

16. Let's analyze the NASB translation in order to develop an expanded translation:

**Matthew 26:39** My Father, if [ εἰ (*ei*):  
1st-class condition ] it is possible [ δυνατός  
(*dunatós*): volitional request and it is ], let pass  
[ aorist active imperative: παρέρχομαι  
(*parérchomai*): “avert from Me” ] this cup  
[ ποτήριον (*potérion*): metaphor for suffering  
spiritual death ]; yet not as I will [ present active  
indicative of θέλω (*thélō*): to desire ], but as You  
will [ *thélō*: decree ]. (NASB)

17. The impact of this prayer of the Lord's to the Father is amplified by this expanded translation:

**Matthew 26:39** My Father, if it is  
possible, and it is, avert from Me the imputation of  
the sins of the world resulting in their judgment  
and My spiritual death; but not as I desire, but as  
You decree. (EXT)

18. In this verse we note several things that relate to the Royal Law. First, the Lord's initial plea originates from His true humanity. The very idea of a Person who knew no sin to be faced with identification with all human sin indicates a desire from His true humanity.
19. On the other hand, God the Father knew from His divine decree that the sins of the world could only be removed by the personal sacrifice of a Person who was true humanity, but free of any personal sin.
20. The prayer begins with an appeal from the true humanity of Jesus to the undiminished deity of God the Father. The two volitions are not in conflict. The human will of Jesus appeals to the divine will of God that the “cup” might be averted.
21. The closing remark reveals the Lord's adjustment to the plan of God for the salvation of the human race. The adversative conjunction **πλὴν (*plén*)** is used: “At the beginning of a clause: marker of something that is contrastingly added for consideration, *only, nevertheless, but*.”<sup>1</sup>
22. The final statement is in contrast to what preceded as the Lord shifts from His plea to avoid the cross to submission to the Father's will, “but not as I desire but as You decree.”

<sup>1</sup> Bauer, “πλὴν,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 826.



23. And it was the Father's decree that He was the One that would resolve the sin problem of the human race. And what exactly is this sin problem?
24. The righteousness of God demands righteousness while the justice of God demands justice. What righteousness demands, justice executes. The two functioning as a unit form the integrity of God.
25. Since man fell in Eden his point of contact with God was no longer His integrity—righteousness and justice as composites comprise the love of God—but His justice functioning as an attribute became the point of contact.
26. For righteousness to be satisfied, sovereignty had to present a solution that justice could accept. If mankind was to overcome the imputation of Adam's original sin at birth, then someone equally human but without sin, must be provided to serve as a substitutionary sacrifice.
27. That sacrifice was provided by the perfect humanity of Christ. While advancing through the Incarnation, Jesus functioned under the Royal Law. In the face of opposition, he did not retaliate, while suffering physically and mentally, He did not respond with verbal threats but kept on entrusting Himself to the Father.
28. **Verse 24.** His ultimate application of the Royal Law occurred. When Jesus hung on the cross while in intense physical pain His body received the imputation of our sins and was judged for them.
29. He often implored others, "You shall love your neighbor as yourself." He fulfilled that commandment to the ultimate for His integrity enabled Him to take the punishment designed for all of us and received it upon Himself.
30. "By His wounds we are sewn together with Him." This is reconciliation before the integrity of God by faith alone in Christ alone.
31. **Verse 25.** Once straying sheep, we have been converted to follow the Unique, Great, and Chief Shepherd Who executed the Royal Law on our behalf. May we follow His example by doing the same toward others.
32. We have now completed the exegesis of James 2:8 and a thorough analysis of the Doctrine of the Royal Law, beginning on March 8, 2018, and lesson 28 and finishing it on March 29, 2018, with lesson 38 for a total of 11 Bible classes. Before God, you are now held responsible for this principle.
33. Here is the expanded translation of James 2, verses 1–8:

**James 2:1** Fellow members of the royal family of God, [imperative mood # 14] do not exhibit the mental attitude of partiality in your faith in our Lord Jesus, the glory.



**James 2:2** If [ the **protasis** of three, **third-class conditions** ] a **nobleman** [ ἀνὴρ (*anēr*): aristocrat ] enters into [ εἰσέρχομαι (*eisérchomai*): 1st 3CC ] the synagogue of Messianic Christians, wearing golden rings on all his fingers and dressed in a dazzling, expensive tunic girded with a belt studded with fine gems, and there also enters [ (*eisérchomai*): 2d 3CC ] a beggar in filthy clothes,

NOTE: There are 3 imperative moods in v. 3, all made by the reversionistic usher and underlined in blue. These will not be included in our ongoing survey.

