

## Salvation Terms

### My Notes 3/24/2024 Sunday School

1 John 1:7-8 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

OK, everybody, we're ready to roll. Let's try, uh, finding first John chapter 2 or chapter one and Verse 7. Well, this is a rather auspicious text, considering that we'll have Behold the Lamb here, so I think it's a good study this morning. 1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. Let me hear an Amen alright. Well, there's lots to say about this. So it's the doctrine of the blood atonement. Hebrews 9:22 Without the shedding of blood, there's no remission of sins, so this is a vital, fundamental truth. So the blood of Jesus Christ his Son cleanses us from all sins. So you wanna talk in fact I have a glossary of salvation terms I'll give you a few of them today, but these are terms. We've reviewed them over the years, so you might as well get used to them, and I'm going to begin with the word atonement, because that's the Old Testament expression that's used.

\* Atonement In a sense you're only going to find in Romans 5:11 In the New Testament. So it's really only used one time in the New Testament. And that's pretty much because the concept of it is a covering. So there it is. Romans 5:11. that what's up there? And not only so, but. We also joy in God through our Lord Jesus Christ, by whom we have now received the Atonement. You know there's a little mnemonic here if you want to to remember what atonement is, and the mnemonic would be to just say at one ment, and that's what atonement really means. It means bringing us at one with God. So, as I mentioned, this is really an Old Testament term, so you're only finding it one time used in the New Testament, and the Old Testament, of course, is written in Hebrew, and so we have a word, Kaphar, Kaphar is to cover. So that's the notion of what the Old Testament sin sacrifice was. It was a covering. So there's something so much the better when we get to the New Testament, we don't have just a covering. It certainly is a covering, but there's something far greater than that, and that is the sin isn't just covered, it's taken away. So that makes a big difference, but we can use the term in the New Testament context as long as we understand it certainly does provide a covering for the believer, but in Leviticus 14:21 it says So then he shall take one lamb for a trespass, offering to be waived to make an atonement for him. Now everybody had to bring a lamb, and that was the notion of it. Now the priests, they had to actually sacrifice a bullock. So you wonder what you know, why do they have to sacrifice more than the people? But of course they were the trustees of the temple, and everything that was going on in the temple, and so we might have to say they were doubly cleansed, right?

Because they had the greater sacrifice, but that was all Old Testament economy, and that all passes away with Christ's finished work on the cross, so there's no need for that any longer, and again, rather than just covering this sin, it's actually taken away. So back in the in the beginning days in the Garden of Eden Adam, and Eve sin, and once they sinned the moment that they sinned, they're exposed, and they understand that their eyes are opened, and they knew that they were naked, and they sewed fig leaves together, and made themselves aprons, and Adam, and his wife hid themselves from the presence of the Lord God amongst the trees of the garden, and unto Adam, and also to his wife did the Lord God make coats of skin, and clothe them. So the fig leaves didn't work as a covering. God sees this as an insult. Adam, and Eve are trying to hide their sin, and their guilt, and they're hiding it with something that they had devised for themselves. So God says well, we reject that. That won't cover your sin. Genesis 3:24 What's necessary to cover your sin is the innocent victim has to be sacrificed at the cross. Well, of course, before then it would be a lamb. So he takes a lamb, and he slays it, and God does all this, and then God covers Adam, and Eve, and now they can be in the presence of God. Now we would make the parallel concept here as far as covering your sin. Now what since we're not in the Old Testament days, what would cover our sins? So there there are folks today that have manufactured their own constructs religiously, and now they say well you can do certain good works this can cover your sins, or at least that's what they think. The question could be raised ok, well if I'm a religious person doesn't that cover my sin? And the answer is no. You can be. We have a lot of religious people in the world that are quite lost. If we join the church, I'd have to say, well, only if you join this church, right? Joining the church doesn't that's not going to cover your sin either. So if that won't, that won't do it in other words, that is a covering that's rejected. Receive communion, and Communion the Catholic Church places a great emphasis upon this because they believe in transubstantiation. They actually believe that Christ is inside of the host actually. So you're actually consuming the body, and blood of Jesus when you eat the host, and so there's the concept in the Catholic Church when the priests that are ordained of God, and they have, they can pronounce the benediction upon the host, and change it because the host, that's just baked, you know, the nuns baked the the host, and then they hold the host up, and then they they summon Christ down from the right hand of God, and he enters into the host. Now if this all sounds so mystical, most of you are saying, oh come on, they don't really believe that. Oh yes they believe that actually believe this, and that Christ is in the Mass is re-sacrificed in the host. Then break is broken by the priest, at which point Christ to us come to enter into that host now is re-crucified, and then his blood is poured into the chalice, the priest drinks the chalice, and then the communicants come to the altar, and he serves them. They believe that is their covering for sin, and that's why they believe that you cannot be saved unless you are a Roman Catholic. So I would say no, that's a rejected covering too. That's not going to cover your sins. Well, mostly people think if you live a good life. How can you go wrong with that they say you know, and there's certainly nothing wrong with living a good life, and we would advocate the living of a good life, and a moral life, but we do not advocate that is the basis of your salvation. That is not a covering for your sin. That won't do. In other words, not enough. You're not good enough. I'm not good enough. Then give in the offering, well, that's the main thing I mean, you can't be blessed unless you give the offering. I mean, and yet people continue to tune into Channel 40, and listen to these guys say the same things day in, and day out to sow your seed, and all that nonsense, and the people are intimidated. Had a funeral on Friday, and the funeral

