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Presumptuous Sins.

(2014)

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Presumptuous Sins.

Topics.

- Keep me from presumptuous sins; let them not have dominion over me.
- Conscience, ignorance, punishment and secret and hidden sins.
- Cleanse me O'LORD from secret sins.
- David forever had the Messiah before him.
- Keep me from presumptuous sins then I will be blameless and innocent.

INTRODUCTION: this study is focused on the following two things, firstly known sins and hidden sins and secret sins that lurk down below in human nature that are not known to the person themselves and upon sinful impulses and fleeting emotions and sins that nestle and breed in the underworld of human nature and its natural proneness to sin. Secondly it focuses upon presumptuous sins and what they are and why they are the worst of all sins.

Keep me from Presumptuous Sins; Let them not have Dominion over Me!

Psalm 19:12-13 ----- ¹²Who can discern his errors? Declare me innocent from hidden faults (secret faults in KJV).
¹³Keep back your servant also from presumptuous sins; let them not have dominion over me! Then I shall be blameless, and innocent of great transgression.

Who can discern his errors? (v12) David not only marvels at the number and horror of his sins, but also cannot understand why he would sin this is the reason he makes the comment, "Who can understand their errors," meaning who can understand their own nature and sin. The word rendered errors comes from the Hebrew word (sh^egiy'ah) and means a moral mistake, to go astray, to err, to wander and to transgress. By extension it carries the idea of being trapped in a thing and of sin through ignorance. Sin, is an error, it is a wandering out of the way of God and swerving from the rule of His word. Many mistakes and errors are made by the people of God themselves that they cannot understand or perceive.

Secret sins can refer to sins which are: -

- Actions and behaviour which are unknown to the person themselves.
- Actions and behaviour which though known when committed are not known to be sinful ones.
- Actions and behaviour which are committed unadvisedly and through carelessness are unobserved by others.
- The many vain and sinful thoughts that pass to and fro uncontrolled, without being taken notice of.
- The foolish and idle words that are spoken without given thought to the harm they may cause.
- The many sinful thoughts and actions that maybe done in moments of frustration and anger.
- Sins hidden from others because they have been done quietly in a corner, and remain undetected, or because they have only been in thought, never passing into act.
- The hidden evils dwelling within our corrupted fallen body of flesh that as yet have not been revealed to the conscious mind of the person they are abiding within.

- Secret and hidden errors and sins that lurk down below in the dim region of habits and impulses and fleeting emotions.

In the context of these verses the secret and hidden errors primarily refer to those sins and errors that are like a fungus that has grown in a wine-cask, whose presence was never suspected. Undetected it sucks up all the generous liquor to feed its own filthiness, and when all goodness is taken, there is no wine left, nothing but the foul growth. There is in everyone sins of which the doer is unaware, this is because many sins have a strange power of deceiving a person as to its real character.

The more someone goes wrong the less they know it. Conscience is often loudest when it is least needed, and most silent when most required. Besides this there is a great part of human nature that is mechanical, instinctive and much that is involuntary. Habits and emotions and passing impulses very seldom come into the consciousness, and an enormously large proportion of everybody's life is done with the minimum of attention to the sinful aberrations and dysfunctions dwelling in our corrupted and fallen body of flesh.

Conscience needs educating: this is because we are all biased in our own favour, we have fine names for our own vices, and ugly ones for the very same vices in other people. David flared up into generous and sincere indignation about the man that stole the poor man's lamb, but he has not the ghost of a notion that he has been doing the very same thing himself, we unknowingly bribe our consciences or neglect it if it suits our own advantage to do so.

Sin could be likened to the blight upon a rose-tree, the little green creatures lurk on the underside of the leaves, and in all the folds of the buds, and because unseen, the hidden decay slowly increases. The very fact that we have faults in our characters that others see, but we don't, makes it certain that they will remain unchecked, grow and most likely will eventually prove terribly perilous. A glass full of wine with one drop of mud in it will be obscured, but if the drop of mud is multiplied ten-fold it is, seen by all. Likewise it is the small things of life that are the great things of life meaning before God character is made up of the small and hidden things that no-one sees, because we are all on our best behaviour when everyone is looking.

