

- (29) Quoting from the back cover of *Forty Proclamations: The Theology of Grace Doctrine Church*, we read:

The foundation of all cultures is a central belief system that unites disparate individuals into a harmonious commonwealth. Although the United States is not a Christian nation, it was founded primarily by Christians who incorporated laws of divine establishment into the Declaration of Independence and the Constitution of the United States. For Christians, the most sacred right contained in the First Amendment is that of free exercise. Ancillary to it are those freedoms that enable a person to grow in grace so he can become a good soldier for Jesus Christ. Freedom of movement facilitates assembly. Freedom of assembly permits church attendance. Freedom of speech allows public exposition of Scripture. Freedom of the press insures the publication and distribution of the Bible and its teachings. Recognizing the importance of a free people having access to the foundational documents of the Republic, these State Papers are a part of this publication.<sup>4</sup>

- (30) Taking advantage of these freedoms, the believer may prepare his soul to insert divine viewpoint into the deranged cacophony of the devil's world.
- (31) The word "silence" is the present active infinitive of the verb **φιμόω (phimōō)**: "to produce the action of muzzling the mouth of a beast." Used figuratively, "to silence the mouth."
- (32) Whose mouth is to be hushed comes next and is described as belonging to **ἀγνοσία (agnōsia)**. By placing an alpha-privative prefix to the noun **γνώσις (gnōsis)** the word "knowledge" becomes its antonym, "ignorance."
- (33) This is followed by the words **ἄφρων (áphrōn)**: "foolish," plus **ἄνθρωπος (anthrōpos)**: "men" – stupid, vacuous, unintelligent, unwise, ill-advised, "daft doofi."

**1 Peter 2:15** - This is the directive will and desire of God, that by doing good of intrinsic value you may muzzle the ignorance of ill-advised men. (EXT)

(End CR14-59. See CR14-60 for continuation of study at p. 591.)

<sup>4</sup> *Forty Proclamations: The Theology of Grace Doctrine Church* (St. Charles: Joe Griffin Media Ministries, 2011), back cover. To acquire a copy, write to Joe Griffin Media Ministries, 1821 S River Rd, St. Charles, MO 63303. Include mailing address and number of copies desired.

**1 Peter 2:16** - Act as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God. (NASB)

- (34) This verse begins with the particle **ὡς (hōs)**: “as.” It is followed by the nominative masculine plural of the noun **ἐλεύθερος (eleútheros)**: “free men.”
- (35) This word refers to the environment of freedom which may be defined as a system of order, regularity, and method each of which requires definition:
- a. **Order:** The state of peace from confused and unruly behavior, and respect for law or proper authority.
  - b. **Regularity:** Stresses conformity to rule, standard, or pattern.
  - c. **Method:** Imposing an orderly procedure rather than a fixed scheme.
- (36) If people are to live free while every person possesses free will, then all must agree on standards by which no person’s freedom can encroach upon another’s.
- (37) To have maximum freedom, the commonwealth must agree on constraints upon definable behaviors.
- (38) Left alone, an individual is free to do as he pleases. What he does alone usually has no positive or negative impact on others.
- (39) The First Amendment guarantees “the right of the people peaceably to assemble.” Such an assembly occurs on streets, highways, and freeways.
- (40) When hundreds or thousands “assemble” at the same time, then the freedoms of each driver must be regulated so that chaos does not ensue.