director on the way home. We've had our conversations before, and she says I just can't understand these people sending money into these. I said charlatans, you know, because she didn't want to use the term, and I said they're charlatans, and she said I can't understand them, and I said well people are vulnerable, and people want, they want a blessing, they need a blessing. They're in, desperate need of something, and here's a guy saying, you know, with this kind of pretended piety that if you just send in a love gift, a seed offering that it's going to make the difference. That's somehow, you know, it's simony the sin of Simone. You're selling a blessing there. Thank God it's free. Keep the 10 commandments so that's certainly everybody here then 1000 times over, right? Keep the 10 commandments. What's wrong with keeping the 10 commandments? Nothing, except you can't do it, and you can't do it perfectly. People think they have it, but you know that's why Jesus said, well, it said of old time if you hate your brother without a cause, right. So Jesus gives them the commandment and it's to its ninth degree. So it isn't just outwardly. You say you didn't kill him outwardly, but inwardly. You have hatred for him. You've killed him. So that, in other words, purifying the heart is what was critical there. So none of that's going to save you, obviously.

\* Imputation Something much greater is necessary to cover our sins, and this is the doctrine of imputation where God has to impute, and the word itself just simply means to lay to your charge something to give to you something that you do not have, and could not even have imputation. Romans 3:26 So righteousness is imputed to us. We're covered here, so I will greatly rejoice in the Lord. Psalm 35:9 And my soul shall be joyful in my God. He hath clothed me. Isaiah 61:10 He hath clothed me with the garments of salvation imputation. He hath covered me with the robe of righteousness. So now we understand what the covering is, the Kaphar. So again, in the New Testament context, that simply means that our sins are covered, and we can stand in the presence of God because we're standing in His righteousness. So we're all falling short of that, and here we are in 1 John 1:8 And right at the outset we're going to find out, if we say we have no sin, we deceive ourselves. So we have to come to the conclusion that we need to be clothed like Adam, and Eve. We need to be clothed our fig leaves aren't going to cover us, but the blood of Jesus will cover me with the robe of righteousness. Now there's other places in Isaiah we went over some of these, and here in Ezekiel 18:8 and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a covenant with thee, Saith the Lord God, and you becamest mine. Isn't that a beautiful thought? I spread my skirt over thee. I covered thy nakedness. Yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, thou becamest mine. So, well, one day we have to stand before God, and there's a notice at the gate, no entry without a covering, so we have to have the covering, but there'll be people standing before God, Revelation 21:27 And there shall in no wise enter in anything that defileth neither whatsoever worketh abomination, or maketh the lie, but they which are written in the Lamb's book of life. I don't know if I didn't know the Bible well, and I read something like that, I'd be frantically trying to find out how to get my name written in that book. We want our names written in the book of life because if it's not written there, he'll say, Matthew 7:23 And then will profess unto them, I never knew you depart from me, ye that work iniquity. So you'll be cast down, cast out.

