

Doctrine of the Royal Family Honor Code

1. All believers of the Church Age are royal family. Regeneration occurs in every age but only Church Age saints are said to be royal family.

1Pe 2:9 But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.

Eph 3:14 For this reason I kneel before the Father,
Eph 3:15 from whom his whole family in heaven and on earth derives its name.

2. There are no references in the Old Testament of spiritual royalty.

3. The honor code is the code of thinking and conduct of the royal family and goes beyond any of the requirements of the Mosaic law or establishment principles.

Jam 2:8 If you really keep the royal law found in Scripture, "Love your neighbor as yourself," you are doing right.

Jam 2:10 For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.

Jam 2:12 Speak and act as those who are going to be judged by the law that gives freedom ...

4. The principle of going beyond even the requirements of establishment is found in Rom 13:5

Rom 13:5 Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience.

5. As royal family we must know what is expected of us and that is why we must consistently study the Word of God.

Rom 12:2 Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is -- his good, pleasing and perfect will.

2Ti 3:16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness,

2Ti 3:17 so that the man of God may be thoroughly equipped for every good work.

6. In the devil's world we have two basic standards:

6.1 Establishment or Morality

6.2 Royal Family Honor Code

7. Unbelievers can be moral and conform to the requisites of establishment; but only a believer can perform the royal family honor code.

8. Only a believer can understand Scripture and that only as a product of the supernatural work of God the Holy Spirit.

8.1 The Holy Spirit among other things teaches us.

Joh 16:12 "I have much more to say to you, more than you can now bear.

Joh 16:13 But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

Joh 16:14 He will bring glory to me by taking from what is mine and making it known to you.

Joh 16:15 All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.

1Co 2:9 However, as it is written: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him" --

1Co 2:10 but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God.

1Co 2:11 For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God.

1Co 2:12 We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us.

1Co 2:13 This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.

1Co 2:14 The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.

1Co 2:15 The spiritual man makes judgments about all things, but he himself is not subject to any man's judgment:

1Co 2:16 "For who has known the mind of the Lord that he may instruct him?" But we have the mind of Christ.

Joh 14:26 But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

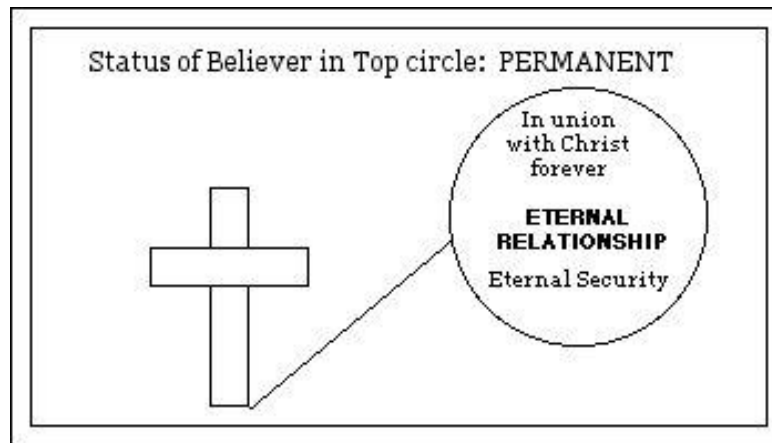
9. Because of our faith in Christ we are positionally perfect; but in time, we must have doctrine in our soul to demonstrate our new status.

Joh 3:16 For God so loved the world that He gave His only begotten Son that whosoever believeth in Him shall not perish but have everlasting life.

Acts 16:31 Believe on the Lord Jesus Christ and thou shalt be saved, and thou house.

Eph 2:8 For by grace are you saved through faith and that not of yourselves: it is the gift of God:

Eph 2:9 Not of works, lest anyone should boast



9.1 The verses listed under point nine above should be compared with 1Co 3:1-3 and Heb 5:11-13.

1Co 3:1 Brothers, I could not address you as spiritual but as worldly -- mere infants in Christ.

1Co 3:2 I gave you milk, not solid food, for you were not yet ready for it. Indeed, you are still not ready.

1Co 3:3 You are still worldly. For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere men?

Heb 5:11 We have much to say about this, but it is hard to explain because you are slow to learn.

Heb 5:12 In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's word all over again. You need milk, not solid food!

