

Rationalizations and Partiality in Judgment

Rationalizations don't work with God. People can make all kinds of excuses, but they will die for their own sins, no matter what kind of justifications they make using the "poor me" spirit or the victim-spirit rationale.

True justice must be administered in the Body (Dt 1:17; 16:18-20; 2 Sam 23:3).

When a child scandalizes parents and his community, it makes him a scandalizer, one who brings reproach to our Master Yahshua (Heb 6:4-6) by conduct that causes or encourages a lapse of faith in honest seekers (seekers who are offended by their behavior). And the ones who are of Messiah's Body are disgraced through defamatory behavior, offending the moral sense that the Body of Messiah must exhibit to be the light of the world and the salt of the earth.

Rationalization is relying on one's own subjective reasoning, trying to justify unjust behavior, which is a Satanic endeavor, disregarding the hurt one brings to others or the community of Messiah's name.

A Technicality

It is a perversion of justice to endeavor to get someone off on a technicality, to give a technical slant to the whole situation in order to justify the guilty. A technicality is a detail, meaningful only to a specialist, to try to free someone whom God is not freeing (Heb 10:26-31; 1 Jn 5:16-17). Freeing someone on a legal technicality is against God, as a psychologist will try to free a guilty person by reason of his upbringing or abuse he may have suffered, or as a person who uses technicalities to release a person from valid charges against him. This technique is used by lawyers who are Satan's servants to free the guilty (Rev 12:9).

Just as the ordinary legal process can pervert justice by corrupt lawyers and judges and juries who for various motives work to take the guilt off truly guilty people, thus leaving the justice system in ruins, so the justice of the Kingdom of God can also be

circumvented (put in disarray, disorder) to find a way of avoiding restrictions imposed by a rule or law without actually breaking it. This brings about perverse judgments influenced by partiality (a special liking to someone or something), contrary to the evidence given, or the direction of the judge on a point of law, or to what is the reasonable, right, and accepted verdict, or arising from or indicative of stubbornness or obstinacy, causing the justice system to turn away from what is good and true or morally right.

He who justifies the wicked and he who condemns the righteous are both alike an abomination to the LORD. (Pr 17:15)

Misdirected zeal for justice (influenced by another spirit, to free the guilty) is showing partiality, which Dt 16:18-19 condemns.

Dt 21:18-21; Ex 21:17; 20:12 — Rebellious children bring shame to their parents and dishonor to Yahweh Himself. But some parents don't feel the shame and try to get the child off on a technicality, or they deflect the shame by judging partially. To get the child freed from the consequences of his sin by partiality will neither save *his* soul from death, nor *yours* who are partial in judgment. It is true that it is better for one to die than for the whole nation to perish.

There is no way a child can prosper who has not been honest or has caused a Mt 18:6-7 kind of sin, even when he is old in the Body.

Pr 22:5,15 — Not raising the child up to not depart from the right way.

If one predator goes after another predator, both are guilty, though the older would most likely have the greater guilt.

So when then does Ex 21:17 “kick in” with partial parents to offset their highly technical defense mechanism¹? What does a child have to do for the law of God to be

¹ Defense mechanism — an unconscious mental process (as regression, projection, or sublimation) that makes possible compromise solutions to problem solving; a defensive reaction of an over-protective parent, trying to get out of the shame that his child could bring upon him, so he puts the guilt on others who may have negatively influenced him earlier in his life.

relevant² to the super-defensive parents — according to the recent teaching, “Revering Parents and the Sabbath”?

*If one turns away his ear from hearing the law, even his prayer is an abomination.
(Pr 28:9)*

What does a child/youth have to do in order to violate (disregard, break, profane, desecrate) the standard of the law of God concerning the issue in discussion? What does it mean for a child to curse a parent? What does it mean that “it must come to judgment”? By what qualified judges? Who judges without partiality, since God shows none? If our judgment is with God, it will be because we have judged ourselves, and so will not be judged (1 Cor 11:31).

When does a child go overboard, or over the waterfall? What kind of partiality in judgment will finally cause the death of a nation? So when is the Law good? Rom 7:7,12 — It is good when it saves the nation that is God’s witness on earth as a light to the world. There can be no lawless nation.

When will it stop? When will Mal 4:6 happen? When will He be heard? When will He come? How can He turn hardened hearts into what makes for a nation?

Mal 4:6 — To herald the return of Messiah; to give public notice and witness of the coming Kingdom; to announce, signal the approach, foreshadow.

Partiality

What is wrong with a parent when Ex 21:17 has been done and they reason it away with a rationalistic technique of favoritism, when God does not? (Jn 20:23) For God shows no partiality (#4381) or favoritism (Jms 2:1,4). Partiality (#4380) is to make distinctions according to bias (Dt 10:17; 2 Chr 19:7; Rom 2:11; Gal 2:6; Eph 6:9).

Col 3:25 — Partiality (#4382) is a biased judgment, such as respecting your child over another; showing favoritism; distinction between those in the judgment; conditional

² Relevant — having bearing on the matter at hand; the evidence to prove or disprove the significance of

preference. The word *partiality* denotes a biased judgment which gives respect to rank, position, or circumstances (surrounding the event) instead of considering the intrinsic conditions. God shows no partiality in justice, judgment, or favorable treatment when dealing with people. He expects us to follow His example. To show partiality is to take sides, showing favoritism, exhibiting bias, showing discrimination, treating one's own kin better than another, and judging with partiality, which there is none of with our Father.

There is no partiality with God, and all who are with Him will not be partial either. To be partial to one is to not only hate the other, but also the one you are partial to, since justice is perverted (1 Jn 4:20).

Partiality (#4381) — Dt 1:17; Ps 82:2; Pr 18:5; Mal 2:9; Acts 10:34; Rom 2:11; 1 Tim 5:21; Jms 2:9; 3:17; 2:4.

1 Tim 5:21 — *Bias* (#4299) is preferring one before another by prejudice; showing favoritism.

Extenuating circumstances are real and valid, but partiality is not.

Partial justification is to lessen the seriousness or extent by making partial excuses; to mitigate; disparage; to lessen the strength of Ex 21:17.