

Most people in life are not conscientious enough but some people are too conscientious and if there is anything that frightens conscientious people is what they fear the Bible may teach about being perfect. Does not Scripture say, "Be ye therefore perfect... as many as are perfect, let them be thus minded." That's a rather scary prospect so we are going to look very briefly at what the Bible teaches on the matter of perfection.

Some months ago we looked at a great story that Jesus told. Jesus loved to tell shocking stories--not the shocking stories we tell in the 20th century. These had a spiritual end and they had to be shocking because the people were so self-righteous, so self-satisfied, so self-assured, they needed a spiritual atomic bomb to get them out of that groove, out of that abyss. Usually, there was a punch line. You remember, a few months ago we looked at the story of the man who thought he was perfect. We looked at a man who was the bastian of society, a pillar of the church, a wonderful neighbor, all the moral standards, he seemed to meet. And we noticed that the foil to this man as he prays is another man who is a bad man and the only good thing about the second man is that he knows he is a bad man and that's the big contrast with the first man. And then the punch line is, "And this man (the second man) goes down to his house righteous!" That's a shocking comment, Lord, how can you do that. You are destroying ethics, morality and Christian virtue. How can you say about a man who is a good family man, a good citizen, a good churchman, who fasts twice a week, gives tithes of all he possesses, that is never a cheat, a chisler, how can you say he is not righteous. And how can you say that a man who is cheating and who has

cheated all his life long, how can you say he goes down to his house justified?

Now, the point of the story, of course, when we looked at it a few months ago, the Pharisee was not quite as perfect as he thought. He was blind, blind to God. Had he seen the holiness of God he would have sunk back in despair. He was blind to himself...none of what we find in Isaiah chapter 6, "Woe is me, I am a man of unclean lips." There is nothing we find in Peter: "Depart from me, oh Lord, I am a sinful man." Not like Job, "I repent in dust and ashes." He is blind to God, blind to himself and blind to his neighbor and he is loveless. The Lord said that if you find your neighbor's ox or ass going astray, you will surely return it to him...what about if you find a man going astray, a woman going astray? A boy or a girl going astray? He didn't care about the publican going astray so he was blind, loveless and lost. He had broken both tables of the law. He thought he was keeping all 10--he had broken both. He had made his judgment and moved God off the throne and broken the first table and he lacked love for his neighbor so he broke the second table. But the point is this, all Luke's peculiar parables, the parables peculiar to Luke, tell us something about the Jewish race. You study them all, whether it is the rich man and Lazarus, whether it is the poor steward, whoever it is, it is a parable peculiar to Luke and has a dispensational meaning. The characters there typify the transition from Judaism to world-wide Christianity and the point of the story about the Pharisee's prayer and the publican who has been justified is that the Pharisee represents the Jewish nation. Why did the Jews reject Christ? They didn't need him. They were doing fine, thank you, God: "We're glad we are not like other men, these gentiles." The Jews rejected Christ because they were righteous

enough already in their own estimation. Calvary was the result of the same blindness that this religious Pharisee showed in his prayer. Very important to understand it.

The NEW TESTAMENT view of what^{is} a believer is so different to what the world thinks. The believer in the New Testament is a person with a broken heart like the woman whose life had been spent in prostitution but, at last, forgiven by Christ she pours out all she's got and Christ can say, "She's done all she could." Like the penitent thief, he had been a failure from day one and Christ says to him, "Look, Paradise is yours." But the New Testament view is always someone with not just an external reputation of goodness... though after conversion that must always be the case but the basic point is always the broken heart, we've seen God. We repent in dust and ashes.

Now what shall we say about perfectionism. First of all, we should say that almost all heresies arise out of the defective view of sin and the perfectionist likes to talk about the high view and the low view and he holds the low view which is this, that sin is only a voluntary transgression of a known law. That's the pillar, the plank, the basis, the foundation, the structure of perfectionism, that sin is only the voluntary transgression of a known law. Destroy that and you have destroyed perfectionism. There are Scriptures that seem to support it. "If I had not come and spoken to them, they would not have had sin." The perfectionist says, "There you are, they are ignorant, so no sin." But if you take that verse literally and there were thousands of people who were sinless as well as Christ: "If I had not come, they would have no sin." Obviously that is a misreading of the verse. All

Christ is doing is using an idiom to say irresponsibility is proportionate to what you know or can know. That is all he is saying, your responsibility is proportionate.

