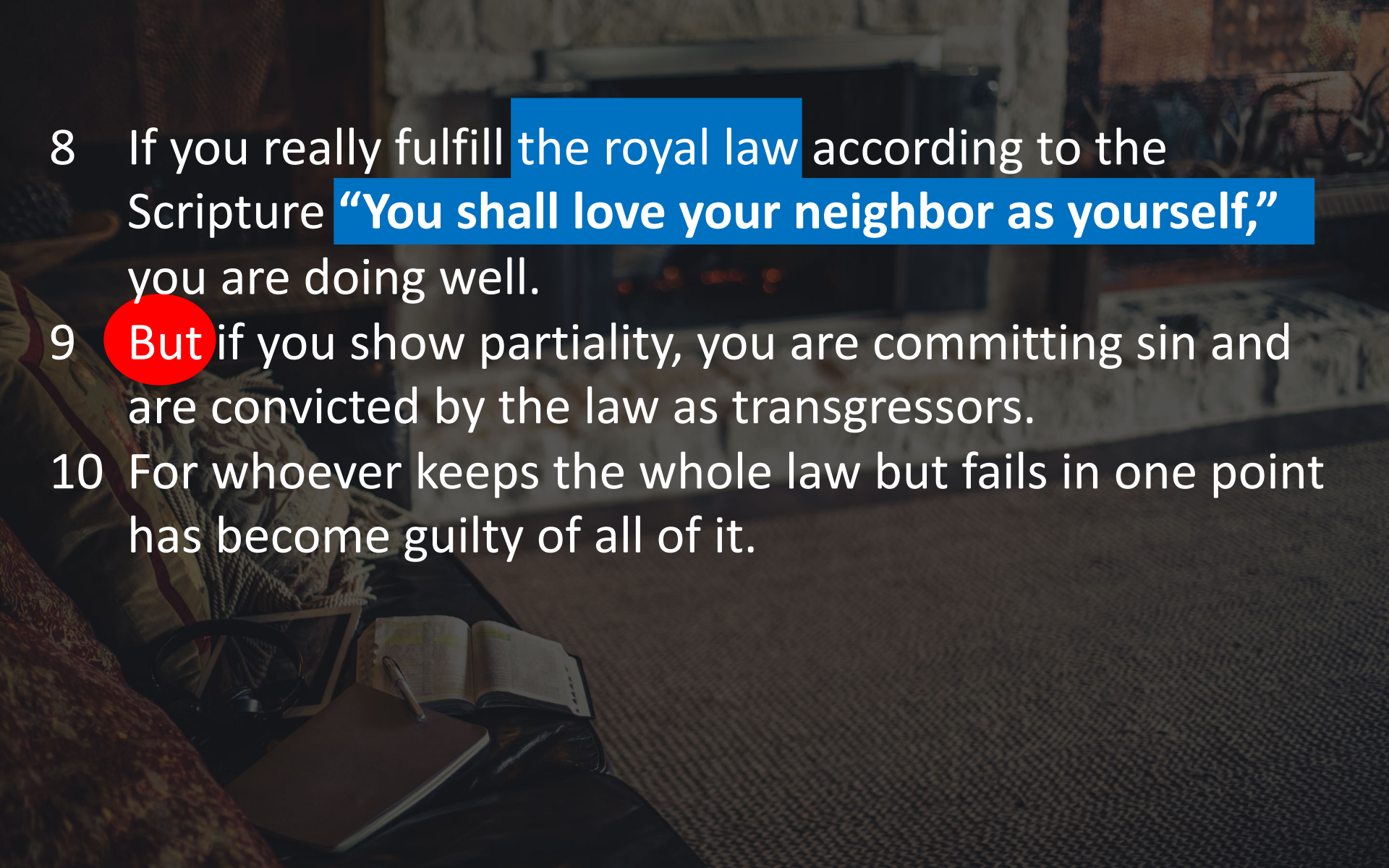
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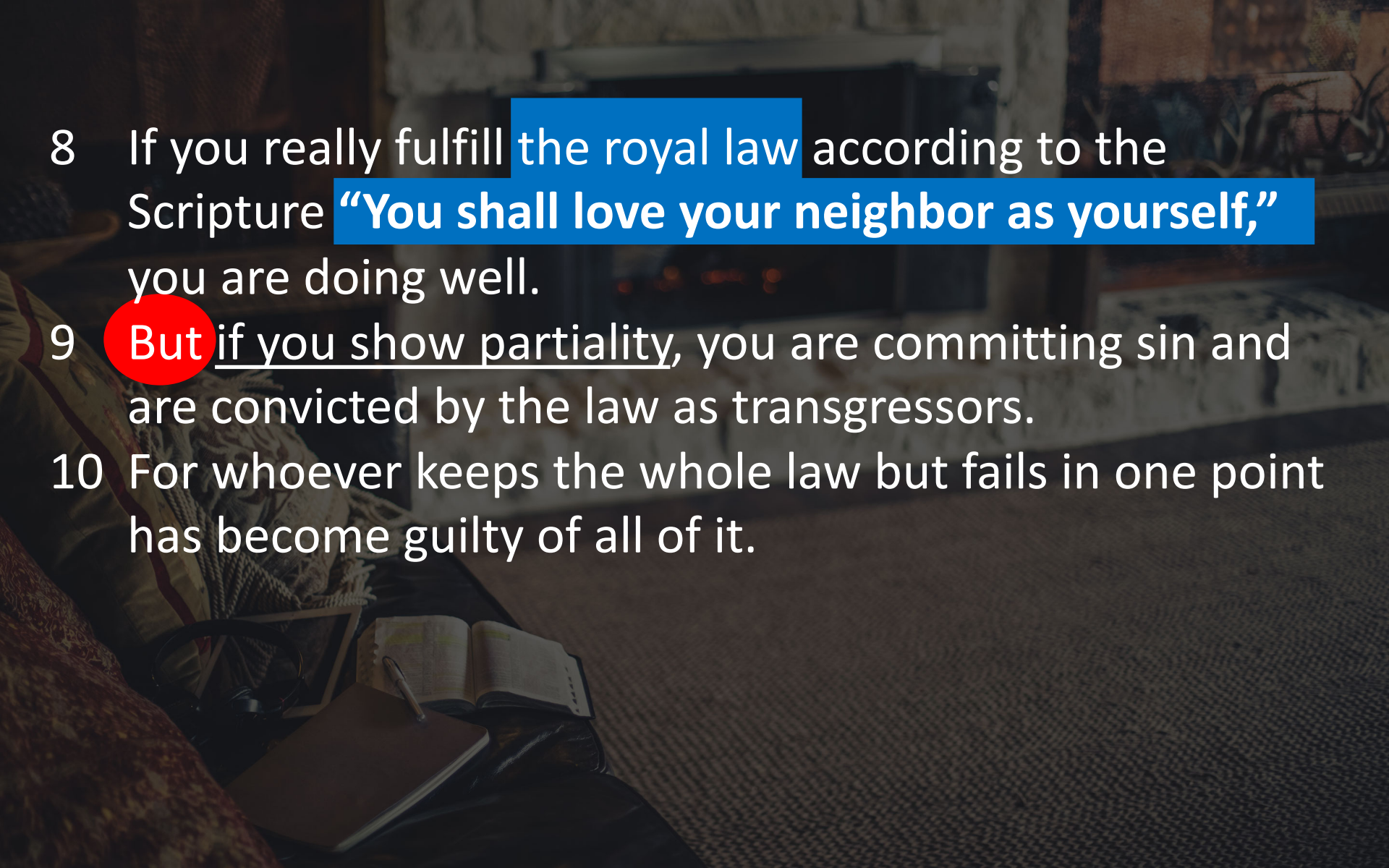
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- 
- A dimly lit room with a fireplace in the background. In the foreground, there is a desk with an open book, a pen, and a closed book. The text is overlaid on the image.
- 8 If you really fulfill the royal law according to the Scripture “You shall love your neighbor as yourself,” you are doing well.
 - 9 But if you show partiality, you are committing sin and are convicted by the law as transgressors.
 - 10 For whoever keeps the whole law but fails in one point has become guilty of all of it.

