THE QUESTION

What is partiality, and why did the early church warn against it?

Asked by a THF member on June 7, 2026 · published November 9, 2026 · 9 numbered quotations · the 29 early Christian passages and 194 Bible verses we kept are listed at the back, each with a link.

Read it online: thehistoricfaith.com/early-church-questions/what-is-partiality-and-why-did-the-early-church-warn-against-it

The short answer *Interpretation: our reading of the passages, not their words*

Partiality is favoritism: treating, judging or correcting people by their wealth, rank or gifts instead of by what is right. The early writers called it a sin for church leaders and members alike. They pointed to God, who shows no favoritism, and told Christians to judge fairly and love all equally.

LIBRARY ONLY	This study was written only from The Historic Faith's library of early-Christian writings and the Bible, never from the web. Every passage we kept from what the library gave is listed at the back, with a link to read it.
HOW IT WAS MADE	Compiled by machine learning from The Historic Faith's library of early-Christian writings and the Bible only. Every quotation was matched word for word against our stored text. Not yet reviewed by The Historic Faith.
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POINT 1 OF 7

God himself shows no favoritism

Our note · compiled by machine learning · From the text: says what the passages say

Clement of Alexandria repeats Peter's words in Acts. God accepts anyone in any nation who fears him and does right, not people of one rank or group.

1 “Truly, I understand that God does not show favoritism. But in every nation, anyone who fears Him and does what is right is accepted by Him."”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Stromata* 6.8 (c. 190–215 AD) **Source 10, page 6** **Read it in the library ›**
THF's updated English

POINT 2 OF 7

God's coming judgment has no favorites

Our note · compiled by machine learning · From the text: says what the passages say

This writer urges believers to keep the day of judgment in view. Because God judges with no favoritism, he says, his people must not favor the small or the great either.

2 “Let us especially keep before our eyes the day of judgment and repayment, and what all of us must believe and firmly hold: that there is no favoritism with God.”

EARLY CHRISTIAN WRITER **Anonymous,** *Treatise Against the Heretic Novatian* 1 **Source 25, page 7** **Read it in the library ›**
THF's updated English

POINT 3 OF 7

Favoritism often comes from gifts and bribes

Our note · compiled by machine learning · From the text: says what the passages say

The Apostolic Constitutions describe a bishop who shows favoritism for gain, takes bribes and spares an open offender. They say he ignores God's command, because gifts blind the wise.

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3 “But if he himself does not have a good conscience, and shows favoritism for the sake of shameful gain, and takes bribes, and spares the open offender, and allows him to remain in the Church, he disregards the voice of God and of our Lord, which says, "You shall carry out exactly right judgment. You shall not show partiality in judgment. You shall not justify the ungodly. You shall not receive gifts against anyone's life, for gifts blind the eyes of the wise and twist the words of the righteous."”

EARLY CHRISTIAN WRITER **Apostolic Constitutions** (c. 250–380 AD) **Source 19, page 7** Read it in the library ›
THF's updated English

POINT 4 OF 7

Church courts must hear both sides fairly

Our note · compiled by machine learning · From the text: says what the passages say

Deacons and presbyters were to sit in church disputes and judge without favoritism. They must hear the accuser and the accused, not judge by prejudice or by one side only.

4 “Let the deacons and presbyters also be present at your courts, to judge without showing favoritism, as men of God, with righteousness.”

later in the same passage

“Do not judge with prejudice, or by listening to only one side, but with righteousness, as those passing sentence concerning eternal life or death.”

EARLY CHRISTIAN WRITER **Apostolic Constitutions** (c. 250–380 AD) **Source 21, page 7** Read it in the library ›
THF's updated English

POINT 5 OF 7

Correct sin the same in everyone

Our note · compiled by machine learning · From the text: says what the passages say

Both the Didache and Barnabas give the same rule for daily life. When a believer rebukes wrongdoing, he must not go easy on some people and hard on others.

5 “You shall judge righteously. You shall not show partiality when reproving transgressions.”

EARLY CHRISTIAN WRITER **Didache,** *Teaching of the Twelve Apostles* 4 (c. 50–120 AD) **Source 1, page 5** Read it in the library ›
THF's updated English

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6 “You shall not show favoritism when you reprove someone for transgression. You shall be meek; you shall be peaceable.”

