

9. This verse follows in context from verse 18 which begins with the imperatival participle of *hupotássō*, “be submissive to your authorities.” Orientation to authority begins in the home toward parents which prepares children to orient to legitimate authority throughout life.
10. Presently, our population has large numbers of people who have no orientation to establishment authorities. This is caused by a deficiency in the soul which began its development in childhood. This breakdown began in the mid-1960s when decadence intruded into the Federal schools.
11. A synopsis of this fifty-year conversion to Progressive propaganda within academia from kindergarten to graduate school is provided by one of my favorite authors on the subject of order within our society, Dr. Russell Kirk:

Every right is married to a duty. That duty which corresponds to the right of academic freedom is that the scholar must be dedicated to the conservation and the advancement of the truth.

What professors mean, when they say “academic freedom,” is academic power. What they desire, in their heart of hearts is to obtain the power to bend their colleagues and their students to their own will. But the scholar is a man who professes to have given up the claim to power over men in favor of the service of the truth. The Academy especially should remain upon its guard against the energúmen<sup>†</sup> who would use his position in the Academy to subvert the moral and social order which gives him and his colleagues the freedom to speak their minds. (p. 17)

I believe that academic freedom should extend to the furthest limits consonant with the preservation of human dignity and all the benefits of the civil social order. But when certain persons in the Academy abuse their power and proceed to sneer at human dignity and the whole fabric of order and justice and freedom, then the license of those persons justly may be curtailed. (pp. 17–18)

The Academy, if it is to enjoy rights, must acknowledge some principles of truth, and not constitute itself as a mere sophistical debating-society, doubting everything, sneering at all old convictions. The Academy sins if the Academy places falsehood on the same platform with truth. And when college or university offers instruction in a subject, this implies that some truth may be found in the discipline. (pp. 18–19)

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<sup>†</sup> “From Greek *energoúmenos*: One possessed by an evil spirit” (*Webster’s New Collegiate Dictionary*, 1953).



The objects of a decent society have been known for a great while, within and without the academy: they are order and justice and freedom. But the ... “ritualistic liberals” had dropped those objects, and so were decadent, and involved the Academy in their decay of reason.<sup>2</sup> (p. 19)

12. The question we must address at this point is one Pontus Pilate directed to Jesus Christ in John 18:38, “What is truth?” Jesus had caused Pilate to ask this question when He testified before him in the Praetorium<sup>3</sup>:

**John 18:37** Pilate said to Him, “So You are a king?” Jesus answered, “You say correctly that I am a king. For this I have been born [ in the line of David ], and for this I have come into the world [ to set up His spiritual kingdom ], to testify to the truth [ the Word of God ]. Everyone who is of the truth [ positive volition at God consciousness ] hears My voice.” (NASB)

13. If a human society is to enjoy maximum order, justice, and freedom, then it must organize its culture around the principles of truth that are contained in the Word of God. Such was primarily the intent of our Founding Fathers who struggled with the challenge to provide a maximum amount of freedom under the constraints of a national constitution.
14. We presently are governed by that Constitution, although in a haphazard manner, over the last 230 years since its ratification in 1788. During that time the loss of order, justice, and freedom has commenced apace to our present hour of discontent.
15. The attendant loss of thought is documented daily by the bloviations of malcontents who are in open defiance of order, justice, and freedom. These hallowed objects of our founding now inspire rebellion.
16. Protected by distortions of the First Amendment’s restriction against “abridging the freedom of speech” rabble are roused to violate its intent.
17. In a free and open society, speech to have value must find its source in either establishment or biblical truth. For this to occur, those who speak should have been educated in truth so that what is spoken emerges from a personal inventory of veracity.

<sup>2</sup> Russell Kirk, *Decadence and Renewal in the Higher Learning: An Episodic History of American University and College since 1953* (South Bend: Gateway Editions, Ltd., 1978), 17–19.

