

James ch. 2 | Royal Law, Respector of Persons, Law of Liberty

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Introduction

If I remember correctly from my antinomian Christina days long, long ago it was a typical argument that the “Royal Law” (found only in James 2:8) was a good example of replacement theology^A and how Jesus did away with the mean and out of date Old Testament. This emotional driven argument coming from the antinomians goes something like "the nicer sounding Royal Law replaced the Torah, an antiquated, unprogressive, legalistic law of the Old Testament. The warm and fuzzy Jesus God with his endless mercy, grace and love saved us from the from the mean God of the OT who was very judgmental lacking in mercy and grace."

This article is going to explore what that means in context.

In my commentary, notice how many times I reference the Torah which is the relevant authoritative document. It, and the rest of the Old Testament was the bible of Yeshua and his apostles.

^A **Replacement Theology:** A doctrine that the church has replaced Israel permanently in the plan of God.

As a Two House One Covenant guy (see [1337](#) or [1411](#)) I most assuredly don't believe this nonsense. This theology leads to the understanding that Elohim is fickle and capricious and who has terminated his relationship with the Jews. It is an attempt to by Antinomians to try to shed their duties and obligations of the Torah while retaining the blessings. If there is anything that got “replaced” it was the Bill of Divorce ^{Jer 3:8} which was nailed to the cross by the blood of Yeshua. The result was the capacity for the House of Israel to return (Greek *sozo* / Hebrew *shuv*) to the sacred contract that they once had with Yehovah. This ~~new~~ renewed covenant enables them to fully embrace the Torah and act on it with authority.

James 2:1-13

¹ My brethren,^B have not the faith of our Lord Jesus Christ, *the Lord* of glory, with **respect of persons**.^{C 2} For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;³ And ye have **respect** to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:⁴ Are ye not then partial in yourselves, and are become **judges of evil thoughts**?^{D 5} Hearken, my beloved brethren, Hath not God chosen the poor of this world **rich in faith**, and heirs of the kingdom^E - which he hath promised to them that love him?^{F 6} But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?^{G 7} Do not they blaspheme that worthy name by the which ye are called?^{H 8} If ye fulfil the **royal law**^I according to the scripture,^J 'Thou shalt love thy neighbour as thyself',^K ye do well:⁹ But if ye have respect to persons,^L ye commit sin, and are convinced of the law as transgressors.¹⁰ For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.^{M 11} For he that said,^N 'Do not commit adultery', said also, 'Do not kill'. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the

^B See below James 1:1 Target Audience | The Twelve Tribes

^C Torah says Yehovah is not a respecter of persons

^D Yes, because you violated Torah

^E A kingdom of laws i.e. of Torah, see below Torah Gated Community.

^F To love God is keep to his commandments i.e. honor Torah, see Joh 14:15

^G I'm not entirely sure what Yaakov (James) is saying here, but if you despise the poor by being a respecter of some people (the rich men) you are violating the Torah and will be judged by God for doing so (see the dire warning of verse 13).

^H This is you calling ...And unto Me you shall be a **kingdom of priests** **Exo 19:6**

^I The **Royal Law** must mean it is a law meant for sovereigns, specifically how sovereigns treat, honor and respect fellow sovereigns.

^J The scriptures was not the Gospel, but the Tanach (OT) specifically here in the Torah, **Lev 19:18** - Love Your Neighbor as Yourself... See **The Great Commission is to Teach Torah**, article #253, where I talk about Mat 22:35-40. Here is an excerpt...

Was Y'shua's commandments to only "love YHVH with all your heart sole and mind, and to love your brother per Mat 22:37-40? Isn't this what 'Churchianity' with their anti-Torah bias argues? If you go back to where Y'shua's supposed two and only two commandments are mentioned, the question that was asked of Y'shua was not what are your brand new commandments we should follow, but rather "...which is the **great commandment** in the Torah?" (see verse 36) . In verses 37 & 38, Y'shua answers by quoting from the Torah specifically the last verse of the *Sh'ma* (Deu 6:4-5) and states that this is the first and greatest. In verse 39 Y'shua quotes (again from the Torah) in part Lev 19:18. And finally in verse 40 he states "On these two commandments hang **all the Torah and the prophets**."

...

It seems clear to me that Y'shua's was not being asked what are his two commandments but rather what is the greatest (and the second greatest) commandments. His commandments are **all** the commandments of Torah and **they all** hang on one's relationship with Elohim and man.

