

# AA51. Aspiring to Be Blameless.

*We to aspire to be blameless.*

This precept is derived from His Word (blessed is He):

## **Key New Testament Scriptures**

Philippians 2:14-15

*Do everything without kvetching or arguing, so that you may be blameless and pure children of God, without defect in the midst of a twisted and perverted generation, among whom you shine like stars in the sky ..*

Titua 1:6-7

*A leader must be blameless, husband to one wife, with believing children who do not have a reputation for being wild or rebellious. For an overseer, as someone entrusted with God's affairs, must be blameless- he must not be self-willed or quick-tempered, he must not drink excessively, get into fights or be greedy for dishonest gain.*

## **Additional New Testament Scriptures**

1 Corinthians 1:8

2 Corinthians 7:11

Philippians 3:6

1 Thessalonians 2:10, 3:13, 5:23

1 Timothy 3:10

## **Related New Testament Mitzvot**

AA01 Aspiring to Godliness and Holiness

AA02 Behaving Properly

AA03 Pursuing Righteousness and Living Righteously

AA04 Seeking to Be Both Inwardly and Outwardly Clean

AA13 Fleeing from Sin and Evil

GA01 Repenting of Our Sins and Turning to God

GA06 Not Practicing Sin

GA09 Not Continuing to Sin

RA03 Correcting Our Self Before Seeking to Correct Others

TA01 Believing in (Trusting) Yeshua for Salvation

GB02 Examining Ourselves

GB05 Living in a Godly Manner and Not as Do the Pagans

GB07 Living in a Way That is Good

GB08 Conducting Ourselves Wisely and with Godly Purity

GB18 Living a Quiet, Peaceful, Discreet and Industrial Life

GB22 Living According to God's Word and Spirit

GB29 Doing All Things in a Decent and Orderly Way  
GB45 Taking Responsibility for Ourselves and Our Actions  
GB77 Not doing shameful things  
HB04 Obeying the Commandments (*Mitzvot / Torah / Will*) of God

### **Supportive Tanakh Scriptures**

#### Job 1:1

*There was a man in the land of 'Utz whose name was Iyov. This man was blameless and upright; he feared God and shunned evil.*

#### Job 8:20

*Look, God will not reject a blameless man; nor will he uphold wrongdoers.*

#### Psalms 15:2 & 5

*Those who live a blameless life, who behave uprightly, who speak truth from their hearts ..  
.. who refuse usury when they lend money and refuse a bribe to damage the innocent. Those who  
do these things never will be moved.*

#### Psalms 19:14(13)

*Also keep your servant from presumptuous sins, so that they won't control me. Then I will be  
blameless and free of great offense.*

#### Psalms 26:1

*By David: Vindicate me, ADONAI, for I have lived a blameless life; unwaveringly I trust in  
ADONAI.*

#### Psalms 26:11

*As for me, I will live a blameless life. Redeem me and show me favor.*

#### Psalms 119:1

*How happy are those whose way of life is blameless, who live by the Torah of ADONAI!*

#### Proverbs 2:7

*He stores up common sense for the upright, is a shield to those whose conduct is blameless,*

### **Comment**

This *Mitzvah* #AA51 that is about being blameless is similar to the several *Mitzvot* listed above that direct us to be godly, holy, righteous, good, pure, decent, etc. In writing this volume we could have joined them into a single *Mitzvah* were it not for the fact that the Bible speaks of each separately. So, what is unique about being blameless, and how can Scripture direct us to aspire to blamelessness when at the same time Romans 3:22-32 tells us that “*all have sinned and come short of earning God’s praise?*” And how can David, the writer of Psalms 26:1, tell God “*I have lived a blameless life; unwaveringly*” when the Bible reveals that he sinned by causing Uriah the Hittite’s death so he could continue his adulterous relationship with Uriah’s wife?

These seeming inconsistencies can only be reconciled if being blameless is not synonymous with being sinless so, the question then becomes how can one say that one is (or has been) blameless after one has sinned? And how can one aspire to be blameless when it is almost certain that one will eventually sin? Some say that David wrote Psalms 26:1 before his sins involving Uriah and Bathsheba occurred. But David also wrote the following:

Psalms 25:6-7

*Remember your compassion and grace, ADONAI; for these are ages old. Don't remember my youthful sins or transgressions; but remember me according to your grace for the sake of your goodness, ADONAI.*

Psalms 25:11

*For the sake of your name, ADONAI, forgive my wickedness, great though it is.*

Psalms 25:18

*See my affliction and suffering, and take all my sins away.*

Psalms 143:2

*Don't bring your servant to trial, since in your sight no one alive would be considered righteous.*

There can be only one answer; it is that when David repented of his sins he had prophetic incite and faith that God would somehow and one day “*take all my sins away*” (Psalms 25:18). We are in a much better position than David. If we, with faith in Yeshua repent of our sins, beg God for forgiveness, and receive Yeshua’s sacrifice as our own, we become as clean and blameless as if we had never sinned. Therefore, for us who are in the New Covenant, aspiring to be blameless is the same as aspiring to have faith in the cleansing blood of Yeshua.

**Related Mitzvot in Volumes 1 & 2**

A02 *Walking in God's Ways*

A13 *Being Pure in Heart*

A14 *Aspiring to God's Perfection & Holiness*

A22 *Allowing Worldly Attractions to Ensnare Us*

A24 *Being Clean of Spirit as Well as of Body*

M01 *Pursuing Righteousness & Doing What Is Right*

M11 *Resisting Temptation to Sin*

N13 *Repenting of Our Own Sin before Seeking to Correct Our Neighbor*

W08 *Obedying the Mitzvot of Adonai & Yeshua*