

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.

(End JAS2-17. See JAS2-18 for continuation of study at p. 171.)



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)

James 2:10 For whoever keeps the whole law and yet stumbles in one point, he becomes guilty of all. (NASB)

1. I normally introduce the verse we are about to study with a translation from the New American Standard Bible as noted above. One of the issues we will encounter in the exegesis from the Greek requires that we also introduce verse 10 with a translation from the King James Version:

James 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. (KJV)

2. It turns out that the NASB translation is a much better translation and becomes a good example of why the King James Bible needed an upgrade which the NIV and NET Bibles also provided.
3. This verse introduces not really a switch from the Royal Law, but advances the Royal Law to include the Law in general, especially with regard to legalism. This subject is addressed in verses 10–13. Verse 10 begins with the causal conjunction, **γάρ (gár)**: “for.”
4. The situation addressed in this verse is designed to amplify the concept of the Royal Law, first noted in Leviticus 19:18 and is expanded here to include the entire Law.
5. Remember what Jesus said to the lawyer who asked Him, “Which is the great commandment of the Law?” in Matthew 22:36–40. Jesus responded in verses 37–40 by saying, “You shall love the Lord your God with all your heart, soul, and mind.”
6. The Lord then continued by citing the Royal Law, concluding His remarks with this doctrinal principle:

Matthew 22:40 “On these two commandments depend the whole Law and the Prophets.”

7. The phrase, “the whole Law and the Prophets,” is a term that refers to the entirety of the Tanakh. This concept comes over into the New Testament since both these commandments are specific to all dispensations beginning with the Mosaic Law.



8. The causal conjunction *gár*, “for,” indicates the cause for applying the Royal Law. If you do not do so then your entire spiritual life is put on hold. Those who do not have unconditional love toward others enter into a behavior pattern that puts one’s spiritual life on hold because of reversionism.
9. When one’s abandonment of his spiritual life is prolonged it eventually results in reverse process reversionism. This condition is summarized by the principle, “inversion of thought.”

Reverse Process of reversionism is an inversion of thought into soul degeneracy by the reversal of objects. In this final stage of reversionism, the bona fide objects of love, including consistent study of the Word of God, personal love for God, occupation with Christ, and familial absolutes, are all reversed. This inversion occurs when a believer abandons the pursuit of truth and instead focuses on the “things of the world.”¹

10. Anyone who does this is identified next by the indefinite singular noun, **ὅστις** (*hóstis*): “whoever.” It is followed by an indefinite relative clause which is designed to illustrate a principle with a principle.
11. The principle is established in:

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)

12. In verse 9, James reveals how the sin of partiality violates the Royal Law and uses it as a principle for what follows. In verse 10, James begins with, “For whoever keeps,” the aorist active subjunctive of **τηρέω** (*tēréō*): “to keep watch over; to guard; to denote the condition that is to remain unharmed.”
13. The idea is to protect the Word by preventing one’s volition from violating its commandments. This requires the individual to consistently obey all commandments without fail, and to do so perfectly.
14. Therefore, if one decides to keep the Law perfectly, then he must take on the obligation to do so by guarding it with his volition on a daily basis, never allowing himself to flag in his duty to maintain absolute perfection.

¹ See Joe Griffin, “The Doctrine of Reversionism,” in *James: Chapter Two*, Joe Griffin Media Ministries, lessons 10–11: <http://www.joegriffin.org/Pages/ClassInfo.aspx?&seriesid=JAS2&classnumber=10>



15. In order to accomplish this feat, the individual must obey the “whole law”: **ὅλον τὸν νόμος (*hólon tón nómos*)**: literally, “all the law,” but consistently translated in all the English versions, “the whole law.”
16. What emerges is this expanded translation, “For whoever perfectly obeys the whole law.” Not just the Royal Law, but now all of Scripture’s imperative moods.
17. Next comes the caveat, “and yet stumbles,” the aorist active subjunctive of **πταίω (*ptaiō*)**: “to make a mistake, go astray, sin.” This is followed by the prepositional phrase, “but in one point”: **δὲ ἐν εἰς (*dé en heís*)**: “but in one.”²
18. The word “point” does not occur in the Greek text, but in context, the number one refers to any commandment found in Scripture. The noun “one,” (*heís*) is defined as, “a single thing, with focus on quantitative aspect, *one*—in contrast to more than one.”
19. Now, when that one sin occurs, James drives home the point, “he has become guilty of all.” The verb “has become” is the perfect active indicative of **γίνομαι (*gínomai*)** and is correctly translated.
20. The King James translates *gínomai* with the verb “is.” This misses the point which we must explore.
21. This verb is an intensive perfect which may be used:

... to emphasize the results or present state produced by a past action. The Greek perfect is concerned with *result*. The use of the perfect does not exclude the notion of a completed act; rather, it *focuses on the resultant state*.³
22. The best translation is, “He has become something he was not before.” The Bible regards a person innocent until he is confirmed guilty. So this individual starts out innocent but is later found guilty by the Law.
23. The verb *tērēō* means that this person guards the Law for the purpose of keeping it unharmed. So he starts out innocent. He is a good Jew guarding something very important and is doing a wonderful job.
24. Then, suddenly, he sins “in one point.” The King James continues by translating the verb *gínomai* with “is” instead of “has become.” It is only at the point of committing a sin that he becomes guilty.

² Walter Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed. rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 291.

³ Daniel B. Wallace, “Intensive Perfect,” in *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 574, 575.

