

The Royal Family Honor Code

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1 Introduction

The Royal Family honor code is a system of spiritual integrity mandated by God and revealed in the mystery doctrine of the Church-age. It relates to personal honor on the part of believers in their relationships with God, other Christians, and unbelievers. The honor code includes the *filling of the Holy Spirit, doctrinal orientation, grace orientation, and a personal sense of destiny*. It acts as a supplement to the believer's impersonal love for all mankind. As the Christian grows through the inculcation of doctrine along with the filling of the Spirit, he will begin to understand and develop the use of the honor code in his life. This will eventually enable him to acquire at least spiritual self-esteem and a personal sense of destiny.

The Royal Family honor code centers around two words—**integrity** and **truth**. Integrity is defined as adherence to spiritual, moral, and ethical principles related to *truth* and *honesty*. Therefore, the honor code applies to the predesigned plan of God, as well as every function of our life that relates to people, which even includes the laws of divine establishment.

As part of this great honor code we are taught to operate within the four laws of Christian behavior:

1. **The Law of Christian Liberty:** The law of liberty is directed toward self. Biblically, the believer has the right to engage in activities that are not sinful and that will not tempt him to sin.

1Co 8:4,8-9 Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one... But food will not commend us to God; we are neither the worse if we do not eat, nor the better if we do eat. But take care lest this liberty of yours somehow become a stumbling block to the weak.

2. **The Law of Love:** The law of love is the function of impersonal love directed toward all believers, including the arrogant, the legalistic, and the lascivious. This is impersonal love directed specifically toward weaker believers. The law of love is especially important when dealing with new believers who are not educated in Bible doctrine and with educated believers who are still offended by things that are actually legitimate. Under this principle, we are taught to avoid offending or putting a stumbling block in front of a weaker believer. The law of love works with the law of liberty to help us refrain from any activity that may lead another Christian astray, even though that activity may be perfectly legitimate. Under this law, the strong believer denies himself certain permissible activities, strictly for the benefit of weaker believers; however, he must never compromise with legalism.

1Co 8:13 Therefore, if food causes my brother to stumble, I will never eat meat again, that I might not cause my brother to stumble.

3. **The Law of Expediency:** The law of expediency is related to the believer as a witness for Jesus Christ. Every believer is an ambassador for Christ and at times must refrain from certain forms of recreation, or deny himself things he desires, not because they are wrong, but because they may hinder an unbeliever from seeing the true issue of salvation.

1Co 9:16-23 *For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel. For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me. What then is my reward? That, when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel. For though I am free from all men, I have made myself a slave to all, that I might win the more. And to the Jews I became as a Jew, that I might win Jews; to those who are under the Law, as under the Law, though not being myself under the Law, that I might win those who are under the Law; to those who are without law, as without law, though not being without the law of God but under the law of Christ, that I might win those who are without law. To the weak I became weak, that I might win the weak; I have become all things to all men, that I may by all means save some. And I do all things for the sake of the gospel, that I may become a fellow partaker of it.*

1Co 10:23 *All things are lawful, but not all things are profitable. All things are lawful, but not all things edify.*

4. **The Law of Supreme Sacrifice:** The law of supreme sacrifice is directed toward God and relates to personal love for God the Father and occupation with the Lord Jesus Christ. It generally applies to mature believers who forsake normal living and legitimate functions in life in order to serve the Lord in a special way. This is the highest law of the Christian way of life; Paul functioned under this principle in 1 Corinthians 9:1-15.

1Co 9:1-15 *Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord. My defense to those who examine me is this: Do we not have a right to eat and drink? Do we not have a right to take along a believing wife, even as the rest of the apostles, and the brothers of the Lord, and Cephas? Or do only Barnabas and I not have a right to refrain from working? Who at any time serves as a soldier at his own expense? Who plants a vineyard, and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock? I am not speaking these things according to human judgment, am I? Or does not the Law also say these things? For it is written in the Law of Moses, "You shall not muzzle the ox while he is threshing." God is not concerned about oxen, is He? Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops. If we sowed spiritual things in you, is it too much if we should reap material things from you?*

If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things, that we may cause no hindrance to the gospel of Christ. Do you not know that those who perform sacred services eat the food of the temple, and those who attend regularly to the altar have their share with the altar? So also the Lord directed those who proclaim the gospel to get their living from the gospel. But I have used none of these things. And I am not writing these things that it may be done so in my case; for it would be better for me to die than have any man make my boast an empty one.

The honor code has its foundation in the function of spiritual principles as related to truth and integrity. The believer needs to understand that at the moment of salvation he is born into the Royal Family with all the rights, privileges, and responsibilities of aristocracy, and that aristocracy has *standards*. The Royal Family honor code requires nothing less than the honor, integrity, and virtue that only come through the knowledge of doctrine by the power of the Holy Spirit and the spiritual growth that results.

The Standards of Aristocracy

The standards of aristocracy do not condone:

1. Gossip, maligning, or slander
2. The violation of privacy or interfering in the affairs of others.
3. Apathy or indifference toward the Lord Jesus Christ or the plan of God.
4. Acting independently of God and the predesigned plan of God.
5. Immorality, impurity, evil desires and thoughts or greed.
6. Distraction or withdrawal from doctrine (the religious idea of putting aside doctrine and “loving one another”).
7. Arrogance, jealousy, implacability, or revenge motivation.
8. Sowing discord or strife among the brethren.
9. The rejection of doctrine from one’s pastor-teacher.
10. Dishonesty for monetary gain.
11. Fear, worry, anxiety, anger, or hatred.
12. Legalism and self-righteousness.
13. Morality as a substitute for spirituality.
14. Attaining blessing from God through human good, dead works, human achievement, or human self-sacrifice, or any other function apart from God’s grace.
15. Discrediting any pastor-teacher, especially those who communicate Bible doctrine.
16. Failure to love the brethren.