**v. 3** and you kowtow [ ἐπιβλέπω (*epiblépō*): 3d 3CC ] to the one who is carrying his flashy multicolored mantle and toga, and you say in a pleasant voice, “You sit here in this place of honor,” and you say officiously to the beggar, “Stand there or sit down by my footstool,”

**v. 4** [ **apodosis** ] Have all of you not [ οὐ (*ou*): introduces a rhetorical question demanding a positive answer ] been discriminating in your *kardías* and become judges with evil thoughts and motivations? Yes, you have!

**v. 5** [IM #15] Begin to concentrate, fellow members of the royal family of God; has not God elected to privilege [ Phase 1: eternity past ] the poor of this world [ Phase 2, time ], to be rich by the systematic accumulation of doctrine inside the evanescent divine power system, as heirs of the kingdom of God [ Phase 3, eternity ] which He promised to those who love Him?

**v. 6** But you have oppressed the poor man. Is it not the rich men who oppress you and personally force you before the magistrates of the courts?

**v. 7** Do the rich not keep on blaspheming the honorable name of Christian by which you have been forever surnamed?



**James 2:8** If [ protasis of a 1st-class condition ] you apply the Royal Law according to the Scripture, “You shall unconditionally love from personal integrity those you encounter,” [apodosis] honorably, you must keep on doing this. (EXT)

**James 2:9** But if you show partiality, you are committing sin and are convicted by the law as transgressors. (NASB)

1. Our discussion of the Royal Law in verse 8 began with the protasis of a first-class condition, “If you apply the Royal Law.” It is defined by a quote from Leviticus 19:18 in this expanded translation from the Greek, “You shall unconditionally love from personal integrity those you encounter.”
2. The apodosis is one word, the present active indicative of the verb **ποιέω (ποιέō)**: “honorably.” The futuristic present tense indicates a behavior pattern that is to begin immediately and to continue thereafter.
3. A smoother translation of this could read this way, “... you must continue doing this from the character trait of personal honor.”
4. Verse 9 begins with the adversative conjunction **δέ (dé)**: “But.” It introduces the circumstance that occurs if the believer does not apply the Royal Law.
5. This refusal results in a second first class condition introduced by the conditional particle **εἰ (ei)**: “if on the other hand.” The other hand is indicated by a repeat of the present active indicative of the verb **προσωποληπτέω (prosōpolēptéō)**: “you keep on showing partiality.”
6. This word takes us back to James 2:1, “do not exhibit the mental attitude of partiality.” This attitude toward others exposes a person who is functioning in the advanced stages of reversionism.
7. So far, the verse reads, “But if on the other hand you keep on showing partiality from the soul status of reversionism.”
8. The three subjects we are studying in this chapter include Mr. Chazzan who is functioning in reversionism, Mr. Golden Fingers who is rich but takes advantage of Mr. Chazzan’s favoritism, and Mr. Poor Beggar who has arrived for Bible study and is not interested where he sits as long as he can hear James’s message.
9. The fact Mr. Chazzan has assigned him to sit on the floor reveals that he is focused on the beggar’s social standing rather than his authentic interest in studying the Word of God.