- (41) Imposed on each are designated lanes, signs, traffic signals, turn signals, speed limits, licenses to drive, taxes collected for construction and maintenance, and vehicular inspections.
- (42) The underlying principle that supports, enhances, and protects freedom is authority. Wherever people gather volition is a given and freedom of effective group function depends on order, regularity, and method.
- (43) An example would be the local church which functions on a system of authority. Its superior Authorities are the Trinity.
- (44) God the Father establishes the system of authority, the Holy Spirit communicates this system, and Jesus Christ fulfilled the system in the Incarnation.
- (45) Spiritual authority resides in the Word of God and its communicator: evangelists, missionaries, or pastor-teachers.
- (46) There is delegated authority from pastors to deacons and those functioning on committees.
- (47) The pastor's spiritual and organizational authority is restricted to his own flock although some may submit to it electronically.
- (48) The congregation is under the authority of the imperative moods of Scripture, academic discipline in the assembly, and application of the Royal Family Honor Code toward all others.
- (49) The Honor Code requires good manners, grace toward all, and respect for the Word of God.
- (50) Pastors are human with human idiosyncracies. The only requirement that should be placed on a pastor is the accuracy of his message so that his feet of clay or unfortunate personality would not be a distraction for one's perception of the Word of God (Isaiah 54:17; Hebrews 13:17).

- (51) Since all believers are categorized “as free men,” then they are prohibited from misusing that freedom. The text continues with the phrase, “and do not use your freedom as.”
- (52) This phrase reads in the Greek, **ὡς μὴ ἐλεύθερος ὡς (hōs mé eleútheros hōs)**: “yet not using your freedom as.” The negative *mé* puts restraint on erroneous use of freedom to violate establishment standards.
- (53) This restraint is indicated by the noun **ἐπικάλυμμα (epikálumma)**: a strategy for concealing something, i.e., a cover or a “veil.” A believer is not to use his freedom as a veil to cover something, which occurs next in the verse, the noun **κακία (kakía)**: evil.
- (54) A veil is used to cover the face. The concept is to veil the soul’s propensity for evil. In context, the believer uses his freedom to violate one or more systems of authority associated with the laws of divine establishment.
- (55) Over the course of the twentieth and twenty-first centuries, the United States has had an ever-increasing number of presidents that have not led the wisely:

Theodore Roosevelt was the first progressive. His decision to run for a third term on a third party’s Progressive ticket led to the election of Woodrow Wilson. Wilson was the first socialist who presided over the establishment of the Federal Reserve System and the federal income tax (Amendment XVI). Franklin D. Roosevelt expanded government with multiple agencies at taxpayer expense. John F. Kennedy was a conservative in Democrat clothing in light of twenty-first century standards while being a ladies’ man. Lyndon B. Johnson was a thief and concocted draconian agencies that have limited our freedoms. Richard M. Nixon lied and the people sighed. William J. Clinton was a pervert.

George W. Bush was a RINO. And, as promised, Barack H. Obama has succeeded in “fundamentally transforming the United States of America.”

- (56) Some of these malfeasances took place behind a veil while others did not. When you have power, you do not necessarily have to hide.
- (57) These were or are public figures. The passage in Second Peter refers to believers who use their freedom to hide behind a veil to do mischief.
- (58) Evil is the status in which a believer rejects divine authority. If freedom is not protected by authority then freedom becomes another word for nothing left to lose.
- (59) PRINCIPLE: Freedom without authority is anarchy. Authority without freedom is tyranny. When freedom and authority coexist, both are protected.
- (60) The verse continues with the alternative conjunction **ἀλλά (allá)**: “but.” This conjunction of contrast moves the text away from concealing evil to submitting to divine authority.
- (61) Divine authority is indicated by the phrase **ὡς δοῦλος Θεός (hós doulos Theós)**: “as bondslaves of God.”
- (62) The concept of believers being slaves is a theme that is common to both the Old and New Testaments:

The word group serves to describe a relation of absolute dependence in which the total commitment of the δοῦλος on the one side corresponds to the total claim of the κύριος [Lord] on the other, being adequately grounded in the mere existence of the κύριος and not needing any particular religious or moral justification beyond this legal basis. Jesus ... speaks of δοῦλοι when He wishes to emphasize the unconditional nature of human responsibility to God, and also when He wants to make it clear that God in His relationship to man is not constrained by any presuppositions which He must satisfy. The term and concept thus describe a state of affairs which one cannot escape and the consequences of which one must accept if one is not to incur punishment.

