

Devotional Questions

James 2:8-13, 2 Samuel 11:1-16

1. *What is the Royal Law that James refers to (James 2:8)?*
2. *How does James link his New Testament teaching with the Ten Commandments (James 2:8-11)?*
3. *What is the point of James 2:10?*
4. *How does James say that you may break the royal law?
How easy is that for you to do?
How do you break the royal law in your family or where you work?*
5. *What is God looking for in our behaviour towards other people?
How will God reward you if you show mercy to other people?*
6. *What does James mean when he says, 'mercy triumphs over judgement'* (James 2:13, Matthew 5:7, 6:14-15)? *The correct expression is "**mercy rejoiceth against judgment.**"*

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7. *How did David come to sin so easily and naturally (2 Samuel 11:2-4)?*
8. *Which of the Ten Commandments did David break in this section?*
9. *Which innocent people mentioned in 2 Samuel 11 suffered because of the sins of the guilty?*
10. *Why did David act the way he did?*
11. *What shows God's unconditional grace to a man who was after God's own heart and lived by faith and then sinned (Psalm 32:1-2, 1 John 2:1-2)?*
12. *In what ways do our lives reflect and fail to reflect God's value system?*

Devotional Questions – Answers to Questions

James 2:8-13, 2 Samuel 11:1-16

For detailed comments see Dr Ruckman's commentary *The Books of the General Epistles* Volume 1 pp 30-40, 47-57 and the *Ruckman Reference Bible* pp 483-484, 1444, 1617.

1. *What is the Royal Law that James refers to (James 2:8)?*

“The royal law” is by definition **“the word of a king”** Ecclesiastes 8:4. The term has five more applications in the context of James 2:8-13. It is **“the scripture”** James 2:8, the explicit command of Leviticus 19:18, see below, **“the whole law”** James 2:11 and the Ten Commandments in particular with specific application to the sixth and seventh commandments respectively.

“Thou shalt not kill” Exodus 20:13.

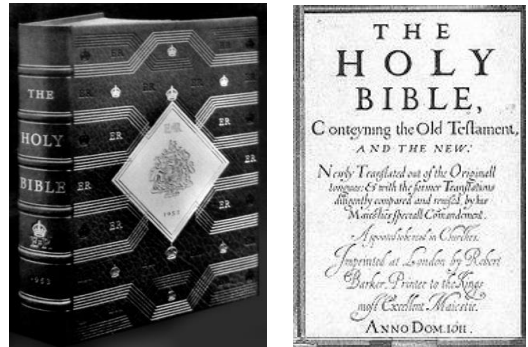
“Thou shalt not commit adultery” Exodus 20:14.

The immediate context of **“the royal law”** in James 2:8 is its application to the antithesis of the tenth commandment **“Thou shalt not covet...anything that is thy neighbour's”** Exodus 20:17 with James' citation of Leviticus 19:18 **“thou shalt love thy neighbour as thyself.”**

As **“the scripture”** James 2:8 and **“the whole law”** James 2:11 **“the royal law”** in the context of James 2:8 has a particular significance for Britain and the Old Dominions. See **“The Royal Law”** James 2:8 attached and note this extract in green with respect to The Coronation Oath.

The Oath is sealed with a copy of the King James Bible presented to the monarch. The presenter at Queen Elizabeth II's Coronation was the Moderator of the Church of Scotland, with these words.

“Our gracious Queen: to keep your Majesty ever mindful of the Law and the Gospel of God as the Rule for the whole life and government of Christian Princes, we present you with this Book, the most valuable thing that this world affords. Here is Wisdom [Revelation 13:18]; This is the royal Law [James 2:8]; These are the lively Oracles of God [Acts 7:38].”



The Coronation Bible and Title Page

Note that The Coronation Oath confirms that the King James Bible is the **“lively oracles”** Acts 7:38 plural, that is **“the oracles of God”** Romans 3:2, Hebrews 5:12, 1 Peter 4:11 plural, **“the words of God”** plural Numbers 24:4, 16, 1 Chronicles 25:5, Psalm 107:11, John 3:34, Revelation 17:17; 6 mentions in scripture in total and **“the words of the LORD”** plural Exodus 4:28, 24:3, 4, Numbers 11:24, Joshua 3:9, 24:27, 1 Samuel 8:10, 15:1, 2 Chronicles 11:24, 29:15, Psalm 12:6, Jeremiah 36:4, 6, 8, 11, 37:2, 43:1, Amos 8:11; 18 mentions in scripture in total. That is the system for Britain and the Old Dominions. Ignore it at your peril.