2 The Plan of God

The honor code demands the high standards of grace orientation as its procedure and policy, Romans 12:17-20, Titus 3:2, Colossians 3:12.

Rom 12:17-20 *Never pay back evil for evil to anyone. Respect what is right in the sight of all men. If possible, so far as it depends on you, be at peace with all men. Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, “Vengeance is Mine, I will repay,” says the Lord. “But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals upon his head.”*

Col 3:12 *And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience.*

When we function in Grace, we never stoop to the level of self-vindication, implacability, hatred, arrogance, or bitterness in our relationships with other people. The honor code demands that we live our lives at a high level of integrity and that we do not come under the influence of evil. Any falsification, misrepresentation, fabrication, perjury, duplicity, fraud, perversion, or distortion of the truth is a violation of the Code. We must never reduce ourselves to the level of what we despise in others; to do so is to be overcome by evil. Grace demands that we function in impersonal love, focusing our attention on the Lord Jesus Christ and our relationship with Him, and not becoming entangled in our problems. The ultimate function of the Royal Family honor code demands three applications:

1. Grace orientation (problem-solving device #4)
2. Impersonal love for all mankind (problem-solving device #8)
3. Occupation with the Person of Christ (problem-solving device #10)

God has a plan for every person He creates; since it is He who gives life, it is He who has a plan for that life. His desire is for all men to be saved and come to a knowledge of the Lord Jesus Christ.

1Ti 2:3-4 *This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth.*

2Pe 3:9 *the Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.*

At the moment of birth, the imputation of human life plus the imputation of Adam's original sin equals the potential for salvation. Human life is created by God when He imputes soul life to the child who has just emerged from the womb. Human life does not come from a male sperm being deposited into the female ovum; it can only be created by God. When the male sperm interacts with the female ovum, a zygote is created, and this

is the beginning of biological life. This zygote does not become a human being, however, until the point of birth; after it has fully developed, it is given soul life, which is imputed to the divinely prepared home, the human soul. This is true for the entire human race; human life begins at birth through the sovereignty of the Lord Jesus Christ.

Joh 1:3 *All things came into being by Him, and apart from Him nothing came into being that has come into being.*

Col 1:18 *He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything.*

Heb 1:10 *And, "Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of Thy hands."*

When God gave us human life, he also imputed Adam's original sin; He condemned us for a sin we did not commit, and, as we will see, this was actually a gracious act. How could the imputation of someone else's sin possibly be a benefit for us? The answer is simple—by condemning us and shutting us up in a state of unrighteousness, God has made us eligible for the greatest of all gifts, the gift of eternal salvation.

Rom 11:32 *For God has shut up all in disobedience that He might show mercy to all.*

Condemnation must logically precede salvation; we cannot be saved unless there is something from which we need to be saved. Unless we are born in a state of condemnation, we would not be qualified to be saved from that state. Adam's sin imputed to us establishes the first grace potential, the potential for salvation. The imputation of human life with the imputation of Adam's original sin adds up to the potential for salvation. No one can be saved without first being condemned, and with the condemnation received at birth, we receive the instant potential for salvation. If one should die before reaching the age of accountability, he will be saved. God is the One who condemns us, for our own benefit, and it would be a violation of His perfect justice to sentence anyone to the lake of fire before that person had a chance to believe in the Lord Jesus Christ.

This first potential sets up the plan of God for the entire human race, which is salvation. The great salvation potential is realized when the unbeliever responds positively to the Gospel of Jesus Christ. The potential for salvation plus the Gospel of Christ equals the **absolute confidence** that once you exercise faith in Christ, you are declared justified, and you receive the righteousness of the Lord Jesus Christ plus the eternal life of God Himself. This absolute confidence is the result of the grace of God the Holy Spirit, who makes our one moment of faith effectual for salvation.

Once this vital issue of salvation is settled, we move on to the plan of God after salvation, the lifestyle of the Church-age believer, which is the Royal Family honor code. Now that we are saved, the grace potential changes—this answers the vital question, **"After salvation, what?"** After salvation, the honor code replaces the first potential. Now that we are saved, the potential changes from the potential of eternal life to the

potential of reaching spiritual maturity and glorifying God in the angelic conflict. This potential can only become a reality if we live by the principles of the Royal Family honor code, learning and applying the appropriate doctrine under the filling of the Holy Spirit. Following these principles leads us to the second great hope and opportunity in life, which is the absolute confidence of eventually reaching spiritual maturity through the Royal Family honor code and becoming eligible to glorify God in a maximum capacity. All advancement in the Christian life comes through understanding the honor code and functioning within its parameters; no believer can ever glorify God without it.

This brings us to the third phase of God's plan, the third potential, which is the potential of rewards at the Judgment Seat of Christ.

The **imputation of eternal life** at salvation + the **imputation of blessings** at spiritual maturity + **continued spiritual growth** through the appropriate doctrine and undeserved suffering = the absolute confidence of **eternal rewards**.

All these potentials are accomplished in the same way from the same source, Bible doctrine. With metabolized doctrine followed by undeserved suffering, the believer reaches the final potential, which is the confidence that by continuing in maturity he will receive eternal blessings and rewards, which glorify God forever. This is what is meant by the Greek noun "**agathos**" (good of intrinsic value), or "*the good*" of the plan of God.

The only way the believer can keep advancing is to function under the Royal Family honor code, therefore, the Royal Family honor code is the Christian way of life. It is God's system of aristocracy, in which all believers in the same congregation advance without one interfering in the advance of another. Aristocracy has standards, much higher standards than others. The rise of an aristocracy is in the superiority of its thinking and standards. Aristocracy demands an honor code, and we are aristocracy forever. This is an aristocracy that will never die.

