

15. If the Integrity of God is the Love of God, then love must be associated with the divine attributes of righteousness, justice, and omniscience functioning under the policy of grace.
16. Acquisition of love or integrity is developed by consistent presence inside the evanescent bubble of the divine power system in which, by the power and teaching ministry of the Holy Spirit, we may tap into the omniscient inventory of God.
17. God knows all things. He shares from that inventory all that we need to know to serve Him. He has given us all the assets for us to acquire that inventory.
18. As we do so we learn how to love God. We learn to love Him by acquiring His Word into our souls, enlarging that inventory with standards of righteousness, their principles constantly guarded by divine justice.
19. The more we are able to “think like Christ,” the more we acquire personal love for all three Members of the Trinity. What emerges is a stream of consciousness within our *kardias* that contains an ever-enlarging inventory of divinely retained righteous standards that we learn to utilize in our decision-making.
20. At the same time, we learn to select these standards as opposed to previously relied upon standards from the Dark Side. We are then enabled to do for ourselves what the justice of God previously did for us under discipline.
21. By learning from our mistakes while growing in grace, we became our own police department. We apply truth to circumstances while not allowing erroneous thought to intervene.
22. When we get to the point in our spiritual growth to where we are spiritually self-sustaining, then we have the capacity to love others which is the requirement of the Royal Law.
23. Therefore, love is nothing more or less that the possession of righteous standards, guarded by an internal department of justice both acquired from God’s omniscience revealed in Bible doctrines.
24. True love is the ability to do the right thing at the right time regarding other people. Love is best appropriated toward others by remaining under the influence of divine guidance rather than machinations emerging from the sin nature’s agent provocateurs.
25. Consequently, a believer at this stage of spiritual growth is able to love his neighbor—fellow believer—as himself.



26. The above principles define how one arrives there. The following amplifies the process of getting there.

## B. The Incarnation

1. Jesus taught the Royal Law during His earthly ministry. On one occasion, the Pharisees approached Him with the usual attempt to catch Him in some violation of the Mosaic Law:

**Matthew 22:35** And one of them, a lawyer, asked Him a question, testing Him,

**v. 36** “Teacher, which is the great commandment in the Law?”

**v. 37** And He said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all our mind [ **Deuteronomy 10:12** ].’

**v. 38** “This is the great and foremost commandment.

**v. 39** “The second is like it, ‘You shall love your neighbor as yourself [ **Leviticus 19:18** ].’

**v. 40** “On these two commandments depend the whole Law and the Prophets.”

2. Jesus Christ fulfilled both of these commandments on the cross. He exhibited personal love for God the Father by fulfilling the duty of receiving the imputation of all the sins of the human race upon himself.
3. He exhibited unconditional love for members of the human race by being judged for all their sins.
4. While on the cross, the integrity of Jesus Christ was greater than the imputation of all the sins of mankind.
5. The sinless Messiah received the ultimate insult in the field of undeserved suffering by willingly receiving the punishment for all mankind’s sins.
6. God the Father exhibited personal love for Jesus Christ by imputing our sins to Him and judging Him in our place. God’s integrity followed through on the plan of salvation that was carried out perfectly by Jesus.
7. Jesus possessed perfect integrity in His soul in order to follow through on the divine plan. He was destined to be our Substitute. He, along with God the Father and God the Holy Spirit, agreed upon this plan in eternity past.
8. When the human integrity of Jesus fulfilled that plan, God imputed our sins to Him out of perfect love.



9. Our Lord responded to the imputation of our sins upon Him with the ultimate expression of the Royal Law. He did not counter that imputation with personal sin. He did not bear a grudge. He did not seek revenge. He did not claim that the imputation was unfair.
10. The imputation came from God the Father. That imputation was agreed upon by all three Members of the Trinity in eternity past. It would have been a violation of that agreement had the Lord argued against the imputation or the suffering required by it.
11. God the Holy Spirit sustained Jesus Christ on the cross while He was being judged for our sins by God the Father. In fact, beginning with the virgin birth all the way to the ascension and session, Jesus Christ enjoyed the sustaining ministry of the Holy Spirit.
12. A man, often referred to as “the rich young ruler,” asked the Lord, “Teacher, what good things shall I do that I may obtain eternal life?” Part of the Lord’s response included the statement, “If you wish to enter into life, keep the commandments.” To this the man responded, “Which ones?”
13. The Lord responded by citing half of them plus the Royal Law:

**Matthew 19:18** “You shall not commit murder [ #6 ]; You shall not commit adultery [ #7 ], You shall not steal [ #8 ]; You shall not commit false witness [ #9 ];

**v. 19** Honor you father and mother [ #5 ]; and You shall love your neighbor as yourself [ #10 ].”

14. Note that the spiritual commandments are not mentioned, but the six establishment commandments are. Jesus does not actually quote the Tenth Commandment verbatim, but does quote the Royal Law from Leviticus 19:18 and James 2:8.
15. How does a believer apply the Royal Law? Among the things that one would do is contained in the Tenth Commandment:

**Exodus 20:17** “You shall not covet [ חַמַּד ] (*chamath*)<sup>1</sup> ] your neighbor’s house; you shall not covet your neighbor’s wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor.”