10. This attitude followed by his actions means Chazzan is “committing sin,” indicated by the present active indicative of the verb **ἐργάζομαι** (*ergázomai*): “to engage in an activity that involves effort.”
11. This activity is what goes on in the soul of Mr. Chazzan. He is out of fellowship and as a result his decision-making is influenced by his trend of partiality toward Golden Fingers and haughtiness toward Poor Beggar.
12. The present tense of *ergázomai* is aoristic, or instantaneous. The action was begun and completed at that moment. Partiality was a behavior pattern of the Chazzan’s, he pulled the volitional trigger to commit that sin toward Golden Fingers and then showed impartiality toward the Poor Beggar by telling him to sit on the floor.
13. What results from the action of this verb is “sin,” the noun **ἁμαρτία** (*hamartía*), the direct object of *ergázomai*. The sequence here begins with a mental attitude: divorcement from the guidance of the Holy Spirit in status quo carnality.
14. This is accompanied by a sequence of circumstances that has placed Mr. Chazzan in a negative relationship with Golden Fingers. This caused Mr. Chazzan to show him partiality in the seating arrangement of the synagogue while then being impartial toward the Poor Beggar’s seating.
15. This results in sin. And the sin of partiality is referenced back to the Royal Law that was amplified in the previous verse, “You shall unconditionally love from personal integrity those you encounter.”
16. The Royal Law is James’s term for what Moses wrote in Leviticus 19:18, “You shall love your neighbor as yourself.” No other writers in the Tanakh refer to this law beyond Moses.
17. We have noted that the Royal Law is mentioned in the New Testament twenty times by six authors within 10 books including three Gospels and seven Epistles.
18. James continues by driving home the point that those who violate the Royal Law stand “convicted,” an excellent translation of the verb, **ἐλέγχω** (*elénchō*).
19. The Messianic Jews are familiar with the Mosaic Law and the commandment referenced in Leviticus. James now brings it into the theology of the New Testament.
20. These Jews understand the reference, its application, and its obvious continuance into the Church Age, a doctrinal fact confirmed nineteen more times within the New Testament canon.



21. In this case, what convicts them is the law, the noun **νόμος (nómos)**. The Mosaic Law, specifically Leviticus 19:18, is now applicable to the Church Age.
22. The obvious conclusion one is forced to accept is that those who violate the Royal Law are guilty of being “transgressors,” the plural noun, **παραβάτης (parabátēs)**. It indicates that those who transgress the law deviate from the truth.
23. Here is an expanded translation of the verse:

**James 2:9** If, on the other hand, you keep on showing partiality within the advanced stages of reversionism, you are committing sin and in doing so stand convicted by the authority of the Royal Law as transgressors of it. (EXT)

### Principles:

1. In Matthew 22:35, Jesus Christ was asked by a heathen lawyer, “Which is the great commandment in the Law?” The Lord responded by saying to him:

**Matthew 22:37** “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’

**v. 38** “This is the great and foremost commandment.

**v. 39** “The second is like it, ‘You shall love your neighbor as yourself.’

**v. 40** “On these two commandments depend the whole Law and the prophets.”

2. This exchange was made between the Lord and the lawyer and included by Matthew in his Gospel circa A.D. 50, several years after James wrote his epistle.
3. The failure to apply this “second great and foremost commandment” is said by James to be “committing sin and in doing so stand convicted by the authority of the Royal Law as transgressors of it.”
4. The sin that James uses to dramatize one’s failure to apply the Royal Law is showing partiality to one person while not doing so with another. In other words, you cannot keep the Royal Law by being inconsistent in its application.



5. In fact, the plural noun, *parabátēs*, translated “transgressors,” refers to those who do so as being violators of the whole law:

**The man who is guilty of this sin is shown to be a transgressor by the Law, which establishes deviation from the valid norm. Παράβατης knows no degrees. The man who is one is so totally.<sup>2</sup>**

6. Turns out that an insightful evaluation of the numerous times the Royal Law is cited in Scripture and the prominence the Lord places on that principle as second only to our love for God, means that we as Christians must give serious attention to whether we are consistently applying it.
7. Every believer is always in some sort of relationship with the Lord. He is in fellowship or out. He is short on his knowledge of the Word or advancing. He is a hearer and a doer of the Word or not. He is consistently applying the doctrine he knows or going with human viewpoint.
8. Every believer is responsible before the Lord regarding his status before the Supreme Court of Heaven. God knows all things. We can only be aware of a precious minimum.
9. We do not know the exigencies, difficulties, or advantages with which another person must deal until we have walked in his shoes. We on the other hand must concentrate on walking in our own shoes.
10. Judging others is a dangerous proposition. Some people you criticize, or mistrust may be so advanced in doctrine their discernment of your personality may warn them to walk a wide circle around you.
11. However, if every believer practiced the Royal Law, there would be far more fellowship among believers. This word “fellowship” is the noun **κοινωνία (koinōnía)** and it denotes participation in a thing shared.
12. Among Christians, it is the Word of God that develops this participation so that diverse personalities may bond from a common inventory of ideas.

## The Doctrine of Fellowship

### A. True Fellowship

1. True fellowship among believers is difficult if not impossible to attain until each develops personal love for God and occupation with Christ.

