

## INTRODUCTION

When the Lord Jesus spoke to the Samaritan woman at the well, John chapter 4, something wonderful already had happened, but something much more wonderful, something awesome, awful, would soon take place.

The wonderful thing that had taken place already was that our Lord Jesus had entered the outer court of the temple in Jerusalem, had seen it taken over by money changers and sellers of merchandise, and had driven all of them out of the temple in zeal for God's house. When He did the same thing a few years later, He explained it was because the temple was prophesied to be a house of prayer for all nations, and therefore should not be made into a den of thieves. It is a wonder to us that God, who had chosen the descendents of Jacob, of Israel, to be His nation, should make His temple in Jerusalem a house of prayer for all nations! That could be fulfilled in part in the outer court of the temple in Jerusalem, as the Lord Jesus purified it for that purpose by driving out those who were corrupting it to other purposes. But truly all nations could not pray in that one place, that one spot, that one where, in the city of Jerusalem. The praying of pilgrims from several nations in that temple in Jerusalem could be only an emblem, a foreshadowing of the awesome thing that would soon take place.

For soon the Lord Jesus, who spoke to the woman at the well, would give Himself willingly to die on the cross for the sins of sinners from all nations; He would give Himself a ransom for all. When He died, the moment He died, God tore the veil, the curtain, in the temple in two from top to bottom, showing that the Old Covenant, by which the tabernacle and the temple were established, was abrogated, and a new covenant brought in. The temple was no longer that place of prayer for all nations. In the New Covenant, there is no literal temple made by human hands; there is no one place where the nations come to pray. The Lord Jesus prophesied that within one generation that temple would be destroyed utterly. And, indeed, it was. Every stone was thrown down. In Jerusalem today, there is a wall that may have been part of the terracing for the foundation of the old temple. Jews who don't believe Jesus is the Messiah still go there, to the place they call the wailing wall, and pray, thinking they are praying to God, while rejecting the Messiah He has sent, through whom prayers are acceptable to God.

Meanwhile, all over the world, the churches of Jesus Christ, made up largely of those who are not Israel according to the flesh, but who truly are the household of God, are praying to God through the one Mediator between God and men, the man Christ Jesus, who has given Himself a ransom for all. Hear today how we are instructed to pray not in the temple, but every where.

## TEXT

1 Timothy 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

## BODY

- I. From Whom This Instruction Comes---Be Clear In Your Mind About the Authority of This Instruction
  - A. "I will..." NKJV, ESV "I desire"
  - B. This is another place where a Greek word that was translated "will" for centuries has recently been replaced with "desire."
    1. Latin *volo* which we have in the word "volition"
    2. Wycliffe *Ywole*
    3. Tyndale, BB, Gen, KJV I will
    4. RV 1885 I desire
  - C. But this does not help us, because it removes the connotation of authority from the statement. Hear some of the best authors from the past here:
    1. Johann Bengel: The apostolic authority is represented in this expression
    2. John Wesley: A word strongly expressing his apostolical authority
    3. Adam Clarke: Seeing the apostle had his authority from Christ, and spoke nothing but what he received from him, "I will" is equal to "I command"
  - D. So, then, when Paul, who truly is an apostle of our Lord Jesus Christ, and specifically a teacher of the Gentiles, tells us "I will," let us take it as the command of our Lord Jesus Christ
    1. what a joy it is to understand that! Our Lord Jesus Christ, the same who gave Himself a ransom, who laid down His life for us, who shed His own blood to redeem us from the curse, by whom we are adopted to be sons of God, now tells us how we are to behave in the wonderful household into which we are adopted!
    2. the love which saved us now also teaches us! let us receive the one with joy as we do the other

So, we have seen from whom this instruction comes

Now see

- II. To Whom This Instruction Is Given---Get Ready to Receive Instructions That Distinguish Between the Men and the Women
- A. This is not the word for “people,” as distinguished from other creatures, but the word for “men” as distinguished from “women” or “children”
  - B. The word at the end of 1 Tim 2:1 and in 1 Tim 2:4 is *anthropos* meaning “men” in the sense of “human beings” or “people”
  - C. This word is *aner*, meaning “man” in the sense of “adult male” or “husband”
  - D. See it used again 1 Timothy 2:12-13
    - 1. And I do not permit a woman to teach or to have authority over a man, but to be in silence. (13) For Adam was formed first, then Eve.
  - E. This instruction, then, is directed to the men primarily, but to the women, also, in two ways
    - 1. the men are addressed here, but in the next line, the apostle says, “in like manner, also, the women,” likewise, the women
    - 2. the matter of lifting up holy hands without wrath and doubting addresses temptations that perhaps are more prevalent in men, but are not absent from women, also