Ignorance and punishment: it is true that ignorance diminishes criminality and punishment, but ignorance does not alter the nature of the deed. Many may say, "If I am ignorant and do not know that I am doing wrong, how can it be counted as sin?" Following are two examples that may help answer this question: -

1. Consider a man who unconsciously allows worldly prosperity to sap his good Christian character from integrity and honesty. Because of this man's love for money he is unconscious that the great current of his Christian life is being corrupted by the desire for worldly riches and that there is only a trickle of Christ's Spirit coming to him. Now is this man any less guilty because he does not know? Is he not the more so, because he would have known if he had given his actions some thought and paid more attention to God's honour and Christ's good name.
2. Consider a minister of the Gospel who has the habit of letting his temper get the better of him during Christian discussions when something is said contrary to his own ideals, he calls it stern adherence to principle, or righteous indignation; and thinks himself to be very badly spoken of when other people refer to his passion as temper. Other people know, and he might know, if he would be honest with himself, that, for all his fine names, it is nothing else than angry passion. Is he any the less guilty because of his ignorance?

It is plain enough that, whilst ignorance does diminish criminality and punishment it does not destroy our guilt. In all our hearts there are many vermin lurking beneath the stones, and they are none the less poisonous because they live and multiply in the dark.

Declare me innocent from hidden faults: (v12) meditation upon the perfect law enlightens David's eyes, in such a manner they send him to his knees appalled by his own shortcomings.

But even more than this he feels that, beside all the evils that he is consciously aware of, there is a region within him where evils not only dwell, but also nestle and breed that are as yet unilluminated by that law to his conscious mind. David is thinking that, beyond the range of conscience and consciousness, there are evils in us all that each one of us is unaware of. There is a natural proneness in human nature to sin even in the most faithful and because of this ugly truth it is a very rare thing for a person to go with a candle in their hand to the dark and secret and hidden errors where sin lurks down below to see what it is like, but this we must all do if we are to grow in the Spirit of the Lord and grow in the fruits of the Spirit.

Understanding hidden sins dwell within human nature should encourage us all to do a close inner inspection of ourselves and when God's light shines upon that indwelling proneness to sin we must do all we can to hold it back as a horse is held back by the bit from running into danger and harm.

David in this Psalm is in humble prayer and upon thoughtful consideration of the perfect purity of God's law, and comparing his own spirit and conduct against it, is led to make a repentant reflection upon his sins and declare the commandment is perfect Holy just and good in every detail to the tiniest dot and tittle. It is as though David in prayer sees himself standing before the chiselled stones of the law and is left with only two confessions, firstly, "Who of us can understand all their errors dwelling within, Lord, I am a sinful creature, and fall infinitely short of the perfect demands of your law, and am condemned by it," and secondly, "God pardon and forgive me.

His question "Who can understand his errors?" is asked in view of the purity, the strictness, and the perfectness of the law carved on stone by the finger of God and after having a perfect view of it and seeing its purity and Holiness, its strict demands and every extended requirement asserting itself over the thoughts, the words, and the whole of a person's life, he falls to his knees before the throne of God, saying. "O' LORD, who can recall the number of times that they have erred against such a perfect law?

Secret and hidden sins: there is no excuse for the professing Christian to have a total absence of close inspection of their-own character and conduct, there will always be much that will escape our observation, but if we are open before God the Lord's Spirit will gradually show us more and more. Certainly it is not a wholesome thing and can be spiritually damaging for a Christian to be always poking into their-own feelings and emotions and spending far too much time on introspection, instead of looking to the Lord Jesus Christ and trusting in God's grace and forgetting self.

But without being balanced with the practice of carefully weighing ourselves, there will be very little growth in anything that is noble and good. It was common amongst the Greeks to proclaim, "Know thyself." This goal was held as one of the highest of all goals. A person's best means of knowing self is, to take stock of what we do. If we are willing to honestly put our conduct, thoughts and motivations through a sieve of open honesty before God and His law we will come to a pretty good understanding of our true nature and character.

Though David endeavoured to do what was right and deeply repented when made aware of his wrongdoing, either by his conscience or by others he never expected any reward from God as though God owed him. David's faith and heart for his salvation was forever solely set upon the grace of God. He was fully aware that his salvation was not by works of righteousness done by men; but by the grace and mercy of God, as expressed in his following words, "Cleanse me from secret faults," meaning cleanse him from sins that are unknown to others and himself, and sins in the heart and mind to which none are aware of except God, and David himself.

