

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 idiocencricies 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 publically 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)

(End JAS2-12. See JAS2-13 for continuation of study at p. 121.)

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.

v. 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 **οἰκέτης (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*)¹] 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 (*hupotássō*): “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.²

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. (CTL)

¹ “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. 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)” (*The NET Bible* [Dallas: Biblical Studies Press, 1996–2005], 13tn,sn8).

² H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 229.

