

Reflective, Meditative Points on the Doctrine of Sinfreeness

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INTRODUCTION

This meditative, study booklet was written due to a series of Bible studies given to someone over a period of time. The intention was to show them the pathway towards righteousness and how to overcome sin. As a result, I thought it convenient to put together those Bible discussions had, in one study booklet for ease of reference and convenience, not only for the person, but for all those who want a ready handbook to learn and to teach others the biblical doctrine of Sinfreeness.

It is evidently so that true Christianity teaches the potent truth that man can overcome sin and a Bible Christian is one in whom God has given freedom from sin and thus dispels the error that they are free to sin.

The Apostles Paul and Peter put it in this way in Gal 5:13, "For, Brethren ye have been called unto liberty; only use not your liberty for an occasion to the flesh, but by love serve one another." "As free, and using your liberty for a cloak of maliciousness, but as Servants of God." 1Pet 2:16. The following texts also show what a Christian is called unto. (Dan 6:4; Gal 5:1; 11 Cor 3:17).

Many however subscribe to the theological truth that we can overcome sin but while that statement is correct in itself, it is undermined by the method by which they teach in order for one to overcome sin. Therefore, still many do not have a correct understanding of how is it possible to overcome sin believing that one has to wait for a change body or only when Christ comes to attain to Sinfreeness. Therefore in reality they do not really believe that one can overcome sin.

The Bible therefore gives ample proofs that sin in our universe is an anomaly and should not exist. Therefore to claim that we cannot overcome sin or that we must live in sin, is to give sin a character of eternity and invincibility that goes against the reality of what sin really is. Thus giving man a sense of hopelessness in dealing with oneself or a destructive feeling of security that they can live however they choose and still gain the benefits of heaven. However this is not true nor is it the truth.

Evil exists in our world because of satan's ambitions to be God with God; claiming worship that is only due to God and God alone. (Isaiah 14: 12-14; Eke 28:12-15; Gen 3:1-6; Matt 4:4-10). Sin was not always in existence and there will be an end to it and its results. Nahum 1:9 puts it in this way, "What do ye imagine against the LORD? He will make an utter end; affliction shall not rise up a second time." And Ezekiel 21:24 "And thou, profane wicked prince of Israel, whose day

is come when iniquity shall have an end". There you see there will come an end to sin and its results, which started in heaven but will end on earth.

The dragon, who is satan, is angry against the people of God and is seeking to destroy man's true purpose for which he was created. (Rev 12:7-12, 17). Yea, man was created for God's pleasure; to give glory ONLY to God; and to dispel the notion that sin should exist. (Rev 4:11; Ps 96:3; Isa 43:7; Isa 42:12). It is therefore up to man to give some sort of credence to satan's claims and unite with his plans through disobedience to God. But the end results will be utter destruction and separation from God. (Rom 1: 21-32; Matt 16:27; Isa 59:2).

It is therefore my hope for the dear Brother and for all those who are presently reading and studying this booklet that they take their Bibles and with prayer and reflection, study the points therein.

It is not sufficient to know that one can overcome sin, but more importantly, to know how it is possible to overcome sin. The method of overcoming sin must be mastered; it is a science that as Christians it must be learnt, experienced and understood, like how we know our very names. For by this understanding we understand the reason for Christ's coming and Christ's life becomes more meaningful to us.

The battle that started in heaven with Satan and is being propagated in the belief that one cannot live without sin, right now in this world, began in heaven and will finish on earth. We must therefore be wary that we are not on the side of satan's arguments against God but on God's side. That is my hope and may all be truly blessed. AMEN