To overcome and prevent secret and hidden sins from growing we must endeavour to: -

- Live less by impulse and more by intelligent reflection and controlled will.
- Turn bad and destructive habits around to the side of goodness

- Make each individual action the result of our will, reason, logic, intellect, conscience and thought-out choice.
- Be guided by the fruits of the Spirit (love, justice, compassion, kindness, humility, mercy grace and forgiveness etc.).

One of the best ways to teach the conscience is to meditate on the life of Christ and how he treated people and one of the surest ways of making the conscience more sensitive is to always consult it and obey it otherwise it will stop speaking. We should all constantly compare ourselves with our perfect model and get near to the Lord Jesus Christ and learn from Him, it is certain when we do this many secret sins will be brought into the light of our mind and conscience.

Since our faith in Christ cleanses us from all sin and it is by grace we are saved no faithful brother or sister should fear having the candle of the Lord, search and convince them of their sins or for the Holy Spirit to drag our unseen flaws and evil into the light, but rest in full assurance that the blood of Christ and grace of God will not only cover and protect from the guilt and condemnation of secret faults, but also help overcome them.

The only way for us to be delivered from the dominion of our unconscious faults is to increase the depth, the love, the closeness and the constancy of our communion with Jesus Christ, when we do this they will drop away from us. If we live more and more in communion with our Lord, King and Saviour there will be fewer and fewer of these unconscious sins buzzing and stinging and poisoning our lives, and more and more will His grace conquer and cleanse. It is not those who live far away from God that are sin conscious, but those who live in union with Him. The closer we grow toward the Lord Jesus Christ in love the more we will become aware of the depth of sin dwelling within.

Cleanse me O'LORD: is the cry of David's heart, his great passion and desire is to be cleansed in the following two ways: -

1. By justification and by the pardon of his sins, through the blood of God's Son, which is in due time to be shed for him. (For further information concerning Christ's blood cleansing David see the title: "David forever had the Messiah before him" (on the next page).
2. By sanctification through the Holy Spirit, working in and with God's word, to further cleans his heart and life of errors and hidden sins.

These are the two ways of cleansing sinners most frequently spoken of, both in the Old and New Testament. David not only desired to be pardoned and cleansed from the sins he had discovered and confessed, but from those he had forgotten and overlooked. All discoveries of sin made to us by the law, should drive us to the throne of grace to sit and to pray. David's dependence was the same with that of every Christian who says, "Surely in the Lord Jesus I have righteousness and strength." No prayer can be acceptable before God which is not offered in the strength of our Redeemer, Lord and King.

The language of David's prayer is such that anyone who has any just sense of the nature and the requirements of the law and a correct view of their own life must use it in reference to themselves. The reason why anyone is elated with a conviction of their own goodness is that they have no just sense of the requirements of the law of God; and the more anyone studies that law (especially thou shalt not covet) the more will they be convinced of the extent of their own depravity. (For further information concerning the law, "Thou shalt not covet," see the title: "The Law, "You shall not Covet," at the end of this study.

Cleanse me from secret sins: the word here rendered secret means that which is hidden, covered, concealed. The reference is to those errors and faults which had been hidden from the eye of him who had committed them, as well as from the eye of the world. The sense is, that the law of God is so spiritual, and so pure, and so extended in its claims, that David felt that it must embrace many things which had been hidden even from his own view, errors and faults lying deep in the heart and mind, and which had never been developed or expressed.

From these, as well as from those sins which had been manifest to himself and to the world, he prayed that he might be cleansed. These are the things that pollute the heart; from these we must be cleansed, to find peace. Any man or woman professing to love the Lord Jesus Christ who does not desire to be cleansed from hidden secret faults dwelling within is deceiving themselves because every faithful child of God will have a strong indwelling hatred toward sin and an equally strong desire to be made perfect before the Saviour who gave his life for them.

By the law and in the presence of divine truth is the knowledge of sin. The clearer our view of the law, the more manifest are our sins, but for a full view we need to be walking in love and communion with our Lord, King and Saviour. David knew the law and his heart and mind were forever connected to God and the Lord Jesus Christ by love and faith.