<sup>1</sup> “A verb meaning to take pleasure in, to desire, to lust, to desire passionately; excessive desire or craving” (Warren Baker and Eugene Carpenter, “חַמַּד,” in *The Complete Word Study Dictionary: Old Testament* [Chattanooga: AMG Publishers, 2003], 348).



16. The Lord read this ole boy like a book. Rich guy. Wants eternal life by something he can do. Jesus traps him by citing four establishment commandments from the Decalogue, specifically 6 through 9 in order, murder, adultery, theft, or perjury.<sup>2</sup>
17. These are four that self-righteous people often do not do. They may think these things, but they do not do them, at least not in the clear light of day. So, Mr. Rich Ruler is roped in. He sees the Pearly Gates in his mind's eye because he has never overtly done any of those things,
18. Then, Lord springs His trap. He cites commandments 5 and 10. Number 5 is the mandate to "Honor your father and your mother." Marriage is the basis of order in society. It establishes the home as the environment in which witnesses for the Prosecution may be produced. These are the core principles of an organized society and the foundation for a Client Nation.
19. But Mr. Rich Ruler has violated the Fifth Commandment because of his violation of Corban which requires a little detour to explain.
20. In Leviticus and Numbers, the word for "gifts or offerings" is the noun קָרְבָּן (*qorban*): "Offerings and gifts of all kinds, e.g., animals, grain, gold or silver vessels, and jewelry."<sup>3</sup>
21. Its use in the New Testament is a hapax legomenon found in the Gospel of Mark. In chapter 7, the Lord is again confronted by the Pharisees and some scribes. Their complaint on this occasion was that His disciples ate their food without first washing their hands. In his response we note the word "Corban" in this context:

**Mark 7:10** "Moses said, 'Honor your father and mother' [ Exodus 20:12 ] and, 'He who speaks evil of father or mother, is to be put to death' [ Leviticus 20:9 ];

**v. 11** but you say, 'If a man says to his father or his mother, whatever I have that would help you is Corban [ Κορβάν (*Korbán*) ] (that is to say, given to God),'

**v. 12** you no longer permit him to do anything for his father or his mother;

<sup>2</sup> "In criminal law: The willful assertion as to a matter of fact, opinion, belief, or knowledge, made by a witness in a judicial proceeding as part of his evidence, ... whether such evidence is given in open court, or in an affidavit, or otherwise, such assertion being material to the issue or point of inquiry and known to such witness to be false" (Henry Campbell Black, *Black's Law Dictionary*, rev. 4th ed. (St. Paul: West Publishing Co., 1968), 1297.

<sup>3</sup> Baker and Carpenter, קָרְבָּן," in *The Complete Word Study Dictionary* (2003), 1012.



**Mark 7:13** thus invalidating the word of God by your tradition which you have handed down; and you do many things such as that.” (NASB)

22. We get an analysis of this passage from a “study note” in the *NET Bible*:

Corban is a Hebrew loanword (transliterated in the Greek text and in most modern English translations) referring to something that has been set aside as a gift to be given to God at some later date, but which is still in the possession of the owner. According to contemporary Jewish tradition the person who made this claim was absolved from responsibility to support or assist his parents, a clear violation of the Mosaic law to *honor one’s parents* (Mark 7:10).<sup>4</sup>

23. Mr. Rich Ruler’s head nodding stopped at this point because he was guilty as Moses charged by the deal he cut with the boys over at the temple. His parents were in need and he claimed Corban of all his possession to keep from assisting them. This violated the Fifth Commandment.
24. Returning to Matthew 19, we note the last comment by Jesus, “... and You shall love your neighbor as yourself.” Well, what are some of the things that we value for ourselves that we should also value for others?
25. As just noted above, the word *covet* means to have a lust for things belonging to others. This mental-attitude sin is often advanced by overt acts that violate the rights, privacy, property, and individual freedom of others.
26. This leads us to the next concept in our study of the next principle in the Royal Law.

### C. The Church Age

1. Paul cites the Royal Law in:

**Galatians 5:13** You were called for the purpose of freedom to believe, fellow believers. Only, not liberty for an occasion of the flesh, but quite the contrary, by means of love to serve one another.