WHAT IS THE DEFINITION OF SIN

1. It is important for all to have a correct understanding of what sin really is, for us to overcome it and to know when our works do not please God (Gen 3:4-7; Lk 18:18-25).
2. The Bible tells us that we all have sinned and the wages of sin is death (Rom 5:12; Rom 6:23; Ps 51:5).
3. However, God wants us to have Life and live (Jn 3:16; Jn 10:10; Deu 5:33; Deu 30:6; Pro 4:4; Pro 9:6; Isa 55:3; Eke 16:6; Eke 18:21-24).
4. So we need to understand what sin is so we will be aware when we are in disobedience to God and not experiencing life (Matt 19:16-22; Lev 4; 13; Num 15:28; Eph 4:18; Acts 17:30).
5. The Bible then gives us the definition of what sin is:
 - a. Transgression of the Law of God: - (1Jn 3:4; 1Sam 15:24; Ex 32:31; Lev 4:22; Num 5:6).
 - b. Falling short of the glory of God:- (Rom 3:23; Num 21:7)
 - c. Works that are done without faith: - (Rom 14:23; 1Sam 13:11-13).
 - d. It is referred to as unrighteousness: - (1Jn 5:17; 1Kgs 8:47; 1Jn 1:9).
 - e. A disregard to do that which is right: - (Jam 4:17; Gen 4:7).
 - f. Attitudes and thoughts that do not exalt God to be God alone:- (Pro 21:4; Pro 24:9; James 2:9)
6. God therefore wants us to go and sin no more or be free from sin. So we need to do that which God commands in order for us to enter into the Kingdom of God (Jn 8:11; Rev 22:12, 14-15).

AMEN

SINFREENESS (FREEDOM FROM SIN) IS A BIBLICAL DOCTRINE

1. The Bible tells us that sin separates us from God and when one sin, it is against God. (Isa 59:2; Ps 51:4; Eke 14:7; Isa 42:24; Jer 3:2).
2. Therefore the purpose of Christ coming is to save us from sin or separate us from sin (Matt 1:21; 1John 1:7; Titus 2:14).
3. So for man to be close to God and have life, he must be free from sin (Rom 6:1, 2, 12-13; Rom 6:17, 18, 23; 1Cor 6:9-11).
4. A change must take place in the heart, so we must be born again. (Jn 3:3-7; 1Cor 6:9-11; Acts 3:19; Eph 2:1-5; 1Pet 1:23).
5. This change is done by God Himself (Eke 36:26; 1Jn 3:1; Ps 51:7, 9, 10; Rom 8:33).
6. Sinfreeness is therefore a gift from God and we are counseled to receive that gift and sin no more (1Jn 2:1; 1Jn 3:9; 1Jn 5:18; Jn 8:1-11; 1Cor 15:34; Eph 2:8; Eph 4:26).
7. God is therefore coming back ONLY for those who are sinfree and alive on this earth, having no fault before God and man; who keep His commandments (Jam 2:8-12; Rev 14:1-5; Dan 6:3,4,22).

AMEN

WHERE IN MAN AND WHAT IS GIVEN TO MAN IN ORDER FOR HIM TO OVERCOME SIN

1. All men are born without God in this world and he is dead in trespasses and sins. (Eph 2:11, 12; Ps 58:3; Gal 4:29).
2. In this condition man cannot enter into the Kingdom of God (1Cor 6:10; Rev 22:14-15).
3. Since sin is against God and the Bible tells us that God is Righteousness, to get rid of sin we must be made Righteous (Jer 23:5, 6; Rom 5:19; 1Jn 3:7).
4. To be made Righteous is to be justified. This is called justification, which causes an inner renewal in the heart/mind. It is not a record in some books in heaven (Rom 4:3, 5, 6, 7; 1Jn 2:29; 1Cor 6:9-11).
5. This Righteousness comes by faith or communicated to our hearts by faith, which is the revelation of the truths of the Plan of Salvation (Rom 4:11; Rom 1:17; Rom 9:30; Heb 11:1-3; Rom 10:8).
6. This Righteousness must substitute where unrighteousness or sin exists in the man so that the man can overcome sin. (Rom 8:5-7; Rom 5:1).
7. Where does sin originates or exist in man?
 - a. Sin exists in the thoughts or imaginations of the heart. Man therefore lusteth after the things of the flesh (Gen 6:5; Pa 56:5; Isa 55:8; Mk 7:21; Ps 81:12; Pro 6:25; Matt 5:28).
 - b. The emotions due to having wrong thoughts. The Bible calls it the body of sin (Rom 7:5; Matt 5:28; Rom 1:24-28; Rom 6:12; Gal 5:24)
 - c. Sin is also seen in the works (1Sam 8:8; 2Kgs 22:17; Neh 9:35; Isa 59:6; 2Pet 2:15).
8. Therefore to overcome sin, God must give us the Divine mind or a Spiritual mind to replace the carnal mind. And the works of unrighteousness must be replaced by righteousness. Christ must dwell in the heart so that sin cannot reign in the thoughts, emotions and the works (Rom 8:10-13; Heb 10:22-24; Eke 36:26).

