

VI. Laws of Divine Establishment and the Royal Family Honor Code: Establishment & The Honor Code

NOTE: Regularly throughout the remainder of our study of morality and integrity we will supplement our lessons with readings from the following:

Draper, Andrew Sloan, ed. "Self Culture for Young People." Vol. 5, Morals, Manners, Business and Civics. Saint Louis: Twentieth Century Self Culture Association, 1906.

A. Introduction

Since the believer is honor bound to submit to the Laws of Divine Establishment then it becomes apparent that his submission is a part of the Royal Family Honor Code.

Thus, establishment morality becomes a part of the Honor Code.

How is this different from the establishment morality produced by the unbeliever? For the unbeliever, compliance is motivated by fear of punishment or embarrassment, or the allurements of self-promotion and aggrandizement.

The believer's motivation is from the true humility of the Christian way of life. True humility motivates from a love for God, His Word, and His plan.

From establishment viewpoint the unbeliever, for example, will serve in the military in order to defend his country and protect the freedom and property of his fellow citizens.

The believer's motivation is the same but it receives an additional boost from a desire to serve Jesus Christ so that the Word of Truth might be freely communicated within the environment of tranquility.

The believer sees the importance of freedom far beyond that of the unbeliever. The unbeliever is motivated by self-interests. The believer is motivated by his understanding of the Angelic Conflict.

These principles are developed in the 13th chapter of Romans. We will develop that portion of the Honor Code with emphasis on discerning the difference between human good and divine good.

Execution of the Laws of Divine Establishment by the unbeliever we shall call "*establishment morality*," while that by the unbeliever we will call "*establishment integrity*."

A. Establishment and the Honor Code Romans 13 Outline

The Christian's responsibility to government: Romans 13:1, Romans 13:2, Romans 13:3, Romans 13:4, Romans 13:5, Romans 13:6, Romans 13:7;

The Christian's responsibility to other members of the human race: Romans 13:8, Romans 13:9, Romans 13:10; and

The Christian's responsibility to self: Romans 13:11, Romans 13:12, Romans 13:13, Romans 13:14.

Romans 13:1 - All mankind: keep on subordinating yourselves to governing authorities. For there is no authority except that which has its source of origin from God; that is, those which do exist have been delegated by God.

This verse begins with an emphasis on Divine Institution #1, human volition.

It is the volition of the human soul which is admonished to submit to human authority.

This means that there is opportunity for revolution. Every human soul is issued a command, the present middle imperative of the verb: *hupotaso* to submit, obey, or subject oneself to the authority of another.

present - Progressive; a state of persistence; consistently submit.

middle - Reflexive; indicates one's self-discipline to live under the authority of others. Once authority is identified and recognized as legitimate, then the person freely submits.

imperative - Command; compliance is expected of the entire human race.

The fact that an imperative mood can be violated indicates that the threat of sedition, anarchy, and revolution constantly lurks in the souls of men.

Christians of the first century were taking the position that if the rulers of the Empire were immoral, then they didn't have to obey the law.

Paul reminds them that whoever is emperor is inconsequential to the believer.

Honor Code Principle #10: Two wrongs do not make a right. Respect those who represent the foundational institutions of an orderly society.

Romans 12:17 - Never pay back evil for evil. Respect what is honorable in the sight of all mankind.

Order in society can be maintained only when every citizen subordinates himself to authority.

Thus, revolution is not sanctioned by the Bible although it is practiced by men. The futility of revolution is seen in the fact that it always replaces one system of authority with another which is equal to or worse than its predecessor.

Once they have undone an old order, revolutionaries proceed to decree a new order-often an order harsher than the order which they had overthrown.

Russell Kirk, The Roots of American Order

When Paul wrote Romans 12-13, Nero was the emperor of Rome yet Paul did not recommend his overthrow.