

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.



1 Corinthians 10:13 There is no testing that has overtaken you but such as is common to man. God is faithful. He will not permit you to be tested beyond your ability, but will with the testing also make a way of escape, so that you might be able to bear it. (EXT)

15. This is where the patience comes in. One man, in a nation of 325-million people, can do nothing to overcome the influence of evil men. He does his part by enduring and allowing the Lord to do what He has promised: “Vengeance is Mine, I will repay,” says the Lord. (Deuteronomy 32:35a; Romans 12:19c; Hebrews 10:30a)
16. This is grace orientation that sustains us as we suffer for blessing. But blessings will never come when a believer in undeserved suffering holds a grudge, seeks revenge, and counterattacks.
17. So what is this “way of escape” mentioned by Paul in 1 Corinthians 10:13? This phrase is just one word, the Greek noun, **ἐκβασις (ékbasis)**: and is better translated “successfully endure.”
18. But in context it refers to the believer’s inventory of ideas enabling him to “be able to bear it.” This phrase is made up of two verbs. The first is the present passive infinitive of **δύναμαι (dúnamai)**: “to receive the power,” plus the aorist active infinitive of **ὑποφέρω (hupophérō)**: “to be sustained.”
19. Taken together this noun and two verbs result in this translation: “that you may successfully endure in order that you may receive the power to be sustained through it.”

1 Corinthians 10:13 There is no testing that has overtaken you but such as is common to man. God is faithful. He will not permit you to be tested beyond your ability, but will with the testing to successfully endure [**ékbasis**] so that you might receive the power [**dúnamai**] to be sustained [**hupophérō**] through it. (CTL)

20. This verse provides the believer, regardless of his level of spiritual growth, the ability to successfully endure testing by functioning inside the divine power system in which he will be sustained through it.
21. The new but positive believer will confront only those tests he is able to “successfully endure.” The advanced believer will be able to endure more intense pressure. Both are confronting issues dealt with through doctrine which advances his spiritual growth.

22. Each believer will utilize the power inside the bubble in order to be sustained through the testing.
23. 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)

Principles from line 2:

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 it 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 [לִצְחָק (Hiphil active imperfect)] 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, because Christ also suffered as a Substitute for all of you, leaving behind for your benefit an example and model 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 James’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 in Diodorus Siculus, Polybous, and Philo for “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. The point is that we must accept the vocation of suffering laid down for the community by the passion of its true and legitimate Lord.⁶

⁶ 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.

(End JAS2-13. See JAS2-14 for continuation of study at p. 131.)



7. Jesus did not require the use of #1: rebound, or #10: occupation with Christ. His work on the cross provides us with these two devices by His successful work on the cross.
8. And what He left is indicated by the present active participle of **ὕπολιμπάνω (*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 witness 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.

