

v. 23 and while they reviled Him with insults, He consistently did not retaliate; while suffering physically and mentally, He continuously did not respond with verbal threats, but kept on entrusting Himself to the Father Who judges from His righteous standards;

v. 24 and He Himself took up the judicial imputation of our sins and endured the ordeal of being judged for them in His body on the cross, so that we might die to sin, i.e., converted from what we were before, and live unto the righteousness; for by His wounds we are sewn together with Him.

v. 25 For you were continually straying like sheep, but you have been converted to the Shepherd and Overseer of your souls. (EXT)

Principles regarding the Royal Law from 1 Peter 2:18–25:

1. **Verse 18.** In the area of employment, but by application to all situations in which one functions under the authority of others, the Royal Law requires the believer submit and be responsive to their directives.
2. It is a matter of personal integrity that whether the believer is supervised by reasonable leaders or, in contrast, by those that are unfair and incompetent, submission without rancor is expected by the Royal Law.
3. **Verse 19.** The problem-solving devices for this situation or any others that emerge between the believer and other individuals, your response should include grace orientation, personal love for God, and unconditional love toward those encountered, especially when the situation is unjust.
4. **Verse 20.** There are two typical responses from the one who suffers unjust treatment. First, while functioning outside the bubble, you sin with resultant discipline for doing wrong, but endure with patience.
5. There is no credit, no approval from God when enduring discipline associated with wrongdoing, but enduring it without personal integrity.
6. Secondly, when doing the right thing while filled with the Holy Spirit and then suffering as a result yet endure it by utilizing the Royal Law, this is grace orientation associated with divine guidance.
7. **Verse 21.** When the spirit-filled believer suffers unjustly and responds with the Royal Law, he endures it in a small way while being motivated by the example of Jesus Christ's suffering on the cross to provide salvation for all.

8. The Lord's ultimate demonstration of the Royal Law's application on the cross enables us to benefit from His example.
9. We are encouraged by Jesus' suffering on our behalf during His substitutionary sacrifice on the cross. Positive believers are informed about His use of the Royal Law in the "written copy" of Scripture. His model should motivate all believers with integrity to follow the Lord's example in the scrum of the Invisible War.
10. **Verse 22.** The Lord's use of the Royal Law was accomplished from the *kardía* of His soul in a sinless body. No mental attitude sins intruded upon His mentality while He was being identified with *Homo sapiens* sins.
11. Unjust treatment by others toward us is so Minor League by comparison that we should be embarrassed to react to the piddly encounters we face from others.
12. **Verse 23.** Have you ever been insulted by others? Have you been mentally thrown into carnality by the words and actions of others? Did you retaliate?
13. Orient to the examples of Christ. He consistently did not retaliate on the cross. He consistently did not retaliate during His earthly ministry although constantly harassed by Jewish "religious" leaders and ultimately by Roman "civic" authorities.
14. Jesus listened to the heretical ideas of the Pharisees, Sadducees, scribes, and heathen, but His consistent response was to quote from the Tanakh, never in rancor but in cool, calculated exposition of divine truth to the situation.
15. There is no good accomplished by resorting to verbal retaliation. The Lord only once even debated His assignment to the cross when He appealed to the Father in:

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: παύρομαι
(*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 [θέλω (*thélō*): decree]. (NASB)

16. 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)

17. 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.
18. 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.
19. 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.
20. 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*."¹⁰
21. 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."
22. 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?
23. 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.
24. 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.
25. 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.

¹⁰ Bauer, "πλὴν," in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 826.



26. 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.
27. **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.
28. 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.
29. “By His wounds we are sewn together with Him.” This is reconciliation before the integrity of God by faith alone in Christ alone.
30. **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.

(End JAS2-16. See JAS2-17 for continuation of study at p. 161.)



31. 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.
32. 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.

v. 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?



James 2:6 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?

v. 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 (poiéō)**: “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.”