Hope as Motivation and Momentum in the Royal Family honor code

The Christian way of life is living each day in total dependence on the integrity of God. This includes being aware of the attributes of God and learning how these attributes operate. For example, God's *omniscience* with His perfect justice and righteousness are what makes Him perfectly qualified to evaluate us. Since God knows all things and He is perfectly right and just, He can only make perfectly fair and righteous decisions in dealing with His creatures. Understanding this fact gives us confident hope in our expectations for the future. Therefore, hope is not only the motivation and momentum in the advance of the plan of God, but it also becomes the motivation in the function of Christian integrity. Hope in the Bible is the Greek word "*elpis*," defined as "*confident expectation* regarding the future."

Rom 15:12-14* *And again Isaiah says, "There shall come the root of Jesse, and He who arises to rule over the Gentiles, in Him shall the Gentiles hope. Now may the God of hope fill you with all happiness and prosperity by means of believing doctrine, so that you may abound in hope by the power (or the omnipotence) of the Holy Spirit. And*

concerning you, my brethren, I myself also am convinced that you yourselves are full of divine good, filled with all knowledge, and able also to admonish one another.

In Romans 15:12, this hope is found in **the Lord Jesus Christ**, the “root of Jesse.” In Romans 15:13, **God the Father** is called the “God of hope,” and we “abound in hope” by the power of **God the Holy Spirit**. The entire Trinity is involved in imparting hope to born-again believers. Biblical hope means total dependence on the integrity of all three members of the Trinity—the Father, Son, and Holy Spirit.

Since the Royal Family honor code gains its momentum from the various stages of hope in the plan of God, it becomes vital for every believer to understand the integrity of God and how it functions. Each hope is a way of thinking, a confident attitude concerning the future. Hope is a reminder that the integrity of God appointed Jesus Christ as the object of our hope and the custodian of our blessings. You are not living the Christian way of life unless you are confident about the future. This hope will carry the believer to maturity and give him confidence when he stands before the Judgment Seat of Christ. The Church-age believer is carried to maturity by thinking and functioning under the Royal Family honor code.

In summary, **Hope 1** is the confidence that faith in Christ leads to receiving perfect righteousness and eternal life. **Hope 2** is the confidence that by persistent metabolization and application of doctrine the believer will reach maturity and receive fantastic blessings in time. **Hope 3** is the confidence that by continuing in maturity the believer will receive eternal blessings and rewards that glorify God forever.

The “Potential” Equations

1. The imputation of **human life** + the imputation of Adam’s **original sin** = the potential of **salvation**. The potential of **salvation** + appropriate **doctrine** (the Gospel) = **Hope 1**, the confidence of salvation and eternal life after faith in Christ.
2. The *judicial* imputation of **all sins** to Christ + the *judicial* imputation of **perfect righteousness** at salvation = the potential of **maturity**. The potential of **maturity** + appropriate **doctrine** = **Hope 2**, the confidence of reaching maturity by persistent metabolization and application of doctrine.
3. The imputation of **eternal life** + the imputation of **blessings in time** = the potential of **reward** at the Judgment Seat of Christ. The potential of **reward** at the Judgment Seat of Christ + appropriate **doctrine** and **undeserved suffering** = **Hope 3**, the confidence of eternal blessings and reward after continuing in maturity, which glorifies God forever.

The Application of Bible Doctrine and the Royal Family honor code

Spiritual self-esteem is the point of spiritual growth at which the believer has learned enough Bible doctrine to apply it to his everyday experiences. It is the “base of operations” for our relationships with other people and the beginning of resolving otherwise impossible problems. It is virtue and integrity developed from living in the predesigned plan of God, whereby the believer’s confidence is based on the Bible doctrine he has learned. The Royal Family honor code functions best where spiritual self-

esteem has been achieved, since it is at this point that the believer begins to see everything in life from the viewpoint of Christian integrity. The believer in spiritual self-esteem has the capacity for fulfilling the requirements of the Royal Family honor code:

1. Learning—the perception and metabolization of Bible doctrine.
2. Thinking—the application of metabolized doctrine to life’s experiences.
3. Solving—understanding and using the problem-solving devices.

The combination of these three processes forms the function of the Royal Family honor code; before spiritual self-esteem, the honor code cannot fully function.

Lack of human self-esteem can only be resolved by the attainment of spiritual self-esteem. Without self-esteem, whether human or spiritual, an individual is disoriented to life, and cannot entertain himself or handle problems related to social life such as loneliness. Spiritual self-esteem, which is based on absolute confidence, is far greater than human self-esteem, which is subject to change and frustration. Spiritual self-esteem is never a system of self-improvement based on the advice, counseling, or support of others. Under spiritual self-esteem, the believer is free from legalistic manipulations and distractions from people, and he never feels threatened by criticism. Spiritual self-esteem solves the problems of inadequacy, peer pressure, role model arrogance, and all the other subtleties of arrogance and fear. It is the foundation for stability in the Christian way of life, and it always addresses life’s problems and failures with the faith-rest drill and the other problem-solving devices to make corrections and move forward to occupation with the Lord Jesus Christ.

3 Spiritual Freedom

A person must have freedom, and independence from Satan, in the function of his volition in order to survive in Satan's world. This freedom is composed of four categories that are interrelated and interdependent:

1. Freedom itself is the status of volition, or the uncoerced cause of human function. It is legitimate self-determination and exemption from arbitrary control (false authority).
2. Privacy is the environment for the function of freedom. What we are referring to here is not physical privacy, but the privacy of the soul which guarantees that every believer of the Royal Family has the right to live his own life as unto the Lord.

