

The Doctrine of the Royal Law: Definition & Description: Reject Vengeance & Love Fellow Believers, Lev 19:18, Faith in the Integrity of God; Royal Law in Eph 4:32

The Doctrine of the Royal Law

I. Definition and Description:

1. The royal law was introduced in its basic format in the Old Testament and perfected by Jesus Christ in the Incarnation. The royal law in the Church Age becomes the basis for advancement in the spiritual life.
2. Consequently, Lucifer's tactics include every possible distraction to this advance in the believer's spiritual life. He maximizes the stress associated with intrinsic and extrinsic fifth columns.
3. To understand the power of the royal law we must see its development in the dispensations of Israel and the Incarnation.
4. The royal law was not referred to by this title in the Old Testament but its basic modus operandi was given in:
Leviticus 19:18 - "You must not take vengeance or bear a grudge against the children of your people [fellow Israelites in the Old Testament, fellow believers in the New], but you must love your neighbor as yourself. I am the Lord."
5. The phrase "love your neighbor as yourself" is the foundation of the royal law in the New Testament.
6. Loving self has to do with spiritual growth, a process that continuously develops and advances spiritual self-esteem. If you have self-respect, then respect others who also have self-respect. Thus where there is self-centeredness instead of self-respect the royal law cannot be applied.
7. For the Israelites, in every case where the faith-rest drill was the problem-solving device, they were to rest their case in what amounts to the fourth stage of the drill: leave the matter in the hands of the Supreme Court of Heaven.
8. Under this principle, Old Testament believers were not to counter sin with sin but rather depend on the integrity of God to adjudicate the matter justly.
9. The royal law boils down to having complete faith and trust in the integrity of God: His righteousness establishes all that is true and accurate. God is never in error nor does He function on unrighteous principles. Righteousness is the principle of divine integrity.

10. The justice of God means that He is completely fair in all His judgments. His justice is the defender and protector of His righteousness. What righteousness approves, justice blesses; what righteousness rejects, justice disciplines or condemns. Justice is the point of contact between the integrity of God and the human race.
11. The love of God may be described as absolute virtue and benevolence. Each Person of the Trinity expresses virtue love toward all objects that are perfect. They include the other members of the Trinity and all people who have the imputation of His righteousness. God's love for the unbeliever is unconditional and therefore benevolent and is expressed by the provision of salvation through Jesus Christ and His work on the cross.
12. Inevitably, people come into conflict with each other. This is because everyone possesses a sinful nature and its sinful trends and propensity for human good and evil form the catalyst for contretemps.
13. In this situation the solution is the royal law expressed in the problem-solving process described by Paul in:

Ephesians 4:30 - Stop grieving the Holy Spirit, the God by whom you have been sealed to the day of redemption [the Rapture].

v. 31 - All bitterness [πικρία, *pikria*: antagonism, animosity, cruelty, resentment, seething anger], both operational anger [θυμός, *thumos*: verbal and physical expressions of explosive anger] and motivational anger [ὀργή, *orgē*: mental attitude expressions of impulsive anger], both vociferation and slander, must be removed from all of you along with all expressions of evil [κακός, *kakos*: malice, revenge motivation, revenge modus operandi].

v. 32 - But become kind, performing gracious acts toward each other, and compassionate, and keep on forgiving each other, just as God also by means of Christ has forgiven you.