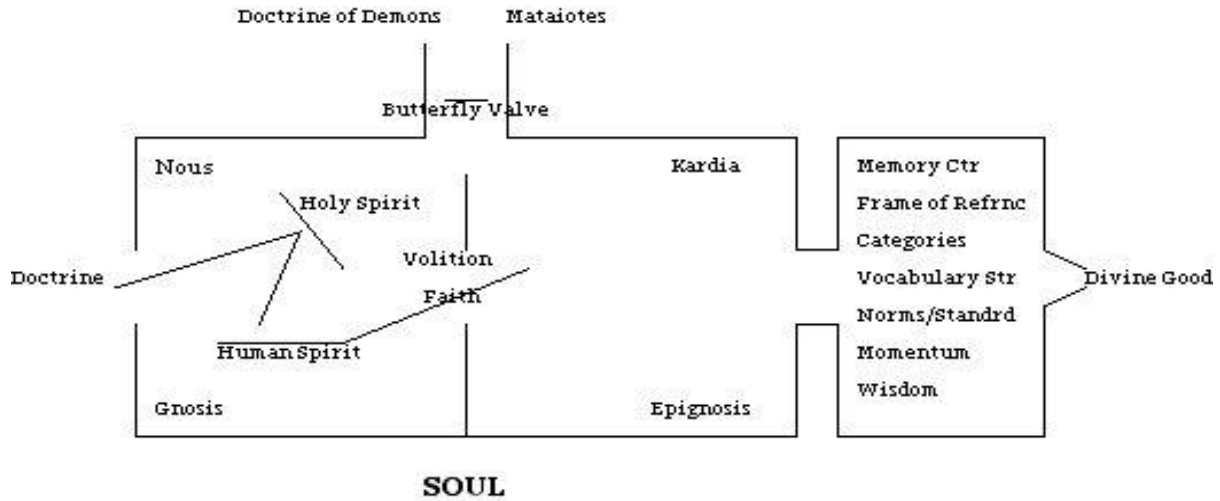
Heb 5:13 Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness.

10. Knowing the code must come from doctrine metabolized in the soul. There are no substitutes. God has a sense of humor with reference to extra biblical revelation.

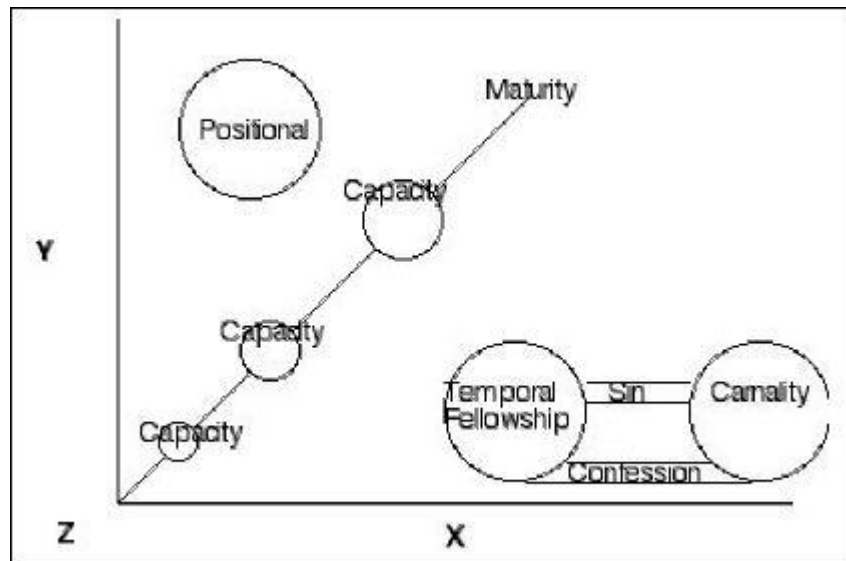
Gal 1:8 But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!

Gal 1:9 As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!

11. To reflect God's righteousness in us we must acquire the code in our souls.



12. The object of the honor code is to move us to spiritual maturity and this is how we glorify the Lord Jesus Christ.



13. The honor code includes maximum doctrine and the recognition of the rights of others.

13.1 We must recognize freedom as it relates to privacy and property.

Exo 20:13 You shall not murder.

Exo 20:15 You shall not steal.

13.2 We must not invade the privacy of others.

Rom 14:4 Who are you to judge someone else's servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand.

Rom 14:13 Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way.

