

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.”⁵

⁵ 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,⁶ 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.”⁷ 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.)

⁶ “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).

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