We have seen from whom this instruction comes, our Lord Jesus by His apostle Paul

We understand to whom this instruction is given, the men primarily, but also the women

### III. What the Instruction Is: Pray Every Where; Pray Every Place

#### A. Pray

1. with all kinds of prayers
2. with thanksgiving
3. for all men
4. APPLICATION: Do not let things that do not belong in worship crowd out praying
  - a) I remember hearing a pastor say, “Let me pray real quick”
5. APPLICATION: Do not let prayers become mere repeating of phrases
6. APPLICATION: Do not let prayer be merely a necessary ritual that must be done so we can get on to what we really want
  - a) this is undoubtedly true of little children, who are eager for the “amen” to be said

#### B. Pray in every where, in every place

1. in whatever place your church meets
  - a) whatever place in the world
  - b) whatever building, or whatever other shelter, or outdoors
  - c) it feels strange for this church not to have a building that belongs to us...
2. APPLICATION: Do not let prayer, or worship in general, become tied to any certain place
  - a) in 1520, 500 years ago, there were many shrines in England, to which the people supersitiously made pilgrimage
  - b) by God’s grace, during the reign of King Henry VIII, they all were abolished
3. APPLICATION: We are free from any need to make pilgrimage to Jerusalem.
  - a) -as the Ethiopian had done
  - b) -do not fall for any calls to visit Jerusalem for the sake of devotion to Christ

### CONCLUSION

There is one God, our Savior, who will have all sorts of people to be saved and there is one Mediator between God and men, who has given Himself a ransom for all Therefore, let the church pray all types of prayers for all sorts of people in all kinds of places, That people of all sorts come to the knowledge of the wonderful gospel truth of Jesus Christ, and so be saved from hell to eternal life.

## Hymn

Trinity 442 "Behold the Amazing Gift of Love"

## Scripture Proofs

John 10:26 But ye believe not, because ye are not of my sheep, as I said unto you.

John 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

John 6:64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

## 1689 Confession

1689.3.6 ...neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

## Westminster Larger Catechism

68. Q. Are the elect only effectually called?

A. All the elect, and they only, are effectually called...

## Canons of Dort

...it was God's will that Christ through the blood of the cross (by which he confirmed the new covenant) should effectively **redeem** from every people, tribe, nation, and language **all those and only those who were chosen** from eternity to salvation and given to him by the Father

In this line, we are denying the Arminian doctrine of "General Atonement" or "Universal Redemption," and affirming the Reformed doctrine of "Particular Atonement" or "Particular Redemption."

Call to Worship: Malachi 1:11

Scripture Reading: John 4:19-26

Sermon: "Pray Every Where" 1 Timothy 2:8

Congregational Prayer

Benediction: 1 Thessalonians 5:16-18

Prelude: 176 "Not All the Blood of Beasts" - Anna

Trinity 677 "Nothing But the Blood of Jesus" - Allison

Trinity 446 "That Man Is Blest" (Psalm 1) - Anna

Trinity 176 "Not All the Blood of Beasts" - Anna

Trinity 81 "A Mighty Fortress Is Our God" - Anna

Consider what grace it was from God for the temple in Jerusalem to be called a house of prayer for all nations. Think how our Lord Jesus defended the courts of the temple from being made a den of robbers, because it was the will of God for it to be a house of prayer for all nations.

Yet it was also the will of God for that same temple, within one generation, to be destroyed utterly. Now the Lord's official spokesman exhorts us to pray every where, in all places.

We are free from any need to make pilgrimage to Jerusalem.

-as the Ethiopian had done

-do not fall for any calls to visit Jerusalem for the sake of devotion to Christ

Based on what the bible says, we know we are free from any making of pilgrimage.

In the 1500s, by order of King Henry VIII, all of the pilgrimage shrines in England were abolished.

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Trinity 81 "A Mighty Fortress Is Our God" - Anna

(Rita absent this week)

Roel: Trinity 83 "We Praise Thee, O God, Our Redeemer, Creator" March 15 and 22  
2020-02-07 Aaron singing through the house "Jehovah hear thee in thy grief..."

Malachi 1:11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.

Matthew 18:19-20 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. (20) For where two or three are gathered together in my name, there am I in the midst of them.

John 4:19-26 The woman saith unto him, Sir, I perceive that thou art a prophet. (20) Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men



ought to worship. (21) Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. (22) Ye worship ye know not what: we know what we worship: for salvation is of the Jews. (23) But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. (24) God is a Spirit: and they that worship him must worship him in spirit and in truth. (25) The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. (26) Jesus saith unto her, I that speak unto thee am he.