To reiterate, with emphasis, only the King James Bible *and nothing else* is the **“lively oracles”** Acts 7:38 plural, that is **“the oracles of God”** Romans 3:2, Hebrews 5:12, 1 Peter 4:11 plural for HM and all of HM subjects without exception. It should be understood that The Coronation Oath is as Rev David Gardner states, see attached study **“The Royal Law”** James 2:8, **“a solemn oath before Almighty God”** by HM and her ministers, both temporal and spiritual and in turn therefore by all HM subjects, without exception.

Because **“the LORD is a great God, and a great King above all gods”** Psalm 95:3 and **“Where the word of a king is, there is power: and who may say unto him, What doest thou?”** Ecclesiastes 8:4, no-one, therefore, has any God-given authority to substitute anything else for the **“lively oracles”** Acts 7:38 plural, that is **“the oracles of God”** Romans 3:2, Hebrews 5:12, 1 Peter 4:11 plural, the words of the King James Bible **“the scripture of truth”** Daniel 10:21.

Today's believer especially should note that he has no choice, opinion or preference with respect to the **"lively oracles"** Acts 7:38 plural, that is **"the oracles of God"** Romans 3:2, Hebrews 5:12, 1 Peter 4:11 plural, the words of the King James Bible **"the scripture of truth"** Daniel 10:21.

He is constrained to follow *his Master's preference* with respect to the **"lively oracles"** Acts 7:38 plural, that is **"the oracles of God"** Romans 3:2, Hebrews 5:12, 1 Peter 4:11 plural, the words of the King James Bible **"the scripture of truth"** Daniel 10:21.

That is because today's believer is to follow Paul's exhortation in that respect.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" 1 Corinthians 6:19-20.

Any one of HM subjects who goes against the King James Bible for *any* reason is therefore a rebel against God and **"This also were an iniquity to be punished by the judge"** Job 31:28, as Samuel warned a rebellious king *who had stubbornly* **"rejected the word of the LORD"** 1 Samuel 12:23 **"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry"** 1 Samuel 12:23.

Such an individual is also an anarchist and a traitor to the realm according to The Coronation Oath, as much as Guy Fawkes was. See en.wikipedia.org/wiki/Guy_Fawkes *Guy Fawkes*. It doesn't matter who you are in that respect because **"God is no respecter of persons"** Acts 10:34. You will eventually incur judgement from God The Offended Party, as Paul warns with respect to those who adulterate the **"lively oracles"** Acts 7:38 plural, that is **"the oracles of God"** Romans 3:2, Hebrews 5:12, 1 Peter 4:11 plural, the words of the King James Bible **"the scripture of truth"** Daniel 10:21. The following reference is to *one* Book **"the book of the LORD"** Isaiah 34:16, not **"many books"** Ecclesiastes 12:12.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" Romans 1:18.

God said of rebellious Ephraim **"I have written to him the great things of my law, but they were counted as a strange thing"** Hosea 8:12. Rebellious Britain and the Old Dominions can therefore expect a fate similar that which befell Ephraim and indeed all Israel with elements of the same judgement.

"...the LORD accepteth them not; now will he remember their iniquity, and visit their sins...For Israel hath forgotten his Maker...but I will send a fire upon his cities, and it shall devour the palaces thereof" Hosea 8:13-14.

For those today who have as the **"treacherous men"** Jeremiah 9:2 in Jeremiah's time **"forsaken my law which I set before them"** Jeremiah 9:13, **"the royal law"** James 2:8 the **"lively oracles"** Acts 7:38 plural, that is **"the oracles of God"** Romans 3:2, Hebrews 5:12, 1 Peter 4:11 plural, the words of the King James Bible **"the scripture of truth"** Daniel 10:21, God has declared through King Solomon this particular judgement *as it would apply to rejection of* **"the law of Christ"** Galatians 6:2 today.