AMEN

WHAT MUST MAN DO TO MAINTAIN THE EXPERIENCE OF SINFREENESS

1. Since no one who is unrighteous or in sin will enter the Kingdom of God, man has to be free from sin (1Cor 15:34; Jn 3:5; Gal 5:21; Eph 5:5).
2. Freedom from sin is a gift of the Holy Spirit in man. (Gal 5:16; 1Jn 3:24; 1Jn 4:13; Gal 5:1; 1Pet 1:22).
3. It is given to us by repentance and believing (Acts 2:38; Mk 1:4; Acts 5:31).
4. Since it is a gift, there are things that we must do in order to maintain that gift so that we will not walk in darkness (Ps 18:28; Pro 2:13; Eph 5:8, 11).
5. This is what needs to be done for us to overcome sin.
 - a. Keep the testimonies/statutes/ precepts/commandments of God and meditate on the word (Ps 119: 2, 3, 1, 8, 24, 29; Ps 4:4).
 - b. Hide the Word of God in the heart (Ps 119:9, 11; Ps 51:6, 9).
 - c. Walk in the light (1Jn 1:7; Rom 6:18, 22).
 - d. Abide in God (1Jn 3:6-9; Jn 15:4; 1Cor 7:23).
 - e. Maintenance of good works done by faith (Phil 2:13; Titus 3:8; Heb 3:13; Col 3:16; 1Pet 1:4-9; 1Tim 6:11; 2Tim 2:22).
6. Therefore God wants us to have all-time Sinfreeness as a continual experience when we do the above works of Righteousness. (1Jn 2:1).

AMEN

ARGUMENTS MADE AGAINST SINFREENESS

1. Contrary to Bible doctrine, there are many religions today that teach that Sinfreeness is not a possibility and that we all have to sin. But God commands that we should be sinfree (Jn 5:14; Ps 4:4; Jn 8:11; 1Cor 15:34).
2. We do not have to struggle to become sinfree; it is a gift of conversion given to us when we are born again. (1 Jn 3: 9; Jn 8:32-36).
3. But many who do not know and do not have a love for the truth have put forth arguments that indicate their ignorance of this Bible truth. These arguments are therefore outlined accordingly:

A. No man could ever live sinfree on this earth.

Let us examine this argument:

- (i) Firstly, the Bible has identified faithful men that walked in time past that were sinfree and God took them away from this earth (Gen 5:24; Heb 11:5; 1Kgs 18:36; 11Kgs 2:9-13; Heb 11:24-27; Deu 34:4-6).
- (ii) Thus this argument is implying that no one can ever live without sinning. However, one must understand that there are two categories of Sinfreeness.
 - a. ***Punctuated Sinfreeness***: This is when man fails to continually abide so that he can gain achieve victory over sin. So in the man's history there are periods of Sinfreeness and periods of sinfulness. Examples can be seen by the Patriarchs and Prophets and Apostles of time past. Moses, Solomon, David, Peter etc. were men of God that failed to abide continually (Heb 3:5; Deu 4:21, 22; 1Kgs 11:4; 1Kgs 15:3; Ps 51:1-4; Gal 2:11-14).

This is called punctuated Sinfreeness because when the man is abiding he is not sinning but the moment that he stops abiding he then is in sin. This is so because sin and righteousness cannot dwell together; when he is in sin he is against God but when he is abiding he is with God (2Cor 6:14; 1Jn 2:29; 1Jn 3:7).

It is God who makes us sinfree, but we are responsible for going back and take up those things that we once had destroyed (Jn 8:32-36; Gal 2:17, 18' 2Pet 2:22)

If we abide in Christ, he is faithful and just to keep us from sinning and if we do not abide we do have an Advocate in Christ (1Jn 3:6; 1Jn 2:1).

When we are doing the will of God, at that point, we are not sinning so we are sinfree at this point in time. (Col 1:13, 14).