\* Propitiation: So back to these, the glossary of terms of salvation terms, and again, I'm not going to give you a complete list this morning, but one of them would be atonement, but I want to use the word propitiation. This word in the Old Testament appears as well it's in the Septuagint, which is the Greek translation of the Old Testament this word hilasterion appears, and it appears now in the New Testament, and in a sense, in the Old Testament, it was the place where this took place. Sometimes called the Mercy Seat, this is where the Mercy Seat was, but the Mercy Seat was a Judgment Seat with the two cherubim, anytime you see the cherubim, what are they doing they're protecting the glory of God, faces looking inward, and with great amazement God would be propitiated, but the judgment seat would become a mercy seat only after the priest would bring the blood of the sacrifice. He would then sprinkled the blood, and as he sprinkles the blood on the judgment seat, it becomes a hilasterion, a propitiation, a place of propitiation. So here's the word here in definition, propitiation refers to the turning of the wrath of God as the judgment of our sin by God's own provision of the sacrifice of Jesus Christ. That's an easy way of understanding it so that's what this big word propitiation is all about, and that God is ultimately propitiated, and what this means is that his wrath is removed, the judgment which is just, right, and combine belongs to the sinner, but God has removed the judgment. He has been placated. I mean, it's another term, glossary term so placated means now that he's satisfied another gospel term satisfied. The demands of a perfect God have been satisfied, and thus he is propitiated, and his wrath is turned away, so Romans 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood. I think I have it up here. There ok through faith in his blood to declare his righteousness for sins that are past, through the remission of sins that are past, through the forbearance of God. So propitiated that's the wonderful thought, and our text here, uh, when we move into the second chapter, is very clear about this as well. 1 John 2:1-2 My little children, these things right unto you that you sin not, but if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation. The propitiation. So we have that word right? For our sins, and not for ours only, but also for the sins of the whole world. Now, that's not universalism. That means the provision has been made. So now the condition of receiving that propitiation is belief and faith, and many people decide not to exercise that faith, but it's available. We'll put it that way. There's no limited atonement. No, no let's dispel that silly notion that when Christ goes to the cross he's only dying for the elect. No, no, he died for the sins of the world, and this is certainly one place that would indicate so. So again, kind of an illustration of propitiation is we have the wrath of God which is revealed from heaven against all ungodliness, right? So the judgment of God, and this again is is righteous, holy, and true judgment. Sinners deserve to die at the hands of a God who is angry with sin. In Psalm 7:11 So the wrath of God is revealed from heaven against all ungodliness, and all unrighteousness of men. So where's the propitiation than in this picture? Well, here it is now we're going to interpose Christ. Now he's our shield, he's our covering, he is the lightning rod. He's taking the judgment, and as a result, God is placated. His wrath has been poured out on his son, and so another view that we'll have here shortly is the vicarious substitution. Romans 5:8-9 God commendeth His love toward us, in that while we were yet sinners, Christ died for us.

9 Much more than being now justified by His blood. We shall be saved

\* from wrath through him saved from wrath. Propitiation it's a wonderful word, isn't it? Now you'll certainly have it the rest of your life, won't you?