"He that turneth away his ear from hearing the law, even his prayer shall be abomination" Proverbs 28:9.

Why no real revival in Britain *as a nation* for 130 years following publication of the Revised Version of 1881-1885 *against the 1611 Holy Bible* en.wikipedia.org/wiki/Revised_Version? You have the answer. Ignore it at your peril.

"them that honour me I will honour, and they that despise me shall be lightly esteemed" 1 Samuel 2:30.

See kjv.benabraham.com/html/our_authorized_bible_vindicated.html *Our Authorized Bible Vindicated* by Benjamin Wilkinson for details.

Every one of HM subjects and HM herself should therefore undertake the following lifelong pledge, according to The Coronation Oath. Wicked departures from God include forsaking ***“the royal law”*** James 2:8 the 1611 Holy Bible.

“For I have kept the ways of the LORD, and have not wickedly departed from my God” 2 Samuel 22:22, Psalm 18:21.

“The scripture of truth” Daniel 10:21 shows further that ***“the royal law”*** James 2:8 has the following attributes. It is:

- ***“the law of Moses”*** Joshua 8:31, 32, 23:6, 1 Kings 2:3, 2 Kings 14:6, 23:25, 2 Chronicles 23:18, 30:16, Ezra 3:2, 7:6, Nehemiah 8:1, Daniel 9:11, 13, Malachi 4:4, Luke 2:22, 24:44, John 7:23, Acts 13:39, 15:5, 28:23, 1 Corinthians 9:9; 21 mentions in scripture in total. That is because ***“Moses commanded us a law, even the inheritance of the congregation of Jacob. And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together”*** Deuteronomy 33:4-5.
- ***“the law of God”*** Joshua 24:26, Nehemiah 8:8, 18, 10:28, Romans 7:22, 25, 8:27; 7 mentions in scripture in total and ***“the law of the God of heaven”*** Ezra 7:12, 21 according to ***“Artaxerxes, king of kings”*** Ezra 7:12. That is because as King David said ***“For the LORD is a great God, and a great King above all gods”*** Psalm 95:3.
- ***“the law of the LORD”*** 2 Kings 10:21, 1 Chronicles 16:40, 22:12, 2 Chronicles 12:1, 17:9, 31:3, 4, 34:14, 35:26, Ezra 7:10, Nehemiah 9:3, Psalm 1:2, 19:7, 119:1, Isaiah 5:24, 30:9, Jeremiah 8:8, Amos 2:4, Luke 2:23, 24, 39; 21 mentions in scripture in total. That is because as Isaiah said ***“For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us”*** Isaiah 33:22.
- ***“the law of truth”*** Malachi 2:6 because as ***“Moses...king in Jeshurun”*** Deuteronomy 33:4-5 said of God ***“He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he”*** Deuteronomy 32:4.
- ***“the law of faith”*** Romans 3:27 because as Paul said ***“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me”*** Galatians 2:20.
- ***“the law of the Spirit of life in Christ Jesus”*** Romans 8:2 because the Lord Jesus Christ said ***“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life”*** John 6:63.
- ***“the law of righteousness”*** Romans 9:31 twice because ***“the LORD is righteous”*** Exodus 9:27, 2 Chronicles 12:6, Psalm 129:4, 145:17, Lamentations 1:18 as even rebellious men are forced to admit, Exodus 9:27, Lamentations 1:18.
- ***“the law of Christ”*** Galatians 6:2 because the Lord Jesus Christ is ***“King of kings, and Lord of lords”*** 1 Timothy 6:15 with Revelation 17:14, 19:16.
- ***“the law of liberty”*** James 2:12 with James 1:25 ***“the perfect law of liberty”*** because as Paul exhorts ***“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage”*** Galatians 5:1.

Today’s believer, then, ***“by the grace of God”*** 1 Corinthians 15:10 with respect to ***“the law of Christ”*** Galatians 6:2 should aim for both himself and his children ***“to keep all the words of this law”*** Deuteronomy 17:19, 27:3, 8, 26, 28:58, 29:29, 31:12, 32:46; 8 mentions in scripture in total, according to the Lord’s exhortation to Israel through Moses.

“Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the LORD thy God” Deuteronomy 12:28.