EARLY CHRISTIAN WRITER **Barnabas,** *Epistle of Barnabas* (c. 70–132 AD) **Source 2, page 5** Read it in the library ›
THF's updated English

POINT 6 OF 7

Do not give the rich the best seat

Our note · compiled by machine learning · From the text: says what the passages say

The Apostolic Constitutions give a church example. If a person of good looks and worldly standing arrives late, the bishop must not stop the ministry of the word to give him a chief seat.

7 “But if, after the congregation has sat down, some other person arrives who has good appearance and standing in the world, whether he is a stranger or one from your own country, then neither you, O bishop, if you are speaking the word of God, nor if you are listening to the one who sings or reads, should show partiality so far as to leave the ministry of the word in order to assign him a chief seat.”

EARLY CHRISTIAN WRITER **Apostolic Constitutions** (c. 250–380 AD) **Source 20, page 7** Read it in the library ›
THF's updated English

POINT 7 OF 7

Love is shown equally to all believers

Our note · compiled by machine learning · From the text: says what the passages say

Clement of Rome praises a church that did all things without favoritism. He asks that love be shown not by preferring one over another, but with equal affection for all who fear God.

8 “For you did all things without favoritism, and walked in the commandments of God, being obedient to those who led you, and giving all appropriate honor to the elders among you.”

EARLY CHRISTIAN WRITER **Clement of Rome,** *First Epistle to the Corinthians* **Source 28, page 7** Read it in the library ›
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9 “Let them display the lovely habit of purity in all their conduct; let them show the genuine disposition of meekness; let them demonstrate self-control in their speech; let them show their love, not by preferring one over another, but by showing equal affection to all who piously fear God.”

EARLY CHRISTIAN WRITER **Clement of Rome,** *First Epistle to the Corinthians* **Source 29, page 7** **Read it in the library ›**
THF's updated English

THE LIMITS

What these passages don’t tell us

- These passages do not forbid giving honor to elders or leaders; they forbid favoring people unfairly.
- They do not list every form partiality can take in modern life.
- A word-for-word match shows that a quotation really is in our text. It does not show that our reading of it is right, or who wrote each work.

WHERE EVERY QUOTE CAME FROM

The Sources

The 29 early Christian passages and 194 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–29, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 30–120, in Bible order), then 103 more verses THF links to these passages, by reference. **Quote 1, page 2** beside a source shows where the study quotes it. Passages are in THF’s updated English unless marked “1885 English” (the Roberts–Donaldson translation, public domain). “… [continues online]” marks a passage the library gave only in part. **On paper?** At **thehistoricfaith.com**, Bible verses are in the **Audio Bible** and early Christian writings in the **Library** (search for the title).

EARLY CHRISTIAN WRITERS *29 passages from 16 writers*

Didache, *c. 50–120 AD · source 1*

1 *Teaching of the Twelve Apostles* 4 **Quote 5, page 3** “but shall bring to peace those who contend. You shall judge righteously. You shall not show partiality when reproving transgressions. You shall not waver about whether it shall be so… [continues online] **read ›**

Barnabas, *c. 70–132 AD · sources 2–3*

2 *Epistle of Barnabas* **Quote 6, page 4** “not corrupt youth. You shall not speak the word of God with any impurity. You shall not show favoritism when you reprove someone for transgression. You shall be meek; you… [continues online] **read ›**

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3 *Epistle of Barnabas* (on point 2) “keep His commandments, so we may rejoice in His ordinances. The Lord will judge the world without favoritism. Each will receive according to his deeds: if he is righteous, his… [continues online] **read ›**

Polycarp, *c. 100–155 AD · source 4*

4 *Epistle to the Philippians* (on point 5) providing for that which is becoming in the sight of God and man;" abstaining from all wrath, favoritism, and unjust judgment; keeping far from all covetousness, not quickly believing an… [continues online] **read ›**

Justin Martyr, *c. 130–165 AD · source 5*

5 *Dialogue with Trypho* (on point 1) the Lord your God is both Lord of lords, and a great, mighty, and terrible God, who does not show favoritism, and does not accept bribes.’ And in Leviticus: ‘Because… [continues online] **read ›**

