

43. These Honor Code examples give guidance on how to avoid conflict among believers as well as unbelievers. Its examples demonstrate the integrity of God. His integrity consists of His Righteousness, Justice, and Omniscience to produce His love that functions under His policy of grace.
44. Believers become more efficient at applying the Royal Law as they acquire expanded knowledge of God's righteousness and justice.
45. Therefore, the love of God is defined by the attributes of His integrity which function under a policy of grace. If a believer is to love God, He must busy himself about acquiring those standards of integrity that are found in Scripture in imperative moods.
46. If you love God, it means you have acquired His righteous standards while relying on volition to guard against falling under the disciplinary hand of justice should you violate them.
47. If you love those in your periphery, then you have accumulated principles from divine righteousness which direct you not to take vengeance against them, but to allow God to execute His justice which is always fair.
48. The Love of God is the Integrity of God and the Integrity of God is the Love of God. Whatever Righteousness demands Justice must execute. Whatever Righteousness rejects Justice must discipline.
49. The believer's love for those in his periphery is the expression of accumulated righteousness in the soul backed by his volition functioning under the guiding hand of Justice.
50. Believers do not have the authority to impose Justice on those in their periphery who sin or commit wrongdoing, but rather to allow the Justice of God to manage the situation.
51. In all cases, the integrity of God and the love of God function under the divine policy of grace. In the same fashion, believers are to love those in their periphery under the divine policy of grace.
52. Failure to do this results in being ensconced in the error discussed in James 2:10. For example, to violate the divine standard of not showing partiality would be a stumble which results in being guilty of all imperative moods.
53. We recently visited Luke 18:18–27 where the rich young ruler approached the Lord to ask, "What good thing shall I do that I may obtain eternal life?"
54. In the Lord's response, He cited from the Ten Commandments, numbers 6 through 9, having to do with murder, adultery, theft, and perjury. Jesus then went back to the imperative to honor one's father and mother in number 5 and then summed it up by giving a summary of number 10, "You shall love your neighbor as yourself" (Exodus 20:19*b*).



55. We were able to discern from that passage that the young ruler had cut a deal with the priesthood over at the temple pledging all his assets to the temple under the provision of **κορβάν** (*Qorbán*): “Corban.” This is a Hebrew term, transliterated from the Hebrew **קָרְבָן** (*Qorban*), and refers to the gift of one’s assets to the temple but with the provision he may keep them until his death.
56. He could not help his parents who were in need because he was prevented from doing so by Corban. He was in violation of the fifth commandment and also the tenth. (See Mark 7:9–13 cp. Mark 10:17–22)
57. Violation of one imperative mood in the Tanakh means a person is guilty of all of them.
58. From this analysis we have the following expanded translation:

James 2:10 For whoever perfectly obeys
the whole law but yet goes astray from one of
them, he has become guilty of all. (EXT)

1. Let’s illustrate from civil and criminal law. A young man grows up and has a sterling record in the community. He has never been cited for any violation of the law, not even a traffic ticket, an expired parking meter, or failure to renew his license plate on time. Nothing.
2. He grows up, attends university, and graduates with an MBA. He is never cited for any violation of campus rules or laws and has a sterling record throughout all levels of academia.
3. He joins the military, goes to officer candidate school, and graduates with flying colors. He serves for six years, earns promotions, and retires with a spotless record.
4. At age 30, he gets a job with an outstanding company, advances to higher positions, and soon is earning six figures. A perfect record all the way through his life and completely innocent of any wrongdoing.
5. However, at about this time his father gets into financial difficulties and his creditors are about to seize the family home. Without their son’s help, his parents will be forced to move into government housing.
6. He refuses to help telling them they made poor decisions from a position of weakness. He advises them to obey all laws and work their way back to the top just as he did.
7. Now he “has become guilty of all” including, the Royal Law, the establishment commandments pertinent in the Mosaic Law, and the biblical imperatives of the New Testament.

8. Why? Because he is no longer perfect, but flawed; no longer spotless, but besmirched, no longer innocent, but guilty.
9. This illustration describes how the Jews of the Old Testament did not understand the divine strategy behind the Mosaic Law. It's six-hundred plus commandments were to be followed jot and tittle:

Matthew 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle [**ἰῶτα** (*iōta*): the smallest letter & κεραία (*keraiá*): breathing and accent marks⁵] shall in no wise pass from the law, till all be fulfilled.

v. 19a Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. (KJV) [See James 2:10]

10. The impossibility of living a life free of even one violation of these commandments clearly demonstrates the perfection of God's integrity. Secondly, to realize these rituals were not pertinent for one's salvation, but illustrations, pointing toward the antitype they portrayed, i.e., the Savior.
11. Because God knew mankind could never keep the whole Law for a lifetime, He instituted numerous rituals that depicted through typology the saving work of the coming Messiah.
12. The first ritual to be instituted portrayed divine deliverance from sin by the sacrifice of a lamb. The event that led to the ritual was the Jews hasty escape from Egyptian bondage on the verge of God's imposition of the tenth plague that required the death of all firstborn children.
13. In order to protect the firstborn of all Jewish families, God issued stipulations to Moses and Aaron in Exodus 12. The first order of business was for each family to select from the flocks a lamb without spot or blemish, depicting the perfection of God's uniquely born Son, Jesus.
14. Absence of any spot or blemish on a lamb was designed to teach the perfection of the Lamb it represented, the sinless Substitute, Jesus the Messiah.