Does the Bible teach that sin is just the voluntary transgression of a known law? Look with me at Leviticus 5: 17. Here he is speaking through Moses and saying, "If a soul sins and commits any of these things that are forbidden to be done by the commandments of the Lord, though he knows it not, yet, he is guilty and shall bear his iniquity." That could not be plainer. If anyone does anything against any of the commandments of God even though he doesn't know it, he is guilty, guilty, guilty, even though he doesn't know it. And I would remind you of Luke 12:48, "The servant knew not his Lord's will and did things worthy of stripes..." There is another case, he knew not his Lord's will (Luke 12:48) but did things worthy of stripes. I would remind you of our Lord's prayer on the cross in Luke 23:34, "Father, forgive them," and what's next? "They know not..." Did they need forgiveness? They needed forgiveness. Did they know what they were doing? No. Is sin a voluntary transgression of a known law? No, no.

It's an old evangelistic mistake to say from the public platform that when a person has committed a sin, then they brought their offering and the blood was sprinkled in the holy place...that's wrong on several counts. There was no provision in the sacrificial system for willful transgression of any of the Commandments. The sacrificial was for unknown sins brought to their attention. It was for their own sinfulness. When a woman had a child, it was a testimony to human sinfulness, they had to bring sacrifices. It was also brought as a general offering of dedication but there was

no provision in the sacrificial law if you had committed adultery, if you killed a man or if you had stolen--bring a bullock, lamb or a bird. Nothing like that! They were stoned to death. The only reason David was not stoned to death was because he was a king. It is rather hard to stone a king! He has a standing army.

So, the perfectionist is wrong but let me give you one or two warnings which I need to apply to my own heart. To boast about being perfect is a terrible sin. Spurgeon was approached by a woman who said, "I have not sinned for three months." He said, "You must be very proud of yourself." She said, "I am." To boast about being perfect is a terrible sin but contentment with sinful imperfection is a greater sin. Note what I say, contentment with sinful imperfection is a greater sin and there is no worse sight than to see a worldly Christian throwing stones at a Christian perfectionist. So it is a sin that I have to try to avoid. Now, my whole nature rushes towards the commital. A true Christian longs for perfection, prays for it, strives after it because the plan of redemption contemplates perfection for every one of us. God's ideal for his children is higher than the highest human thought can reach...Godliness, god-likeness is the goal to be reached. He contemplates our entire recovery from sin. He is going to deliver us from the guilt of sin, the power of sin, the presence of sin and the moment you believe you get delivered from the guilt of sin. That is justification. Then you have a whole life time of sanctification whereby sin's encroachment on our habits and nature are forth at every outpost. That is being delivered from the power of sin. In principle it happens at conversion but the outworking of it is a lifetime of work. Sin

loses its charms when you meet Jesus. But the outworking of that takes a long, long time. And then deliverance from the presence of sin. You see, sin is not only a burden on us, guilt, not only a tyrant over us, it is a traitor inside of us. And this is a toughy. This is the hard one. In the book of Romans you read about sins in the first few chapters but after five, chapter five, about verse 11, you read sin 39 times up to the end of chapter 8. The real problem with all of us is not sins, it is sin, in other words, it is what I am, not just what I have done. So God contemplates entire recovery from sin. He does intend that we should be perfect. He begins it by removing the guilt of sin; the moment we believe that burden is rolled away. He continues it in sanctification, the impartation of the Holy Spirit to deliver us from our sinful habits and practices and modes of thinking--that is the work of a life time. As long as life shall last repentance and sorrow for sin is our daily food and drink as long as life shall last. There is no putting the armor off until Jesus comes.

Glorification is too little known by Christians. Glorification is when he deals with the traitor inside me. That's when he removes all these brain cells that are filled with memories of bad things. That is when he removes all the tendencies to evil. That is when this corruptible puts on incorruption, that is when this mortal puts on immortality. Phillipians 1:6 says, "He finishes us at the second coming," when he comes. I Thess. 5:22-24 says, "I pray God your whole spirit, soul and body may be reserved blameless to the coming of our Lord, Jesus Christ. Faithful is he that calleth you who also will do it!" This is at his coming, you see. I John 3:2 "When we see him we will be like him." This is because when we

see him he changes us. At his second coming we are glorified. The traitor of our sinful inclination is removed. This mortal puts on immortality and the corruptible puts on incorruption. Until that coming, sin is our enemy. Until that coming, we are sinners. Luther was right, the Christian is always a sinner, not a willful one, always a penitent and always right with God--that's the Christian.