\* Mediator Let's look at another one, mediation. So we all understand what a mediator is, somebody that comes in between two opposing forces. You might have a husband, and a wife, and they're headed for divorce court, and hopefully somebody comes in between. He says no, whoa, whoa, whoa, you know, we're going to try to work this thing out. We need to mediate it. What's your problem? Well, my problem is she just picks, picks, picks at me, and so forth. What's your problem over here? Well, my problem is he never says he loves me, and all right, well, let's see if we can't resolve these major issues here you know, we can somehow make it all happen, and bring it back together. There are some things that cannot be mediated, but with Christ he's able to bring two opposing forces a perfect God, and sinful wretches, and he's able to bring us together, and he makes peace through his blood, righteousness, and truth, right? In Psalm 85:10 Righteousness and truth have kissed each other so, but now he has obtained a more excellent. A more excellent ministry by how much he is now the mediator of a better covenant, which was established with better promises. What do I have something else here? Romans 8:34 Who is he that condemneth? That's a rhetorical question. Well, we know who's gonna try your adversary, the devil. You see him that he's said, what's he pointing to your record, that's what he's pointing to. He's saying look at this. Look at every time this guy was angry. Look at every time this guy got into some kind of fist fight with someone. Look every time he used blasphemy, look how many times she did this, and that, and lustful thoughts, and all the rest. The whole long list is up there, and he's saying if you're really a holy God, and you're really a God of truth, you gotta send these people to hell you gotta you can't you have to agree with him, right? The devil's telling the truth here, but a mediator comes up, and says the problem is you don't pay, there's no double jeopardy. There is no double jeopardy? You can't try these people for sin that has already been dealt with the judgment has been paid through the propitiatory sacrifice of Christ on the cross, alright yeah, I thought I heard you. Well on Wednesday nights, oh everybody should come Wednesday night you'd learn these great lessons. We're in 1 Timothy 2:5 But there we have in the chapter 2 and verse 5 where there's one God, and one mediator between God and man, the man Christ Jesus, who gave himself a ransom. So that's the cause of God's mediation. Jesus gave himself a ransom. It's the only way it can work. Alright. So the question is answered, right? Who can condemn you? No one. The devil doesn't he can't bring a charge against us. It is Christ that died yea rather that is risen again. That's the celebration, isn't it? The death is something we must consider. No question about that, and therefore God maketh intercession for us. Indeed, who is he that condemneth so who shall lay anything to the charge of God's elect? It is God that justifies. Who is he that condemneth? It is Christ that died. Yeah, rather that he is risen again, who is also at the right hand of God, who also make it intercession for us. So there's the devil wrestling for all of us. Would like to send us down to the pit, but Jesus defeats him right.

\* Justification We have justification. Justification., again, you could use a mnemonic here, and say just if I had never sinned right justification it's a good way to kind of remember what it

means. So they're in that extended context in Romans 3:23-25 For all of sin and come short of the glory of God; 24 being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God has set forth to be a propitiation through faith in his blood to declare his righteousness for sins that are past. So, this all has to do with justification. So we would ask the question here, how can God be just, in forgiving us, but we're justified freely by his grace. So, the apostle here makes the argument to declare, I say his at this time his righteousness that he might be just, and the justifier of him that believeth in Jesus. This is pure doctrine. This is salvation doctrine, isn't it? Now God is just in justifying us it is a wonderful uh, oxymoron. I'm trying to think of something that's easier to understand. Contradiction, right it's a wonderful contradiction, you say how so? Well, how can God, who is perfect, and true, justify any of us? It doesn't sound right. Well, he that believeth in Jesus. That is enough, and I tell you, that's something to stand in awe for the rest of your life if you think you'll comprehend the concept here the just dies for the unjust. It's hard to understand, but it's sublimely true. Just, and the justifier of him that believeth in God. So where's the justice in all this? Well, we'll learn the song that we'll be singing, the song of Moses, and of the Lamb in Revelation 15:3-4 And you all have to learn the lyrics. You're great and marvelous. Do you believe that great marvelous, Are thy works, Lord God almighty, just and true? Are thy ways thy king of Saints, who shall not fear before thee so? And glorify thy name so they're going to be singing that in eternity, but it all speaks of God being just and true. Just and true in all of his ways, faithful and true, we find in Revelation 19:11 one of his names, so let's not argue with the free gift justified freely by His grace. So we're standing on the promises of God my Savior.

