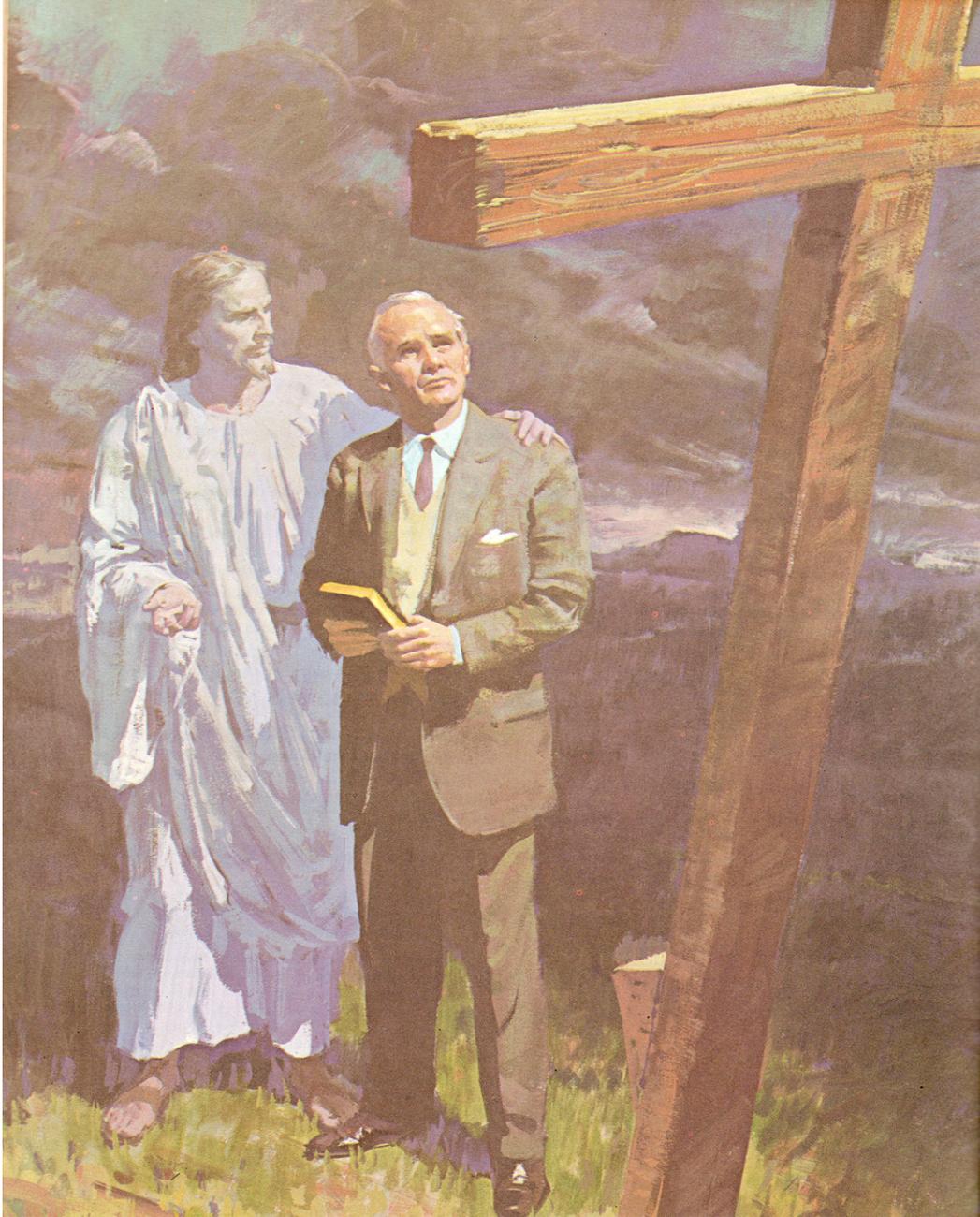
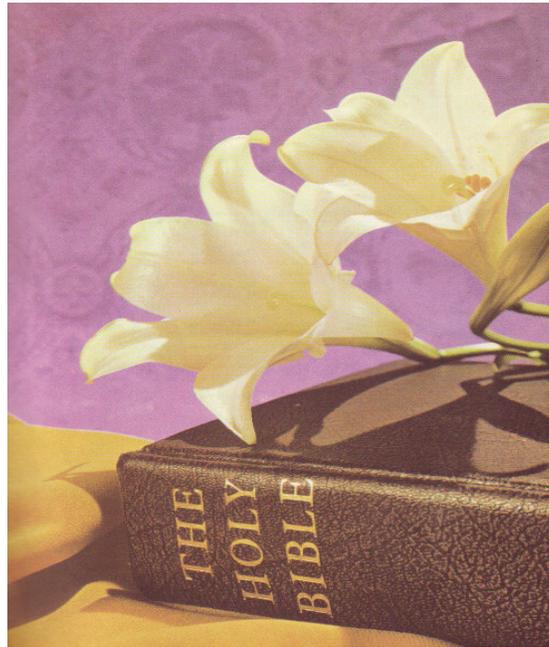