- b. **All Time Sinfreeness:** This is an experience where the converted man stops falling back into sin and has achieved victory over all sin and has the truth as a continual abiding experience. An example is one of Enoch, who walked 300 years with God without sinning (Gen 5: 21-24; Heb 11:5).

The 144,000 cannot fall back in sin so they would have achieved all time Sinfreeness or continual Sinfreeness (Rev 14:1-5).

- (iii) God therefore will be returning for a people that is already experiencing Sinfreeness. If they are not Sinfree the brightness of Christ's return will destroy them. (1The 3:12, 13; Rev 6:15, 16; Heb 9:28).

B. Many claim that it is too difficult to overcome sin in this life so we have to wait for the next life.

Let us examine this argument:

- (i) This statement implies that even when we are converted we still cannot overcome sin and there is a struggle to overcome sin where we are always losing.
- (ii) But the Bible tells us that when one is converted we are free from sin (Rom 6:6, 7; 1Jn 5:18).
- (iii) Sinfreeness is therefore not a lifetime struggle. Sinfreeness is a gift to us and it occurs right now in this present world (Jn 8: 34, 32, 36; Titus 2:11-14; 1Jn 3:9).
- (iv) What we struggle with is the infirmities that can cause us to sin but it is not sin in itself. (Rom 6:19; Rom 8:26). We have to choose to sin.

- (v) But God assures us over and over that we can overcome sin, for Christ being our example was like as we are yet free from sin in this present world. (Rom 5:15, 20; Rom 8:2; 1Pet 2:21-23; Heb 4:15, 16).

C. We are told that we of ourselves cannot be sinfree. Our Sinfreeness or righteousness is with Christ so we are not actually sinfree.

Let us examine this argument:

- (i) This implies that we are in Christ so we have His Sinfreeness but not actually sinfree in ourselves for Sinfreeness is not IN us. It is in Christ. So somehow we are still in sin or have sin dwelling in us.
- (ii) Now this is a theological flaw of many so-called theologians that do not keep the word of God at heart and therefore try to construe its real meaning and wrestle against the scripture to their own destruction.
- (iii) It is true that we must be sinfree in Christ but that is the only way man could be sinfree. But this is a principle that is outlined in scripture called mutual-inness – Christ IN you and you in Christ (1Col 1:28; Jn 15:7; 1Jn 4:13).
- (iv) When Christ is within us we are indeed sinfree. We are actually sinfree or righteous because Christ dwells in us by His Spirit (1Jn 3:3-9; 1Jn 3:24; Rom 6:18).
- (v) When we are in Christ, sin cannot be present in us at the same time. This will be dualism. The Bible tells us that Christ came to take away sin in us (Jn 15:7, 5; Heb 13:21; Matt 1:21. Rev 1:5).

D. We are told that only God is perfect and no man is perfect.

Let us examine this argument:

- (i) The Bible tells us that there are three types of perfection.
 - a. Divinity Perfection: This perfection only God alone could have that and we are not called to be God (Eke 28:2, 9).
 - b. Body Perfection: We are not called to have bodily perfection now but will be given a new body on Christ's second coming (1Cor 15:42-44.15; 1The 4:16, 17).

- c. Moral Perfection or Sinfree Perfection. We are called to have this perfection now in this world. We are told to be perfect even as God is perfect in Matt 5:48, 20, but that perfection is not God's perfection, but a perfection in contrast to the perfection of the Scribes and the Pharisees. We are called to be morally perfect or sinfree right now (Titus 2:11-14; 1Jn 2:1).
- d. Obedience to God's law's law is sinfree Perfection (Rev 22:14-16; Jam 2:8-12).