David forever had the Messiah before him: even though Christ did not appear during the Old Testament age, David and the faithful were still saved by faith in him, because they by faith looked: -

- Toward the promised seed of the woman spoken of in Genesis. (Gen. 3:15).
- Toward the promised seed of Abraham. (Gen. 26:4) (Gal. 3:16).
- Toward the prophet Moses said was to come like him. (Deut. 18:15) (Acts 3:22) (Acts 7:37).
- Toward the Holy One to come (whose body God will not let see corruption in death) (Psalm 16:9-11).
- Toward the promised seed of David. (Psalm 89:4) (Psalm 132:11) (Jer. 23:5) (Matthew 1:1).
- Toward the Messiah the Christ all the Old Testament prophets and the Scriptures speak of such as (Psalm 22 and Isaiah 53). The Lord Jesus himself said, "I have come to do your will, O God, as it is written of me in the scroll of the book (Heb. 10:7) (the scroll of the book refers to the Scriptures).

Added to this even though Old Testament Israel offered animal sacrifices to God they were not saved by them, they were a type and shadow of Christ the Lamb of God without blemish the Saviour to come and it is his blood that cleanses them. This is because the power of Christ's cleansing blood flows back to the foundation of the earth so that the faithful of the Old and New Testament are saved by the same Saviour and the same Redeemer. In the book of Revelations it is written: -

- All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (Rev. 13:8).

And Peter wrote: -

- You were redeemed with the precious blood of Christ, as of a lamb without blemish and without spot foreordained before the foundation of the world and manifest in these last times for you. (1 Peter 1:18-20).

These verses shine a brilliant spotlight on the truth that Jesus was not only the central focus of God's eternal mind and of His eternal plans and purposes for mankind's salvation and for eternity, but also the Lamb slain from the foundation of the world. The cleansing power of Jesus blood shed on the cross of Calvary doesn't just cover and cleanse only those who have come to the Lord after his death and resurrection, but flows all the way back to the foundations of the earth to Adam and Eve like an invisible spiritual river cleansing all the faithful of the Old Testament from the fall of Adam onward who by faith looked to the appearing of the promised Messiah the Christ.

Those who best, know themselves are those who best know the word of God, but even they will be in a maze of wonder as to what they do not know concerning indwelling sin. Besides the sins that are known to us and that we may be able to confess, there is an equally vast mass of secret sins as those we lament. This truth should take down any sense of self-righteousness and make us aware that our

characters though they maybe said to be good in comparison to many in the secular world are nevertheless very poor things when they are placed before the perfect demands of the law and before God's perfect Holiness. If people praise us, let us always be conscious of the underworld of darkness which each of us carries within us before we bath in self-glory.

God's word warns the wicked not to go on in their wicked way, and warns the righteous not to turn from their good way. There is a reward in keeping God's commandments in this world and in the world to come. Some have made shipwreck of their faith and lost their peace because of some gross transgression while there are others who have fallen into the same condition by reason of the multitude of small ones.

Keep back your servant also from presumptuous sins: (v13) and let them not have dominion over me! The word presumptuous comes from the Hebrew word (*zed*) and means arrogant, proud, to be insolent and to deal proudly. From the English Dictionary it means, arrogant, insolent, disrespectful, overconfident and conceited. Since presumptuous sins are the worst of all sins and rank at the head of the list of iniquities it is important to understand what presumptuous sins embrace. The best way to do this is to look at the following verses from the English Standard Bible and the King James Bible that use the word presumptuous and examine the context.

The English Standard Bible says: -

- If a man *willfully attacks* another to kill him by cunning, you shall take him from my altar, that he may die. (Exod. 21:14).

The King James Bible says:

- If a man *come presumptuously* upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die. (Exod. 21:14).

Here presumptuously refers to wilful murder meaning the murder was pre-planned before it was carried out, it was not an act of sudden impulse or self-defence, but a very calculated and plotted plan to murder. Much like the chief priests, Pharisees and scribes plotted and planned the murder of Jesus.

The English Standard Bible says: -

- The person who does anything with a *high hand*, whether he is native or a sojourner, reviles the LORD, and that person shall be cut off from among his people. (Num. 15:30).

The King James Bible says:

- The soul that doeth ought *presumptuously*, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. (Num. 15:30).

Here presumptuously carries the idea of doing something from pride and arrogance doing something with a high hand means lording it over others as one who is superior it carries the idea of dominating others for one's own self-interest, gain and advantage at the expense of others. This is a gross sin because God is totally against anyone who oppresses and dominates others, especially for their own gain.