<sup>3</sup> “At Jerusalem the Praetorium was the magnificent palace that Herod the Great built for himself, and that which the Roman procurators seem to have occupied whenever they came from Caesarea to Jerusalem on public business” (Merrill F. Unger, *The New Unger’s Bible Dictionary*, ed. R. K. Harrison [Chicago: Moody Bible Institute, 1988], 1024).



18. However, when things that are true are diminished and ultimately discarded, then the inventory of ideas in the souls of the indoctrinated is a distortion of reality.
19. This conversion to unreality results in the absence of absolutes. Whatever was previously nailed down by principles of truth are now sloughed off with the blasé announcement, “That’s just your opinion.”
20. When there are no absolutes, each person is a law unto himself and those who join him in this unbelief form a cadre that when enlarged becomes a fifth column within the body politic.
21. Consequently, this inversion of thought has metastasized into a mental cancer that is eating away at the order of our society. It has become virtually a law that whatever a small group of ideologues dreams up must be instantly accepted and adopted by everyone.
22. There are examples throughout our society, so I do not need to get into specifics. But the conclusion that must be reached in the midst of this cacophony is that those who know the truth must continue to obey the truth both its establishment standards and biblical absolutes.
23. I will sum up this discussion with this observation based on the truths revealed in Scripture: Regardless of the turmoil raging throughout the country, we must stand fast with truth.
24. Simultaneously, Lucifer has coopted his minions to sell the lie as truth. His faculty in the Satanic Academy of Cosmic Didactics is indoctrinating an ever-enlarging student body and its graduates are on a roll.

**1 Peter 2:20** For what kind of credit is there if when you sin and take a beating for doing wrong, you endure it with patience? But if, when you do right and suffer for it, and you endure it, this is grace associated with God. (EXT)

1. This verse contains two first class conditional sentences forming a couplet of opposites. These two sentences are antithetical, and they result in an explanation of the fulfillment of the Royal Law.
2. The Royal Law is never fulfilled when the believer is out of fellowship while the second sentence fulfills it inside the bubble.
3. The person in the first sentence is a carnal believer who resolves his bout with divine discipline by enduring it with human energy which can only glorify himself.



4. The believer in the second sentence is making a right decision from a position of strength with the result that he “suffers for it.” He has become a victim of injustice and wrong treatment for standing fast with truth.
6. This application of the Royal Law has many opportunities for application presently in our nation. Truth is under assault and those who make a stand for it are prime targets for undeserved suffering.
7. The believer in the second sentence “patiently endures” and as a result “finds favor with God.”
8. The situation in the first sentence finds a believer who has sinned, suffers, and endures with human energy while the one in the second sentence does what is right and suffers for it with patience by using the Royal Law.
9. In 1 Peter 2:20 we’ve noted a couplet of opposites in which the first line does not express the Royal Law but the second one does:

**1 Peter 2:20** For what kind of credit is there if when you sin and take a beating for doing wrong, you endure it with patience? But if, when you do right and suffer for it, and you endure it, this is grace associated with God. (EXT)

1. The divine solution is the only solution when one does the right thing and suffers from applying the Royal Law, whereas in the first line the human solution is no solution.
2. When a believer, functioning inside the bubble, suffers unjust treatment, he does not react but instead submits to the Royal Law.
3. Personal love for God inspires him to reject cosmic solutions in favor of divine solutions by allowing the Lord to manage them from the Supreme Court of Heaven.
4. In the second line, the wise believer honors superior ranking authority, calmly stays out of the way so that divine justice is free to manage the situation without any interference from the injured party.
5. In the first line, the cosmic believer who functions outside the bubble gets embroiled in cosmic systems of arrogance and hatred.
6. The difference between line one and line two are addressed in the following verses:

**Proverbs 3:34** God keeps on being caused to scorn [ לִצְרָף (Hiph‘il active imperfect: *lus*) ] the scorners, but He gives grace to the humble. (EXT)



**1 Peter 5:5** You younger members of the congregation, be subject to the authority of the pastor. All of you conduct yourselves with humility toward one another, because God makes war on the arrogant believer, but He gives grace to the humble believer. (EXT)

**James 4:5** Do you presume that the Scripture speaks in vain when it says, “The Holy Spirit, Who permanently indwells us is strongly averse to envy?”