13.3 Every believer has a right to live unto the Lord.

Rom 14:8 If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord.

13:4 In the local church we have the private right to hear and accept or reject the Word.

Rom 14:1 Accept him whose faith is weak, without passing judgment on disputable matters.

Rom 14:2 One man's faith allows him to eat everything, but another man, whose faith is weak, eats only vegetables.

Rom 14:3 The man who eats everything must not look down on him who does not, and the man who does not eat everything must not condemn the man who does, for God has accepted him.

Jam 2:1 My brothers, as believers in our glorious Lord Jesus Christ, don't show favoritism.

Jam 2:2 Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in.

Jam 2:3 If you show special attention to the man wearing fine clothes and say, "Here's a good seat for you," but say to the poor man, "You stand there" or "Sit on the floor by my feet,"

Jam 2:4 have you not discriminated among yourselves and become judges with evil thoughts?

13:5 A pastor-teacher must protect the right of privacy in the local church.

13.6 The honor code demands that we not judge other believers.

Mat 7:1 "Do not judge, or you too will be judged.

Mat 7:2 For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.

14. One of the more difficult protocols of the honor code is the command to love others with an impersonal love. The Bible distinguishes between personal and impersonal love. Personal love emphasizes the requisites and characteristics of the object of the love whereas impersonal love emphasizes the requisites and characteristics of the one loving.

15. Let's see what the Bible has to say about impersonal love. There are five types of love found in Scripture.

- Love toward God
- Love toward a right man or a right woman
- Love toward friends
- Love toward all believers with a relaxed mental attitude-impersonal love
- Familial love between parents and children

16. The local church must be a place of privacy for learning doctrine individually based on our personal needs, and these needs vary. Impersonal love is a must if privacy is to prevail.

17. We must all live our lives unto the Lord while remaining in time with many neighbors some of whom you may not like.

18. There are all sorts of believers in varying shades of spiritual growth.

19. Sometimes you must yield to other believers even when they are wrong and you are right.

Rom 14:21 It is good neither to eat flesh, nor to drink wine nor anything whereby thy brother stumbleth, or is offended or is made weak.

20. Impersonal love is commanded time and again in Scripture.

21. Usually this command to have impersonal love is said to be a by-product of **AGAPE** (the right mental attitude from metabolized doctrine.)

22. Impersonal love was best expressed by our Lord on the Cross when He said of those who had used and abused Him:

Luk 23:34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

23. Impersonal love is that attitude displayed because the Scripture commands a proper mental attitude to others.

23.1 **PHILEO** cannot be commanded because it depends on a response in the soul to an outside stimulus whereas **AGAPE** can be commanded because it is a mental attitude based on who and what you are as the subject and has nothing to do with the appeal or lack of appeal of the object.

Gal 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

24. Meaning, Concept and Etymology of **AGAPAO**, **PHILADELPHIA** and **PHILEO**:

24.1 The love of God for the Devil's world is perhaps the best example of the application of impersonal love by way of an anthropathism.

Joh 3:16 For God so loved (**AGAPAO**) the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

24.1.1 Webster has this to say of the word anthropathism: The attribution of human feelings to non-human beings, objects or natural phenomena. Thus God is said to love and to hate but both are anthropathisms designed to communicate with mankind. God is said to have a hand and this is an anthropomorphism.

24.2 Unbelievers and believer reversionists are said to love the devil's world and Satan's program more than the Light of the world. Theirs is an example of a spurious mental attitude based on a set of false standards.

Joh 3:19 And this is the condemnation, that light is come into the world, and men loved (**AGAPAO**) darkness rather than light, because their deeds were evil.

24.3 The differences between **AGAPAO** and **PHILEO** are found in the discourse between Peter and the resurrected Lord Jesus as found in Joh 21:15-17

Joh 21:15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest (**AGAPAO**) thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love (**PHILEO**) thee. He saith unto him, Feed my lambs.

Joh 21:16 He saith to him again the second time, Simon, son of Jonas, lovest (**AGAPAO**) thou me? He saith unto him, Yea, Lord; thou knowest that I love (**PHILEO**) thee. He saith unto him, Feed my sheep.

Joh 21:17 He saith unto him the third time, Simon, son of Jonas, lovest (**PHILEO**) thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love (**PHILEO**) thee. Jesus saith unto him, Feed my sheep.

