

Believers leap to the conclusion that God's plan of grace is built on human love. Consequently, they try to base their lives, their relationships with others, and their relationship with God on a hazy, nebulous, ambiguous *feeling* called love.

When the divine attributes of righteousness, justice, and omniscience are considered together they form the composite of divine integrity.

This union of attributes may be described as the Integrity of God or the Love of God. When this concept is required of the believer it becomes the Royal Law. ▼

Doctrine of the Royal Law

Definition:

1. The Royal Law was established in the dispensation of Israel although not referred to as such until the Church Age. God established this divine policy in Leviticus 19:18 and the neighbor to be loved was every person in Israel.
2. The principle of "loving your neighbor" had to do with functioning under the faith-rest drill by turning over any conflict, disagreement, or insult to the supreme court of heaven for prosecution.
3. By doing this, it allowed the integrity of God to manage the situation by the divine application of righteousness and justice, or divine integrity.
4. Complete fulfillment of the Royal Law could not occur until the dispensation of the Hypostatic Union when Jesus Christ utilized it in his dealings with the Jewish Sanhedrin, the people of Palestine both Jew and Goy, and Roman authorities.
5. The policy that underwrites the Royal Law is the integrity of the subject which must be greater than that of his opponent. Therefore, the more spiritually advanced a believer becomes the greater efficiency he has to transfer incoming static from adversaries over to the Supreme Court of Heaven.
6. The less spiritual growth a believer has the more he is negatively affected by opposition from others: reaction, bitterness, self-pity, hatred, spite, malice, and revenge motivation. This is caused by reactor factors stimulated by self-justification.
7. The Royal Law is the primary problem-solving device, first utilized by Jesus Christ during the Incarnation.



8. The Lord utilized it to perfection and commanded the same effort toward others: (1) **Matthew 19:19b**, “You shall love your neighbor as yourself” (see also **22:39**), (2) **Mark 12:31a**, ‘You shall love your neighbor as yourself,’ (3) **John 13:34**, “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another” (see also **15:12** and **17**).
9. The Royal Law receives its title from its ultimate practitioner, Jesus Christ, who was born into the royal chart pedigree of Israel. He was a descendant of David through Solomon and Nathan.
10. In addition to the Lord’s genetic royal line, He also held other regal titles: King of kings, Lord of lords (Revelation 17:14; 19:16) and the Bright Morning Star (22:16).
11. Jesus Christ is the progenitor of the Royal Law. His utilization of it as a problem-solving device is demonstrated in the Gospels which serve as teaching aids for believers in the Church Age.
 1. When the recipient of unjust treatment, the Royal Law must ignore the behavior of the offender.
 2. Unconditional love must respond with a biblical problem-solving device under personal integrity.
 3. Integrity is developed in the soul by the accumulation of a high inventory of biblical absolutes, i.e., **ἀλήθεια** (*alētheia*): “truth,” which encompass the standards of divine integrity.
 4. The success or failure of this principle is dependent on the believer’s volitional decision to recall and then apply biblical principles to address the circumstance.
 5. This is where the Law of Freedom coalesces with the Royal Law. Every person is born with free will, i.e., volition.
 6. This category of soul essence gives the believer absolute freedom of choice—free exercise—to make independent decisions.
 7. These decisions may be in response to internal agent provocateurs of the sin nature or from external challenges from *cosmos diabolicus*.
 8. God honors His Word wherever it is found:



John 17:17 “Sanctify them in the truth; Your Word is truth [ἀλήθεια (*alētheia*)].

v. 18 “As You sent Me into the world, I also have sent them into the world.

v. 19 For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.”

9. What spiritual growth produces is the development of personal integrity from the acquisition of truth. God’s righteousness is absolute and thus never changes.
10. Righteousness is protected by justice which promotes those who acquire and apply it, but disciplines those who do not.
11. The attributes of divine righteousness and divine justice come together as a composite forming divine integrity. Justice is the guardian of Righteousness. When a believer submits to its standards, justice promotes him; when one rejects its standards, justice disciplines him.
12. It is God’s desire that every person use his free will to acquire righteous standards. Justice will honor this process, but in doing so must discipline that person when he violates those standards.
13. Discipline is applied in grace, the policy of God for both the angelic creation and the human race. Those who deviate are warned to give thought to correcting the error by means of continued spiritual growth.
14. This is when human volition goes to school; because of discipline, the believer is challenged to orient and adjust. His decision-making process that led to a poor decision must be adjusted to line up with divine righteousness.
15. Therefore, the personal integrity of that individual has made progress in its adaptation to a divine standard.
16. Personal integrity is therefore developed by the acquisition of divine *alētheia*—truth—under the supervision of “positive volition” toward the soul’s inventory of ideas.

