

# The Rediscovery of Sinfreeness

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This statement made by Charles Spurgeon clearly highlights the Biblical doctrine of **Sinfreeness**. In Spurgeon's time this doctrine was not focused upon and emphasized, and then, theology declined among Protestants due to an antinomian undercurrent influence and this teaching was all together lost sight of.

Now, in the time of the 144,000 when they are being formed to be without fault before the throne of God. (Revelation 14:1-5), the doctrine of Sinfreeness must be emphasized and taught in such a way that the student can rejoice in this salvational experience. In the first place, the doctrine of Sinfreeness comes from Jesus who identified the sinner as a slave to sin (John 8:34), and then told us that the truth makes us free (John 8:32), and the freedom that He gave to us is **real** and **true freedom**. This is **freedom from sin**, and it is not something we struggle to achieve after many, many years, it is in fact a **gift** from God.

This truth is emphasized when it is understood that **Justification** which is done by God alone, make us **sinfree**. After presenting the death of the old man (carnal mind) and the inactivation of the body of sins (corrupted emotions) in Roman 6:6, the next verse tells us according to a proper translation that: "For he that is dead is **"justified"** from the sin" Roman 6:7. The fact that this **justification** is the means by which we are made sinfree is seen in the context of the verse which tells how shall we that are dead to sin live any longer therein (Romans 6:1,2)? We are also told that we must reckon ourselves to be indeed dead to sin and alive to God (Romans 6:11). The chapter further tells us that when we were made free from sin we became slaves of Righteousness (Roman 6:18). What does all this mean? That Sinfreeness is a Biblical doctrine, but now it needs to be emphasized in the current climate of present truth.

Many Evangelicals and Adventists **hate** this doctrine and are filled with skepticism about its possibility to exist in our sinful flesh. False theories about what is sin, how it dwells in man, and about what exactly is sinful flesh have hindered belief in this doctrine, which will cause those who are unbelievers to **never** be part of the 144,000, who are without fault before the throne of God or are sinfree (Revelation 14:1-5).

If we are told to awake to Righteousness and sin not (1Corinthians 15:34), then the "sin not" of the verse tells us that **Sinfreeness** is expected in all of us.

However now this teaching has returned from apostolic times back into the position that it belongs. We say again that Sinfreeness is a **gift of God**, it is the gift of the new birth (1 John 3:9; 1 John 5:18). The **light** streaming from the open door the second apartment of the heavenly sanctuary in which the ark of the Law is God is seen, tells us that we shall be judged by this Law (Revelation 11:18, 19; James 2:12), and to pass safe in this judgment we must keep the whole law of God, because if we break one we are guilty of all (James 2:8-12). But which of the Ten Commandments were we all in transgression of? Why, it is the seventh day Sabbath. Thus the seventh day Sabbath of many generations was rediscovered as the truth was being restored (Isaiah 58:12-14). It is the light in the second apartment of the heavenly sanctuary that revealed the seventh day Sabbath. Keeping all the Law of God is thus in fact the Sinfreeness that has been given to the church of the last days that keep God's commandments (Revelation 14:12).

May God bless all of us in obedience. Amen