<sup>2</sup> Johannes Schneider, “παράβατης,” in *Theological Dictionary of the New Testament*, eds. Gerhard Kittel and Gerhard Friedrich, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 5:741, 741n7.



2. True fellowship refers to a level of thinking based on doctrine that enables each person to function under the ten problem-solving devices so that discord is suppressed regardless of the circumstances.
3. Therefore, God emphasis must precede people emphasis. Orientation to the principles of divine guidance is imperative if the believer is able to maintain fellowship regardless of the situation.
4. Fellowship with every believer is impossible to maintain—“for all have sinned and fall short of the glory of God”—without the doctrinal ability to do so.
5. Therefore, a believer has to get right with perfect God before he can get right with fallen people. It is a high inventory of biblical principles that enables a believer to maintain soul decorum when interacting with others.
6. Fellowship with our invisible God requires the believer to acquire the thinking of God and then adjust his thinking to line up with His.
7. This requires each believer to become a dedicated enrollee in the Divine Academy of Grace Didactics so that relationships with fallen people become possible.
8. If a grace mental attitude is not maintained, then situations will emerge where a believer does not respond with doctrine but reacts from the cosmic system.
9. Therefore, if a believer is to have meaningful, beneficial, and enjoyable fellowship with people, he must first acquire the spiritual skill of personal love for God from which he develops unconditional love for other believers.

#### **B. Fellowship with God vis à vis Fellowship with People**

1. Fellowship with God is the result of virtue love. Love has virtue toward God when the believer recognizes that the Object is perfect based on His righteousness and justice.
2. When these two attributes are combined, they form the Integrity of God that is certified by His Omniscience and functions under His policy of Grace.
3. The true love of the believer must acquire this same virtue love on the human level. He cannot acquire all the righteous standards of God or learn all the details of His perfect justice.
4. However, He can acquire a significant inventory of each from which he is able to develop Christian integrity.





5. The integrity of God represents the attributes that define the love of God. When biblical principles accrue in the soul of the believer so that he applies divine standards revealed in Scripture, he is able to mentally edit his decision making from his understanding of justice.
6. The function of God's justice is to defend righteous standards and discipline violations of them. When believers engage in a relationship with others, decisions they make may violate an establishment or doctrinal standard. But the justice of God is the attribute that will deal with that violation, not you.
7. Therefore, volition instructs the injured party not to react, but to allow the justice of God to deal with the issue.
8. For example, if the Bible says that you are to "love your neighbor as yourself," then that love must be developed from your ability to follow biblical guidelines which enable you to relate to that person with personal integrity.
9. Justice functions in the soul of the believer through his volition. Situations may arise that call for him to evaluate another's behavior. Since personal virtue is to govern the response, then volition requires him to reference a standard from divine righteousness.
10. At that point, volition references personal justice for guidance on the proper response based on a righteous standard. That response is to be guided by the mandate, "You shall love your neighbor as yourself."
11. The love of God is the integrity of God. The integrity of God is the love of God. For the believer, his unconditional love depends on his personal integrity. His personal integrity requires him to "love his neighbor as himself."
12. Righteousness demands righteousness. Justice demands justice. Whatever righteousness demands, justice must execute.
13. Therefore, the love of the believer is the expression of the righteous standards resident in his soul in concert with justice that informs and regulates his volition.
14. It is through this system, copied from the integrity of God, which enables the believer to have fellowship with other believers.
15. **Principle:** Consistent execution of the Royal Law is dependent on spiritual growth which gradually enables believers to have meaningful fellowship with others.



**C. Fellowship with the Trinity.**

1. Fellowship with the three Members of the Trinity is appropriated by the confession of sins to the Father for forgiveness. When the believer's soul is filled by the Holy Spirit, doctrine can be recalled and applied, and be ever enhanced by the consistent study of the Word under a local pastor or with an electronic contrivance.
2. This enables fellowship with God the Father to occur when the believer applies principles from Word of God to life and circumstances.