Col 3:17 *And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.*

Privacy assures every believer the right to live his life under the plan of God without distraction or interference from others. Such a believer has the right to assemble in the local church for the purpose of doctrinal study to further his growth in the Christian way of life. This spiritual privacy is an inherent part of the believer's royal priesthood and we are warned about the seriousness of violating the privacy of others.

1Pe 2:9 *But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light.*

2Th 3:11-12 *For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread.*

1Ti 5:13* *Besides, they get into the habit of being idle and going about from house to house. And not only do they become idlers, but also gossips and busybodies, saying things they ought not to.*

3. Freedom includes the right to own personal property. Under the Royal Family honor code, believers have the right to ownership of tangible things without interference from others. There can be no freedom if property is destroyed by enforced redistribution of wealth.
4. Authority delegated by God is necessary for the preservation and function of freedom. No freedom exists without the authority to protect that freedom. Authority is power delegated by God to command, train, and prepare us for life.

All divine institutions include a stated system of authority designed to guarantee and protect freedom.

The Royal Family honor code is an extension of the concept of freedom in the laws of divine establishment, which never divorce freedom from privacy, or privacy from property, or property from authority.

Gal 5:1* *It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.*

At the moment of salvation, you walked out of the slave market of sin and into freedom, the predesigned plan of God. Freedom is the policy of God in the creation of the human race. The very fact that God created us with volition indicates that He intended us to exercise our free will within the angelic conflict. Freedom should be dogmatic and inflexible when applied to the essentials of life, and flexible concerning the non-essentials. It is the motivation of the grace-oriented person to follow the principle of “live and let live.”

Spiritual freedom is the heritage, or birthright, of the new spiritual species, Church-age believers in the Lord Jesus Christ. It is based on the enabling power of God the Holy Spirit, who indwells every Christian as His base of operations.

2Co 3:17 *Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.*

This indwelling gives us the divine provision for the execution of the divine plan for the Church-age, which includes the predesigned plan of God, the unique spiritual life, the lifestyle of wisdom and the Royal Family honor code. Freedom only exists in the predesigned plan of God and only functions under the power of the Holy Spirit along with the perception of Bible doctrine.

Psa 119:45* *I will walk in freedom because I seek your doctrines.*

Joh 8:32* *“You shall know the doctrine and the doctrine shall make you free.”*

The believer can live and function without temporal freedom, but he cannot execute the Christian way of life without spiritual freedom, which can only be guaranteed by positive volition toward doctrine and functioning inside the predesigned plan of God. Therefore, spiritual freedom is the monopoly of the spiritual believer. Our Lord provided us with this freedom to serve God and advance to maturity, which will then bring glory to God, and it is all based on our attitude toward Bible doctrine.

Gal 3:13 *Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, “Cursed is everyone who hangs on a tree.”*

Gal 5:1 *It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.*

Jam 1:25 *But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does.*

Jam 2:12 *So speak and so act, as those who are to be judged by the law of liberty.*

Freedom cannot properly function without respect for the authority that God has established at any particular period in history. No believer will be successful in life without recognizing authority as a creation of God. The Royal Family honor code demands that we live under a system of spiritual authority. Just as we are subject to authority in government, in school, in our workplace, and in all areas of life, so also we are to live under the Christian system of spiritual authority, which is to respect the God-given authority of our pastor-teacher and function under that authority for the good of the local assembly. God has chosen men in each generation for the ministry as pastor-teachers, giving them the jurisdiction to teach and equip the Royal Family with the necessary principles of doctrine so that each member may grow in the grace and knowledge of our Lord Jesus Christ.

No Christian can read the Bible on his own and become an expert in the mystery doctrine of the Church-age without the guidance of a pastor-teacher. In the spiritual realm authority is delegated to the pastor-teacher, who has been given the spiritual gift so that he can lead the local assembly. The purpose of this gift is the proper communication of Bible doctrine and the protection of the privacy of the members of the congregation. The authority of the pastor-teacher is related to his spiritual gift and is based on the Scriptures. Every believer is assigned to a right pastor, and every local assembly has a right pastor assigned to it.

Acts 20:28 *“Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.”*

The verb “has made” is the aorist middle indicative form of “*tithemi*,” which means to place, to appoint, or to assign; here it means to appoint a pastor-teacher over a certain flock of believers. The word “overseers” is the Greek noun “*episkopos*,” which means a guardian of the flock, overseer, supervisor, superintendent, and policy maker. The words “flock” and “church” are both nouns in the *singular*, indicating that there is **one pastor** for **one congregation**. Therefore, pastors are not to shepherd flocks or churches, but one particular flock. The word “church” obviously cannot refer to the entire church of Jesus Christ because it would be impossible for any pastor to take care of the entire church. There is one flock with one shepherd (one church with one overseer) and one pastor assigned or appointed by the Holy Spirit.

1Pe 5:1-3 *Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd the flock of God among you, exercising oversight not under compulsion [being driven and forced from pressure], but voluntarily, according to the will of God; and not for sordid*

gain, but with eagerness [voluntarily]; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock.

This is “according to the will of God”; His will is perfect, and He has a perfect will regarding which Pastor should be exercising oversight over which group of believers. A ready mind is a prepared man. The phrase “lording it over those allotted to your charge” refers to pastors who violate the Royal Family honor code by violating the royal priesthood of the believer. These are the bullies behind the pulpits, the legalists, manipulators, and liars. These are the faultfinders and the nitpickers. The verb “allotted” is the Greek verb “*kleros*,” and it refers to those assigned, allotted, or distributed to the charge of a certain pastor-teacher. The *New Thayer’s Greek-English Lexicon* says, “*Those whose care and oversight has been assigned to one **presbyter** [pastor-teacher].*” The noun “examples” is the nominative masculine plural form of “*tupos*,” which means a mark, impression, or pattern. Those chosen by God to be the overseers of His family have an awesome responsibility. God holds them to the highest standards and He expects their very best. They are not to take financial advantage of their position, nor are they to lord their authority over those in their charge. They must be examples to the rest in how to live under the Royal Family honor code.

