

Doctrine of the Royal Law

A. Definition

1. We are able to identify the Royal Law as functional in three dispensations: (1) Israel, (2) the Hypostatic Union, and (3) the Church.
2. The application of this Law is different in the dispensation of Israel than in the succeeding two.
3. The first use of what James refers to as the Royal Law was quoted by Jesus Christ to Moses in:

Leviticus 19:18 'You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the Lord.'

4. The basic principle of the Royal Law's mandate of "loving yourself" has to do with the individual's spiritual growth whereas those loved include the entirety of the Jewish people.
5. The major problem-solving device that was given to the Jews was the faith-rest technique with emphasis on the four rationales:

Stage 1: Placing one's personal faith in the veracity of the promises of God. Abraham is a great example:

Romans 4:20 With respect to the promises of God, he [**Abraham**] did not waver in unbelief, but grew strong in faith, giving glory to God,
v. 21 and being fully assured that what He had promised, He was able also to perform.

Stage 2: Confidence in applying doctrinal rationales to the circumstances one encounters:

- a) **The Essence of God Rationale:** Sovereignty, righteousness, justice, love, eternal life, omnipresence, omniscience, omnipotence, immutability, and veracity.

2 Peter 1:4 He has granted to us His precious and magnificent promises, in order that by them you might become partakers of the divine nature, having escaped the corruption that is in the world by lust.



Example: As a plaintiff before the Supreme Court of Heaven, leave all personal injustices, vilification, and unfairness in the hands of the Chief Justice Who is Jesus Christ.

Psalm 55:22 Cast all your burden upon the Lord, and He will sustain you; He will never allow the righteous to be shaken.

1 Peter 5:7 Cast all your anxiety upon Him, because He cares for you.

- b) **The Plan of God Rational:** Based on protocol, it submits to these four guideposts: (1) A wrong thing done in a wrong way is wrong, (2) a right thing done in a wrong way is wrong, (3) a wrong things done in a right way is wrong, and (4) a right thing done in a right way is always right.

Malachi 3:18 So you will again distinguish between the righteous and the wicked, between the one who serves God and one who does not serve Him.

- c) **The Policy of God Rationale:** Gods policy toward the human race is always grace therefore we must depend on His grace and do so by grace orientation.

Ephesians 3:20 Now to Him Who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us.

- d) **The a Fortiori¹ Rationale:** A Latin prepositional phrase when translated reads, “with stronger reason,” a system of logical debate which takes an accepted fact and by comparison produces an inescapable fact.

Example: If the most difficult was accomplished at the cross, then it follows (a fortiori) with stronger reason that the least difficult can be accomplished for each believer following salvation.

¹ “A fortiori \ā-fōr-shē-'ōr-ē, ā-fōr-tē-'ōr-ē\ — used in drawing a conclusion that is inferred to be even more certain than another” (*Merriam-Webster’s Collegiate Dictionary*, 2003), s.v. “a fortiori.”



Romans 8:31 What then shall we say to these things? If God is for us, [**a fortiori**] who is against us?

Romans 8:32 [the greater] He who did not spare His Own Son, but delivered Him up for us all, [**the less**] how will He not also with Him freely give us all things.

Stage 3: By faith to correlate and coordinate with other problem-solving devices as they are acquired through spiritual growth. The Jews only had the faith-rest technique, but Jesus Christ knew and applied devices two through nine among the ten we have studied.

6. The Royal Law in the Old Testament was a matter of trusting in the integrity of God which is the love of God that incorporates three divine attributes—righteousness, justice, and omniscience—plus His grace policy.
7. Love by definition is integrity and integrity is acquired by studying, retaining, and applying biblical imperative moods in association with the eleven categories of systematic theology.
8. Imperative moods, positive or negative, directed to believers are sacrosanct and may be trusted as directives prescribed by God. They enable us to develop an inventory of ideas based on divine righteousness.
9. Secondly, it is impossible for believers who are fallen to immediately acquire, much less apply, all the imperative moods revealed for divine guidance.
10. Therefore, He must learn about the justice of God. Whatever righteousness demands, justice must execute. Whatever righteousness condemns justice must reject.
11. Therefore, our point of contact with the integrity of God is His justice which supports good decisions and rejects poor decisions.
12. Simultaneously, our point of responsibility to the integrity of God is His righteousness which holds us accountable for all personal sins.
13. Associated with these two attributes is our point of reference with the integrity of God or the love of God which emerges from the continuous acquisition of doctrinal principles inside the evanescent bubble of the divine power system.
14. Our ability to fulfill the Royal Law is dependent upon our spiritual advance made possible by these attributes associated with the integrity of God.

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 *kardías* 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 than 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.