24.4 **PHILEO** usually connotes an emotional attachment in which there is approval and appreciation of qualities in the object of the love. In contrast **AGAPAO** may or may not encompass approval of the object.

24.5 On page 653 under **PHILEO** paragraph 3. Thayer in his Greek-English Lexicon of the New Testament has the following to say:

“As to the distinction between **AGAPAO** and **PHILEO** ... **PHILEO** denotes an inclination prompted by sense and emotion ... God is said to **AGAPAO KOSMOS** (Joh 3:16) ... because love as an emotion (**PHILEO**) cannot be commanded, but only love as a choice (**AGAPAO**).”

24.6 Much erroneous doctrine has developed with reference to these two words because of the fairly common translation of **AGAPAO** as “charity” in the KJV and **PHILEO** as “love.” Further confusion occurs when translators attempt to translate both as “love.”

24.7 The English word love communicates an emotional response that precipitates sacrificial actions of endearment from one toward another or a thing.

24.8 There are many words in the New Testament demanding rejection of simple meanings such as **HAGIOS**, **KARDIA**, **GNOSIS** and **EPIGNOSIS** etc.

24.9 Words such as **PHILEO** and **AGAPAO** demand a categorical approach to evolve a technical meaning.

24.10 The term **AGAPAO** is inimical with much of what we know as love in the 21st century. A few examples will illustrate:

25. John chapters 10 and 11 command not to even greet people presenting any doctrine contrary to grace.

2Jo 1:10 If anyone comes to you and does not bring this teaching, do not take him into your house or welcome him.

2Jo 1:11 Anyone who welcomes him shares in his wicked work.

25.1 This concept of grace vs. legalism is an essential as opposed to a non-essential and therefore cannot be compromised.

- The National Council of Churches would of course look with askance at any believer who would not welcome a person of the Moslem faith, a homosexual or an abortion rights activist.

25.2 Paul commands the Church at Corinth not to associate with certain immoral believers. These again are essentials and cannot be compromised.

1Co 5:11 But now I am writing you that you must not associate with anyone who calls himself a brother but is sexually immoral or greedy, an idolater or a slanderer, a drunkard or a swindler. With such a man do not even eat.

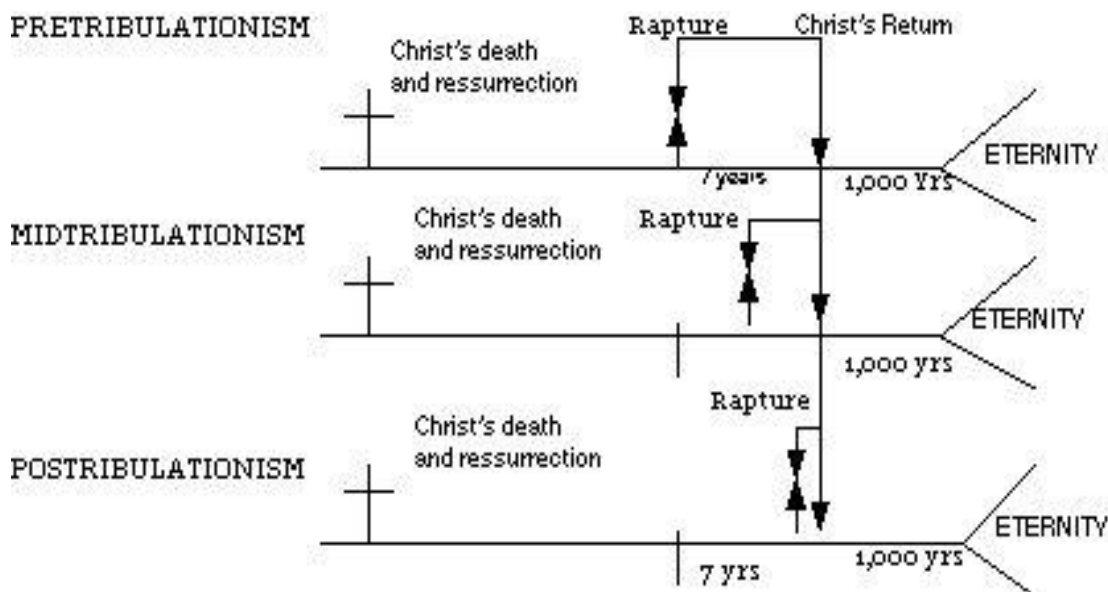
25.3 In 1Ti 1:20 and 2Ti 2:17 and 18 Paul calls certain false teachers cancers who will be disciplined.