God has delegated the spiritual gift of pastor-teacher for the communication of doctrine, and the pastor must have total assertion of authority. Acts 20:28 teaches that the Holy Spirit assigns a certain pastor to a certain congregation. On the other hand, 1 Peter 5:3 teaches that there are certain believers who are allotted or assigned to a certain pastor. Since God is perfect, He knows perfectly well whom each pastor should be teaching. His job is to insure the privacy, freedom, and the function of the Royal Family honor code in his congregation, while the job of his church is to respect his gift and the privacy of others.

Heb 13:7a* *Remember those who rule over you, who communicate the word from God to you.*

Heb 13:17a* *Keep obeying those pastors who themselves are ruling over you, and submit to their authority, for they keep watch over your souls, as those who will render an account.*

1Ti 5:17 *Let the elders who rule well [honorably] be considered worthy of double honor, especially those who work hard at preaching and teaching.*

1Co 16:15-16 *Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints), that you also be in subjection to such men and to everyone who helps in the work and labors.*

1Th 5:12-13 *But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, and that you esteem them very highly in love because of their work. Live in peace with one another.*

As we can now see, freedom is not an isolated entity; it goes hand-in-hand with authority. All of us live under some system of authority, and it is our attitude towards authority that reflects our character. Christian freedom is like any other freedom; it is always part of a structure that also includes authority. Without authority, anarchy would be unchecked, and no one could live in peace.

The Royal Family Honor Code and Its Relationship to Divine Establishment and Impersonal Love

A believer cannot live according to the Royal Family honor code if he is not a moral individual, however morality is not the only characteristic of the Christian way of life. Morality is necessary to fulfill the principle of “live and let live.” We are taught the importance of this lesson in Romans 13:1-10.

Rom 13:1-10 *Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same; for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath upon the one who practices evil. Wherefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake. For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing. Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.*

Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. For this, “You shall not commit adultery, you shall not murder, you shall not steal, you shall not covet,” and if there is any other commandment, it is summed up in this saying, “You shall love your neighbor as yourself.” Love does no wrong to a neighbor; love therefore is the fulfillment of the law.

It is important to note that the execution of the predesigned plan of God and the function of the Royal Family honor code are beyond the function of morality. For the believer, the execution of the predesigned plan of God and the Royal Family honor code and the resultant spiritual self-esteem form the foundations of the Christian way of life. Unfortunately, many believers assume that morality alone is standard by which to live. However, even unbelievers can produce morality, and many do, especially those who actively participate in the world’s religions. Morality was designed by God for the entire human race, believer and unbeliever alike, to follow; as part of the laws of divine establishment, the Royal Family honor code demands a standard far superior to morality. Therefore, Christianity uses the morality of divine establishment as a base, but it exceeds morality in the function of the Royal Family honor code. Anything an unbeliever can do is not the Christian way of life.

The Christian way of life is a supernatural way of life and requires a supernatural means of execution, which is the filling of the Holy Spirit combined with the power of Bible doctrine. This is also known as putting on the “breastplate of righteousness,” Ephesians 6:14.

Eph 6:14 *Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness.*

The Christian way of life demands the following:

1. **Morality.** Morality is related to the laws of divine establishment; however, legitimate morality must function without arrogance or legalism. Pseudo-morality is used by apostate Christians as a substitute for the Christian way of life. It is used by believers involved in the cosmic system and the various stages of apostasy. Arrogant self-righteousness distorts human morality into a system of human works, which is in direct opposition to the Royal Family honor code.
2. **Grace Orientation.** Grace orientation is related to impersonal love and is vital in the function of the Royal Family honor code. There is a prevalence today among Christians to stick their noses into the business of other believers, showing a complete lack of grace orientation. Very few Christians are willing to give another the benefit of the doubt. There is a major trend toward slander in many churches, revealing that legalism and arrogance are working overtime.
3. **Spiritual Self-esteem.** The integrity of spiritual adulthood begins with spiritual self-esteem for the believer.
4. **The Filling of the Holy Spirit.** The Royal Family honor code demands the filling of the Holy Spirit as the means of executing the commands of the Royal Family honor code. The honor code demands that the believer live according to establishment, and exceed the requirements of morality by applying the mystery doctrine of the Church-age while filled with the Holy Spirit.

A believer who lives by the Royal Family honor code puts on the breastplate of righteousness and surpasses the demands of morality. He does not react to difficult situations with revenge, emotion, or bitterness, but responds with the impersonal love of the Royal Family honor code. Following the honor code enables us to use the tests that come our way to further our spiritual growth and bring glory to God. This is why impersonal love is commanded of all members of the Royal Family of God.

Joh 15:12,17 *“This is My commandment, that you love one another, just as I have loved you... This I command you, that you love one another.”*

1Pe 2:17 *Honor all men; love the brotherhood, fear God, honor the king.*

1Jo 3:23 *And this is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us.*

Since the perfect righteousness of God resides in every believer, impersonal love respects other believers on that basis. It is a love that demands toleration and respect for

the privacy of other believers; it is a love that is based on flexibility and a relaxed mental attitude that results from the filling of the Holy Spirit and learning Bible doctrine.

Rom 5:5* *And hope does not disappoint us, because God has poured out His love into our hearts by the Holy Spirit, whom He has given us.*

Gal 5:22-23 *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.*

It is here that gracious responsibility comes into the picture. An example of this is seen in the book of Romans when the Gentile believers in Macedonia and Achaia made contributions to help the saints in Jerusalem.