^K your neighbors are **sovereign** that's why it's called the **Royal Law**, see below Torah Gated Community.

^L James is speaking with the authority of Torah because they are in violation of Torah.

^M It's a package deal Yoh! Like any contract, a breach of one of the T's & C's of a contract is a breach of the **whole** contract.

^N In the Torah

law.^{O 12} So speak ye, and so do, as they that shall be judged by the **law of liberty**.^{P 13} For he^Q shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.^R

Torah Gated Community

A term that I have coined, “Torah Gated Community” (TGC),^S is a absolutely relevant to this article and the applicability of whom it is that the **Royal Law** applies to. The point of a TGC is so that all of Torah can be the law form that governs the community.^T

‘...Thou shalt love thy neighbour as thyself...’ | James 2:8

In Jam 2:8 where the phrase the **Royal Law** is used, Yaakov

“If ye fulfil the **royal law** according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:”

Jam 2:8

A king is royalty and another term for king is sovereign. If you fulfill your destiny is to be a nation of Priests and Kings then you are being a righteous sovereign which, I would argue, can only be fully accomplished by being a full-fledged citizen, in good standing, of a TGC.

If you were to establish a TGC, wouldn't you discriminate against law breakers? Doesn't it make sense that your neighbors would be

Respecter of Persons is a violation of Torah

I am someone who always want to be able to answer the question of *quo warranto* i.e. what's my authority. If I can't answer that with clarity then I should cease from doing whatever it is I'm doing or considering doing. The Torah is the foundation of my sacred contract with Yehovah, the Creator of the Universe, and from whom I get CGUR (Creator Given Unalienable Rights). It is my stipulation that this is not the weightier matter of scripture, it is the weightiest.

Is Yaakov (James) speaking with the authority of Torah, or is basing his testimony on some brand new religion and brand new set of commandments? It seems to me that this is clearly not the case. Therefore I'm listing here the verses in Torah that speak to the commandment of not being respecter of persons and thereby speak with authority.

^O like duh. *Yaakov* (James) is being absurd here to make a point. To be in good standing with YHVH, you have honor all that is required of you.

^P **Liberty** (see below Perfect Law of Liberty)

^Q **he**, I presume, is referring to God and the one being judged is **Israel**.

^R See below where I investigate more on the phrase...**and mercy rejoiceth against judgment** that I'm not complete sure what it means.

^S see [375](#), [1539](#)

^T This is more than just contrasting your theology with e.g. antinomian Christians. It's not enough to just say my religion is better because I keep the Sabbath, the High Holydays and eat biblically clean foods and you don't. A TGC is established to do much more specifically it's about being a Righteous Sovereign.

The quoted verses listed below are from the King James unless otherwise mentioned. I added my commentary after each verse.

Leviticus 19:15

Ye shall do no unrighteousness in **judgment**: thou shalt not **respect the person** of the poor, nor honour the person of the mighty: but in **righteousness** shalt **thou judge thy neighbour**.

1. Yes you can judge your neighbor but it must be done with righteousness e.g. due process.
2. The Torah is describing a community designed for righteous people, law abiding people. Which is what I meant when I use the term **Torah Gated Community**(TGC). There will be poor among you and there will be wealthy, but that's not relevant to who qualifies as being a citizen of a TGC.
3. **No respect of persons** is not a new thing it's grounded in Torah, and is what James is teaching from.

Deuteronomy 1:17

Ye shall not respect persons in judgment; but ye shall **hear** the **small** as well as the **great**; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.

1. We shall not fear man but fear God.

Deuteronomy 16:19

Thou shalt not wrest judgment; thou shalt not **respect persons**, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

1. Do justice justly. Don't take a bribe but also don't be a respecter of persons.

James 1:1 Target Audience | The Twelve Tribes

¹ James, a servant of God and of the Lord Jesus Christ, **to the twelve tribes** which are scattered abroad, greeting. ² My brethren... Jam. 1:1 KJV

In the first verse of chapter 2 it's starts off with "My brethren..." which is the exact phrase he wrote in Jam 1:2. So, who are the brethren? More directly, who are his **neighbors** which in verse Jam 2:8 is the pivotal verse that triggered me to write this article? Good hermeneutics states that "Context is King" so the very first verse of the book tells you who it is, "**the twelve tribes of Israel**". It's not addressed to the Gentiles.^U

