

~FAULT, FAULTFINDING (466)

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- A fault is a neglect, failing, defect, an error, imperfection. It can mean failure to do what is right, also, responsibility for failure or for wrongdoing.

- There is no straw given to your servants and yet they are saying to us, Make bricks! And here your servants are beaten, whereas your own people are at **fault**. (**Exodus 5:16**)
- You sit and speak against your own brother, against the son of your mother you give away a **fault**. (**Psalms 50:20**)
- Moreover, if your brother commits a sin, go lay bare his **fault** between you and him alone. If he listens to you, you have gained your brother. (**Matthew 18:15**)
- Biblically, a **fault** often refers to an occasion of blame or a particular cause for disapproval.

.. Faultfinding

- The expression find **fault** occurs in both the **Hebrew** and **Christian Greek Scriptures**. In **Hebrew** it renders the verb *riv*, meaning contend in a physical, verbal, or legal-judicial sense. Thus, it is rendered quarrel, contend, and conduct a legal case
- And the shepherds of Gerar fell to **quarreling** with the shepherds of Isaac, saying; The water is ours! Hence he called the name of the well Esek, because they had contended with him. (**Genesis 26:20**)
- And this was Judah's blessing, as he went on to say; Hear, O Yehowah, the voice of Judah, and may you bring him to his people. His arms have **contended** for what is his, And may you prove yourself a helper from his adversaries. (**Deuteronomy 33:7**)

- And Yehowah must become judge, and he must judge between me and you, and he will see and he will conduct the **legal case** for me and judge me to free me from your hand. (**1 Samuel 24:15**)
- Find fault.
- So my heart took consideration within me, and I began **finding fault** with the nobles and the deputy rulers, and went on to say to them: Usury is what you are exacting, each one from his own brother. Further, I arranged a great assembly on their account. (**Nehemiah 5:7**)
- And I began to **find fault** with the deputy rulers and say; Why has the house of the true God been neglected? Consequently I collected them together and stationed them at their standing place. (**Nehemiah 13:11**)
- So I began to **find fault** with the nobles of Judah and say to them: What is this bad thing that you are doing, even profaning the Sabbath day? (**Nehemiah 13:17**)
- And I began to **find fault** with them and call down evil upon them and strike some men of them and pull out their hair and make them swear by God; You should not give your daughters to their sons, and you should not accept any of their daughters for your sons or yourselves. (**Nehemiah 13:25**)
- He will not for all time keep **finding fault**, neither will he to time indefinite keep resentful. (**Psalms 103:9**)

See Also QUARREL

- The **Greek** word *ai-ti'a*, occurring in the expression **find fault**, is also translated cause, charge, and ground.
- And, although they found no **cause** for death, they demanded of Pilate that he be executed. (**Acts of Apostles 13:28**)
- Taking the stand, the accusers produced no **charge** of the wicked things I had supposed concerning him. (**Acts of Apostles 25:18**)
- And Pharisees came up to him, intent on tempting him and saying; Is it lawful for a man to divorce his wife on every sort of

ground? (Matthew 19:3)

- Pilate, after examining Jesus Christ on the charges brought by the Jews, found no evidence of guilt and announced to the Jews three times: I find no **fault** in him.
- Pilate said to him; What is truth? And after saying this, he went out again to the Jews and said to them; I find no **fault** in him. (John 18:38)
- And Pilate went outside again and said to them; See! I bring him outside to you in order for you to know I find no **fault** in him. (John 19:4)
- However, when the chief priests and the officers saw him, they shouted, saying; Impale him! Impale him! Pilate said to them; Take him yourselves and impale him, for I do not find any **fault** in him. (John 19:6)
- **Find fault** also renders the Greek *mem'pho-mai*, meaning **blame, lay blame**.
- You will therefore say to me; Why does he yet find **fault**? For who has withstood his express will? (Romans 9:19)
- For he does **find fault** with the people when he says; Look! There are days coming, says Yehowah, and I will conclude with the house of Israel and with the house of Judah a New Covenant. (Hebrews 8:8)