2. *How does James link his New Testament teaching with the Ten Commandments (James 2:8-11)?*

See *Question 1*. James does so by making particular application of ***“the royal law”*** James 2:8 and ***“the whole law”*** James 2:11 to the six and seventh commandments respectively.

“Thou shalt not kill” Exodus 20:13.

“Thou shalt not commit adultery” Exodus 20:14.

Those are the specific commandments that King David broke, *Question 8*, but the breakage went beyond those two specific commandments. Note first that breach of either of those commandments *explicitly* incurs the death penalty. That leads to James’ essential point in James 2:8-11.

“And the man that committeth adultery with another man’s wife, even he that committeth adultery with his neighbour’s wife, the adulterer and the adulteress shall surely be put to death” Leviticus 20:10.

“Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death” Numbers 35:31.

Note in passing that David was a special case with respect to the above laws according to God giving him ***“the sure mercies of David”*** Isaiah 55:3, Acts 13:34. God did not give any other Old Testament individual ***“sure mercies.”*** In that sense, David typifies today’s believers of whom God has said ***“their sins and iniquities will I remember no more”*** Hebrews 10:17.

James’ point is that since breach of either of the above commandments brings the death penalty, breach of just one of them is as though the whole law is breached, as the law itself states.

“Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen” Deuteronomy 27:26.

James explains that committal of just *one* sin, therefore, is like breaching just *one* commandment that incurs the death penalty as the scripture specifies for adultery and murder, Leviticus 20:10, Numbers 35:31, and is therefore like committing a breach of ***“the whole law”*** James 2:10.

“But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors” James 2:9.

“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all” James 2:10.

To ***“have respect to persons”*** is totally against God because, see *Question 1* above, ***“God is no respecter of persons”*** Acts 10:34.

James explains that to ***“have respect to persons”*** is just *one* ***“sin against God”*** Genesis 39:9 but like the breach of just *one* commandment that incurs the death penalty is as the breach of ***“the whole law”*** James 2:10, so just *one* ***“sin against God”*** is as *all* ***“sin against God”*** and liable to the same ***“judgment without mercy”*** James 2:13, under the strict application of the law.

That is why James exhorts his readers to live right in the sight of the law.

“So speak ye, and so do, as they that shall be judged by the law of liberty” James 2:11, that is, the liberty to live right according to ***“the law of the LORD”*** as King David declares.

“Blessed are the undefiled in the way, who walk in the law of the LORD” Psalm 119:1 and as Paul states ***“against such there is no law”*** Galatians 5:23.

3. *What is the point of James 2:10?*

See *Question 2* above. One breach of the law, under the law, is as the whole law is breached and in turn the committal of one **“sin against God”** Genesis 39:9 is as the committal of *all* **“sin against God”** and rightly merits the equivalent **“judgment without mercy”** James 2:13, under the strict application of the law.

James states that **“mercy rejoiceth against judgment”** James 2:13 and it is Paul that fully expounds that statement as God’s gracious and merciful response to the strict application of the law that James 2:8-11 outlines. If one sin is as all sin, then one Saviour from sin Who died and rose again is as all died and may rise again to be saved from sin in order to live right, as James exhorts in James 2:11 above. Note that this overview is moving from James’ doctrine to Paul’s doctrine that James does not express, being executed in Acts 12:3 before Paul wrote his Epistles to the New Testament churches but the application is essential for today’s believer.

“For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living” Romans 14:9.

“...because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again” 2 Corinthians 5:14-15.

4. *How does James say that you may break the royal law?*

How easy is that for you to do?

How do you break the royal law in your family or where you work?

James states that to **“have respect to persons”** James 2:9 or **“respect of persons”** James 2:1 is to break **“the royal law”** James 2:8. James explains how that happens.

“My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?” James 2:1-4.

James describes deference to the rich because they are rich as **“evil thoughts”** because the underlying reason is **“for filthy lucre’s sake”** Titus 1:11 in the hope that being partial to rich folks will encourage them to give more money to the church and as Paul warns **“the love of money is the root of all evil”** 1 Timothy 6:10. Note that all other warnings in scripture against **“filthy lucre”** 1 Timothy 3:3, 8, Titus 1:7, 1 Peter 5:2 *are aimed at church leaders.*

To **“have respect to persons”** James 2:9 or **“respect of persons”** James 2:1 is as easy to fall prey to as any other evil that Paul calls **“the sin which doth so easily beset us”** Hebrews 12:1. To avoid that sin is to follow James’ exhortations to look out for each other, keep back from the world and look forward with steadfast heart to the Lord’s Return, with the encouragement from King David that **“He that doeth these things shall never be moved”** Psalm 15:5.