Irenaeus, *c. 175–202 AD · source 6*

6 *Against Heresies: Book III* of His questioners but according to the doctrine leading to salvation, without hypocrisy or favoritism… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 7–11*

7 *Stromata* 4.8 (1885 English; on point 1) “there is no respect of persons. Masters, render to your servants justice and equity… [continues online] **read ›**

8 *Instructor* 3.12 (1885 English; on point 4) “the judges He says, You shall not show partiality in judgment… [continues online] **read ›**

9 *Instructor* 3.12 (1885 English; on point 1) “there is no respect of persons with Him… [continues online] **read ›**

10 *Stromata* 6.8 (1885 English) **Quote 1, page 2** “Peter in the Acts says, Of a truth, I perceive that God is no respecter of persons… [continues online] **read ›**

11 *Stromata* 6.8 (1885 English; on point 1) “absence of respect of persons in God is not then in time, but from eternity… [continues online] **read ›**

Tertullian, *c. 196–220 AD · source 12*

12 *Apology* 36 (1885 English; on point 7) “never do good with respect of persons… [continues online] **read ›**

Hippolytus, *c. 200–236 AD · source 13*

13 *Treatise on Christ and Antichrist* 1 (on point 1) to the blessed prophets long ago? The Word shows His compassion and His complete lack of favoritism to all the saints. He enlightens them and prepares them for what is… [continues online] **read ›**

Origen, *c. 215–254 AD · sources 14–15*

14 *De Principiis (On First Principles)* 7 (on point 1) “forbid!" or this, "Is there respect of persons with God… [continues online] **read ›**

15 *De Principiis (On First Principles)* 8 (1885 English; on point 1) “is sufficient only to know this much, in order to demonstrate the impartiality and righteousness of God, that, conformably with the declaration of the Apostle Paul, there is no acceptance… [continues online] **read ›**

Novatian, *c. 240–258 AD · source 16*

16 *Treatise Concerning the Trinity* 20 stood in the synagogue as God, judging between the gods, to whom He says, "How long do you show partiality to men?" That is, He is charging the men of… [continues online] **read ›**

Cyprian, *c. 248–258 AD · sources 17–18*

17 *Epistles* (on point 3) asked of you with careful religious consideration, noticing and restraining those who, by showing partiality, either grant favors in distributing your benefits or try to make profit from an unlawful… [continues online] **read ›**

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18 *Epistles* “our obedience to follow the divine commands. In matters of this kind, human favor must not show partiality to anyone or give in to anyone when God's ordinance has… [continues online] **read ›**

Apostolic Constitutions, *c. 250–380 AD · sources 19–22*

19 *Apostolic Constitutions* **Quote 3, page 3** “the bishop must not only give no offense himself, but also must not show favoritism. He must gently instruct those who offend. But if he himself does not have a… [continues online] **read ›**

20 *Apostolic Constitutions* **Quote 7, page 4** are speaking the word of God, nor if you are listening to the one who sings or reads, should show partiality so far as to leave the ministry of the… [continues online] **read ›**

21 *Apostolic Constitutions* **Quote 4, page 3** s day. Let the deacons and presbyters also be present at your courts, to judge without showing favoritism, as men of God, with righteousness. Therefore, when both parties have come… [continues online] **read ›**

22 *Apostolic Constitutions* (1885 English; on point 4) “shall not accept persons in judgment; for the judgment is the Lord's… [continues online] **read ›**

Commodianus, *c. 250–300 AD · source 23*

23 *Writings* (1885 English; on point 3) “gifts and presents corrupt the judges, thence, thence follows the law… [continues online] **read ›**

Peter of Alexandria, *c. 300–311 AD · source 24*

24 *Canonical Epistle* (on point 1) “6:9, knowing, he says, that both our Master and theirs is in heaven, and that there is no partiality with Him, in Romans 2:11. Now if we all… [continues online] **read ›**