Alongside the will and commission of the κύριος there is no place for one's own will or initiative. The exclusiveness of the relationship to the κύριος is also affirmed: οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν [(*oudeís dúnatai dusí kuríois douleúein*): “No one can serve two masters.”] (Matthew 6:24). (p. 270)

It cannot be emphasized too strongly that the comparative lack of interest shown by the New Testament in the social fact of slavery is not based on “the remoteness of faith from this world, and the inflexibility of the external orders.” It is based rather on the redeeming act of Jesus which applies to all men irrespective of their status and origin, because all have equal need of it. Hence the primary goal of the slave won for Christ is not the attainment of freedom; it is that as a slave he should live unto the Lord like all those for whom He died. (2 Corinthians 5:15,) [He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf.]. (p. 272)

Prominent in the theological use of the word group in the New Testament is the idea that Christians belong to Jesus as His δοῦλοι, and that their lives are thus offered to Him as the risen and exalted Lord.

It is everywhere assumed that men were δοῦλοι before they became believers. This assumption is based on the insight that δουλεία implies obedience to the will of another. (p. 274)

When Christ undertakes the work of redemption, He makes the redeemed His own possession, giving them directions and goals by which to shape their lives. This commitment is expressed linguistically by calling those who are thus obligated to Christ His δοῦλοι. The term shows us that the new state of Christians is fulfilled in δικαιοσύνη [*dikaíosúnē*],<sup>1</sup> in ἁγιωσύνη [*hagiósúnē*],<sup>2</sup> ἐν καινότητι ζωῆς [*en kainótēti zōés*],<sup>3</sup> in love and self-sacrifice—all these things being implied in fellowship with Christ.<sup>4</sup> (p. 275)

(63) As “bondslaves,” believers are held to specific standards of behavior that imitates the modus operandi of our Lord in His relationship to human authority during the Incarnation.

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<sup>1</sup> Romans 6:19c, “... so now present your members as slaves to righteousness (δικαιοσύνη [*dikaíosúnē*]), resulting in sanctification.”

<sup>2</sup> 1 Thessalonians 3:13a, “... so that He [Jesus] may establish your hearts without blame in holiness [ἁγιωσύνη [*hagiósúnē*: experiential sanctification] before God our Father.”

<sup>3</sup> Romans 6:4c, “...so we might walk in newness of life (ἐν καινότητι ζωῆς [*en kainótēti zōés*]).”

<sup>4</sup> Karl Heinrich Rengstorf, “δοῦλος,” in *Theological Dictionary of the New Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 2:270, 272, 274, 275.

**1 Peter 2:16** - As men functioning in the environment of establishment freedom, do not use your status of freedom as a veil of evil in opposition to establishment law and order, but use that freedom as a bonds slave of God. (EXT)

**1 Peter 2:17** - Honor all people, love the brotherhood, fear God, honor the king. (NASB)

- (1) “Honor all people” does not refer to the entire human race. Those that are to be honored are those in legitimate positions of authority under the laws of divine establishment.
- (2) The word “honor” is the aorist active imperative of the verb **τιμῶω (timáō)**: “have respect for those in authority.”
- (3) Establishment authority is essential to the preservation of the freedom that facilitates the public communication of Bible doctrine.
- (4) For doctrine to be communicated there must be peace, order, tranquility, and safety within the commonwealth.
- (5) Those individuals holding positions of authority under the laws of divine establishment include parents, teachers, civic government, police officers, military leaders, business executives, and pastors.
- (6) Each of these categories is instrumental in protecting the environment of freedom necessary to function in an open society.
- (7) In so doing, they insure the transfer of traditional cultural principles, standards, and values into the next generation.
- (8) When these representatives of authority come under assault, then the entire nation is put in peril.
- (9) These positions of authority and those who hold them are just some of those under attack by the long march through the institutions.