2Ti 2:17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

2Ti 2:18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

1Ti 1:20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

25.4 Pre-Tribulation eschatology is therefore an essential that cannot be compromised.



25.5 Christ used seemingly inimical terms in His earthly ministry.

Luk 9:41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

Luk 11:29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

Luk 9:5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

Mat 10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:
Mat 10:6 But go rather to the lost sheep of the house of Israel.

Mat 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Mat 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Mat 23:33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

26. Impersonal love in the New Testament:

26.1 Instead of keeping the Mosaic law Paul says I want you (among other things) to show impersonal love toward one another by walking in the Spirit. Gal 5:13-14

Gal 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love (**AGAPAO**) serve one another.

Gal 5:14 For all the law is fulfilled in one word, even in this; Thou shalt love (**AGAPAO**) thy neighbor as thyself.

26.2 Brotherly love of others in the faith is demanded because of our relationship in Christ (in these cases we often find **PHILADELPHIA** used). **PHILADELPHIA** is a compound consisting of **PHILOS** and **ADELPHOS**. As believers we have a special bond for we are members together in the royal family of God. **PHILADELPHIA** appears six times in the New Testament where in the KJV it is translated "brotherly love, love of the brethren" and "brotherly kindness."

26.2.1 My brother and I, in the flesh were different in many ways, but when we both became interested in the Lord there developed between us a Philadelphia.

Rom 12:10 Be kindly affectioned (**PHILOSTORGE**) one to another with brotherly love; in honour preferring one another;

Heb 13:1 Let brotherly love continue.

Heb 13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Compare Mat 25:35)

Heb 13:3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

1Th 4:9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love (**AGAPAO**) one another.

1Pe 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

1Pe 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

2Pe 1:7 And to godliness brotherly kindness; and to brotherly kindness charity.

2Pe 1:8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

2Pe 1:9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

26.3 In 1Jo 4:7-11 there are a number of commands to manifest impersonal love toward others.

1Jo 4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

1Jo 4:8 He that loveth not knoweth not God; for God is love.

1Jo 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

1Jo 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

1Jo 4:11 Beloved, if God so loved us, we ought also to love one another.

26.3.1 Every one of the "loves" in the above verses (1Jo 4:1-11) is derived from a form of **AGAPE** or **AGAPAO**.

26.4 Jesus early in His Kingdom message incorporated the concept of impersonal love.

Mat 5:43 Ye have heard that it hath been said, Thou shalt love (**AGAPAO**) thy neighbor, and hate thine enemy.

Mat 5:44 But I say unto you, Love (**AGAPAO**) your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecuteth you;

27. Like all divine good it can only be done by the consistent use of the two power options. Rom 12:1-2

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

28. There are always people you like and even love but there will be some who are in your view persona non grata.

28.1 You are to treat these people graciously if forced in their periphery.

28.2 You should not feel pressure to socialize with these types.

28.3 Impersonal love demands you disapprove of the sin and not the sinner.

29. Impersonal love is commanded but personal love is never commanded. Loving the brethren is based on respect for the positional perfection of the other believers. The filling of the Spirit, a product of confession of sin, and maximum doctrine in the soul are necessary if we are to love the brethren.

1Jo 1:9 If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

30. For the honor code to function properly a believer must recognize the authority of God, the Word of God and the right pastor-teacher.

30.1 God

Rom 10:1 Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved.

Rom 10:2 For I can testify about them that they are zealous for God, but their zeal is not based on knowledge.

Rom 10:3 Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness.

Heb 11:6 And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

30.2 The Word of God

Rom 10:17 Consequently, faith comes from hearing the message, and the message is heard through the word of Christ.

Rom 10:18 But I ask: Did they not hear? Of course they did: "Their voice has gone out into all the earth, their words to the ends of the world."

Rom 10:19 Again I ask: Did Israel not understand? First, Moses says, "I will make you envious by those who are not a nation; I will make you angry by a nation that has no understanding."

Rom 10:20 And Isaiah boldly says, "I was found by those who did not seek me; I revealed myself to those who did not ask for me."

Rom 10:21 But concerning Israel he says, "All day long I have held out my hands to a disobedient and obstinate people."