So, I repeat, perfectionist is right in looking at the goal of perfection for that is the Christian goal. He is wrong in thinking he can get it now. He has moved glorification down a step. He is premature with his claims to glorification. So the first thing we notice in destroying this heresy which can cut your heart out and destroy you if you believe it--the first thing we note is that the definition is quite erroneous. Scripture repeatedly says that any transgression, any transgression is sin. And Psalm 119:96 says, "Thy Commandments exceeding broad." Some translators say it is infinite. You know, when you begin to think of the impact of the fall, it brought incapacity as well as guilt. None of us are whole. We have spent some of the talent entrusted to us at birth, it is gone. We have wasted it. We can never give God the whole thing now for it is gone. Which one of us would present a chipped piece of crystal to the Queen of England? Well, we are all chipped, all cracked, all of us. And because of these things that are wrong with us, when we fight temptation we delay forgetting that every moment of delay brings overwhelming guilt and is sinful. We are inclined to think when we fight a temptation if we get the victory after thinking it over and chewing on its lusciousness, well, we have done well. No, no, you have not done well. If we were truly holy that temptation would never get a foothold. We would never

consider it. It would come in and go out like a cloud over a lake. Every moment of delay in repelling temptation to do evil is infinite guilt. It is sin against an infinite God. It is rebellion and disloyalty. If a man's contemplation to disloyalty to his wife is sin, how much more is contemplation of disloyalty with God? So every moment of delay in repelling temptation is sin. And then there is sin in the choice of a lesser good, choice of a lesser good in any area, in what I say, think or do, how I eat, drink or work. A choice of a lesser good than is possible, than is available, and is open, if I do anything less than the best in any area, biblically that is sin and the fact is that I am doing less than the best from the moment I wake up until the moment I go to sleep. And neither are my dreams without guilt because my subconscious mind is the result of all the decisions of my conscious mind--just as I am what I am because of what I have been doing, my subconscious mind is not something I inherited, it is the product of what I have thought upon, what I have partaken in. A friend of mine, years ago, had a long laugh as we thought about what does a perfectionist do with his or her dreams? Haven't you often been glad on awakening to say boy, I am glad that was only a dream! Terrible dream! Why so terrible? Not because you have been chased by a lion or rhinoceros but because you may have done something and you feel terrible about it, whew, what a relief to wake up--I have not done it after all! So when you think of the demands of the Law of God, "Thou desirest truth in the inward part...thou shall love the Lord, thy God, with all the heart, all the mind, all the soul, all the strength," oh, how much that involves. It means that a single complaint is sin because you are saying, God, you were asleep when that happened to me; you were not on the throne, or, you don't

care. A single complaint is sin. When we say about a certain burden, "It's too heavy for me," we are judging God and tell God he does not know how to weigh things. And which one of us does not do this with great repetition. So think of the demands of the law. It demands truth in the inward parts, it demands that I be right; it demands a choice of the best in every area all the time. It means perfect stewardship. If there are two ideas that have more impact on my life than any others they are these two, I have not responded well as I should to either one of them, but never the less these are the two ideas that have had the most impact on my life: (1) The love of God for the unlovely. That changes everything, that God should love the unlovely enough to die for the unlovely. That is number one. But the second one is this: I don't own anything. I came into the world naked and every moment of time is God's gift to me, every breath is God's gift to me, every ray of sunshine is God's gift to me, every mental capacity is God's gift to me, every opportunity is God's gift to me, every cent I own is God's gift to me--I own nothing, stewardship. I don't know how a person can be a perfectionist when they think of stewardship. In my teenage years I read widely in the area of Christian stewardship and it scared me to death, but it changed my life. A typical Sabbath in those days for me was not outrageous, it was just useless. I would go to a theater in the morning, another in the afternoon and for a change I would go to a newsreel, you remember them, they would last for about one hour. Then I would go home and either read a novel or make biscuits or ice cream. It was not outrageous, it was just useless. I acted as though I was my own. I can remember reading a religious book standing in line to go into the theater. I remember reading another

religious book in the interval of the picture Dorian Grey, great story, remember that one? I can remember reading the last pages of of a fascinating religious book in the interval. Life is never very good in the interval but you grab what time you have. It was not an outrageous life but it was useless. The two thoughts that helped me most, though I have fallen way below what they should have done for me is the love of God for the unlovely and stewardship-- I don't own anything.