\* Reconciliation: All right? Reconciliation. Another word that you want to understand here, and to wit, that God was in Christ. Well, there you have it. John 14:9 Right so, if you've seen me, you've seen the Father, Phillip right. God was in Christ. So those that are Unitarians say, well, Jesus never said he was God, and those, but look how many texts we have that indicates so. 2 Corinthians 5:19 God was in Christ reconciling the world unto himself, and hath committed to us the words of reconciliation. So he reconciles the world to himself. This is something to consider here by the way, you see here he reconciles the world. Now this is not universalism. Everybody is not going to heaven. He's made a way as we already mentioned, the propitiation is for everyone. So all are invited, but the invitations given out in so many people are too busy. They have got other things, great matters of the world to solve, and so on. Things that they have to do that are far more important than the salvation of their soul lust to chase after sins that people wish to cling to there not worth it, Jesus said in Matthew 18:9 Be better to pluck your eye out of your eyes, sinning. Not that could save you, but it would be better if it could save you, it'd be better, but I've got something better to save you than plucking your eye out. That's the finished work of Christ, who Colossians 1:20 has made peace through the blood of his cross, and to reconcile all things unto himself. So that's how it works.

\* Vicarious Substitution: We'll take one more I think one more vicarious substitution. 1 Peter 3:18 For Christ, death once suffered, for since the just for the unjust once suffered. Alright, so don't call him down from heaven, and re crucify him. He only did this once, doesn't need to do it

again it's not repeated. The just for the unjust. That's something to contemplate here. The world's populations are unjust where sinful people the last Adam comes, and justifies all the rest of us. Being put to death in the flesh, being quickened or resurrected by the Spirit, but he was wounded for our transgressions. Isaiah 53:5 But he was wounded for our transgressions, He was bruised for our iniquities: The chastisement of our peace was upon him; And with his stripes we are healed. Vicarious substitution. Christ the just for the unjust, taking the place of the sinner. Again, this is a great truth to reveal, and we have it all kind of under the rubric of this verse 1 John 1:7 that Christ has cleansed us with His blood, and that's how we've launched out into these various avenues.

\* Redemption: So, well, I have another term, redemption. Well, this one's obvious. Galatians 3:13 Christ hath redeemed us from the curse of the law, and redemption has to do with purchasing. Redemption, so yeah, I used to give the illustration of, but people are younger now. They don't know what I'm talking about, but we used to collect Green Stamps, and you'd have all these Green Stamps. I can taste them right now put them in the book, right? And we had that, and now you had several stacks of Green Stamps, and you'd rush to East Hills. Eastwood Shopping Center, and there was a redemption center there, and you'd bring in all these books, right? And you'd put them down and say, well, what can I get here? They said, oh, well you've got a lot of books there. You can take this ashtray if you'd like, right or something. You didn't get much, but at least we understood the concepts of redemption. Nobody here ever went to a pawn shop probably, but I worked in one in junior high, and high school. Oh somebody went to the pawn shop. Looks like Patrick's hands up, and there must have been some hard times, Patrick. What did you pawn? Oh boy well yeah well, you can bring something valuable in there. I've had people I remember when I was working in there, one guy brought in gold teeth he had. I assume they were his, I don't know, but all that is as collateral. You get the pawn ticket, you gotta come back in 90 days with \$25 they lent you for the gold teeth, and also, the interest you'd have to pay, and then you could redeem your article. All of us were in pawn I'm telling you, the devil had us on the trading block, and it didn't look like anybody who's going to get us out of pawn, and then Jesus arrives, doesn't he says. Now, what's necessary here, and what did the Lord say? Did he say, Well, you're going to have to have 3,000 books of Green Stamps. No, no, not gonna work. The blood of Jesus Christ redeems us from the curse of the law, because he was made a curse for us as it is written in Galatians 3:13 Cursed is he that hangeth on a tree. Which is what we'll be learning about in just a little bit. Hebrews 9:12 So neither by the blood of goats and calves. This was the Old Testament way of atonement. None of that could cover our sins, really. All it could do is momentarily placate the wrath of God. Something much greater had to happen, neither by the blood of goats and calves, but by his own blood he entered in once. One time thank God right into the holy place, having obtained eternal redemption for us. So that's how it works indeed. Thank you, Lord, for shedding your blood in Hebrews 9:22 without the shedding of blood there is no remission of sins, but he shed his blood, but it has to be applied, doesn't it? The Old Testament in Exodus 12:22-23 when the lamb at Passover, they would take the lamb, and had to be kept up, you know, and then they slew the lamb right at the door, and they had that basin filled with blood, and the hyssop branch was taken, and they dipped it in the basin, and then they smote the posts, and the lintel. And then they went into the