Anonymous · *source 25*

25 *Treatise Against the Heretic Novatian* 1 **Quote 2, page 2** “day of judgment and repayment, and what all of us must believe and firmly hold: that there is no favoritism with God. Romans 2:11 For in Deuteronomy He commanded… [continues online] **read ›**

Clement of Rome · *sources 26–29*

26 *First Epistle to the Corinthians* (on point 7) pray, therefore, and implore His mercy, that we may live blamelessly in love, free from any human favoritism for one over another. All the generations from Adam until this day… [continues online] **read ›**

27 *First Epistle to the Corinthians* (1885 English; on point 7) “that inclination for one above another entailed less guilt upon you, inasmuch as your partialities were then shown towards apostles, already of high reputation, and towards a man whom they… [continues online] **read ›**

28 *First Epistle to the Corinthians* **Quote 8, page 4** “who did not rejoice over your perfect and well-grounded knowledge? For you did all things without favoritism, and walked in the commandments of God, being obedient to those who… [continues online] **read ›**

29 *First Epistle to the Corinthians* (1885 English) **Quote 9, page 5** “us reverence the Lord Jesus Christ, whose blood was given for us… [continues online] **read ›**

THE BIBLE *91 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

30 **Genesis 19:21** He said to him, “Behold, I have granted your request in this matter too: I will not overthrow the city of which you have spoken. **read ›**

31 **Exodus 23:3** And you shall not show mercy to a poor man in judgment. **read ›**

32 **Exodus 23:6** You shall not pervert the judgment of the poor in his case. **read ›**

33 **Exodus 30:15** The rich shall not give more, and the poor shall not give less, than the half didrachm when they give the contribution to the Lord, to make atonement for your souls. **read ›**

34 **Leviticus 19:15** You shall do no unrighteousness in judgment. You shall not show partiality to the poor, nor by any means show favor to the mighty; in righteousness you shall judge your neighbor. **read ›**

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35 **Leviticus 19:32** You shall rise up before the gray-haired and honor the face of the elder, and you shall fear your God. I am the Lord your God. **read ›**

36 **Deuteronomy 1:17** You shall not show partiality in judgment; you shall judge the small and the great alike; you shall never shrink before the face of any man, for the judgment is God's. Any matter that is too hard for you, you shall bring to me, and I will hear it." **read ›**

37 **Deuteronomy 10:18** executing judgment for the resident foreigner and the orphan and the widow; and he loves the resident foreigner, to give him bread and clothing. **read ›**

38 **Deuteronomy 16:19** They shall not pervert judgment, nor show partiality, nor take a gift; for gifts blind the eyes of the wise and set aside the words of the righteous. **read ›**

39 **Deuteronomy 25:1** If there is a dispute between men, and they come to judgment, and they judge them, and justify the righteous and condemn the ungodly, **read ›**

40 **2 Chronicles 19:6** And he said to the judges, "Consider what you are doing, for you do not judge for man but for the Lord, and the matters of judgment are with you. **read ›**

41 **2 Chronicles 19:7** Now then, let the fear of the Lord be upon you; be careful and do it, for there is no unrighteousness with the Lord our God, nor showing partiality, nor taking of gifts." **read ›**

42 **Job 13:8** Or will you hold back? But you yourselves become judges! **read ›**

43 **Job 13:10** he will rebuke you none the less; and if you also secretly show partiality, **read ›**

44 **Job 32:21** For I will never stand in awe of any man, nor indeed will I ever be put to shame before a mortal. **read ›**

45 **Job 34:19** who would not respect the face of an honored man, nor knows how to give honor to the great, so that their persons are admired. **read ›**

46 **Proverbs 14:20** Friends will hate poor friends, but the friends of the rich are many. **read ›**

47 **Proverbs 18:5** It is not good to show favor to the person of the ungodly, nor is it holy to turn aside what is just in judgment. **read ›**

48 **Proverbs 18:23** Open the verse to read it. **read ›**

49 **Proverbs 22:2** The rich and the poor met each other, but the Lord made them both. **read ›**

50 **Proverbs 24:23** And I say these things to you who are wise, for you to learn: it is not good to show partiality in judgment. **read ›**

51 **Proverbs 28:21** He who has no regard for the faces of the righteous is not good; such a man will sell a man for a piece of bread. **read ›**