Isa 55:8 "For my thoughts are not your thoughts, neither are your ways my ways," declares the LORD.

Isa 55:9 "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

Isa 55:10 As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater,

Isa 55:11 so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.

Isa 48:16 "Come near me and listen to this: "From the first announcement I have not spoken in secret; at the time it happens, I am there." And now the Sovereign LORD has sent me, with his Spirit.

Isa 48:17 This is what the LORD says -- your Redeemer, the Holy One of Israel: "I am the LORD your God, who teaches you what is best for you, who directs you in the way you should go.

Isa 48:18 If only you had paid attention to my commands, your peace would have been like a river, your righteousness like the waves of the sea.

Isa 48:19 Your descendants would have been like the sand, your children like its numberless grains; their name would never be cut off nor destroyed from before me."

30.3 The right pastor-teacher

Heb 10:25 Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another -- and all the more as you see the Day approaching.

Heb 13:7 Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.

Heb 13:17 Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.

30.3.1 The message is always the issue and not the personality or appearance of the pastor-teacher. Every believer must be given a chance to grow and the privacy of the priesthood must be the order of the day.

31. The honor code builds integrity which goes beyond morality. Morality should be demanded by establishment and that would include morality from the unbeliever. The honor code teaches morality and submission to authority in all levels of life.

32. The honor code excludes Christian production as a means of blessing from God. Our production stinks in the eyes of God.

Isa 64:6 All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away.

Isa 64:7 No one calls on your name or strives to lay hold of you; for you have hidden your face from us and made us waste away because of our sins.

Isa 64:8 Yet, O LORD, you are our Father. We are the clay, you are the potter; we are all the work of your hand.

33. We are commanded many places in Scripture to produce but we must never assume that production is the basis for blessing.

Rom 4:1 What then shall we say that Abraham, our forefather, discovered in this matter?

Rom 4:2 If, in fact, Abraham was justified by works, he had something to boast about -- but not before God.

Rom 4:3 What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness."

Rom 4:4 Now when a man works, his wages are not credited to him as a gift, but as an obligation.

Rom 4:5 However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness.

Rom 4:6 David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works:

Rom 4:7 "Blessed are they whose transgressions are forgiven, whose sins are covered.

34. Doctrine in the soul of the believer will produce.

2Pe 1:3 The Lord hath given unto us all things that pertain unto life and godliness and by the knowledge of him he hath called us unto glory and virtue

2Pe 1:4 Whereby are given unto us exceeding great and precious promises that by these we might become partakers of the divine nature having escaped the corruption that is in the world through lust.

Jam 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

Jam 1:20 For the wrath of man worketh not the righteousness of God.

Jam 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Jam 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

Jam 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

Jam 1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Col 1:3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

Col 1:4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

Col 1:5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

Col 1:6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

Isa 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

2Ti 3:16: All scripture is God breathed and is profitable for doctrine for reproof, for correction, for instruction in righteousness

1Ti 3:17: In order that the man of God might be perfect thoroughly furnished unto all good works.

Pro 8:33 Listen to my instruction and be wise; do not ignore it.

Pro 8:34 Blessed is the man who listens to me, watching daily at my doors, waiting at my doorway.

Pro 8:35 For whoever finds me finds life and receives favor from the LORD.

Pro 8:36 But whoever fails to find me harms himself; all who hate me love death."

Jos 1:8 Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.

Eph 4:11 It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers,

Eph 4:12 to prepare God's people for works of service, so that the body of Christ may be built up

Eph 4:13 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

Eph 4:14 Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming.

Eph 4:15 Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ.

35. Conclusion

35.1 Royalty must have a relationship to the King so by means of Spirit baptism we are made joint heirs with Christ.

35.2 The sign of royalty is the unexpected and unprecedented indwelling of God the Holy Spirit.

35.3 The security of royalty is the sealing ministry of God the Holy Spirit as well as the truths surrounding our eternal security in Christ.

35.4 The functions of Royalty are:

- to move to spiritual maturity by metabolizing Bible doctrine
- and to produce divine good in time and thus glorify Christ.

35.5 In the future, Church Age royalty will return with Christ at the Second Advent as the Bride of Christ. Until the rapture we are the body of Christ left in time as His ambassadors, betrothed but waiting for His call and our meeting with Him in the air.