Rom 15:25-27 *I [Paul] am going to Jerusalem serving the saints. For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem. Yes, they were pleased to do so, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things.*

The Jewish believers had been persecuted because of Bible doctrine, and the Gentile saints, recognizing this, made a sacrifice to help them. They realized the debt of gratitude they owed the Jews for bringing them the Gospel and the Word of God. As God had prospered them financially, they sought to share their prosperity with those who had been the source of their prosperity. They considered it a privilege to extend a giving hand to their suffering brethren. They were motivated by the impersonal love in their souls to do something for fellow believers, many of whom they had never met.

In contrast, to become occupied with self and filled with self-pity is one of the greatest distractions in life. Self-pity comes from inflexibility in the non-essentials of life. It is one of the greatest human weaknesses. Seeking to gain pity from others means living a phony life and living a lie, and when you do things for others simply because you feel sorry for them, it is only based on self-pity.

Rom 12:9-10* *Your love must be non-hypocritical. Despise what is evil, adhere to the good. With reference to your brotherly love [impersonal love], be devoted to each other. With reference to your honor [the honor code], esteem others more highly than yourself.*

Impersonal, unconditional love is demanded by the Royal Family honor code. Since impersonal love depends on doctrinal norms and standards in the conscience, it automatically excludes self-pity. It also eliminates and repudiates any system whereby the individual would seek to gain someone else's attention by arousing their compassion. There are many believers who try to gain attention through self-pity. There are many believers who walk around with pitiful expressions talking about "loving everyone" and hoping that others will feel bad about their predicament.

The Royal Family honor code demands that every believer in time of trouble, tragedy, and heartache must find his blessing, encouragement, and strength in the resources of doctrine in his soul. We are not to arouse pity or panhandle from others.

When we suffer disaster, we are to reflect on the application of doctrine, rather than on how much we are hurting. Advertising our troubles is not part of the honor code. To seek to arouse the pity of another is a sign of weakness rather than a sign of royalty. The Royal Family honor code demands the function of aristocracy in the spiritual life; therefore, when we experience disaster, trial, and heartache, we reflect on the application of doctrine rather than the pity of others.

Giving is an honor code function with emphasis on proper motivation derived from doctrine resident in the soul. Christian giving becomes a form of worship towards God; it is the result of motivation to fulfill the Royal Family honor code. This principle extends to the relationship between a pastor and his congregation. The pastor-teacher feeds his church through the faithful studying and teaching of Bible doctrine, and in exchange the congregation provides the pastor material blessings through their giving. Giving reflects the mental attitude of the congregation toward the pastor-teacher and establishes a partnership between the pastor and the congregation that is mutually necessary for both parties. This fulfills the principle of mutual blessing by association. The congregation provides the financial contribution as they are spiritually blessed by the Pastor's teaching.

4 Violations of the Royal Family honor code

The believer who functions outside God's plan and the Royal Family honor code cannot be distinguished from the unbeliever in the way he lives his life on a daily basis. Without the honor code, the believer is described by the Word of God as useless and worthless; such believers are identified in 2 Timothy 2:16, 3:2-8.

2Ti 2:16 *Avoid godless chatter, because those who indulge in it will become more and more ungodly.*

2Ti 3:2-8 *People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God—having a form of godliness but denying its power. Have nothing to do with them. They are the kind who worm their way into homes and gain control over weak-willed women, who are loaded down with sins and are swayed by all kinds of evil desires, always learning but never able to acknowledge the truth. Just as Jannes and Jambres opposed Moses, so also these men oppose the truth—men of depraved minds, who, as far as the faith is concerned, are rejected.*

They reject the truth; in fact, many times they actually oppose the truth and by so doing they reject the Royal Family honor code. Judging others is a violation of the honor code and an occupational hazard in the execution of the predesigned plan of God because of the divine discipline that comes with it. Proverbs 6:16-19 lists the seven most grievous sins in the eyes of God.

Pro 6:16-19 *There are six things which the Lord hates, yes, seven which are an abomination to Him: haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that run rapidly to evil, a false witness who utters lies, and one who spreads strife among brothers.*

1. Haughty eyes (arrogance).
2. A lying tongue.
3. Hands that shed innocent blood (murder).
4. A heart (right lobe of the soul) that devises evil plans (conspiracy, rejection of authority, revolution, and civil disobedience).
5. Feet that run rapidly to evil (troublemakers).
6. A false witness who utters lies (slander, gossip, maligning, perjury).
7. One who spreads strife among the brethren.

Please note that three of these sins have to do with misconduct of the tongue—lying, false testimony, and spreading strife.

Romans 14:4 teaches us that sins of the tongue are a violation of the Royal Family honor code.

Rom 14:4 *Who are you to judge the servant of another? To his own master he stands or falls; and stand he will, for the Lord is able to make him stand.*

God has not delegated His authority nor His right to judge His children to anyone else. Each believer is required to examine only *himself*; therefore it is presumptuous and sinful to judge another member of the Royal Family. By leaving judgment in the hands of the Lord, the believer is adhering to the Royal Family honor code, recognizing the strong and weak believers and the necessary privacy and freedom for others to grow spiritually. The honor code provides the necessary environment for all believers to grow without outside interference, regardless of their level of spiritual accomplishment; it recognizes that new believers cannot operate under the same standards as those who are spiritually mature. **Personal integrity in the function of the Royal Family honor code is what is necessary to give individuals the freedom to grow at their own pace.**

Mat 7:1-5 *“Do not judge lest you be judged. For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. And why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye? Or how can you say to your brother, ‘Let me take the speck out of your eye,’ and behold, the log is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.”*

Verbal sins are a violation of the Royal Family honor code, and result in *triple compound discipline*. First, you are disciplined for your verbal sins; secondly, you are disciplined for your mental attitude sins that motivated the verbal sin, and thirdly, the sins that you cited in your judgment or slander. Any discipline that might have been administered to the one you judged is now transferred to you.