# **ANSWERING OBJECTIONS TO SINFREE PERFECTION**



**Nyron Medina**

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## **Introduction**

The Wesleyan reformation was unique in its content, in that, for the first time in more than a thousand years since the death of the apostle John, the concept of sinfree perfection was brought before the church in a special sense. However, since the 18th century, this teaching already not yet perfectly understood, has deteriorated to such an extent by the 21st century and all sorts of heresies abound as to whether it is possible for human beings under the power of the Savior, could live free without the experience and practice of sin on the earth before Jesus comes again to transform this vile body into sinfree flesh. The general consensus all the heresies agreed to, states that no man, even if he is converted and imbued with the power of the Holy Spirit, can live sinfree on this earth in human flesh before Jesus comes again. This is the plain teachings of Roman Catholicism, of all the Protestant and Evangelical religions, and even the traditional Seventh Day Adventist Church. Even fringe Christian religions like the Watchtowers and others hold the same anti sinfreeness bias.

This booklet outlines eight general arguments used by all religions against the possibility of sinfreeness. Each argument is carefully investigated and dismissed solely from the Bible, proving that human beings converted by the power of God and indwelt by the Holy Spirit, can be free from sin, in thoughts, words, emotions, and acts. They are made to keep all the commandments of God with a Perfect and flawless obedience, similar to Adam, on what he was able to do before he deliberately choose to sin.

This booklet therefore, is presented to all sincere readers hungering and thirsting for All-times Sinfreeness as they would like to see all the false anti-sinfree arguments destroyed that they may have hope of being sinfree as Christ, before His second coming.

May God richly bless all readers in Jesus' holy name Amen.

# ANSWERING OBJECTIONS TO SINFREE PERFECTION

1. The Bible commands **sinfreeness**. (1 Corinthians 15:34; John 5:14; John 8:11).
2. We are told that the new birth **creates** sinfreeness in the penitent. (1 John 3:9; 1 John 5:18).
3. We do not struggle to achieve sinfreeness at the end of our life on earth, sinfreeness is a **gift** of God. (John 8:34, 32, 36).
4. Despite these facts, we have various **objections** to **sinfree perfection** or **sinfreeness** put forth by either insincere or unthinking minds. They are:
  - a. God **alone** is perfect, no man is perfect nor can be.
  - b. Our **bodies are human** and not perfect, we therefore make mistakes, so we cannot be sinfree now on earth.
  - c. Our **carnal nature** blocks us from being sinfree even though we are converted, so we cannot be sinfree.
  - d. The converted man has **two natures** in him, his old nature and a new divine nature given to him at conversion. The **unceasing struggle** between the two natures hinders us from being sinfree until Christ comes.
  - e. We are **human** and **do not know everything**, so we **will** make mistakes and cannot be sinfreely perfect.
  - f. We must be perfect **IN Christ** and not in ourselves, so we are not actually or substantially sinfree.
  - g. Since sin came into the world no one ever was sinfree, nor can we now expect this to be before the coming of Christ.
  - h. It is **too difficult to overcome** sin in this life, so we shall have to wait for the next life.
5. However we are told in the Bible that the Scriptures are given to us to cause us to be sinfreely perfect. 2 Timothy 3:15-17.

