

6. Believers are to be ready to defend truth. This does not include the shouting matches I observe on television talk shows. Producers and directors have lost the desire or the intent to maintain decorum on the sets of these programs.
7. Each of the hosts and their guests has lapel microphones controlled by someone in the sound booth. The directors meet with the participants prior to air. They should make clear there will be no crosstalking. Each will have his turn, but those who interrupt others will have their mikes cut.
8. Instead, we have red-faced shouting matches signifying nothing. It is a demonstration of the loss of civility among malcontents who have the opportunity to communicate knowledge to others for consideration.
9. However, when allowed to speak uninterrupted, we learn precisely which academy of didactics they are summa cum laude graduates.
10. Those who attended the Satanic Academy of Cosmic Didactics are easy to spot while those from the Divine Academy of Grace Didactics are as well.
11. Deceit is used to pervert truth by prevarication of the facts. They speak the lie with deliberate intent. Unfortunately, most have positions of influence in local, state, and federal governments plus a host of media sycophants.
12. Our nation is populated by those who increasingly characterize the lie while asserting it is the truth. This is but one harbinger of national decline, but one so devastating that the subject is recorded in Scripture.
13. In the period before the Assyrian invasion of the Northern Kingdom or the Chaldean invasion of the Southern Kingdom and their capitals of Samaria and Jerusalem respectively, the prophet Micah scolded them both with this scathing analysis of their decline into reversionism:

**Micah 7:2** Faithful men have disappeared [ **been eliminated** ] from the land; there are no godly men left. They all wait to ambush so they can shed blood [ **murder, rebellion, civil disobedience** ]; they hunt their own brother [ **citizen against citizen** ] with a net.

**v. 3** They are determined to be experts at doing evil [ **the Long March** ]; government officials and judges take bribes [ **from political aspirants** ], prominent men [ **political parties** ] make demands, and they all do what is necessary to satisfy them [ **i.e., with deceitful dossiers** ].

**Micah 7:4** The best of them is like a thorn; the most godly among them are more dangerous than a row of thorn bushes [ **Progressive ideologies** ]. The day [ **sudden awareness of the five cycles of discipline** ] you try to avoid by posting watchmen – your appointed time of punishment [ **revealed by the prophets, i.e. Bible doctrine** ] – is on the way, and then you will experience confusion [ **unpreparedness** ].

**v. 5** Do not rely on a friend; do not trust a companion! Don't even share secrets with the one who lies in our arms [ **loss of all confidence in even those closest to you** ]!

**v. 6** For a son thinks his father is a fool, and a daughter challenges her mother, and a daughter-in-law her mother-in-law [ **propagandized students in the federal schools** ]; a man's enemies are his own servants [ **Romans 1:21–22** ].

**v. 7** But I will keep watching for the Lord who delivers me [ **Jesus Christ controls history on behalf of the Pivot** ]. My God will hear my lament [ **the power of prayer** ]. (NET)

14. Lasting relationships cannot be built on deceit. The believer must direct their 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 reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; (NASB)

1. During the Lord's Passion, He never reacted to the lies being hurled at Him. Instead, He left those matters for the Father to judge and for the Holy Spirit to manage by assisting His recall of doctrine.
2. In fact, His personal love for the Father enabled Him to apply unconditional love toward those who reviled Him. Consequently, His unalloyed happiness enabled Him to endure the imputation and judgment for our sins.



3. Doing so, means He did not bear a grudge against His detractors. Instead, He displayed the summum bonum of human *modus operandi* described by the writer of Hebrews:

**Hebrews 7:26** It was fitting for us to have such a high priest: holy, innocent, undefiled, separated from sinners and exalted above the heavens. (NASB)

4. The impeccability of Christ enabled Him to entrust Himself to God Who judges righteously. Therefore, He willingly accepted the assignment to be our substitutionary Sacrifice.
5. The Lord's submission to the Father's plan enabled Jesus to become sin as a substitute for us:

**2 Corinthians 5:21** He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him. (NASB)

6. 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. The action of six of them in verse 23 needs special attention.
7. The first is the present passive participle of **λοιδορέω (loidoréō)**: "to revile." All the Greek dictionaries and lexicons favor this translation. This word requires some attention since it amplifies our circumstances with those of Jesus:

**Λοιδορέω, "to insult."** The meaning evolved within biblical Greek even though a number of usages have parallels in the secular language. In the **LXX [Septuagint]**, they are used especially to translate the Hebrew **רִיב [רִיב]**, "to quarrel." In the New Testament, **loidoréō** is a form of **ὑβρις (húbris)** [insolence, injurious treatment (2 Corinthians 12:10)]. Words lead to blows; insults provoke fights, and blood flows. Christ was subjected to insults and blows (Matthew 27:39, 41, 44; Mark 15:29; Luke 23:11, 35–36; John 19:2–5), and Christian slaves are urged to imitate his determined silence: "**Abused [λοιδορέω (loidoréō): reviled] he did not abuse [loidoréō] in return**" (1 Peter 2:23). The apostles give an example: They do not fail to reply with patience and forgiveness (1 Corinthians 4:12b–13a<sup>7</sup>).<sup>8</sup>

<sup>7</sup> "When we are reviled, we bless; when we are persecuted, we endure; when we are slandered, we try to conciliate."

<sup>8</sup> Ceslas Spicq, "λοιδορέω," in *Theological Dictionary of the New Testament*, trans. and ed. James D. Ernest (Peabody, Mass.: Hendrickson Publishers, 1994), 2:407, 408.



8. In 1 Peter 2:23, the first of its six verbs is the present active participle of *loidoréō*, “to revile.” Because of its popularity with the translators we’ll stay with that after first defining:

**Revile: to subject to verbal abuse: vituperate, to use abusive language, rail, scold. Scold implies a scurrilous, abusive attack prompted by anger or hatred.**

**Vituperate: to abuse or censure severely or abusively; berate: to use harsh condemnatory language.**

**Rail: to mock, revile or scold in harsh, insolent, or abusive language.**

**Scold: implies rebuking in irritation or ill temper justly or unjustly.**

**Berate: to scold or condemn vehemently and at length.**

**Upbraid: to criticize severely, to find fault with, to scold vehemently.**

**Scurrilous: using coarse language, containing obscenities, abuse, or slander.<sup>9</sup>**

9. Considering all of these assaults, imagine not responding to any of them when you are absolutely innocent of any of their assertions.
10. This is exactly what the Lord did do during His public ministry. He was able to do so without sin—no mental attitude, no verbal, no overt responses.
11. 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.”
12. In the context, our translation reads, “When they reviled Him, He did not revile them in return.”
13. 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.
14. The active voice points out that Jesus produced the action of this verb while the indicative mood certifies it as a statement of fact.

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<sup>9</sup> Merriam-Webster’s Collegiate Dictionary (2003), s.vv. “revile, vituperate, rail, scold, berate, upbraid, scurrilous.”



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.