- 
- A dimly lit room with a fireplace in the background. In the foreground, there is a desk with an open notebook, a pen, and some papers. The text is overlaid on the image.
- 8 If you really fulfill **the royal law** according to the Scripture “You shall love your neighbor as yourself,” you are doing well.
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- A dimly lit room with a fireplace in the background. In the foreground, there is a table with an open book, a pen, and a closed book. A chair is visible on the left side of the frame.
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A dimly lit living room with a fireplace in the background. A person is sitting on a couch in the foreground, reading a book. The room is cozy and warm, with a fire burning in the fireplace. The text "So...Therefore....What now?" is overlaid on the image in a white box.

So...Therefore....What now?

So...Therefore....What now?

How or where is
the 21st century church
guilty of showing partiality
and therefore violating
the 'royal law' of Christ to
"love our neighbors as yourselves"?

So...Therefore....What now?

How or where is

Quest

guilty of showing partiality
and therefore violating
the 'royal law' of Christ to
"love our neighbors as yourselves"?

So...Therefore....What now?

How or where are

you

guilty of showing partiality
and therefore violating
the 'royal law' of Christ to
"love our neighbors as yourselves"?

So...Therefore....What now?

How or where am



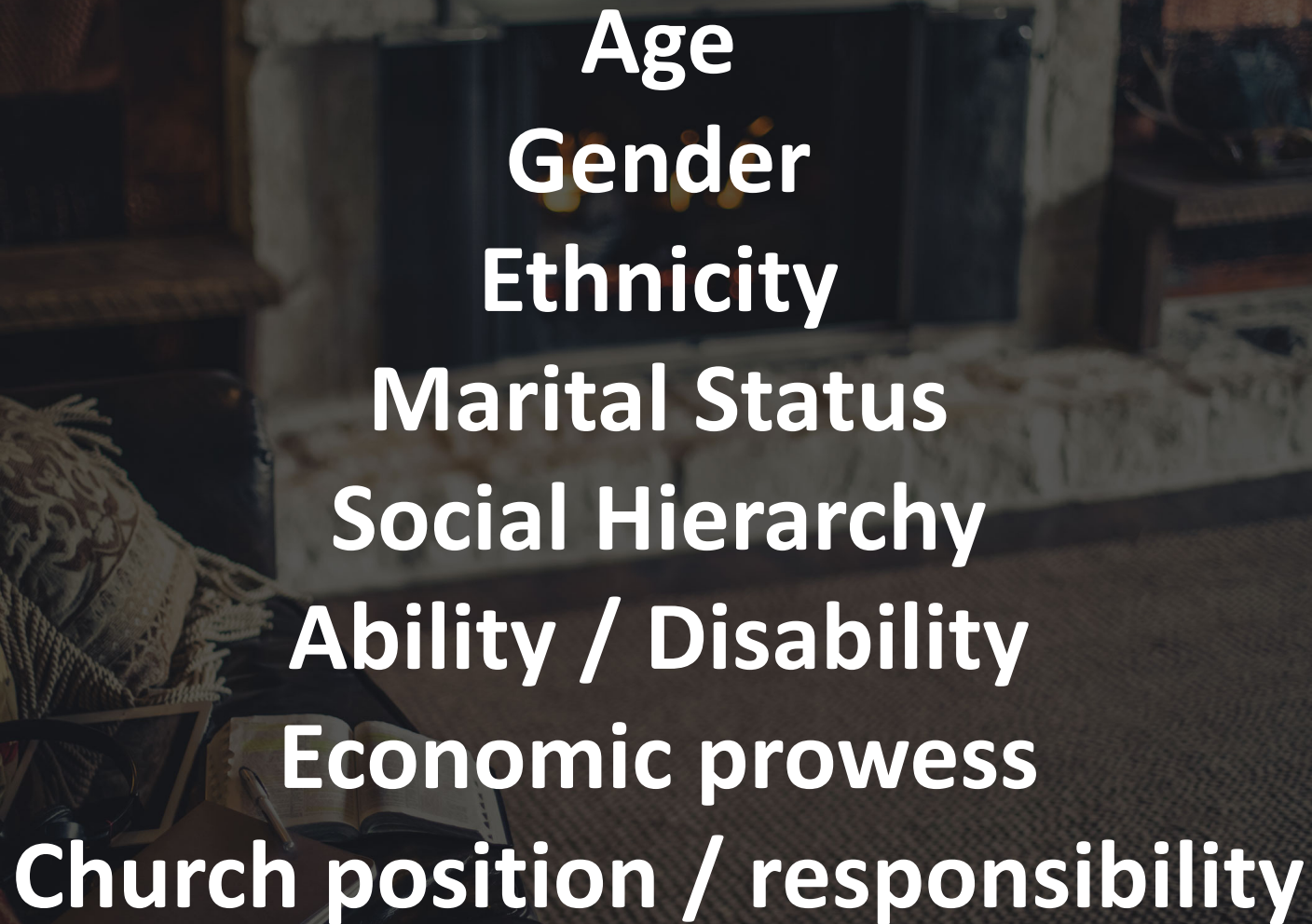
**guilty of showing partiality
and therefore violating
the 'royal law' of Christ to
"love our neighbors as yourselves"?**

So...Therefore....What now?

How or where are

we

guilty of showing partiality
and therefore violating
the 'royal law' of Christ to
"love our neighbors as yourselves"?

A dimly lit room with a fireplace, a table with a lamp, and a chair with a book. The text is overlaid on the image.

Age
Gender
Ethnicity
Marital Status
Social Hierarchy
Ability / Disability
Economic prowess
Church position / responsibility

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James 2:1-10

Favoritism, partiality

(an unfair bias that favors one person over another)

violates the most essential core value of a gospel-centered church.