E. We are told that our bodies are humans and we make mistakes so we cannot be free from sin.

Let us examine this argument:

- (i) This implies that because we are humans, having a human body, we make mistakes we cannot be free from sin and by making mistakes we cannot be sinfree.
- (ii) Firstly, the problem with man is not him having a human body for sin is a matter of the mind. It is a choice that is made in order for the man to sin. Sin is wrong by choice (Jos 24:15-16; Deu 30:19).
- (iii) Mistakes are made because of infirmities and criminal negligence when we allow our infirmities to sin against God. But infirmities are not sin in itself but it can cause us to sin. Christ had infirmities but was without sin (Rom 8:26; Heb 4:15; 2Cor 12:7-9).
- (iv) Mistakes because of negligence is sin. We are admonished to be sober minded (Rom 12:3; 1Pet 5:8).
- (v) Sin is not inherent within our bodies. Sin came upon all men through the disobedience of Adam. So our bodies are affected by sin with its infirmities and liabilities but not infected with sin (Rom 5:12; Ps 58:3).
- (vi) We are born in sin and shape towards iniquity and we develop sinning. Thus being human is no obstacle to be sinfree (Ps 51:5; Jn 5:15; Jn 8:11).

F. We are told that we have a carnal nature so even if we are converted we cannot overcome sin thus we cannot live sinfree.

Let us examine this argument:

- (i) No one could be carnal or have a carnal nature and still be converted. This is not biblical and cannot be accepted as truth. Man has comprises a mind, emotions, flesh and works.
- (ii) For man therefore to have a carnal nature he will have a carnal mind (which is sin) (Rom 8:6-8); carnal emotions (which is sin) (Rom 8:6, 7); sinful flesh (this is not sin). Christ had sinful flesh but was sinfree (Rom 8:3; 1Jn 3:5); infirmities and liabilities (which is not sin but can lead to sin) (Heb 4:15).
- (iii) The things that are sin in us is the carnal mind and body of sin or sinful emotions which changes when we are converted, causing us to be sinfree (Eph 4:22; Rom 6: 6; Jn 8:34).
- (iv) A carnal person cannot be converted and remain in that state. A converted person is free from sin (Rom 7:14; 1Cor 6:9-11; Eph 5:24, 25).

G. We are told that we have two natures in conversion. One is carnal and the other is Divine and both fight each other. So this struggle makes it impossible to live sinfree for the carnal nature always wins.

Let us examine this argument:

- (i) This is indeed unscriptural. The Bible tells us that Christ had two natures. The Divine nature (2Cor 5:19) and a human nature (1Tim 3:16).
- (ii) But it is Divinity in Humanity that made Him sinfree and it is the same principle that makes us sinfree. (1Jn 5:20; 1Jn 3:5; 2Cor 5:19; 1Jn 4:4, 12).
- (iii) When we are converted, God is given to us to dwell in our hearts in the form of truth. Thus we are given the Divine Nature (1Pet 1:4; 1Jn 4:13; Gal 3:7-9).
- (iv) A converted man does not have TWO NATURES IN HIM. He is given the Divine Nature to dwell in his human nature but the two natures are not dwelling in him. He has the divine nature IN him which is in his human nature (1Jn 4:12, 16).
- (v) When a man is converted the old man is crucified, thus it does not remain in him (Rom 6:6; Eph 4:22).
- (vi) The converted man is now a new man that is created after the holiness of God. All things are made new (Eph 4:23, 24; Col 3:9, 10; 2Cor 5:17, 18).

- (vii) There is no struggle between any two natures. Perfect peace reigns in the heart and he cannot sin for the word of God is in his heart (Rom 8:6; Rom 5:1; Col 3:15; 1Jn 3:9).
 - (viii) However, the real struggle is not because of any two natures that dwells within him. The struggle is to keep the sin from coming back or from falling back into sin. The struggle is not with sin but it is against sin from coming in his heart. It is against infirmities. (Rom 6:17-19).
 - (ix) Our struggle is to prevent us from falling into sin. We must maintain that sinfree experience continually within us (Gal 5:13, 16 17, 24, 25).
 - (x) Thus there is no internal struggle with two natures. We are made sinfree at conversion and Christ is coming for a people already sinfree (Rom 6:6, 7, 11; Heb 9:28; 1Thes 3:12, 13).
- H. We are told that we are humans and do not know everything and thus will make mistakes so we cannot live sinfree.