house, and ate the Passover, and the death Angel passed over, didn't he? Passed over at that moment because there was no other way of saving us, you know, from the death Angel without the blood, but the blood had to be applied, and so the blood has been shed. There is no limited Atonement. Christ has died for the sins of the world, but it has to be applied in other words, now you must do something. What is it? Well, you have to apply the blood, and you have to believe in the blood, and you have to receive the blood of Christ in your heart of hearts. Let's call this a divine transfusion. So the blood of Christ has to be applied to your life unto him that loved us, and washed us from our sins in his own blood in Revelation 1:6 And hath made us kings and priests unto our God. So that's the applied blood.

\* 1 John 1:8 Let's move on, I guess, right? So if we say we have no sin we deceive ourselves, and the truth is not in us. And then in 1 John 1:10 it says if we say we have not sinned, we make him a liar, and his word is not in us. So we've got these two verses here suggesting something very important, and that is don't believe in the heresy of sinless perfection. You don't find too many people holding this any longer, but the Wesleyan Methodists still do. They're perfectionists. Boy, there's all these wrinkles in folds, and denominations. It's somewhat confusing, and there are people that even say that, they'll say, well, you guys can't even agree, you can't even get along here. You've got all these different views. at least the Catholic Church, they are monolithic. It is that, I'll have to maintain that, but this equivocal Pope they have, I mean, he says one thing the next day, and the next day all the scholars say, well, he didn't mean that, and they go back, and forth too, don't they? But we have all these wrinkles, and all these denominational nuances, and this that happens, that confuses people, and you say, well, aren't the Wesleyan Methodist saved? I said yeah, I think they are. I think they're saved. What about all these charismatics? They claim this thing, and that, and so forth. Are they saved, well, yeah, no question. What about the Calvinist? Do you think they're saved? Oh yeah, I think they're gonna be in heaven, now those people might not think I'm saved because I don't talk in tongues. Or maybe because I'm not a Calvinist. Maybe they'll say I'm not saved. They do a lot of oneness Pentecostal, certainly. Or the Catholics they'll think we're lost. We're the schismatics they call us, you know, the schisms, you know, we've we've gone away from the true church. No hope we're reprobate. So we have all this infighting amongst Christians. We settle all this, well, this settles it all as far as I'm concerned. This settles it all. I don't know how you can read some of these passages, and come up with some of this. How can we have people that believe in sinless perfection when you have this scripture looking you in the face? If we say we have no sin, we deceive ourselves. So how can you say you're sinless perfection. Now, I guess I shouldn't really argue with people that want to live a sinless life. I mean, that's terrific. We should all strive for that, but with the apostle Paul, we need to say not that I was already perfect, so neither had already obtained I follow after. Christians should be following after sinlessness, but never achieving it until we get to heaven. So I'd say John Wesley has a lot of good things. We're glad for John Wesley, but where was it coming with this thing? Well, I'm thinking sometimes somebody said Amen was that? Can I hear Amen back there? Is that Madeline saying Amen. There she is. She's clapping her hands. She's trying to stimulate the rest of your deadbeats you know Amen. Alright, so John Wesley taught this idea, and it moved on in various circles that there was a holiness movement, and again, I don't really want to take great umbrage



