

15. 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, and the vituperations of his enemies, both Jew and Goyim.
16. 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.”
17. What were the problem-solving devices He applied to His circumstances?
 1. He used the conclusion of the faith-rest technique by allowing the matter to be prosecuted by the Supreme Court of Heaven.
 2. Recognizing the integrity of God the Father, He maintained His personal love for Him while applying unconditional love to those who cast aspersions on Him.
 3. He maintained unalloyed happiness as a means of retaining soul stability during the imputation and judgment of the sins of the world.
18. 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.
19. The love of God, which is an attribute, includes the three composites of righteousness, justice, and omniscience that function under the divine policy of grace.
20. 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.”
21. 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.
22. 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.
23. 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.



24. This is an inventory of thought that results in integrity based on divine standards which are utilized in decision-making and application.
25. 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.
26. The third verb in the verse 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.
27. The imperfect tense is inceptive which indicates the beginning of a process, but the negative conjunction confirms that the Lord did not produce the action of this verb. The indicative mood verifies this process did not occur.
28. So far, we have established from the first two verbs, “When they reviled Him, He did not revile them in return.”
29. The second two verbs inform us that while Jesus was suffering verbal assaults, physical battering, and identification with the sins of the world, He did not respond with threats.
30. The verse’s third set of verbs begins with its third imperfect active indicative, **παραδίδωμαι (paradídōmai)**: “to entrust.” “Spoken of persons delivered over to the charge, care, or kindness of someone, in the general sense of entrusting.”¹⁰
31. That “Someone” is God the Father Who will manage these miscarriages of justice from the Supreme Court of Heaven.
32. 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.”
32. This problem-solving device confirms the final verb of the verse, the present active participle of **κρίνω (krínō)**: “to judge.” This makes reference to the justice of God. The treatment of Jesus was in opposition to a series of violations of divine standards in the Mosaic Law.
33. We will allow the Lord to inform us of the two major commandments He had communicated to his distractors:

¹⁰ Spiros Zodhiates, gen. ed., “παραδίδωμαι,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1103.



Matthew 22:35 One of them [a Pharisee], a lawyer,¹¹ asked Him a question, testing Him,

Matthew 22:36 “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)

34. The “Him” noted in the verse is God who is said to judge “righteously” indicated by the adverb **δικαίως** (*dikaiōs*): “justly.”¹² 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.
35. Jesus Christ maintained these two implicitly as He did all others. In doing so, He gave examples on how to manage the failures of others: (1) turn the situation over to God for prosecution and (2) love your fellowman is the same way that you would expect to be loved by them.
36. This is summed up by the term, “The Royal Law.” It is executed by the application of unconditional love. The love of God is the integrity of God. You are to love others based on your level of biblical integrity.
37. Here is the expanded translation of verse 23:

¹¹ “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. Tenny [Grand Rapids: Zondervan Publishing House, 1976], 3:897).

¹² “Being just or right in a judicial sense” (Bauer, “δικαίως,” in *A Greek-Lexicon of the New Testament* (2000), 250).



1 Peter 2:23 ... and while they reviled Him with insults, He consistently did not retaliate; while suffering physically and mentally, He continuously did not respond with verbal threats, but kept on entrusting Himself to the Father Who judges from His righteous standards; (EXT)

1 Peter 2:24 and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. (NASB)

(End JAS2-14. See JAS2-15 for continuation of study at p. 141.)