## The First objection

### We are told that God alone is perfect, no man is perfect nor can be.

6. There are **three types** of perfections.
  - a. Divinity **Perfection**; that is perfection as being God or divine.
  - b. Bodily **Perfection**; this is receiving a new glorified body at the second coming of Jesus Christ to the earth.
  - c. Sinfree **Perfection**; that is being free from sinning, so that no sin remains active in the converted person.
7. We are **not** called to **divinity perfection**, we are not called to be God for this is impossible. (Ezekiel 28:2, 9; Isaiah 40:15-17).
8. When we are told to be **perfect** as our heavenly Father, the context is perfection in **Righteousness**, exceeding the Pharisees and scribes. This is **sinfree perfection**. (Matthew 5:20, 48).
9. We are not called to **bodily perfection** now, but we are promised by God that we will receive a **new body**, one with **holy flesh** at the coming of Jesus Christ to the earth again. (1 Corinthians 15:42-44, 53; 1 Thessalonians 4:16, 17).
10. However, we are told to be **sinfreely perfect** right now while on the earth. (Titus 2:11-14; 1 John 2:1).
11. **Sinfree perfection**, that is, freedom from the presence of sin within the life is given NOW in this life. (John 8:34, 32, 36; Romans 6:6, 7).
12. **Perfect obedience** to the Law of God is what is to be done now in this life. This is sinfree perfection. (James 2:8-12).

## The Second Objection

### . We are told that our bodies are human and not perfect, we thus make mistake, so we cannot be sinfree now on the earth.

13. This claim is made up of various points. It is saying that:
  - a. To have a human body means not to be perfect.

- b. To have a human body means to make mistakes.
  - c. These mistakes means we cannot be sinfree.
14. First, the problem of sin is not being human or having a human body. Sin is a **wrong choice**. We must **choose to sin** in order to sin. (Deuteronomy 30:19; Joshua 24:15-24; Isaiah 7:15, 16).
15. Mistakes are made for different reasons.
- a. Because of **infirmities**. (These are innocent mistakes).
  - b. Because of **criminal negligence**, when infirmities lead us to cut connection with God.
16. Infirmities are **not** sin. Jesus had our infirmities yet He was sinfree. (Hebrews 4:15).
17. **Mistakes** because of infirmities mean that we did not struggle **against** or **with** our infirmities, but **allowed** it to cause us to sin. This is wrong. (Romans 8:26; 2 Corinthians 12:7-9).
18. Mistakes because of criminal negligence is thoughtlessness from infirmities, and this is sin. We must be sober with sound mindedness, thus such sins will not be done. (Romans 12:3; 1 Peter 5:8; Psalms 119:80).
19. We do not inherit the **experience and practice of sin** in our bodies thus making us sin because we are human beings. We are made sinners by Adam in the sense that because of his sin, we are all born without God. (Romans 5:12, Isaiah 48:8; Psalms 58:3).
20. This is born in sin and shapen towards iniquity. As we are **born without God** we develop sinning. (Psalms 51:5; Psalms 58:3).
21. God commands **human beings** (with human bodies) to **sin not**, thus being human is NO obstacle to sinfreeness. Human being **can** be sinfree. (John 5:14; John 8:11).

### The Third Objection

We are told that our carnal nature blocks us from being sinfree even though we are converted, so we cannot be sinfree.

22. This point is wrong because a “carnal nature” cannot be converted and **remain** “carnal.” The **nature of man** is comprised of the following:
- a. Mind
  - b. Emotions

- c. Flesh
- d. Infirmities

23. To say “carnal nature” would therefore mean the following points about man in sin

- a. Sinful or carnal mind.
- b. Sinful or carnal emotions
- c. Sinful flesh (not sin).
- d. Infirmities (not sin), but leading one to sin.

24. The sinful or carnal mind is sin. It cannot be converted or changed and remain carnal. (Romans 8:6-8).

25. Carnal or sinful emotions are inactivated when the old man (carnal mind) is dead. Thus the person has no sinful emotions. (Romans 6:6, 7).