“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world” James 1:27.

“Thou shalt love thy neighbour as thyself” James 2:8, which is itself the fulfilment of **“the royal law”** in application as Paul also states. **“Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law”** Romans 13:8.

“Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh” James 5:8.

Concerning breach of **“the royal law”** James 2:8 in the family, it happens. This writer well remembers the persistent but ultimately unsuccessful efforts of a cousin to secure the estate of an elderly aunt who died childless and intestate. This individual had showed **“respect to persons”**

James 2:9 in that he had conspired with a colleague to cajole the aunt into agreeing to a will that would leave the proceeds of her estate to the conspirators. The will was ruled invalid because the testator was suffering from dementia and the remaining proceeds of the estate, after necessary deductions, were eventually divided equally among the surviving nieces and nephews. It was clearly a case of ***“judges with evil thoughts”*** James 2:4 having ***“respect to persons”*** James 2:9 for ***“for filthy lucre’s sake”*** Titus 1:11 and ***“the love of money”*** 1 Timothy 6:10. Paul’s exhortation to the Hebrews should be remembered.

“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee” Hebrews 13:5.

5. *What is God looking for in our behaviour towards other people?
How will God reward you if you show mercy to other people?*

James answers both questions. See also *Question 4* with respect to James 1:27.

“If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well” James 2:8 with Leviticus 19:18.

He that loves his neighbour as himself does well in that God rewards that individual in kind, with mercy, as Paul explains in his second letter to Timothy.

“The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain...The Lord grant unto him that he may find mercy of the Lord in that day” 2 Timothy 1:16, 18 i.e. the day of the Lord’s Return, James 5:8.

Note that ***“mercy”*** in the context of James 2:8-13 and as Paul uses the term in 2 Timothy 1:16, 18 appears to be God keeping back sorrow, as Paul defines the term to the Philippians.

“For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow” Philippians 2:27.

All believers could benefit from that mercy. Jeremiah’s statement is as relevant now as then. ***“It is of the LORD’S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness”*** Lamentations 3:22-23.

6. *What does James mean when he says, ‘mercy triumphs over judgement’* (James 2:13, Matthew 5:7, 6:14-15)? *The correct expression is “mercy rejoiceth against judgment.”*

Matthew 5:7, 6:14-15 describe God’s bestowal of mercy in return for bestowal of mercy and forgiveness in return for granting of forgiveness in the context of The Sermon on the Mount, Matthew 5-7. Where ***“mercy rejoiceth against judgment”*** James 2:13 is illustrated in King David’s prayer of confession after his sin with Bathsheba.

“Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions” Psalm 51:1.

“Make me to hear joy and gladness; that the bones which thou hast broken may rejoice” Psalm 51:8.

“Restore unto me the joy of thy salvation; and uphold me with thy free spirit” Psalm 51:12.

David paid fourfold for his sin; the child, David’s son Amnon, David’s son Absalom, David’s nephew Amasa, 2 Samuel 12:6, 18, 13:29, 18:15, 20:10. However, God did answer David’s prayer of Psalm 51 and in that sense ***“mercy rejoiceth against judgment”*** James 2:13. ***“And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him”*** 2 Samuel 12:24. (Note that Bathsheba is still called ***“her that had been the wife of Urias”*** Matthew 1:6, which suggests that though sin is ***“put away”*** 2 Samuel 12:13, ***“godly sorrow”*** 2 Corinthians 7:10 may linger.)

Today’s believer should nevertheless keep in mind with a view to 24/7 obedience these wise words of none other than King David, those words in themselves a prayer for mercy. ***“Keep***

back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression” Psalm 19:13.

7. How did David come to sin so easily and naturally (2 Samuel 11:2-4)?

David sinned the same way any believer can sin.

