

Genesis 3:16b You will want to control your husband, but he will dominate [מָשַׁל (*mashal*)¹] you. (NET)

4. If the couple produces a potential witness for the Prosecution, then the husband and wife coordinate to train the child to respect their authority. Ultimately, they will introduce other authorities in the society such as Prep School teachers, the police, the governmental authorities, the pastor, military officers, and the workplace supervisors.
5. It does not matter what kind of personality an authority figure has, the child must learn to orient to authority. The ability to orient and adjust to unjust treatment is a sign of orientation to the Royal Law.
6. Many children grow up hating authority however authority is necessary for the function of any organization.
7. Peter alerts us to the variety of authorities we are apt to submit: “good and gentle” or “unreasonable.” He indicates our attitude toward them is to be “submissive,” with the present middle participle of ὑποτάσσω (*hupotássō*): “to subjugate; place in submission.”
8. This is an imperatival participle which requires some explanation:

The Participle Used as the Imperative. Here we have a peculiarity of Koiné Greek, found in the New Testament and the papyri. Only a few examples of it, however, occur in the New Testament. Some have regarded it as a Hebraism, but its use in the papyri contradicts this view.²

8. Orientation and adjustment to authority is said to be pleasing to the Lord in:

1 Peter 2:19 For this is grace, if for the sake of conscience toward God anyone bears up under the afflictions when suffering unjustly. (CTL)

¹ “The Hebrew verb מָשַׁל (*mashal*) means ‘to rule over,’ but in a way that emphasizes powerful control, domination, or mastery. The translation assumes the imperfect verb form has an objective/indicative sense here. This passage is a judgment oracle. It announces that conflict between man and woman will become the norm in human society. It does not depict the New Testament ideal, where the husband sacrificially loves his wife, as Christ loved the church, and where the wife recognizes the husband’s loving leadership in the family and voluntarily submits to it. Sin produces a conflict or power struggle between the man and the woman, but in Christ man and woman call a truce and live harmoniously (Ephesians 5:18–32)” (*The NET Bible* [Dallas: Biblical Studies Press, 1996–2005], 13tn,sn8).

² H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 229.



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 public school systems.
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 energumen³ 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 sophisticated 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)

³ “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.⁴ (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 Praetorium⁵:

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.

⁴ 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.

⁵ “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. Many believers are caught in the web of personal sin that results in divine discipline. They enjoy the sins they commit and adjust to the discipline with endurance.
10. I do not present the following example to illustrate sin and its aftermath, but the rationale behind the decision-making process of the believer in point 9:

My dad loved the brownies, oatmeal cookies, and other similar confections my mother would cook. As he got older, they gave him indigestion associated with stomach pain. I’d kid him and say, “Pap, if you eat those it will make you sick.” What he replied was typical of his homespun wisdom: “Sometimes you have to endure the pain for the pleasure going down.”
11. That was the philosophy of the man in sentence number one. When sins that bring pleasure are worth the pain that results is the philosophy of many believers. Their endurance is based on the willingness to tough it out.
12. In the twenty-first century, mature believers are going to be confronted with suffering because they will not adopt the lie. They will endure with patience the trepidations the Zeitgeist presents and do so with patience.
13. The verse ends with the statement, “this finds favor with God.” Endurance under pressure from undeserved suffering does not allow the believer to retaliate. He orients and adjusts.
14. This mental-attitude allows God to deal with the matter. The grace-oriented believer does so with the knowledge that the situation never lasts longer than divine omnipotence will allow.