**v. 14** For the whole Law receives fulfillment forever in this one statement, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.” (EXT)

2. This, again, is a quote from the Mosaic Law with emphasis on the Tenth Commandment in Exodus 20:17, summarized by Moses in Leviticus 19:18, and cited by Paul in this passage.

<sup>4</sup> *The NET Bible* (Dallas: Biblical Studies Press, 1996 – 2005), 1885sn21.



3. Its summation by Paul in the New Testament means that the Law cannot be fulfilled by keeping the Law. Only Christ fulfilled the Law. We must now follow the higher Law of Christ.
4. Fallen mankind, although saved, is fallible to the temptations of the sin nature. To keep this “higher law,” believers are required to be filled by the Holy Spirit, grow in grace, acquire an advancing inventory of biblical guidance, and facilitating those principles into paths of least resistance.
5. This includes the advanced problem-solving devices of personal love for God. His love for us is based on His integrity. He loves us based on His absolute righteousness and under the scrutiny of His incorruptible justice.
6. The love of God is a synonym for the integrity of God. They include the composites of righteousness, justice, and omniscience. We learn about this love-integrity composite by observing His grace policies toward us. We are sinners. Through rebound, His grace forgives us based on their judgement in Jesus Christ on the cross.
7. We develop this love-integrity composite in our souls through Bible study and subsequent application to our daily lives and the challenges contained therein.
8. From this inventory of ideas, we are able to convert the love-integrity composites of divine essence into unconditional love-integrity composites toward all mankind.
9. Spiritual self-esteem is required for unconditional love to function as a path of least resistance and is acquired by advance to the level of personal love for God.
10. Before we can consistently have unconditional love for others, we must first acquire personal love for God. This may seem to be a natural response by all believers but love for God is reflected by the believer submitting to the standards of God.
11. To take the position that you love God but at the same time do not place your full faith and trust in biblical guidance—imperative moods, illustrations, and examples contained in the Bible—then that love is limited due to negative volition.
12. In *James: Chapter One* and our study of verses 22–25, we observed the principles that advance the believer to the level of spiritual maturity where he becomes “a doer of the implanted Word.”

**James 1:22** But keep on becoming doers of the implanted Word, and not only hearers who deceive themselves due to self-induced stupidity. (EXT)



13. There are those among the assembly who listen to what is taught but do not then apply what they have heard. This person is described as “a forgetful hearer only” in verse 25.
14. That verse clearly describes the positive believer who advances to the level of spiritual growth described as spiritual self-esteem where he shares the unalloyed happiness of God.

**James 1:25** But the one who looks with an earnest desire to absorb in detail the perfect law of freedom, and continues to live in close proximity to it, not having become a forgetful hearer only, but a doer, this man shall acquire unalloyed happiness by the production of divine good. (EXT)

15. The end result of this spiritual advance is characterized by the Royal Law which is the application of unalloyed happiness to the circumstances of life.
16. Personal integrity based on biblical guidance from a high inventory of biblical principles enables the believer to remain copacetic under pressure.
17. The Royal Law, when applied, is never threatened by the idiosyncrasies of others, especially when they function out of fellowship. Their attitude toward you may include hostility, criticism, anger, and hatred. They may treat you unjustly or misjudge you and publicly gossip about you.
18. When a believer is right with God, living in the status of spiritual self-esteem, he is not in any way threatened by the machinations of carnal people or the exigencies of everyday life.
19. Paul has other things to say about the subject pertinent to the Royal Law:

**Romans 13:8** Own no one anything, except to love one another, for the one who loves his neighbor has fulfilled the [ **Royal** ] Law.

**v. 9** For the commandments, “*Do not commit adultery, do not murder, do not steal, do not covet,*” (and if there is any other commandment) are summed up in this, “*Love your neighbor as yourself.*” (NET)

20. In our study of the Royal Family Honor Code, we consulted the following passage which has application the Royal Law:

**Romans 12:17** Do not pay back [ **by revenge motivation** ] evil against evil. From a doctrinal inventory, have respect in the sight of all mankind.



**Principle:** Respect all categories of duly appointed authority and those categories that are cited in Scripture: respect for “your neighbor,” parents, laws of divine establishment, police, military, free enterprise, teachers, pastors.

**Romans 12:18** If possible, and it is, as much as it depends on you, live in harmony with all men.

**Principle:** The word “possible” is the Greek adjective **δυνατός** (*dunatós*) and means, “to be able, strong, powerful.” The application requires analysis since the sentence has no verb.

The sentence begins with the conditional particle **εἰ** (*ei*) which is translated, “If.” Since there is no verb we do not know if the mood is a first- or second-class condition. If first, then the possibility is “assumed true for argument’s sake.” If second, then it is “assumed untrue for argument’s sake.”