When you put your hand over your heart or feel your pulse and realize that nobody knows why these electrical chemical reactions take place, we talk about arteriosclerosis, atherosclerosis and all sorts of things but we still don't know exactly what starts it ticking and all the things involved in stopping it ticking. Now if you put your hand over your heart and realize that, in a sense, forgive the expression but I borrowed it from Spurgeon, it is beating a funeral march to the tomb. Every moment it beats is a gift of God. Every new day is God's gift. I don't, can't, claim a right to anything as my own. I am not my own. Nothing I have is my own. I am only lent it.

When one considers these implications of the Law, perfectionism does not stand up very well.

The second thing that the perfectionist forgets apart from this breadth of the law is that the Bible teaches very clearly that there is residual sinfulness in every believer. Jesus looked at his 12 disciples and says, "If ye then being evil know how to do good things...." his disciples, the best men on earth at the time, "If ye then being evil...." You know, I am preparing a study on

ACTS that Roy and I will prepare, Lord willing, early in May and I have been thinking again on Peter's words to the Lord in ACTS, "Not so, Lord!" Here, this petty little fisherman with all his infinite ignorance telling the Almighty, "Not so, Lord..." And we all do it...the residual sinfulness of believers.

Look with me at one or two verses please, Psalm 69:5, "Oh, God, thou knowest my foolishness. My sins are not hid from thee." Notice please that it is in the present tense. He is not looking back to when he was an atheist, an agnostic and burglar or something...."Lord, thou knowest my sinfulness; my sins are not hid from thee." Put with that Psalm 40 and here is a staggering thing, verse 12, "Innumerable evils have compassed me about; my iniquities have taken hold upon me. I am not able to look up. They are more than the hairs of my head, therefore, my heart faileth me." Now unless you are bald you are in trouble. "Mine iniquities are more than the hairs of my head." It is not really teaching that as you get older your sins are less, though they should be but now, get this, in the same psalm in verse 8, "I delight to do thy will, oh my God, thy law is within my heart." So here is someone who loves God's will, loves God's way, loves God's law, loves to do the right and he says that his sins are more numerous than the hairs on his head...the residual sin of believers. Look at Psalm 130. Notice please how this Psalm begins. He is praying to God and he says, in effect, "If thou, Lord, should mark iniquity (verse 3), oh Lord, who shall stand?" Isn't that a great text? What does it tell us about God? Though he knows everything he does not count everything, in one sense. It is the equivalent of what it says in Romans 4:8, "Blessed is the one against whom the Lord does

not record, impute, reckon sin. That's a great line. My life depends on it: "Blessed is the one against whom the Lord does not record...." Lord if you did record, who would stand? Look at Psalm 143 where it says, "In thy sight no man living is justified," meaning, in himself. Verse 2: "In thy sight shall no man living be justified."

There was a great letter written once in a magazine. Let me quote a bit to you. It was on this topic about perfection: Perfect law keeping means never to return good for evil; to always bless those who curse someone and pray for those who detest us; to forgive 70 times 7." To be perfect means never to waste a thought, a cent or a moment. You know, it says in II Corinthians 10:4, "Bringing every thought into captivity." That does not mean that every thought must be religious but it means that every thought must be in harmony with what God intends for us. Even our looks, this is pretty tough for some of us. The Lord could say to Cain, "Why is your face fallen?" God even looks at our looks. We have no right to be sour, bitter, discouraged. This attacks all of us at times. The New Testament even says you are in heaviness for a season. But never the less the habit of negativity, selfishness in thought, word, deed is sin. So this writer is correct. It means never to waste a thought, a cent or a moment. It means never to worry or to forget what we should remember. Every time I go to Canada I say to Frank, now please give me a run-down of all the names of the people in the church. He has been doing this for me patiently for about 18 years. I will do it again in 2 months' time. Being perfect means never to forget what we should remember, never

to experience the slightest sickness induced by personal error. I get sick occasionally but I usually know why. The answer is stupidity or indulgence. Perfection means never to experience the slightest sickness induced by personal error, to praise God wholeheartedly and continuously as Jesus, never to miss one opportunity of doing not merely good but the best. It means to give all we can to the needy and only keeping what is necessary for our survival and all this without a single thought of self congratulation. That's what it means to be perfect.