## OLD NOTES

055 - 1 Timothy 2:8 - 2018-10-24

1 Timothy 2:8

NKJV I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting;

Now that he has given the instruction to pray for all men, and explained why, regarding God as Savior and the Lord Jesus as the one Mediator, Paul instructs *how* the church is to pray.

First, he will instruct both men and women.

that the men pray . . . in like manner also the women

Then he will instruct men primarily.

Then he will instruct women primarily.

### **likewise also**

Calvin:

As he enjoined men to lift up pure hands, so he now prescribes the manner in which women ought to prepare for praying aright.

Gill:

Let the women pray likewise; . . . they are to join with the church in public prayer . . . and in like manner as the men, with purity of heart and hand, without murmuring and impatience towards God, and without wrath and anger towards others, and in faith, without doubting and distrust: and the apostle proceeds to point out what sort of dress he would have them appear in at the time of prayer, and at any part of public worship

Ellicott:

The Apostle continues his official injunctions in reference to public prayer. "Likewise," he goes on to say, "I desire that women, when they pray"

### **lifting up . . . hands**

Psalm 134:1-3 A Song of Ascents. Behold, bless the LORD, All you servants of the LORD, Who by night stand in the house of the LORD! (2) **Lift up your hands** in the sanctuary, And bless the LORD. (3) The LORD who made heaven and earth Bless you from Zion!

Psalm 28:1-2 A Psalm of David. To You I will cry, O LORD my Rock: Do not be silent to me, Lest, if You are silent to me, I become like those who go down to the pit. (2) Hear the voice of my supplications When I cry to You, When I **lift up my hands** toward Your holy sanctuary.

Psalm 63:1-5 A Psalm of David When He Was in the Wilderness of Judah. O God, You are my God; Early will I seek You; My soul thirsts for You; My flesh longs for You In a dry and thirsty land Where there is no water. (2) So I have looked for You in the sanctuary, To see Your power and Your glory. (3) Because Your lovingkindness is better than life, My lips shall praise You. (4) Thus I will bless You while I live; I will **lift up my hands** in Your name. (5) My soul shall be satisfied as with marrow and fatness, And my mouth shall praise You with joyful lips.

Psalm 143:4-8 Therefore my spirit is overwhelmed within me; My heart within me is distressed. (5) I remember the days of old; I meditate on all Your works; I muse on the work of Your hands. (6) I **spread out my hands to You**; My soul longs for You like a thirsty land. Selah (7) Answer me speedily, O LORD; My spirit fails! Do not hide Your face from me,

Lest I be like those who go down into the pit. (8) Cause me to hear Your lovingkindness in the morning, For in You do I trust; Cause me to know the way in which I should walk, For I lift up my soul to You.

Lamentations 2:19 "Arise, cry out in the night, At the beginning of the watches; Pour out your heart like water before the face of the Lord. **Lift your hands** toward Him For the life of your young children, Who faint from hunger at the head of every street."

MacLaren:

If a man stands with his open, empty palm held up to God, it is as much as to say 'I need, I desire, I expect.' And these elements are what we must have in our prayers; the sense of want, the longing for supply, the anticipation of an answer. What do you hold out your hand for? Because you expect me to drop something into it, because you want to get something. How do you hold out your hand? Empty. And if I am clasping my five fingers round some earthly good it is of no use to hold up that hand to God. Nothing will come into it. How can it? He must first take the imitation diamonds out of it or we must turn it round and shake them out before He can fill it with real jewels. As for him who continues to clutch worldly goods, 'let not that man think that he shall receive anything of the Lord.' Empty the palm before you lift it.

## ***holy hands***

NOTE: The Lord calls the rulers and the people "Sodom" and "Gomorrah," but he is speaking figuratively of their wickedness. He's speaking to the people of Jerusalem and Judah.

Isaiah 1:10-20 Hear the word of the LORD, You rulers of Sodom; Give ear to the law of our God, You people of Gomorrah: (11) "To what purpose is the multitude of your sacrifices to Me?" Says the LORD. "I have had enough of burnt offerings of rams And the fat of fed cattle. I do not delight in the blood of bulls, Or of lambs or goats. (12) "When you come to appear before Me, Who has required this from your hand, To trample My courts? (13) Bring no more futile sacrifices; Incense is an abomination to Me. The New Moons, the Sabbaths, and the calling of assemblies-- I cannot endure iniquity and the sacred meeting. (14) Your New Moons and your appointed feasts My soul hates; They are a trouble to Me, I am weary of bearing them. (15) **When you spread out your hands, I will hide My eyes from you; Even though you make many prayers, I will not hear. Your hands are full of blood.** (16) **"Wash yourselves, make yourselves clean; Put away the evil of your doings from before My eyes. Cease to do evil, (17) Learn to do good; Seek justice, Rebuke the oppressor; Defend the fatherless, Plead for the widow. (18) "Come now, and let**

us reason together," Says the LORD, "Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool. (19) If you are willing and obedient, You shall eat the good of the land; (20) But if you refuse and rebel, You shall be devoured by the sword"; For the mouth of the LORD has spoken.

