

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.



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 we 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 in His mouth. (NASB)

2. Since Peter quotes Isaiah, let’s take a look at the words that are translated “deceit” in our English versions:

1. Deceit in Hebrew: **מִרְמָה** (*mirmah*): “fraud, deceit; intentionally misleading of someone else through distorting or withholding the truth.”<sup>1</sup>
2. **מִרְמָה** (*mirma*): “betrayal, fraud, deceit. *Mirma* 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. Producing peace is the opposite of producing evil. Joy is the result of the former, deceit the result of the latter. The servant of Yahweh is notable, for no deceit was found in his mouth (Isaiah 53:9).”<sup>2</sup>

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<sup>1</sup> Warren Baker and Eugene Carpenter, “מִרְמָה,” in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 671.

<sup>2</sup> Eugene Carpenter and Michael A. Grisanti “רִמְיָה,” in *New International Dictionary of Old Testament Theology & Exegesis*, gen. ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 3:1122–23.



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.  
“The intention of the opponents of Jesus of taking him prisoner and killing him, is described in an unambiguously negative way with the suggestion that it be done **ἐν δόλῳ** (*en dólō*): [“by means of deceit”] (Mark 14:1).<sup>3</sup> Besides the reason given (fear of the people), the narrative shows that the future suffering of Jesus is to be understood as that of an innocently condemned righteous man. The desire of his opponents is understood as the impious deed of the godless.  
“The innocent suffering of the servant of God (according to Isaiah) is described in 1 Peter 2:22 as that of the one who ‘had done no violence’ and in whose mouth ‘there was no *deceit*’ (Isaiah 53:9).”<sup>4</sup>
4. “**δόλος**, taking advantage through craft and underhanded methods, *deceit, cunning, treachery*. In the following lists of vices, δόλος may be rendered by deceit; John 1:47<sup>5</sup> compared with 1 Peter 2:22.”<sup>6</sup>
3. From these Hebrew and Greek dictionaries we discover there are several sins that are associated with the noun *dólos*, “deceit.” It includes every form of lying motivated by trickery, duplicity, and hypocrisy. Also accompanying it are such mental attitude sins as bitterness, hatred, rancor, malice, spite, vindictiveness, implacability, and resentment.
4. These words indicate the vile nature of the human soul for it presents a smorgasbord of assets available to the cosmic believer. None of these is associated with Jesus Christ Who was sinless and absent any animosity toward anyone.
5. He was occasionally tough on the scribes, Pharisees, and others of their ilk, but His retorts were based on divine truth in opposition to those who were emissaries of the lie.

<sup>3</sup> Mark 14:1, Now the Passover and Unleavened Bread were two days away; and the chief priests and the scribes were seeking how to seize Him by stealth (ἐν δόλῳ [*en dólō*]: “by means of deceit”]) and kill Him. (NASB)

<sup>4</sup> Horst Balz and Gerhard Schneider, eds., “δόλος,” in *Exegetical Dictionary of the New Testament* (Grand Rapids: William B. Eerdmans Publishing Co., 1990), 1:344.

<sup>5</sup> Jesus saw Nathanael coming to Him, and said of him, “Behold, an Israelite indeed, in whom there is no deceit!”

<sup>6</sup> Walter Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 256.