26. **Sinful flesh** is flesh **affected by sin**, that is, it has:

- a. Infirmities, but this is not sin.
- b. It has the **liability** of corrupt emotions flowing, this is also not sin.
- c. Part of the infirmities are the **moral weakness of bad habits inherited**. So long as these are not practiced there is not sin.

27. Jesus had sinful human flesh but was sinfree, thus sinful flesh is not sin. (Romans 8:3; 1 John 3:5).

28. Jesus had human infirmities but was sinfree, thus infirmities is not sin. (Hebrews 4:15).

29. The only thing “carnal” in our nature that can obstruct sinfreeness is the carnal mind (the old man) and carnal emotions (body of sin), and **both are changed** when we are converted causing us to be **sinfree**. (Ephesians 4:22; Romans 6:6; Ephesians 4:23, 24).

30. A carnal person is sold under sin, sin has dominion over him, so he cannot be converted and remain in that state. This is against Scripture. (Romans 7:14; John 8:34).

31. A **converted** person is **not** carnal (**fleshly**) seeing that they have crucified the flesh with the affections. The converted person is sinfree. (1 Corinthians 6:9-11; Ephesians 5:24-25); (Romans 6:1, 2).

## The Fourth Objection

**We are told that the converted man has two natures in him, his old nature and new divine nature given to him at conversion. The unceasing struggle between the two natures hinders us from being sinfree until Christ comes.**

32. This is an erroneous and unscriptural teaching. Sinfree Jesus had two natures.
  - a. He had the divine nature. (2 Corinthians 5:19).
  - b. He had human nature. (1 Timothy 3:16).
33. With divinity in humanity Jesus was sinfree. (1 John 5:20; 1 John 3:5); (2 Corinthians 5:19; 1 John 4:4, 12).
34. When a sinner is converted, God comes to dwell in him. This is the divine nature in him. (Galatians 3:7-9, 14; 1 John 4:13; 1 Peter 1:4).
35. Thus a converted man, like Jesus, has **two natures**.
  - a. A Divine Nature **IN** him.
  - b. He has human nature.
36. Thus a converted man does **not** have **two natures IN** him, he **has** two natures, but **one only**, the Divine, is **in** his human nature. (1 John 4:12, 16).
37. When a man is converted the **old man is crucified**, thus it **does not remain** in him. (Romans 6:6; Ephesians 4:22).
38. The converted man has a **new man** that is created in holiness in him. (Ephesians 4:23, 24; Colossians 3:9, 10).
39. All old things about sinning is passed away in the converted man, **all things** become new. (2 Corinthians 5:17, 18).
40. Thus there is **NO struggle** between two natures in the man, **perfect peace** reigned in the heart. (Romans 8:6; Romans 5:1; Colossians 3:15).
41. The converted man **CANNOT** sin because the seed which is Christ, the word remains in him, so there is no struggle between opposing natures in such a person. (1 John 3:9; Luke 8:11).
42. The converted man does not struggle **with** sin, he struggles **against sin from coming within him** in his heart. (Romans 6:17-19).
43. But his real struggle is against infirmities, making sure they do not cause him to sin. (Romans 6:19).

44. Our struggle must be to keep us **from** falling into sin, we must **keep the sinfreeness we already have**. (Galatians 5:13, 16, 17, 24, 25).
45. Thus there is no internal struggle between two opposing natures in the converted man. We are made sinfree at conversion and must esteem ourselves that way. (Romans 6:6, 7, 11).
46. We will not be made sinfree when Jesus comes again. When He comes, He is coming for a people already sinfree. (Hebrews 9:28; 1Thessalonians 3:12, 13).