Now, despite all this the Bible does talk about people keeping the Commandments of God. What does it mean when it says; "Here are they that keep the Commandments of God." Well, look with me please at Luke 1 and we will get a clue on this one. If perfection is beyond us in this life, how come God can talk about people keeping the commandments? Notice here, in Luke, chapter 1 where it is talking about Zacharias and his wife, it says in the 6th verse: "They were both righteous before the Lord, keeping all the Commandments of God, blameless." That is quite comforting but you remember what happened a little further down don't you? He was struck dumb for his sinful unbelief. What does the Bible mean when it says, "Here are they that keep the Commandments of God?" It means seen in Christ. That's what it means. Let me illustrate: John 13:10 Christ says to his disciples who had just been wrangling as to who would wash whose feet, he does and he says, "You are clean." He meant spiritually clean. Were they? In a few hours they are going to cowardly forsake him. Remember in his prayer in John 17 where he says, "Father, they have kept thy word." If you and I

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had said that we would have been a liar. They had not kept his word. They had not been loving, faithful, trusting. But he said, "They have kept thy word," they are clean. God does not see us as we are, he sees us only in Christ. That's what it means when it says, "There is now no condemnation." That's what it means when it says, "We are accepted in the Beloved." That's what it means when it says "We are complete in him." So when you read statements about keeping the Commandments it means this, that these are people who long to please God, that their efforts are put forth to that end and he does not even see (in the sense of recording) our slip ups and our failures...we are accepted as clean, as having kept his word, as keeping the commandments even though the real truth about us is different. And, of course, the best illustration you have heard so often , I Kings 14:8, "Have you considered my servant, David, who did only that which was right in my sight and kept all my commandments." I called a blessed divine amnesia and may it long continue while I live! Wonderful!

But there are two other questions before we close. It does say in I John 3:7-9, "He that is born of God does not commit sin." Let's look at that. This is a scary text: "He that committeth sin is of the devil. The devil sinneth from the beginning." Verse 9: "Whoever is born of God does not commit sin; his seed remaineth in him and he cannot sin because he is born of God." If I take that literally, I am done, finished, and all my preaching, professing, praying and Bible reading and all the rest is just plain show if I take it literally. Why shouldn't I take it literally? Look at chapter 5 of the same book, verse 16: "If any man see his brother sin a sin

which is not unto death..." Hey, John, one time you tell me that the brethren don't sin and then you say, "If any brother sees a brother sin a sin..." Look at the first chapter please in verse 8: "If we say we have no sin we deceive ourselves and the truth is not in us." So what does John mean? Well, he tells us in I John 5 that there is a sin unto death and a sin not unto death. The sin unto death is a presumptuous flagrant, willful violation of the known will of God and not caring a scrap what he thinks. That is a sin unto death. That, persisted in, will separate me from Christ forever and ever and ever. It is not talking about a besetting sin. I have lots of them. I never seem to learn if you want to get so much done, you should give more time to it or you are going to mess it all up. I never seem to learn that. Even when I am cooking something on the stove, my wife can testify to her horror, that I always underestimate the thing, it always boils over, etc. I never do it right, see? And I find these weakness run right through me. That is not a sin unto death or I would have been divorced long ago from God and my wife. Our besetting sins which we hate, which we strive against, which we confess--there is no condemnation. We are not as patient as we ought to be. I have never been patient. We ought to be patient. Who is as resigned as they should be to the slings and arrows of outrageous fortune. Who falls down the stairs and breaks his leg and looks up and says, thank you, Lord, you mean good for it? Does not come normally. Does not come naturally. So out besetting sins are sins not unto death. They are the sins of believers. The sin unto death is the presumptuous, rebellious sin which says, God, I don't care what you think, this is what I am going to do. That is the sin unto death.

So all John means in I John, chapter 3, is the person born of God cannot do the presumptuous sin that would separate him, no, no. Looking unto Christ you can't do that. Christ is much better than anything sin has to offer, can't do it.