The English Standard Bible says: -

- So I spoke to you, and you would not listen; but you rebelled against the command of the LORD and *presumptuously* went up into the hill country. (Deut. 1:43).

The King James Bible says:

- So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went *presumptuously* up into the hill. (Deut. 1:43).

Here presumptuously carries the idea of hearing God's word and rebelling against it. God sent Israel prophet after prophet speaking His word, but they set their hearts diamond hard against it. Presumptuous in this context means wilfully and deliberately doing things that are contrary to God's word while being fully conscious that the actions and behaviour is against God's word.

The English Standard Bible says: -

- The man who acts *presumptuously* by not obeying the priest who stands to minister there before the LORD your God, or the judge, that man shall die. So you shall purge the evil from Israel. ¹³And all the people shall hear and fear and not act *presumptuously* again. (Deut. 17:12-13).

The King James Bible says:

- The man that will do *presumptuously*, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. ¹³And all the people shall hear, and fear, and do no more *presumptuously*. (Deut. 17:12-13).

Here presumptuously carries the idea of deliberately and wilfully refusing to obey the word of the priests (obviously faithful priests are in view here) to wilfully act against a faithful priest is the same as wilfully acting against God. This is because the priest stands before the people and God. Today our priest is not a human priest, but the Lord Jesus Christ clearly anyone who wilfully and deliberately acts against Christ is acting against God. In the Old Testament this principal was the same in that acting against a faithful anointed priest was the same as acting against God.

The English Standard Bible says: -

- When a prophet speaks in the name of the LORD, if the word does not come to pass or come true, that is a word that the LORD has not spoken; the prophet has spoken it *presumptuously*. You need not be afraid of him. (Deut. 18:22).

The King James Bible says:

- When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, but the prophet hath spoken it *presumptuously*: thou shalt not be afraid of him. (Deut. 18:22).

Here presumptuously carries the idea of a false prophet speaking in the name of the LORD either for his own fame and glory, or speaking from his own heart telling the people what he knows they want to hear, or speaking to control the people or speaking to endear them to himself. Whichever of these motivations he is speaking from matters little since he is not speaking the word of God, but pretending to be.

The English Standard Bible says: -

- But they and our fathers *acted presumptuously* and stiffened their neck and did not obey your commandments. (Neh. 9:16).

The King James Bible says:

- But they and our fathers *dealt proudly*, and hardened their necks, and hearkened not to thy commandments (Neh. 9:16).

Here presumptuously carries the idea of deliberately and wilfully acting from pride and arrogance against the word of the LORD.

The English Standard Bible says: -

- You warned them in order to turn them back to your law. Yet they *acted presumptuously* and did not obey your commandments, but sinned against your rules, which if a person does them, he shall live by them, and turned a stubborn shoulder and stiffened their neck and would not obey. (Neh. 9:29).

The King James Bible says:

- You testifiedst against them, that thou mightest bring them again unto thy law: yet they *dealt proudly*, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them) and withdrew the shoulder, and hardened their neck, and would not hear. (Neh. 9:29).

Here presumptuously carries the idea of the people of God deliberately and wilfully turning against God's law even though they have been warned by faithful prophets to forsake their wicked ways and turn back to the law of God

From these verses it is, clear that, presumptuous sins refer to the following seven things: -

1. Lording, it over others as one who is superior.
2. Doing things from pride and arrogance.
3. Dominating others for one's own gain and advantage at the expense of others.
4. Rebelling against God's word even though one has heard it and knows it.
5. Deliberately doing things that are contrary to God's word while being fully conscious that such actions and behaviour is against God's word.
6. Deliberately acting from pride and arrogance against the word of the LORD.
7. Knowing the law of God, but deliberately turning against it.

All of these can be summed up on the following words, "Presumptuous sin is wilful sin," in contrast to sins of ignorance, sins of impulse and sins that are not yet revealed to the sinner. It is wrong to suppose that because all sins will condemn us, that therefore one sin is not greater than another.

The fact is that while all transgression is a grievous and sinful thing there are some transgressions which have a deeper shade of blackness and are more serious crimes than others. Though all sin has within it the poisonous venom of the serpent and all snake bites injure not all kill, likewise all sins are great sins, but some are greater than others, the most poisonous being presumptuous sins since they carry the full venom of the serpents poison.