- **“the lust of the flesh”** 1 John 2:16: **“the woman was very beautiful”** 2 Samuel 11:2
- **“the lust of the eyes”** 1 John 2:16: **“the woman was very beautiful to look upon”** 2 Samuel 11:2
- **“the pride of life”** 1 John 2:16: **“do not I know that I am this day king over Israel”** 2 Samuel 19:22 in that with Bathsheba David fell into **“the pride of his heart”** 2 Chronicles 32:26

Today’s believer should therefore follow the wisdom of David’s second son by Bathsheba, 2 Samuel 12:24, King Solomon. **“Keep thy heart with all diligence; for out of it are the issues of life”** Proverbs 4:32.

8. Which of the Ten Commandments did David break in this section?

All of them. See Question 2 and note again James’ verdict on David’s sin. **“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all”** James 2:10.

9. Which innocent people mentioned in 2 Samuel 11 suffered because of the sins of the guilty?

It appears that owing to the tactics intentionally used to ensure Uriah’s death, 2 Samuel 11:14-21, the result was heavier casualties than would normally have been expected in such a battle in that **“some of the king’s servants be dead, and thy servant Uriah the Hittite is dead also”** 2 Samuel 11:24. The innocent can and do suffer **“because of the pride of evil men”** Job 35:12.

“Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men” Matthew 2:16.

Bathsheba’s father **“Eliam”** 2 Samuel 11:3 would have suffered. Bathsheba would have met Uriah through her dad because like Uriah he was one of **“the mighty men whom David had”** 2 Samuel 23:8, 34, 39 **“Eliam the son of Ahithophel the Gilonite...David’s counsellor”** 2 Samuel 15:12, 31. That would be why **“Ahithophel is among the conspirators with Absalom.”** Bathsheba was Ahithophel’s granddaughter. However **“Eliam”** stayed loyal to David, as a grizzled veteran that went the whole nine yards. He is an excellent example for today’s believer of loyalty to 1 Peter 2:17 **“Honour all men. Love the brotherhood. Fear God. Honour the king.”**

10. Why did David act the way he did?

He did so for the same reason that Adam hid himself. **“I was afraid”** Genesis 3:10 with Job 31:33. Today’s believer should take to heart Paul’s exhortation. **“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind”** 2 Timothy 1:7.

11. What shows God’s unconditional grace to a man who was after God’s own heart and lived by faith and then sinned (Psalm 32:1-2, 1 John 2:1-2)?

“Jesus Christ the righteous...the propitiation for our sins: and not for ours only, but also for the sins of the whole world” 1 John 2:1-2. Today’s believer should however always remember God’s procedure for staying right with Him. **“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”** 1 John 1:9.

12. In what ways do our lives reflect and fail to reflect God’s value system?

As cracked pots, as Paul states with respect to **“the light of the knowledge of the glory of God in the face of Jesus Christ”** 2 Corinthians 4:6. **“But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us”** 2 Corinthians 4:7.

“The Royal Law” James 2:8



“The Royal Law” James 2:8



The Queen Enthroned with “The Royal Law”

British Governance

British governance is embodied in the Coronation Oath¹. Her Majesty Queen Elizabeth II undertook the Oath when she was crowned. David Gardner² explains the significance of the Oath.

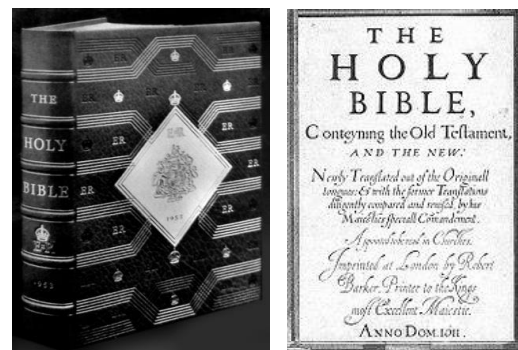
“When the Sovereign is crowned, he or she is required to place one hand on the open Bible, and is then required to take a solemn oath before Almighty God ‘to uphold to the utmost of my power, the Laws of God within the Realm, and the true profession of the Christian Gospel.’ Parliament, through its peers, pledges itself to support the sovereign in this. This is the British position constitutionally.”

It still is, as shown below, regardless of how much it has been violated in practice or by whom.