Normally I talk about the House of Israel, the ten Northern Tribes, not the whole house, so what can we glean from Yaakov addressing the whose house? He is writing after the work of Messiah has been completed and that

^U There is a relationship to the gentiles (the nations) in that they are the place that Israel was scattered. More so to the House of Israel, the Northern Kingdom, because they were given the Bill of Divorce where as the House of Judah, the Southern Kingdom were "only" separated from God for 70 years and a remnant returned from Babylon. See Rom-01-14-17-be-not-ashamed-of-the-Gospel-to-the-**Jew-first**, article #[1317](#) where I make a similar argument regarding Paul, an apostle to the nations (where the House of Israel was scattered).

entails that he, like Joseph in Genesis restoring the family, brought the Two Houses (the two sticks / branches) together. They are no longer a house divided but a house that is **אֶחָד** (*echad* H259), united as one.

My point is that the **Royal Law** is meant for, and applies to, **Israel**. In this context, a primary feature of a **Torah Gated Community** is to define (narrow down) who exactly is allowed in the TGC. Your neighbor, as in “Love your neighbor as thyself” ^{Jam 2:8, Lev 19:18}, is law abiding i.e. Torah abiding, self-identified Israelites. Having vetted neighbors is a very powerful thing and something that Americans et. al. should strive for because it gives them power and authority to act in a law form that’s different from the law form / jurisdiction of the secular world (most liberating).

Law of Liberty | Jam 2:12

¹² So speak ye, and so do, as they that shall be judged by the **law of liberty**.

I searched for liberty in my library of articles and came across the one I wrote on Ephesians chapter 4.^V Below is an excerpt. Warning. It speaks of some ideas that some may seem “out there”, but I obviously don’t think so because I wrote about it. My Eph-04 article is very contextual because it associates Paul’s teaching to, in my opinion, the House of Israel that they now “man up” i.e. be perfect men because their relationship has been re-established (perfected) by Yeshua. The House of Israel know has the capacity to take control of their lives and act in righteousness, which is very liberating if righteousness is what you seek.

Eph 4:13-14 – be no more children, tossed to and from, every wind of doctrine

¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a **perfect** (*teleios* ^{G5046}) **man**, unto the measure of the stature (maturity, *helikia* ^{G2244}) of the fulness of Christ ^w ¹⁴ That we henceforth be no more children, tossed (*kludonizomai* ^{G2831}) to and fro (*kludon* ^{G2830}), and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

The sermon I would make is that we need to grow up (be adults / perfect men Eph 4:13) and take back control of the BC (Birth Certificate) / strawman. That we do so as instructed by Torah, through the authority of Yeshua and in righteousness. It needs to be done in honor, with respect, giving due process, in shalom, and under the fear of Elohim so as to **perform pure religion**.

Jam 1:25-27 – Connecting perfect law → perfect man [Eph 4:13] → with pure religion

²⁵ But whoso looketh into the **perfect** (*teleios* ^{G5046}) **law of liberty**, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. ²⁶ If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain. ²⁷ **Pure religion** ^X and undefiled before God and the Father ^Y is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

^V Excerpt from Eph-04 article #144.

^W If the target audience of the Messiah is the House of Israel (“I am not sent but unto the Lost Sheep of the House of Israel” ^{Mat 15:24}) then it’s reasonable to assume (for me anyway) that he fulfilled his mission of overcoming that which prevented the House of Israel from having a covenant relationship with Yehovah. The thing that impeded them from this relationship was the Bill of Divorce.

^X The word religion isn’t bad, bad religion is bad. Good religion is good. Pure religion is to take care of the fatherless and the widows. In our supposed sophisticated modern world, what have we done with this responsibility? Under the replacement religion of socialism, we delegate to the state and let them decide how best to support these needy people. The result has been an explosion in entitlement

Conclusion

Regardless of my objection to the antinomian Church Fathers, how you judge people is how you will be judged by God. If a man treats his wife with no respect he shouldn't be surprised that God will do the same to his bride.

programs, deficit spending all financed by the future financial earnings of the next generation. In a Torah Gated Community this would be 100% their responsibility, thereby exercising “pure religion”.

^Y How are you defiled before God? You enter into contracts that make your sacred contract with Yehovah moot and irrelevant. The one that is clear in my mind is signing up for Social Security by filling out the SS 5 application form.