Atonement: though atonement was provided under the Old Testament Levitical law for every kind of sin, sins of presumptuous was the one exception. The following verses show that atonement was not made for presumptuous sins, but for the Israel's sins of ignorance.

- The priest shall make an *atonement* for all the congregation of the children of Israel, and it shall be forgiven them; for it is *ignorance*: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their *ignorance* (Num. 15:25).
- The priest shall make an *atonement* for the soul that sins *ignorantly*, when he sins by *ignorance* before the LORD, to make an *atonement* for him; and it shall be forgiven him. (Num. 15:28).
- The person that does anything *presumptuously*, whether he be born in the land, or a stranger, the same reviles the LORD; and that person shall be *cut off from among his people*. (Num. 15:30).
- The man who acts *presumptuously* by not obeying the priest who stands to minister there before the LORD your God, or the judge, that man shall die. (Deut. 17:12).

The Old Testament high priest made atonement for the entire nation of Israel, but this atonement only covered sins of ignorance not presumptuous sins, (i.e., deliberate and wilful sins), for these the individual had to confess, repent and turn away from them. This shines a brilliant spotlight on the truth that words of worship from the mouth are vain and a mockery before God if the heart is not filled with

passion, devotion and love toward Him and those who offer such worship are living a lifestyle that brings dishonour to God and to the name of the Lord Jesus Christ.

Then I shall be blameless, and innocent of great transgression: (v13) this does not mean 'Be without sin' if it was possible for anyone of us to achieve this glorious state while in this mortal, corrupted and fallen body then Christ died for no purpose. Rather the words, "Be blameless and innocent" mean live a lifestyle that honours God and the name of the Lord Jesus Christ. It means, forsake those things that are against God's will and behaviour that could be harmful to another human physically, financially, sexually, emotionally, mentally or spiritually and instead of being led by self, ego, pride, lust and greed be filled with the fruits of the Spirit, (i.e., love, compassion, kindness, forgiveness, patience, grace and mercy and such like things).

To be blameless and innocent also embraces the idea that we trust solely in our faith in Christ and God's grace for our righteousness, contrasted to trusting in self-effort or any religious rite, custom or tradition we may follow and crowning our biblical knowledge in the royal robes of love contrasted to being harsh, dogmatic and legalistic. It is doing as much as is in our power to maintain the unity of the faith in contrast to causing divisions, arguments, contentions and strife. It means confessing our sin before the Lord, repenting when we have offended God or hurt another person especially a brother or sister in the Lord and putting things right where possible when a wrong has been done.

Be filled with the fruit of righteousness; (Philippians 1:11) means be filled with love as recorded in Paul's letter to the Corinthians (i.e., faithfulness, patience, goodness, kindness, self-control, wishing the best for others and being thrilled and excited for people when they are greatly blessed), it is being humble, courteous, giving, gentle, unassuming, modest and hating injustice (i.e., people being treated unfairly) (1 Cor. 13:4-6) (Gal 5:22-26). Acts of righteousness refer to anything we do that is clothed in the fruits of righteousness and can be summed up with the words, 'Good Conduct' and 'Good Deeds.'

Noah was blameless: it is written, "Noah was a righteous man, blameless in his generation and he walked with God" (Gen. 6:9) (Gen. 7:1). Being blameless in this context does not mean that Noah was without sin before God it simply means that he was a decent man, who only did good. Today we don't use the word righteous in this context, we would simply say, he was a very good man, meaning he was kind, decent and treated others with fairness, kindness and justice. Notice it says he was blameless in his generation, meaning no human could accuse him of any wrongdoing. Blamelessness as used in this context is about being blameless before mankind, and not about being without sin before God

Job was blameless: it is written, "Job was blameless, upright, feared God and turned away from evil." God Himself confirms Job's righteousness, by saying, "There is none like Job a blameless and upright man, who fears God and turns away from evil?" And even after Job had been tested and suffered greatly the LORD said, "Job even continues to hold fast his integrity even though I the LORD have almost destroyed him without reason" (Job 1:8) (Job 2:3). Blameless in this context does not mean that Job was without sin, it simply means he was a decent man who did no harm to another human, he helped the poor doing what was right before God and even under extreme suffering endured in faith remaining faithful to God.

The only man without sin: there has only ever been one man who walked on earth without sin before God and his name was not Noah or Job but, The Lord Jesus Christ.

End.