**v. 6** But He gives greater grace [ **through spiritual growth** ]. Therefore He says, “God makes war against the arrogant, but keep on giving grace to the humble. (EXT) (Proverbs 3:34)

7. These passages instruct us with this principle: If we stay out of God’s way, we won’t get in the way of His justice.

**1 Peter 2:21** For this purpose you have been called [ **καλέω (kaléō)** ], because Christ also suffered as a Substitute for all of you, leaving behind for your benefit an example and model [ **Classical Greek: ὑπογραμμός (hupogrammós): pattern, model, outline (Liddell and Scott, 1,877)** ] that you should follow in His steps, (EXT)

1. In this context, the word, “called,” is the aorist passive indicative of the verb **καλέω (kaléō)**: refers to the duties and privileges of the Christian *modus operandi*. The constative aorist indicates that this action occurs in its entirety and the passive voice means believers receive the action of this verb.
2. Christ is our example. He suffered as our Substitute on the cross. He did not protest, complain, or seek revenge. He submitted to the plan of God for salvation of the lost and was the essential contributor to that process.
3. In doing so he left behind for our benefit a **ὑπογραμμός (hupogrammós)**: “A pattern or example for imitation.” This is another of Peter’s many hapax legomena. The use of this word is more broadly explained in this reference:

**ὑπογραμμός. What is in mind is a model or example. From the original pedagogic sense we can trace the common use of the term “to show, to describe, to represent, to depict, to denote, to signify, to set in view, to ascribe.” In 1 Peter 2:21, Christ in His suffering has left footprints which we must take as models or examples.<sup>4</sup> (772–73)**

<sup>4</sup> Gottlob Schrenk, “ὑπογραμμός,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 1:773.



4. From all of these ideas, we are able to observe examples given by a teacher in academia. The resource we reference is the Word of God and the Teacher in this context is Jesus Christ with His example of submission to suffering while on the cross.
5. Therefore, in Scripture we possess the “written copy”—the *hupogrammós*—of the Teacher Who is to be followed by application.
6. Our Lord fulfilled the Royal Law on the cross through the use of the prototype divine dynasphere with emphasis on problem-solving device number six (for Him): personal love for God, and problem-solving device number seven (for Him): unconditional love for all mankind.
7. Jesus did not require the use of #1: rebound, or #10: occupation with Christ. His successful work on the cross provides us with these two problem-solving devices.
8. And what He left is indicated by the present active participle of **ὀλιμπάνω** (*hupolimpánō*): “to leave behind.” What He left behind was the perfect example of how to use the Royal Law.
9. The eternal documentation of this example is found in the immutable, inerrant, and complete edition of the Holy Bible in its original languages of Hebrew and Greek.
10. Filled with the Holy Spirit in association with the teaching of Bible doctrine from a qualified communicator, the believer is empowered to inculcate, retain, and apply the truth revealed in its pages.
11. The phrase, “following in His steps” refers to this process of inculcation being converted into application. To do so means we are following His example when we deal with suffering while, at the same time, sharing the happiness of God.
12. This process is what is meant by the phrase “living the unique spiritual life” which is highlighted by executing the Royal Law.

**Philippians 2:3** Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves;

**v. 4** do not merely look out for your own personal interests, but also for the interests of others.

**v. 5** Have this attitude in yourselves which was also in Christ Jesus. (NASB)



13. This is an example of how the royal family of God ought to function. We are left here post-salvation to represent Jesus Christ as witnesses for the Prosecution while functioning in *cosmos diabolicus*.
14. Having received this assignment, it is our duty to learn how to accomplish divine objectives. In a century when the loss of personal, establishment, and biblical principles are not only unknown but ridiculed, we are required to stand fast behind a FLOT Line of truth.
15. We have the Word available for inculcation. We have the problem-solving devices deployed on the FLOT Line. We have the example of Christ to keep us oriented to our assignment.
16. God supports us logistically in this fight. We will be supplied our needs plus bonuses along the way as we grow in grace. The opportunity to “learn how to think” is a benefit few take advantage of today yet are qualified to pursue the inventory of ideas the Word of God provides.
17. We not only have the Bible available in print, we have its contents available to inculcate into our souls. We have the *hupogrammós*, “the written copy of the mind of Christ” (1 Corinthians 2:16).