· Yehowah's Dealings With Faulty Mankind

- That which Yehowah God makes is perfect, **faultless Hebrew, ta-mim'**, referring to something **sound, perfect, faultless**, as are all his words and acts.
- The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice. Righteous and upright is he. (Deuteronomy 32:4) Footnote
- For this reason and because of his almightiness, he can say as in correcting Job;
- And Yehowah proceeded to answer Job and say; (Job 40:1)

- Should there be any contending of a **faultfinder** with the Almighty? Let the **reprover** of God himself answer it. (**Job 40:2**)

- The apostle Paul points out that God has the right to deal with his creatures as He pleases, just as a potter makes the kinds of vessels he desires to produce. God tolerates vessels of wrath for a purpose, just as he did Pharaoh, while he has mercy on vessels of mercy, and we cannot rightly question God's action in this.

- What shall we say, then? Is there injustice with God? Never may that become so! (**Romans 9:14**)

- For he says to Moses; I will have mercy upon whomever I do have mercy, and I will show compassion to whomever I do show compassion. (**Romans 9:15**)

- So, then, it depends, not upon the one wishing nor upon the one running, but upon God, who has mercy. (**Romans 9:16**)

- For the Scripture says to Pharaoh: For this very cause I have let you remain, that in connection with you I may show my power, and that my name may be declared in all the earth. (**Romans 9:17**)

- So, then, upon whom he wishes he has mercy, but whom he wishes he lets become obstinate. (**Romans 9:18**)

- You will therefore say to me; Why does he yet find **fault**? For who has withstood his express will? (**Romans 9:19**)

- O man, who, then, really are you to be answering back to God? Shall the thing molded say to him that molded it, Why did you make me this way? (**Romans 9:20**)

- What? Does not the potter have authority over the clay to make from the same lump one vessel for an honorable use, another for a dishonorable use? (**Romans 9:21**)

- If, now, God, although having the will to demonstrate his wrath and to make his power known, tolerated with much long-suffering vessels of wrath made fit for destruction. (**Romans 9:22**)

- In order, that he might make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory. **(Romans 9:23)**
- Namely, us, whom he called not only from among Jews but also from among nations, what of it? **(Romans 9:24)**
- On the other hand, man's ways and productions are often **faulty**. Sin and error are the legacy all men have inherited from Adam.
- That is why, just as through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned. **(Romans 5:12)**
- Look! With error I was brought forth with birth pains, and in sin my mother conceived me. **(Psalms 51:5)**
- But Yehowah, himself **faultless**, well knows the formation of us, remembering that we are dust, and is merciful.
- As a father shows mercy to his sons, Yehowah has shown mercy to those fearing him. **(Psalms 103:13)**
- For he himself well knows the formation of us, remembering that we are dust. **(Psalms 103:14)**
- He regarded faithful, obedient Noah as **faultless** among his contemporaries.
- This is the history of Noah. Noah was a righteous man. He proved himself **faultless** among his contemporaries. Noah walked with the true God. **(Genesis 6:9)**
- He commanded Abraham, Walk before me and prove yourself **faultless**.
- When Abram got to be ninety-nine years old, then Yehowah appeared to Abram and said to him; I am God Almighty. Walk before me and prove yourself **faultless**. **(Genesis 17:1)**
- Although both these men were imperfect and died, they were viewed as **faultless** by Yehowah, who sees what the heart is.
- But Yehowah said to Samuel; Do not look at his appearance and

at the height of his stature, for I have rejected him. For not the way man sees is the way God sees, because mere man sees what appears to the eyes. As for Yehowah, he sees what the heart is. **(1 Samuel 16:7)**