52 **Song of Solomon 3:4** Scarcely had I passed from them when I found him whom my soul has loved. I held him and did not let him go, until I brought him into my mother's house, and into the chamber of her who conceived me. **read ›**

53 **Isaiah 1:4** Woe, sinful nation, a people full of sins, an evil seed, lawless sons! You have forsaken the Lord, and provoked the Holy One of Israel to anger. **read ›**

54 **Isaiah 5:21** Woe to those who are wise in themselves, and knowing in their own sight. **read ›**

55 **Isaiah 6:12** And after this God will remove the men far away, and those who are left shall be multiplied upon the land; **read ›**

56 **Isaiah 7:20** In that day the Lord will shave the head and the hair of the feet with the razor hired beyond the river, the razor of the king of the Assyrians, and he will take away the beard. **read ›**

57 **Jeremiah 36:16** When they had heard all the words, they took counsel each with his neighbor and said, "Let us surely tell the king all these words." (Septuagint Jeremiah 43:16 (Jeremiah 36:16 in most Bibles)) **read ›**

58 **Jeremiah 48:3** for there is a voice of those crying out from Horonaim, destruction and great ruin. (Septuagint Jeremiah 31:3 (Jeremiah 48:3 in most Bibles)) **read ›**

59 **Lamentations 1:4** Daleth. The roads of Zion mourn, because no one comes to the feast; all her gates are desolate; her priests groan; her virgins are led away, and she herself is bitter within. **read ›**

60 **Ezekiel 13:10** Because they have led my people astray, saying, 'Peace,' and there is no peace; and this one builds a wall, and they plaster it — it shall fall. **read ›**

61 **Ezekiel 32:22** There is Asshur and all his congregation; all the slain were laid there, **read ›**

62 **Ezekiel 34:4** The weak you have not strengthened, and the sick you have not made whole, and the broken you have not bound up, and the straying you have not brought back, and the lost you have not sought; and the strong you have worn out with toil. **read ›**

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63 **Ezekiel 34:19** And my sheep fed on what your feet had trampled, and drank the water muddied by your feet. **read ›**

64 **Ezekiel 40:8** and the third side room equal to the reed in length and equal to the reed in breadth. **read ›**

65 **Daniel 11:1** And I, in the first year of Cyrus, stood for might and strength. **read ›**

66 **Daniel 12:2** And many of those who sleep in the mound of the earth shall awake, some to everlasting life, and some to disgrace and to everlasting shame. **read ›**

67 **Amos 6:7** Therefore they shall now go captive from the dominion of the mighty, and the neighing of horses shall be removed from Ephraim. **read ›**

68 **1 Esdras 3:19** it makes the mind of the king and of the orphan one mind, of the household slave and of the free man, of the poor and of the rich; **read ›**

69 **1 Esdras 4:39** And with it there is no partiality or acceptance of bribes; but it does what is just, apart from all that is unrighteous and wicked; and all approve its works, **read ›**

70 **Wisdom of Solomon 6:7** For the Master of all will not shrink from anyone’s face, nor have regard for greatness; because he himself made both small and great, and he cares for all alike. **read ›**

71 **Wisdom of Solomon 10:11** When those who oppressed him were greedy, she stood by him, and made him rich. **read ›**

72 **Wisdom of Solomon 19:15** And not only that; but there will be some visitation upon those others, since they received the foreigners with hostility; **read ›**

73 **Wisdom of Sirach 4:9** Rescue the one who is wronged from the hand of the wrongdoer, and do not be faint-hearted when you judge. **read ›**

74 **Wisdom of Sirach 4:22** Do not show partiality against your own soul, and do not let shame bring about your downfall. **read ›**

75 **Wisdom of Sirach 8:2** Do not contend with a rich man, lest he throw his weight against you; for gold has destroyed many, and turned aside the hearts of kings. **read ›**

76 **Wisdom of Sirach 8:6** Do not dishonor a man in his old age, for some of us also grow old. **read ›**

77 **Wisdom of Sirach 8:14** Do not go to law against a judge, for they will judge in his favor according to his glory. **read ›**