**1 Peter 2:21** For this purpose you have been called, because Christ also suffered as a Substitute for all of you, leaving behind for your benefit a written copy that you should follow in His steps, (EXT)

**1 Peter 2:22** Who committed no sin, nor was any deceit found in His mouth; (NASB)

1. This is a quote from:
 

**Isaiah 53:9b** ... because He had done no violence, nor was there any deceit [ מִרְמָה (*mirmah*) ] in His mouth. (NASB)
2. **מִרְמָה (*mirmah*)**: “betrayal, fraud, deceit. *Mirmah* is found 40 times and describes false scales, which God abhors, and treacherous and crafty dealings with others. Treacherous lips are especially depicted by the word, including swearing falsely. Fools, false witness, and deceit are inseparably linked.
3. Deceit in Greek: “**δόλος (*dólos*)**: deceit, cunning, perfidy. In addition to actual citations from the Old Testament, dependence on the description of the godless person as “deceitful” (in contrast to the God-fearing = “righteous”), common in the Old Testament, especially in the wisdom tradition, is unmistakable.



4. Lasting relationships cannot be built on deceit. The believer must direct his personal love toward God and unconditional love toward mankind. The latter enables the believer to have the capacity to develop personal love for a very few.

**1 Peter 2:22** Jesus Christ did not sin, not even was any deceit found in his mouth; (EXT)

**1 Peter 2:23** and while being (1) reviled [ λοιδорέω (*loidoréō*) ], He (2) did not revile [ οὐκ (*ouk*) ἀντιλοιδорέω (*antiloidoréō*) ] in return; while (3) suffering [ πάσχω (*páschō*) ], He (4) uttered no threats [ οὐκ (*ouk*) ἀπειλέω (*apeiléō*) ], but kept (5) entrusting [ παραδίδωμαι (*paradídōmai*) ] Himself to Him [ God ] Who (6) judges [ κρίνω (*krínō*) ] righteously; (NASB)

1. First Peter 2:23 has six verbs which put a lot of action into one verse. In fact, the text of verse 23 is in a sentence that begins in verse 21 and ends with verse 24. In that sentence there are 15 verbs.
2. In verse 23, the first is the present passive participle of **λοιδорέω (*loidoréō*)**: “to revile.” All the Greek dictionaries and lexicons favor this translation.
3. This is exactly what the Lord did not do during His public ministry. He was able to do so without sin—no mental attitude, no verbal, no overt responses.
4. We know this because of the negative conjunction **οὐκ (*ouk*)**, translated “not,” is followed by the imperfect active indicative of the verb, **ἀντιλοιδорέω (*antiloidoréō*)**. The prefix, **ἀντί (*antí*)** is negative, translated “not,” followed by our previous verb, *loidoréō*, “to revile.”
5. In the context, our translation reads, “When they reviled Him, He did not revile them in return.”
6. The imperfect tense of the verb *antiloidoréō* signifies the initiation of a process while indicating the action continues indefinitely. Jesus never sinfully responded to verbal attacks.
7. The active voice points out that Jesus produced the action of this verb while the indicative mood certifies it as a statement of fact.
8. How He did respond follows with the phrase, “while suffering,” the present active participle of **πάσχω (*páschō*)**. Between His arrest in the garden of Gethsemane and His physical death on the cross, Jesus suffered the lashing of a Roman whip, the incision of thorns into His scalp, the impaling of spikes into his wrists and ankles, and the vituperations of his enemies, both Jews and Goyim.



