

DA63. Not Showing Favoritism.

We are not to show favoritism.

This precept is derived from His Word (blessed is He):

Key New Testament Scriptures

James 2:1

My brothers, practice the faith of our Lord Yeshua, the glorious Messiah, without showing favoritism.

James 2:9

But if you show favoritism, your actions constitute sin, since you are convicted under the Torah as transgressors.

Additional New Testament Scriptures

Matthew 5:45

Acts 10:34

Romans 2:11

James 3:17

Related New Testament Mitzvot

RA21 Judging Without Prejudice or Partiality

Supportive Tanakh Scriptures

Genesis 17:3-4

Now Isra'el loved Yosef the most of all his children, because he was the son of his old age; and he made him a long-sleeved robe. When his brothers saw that their father loved him more than all his brothers, they began to hate him and reached the point where they couldn't even talk with him in a civil manner.

Genesis 25:28

Yitz'chak favored 'Esav, because he had a taste for game; Rivkah favored Ya'akov.

Genesis 29:30

So not only did Ya'akov go in and sleep with Rachel, but he also loved Rachel more than Le'ah. Then he served Lavan another seven years.

Genesis 43:34

Each was given his serving there in front of him, but Binyamin's portion was five times as large as any of theirs. So they drank and enjoyed themselves with him.

Leviticus 19:15

Do not be unjust in judging- show neither partiality to the poor nor deference to the mighty, but with justice judge your neighbor.

2 Chronicles 19:7

Therefore, let the fear of ADONAI be upon you; be careful what you do; for ADONAI our God does not allow dishonesty, partiality or bribe-taking.

Job 34:17-19

Should a hater of justice be in control? If you wouldn't tell a king, 'You're a scoundrel!' or nobles, 'You are wicked men!' then you shouldn't condemn the Just and Mighty One, who is neither partial toward princes nor favors the rich over the poor, since they all are the work of his hands.

Proverbs 22:2

Rich and poor have this in common- ADONAI made them both.

Comment

On its surface, this *Mitzvah* #DA63 “Not Showing Favoritism” seems intuitive but can, on occasion, be misunderstood. First, favoritism applies to people –not to favorite foods, possessions, experiences, etc. Second, favoritism implies partiality that is improper such as promoting a less qualified person over one who is more highly qualified, in order to acquire some personal gain.

When we favor one person over another for right reasons. we do not call it favoritism. If I, as a supervisor, favor one of my staff over another for a task for which he is especially well suited, that is good management – not favoritism. If I choose to spend more time with my son than with an unrelated person, that is good fathering – not favoritism. On the other hand, if I appoint my son to a position over a better qualified person merely because he is my son, that is showing favoritism. On the other hand (I think I have run out of hands), if the position is in a family-owned business in which everyone’s expectation is that my son is the heir apparent, then favoritism in my son’s behalf is both expected and appropriate, and this *Mitzvah* would not apply.

Related Mitzvot in Volumes 1 & 2

None