78 **Wisdom of Sirach 10:20** Among brothers their leader is honored, and those who fear the Lord in his eyes. **read ›**

79 **Wisdom of Sirach 10:22** The rich, the glorious and the poor — their boast is the fear of the Lord. **read ›**

80 **Wisdom of Sirach 10:24** The great man and the judge and the ruler will be glorified, but none of them is greater than the one who fears the Lord. **read ›**

81 **Wisdom of Sirach 10:30** A poor man is glorified for his knowledge, and a rich man is glorified for his wealth. **read ›**

82 **Wisdom of Sirach 10:31** But one who is glorified in poverty — how much more in wealth? And one who is without glory in wealth — how much more in poverty? **read ›**

83 **Wisdom of Sirach 13:3** A rich man does wrong, and he even adds threats; a poor man is wronged, and he must even plead. **read ›**

84 **Wisdom of Sirach 13:20** Lowliness is an abomination to the proud; so a poor man is an abomination to the rich. **read ›**

85 **Wisdom of Sirach 13:21** A rich man who is shaken is held up by friends, but a lowly man who falls is pushed away by friends. **read ›**

86 **Wisdom of Sirach 13:22** When a rich man slips, his helpers are many; he speaks things not to be spoken, and they justify him; a lowly man slips, and they rebuke him besides; he speaks with understanding, and no place is given him. **read ›**

87 **Wisdom of Sirach 13:23** A rich man speaks, and all are silent, and they exalt his word to the clouds; a poor man speaks, and they say, ‘Who is this?’ and if he stumbles, they will help to overthrow him. **read ›**

88 **Wisdom of Sirach 13:24** Wealth is good to one who has no sin, and poverty is evil in the mouth of the ungodly. **read ›**

89 **Wisdom of Sirach 19:25** There is a shrewdness that is exact, yet it is unrighteous; and there is one who acts perversely to make a judgment appear. **read ›**

90 **Wisdom of Sirach 28:3** A man holds on to anger against a man, and seeks healing from the Lord! **read ›**

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91 **Wisdom of Sirach 29:6** If the lender prevails, he will scarcely recover half, and he will count it as a windfall; if not, the borrower has robbed him of his money, and he has gained himself an enemy for nothing; the borrower will repay him with curses and reviling, and instead of glory he will repay him with dishonor. **read ›**

92 **Wisdom of Sirach 29:9** For the commandment's sake help the poor man, and in his need do not send him away empty. **read ›**

93 **Wisdom of Sirach 32:13** Open the verse to read it. **read ›**

94 **Wisdom of Sirach 41:18** of a trespass before a judge and a ruler, of lawlessness before a congregation and a people, of unrighteousness before a partner and a friend, and of theft before the place where you live; **read ›**

95 **Wisdom of Sirach 41:21** and of turning your face from a relative; of taking away a portion and a gift; and of gazing at a married woman; **read ›**

96 **Wisdom of Sirach 42:4** of exactness of scales and weights, of acquiring much or little; **read ›**

97 **Susanna 1:53** Open the verse to read it. **read ›**

98 **3 Maccabees 3:4** Open the verse to read it. **read ›**

99 **4 Maccabees 1:4** Open the verse to read it. **read ›**

100 **4 Maccabees 1:24** Open the verse to read it. **read ›**

101 **4 Maccabees 5:21** Open the verse to read it. **read ›**

102 **4 Maccabees 6:12** Open the verse to read it. **read ›**

103 **4 Maccabees 7:20** Open the verse to read it. **read ›**

104 **1 Enoch 1:4** Open the verse to read it. **read ›**

105 **1 Enoch 27:3** Open the verse to read it. **read ›**

106 **John 2:9** When the ruler of the feast tasted the water that had become wine, he did not know where it came from, though the servants who had drawn the water knew. The ruler of the feast called the bridegroom **read ›**

107 **Acts 9:14** Here he has authority from the chief priests to bind all who call on your name." **read ›**

108 **Acts 10:34** Peter opened his mouth and said, "Truly I understand that God shows no favoritism, **read ›**

109 **Acts 11:3** saying, "You went in to uncircumcised men and ate with them!" **read ›**