**Principle:** The intent of the Honor Code is to instruct believers to carry out its principles under the enabling power of the Holy Spirit inside the divine power system. Since this is the source of divine power for application of doctrine, then we must conclude that it is a first-class condition.

This gives us the translation, “If possible, and it is, as much as it depends on you.” Therefore, if harmony is not the result, it is the fault of the adversary not the subject. Living in harmony with others means thoughtfulness of others.

**Principle:** It is often not possible to live in harmony with some people because they do not subscribe to the Royal Family Honor Code and therefore do not function under the Royal Law. The believer must follow the Honor Code and the Royal Law. When a relationship is intractable, then a graceful exit becomes the problem-solving device.

**Romans 12:19** Stop avenging yourselves, beloved believers, instead give place to punishment from the justice of God, for it stands written, “VENGEANCE IS MINE, I WILL REPAY,” says the Lord [ **Deuteronomy 32:35; Hebrews 10:30a** ]. (EXT)



**Principle:** Justice belongs to the justice of God and He does not need our help in the areas of retaliation and punishment. Therefore, part of the Royal Family Honor Code and the Royal Law is to leave punishment in the hands of God Who administers perfect justice.

Therefore, revenge or retaliation is a direct violation of the Honor Code and the Royal Law. When we assume the duty of retaliation, we fall under the divine justice that concludes Romans 12:19.

21. We are guided by Scripture to leave other people alone. If they commit verbal or overt sins in your presence, then become a witness for the Prosecution by deferring to divine authority.
22. Our duty in the scrum of the devil's world is to use the power granted to us by God, the most powerful of which is the Word of God and its problem-solving devices backed by the justice of God as per:

**Galatians 5:14** For the whole Law receives fulfillment forever in this one statement, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." (EXT)

#### D. The Royal Law in First Peter

**1 Peter 2:18** Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. (NASB)

1. The word "servants" refers to anyone who is under authority in life. The word in the Greek is **οικέτης (oikētēs)**: "a household servant belonging to the family but not one necessarily born in the house."
2. Legitimate systems of authority are mandated by the Word of God. If a client nation is to survive, then its population must subscribe to the authority of the home occupied by a husband and a wife.
3. No organization can successfully function unless its authority is possessed by one person. In the home, ultimate authority is vested in the husband:



**Genesis 3:16b** You will want to control your husband, but he will dominate [ מָשַׁל (*mashal*)<sup>5</sup> ] you. (NET)

4. If the couple produces a potential witness for the Prosecution, then the husband and wife coordinate to train the child to respect their authority. Ultimately, they will introduce other authorities in the society such as Prep School teachers, the police, the governmental authorities, the pastor, military officers, and the workplace supervisors.
5. It does not matter what kind of personality an authority figure has; the child must learn to orient to authority. The ability to orient and adjust to unjust treatment is a sign of orientation to the Royal Law.
6. Many children grow up hating authority however authority is necessary for the function of any organization.
7. Peter alerts us to the variety of authorities we are apt to submit: “good and gentle” or “unreasonable.” He indicates our attitude toward them is to be “submissive,” with the present middle participle of **ὑποτάσσω** (*hypotássō*): “to subjugate; place in submission.”
8. This is an imperatival participle which requires some explanation:
 

*The Participle Used as the Imperative. Here we have a peculiarity of Koiné Greek, found in the New Testament and the papyri. Only a few examples of it, however, occur in the New Testament. Some have regarded it as a Hebraism, but its use in the papyri contradicts this view.<sup>6</sup>*
8. Orientation and adjustment to authority is said to be pleasing to the Lord in:

**1 Peter 2:19** For this is grace, if for the sake of conscience toward God anyone bears up under the afflictions when suffering unjustly. (EXT)

**(End JAS2-62. See JAS2-63 for continuation of study at p. 621.)**

<sup>5</sup> “The Hebrew verb מָשַׁל (*mashal*) means ‘to rule over,’ but in a way that emphasizes powerful control, domination, or mastery. The translation assumes the imperfect verb form has an objective/indicative sense here.<sup>tn</sup> This passage is a judgment oracle. It announces that conflict between man and woman will become the norm in human society. It does not depict the New Testament ideal, where the husband sacrificially loves his wife, as Christ loved the church, and where the wife recognizes the husband’s loving leadership in the family and voluntarily submits to it. Sin produces a conflict or power struggle between the man and the woman, but in Christ man and woman call a truce and live harmoniously (Ephesians 5:18–32)”<sup>sn</sup> (*The NET Bible* [Dallas: Biblical Studies Press, 1996–2005], 3:16b:tn,sn8, 13–14).

<sup>6</sup> H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 229.