see Psalm 32:6, which shows that a sinner who has confessed and been forgiven is then able to pray as "holy"

Psalms 32:1-11 A Psalm of David, Maschil. Blessed is he whose transgression is forgiven, whose sin is covered. (2) Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. (3) When I kept silence, my bones waxed old through my roaring all the day long. (4) For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. (5) I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. (6) For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. (7) Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. (8) I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. (9) Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. (10) Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about. (11) Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

Barnes:

"Holy hands" here, mean hands that are not defiled by sin, and that have not been employed for any purpose of iniquity. The idea is, that when men approach God they should do it in a pure and holy manner.

Calvin:

“pure hands” are the expressions of a pure heart

Poole:

let them therefore lift up holy hands, not regarding iniquity in their hearts

Gill:

And these hands must be holy and pure; there must be purity of heart, and cleanness of hands, or a freedom from any governing sin, which renders prayer unacceptable unto God; see Isa\_1:15.

Barnes:

“Holy hands” here, mean hands that are not defiled by sin, and that have not been employed for any purpose of iniquity. The idea is, that when men approach God they should do it in a pure and holy manner.

MacLaren:

If a man stands with his open, empty palm held up to God, it is as much as to say ‘I need, I desire, I expect.’ And these elements are what we must have in our prayers; the sense of want, the longing for supply, the anticipation of an answer. What do you hold out your hand for? Because you expect me to drop something into it, because you want to get something. How do you hold out your hand? Empty. And if I am clasping my five fingers round some earthly good it is of no use to hold up that hand to God. Nothing will come into it. How can it? He must first take the imitation diamonds out of it or we must turn it round and shake them out before He can fill it with real jewels. As for him who continues to clutch worldly goods, ‘let not that man think that he shall receive anything of the Lord.’ Empty the palm before you lift it.

JRY:

this was an emblem of the elevation of the heart in prayer to God

As lifting up hands is a common posture in prayer, Paul uses that notion to teach holiness as part of prayer

## **without wrath and doubting**

Calvin:

I have no doubt that Paul had his eye on the disputes which arose out of the indignation of the Jews at having the Gentiles made equal to themselves, in consequence of which they raised a controversy about the calling of the Gentiles, and went so far as to reject and exclude them from the participation of grace. Paul therefore wishes that debates of this nature should be put down, and that all the children of God of every nation and country should pray with one heart. Yet there is nothing to restrain us from drawing from this particular statement a general doctrine.

Gill:

"wrath" may intend an angry and unforgiving temper towards men, with whom prayer is made, which is very unbecoming; see Mat\_5:23 and both that and doubting, or disputation, may have regard to those heats and contentions that were between the Jews and Gentiles, which the apostle would have laid aside, and they join together in prayer, and in other parts of public worship, in love and peace

Barnes:

There should be nothing of the spirit of contention; there should be no anger toward others; the suppliant should be at peace with all people. It is impossible for a man to pray with comfort, or to suppose that his prayers will be heard, if he cherishes anger.

in offering such petitions he would have the men on whom devolved the duty of conducting public devotion, do it with holy hands, and without any intermingling of passion, and with entire freedom from the spirit of contention

**wrath** ESV anger G3709 *orge*

JRY: directed at one another, primarily

Matthew 5:24

Poole:

for they must pray, Father: forgive us our trespasses, as we forgive them that trespass against us

Clarke:

Having no vindictive feeling against any person; harbouring no unforgiving spirit, while they are imploring pardon for their own offenses.

**doubting** ESV quarreling RSV/ASV disputing G1261 *dialogismos*

verb form G1260 *dialogizomai*

to reckon thoroughly; to deliberate by reflection or discussion; to consider; to think; to dispute

G1261 *dialogismos*

discussion; consideration; debate; dispute; doubt; reasoning; imagination; thought

Luke 9:46-48 Then a **dispute [G1261 *dialogismos*]** arose among them as to which of them would be greatest. (47) And Jesus, perceiving the **thought [G1261 *dialogismos*]** of their heart, took a little child and set him by Him, (48) and said to them, "Whoever receives this little child in My name receives Me; and whoever receives Me receives Him who sent Me. For he who is least among you all will be great."

