

14. The ultimate commandment is the *Shema*, the Hebrew word for, “Hear this!” It leads off Moses’ remarks in:

**Deuteronomy 6:5** “Hear [ שמע (Shama‘) ],  
O Israel! The Lord is our God, the Lord is one!

**v. 5** “You shall love the Lord your God with all your heart and with all your soul and with all your might.

15. This is considered to be the ultimate commandment preceding all others. The Lord quotes this commandment in Matthew 22:37 and in the following verse calls it the “great and foremost commandment” in verse 38. Then, He follows this up by quoting what He refers to as the second most important commandment in:

**Matthew 22:39** “The second is like it,  
‘You shall love your neighbor as yourself.’

**v. 40** “On these two commandments depend the whole law and the Prophets [ i.e. the Tanakh (see also Luke 24:44)<sup>8</sup> ].”

16. Verse 39 is called The Golden Rule, a human title for the Royal Law, and therefore not found in Scripture. James’ term, the Royal Law, is separate from these and thus a law of its own.
17. The Ten Commandments are spiritual and establishment guidelines designed to provide freedom and privacy for the human race, the exception being the fourth commandment in the Church Age when every day is a Sabbath day.
18. The phrase, “you shall love,” is the future active indicative of the verb *ἀγαπάω (agapáō)*. The indicative mood with the future tense is an “imperatival future” which is sometimes used for a command, almost always in Old Testament quotations. In this case, James quotes the Lord’s instructions to Moses in:

**Leviticus 19:18b** ‘... you shall love your neighbor as yourself; I am the Lord.’

19. The Royal Law expands this Levitical commandment in numerous passages of the New Testament: Matthew 19:19; 22:39–40; Mark 12:31; John 13:34–35; 15:12, 17; Romans 12:10; 13:8–10; Galatians 5:14; 1 Thessalonians 3:12; 4:9; 1 Peter 1:22; 2:17, 1 John 3:11, 14, 23; 4:7, 11; and 2 John 5–6, plus our passage in James 2:8. Ten books; 6 writers. Counting Leviticus 19:18 as the original, it is cited 23 times in Scripture.

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<sup>8</sup> “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

20. These citations establish the foundation of the believer's advance in the Christian way of life. The first step is to develop personal love for God which requires complete orientation and commitment to spiritual growth accomplished by consistent inculcation of Scripture's immutable truths.
21. The Royal Law is the title James assigned to the "love your neighbor" passages in Scripture. It is second only to the *Shama'* in importance according to Jesus in:

**Mark 12:28** One of the scribes came and heard them arguing, and recognizing that He [ **Jesus** ] had answered them well, asked Him, "What commandment is the foremost of all?"

**v. 29** Jesus answered, "The foremost is, 'Hear [ *Shama'* ], O Israel! The Lord our God is one Lord;

**v. 30** and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength [ **Deuteronomy 6:5** ].'

**v. 31** "The second is this, 'You shall love your neighbor as yourself' [ **Leviticus 19:18** ]. There is no other commandment greater than these."

22. It is from these two commandments that the believer is able, under the filling and teaching ministries of the Holy Spirit, to grow in grace and obey these two commandments.
23. These are the starting points for developing rapport with God from which emerges rapport with people. Here are a few definitions of the noun, "rapport":
  1. Rapport: relation marked by harmony, conformity, accord, or affinity. (*Merriam-Webster's Collegiate Dictionary*, 11th ed.)
  2. Rapport: a close and harmonious relationship in which the people or groups concerned understand each other's ideas and communicate well. (*The New Oxford American Dictionary*.)
  3. Rapport: Relationship, especially one of mutual trust. (*The American Heritage Dictionary of the English Language*, fifth edition.)
  4. Rapport: relationship; especially, a close or sympathetic relationship; agreement; harmony. (*Webster's New Twentieth Century Dictionary: Unabridged*, second edition.)
  5. Rapport: Relation of harmony, conformity, accord, or affinity; especially in an intimate or harmonious relation. (*Webster's New Collegiate Dictionary*, second edition.)

24. The collection of works that define “rapport,” reflect the developing relationship the believer accrues throughout his spiritual growth.
25. God’s relationship with the believer is always available to the believer and is accessed through rebound followed by consistent spiritual growth.
26. Positive volition is the key to the advance whereby consistency develops rapport within the soul by means of doctrine. This relationship is based on spiritual growth aggrandized by facilitated wheel-tracks of doctrine in the eleven categories of systematic theology and their application into the scrum of the angelic conflict.
27. Once rapport with God becomes one’s daily *modus operandi*, then the believer is prepared to efficiently develop rapport with others. The key doctrine for developing rapport with people is the Royal Law.
28. The spiritual advance reaches its *summum bonum* at spiritual maturity. During the advance is the consistent accumulation and facilitation of wisdom.
29. It is from this growing inventory of divine truth that the believer is able to construct a fortress of divine thought by which he is able to identify, confront, and suppress the lie.
30. It is from such soul-power that he is enabled to confront and avoid the influences of cosmic believers such as those James presents in Chapter Four.
31. The expanded translation of verse 11 follows, from which we will note some principles:

**James 4:11** Stop slandering fellow members of the Royal Family. The one slandering a fellow believer or judging his brother, slanders the Law [ νόμος (*nómos*): the Royal Law ] and judges the Law [ νόμος (*nómos*): the Royal Law ]; but if you judge the Law [ νόμος (*nómos*): the Royal Law ] you are not a doer of the Law [ νόμος (*nómos*): the Royal Law ] but a judge of it. (EXT)

### Principles:

1. In this verse we have the use of the word “Law,” the noun, **νόμος (*nómos*)**, which I have capitalized. The Letter of James is the first entry in the New Testament canon.
2. What he writes is directed by the Holy Spirit. Prior to his effort, the Old Testament contained a tremendous collection of absolute principles designed to present divine policies for the people of Israel.