(End JAS2-67. See JAS2-68 for continuation of study at p. 271.)

⁵ Matthew 5:18, "I tell you the truth, until heaven and earth pass away not the smallest letter or stroke of a letter will pass from the law until everything takes place." The smallest letter refers to the smallest Hebrew letter (*yod* [י]) and the stroke of a letter to a serif (a hook or projection on a Hebrew letter)." *The NET Bible*, Matthew 5:18tn20sn.

15. This lamb was to be killed on the fourteenth day of the month Nisan of the year 1440 B.C. Each family was to take some of the lamb's blood and smear it on the two doorposts and on the lintel: **מִשְׁקוֹף** (*mashqoph*), the crosspiece at the top of each house's doors (Exodus 12:7, 22–23).
16. The sign of the lambs' blood caused the Lord to pass over those houses, but because the doors of Egyptians did not have the blood applied, the first born in those households died.
17. Jewish households were to institute the Feast of Unleavened Bread; another type of Christ Who had no "leaven" in His body. This depicted the perfection of our Lord's body which was not contaminated with a sin nature and to which Adam's original sin could not be imputed at His physical birth.
18. Leaven in bread is yeast and the reason for its absence in the Jew's recipe becomes evident from its definition:

Yeast. A yellowish surface froth that occurs especially in fruit juices in which it promotes fermentation, consists largely of cells of a fungus, and is used especially ... as a leaven in baking.¹

19. The deleterious effect of fungi is indicated by its definition:

Fungi contribute to the disintegration of organic matter that results in the release of carbon, oxygen, nitrogen, and phosphorus from dead plants and animals into the soil or the atmosphere. Fungi also form symbiotic and parasitic relationships with living organisms. They can be found in water, soil, air, plants, and animals of all regions of the world having sufficient moisture to enable them to grow. Fungi also can destroy crops, cause diseases, and ruin clothing and food with mildew and rot. In suitable environments, fungi can live for hundreds of years.

Parasitic fungi invade living organisms to obtain their food, often causing disease and death. Plants are the most common hosts, but humans and lower animals also serve as hosts.

Fungi were formerly classified in the plant kingdom and are still considered plants in some classification systems. Their ability to obtain food from an outside source, however, has caused many taxonomists to propose that they be classified in a separate kingdom, Fungi.²

¹ Merriam-Webster's Collegiate Dictionary, 11th ed., s.v. "yeast."

² The New Encyclopaedia Britannica, 15th. ed. (2010), 5:54.



20. Leaven is fungus and although advantageous in many ways, it is still an invasion into the bread dough that corrupts its original structure. Fungus lives on its host and thus is symbolic of the residence of the sin nature in every cell of the body.
21. The unleavened bread of the Passover teaches by illustration the sinless condition of the Lord's body making Him the divinely provided substitutionary sacrifice for the sins of the world, a reality observed by John the Baptist in:

John 1:29 The next day he saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world!"

22. The blood on the door facings, the lack of leaven in the bread, and the associated typology of the One Whom John would later describe as "the only begotten Son of God" (John 3:18), provides the background for the memorial celebration the Jews observed on the night of the first Passover.
23. Associated with several sacrifices associated with the Jews' divinely instituted rituals were functions and procedures that taught through illustration the divine provision of the ultimate sacrifice, that of Jesus the Messiah.
24. This brings us back to our verse where the apostle informs us in:

James 2:10 For whoever perfectly obeys the whole law but yet goes astray from one of them, he has become guilty of all. (EXT)

James 2:11 For He who said, "Do not commit adultery," also said, "Do not commit murder." Now if you do not commit adultery, but do commit murder, you have become a transgressor of the law. (NASB)

1. Verse 8 is the presentation of a principle: "You shall unconditionally love from personal integrity those you encounter."
2. In verse 9, James presents an illustration of the principle: "If you keep on showing partiality ... you are committing sin and in doing so stand convicted by ... the Royal Law."
3. In verse 10, we have the example of a person engaged in human good for salvation by asserting he "perfectly obeyed the whole law," yet going astray once, "has become guilty of all."