110 **Romans 2:11** For there is no partiality with God. **read ›**

111 **Romans 13:7** Therefore give everyone what you owe: if you owe taxes, pay taxes; if customs, then customs; if respect, then respect; if honor, then honor. **read ›**

112 **Ephesians 6:9** And you masters, do the same things toward them, giving up threats, knowing that your own Lord also is in heaven, and there is no partiality with him. **read ›**

113 **Colossians 3:25** But whoever does wrong will receive back the wrong he has done, and there is no partiality. **read ›**

114 **James 2:1** My brothers, do not show partiality in your faithfulness to our Lord Jesus Christ, the Lord of glory. **read ›**

115 **James 2:3** and you pay attention to the one wearing fine clothing and say to him, "Sit here in a good place," but say to the poor man, "Stand there," or, "Sit here below my footstool," **read ›**

116 **James 2:4** have you not shown partiality among yourselves, and become judges with evil thoughts? **read ›**

117 **James 2:6** But you have dishonored the poor man. Do the rich not oppress you and personally drag you before the courts? **read ›**

118 **James 2:9** But if you show partiality, you commit sin, being convicted by the law as transgressors. **read ›**

119 **1 Peter 1:17** And if you call on him as Father, who judges impartially according to each person's work, live in fear during the time of your stay as foreigners, **read ›**

120 **1 Peter 2:17** Honor all men. Love the brotherhood. Fear God. Honor the king. **read ›**

ALSO LINKED BY THF TO THESE PASSAGES *103 verses, by reference*

Partly machine-linked: related to the passages, not always quoted in them. Each reference links to the verse in our audio Bible.

Exodus 20:7 · 23:14 · 32:32

Psalms 9:17 · 32:1

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Proverbs 22:6 · 31:20
Isaiah 1:15 · 1:17 · 42:1 · 66:2
Daniel 7:7 · 7:24
Matthew 4:10 · 5:9 · 5:28 · 5:42 · 6:10 · 6:12 · 10:19 · 10:28 · 13:27 · 18:17 · 20:16 · 22:39 · 24:5 · 24:11 · 24:51
Mark 8:38
Luke 4:24 · 6:30 · 11:10 · 16:15 · 17:3 · 17:4 · 21:14
John 3:34 · 4:44 · 7:37 · 10:36 · 15:1 · 15:12 · 21:17
Acts 4:32 · 20:29 · 23:4 · 23:5
Romans 1:32 · 2:24 · 5:8 · 8:29 · 9:14 · 12:17 · 14:10 · 14:12 · 15:27
1 Corinthians 1:2 · 1:8 · 1:10 · 1:12 · 3:11 · 3:13 · 3:16 · 10:33 · 11:3 · 12:3 · 14:30
2 Corinthians 5:10 · 8:21
Galatians 1:10
Ephesians 4:25 · 4:26 · 4:27 · 5:1 · 5:21 · 5:28 · 5:31 · 6:1 · 6:5
Philippians 1:21
Colossians 3:11 · 3:18 · 3:22 · 4:1
1 Thessalonians 5:12
2 Thessalonians 3:6
1 Timothy 1:13 · 2:4 · 5:21
2 Timothy 3:2
Hebrews 6:2 · 10:25 · 13:7 · 13:17
James 1:8 · 2:13 · 5:14 · 5:16
1 Peter 5:5
Jude 1:14
Revelation 2:5 · 11:15 · 22:18

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Searched: Ante-Nicene Fathers volumes 1–9 and the Bible, including the Septuagint.

ABOUT THIS STUDY

A THF member asked “What is partiality, and why did the early church warn against it?” on June 7, 2026. The Historic Faith answered it as a public study on November 9, 2026.

Library only. This study was written only from The Historic Faith’s library of early-Christian writings and the Bible, never from the web. Every passage we kept from what the library gave is listed above, with a link to read it.

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How to cite this study. The Historic Faith, “What is partiality, and why did the early church warn against it?” Early Church Questions, published November 9, 2026, https://thehistoricfaith.com/early-church-questions/what-is-partiality-and-why-did-the-early-church-warn-against-it. To cite one quotation, add its number and source, for example “quote 1, source 10.”

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THE END OF THIS STUDY