Let us examine this argument:

- (i) It is not because we are human that we have to sin. Sin is not only akin to us for the angels in heaven they are not human and they sin. Therefore one cannot say that because we are humans we must sin. (Rev 12:3.4; Jude 6).
 - (ii) Not knowing everything is again not a cause of sinfulness. We are born in sin (Ps 58:3). We are not meant to know everything for we will be learning throughout eternity. The 144,000 will be sinfree and yet they will not know everything (Rev 14:1-5).
 - (iii) Sin cometh because of a choice not because we are innocently ignorance of some things (Isa 7:15,16)
 - (iv) Only God knoweth everything. Not even the angels in heaven knoweth everything yet they do not have sin. (1Sam 2:3; Matt 24:36).
4. Thus from the above points, I have sought to show that these arguments are baseless and not established on pure doctrine. So let everyone be a liar and the word of God be established (Rom 3:4; 1Tim 1:10; Jn 8:44). AMEN

PRACTICAL EXAMPLES OF OVERCOMING SIN

1. In the Bible, God commands us that we must not sin (1Cor 15:34; Ps 4:4; Jn 8:10, 11; 1Jn 2:1).
2. Therefore, since we are told that sin should not be a part of us, God indeed has given us a method that we must use in order for us to be free from sin (Rom 1:16,17; 1Jn 2:1,2).
3. So by accepting the gospel of Christ, repentance from all wrong is needed so that the gift of Sinfreeness can be ours (Acts 2:37, 38; Lk 18:18-22; Lk 3:7-13).
4. On receiving that gift we must therefore walk in Righteousness; maintaining that Righteousness within and fulfill not the lust of the flesh (Rom 6:4; Rom 8:1, 4; Rom 13:13; 11Cor 4:2).
5. We must also grow in Grace working out our salvation to maintain a sinfree experience at all times (2Pet 3:18; 2Jn 1:3, 6, 9; 2Tim 2:1; Phil 2:12, 13; 1Jn 3:6, 9).
6. We must abide or mediate in the truth (Jn 15:5; Ps 119:9, 11).
7. It is only by doing so that we can overcome temptations without to prevent it from being accepted as an ideal in our hearts within (Eph 6:11-18).
8. Let us look at some examples of how men in the scriptures overcame temptations. We must do the same in order for us to overcome.
 - a. The Three Hebrews boys (Dan 3:14-30).
 - b. Daniel (Dan 1: 8-20; Dan 6:4-10)
 - c. Abraham (Gen 22:1-12)
 - d. Jacob (Gen 32:24-29)
 - e. Joseph (Gen 39:1-10)
 - f. Samson (Judges 16:28-30)
 - g. Peter and John (Acts 4:16-20; Acts 5:25-29)
 - h. Christ (Matt 4:1-11)
 - i. The Servants of God; the Remnant in these last days (Rev 12:10,11,17)

9. Therefore with such a host of people that used the truths of Christ to overcome, we must likewise do the same, for God is able to keep us from falling or sinning (Jude 24; Heb 11:31-40; 1Jn 1:9; Rev 2:10).
10. As we see, to overcome sin and the temptations to sin is by a simple application of the word of God to the specific situation. The Bible talks about a sin that so easily besets you. That is a fault in the human character that causes one to sin against God often (Heb 12:1).
11. We must examine ourselves and be honest to address the sins in the human character that developed when one was not in Christ (Ps 51:5; 1Cor 11:28; 11Cor 13:5).
12. Now let us have a closer look on how to overcome faults in the human character.
 - a. Since sin is a transgression of the Law of God and love fulfils the Law, the structure of sins or faults in the human character is against principles within the law that the person needs to learn and uphold. For the Law of God has two sides; a spiritual and physical side (Rom 3:7; Titus 3:5, 8; Rom 7:14; Ps 19:7).
 - b. The Law of works is what God uses to convict us and give us a knowledge of sin (Rom 3:19, 20).
 - c. But it is the spiritual side of the Law that converts us as it points us to God; showing us who He is and it shows us what we lack (Ps 19:7). For each physical side, God reveals Himself. Study the below carefully.

