



# SINFREENESS

**BY Nyron Medina**

**Ps. 119:1-3** tells us that those who walk in the Law of God do NO iniquity, this means that they are indeed sinfree for they do **no iniquity**. They are undefiled in the way in which they walk, thus they are sinfree.

**Ps. 119:11** tells us that with the word of God hid in our hearts we will not sin against God. The Scriptures say “not to sin against thee (God)”, this means that the person is not sinning thus he is sinfree.

**Ps. 119:44** tells us that we can keep the Law of God continually, this means that we can obey without a break into sin. If the Law of God is indeed kept **continually**, minute by minute, then it follows, that we can indeed be sinfree for days, months, and years without a break.

**Ps. 106:3; Ps 119:172** To do “righteousness” which is all God’s commandments, according to the Scriptures, **at all times**, is to have **all times sinfreeness** because you have **all times obedience**. This obviously means no time is in disobedience and no time is without obedience. This means we have sinfreeness as the obedience, plus we have this sinfreeness at all times, which is obedience at All times or All Times Sinfreeness.

**Jn. 8:32, 34, 36** In these Scriptures Jesus tells us that if we commit sin we are slaves to sin. He thus makes us know the Truth and the Truth makes us **free**. From what? The context demands that we are made free from being a slave to sin, that is, from committing sin. But Jesus also tells us that who He makes free is **free indeed**; that means he is **really free**. This would mean that he is free from sin in reality, really free from being a slave to sin, thus actually sinfree. There can be no other meaning to this word.

**Jn. 5:14; Jn. 8:11**. When Jesus said “go and sin no more” He **could not** possibly **meant** to go and sin occasionally. He meant what He said, “sin no more” which meant **sinfreeness**.

**Rom. 6:1, 2, 14** tells us that we cannot continue in sin that grace may abound, because when we are dead to sin, that is, dead to transgression, we **no longer** live in sin. Now if we no longer live in sin, then it follows that we are sinfree. Since sin has no dominion over us because we are under the administration of grace, it follows that sin cannot cause us to sin because, it is not in us and do not therefore rule in us, so we are sinfree.

**Rom. 6:6, 7** tells us that the old man of the thoughts of sin is crucified, and this causes the body of sins which means the **passions** of the body in sin, to be deactivated. Thus we are told that he that is dead to sin is justified from the sin. So this shows us that this **justification** is **change oriented** because it freed us from sin within. This means that we are then **sinfree**.

**Rom. 6:17,18,22** thus carries the theme of Rom. 6:6,7 further by telling us that when we were in sin we were slaves to sin and thus free from the opposite of sin which is righteousness, but **now**, when we were justified, we were made **free from sin** (sinfreeness) and thus now slaves to righteousness. This can only mean we are now sinfree and are slaves to that moral condition. Thus we are being taught how we are made sinfree with fruits unto holiness.

**1Cor. 15:34** tells us to awake to righteousness and sin no more through receiving the knowledge of God. Sin no more means **cease** from sin, thus be **sinfree** through the way the knowledge of God causes it.

**2Cor. 15:17** tell us that if any man be in Christ he is a new creation, old things have passed away and all things have become new. The old things that have passed away is the **old man** with his deeds, the all things new is the **new man** who have been created in righteousness and true holiness. Thus, which part of the all new things or the all new creation still contains sin? No part; then it follows, the man is **sinfree**.

**2Pet. 1:4** tells us that when we become partakers of the Divine Nature or God, we escape the corruption that is in the world through lust. To **escape** the corruption means that we do not have that corruption, this means that we are **free** from that corruption, which is sin; and we have only the Divine Nature who is God, that cannot dwell with sin. He is in us thus we have to be **sinfree**.

**Jude 1:21, 24** tells us that we are to keep in the Love of God, which, if done, we cannot have sin in us, because God keeps us from falling, He **keeps** us non-stumbling. To not fall back into sin must mean that we **remain sinfree**.

**1Jn. 1:9** If God's forgiveness cleanses us from **all** sin, it follows that there is **no more sin** in us because all has been cleaned out. This means that by God's forgiveness, we have been made sinfree.

**1Jn. 3:6, 9** tells us that we are sinfree without a doubt in the plainest language. Abiding in God means God is in us, and He cannot be there **together** with sin which flees His presence. Thus when we are **born again** the seed of the word of God remains in us (except we reject it) and we thus cannot sin, because the word is hid in our hearts. Thus we can not only be sinfree, but we can remain sinfree.

**1Jn. 5:18** tells us a repeat of the fact that it is the **new birth**, done by God upon the penitent, that makes us sinfree. But we must **watch** to keep ourselves sinfree, stopping the wicked devil from causing us to sin again.

**Rev. 14:1-5** explains the moral state of the final church, the 144,000. They are without deception in their mouths, thus they speak only the truth always; also, they are **without fault** before God's throne. This clearly shows that they are sinfree, because if God finds them faultless, then they have to be without sin or sinfree. **AMEN**