with that. I think all of us holier the better I'd say. So I'm far more concerned about the antinomianism that say oh, you can live any way you want, you know, and that's where the modern church is right. So relaxed that though you know don't I'm a legalist, and they say right because they don't want anybody telling them they can't sleep with their girlfriend. They don't want to hear that. You know they want to hear that's ok God doesn't care. God does care, and we should change. Titus 2:11-12 tells it, I think, the best right for the grace of God that appeared appeared to all men teaching us to deny and godliness and worldly lust, to live soberly, righteously, and godly in this world. I mean, again, the Bible settles this, doesn't it? Alright they'll take this verse in Matthew 5:48 Be ye therefore perfect, even as your Father in Heaven is perfect. You say well, there it is Pastor what do you say to that. Or what do you say to that? Well I say that we should certainly be striving for this, but we're always falling short of it at the same time, and now we're going to have to kind of look a little closer. Sometimes even the wording here can be confusing. Look what God said in the book of Job 2:3 And the Lord said to the devil hast thou considered my servant Job, that there's none like him on the earth, a perfect ,and an upright man, one that feareth God, and escheweth evil? And people look at that, look at God is pointing out, and saying here is a man, this is a man, you know that loves me, and he fears God, and he is escheweth evil. Indeed he's exemplary, and so much that God points him out to Satan, said here's someone, but what did he mean by perfect? Perfect like God is perfect? Well, I'd have to say no one is perfect like God is perfect, right? So what does the word mean? So in this case, we're in the Hebrew, aren't we in Job, and so we look up the Hebrew word, and we'll look a little closer to see what does this word Tam mean, and it means to be perfect, but in the sense of completion, complete. God wants us to be complete people nothing lacking, complete in our understanding, complete in our maturity that's really what's in mind here. Now we certainly know that Job wasn't perfect in the absolute sense because God condemns him later on, and rebukes him. Who is this? He said, Speaking of Job Job 38:2-3 That that darkeneth counsel by words without knowledge gird up thy loins like a man, and I will demand. If there was a frightening moment there, and Job, right? God said. You know, who are you to question God? And Job had sinned in these matters. So what does he mean he's a perfect man, an upright in this fear of God, and his truth, evil in the relative sense he was a mature believer. He was sacrificing on a daily basis. He prayed for his children, and his families, and so he was. He was an example to others. He even argued his own case. He said I give to the widows, and I helped the poor, and the fatherless, and I'm eyes to the blind, and feet I am to the lame, and all those were good works, but not none of them would justify him before the sight of God. He was perfect in that sense, complete. It was the mature Christian. We've got too many baby Christians out here, too many people that just say, well, you know, it's good now if I don't have to read my Bible, and they'll go to church when they feel like, and then what? What is this about? That's immaturity. Mature believers say I need the meat of the word. I need to get beyond the milk, and get strong in the things of the Lord. And we need the blessings of God. All right, so which leads us to our little lesson, but I think I taught last week somewhere. Absolute goodness. Jesus said unto him in Matthew 19:17 Why callest thou me good? None good, save one that is God. Now we gave this lesson last week. He said I'm a good man, and God said, well there's none good, right? Jesus said none good. There's only one that's good, and that's God, and yet the Bible speaks of relative goodness too right? Behold, there was a man named Joseph, a counselor, and he was a good man, and a just man, and another one here we've got

Barnabas. He was a good man, full of the Holy Ghost, and here's another, his Lord said unto him, well done, thou good, and faithful servant. This all has to do with relative goodness, not absolute goodness, and I don't have nearly the time to develop this. So won't you promise to come back next Sunday, and let me develop this point?

\* Let's pray. So, Lord, give us your blessing for being in Sunday school, I think Lord, it's well worth the effort. Hopefully, Lord, there's more things to learn from first John. So teach us, Lord, help our hearts to be open our minds, and help us to sift through these various great teachings, and doctrines in Jesus name Amen.