Romans 14:1 Receive one who is weak in the faith, but not to disputes over **doubtful things [G1261 *dialogismos*]**.

ESV not to quarrel over opinions KJV not to doubtful disputations

Philippians 2:14 Do all things without complaining and **disputing [G1261 *dialogismos*]**,  
ESV grumbling or questioning KJV murmurings and disputings

JRY:

It is impossible that men assemble and not

-be tempted to be angry with one another over something.

-be tempted to dispute or quarrel over disputable points

But if the men succumb in any significant degree to those temptations, they will not be devoting themselves to prayer for all men.

Gill:

or reasoning, or disputation in a contentious way

Barnes:

The word used (διαλογισμός dialogismos) means, properly, computation, adjustment of accounts; then reflection, thought; then reasoning, opinion; then debate, contention, strife; This is the sense evidently in this place.

They were not to approach God in prayer in the midst of clamorous disputings and angry contentions. They were not to come when the mind was heated with debate, and irritated by strife for victory. Prayer was to be offered in a calm, serious, sober state of mind, and they who engaged in polemical strife, or in warm contention of any kind, are little fitted to unite in the solemn act of addressing God. How often are theologians, when assembled together, so heated by debate, and so anxious for party victory, that they are in no suitable state of mind to pray! How often do even good people, holding different views on the disputed points of religious doctrine, suffer their minds to become so excited, and their temper so ruffled, that they are conscious they are in an unfit state of mind to approach the throne of grace together! That theological debate has gone too far; that strife for victory has become too warm, when the disputants are in such a state of mind that they cannot unite in prayer; when they could not cease their contentions, and with a calm and proper spirit, bow together before the throne of grace.

### **likewise also**

Calvin:

As he enjoined men to lift up pure hands, so he now prescribes the manner in which women ought to prepare for praying aright.

Gill:

Let the women pray likewise; . . . they are to join with the church in public prayer . . . and in like manner as the men, with purity of heart and hand, without murmuring and impatience towards God, and without wrath and anger towards others, and in faith, without doubting and distrust: and the apostle proceeds to point out what sort of dress he would have them appear in at the time of prayer, and at any part of public worship

Ellicott:

The Apostle continues his official injunctions in reference to public prayer. "Likewise," he goes on to say, "I desire that women, when they pray"



Matthew 15:19 (as Mark 7:21) For out of the heart proceed evil **thoughts**, murders, adulteries, fornications, thefts, false witness, blasphemies.

Luke 2:34-35 Then Simeon blessed them, and said to Mary His mother, "Behold, this Child is destined for the fall and rising of many in Israel, and for a sign which will be spoken against (35) (yes, a sword will pierce through your own soul also), that the **thoughts** of many hearts may be revealed."

Luke 5:20-22 When He saw their faith, He said to him, "Man, your sins are forgiven you." (21) And the scribes and the Pharisees began **to reason [G1260 dialogizomai]**, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?" (22) But when Jesus perceived their **thoughts [G1261 dialogismos]**, He answered and said to them, "Why are you **reasoning [G1260 dialogizomai]** in your hearts?"

Luke 6:7-8 So the scribes and Pharisees watched Him closely, whether He would heal on the Sabbath, that they might find an accusation against Him. (8) But He knew their **thoughts [G1261 dialogismos]**, and said to the man who had the withered hand, "Arise and stand here." And he arose and stood.

Luke 24:36-43 Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you." (37) But they were terrified and frightened, and supposed they had seen a spirit. (38) And He said to them, "Why are you troubled? And why do **doubts [G1261 dialogismos]** arise in your hearts? (39) Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have." (40) When He had said this, He showed them His hands and His feet. (41) But while they still did not believe for joy, and marveled, He said to them, "Have you any food here?" (42) So they gave Him a piece of a broiled fish and some honeycomb. (43) And He took it and ate in their presence.

Romans 1:20-21 For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, (21) because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their **thoughts [G1261 *dialogismos*]**, and their foolish hearts were darkened.

1 Corinthians 3:20 and again, "THE LORD KNOWS THE **THOUGHTS [G1261 *dialogismos*]** OF THE WISE, THAT THEY ARE FUTILE."

James 2:3-4 and you pay attention to the one wearing the fine clothes and say to him, "You sit here in a good place," and say to the poor man, "You stand there," or, "Sit here at my footstool," (4) have you not shown partiality among yourselves, and become judges with evil **thoughts [G1261 *dialogismos*]**?