

ROYAL LAW OF LOVE (Part #1)

Our lesson text is one Greek sentence. It contains two first class conditional clauses:

- True in the protasis, the “if part”
- True in the apodosis, the “then part”

There are **two** first class conditional clauses (2:8 and 2:9). They are connected by **men / de sequence**.

- **men** (on the one hand) (2:8) **de** (on the other hand) (2:9)
- The subject of partiality in Jas.2:1-7 is continued.

(James 2:8) “On the one hand (men), if (true protasis), however, you are fulfilling (teleo/ p.a.ind.2pl) the **royal law**, according to the Scripture (Lev.19:18): ‘You shall **love** (agapao/ f.a.ind.2ps) your neighbor as yourself,’ (true apodosis) You are doing (poieo/ p.a.ind.2pl) well;” (positive)

(James 2:9) “On the other hand (de), if (true) you show **partiality** (prosopolempto/ p.a.ind.2pl), (true) you are committing (ergazo/ p.m.ind.2pl/ producing) sin and are convicted (elegcho/ p.p.ptc. nplm) by the law as transgressors (parabates/ nplm).” (2:9/ negative)

This lesson will study five aspects of the Royal Law of Love.

1. James’ spiritual solution to the sin of partiality is the royal law of love of Lev.19:18 – “You shall love your neighbor as yourself.”

You say, “I hear you James, but I am one of those who have a problem with being a respecter of persons. It was just the way I was raised. “

We make excuses and use the blame for bad behavior ignoring a conscious need for change every time we hear this type of sermon.

Paul dealt with this issue:

(Rom.7:14-25) “For what I am doing, I do not understand, for I am not practicing what I would like to do, but I am doing the very thing I hate.” (Rom.7:15)

(Rom.7:23) “But I see a **different law in the member of my body, waging war against the law of my mind and making me a prisoner of the law of sin** which is in my members.”

(Rom.7:25 “So then, **on the one hand** (men) I myself with my mind am serving the law of God, **but on the other** (de), with my flesh the law of sin.” (note men-de sequence)

2. Paul gave the spiritual solution to the law of sin and death as the law of the Spirit of life in Rom.8:1-4.

(Rom.8:2) “For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death.”

(Rom.8:4) “So that the **requirement of the Law might be fulfilled in us**, who do not **walk** according to the flesh but **according to the Spirit.**” (Gal.5:16-17)

The devil uses the flesh as one way to entrap believers to feel hopeless failures (Luke 15:13-20; 2 Tim.2:26).
(Rom.8:26a) “In the same way, **the Spirit** also helps our weakness.”

3. The Prodigal son sold himself to the world.

He hit rock bottom where he remained until he became sick of the life of the world. It was then that he came to his senses, looked up to his heavenly Father, confessed his sin, and walk out of the world by the power of Jesus Christ (Col.1:13).

Notice that Paul went on in Romans chapter 8 to emphasize the abiding power of the Indwelling ministry of The Holy Spirit (**Rom.8:9-11**; John 14:16-17; Acts 1:8).

The Indwelling Holy Spirit controls the flesh when a believer is walking by means of the power of the Spirit (Gal.5:16-17; Rom.13:14).

4. Love is the first fruit mention of the nine fruit of the indwelling Holy Spirit.

(Gal.5:22-23) “But the fruit of the Spirit is **love**, joy, peace, patience, kindness, goodness, faith, gentleness, self-control; **against such things there is no law.**”

God’s love is in imputed to every church age believer at moment of believing that Christ died for our sins, was buried and raised from dead on the third day (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9).

(Rom.5:5) “And hope does not disappoint, because the **love of God has been poured out** (ekcheo/ perf.p.ind.3ps) **within our hearts** though the **Holy Spirit** who was given (tou didomi/ a.p.ptc.abl.s.n) to us.”

The love of God is supernaturally produced in us by the indwelling Holy Spirit whether a baby believer, immature believer, or a mature believer (Gal.5:16-17, 22-23).

5. Notice the last line of Gal.5:22-23 – “Against such things (love of Spirit) there is no law

In **Matt.22:34-40**, Jesus explained this same doctrinal principle to a legalist trap question:

“What is the greatest commandment in the Law?” (vs.36) Jesus answered referring to Deut.6:5 and Lev.19:18 saying, “On these two commandments depend the whole Law and Prophets.” (vs.40)

What was the key word in these two verses?

Paul: “For the whole Law is fulfilled in one word, in the statement, ‘**You shall love your neighbor as yourself.**’” (**Gal.5:14**)

Another legalist attempted to trap Jesus by asking, “Teacher, what shall I do to inherit eternal life?”

- Jesus countered with two questions: “What is written in the Law? How does it read to you?” (Luke 10:25-26)
- The legalist answered with Deut.6:5 and Lev.19:18 (Luke 10:27).
- The legalist asked, “Who is my neighbor?”
- This led to the parable of Good Samaritan (10:30-37).
- Jesus to the legalist: “Which of these three do you think proved to be a neighbor to the man who fell into the robber’s hands.”
- The Legalist to Jesus: “The one who showed mercy towards him.”
- Jesus to the legalist: “Go and do the same.”

James might ask, which two of the three in the Good Samaritan parable showed partiality and committed sin and were convicted as transgressors of the Law (Jas.2:8-9)_____.