**1 John 1:6** If we say we have fellowship with God and yet keep on walking in darkness, we are lying and not practicing the truth. (NET)

3. Fellowship with Jesus Christ is also possible according to:

**1 Corinthians 1:9** God is faithful, by whom you were called into fellowship with His Son, Jesus Christ our Lord. (NET)

4. Having fellowship with Jesus Christ is not possible unless positive volition toward Scripture is top priority in one's spiritual life.
5. Fellowship with the Holy Spirit occurs inside the evanescent bubble in which doctrine is acquired, retained, and applied.
6. Acquisition occurs under the teaching ministry of the Holy Spirit:
 

**John 14:26** "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you."
7. The Holy Spirit has two significant ministries that relate to the fulfillment of the plan of God related to the two Christocentric dispensations: (1) His sustaining ministry of the humanity of Jesus Christ during the Incarnation and (2) His glorification of Jesus Christ during the Church Age.
8. With regard to believers, the Holy Spirit's overall ministry is to glorify God, the Father:

**John 7:38** "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'"<sup>3</sup>

**End JAS2-66. See JAS2-67 for continuation of study at p. 661.)**

<sup>3</sup> "Behold, He struck the rock so that waters gushed out, and streams were overflowing" (Psalm 78:20a, NASB).



9. The Holy Spirit is the Member of the Trinity Who provides the believer with instruction so that he may understand divine thought and the power to grow in grace.

**John 16:13** “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak, and He will disclose to you what is to come.”

#### **D. Biblical View of Christian Fellowship**

1. The biblical view of Christian fellowship is the believer’s relationship with all three Members of the Trinity. If this relationship is not a part of one’s spiritual life, fellowship with fellow humans is a charade.
2. Doctrinal churches stress fellowship with God the Father, Jesus Christ, and the Holy Spirit which is aggrandized through the consistent inculcation of divine viewpoint acquired inside the evanescent divine power system.
3. Far too many pastors emphasize fellowship among members of their congregations, but to encourage this without the necessary biblical inventory to do so effectively results in no more than a social gathering.
4. When these believers gather together in a church environment, the tendency is to behave oneself while there, carry on small talk, gravitate to those with whom they are already comfortable, and then dismiss without blood being spilled.
5. The prerequisite for true fellowship among believers is established fellowship with the Trinity. Fellowship with visible people without fellowship with invisible God means, at best, a cordial social life with other believers.
6. Failure to produce spiritual growth by inculcation of righteous standards from consistent Bible study means the believer will never enjoy fellowship with God. God is absolute integrity. The believer cannot acquire integrity except by learning His standards by which to function.
7. True fellowship among fellow believers is based on personal integrity among those who also are pursuing that same objective. Although all may be positive to doctrine, not all are at the same level of the advance.
8. Therefore, there must be the development of a relaxed mental attitude especially among mature believers to demonstrate how fellowship can encourage the less advanced.



9. This requires unconditional love which is applied under the Royal Law. A truly advanced believer rarely gets out of fellowship over the behavior of the less advanced.
10. This level of Christian fellowship can be uplifting provided there are no legalists involved. Nevertheless, if there is a choice between the two, let fellowship with the Lord be come first and let that with others come later.
11. One of the major drawbacks of having fellowship with other believers is the intrusion of human viewpoint into one's understanding of a principle, a passage, or a doctrine.
12. The proper approach to Scripture is to assume the status of a student under the tutelage of inerrant Scripture. Believers do not have the authority to impute personal opinion into the clear presentation of biblical revelation.
13. To do so is a form of arrogance unrealized by the person who does it. This is often motivated by the lust patterns of the sin nature.
14. We have recently studied the several lust patterns that emerge from the sin nature and when facilitated in the soul of an individual, they often manifest themselves in contradictory ways.
15. The person makes a biblical application one day and then, spins on a dime, and makes a cosmic application the text. This is the rock and roll of being in fellowship and then out. Out of fellowship and then in.
16. Whether fellowship with other believers is detrimental or grace oriented is not dependent upon the fellowship itself but on the integrity of the people involved.
17. Fellowship with others must be based on the Royal Law. When someone insults you, gossips, maligns, judges, or otherwise gets out of line, the Royal Law demands that you remain inside the evanescent divine power system under soul virtue and allow God to manage the aggressor.
18. Fellowship is fine, but its impact on the spiritual life can go from pleasant to volatile based on whether those involved are doctrinally stable. In such a case, fellowship can turn into an environment of inordinate competition driven by power lust.
19. It takes spiritual self-esteem to endure and remain copacetic while applying the Royal Law.