Believers in spiritual adulthood must be careful to provide freedom and encouragement to those fellow saints who have not progressed as far. Since the strong believer has a good understanding of the Royal Family honor code, he avoids legalism and throwing his weight around. He functions under the principles of grace orientation and occupation with the Lord Jesus Christ. Because of this, the honor code assigns additional duty to the strong believer.

Rom 15:1 *We who are strong ought to bear with the failings of the weak and not please ourselves.*

They are encouraged to bear with the weak believer and be tolerant of his shortcomings when it comes to *non-essentials*. This is maximum utilization of impersonal love, fulfilling the requirements of the honor code. This is the duty the strong believer owes to the weak believer.

The weak believer has the duty to consistently grow in the grace and knowledge of the Lord Jesus Christ. He must expose himself to the teachings of the Word of God and begin to develop norms and standards based on doctrine, and not on what he valued or believed before salvation. The weak believer must learn to put aside arrogance,

inflexibility, and insensitivity; he must steadily replace his poor mental attitude with a willingness to humble himself and obey the Royal Family honor code.

The believer must also be aware of the two major violations of the Royal Family honor code—**self-righteousness** and **legalism**.

- **Self-righteousness.** Self-righteousness can be simply defined as being righteous in one's own eyes. It is reliance on one's own assumed, inconsistent, and often hypocritical righteousness; it is the arrogant conviction that one's own righteousness is superior to that of others. The self-righteous person concludes that his own righteousness is so great that, in blind arrogance, he becomes totally intolerant of others. Self-righteous arrogance also means divorcement from reality, which results from an unhealthy preoccupation with self. It produces a system of fantasizing and of promoting oneself at the expense of others. Eventually, the self-righteous become locked into arrogance, and as they continue to lose touch with reality, it results in mental instability.

This self-righteousness begins to develop when the believer alienates himself from Bible doctrine. He forgets one of the foundational principles of the Royal Family honor code—the imputation of perfect divine righteousness at salvation eliminates the function of self-righteousness in the Christian way of life. Divine justice can never bless self-righteousness; it can only bless perfect divine righteousness, which every Church-age believer possesses. A serious error made by many Christians is believing that God blesses them because of how good they are and not because of His grace. The presence of this self-righteousness in the believer's life is a direct insult to the integrity of God and is a blasphemous denial of the divine provisions of logistical grace.

Self-righteousness rears its ugly head in a more despicable way as it continues to grow unchecked in the life of the arrogant believer; it becomes the motivation for judging other people, especially believers. The self-righteous have a preference for judging others, which leads to slandering and maligning. Such judging is blasphemy because it sets aside God as the Judge and superimposes one's own judgment. To judge another person is to assume the prerogative of God rather than leaving the matter in His hands. Our Lord vigorously denounced this lifestyle in His severe rebuke of the self-righteous Pharisees and scribes in Matthew 23. Judging others only invites divine discipline to the guilty party, and this discipline will be magnified because he will also receive the discipline intended for the one whom he judged. It is always best to leave all judging in the hands of the Lord. He knows best because He knows everything. Who are we to judge the servant of another?

- **Legalism.** Legalism is the result of self-righteous arrogance left unchecked and can be defined as the blasphemy of substituting Christian works and service for the grace of God. It is the arrogance of trying to fulfill the plan of God through human ability rather than through grace; it is also the false notion that the plan of God succeeds or fails on the basis of human works rather than divine provision. Therefore, legalism establishes false standards for measuring spiritual success, and then is not satisfied until these false standards are imposed on others, resulting in the domination of the people, policy, and authority in its periphery. The result of this unrestrained arrogance is a domineering believer, a bully who

assumes he is always right and has the answer to everything, never satisfied until everyone else is dancing like a puppet on his strings. Legalism usually begins with believers failing to take the time to understand doctrine or rejecting the doctrine that has been taught.

Legalism expresses itself especially in the following categories:

1. **Salvation by works.** This doctrine of the legalists concerning salvation is the worst form of blasphemy, in effect teaching that the work of the Lord Jesus Christ on the Cross is not sufficient by itself to save fallen man. It teaches the works of man must be added to the work of Christ. These works include, but are not limited to, repenting of sins, walking an aisle, making a public confession of faith, making Jesus “Lord of all in your life,” and living a moral life. This false doctrine claims that the perfect righteousness of God given freely at the moment of salvation is not enough, and something more must be added.

Gal 5:11 But I, brethren, if I still preach circumcision, why am I still persecuted? Then the stumbling block of the cross has been abolished.

2. **Spirituality by works.** This doctrine of the legalists teaches that if one adheres to certain behavior, he will become more spiritual. This includes carrying oneself with a certain personality, talking in a certain fashion, dressing a certain way, and following the necessary taboos. Such teaching is another attack against the grace of God, who has already created for us good works that we should walk in them.

Eph 2:10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

Legalists place the emphasis on human achievement rather than on what God has provided, not realizing we have received all the benefits of God through faith, not works.

3. **Morality as a substitution for Christianity.** Legalism confuses morality with spirituality, placing more importance on what is done or not done, rather than which power (divine or human) the believer uses to live the Christian way of life.
4. **Christian activism.** Legalists justify sinful and evil action through distortion of morality into a system of tyranny, and they seek to impose “Christian laws” on a national entity, making all unbelievers criminals. Legalists refuse to distinguish between church and state, or between the plan of God and the laws of divine establishment. They justify crusader arrogance and civil disobedience under the notion that the end justifies the means.
5. **Blessing from God through human good and dead works.** This teaching places the emphasis on human achievement and self-sacrifice rather than on the grace of God, and substitutes human ability and energy for the power of the Holy Spirit. It also justifies Christian activism and civil disobedience

under the idea that “the end justifies means,” destroying the privacy, property, and lives of others.