The Physical and Spiritual Side of the Law of God

Physical Side	Spiritual Side
Thou shall have no other gods besides me	God is God (Isa 45:5,22; 43:10-12)
Thou shall not bow down thyself to graven images	God is Glory (1Cor 1:31)
Thou shall not call the Lord God name in vain	God is Will (Isa 46:11; John 14:13)
Remember the Sabbath day (Seventh Day) to keep it holy	God is Creator (Isa 45:12; 43:1,7,15)
Honor Thy Father and Mother	God is Life (John 3:16; 17:3; 11:25)
Thou shall not kill	God is Savior (Isa 43:3)
Thou shall not commit adultery	God is Eternal (Pro 8:21-23)
Thou shall not steal	God is Grace (Eph 2:8,9)

Thou shall not bear false witness	God is Truth (John 14:6)
Thou shall not covet	God is Righteousness (Isa 45:19)

- d. Therefore when sin is committed it denies who God is and creates within, faults that do not exalt God to be God alone. The person’s personality is shaped into selfishness which reigns in the heart. Every sin committed is based upon selfishness in the heart that exalts creation above God.

Look below at the table, as the personality faults are matched to the truth about God that is being denied. If one recognizes a character fault below then take the truth about God that is against the faults; learn the truth in contrast in order to overcome the fault. Study the below table carefully with prayer and your Bible.

Spiritual Needs against Personality faults/sins

Spiritual Side	Character faults
God is God	Stubbornness, rebellion (Jud 2:19; Due 21:18,19; Ps 78:8)
God is Glory	Pride, self-exaltation; (Isa 23:9; Zep 2:10)
God is Will	Skepticism; Doubt (Matt 21:21; Mark 11:23)
God is Creator	Lack of purpose; Lack of identity; Sodomy or homosexuality (Rom 1:27; Isa 43:7)
God is Life	Depression (John 17:2; John 14:1-4; John 11:28)
God is Savior	Insecurity; fearfulness (11Sam 22:3; Luk 1:47; Ps 27:1,2)
God is eternal	Lack of loyalty; unfaithfulness (Jer 3:8; 1Cor 1:9)
God is grace	Self-pity (11Cor 12:9; Due 15:8; Prov 30:9; Matt 6:19,20)
God is Truth	Lying, ignorance (Rom 1:25; John 14:6; Acts 17:30)
God is Righteousness	Unrighteousness; Jealousy; Envy (Lev 19:15; Num 5:14; Pro 26:26)

13. The more one deals with self by taking the truths and applying it to a fault that is well known, conquering and achieved victory will be yours. The discipline of abiding in Christ; keeping truths in the heart at all times will transform the human character more like Christ’s. For by beholding Him you will be changed like Him (Heb 3:1; 1Cor 2:2).

AMEN

SINFREENESS AND THE SECOND COMING OF CHRIST

1. Just before Christ left his Disciples on earth, He mentioned to them that He will come again (Jn 14:1-3; Acts 1:10, 11).
2. Christ will be returning to take His people home with Him, but they must be like Him in order to be with Him. Therefore they must be experiencing Sinfreeness before He comes the second time. (1Jn 3: 2, 3; Matt 5: 8, 9).
3. What does it therefore mean to be Sinfree? The Bible tells us that it means to be free from sin; faultless; having no guile (Rom 6:16-18; Rev 14:5).
4. We therefore must be free from sin now at this present time before Christ's return. If not, we will be destroyed by His presence (Tit 2:12, 13; Rev 6:15, 16).
5. We will be given a new body that is not affected by sin. Which means that we will no longer feel hunger, thirst, sleepy, tired, prone towards diseases and illnesses. Our bodies that are affected by sin is not sin but it is caused by sin (Rom 5: 12; 1Cor 15:42, 49-54).
6. We are called to live sinfree now by the renewing of the mind and doing works by faith (Rom 12:1, 2; Ps 51:2, 10; James 3:13-18).
7. We must be Children of light; sober and awake as we look forward for the second coming of Christ (1Thes 5:4-8)
8. Only those who died in Christ, having the experience of Sinfreeness will be raised in the first resurrection (Rev 20:5, 6).

AMEN

CONCLUSION

As you go through the above studies I pray and hope that you were able to see the beauty of Holiness into which God is calling us unto. Sin must be overcome now in order for us to live with God and Holy Angels.

His Plan of Salvation is a plan laid out to save us FROM sin. Therefore we need to learn this as we do know our names and practice the science of it in our daily lives as we walk and abide in Christ.

May God richly bless you all.

AMEN.