What does it mean then when the Bible says, "Be ye therefore perfect." Now, there is a parallel passage in Luke 6:36 that says, "Be ye therefore merciful." Christ is talking about in your relationship to people treat them as God treats you. He is kind to the unthankful and to the selfish; he sends his rain on the just and the unjust and it is not because the unjust have all the just guys' umbrellas, it is because of the nature of God. He sends his rain on the just and the unjust. Luke says, "Be ye therefore merciful," where Matthew says "perfect." This is so we can understand it.

I Corinthian 14:20 says, "In children be ye malice, but in understanding be ye adults, men," grown up, mature. The Greek word is 'perfect,' teleioo. Most translations interpret it, be grown up, be adults, be men. So the word 'perfect' in the Bible usually carries the idea of maturity, not sinlessness--to be grown up.

Genesis 17:1, "Abraham, walk before me and be thou perfect." Not long after that we find him lying, and repeatedly, the same sin about his wife. We lie most about the things closest to us. The margin says (where it has 'perfect' in Hebrew), 'sincere.'

So what have we said today? The first thing we said was that the perfectionist's definition is erroneous. Sin is not just a

voluntary transgression of a known law. Sin is any lack of conformity in nature, disposition, state, or word or deed to the character of God as revealed in his law. Sin is any want of conformity in nature, disposition, state, thought, word or deed to the holiness of God as revealed in his law. You think of some of the statements in the New Testament: "If it is not of faith it is sin...all unrighteousness is sin...he that knoweth to do good and does it not, to him it is sin." And God says, "Be ye holy for I am holy." He is saying any falling short of reflecting the way God acts is sin. Just think of that! It is scary--any falling short of reflecting the ways the living God would behave in my place is sin. So the perfectionist's definition is way out, not scriptural.

Secondly, we notice that perfectionists did not notice the fact that the Bible teaches that even converted people who are perfectly God's children aren't perfect children. There is residual sin in all believers.

I am going to look at one closing passage on this. Turn to Romans 7, if you would. Notice, it says in verse 7, "I had not known sin but by the Law; I had not known lust except the Law had said, 'Thou shalt not covet.' Sin taking occasion by the commandment wrought in me all manner of concupiscence." Please notice, there is something in every one of us that brings transgression to the top like the foam on a glass of beer. Sin (verse 11) taking occasion by the commandment deceived me. There is something in us ... look further down in the chapter and notice what it says in verse 20, "Now if I do that I would not, it is no more I that doeth but sin that dwelleth in me." Verse 23, "I

see a law in my members waring against the law of my mind bringing me into captivity the law of sin that is in my members; wretched man that I am. Who will deliver me from this body of death?" My whole person, every part of my conscious nature has been tainted by sin. My first inclination, whenever there is an option, is to do the selfish thing. That's what he means. My first inclination is to always do the selfish thing. For how long? Look at the next chapter, verse 23, "Not only they, but ourselves also have the first fruits of the spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body. So how long do we groan? Until the redemption of our body. The groan has just been spelled out in chapter 7, 14-23, "Wretched man that I am, the things I would I do not, the things would not, those I do." There is the groan spelled out. How long are we going to have this wretched fight? Until the redemption of the body. But this same man could go on and say, (look further on in chapter 8, verse 31) "What will we say to these things? If God be for us who can be against us? He that spared not his own son but delivered him up for us all, how should he not with him also freely give us all things," all things we need, not all things we want. "Who will lay anything to the charge of God's elect. It is God who justifies." So even our own hearts condemn us. It's all right, it is God who justifies. "Who is he that condemneth? It is Christ who died and has risen again who is a the right hand of God and he makes intercession for us. Well, who will separate us from the love of Christ? Shall tribulation or distress or persecution or famine or nakedness, or peril or sword?" Verse 37 to the end: "Nay, in all these things we are more than conquerors." You know, I would be satisfied with being a conqueror. This says we are

more than conquerors. It is always through him. Him? What sort of a him? Him that loved us. "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers or things present, nor things to come, nor height or depth, nor any other creature can separate us from the love of God that is in Christ Jesus, our Lord. If we look unto Jesus even our own sinful nature, our imperfect minds, our stumbling walk...if we are looking unto Jesus even that cannot separate us from him who IS OUR RIGHTEOUSNESS.