6. **Replacing the doctrines of God with the teachings of men.** Legalism attacks the grace subject matter of Bible doctrine as well as the grace communication of doctrine. It confuses the spiritual life with the Mosaic Law and the Ten Commandments, ignoring the importance of dispensational truth, and the differences in God’s plan for believers in different ages of history.

Gal 5:2-4 *Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law. You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.*

In conclusion, legalism has three basic results—the manufacture of heresy and false doctrine, the use of human power to superimpose false standards and doctrines on others, and the judging and maligning of other believers for not following the false standards and doctrines of the legalist. Such persecutions are a severe violation of the Royal Family honor code, and those under the influence of legalism never mature spiritually and have no spiritual power to grow in the grace and knowledge of our Lord Jesus Christ.

Gal 3:21,24-4:11 *Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law...*

Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith. But now that faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham’s offspring, heirs according to promise.

Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything, but he is under guardians and managers until the date set by the father. So also we, while we were children, were held in bondage under the elemental things of the world. But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, in order that He might redeem those who were under the Law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!” Therefore you are no longer a slave, but a son; and if a son, then an heir through God.

However at that time, when you did not know God, you were slaves to those which by nature are no gods. But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again?

You observe days and months and seasons and years. I fear for you, that perhaps I have labored over you in vain.

5 The Royal Family honor code and the Production of Divine Good

The Bible teaches that every believer is a royal priest and at the same time a royal ambassador.

1Pe 2:5,9 *You also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ... But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light.*

Rev 1:6 *And He has made us to be a kingdom, priests to His God and Father; to Him be the glory and the dominion forever and ever. Amen.*

Rev 5:9-10 *And they sang a new song, saying, "Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation. And Thou hast made them to be a kingdom and priests to our God; and they will reign upon the earth."*

Eph 6:20 *For which I am an ambassador in chains; that in proclaiming it I may speak boldly, as I ought to speak.*

2Co 5:20 *Therefore, we are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God.*

Phn 1:9 *Yet for love's sake I rather appeal to you—since I am such a person as Paul, the aged, and now also a prisoner of Christ Jesus.*

As a priest, the believer advances through the various stages of spiritual growth by faithful adherence to doctrine. As an ambassador, the believer produces spiritual fruit as a result of his growth and the filling of the Holy Spirit. Production is never the means of spiritual growth; it is always the *result* of living by the Royal Family honor code. The honor code excludes all forms of Christian production as the means of blessing; nothing the believer produces brings blessing from God. Blessing originates from doctrine in the soul producing capacity for life, which in turn triggers the imputation of divine blessing to indwelling perfect righteousness. It is a real imputation from the justice of God to the perfect righteousness of God occurring at various stages of spiritual growth. Therefore, production is the result of the advancement of the function of our priesthood.

The Royal Family honor code demands total dependence on the integrity of God rather than one's own ability or human achievement. Neither morality, talent, personality change, asceticism, sacrificial behavior, nor devotional worship will illicit blessing from God. All of these things are the result and manifestation of spiritual advance, but never the means. As a believer develops an inventory of doctrine stored in the heart, he then

begins to make decisions based on this doctrine and the resulting impersonal, unconditional love.

Following are principles of Christian service and the Royal Family honor code.

1. Christian service means more than spending as much time as possible performing good deeds or some extensive system of works.
2. It is not what the believer *does* that counts, but his *motivation* as a Christian that determines the legitimacy of his Christian service.
3. Service is the *result* of following the honor code; it is never the *means* of fulfilling it.
4. Motivation and mental attitude are the real issues in Christian production.
5. Legitimate Christian service, or “bearing fruit,” is always a result of spiritual progress and growth.
6. The motivation for Christian service must be based on the virtue produced through Bible doctrine and the filling of the Holy Spirit.
7. The performance of divine good reaches its maximum impact through the execution of the Royal Family honor code.
8. Christian service must never be performed with one’s eyes on people; the believer’s focus must always be on the Lord Jesus Christ and glorifying Him.

The Ultimate Function of the Royal Family Honor Code

The ultimate function of the Royal Family honor code is reached when one member of the Royal Family risks or sacrifices his life for the benefit of another. Here the law of supreme sacrifice reaches its peak. When a believer living in the Royal Family honor code is called on to put his life on the line for a fellow believer, he does so under one of two basic concepts. One is sacrificing himself for someone he personally loves, such as a spouse, child, or friend; the other is making the sacrifice based on impersonal love from integrity in the soul. Both concepts are a part of the Royal Family honor code. In the night before He died, the Lord Jesus Christ taught this to His apostles.

Joh 15:12-13 *“This is My commandment, that you love one another, just as I have loved you. Greater love has no one than this, that one lay down his life for his friends.”*

In his first epistle John reaffirms this principle, 1 John 3:16.

1Jo 3:16 *We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren.*

It is only in the system of thinking found in the Royal Family honor code that dying actually becomes a part of living. Even while facing death, the believer can still function under the honor code, just as he did all his life. Dying is the greatest challenge to the application of doctrine in the believer’s life, but it is also the greatest phase of life for the mature believer. As he continues to experience the “greater grace” of James 4:6, the mature believer will find that God saves the best for last.

Phi 1:20-21* *According to my intense concentration and resultant hope that in nothing shall I be disgraced, but in integrity, even now as always, Christ shall be exalted in my person, whether by living or by dying. For me, living is Christ, and dying is advantage.*