The Coronation Oath

The monarch-to-be is seated upon the Chair of Estate in Westminster Abbey. The Archbishop of Canterbury gives the Coronation Oath for the monarch’s enthronement. The Oath states in part:

Archbishop: *“Will you to the utmost of your power maintain the Laws of God and the true profession of the Gospel? Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion established by law? Will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof as by law established in England? And will you reserve unto the Bishops and Clergy of England, and to the Churches there committed to their charge, all such rights and privileges, as by law do or shall appertain to them or any of them?”*



The Coronation Bible and Title Page

Queen: *“All this I promise to do.”*

The Oath is sealed with a copy of the King James Bible³ presented to the monarch. The presenter at Queen Elizabeth II’s Coronation was the Moderator of the Church of Scotland, with these words.

“Our gracious Queen: to keep your Majesty ever mindful of the Law and the Gospel of God as the Rule for the whole life and government of Christian Princes, we present you with this Book, the most valuable thing that this world affords. Here is Wisdom [Revelation 13:18]; This is the royal Law [James 2:8]; These are the lively Oracles of God [Acts 7:38].”

The King James Bible used for the Coronation contains the Apocrypha but the Apocrypha is *not* part of “the royal law.” See figure **The Coronation Bible and Title Page**.

“The Royal Law”

James 2:8 states ***“If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:”*** ***“The royal law”*** and ***“the scripture”*** are each ***“the whole law”*** James 2:10 and the Coronation Oath is unequivocal that the King James Bible is ***“the royal law”*** for ***“the Rule for the whole life and government of”*** Her Majesty and her subjects. In turn, nothing is above the King James Bible ***“for thou hast magnified thy word above all thy name”*** Psalm 138:2.

“The royal law” states in Numbers 15:16* with respect to Great Britain and the Old Dominions that:

“One law and one manner shall be for you, and for the stranger that sojourneth with you.”

*To Israel first but not rescinded for other nations by Paul, the author of specific Christian doctrine

Numbers 15:16 means that for governance of Britain’s inhabitants by ***“the royal law”*** the AV1611:

- Criticism of ***“the royal law”*** the AV1611 is treason against God and the Crown.
- Hostility towards Israel and/or the Jewish people is treason against God and the Crown.
- Catholicism by its hatred of ***“the royal law”*** the AV1611 is treason against God and the Crown.
- Britain’s membership of the papal European Union is treason against God and the Crown.
- Entry of foreigners alien to ***“the royal law”*** the AV1611 is treason against God and the Crown.
- Mohammedanism and all non-Biblical religions are treason against God and the Crown.
- Secular belief systems e.g. Darwinism, Marxism etc. are treason against God and the Crown.
- ***“Whoremongers...them that defile themselves with mankind...menstealers...liars...perjured persons”*** 1 Timothy 1:10 ***“and all that do unrighteously, are an abomination unto the LORD thy God”*** Deuteronomy 25:16 and traitors to ***“the royal law”*** the AV1611, God and the Crown.

The Coronation Oath has been repeatedly violated since the Coronation and it still is. However, as Rev Gardner states, the Oath is ***“a solemn oath before Almighty God”*** so God the Offended Party must punish the violators.

God the Offended Party

Men in scripture are likened to trees. ***“And he looked up, and said, I see men as trees, walking”*** Mark 8:24.

God promises a judgement by fire in the End Times. ***“And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD”*** Ezekiel 39:6.



The Fire of Jeremiah

“The isles” and ***“trees, walking”*** are easily identified.

Jeremiah 21:14 is therefore a grim warning for Britain.

“...I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about..”

Proverbs 13:13 is a further warning, though with ***“mercy...against judgment”*** James 2:13: ***“Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.”***

Britain *must* therefore regain her only firebreak ***“the royal law”*** the AV1611 to receive mercy when God’s End Times judgement by fire finally descends ***“that the whole nation perish not”*** John 11:50.

References

¹ en.wikipedia.org/wiki/Coronation_of_the_British_monarch

² www.amazon.co.uk/Trumpet-Sounds-Britain-Volumes-One/dp/1903725208 *The Trumpet Sounds for Britain* Volume 1 by David E. Gardner, Chapter 3

³ petersengland.blogspot.co.uk/2012/02/coronation-of-queen-elizabeth-ii.html *This England*