- I beseech you, O Yehowah, remember, please, how I have walked before you in truthfulness and with a complete heart, and what was good in your eyes I have done. And Hezekiah began to weep profusely. **(2 Kings 20:3)**
- For, as regards Yehowah, his eyes are roving about through all the earth to show his strength in behalf of those whose heart is complete toward him. You have acted foolishly respecting this, for from now on there will exist wars against you. **(2 Chronicles 16:9)**
- He commanded Israel; You should prove yourself **faultless** with Yehowah your God.
- You should prove yourself **faultless** with Yehowah your God. **(Deuteronomy 18:13)**
- And I shall prove myself **faultless** toward him, and I will keep myself from error on my part. **(2 Samuel 22:24)**
- He provided his **faultless** Son.
- For such a High Priest as this was suitable for us, loyal, guileless, undefiled, separated from the sinners, and become higher than the heavens. **(Hebrews 7:26)**
- As a ransom sacrifice, and on this basis He can call those exercising faith and obedience righteous, or **faultless**, while at the same time maintaining his position as the righteous and **faultless** Judge.
- God set him forth as an offering for propitiation through faith in his blood. This was in order to exhibit his own righteousness, because he was forgiving the sins that occurred in the past while God was exercising forbearance. **(Romans 3:25)**
- So as to exhibit his own righteousness in this present season, that he might be righteous even when declaring righteous the man that has faith in Jesus. **(Romans 3:26)**

See Also INTEGRITY
See Also PERFECTION

· The Law Covenant

- The apostle Paul says that the Law is spiritual and fine.
- For we know that the Law is spiritual, but I am fleshly, sold under sin. (**Romans 7:14**)
- Now we know that the Law is fine provided one handles it lawfully (**1 Timothy 1:8**)
- And, after discussing its tenth commandment, states that the Law is holy, and the commandment is holy and righteous and good.
- What, then, shall we say? Is the Law sin? Never may that become so! Really I would not have come to know sin if it had not been for the Law, and, for example, I would not have known covetousness if the Law had not said; You must not covet. (**Romans 7:7**)
- But sin, receiving an inducement through the commandment, worked out in me covetousness of every sort, for apart from Law sin was dead. (**Romans 7:8**)
- In fact, I was once alive apart from Law, but when the commandment arrived, sin came to life again, but I died. (**Romans 7:9**)
- And the commandment which was to life, this I found to be to death. (**Romans 7:10**)
- For sin, receiving an inducement through the commandment, seduced me and killed me through it. (**Romans 7:11**)
- Wherefore, on its part, the Law is holy, and the commandment is holy and righteous and good. (**Romans 7:12**)
- Why, then, does he also say; If that first covenant had been **faultless** or **blameless**, no place would have been sought for a second?
- For if that first covenant had been **faultless**, no place would have

been sought for a second. (**Hebrews 8:7**)

- Paul goes on to explain; He, **Yehowah God, through Jeremiah,** does find **fault** with **or, blame,** the people.
- For he does find **fault** with the people when he says; Look! There are days coming, says Yehowah, and I will conclude with the house of Israel and with the house of Judah a New Covenant. (**Hebrews 8:8**)
- Not according to the covenant that I made with their forefathers in the day of my taking hold of their hand to bring them forth out of the land of Egypt, because they did not continue in my covenant, so that I stopped caring for them, says Yehowah. (**Hebrews 8:9**)
- Look! There are days coming, is the utterance of Yehowah, and I will conclude with the house of Israel and with the house of Judah a New Covenant. (**Jeremiah 31:31**)
- Not one like the covenant that I concluded with their forefathers in the day of my taking hold of their hand to bring them forth out of the land of Egypt, which covenant of mine they themselves broke, although I myself had husbandly ownership of them, is the utterance of Yehowah. (**Jeremiah 31:32**)
- In another place he shows that there was an incapability on the part of the Law, while it was weak through the flesh.
- For, there being an incapability on the part of the Law, while it was weak through the flesh, God, by sending his own Son in the likeness of sinful flesh and concerning sin, condemned sin in the flesh. (**Romans 8:3**)
- Also, he logically demonstrates that perfection could not come through the Levitical priesthood, which, along with the Law by which it operated, had to be changed, that the Law made nothing perfect, and that its gifts and sacrifices were not able to make the man doing sacred service perfect as respects his conscience.
- If, then, perfection were really through the Levitical priesthood, for with it as a feature the people were given the Law, what further need would there be for another priest to arise according to the manner of Melchizedek and not said to be according to the

manner of Aaron? ([Hebrews 7:11](#))