9. What response did he make to all these assaults both verbal and physical?  
**Luke 23:34** “Father, forgive them; for they do not know what they are doing.”
10. Jesus in His true humanity remained impeccable on the cross. His clarity of thought enabled Him to rely exclusively on the integrity of God, which is the love of God.
11. The love of God, which is an attribute, includes the three composites of righteousness, justice, and omniscience under the divine policy of grace.
12. His ability to remain the impeccable target for the sins of the world was made possible by His personal love for the Father. Jesus had maximum knowledge of Scripture and His association with its content regarding the “suffering Messiah.”
13. There is no question that Jesus’ body suffered unfathomable pain, but it was nothing compared to the agony of soul from the sins of the world being imputed to Him and then judged.
14. What sustained him was His love for the Father. Love is defined by His personal integrity based His knowledge of Scripture. In the face of physical and mental assaults, He relied on the righteous standards of the Word to which He subscribed.
15. He understood the divine protection of that righteousness was the justice of God. When a believer acquires and applies biblical standards, his thinking and decision-making is in concert with the righteousness and justice of God.
16. This is an inventory of thought that results in integrity based on divine standards which are utilized in decision-making and application.
17. When functioning under the composites of righteousness and justice while adhering to the divine policy of grace, the believer upholds and executes the Royal Law.
18. The fourth verb in 1 Peter 2:23 is the summary of how these sufferings were managed in the soul of Jesus, the imperfect active indicative of the verb, **ἀπειλέω (apeiléō)**: “to threaten.” Preceded by the negative conjunction, **οὐκ (ouk)**: “not,” this means that He did not engage in mental attitude sins such as self-pity, bitterness, or implacability.
19. The fifth verb is **παραδίδωμαι (paradídōmai)**: “to entrust.” “Spoken of persons delivered over to the charge, care, or kindness of someone, in the general sense of entrusting.”<sup>5</sup>

<sup>5</sup> Spiros Zodhiates, gen. ed., “παραδίδωμαι,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1103.



20. That “Someone” is God the Father Who will manage these miscarriages of justice from the Supreme Court of Heaven.
21. Note that regardless of the assaults inflicted by others, the Lord did not retaliate in any way. Instead he remained inside the prototype divine dynasphere and let God the Father handle the problem.
22. This problem-solving device confirms the final verb of the verse, the present active participle of κρίνω (*krínō*): “to judge.” This refers to the justice of God. The treatment of Jesus was in opposition to a series of violations of divine standards in the Mosaic Law.
23. We will allow the Lord to inform us of the two major commandments He had communicated to his distractors:

**Matthew 22:35** One of them [ a Pharisee ], a lawyer,<sup>6</sup> asked Him a question, testing Him,

**v. 36** “Teacher, which is the great commandment in the Law?”

**v. 37** And He said to him, “ ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ ”

**v. 38** “This is the great and foremost commandment.

**v. 39** “The second is like it, ‘You shall love your neighbor as yourself.’ ”

**v. 40** “On these two commandments depend the whole Law and the prophets.” (NASB)

24. The “Him” noted in the verse is God who is said to judge “righteously” indicated by the adverb δικαίως (*dikaiōs*): “justly.”<sup>7</sup> The integrity of God will uphold His righteous standards, the two most important are cited by our Lord to be personal love toward God and unconditional love toward others.

**(End JAS2-63. See JAS2-64 for continuation of study at p. 631.)**

<sup>6</sup> “Among the leading duties of the lawyers were the following: to study, interpret, and expound the law; to teach the law in the schools and in the synagogues; to decide questions of law; to act as judges. The lawyers regularly showed themselves to be unsympathetic of Jesus, and they joined the Pharisees in opposing Him. Jesus denounced them in severe language for putting unbearable burdens upon men, refusing to help them in their need, and for actually hindering those who sought the truth (Luke 11:45–52)” (J. L. Kelso, “Lawyer,” in *The Zondervan Pictorial Encyclopedia of the Bible*, gen. ed. Merrill C. Tenney [Grand Rapids: Zondervan Publishing House, 1976], 3:897).

<sup>7</sup> “Being just or right in a judicial sense” (Bauer, “δικαίως,” in *A Greek-Lexicon of the New Testament* (2000), 250).