- For since the priesthood is being changed, there comes to be of necessity a change also of the Law. ([Hebrews 7:12](#))
- For the Law made nothing perfect, but the bringing in besides of a better hope did, through which we are drawing near to God. ([Hebrews 7:19](#))
- This very tent is an illustration for the appointed time that is now here, and in keeping with it both gifts and sacrifices are offered. However, these are not able to make the man doing sacred service perfect as respects his conscience. ([Hebrews 9:9](#))

·· Dealing With One Another's Faults

- The Bible counsels us to continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another.
- Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Yehowah freely forgave you, so do you also. ([Colossians 3:13](#))
- If all our **faults** were held against us, we would all be condemned. Many **faults** can be overlooked, surely a Christian should not be anxious to make public the **faults** of his brothers.
- The Scriptures say of a wicked person.
- But to the wicked one God will have to say; What right do you have to enumerate my regulations, and that you may bear my covenant in your mouth? ([Psalms 50:16](#))
- You sit and speak against your own brother, against the son of your mother you give away a **fault**. ([Psalms 50:20](#))
- However, Jesus Christ instructed his disciples what to do in the case of certain serious sins. As the first step, he counseled,
- Moreover, if your brother commits a sin, go lay bare his **fault** between you and him alone. If he listens to you, you have gained your brother. ([Matthew 18:15](#))

- But if he does not listen, take along with you one or two more, in order, that at the mouth of two or three witnesses every matter may be established. (**Matthew 18:16**)
- If he does not listen to them, speak to the congregation. If he does not listen even to the congregation, let him be to you just as a man of the nations and as a tax collector. (**Matthew 18:17**)
- Brothers, even though a man takes some **false** step before he is aware of it, you who have spiritual qualifications try to readjust such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted. (**Galatians 6:1**)

· A Faultless Ministry

- The apostle Paul, highly grateful and appreciative of the glorious treasure of the ministry, exercised care to glorify this ministry by watching closely every feature of his life and conduct. He said in his letter to the congregation at Corinth.
- In no way are we giving any cause for stumbling, that our ministry might not be found **fault** with. (**2 Corinthians 6:3**)
- Men who were challenging Paul's apostleship had associated with the congregation there and had indulged in much **faultfinding** and slander against Paul in order to belittle him and to destroy his apostolic authority over the congregation.
- Realizing this and knowing also the danger of **faultfinding** and trouble where money matters are concerned, he assured the congregation that he was sending Titus and another trustworthy brother appointed by the congregations to handle the contributions. Thus, wrote Paul, we are avoiding having any man find **fault** with us in connection with this liberal contribution to be administered by us.
- Now thanks be to God for putting the same earnestness for you in the heart of Titus. (**2 Corinthians 8:16**)
- Because he has indeed responded to the encouragement, but, being very earnest, he is going forth of his own accord to you. (**2 Corinthians 8:17**)
- But we are sending along with him the brother whose praise in connection with the Good News has spread through all the

congregations. (2 Corinthians 8:18)

- Not only that, but he was also appointed by the congregations to be our traveling companion in connection with this kind gift to be administered by us for the glory of the Lord and in proof of our ready mind. (2 Corinthians 8:19)
- Thus we are avoiding having any man find **fault** with us in connection with this liberal contribution to be administered by us. (2 Corinthians 8:20)
- For we make honest provision, not only in the sight of Yehowah, but also in the sight of men. (2 Corinthians 8:21)