### **The Fifth Objection**

**We are told that we are human and do not know everything, so we will make mistakes and cannot be sinfreely perfect.**

47. Being human is not the cause of sin. **Angels** sinned also and they are not human. (Jude 6; Revelation 12:3, 4).
48. Because we do not know everything does not mean that we must sin. Because the **144,000 humans are sinfree**, yet they do not know everything nor will forever. (Revelation 14:1-5).
49. Not knowing everything does not cause sin. We are in sin because we were born without God. (Psalms 58:3; Colossians 1:21).
50. Sin is a **choice of transgression**, not ignorant innocent action. (Isaiah 7:15, 16).
51. God alone is **omniscience**. He alone knows everything. (1 Samuel 2:3).
52. Holy angels in heaven do not know everything and will always be learning, yet they do not have sin because of their ignorance. (Matthew 24:36).

### **The Sixth Objection**

**We are told that we must be perfect in Christ and not in ourselves, so we are not actually or substantially sinfree.**

53. This is a great error. It implies the following points:
- a. That we are somehow **in Christ** and have His sinfreeness.

- b. But Christ's sinfreeness is **not in us**, it is **in Christ**.
  - c. Yet we somehow still are not sinfree but are thus in sin or have sin.
54. Yes, we must be **perfect in Christ**. (Colossians 1:28).
55. But the principle of **mutual inness** applies. This means that when we mentally abide in the truths or word of Christ, Christ's word (or Character is **IN** our hearts. This is the **Inchristment**. (John 15:7; 1 John 4:13).
56. With **Christ's Character that is sinfree in us**, we are indeed **sinfree**. (1 John 3:5, 6, 9; 1 John 4:13; 1 John 3:24).
57. Our **substantial or actual sinfreeness is** that God dwells **in us** by the Spirit and we actually keep the commandments of God. 1 John 3:24. (1 John 4:12, 13; Romans 13:10).
58. Being **in Christ** which means having the Faith or truths of Christ in us, means that no sin can be in us at the same time. (John 15:7, 5; Hebrews 13:21). 1 John 3:9; 1 John 5:4; Matthew 1:21.
59. God does not want Christ to be sinfree **instead of us**, or **in place of us**. Christ came to **take away actual sin from in us**. (Titus 2:11-14; Revelation 1:5).

### The Seventh Objection

**We are told that since sin came into the world no one was ever sinfree, nor can we now expect this to be so before the coming of Christ.**

60. This is an erroneous statement based upon ignorance and insincerity. One first needs to understand the different categories of sinfreeness. They are:
- a. Punctuated Sinfreeness
  - b. All times Sinfreeness
61. **Punctuated sinfreeness** means that a person's history, when looked at, has periods of sinfulness and periods of sinfreeness. Sometimes they are sinfree, sometimes they are sinful. Like Moses and David. (Hebrews 3:5; Deuteronomy 4:21, 22, Moses) (1 Kings 11:4; 1 Kings 15:3; Psalms 51:1-4, David).
62. This is so because sin and righteousness **CANNOT be together at the same time**, it is either one or the other. (1 John 2:29; 1 John 3:7; Galatians 5:16, 17).
63. When a person is **sinfree** God has actually made him so. (John 8:34, 32, 36; 1 John 3:9).
64. But to have sin, he must **build again** the things he destroyed which had caused him to

sin. (Galatians 2:17, 18).

65. If we abide in Christ we keep from sinning. (1 John 3:6).
66. But if we do not abide we sin and need an advocate to make us sinfree again. (1 John 2:1).
67. Men in the **act of doing God's will** are not in the experience or action of sinning thus they are indeed sinfree. (Hebrews 13:20, 21; Colossians 1:13).
68. **All times sinfreeness** means a person who has stopped falling back into sin, so that they **stay sinfree at the time**. In checking their moral history, they are seen to have ceased falling back into sin from a particular time to the end. Enoch was presented to be such a person that reached **all time sinfreeness**. (Genesis 5:21-24; Hebrews 11:5).
69. This shows us the following points:
  - a. There were saints that had **Punctuated Sinfreeness**.
  - b. There were saints that reached **All times Sinfreeness**.
70. The 144,000 cannot fall back into sin, thus they will have **All times sinfreeness**. (Revelation 14:1-5).
71. Yes, God expects to meet us sinfree when he comes the second time. (Hebrews 9:28; 1 Thessalonians 3:12, 13).

### **The Eight Objection**

**We are told that it is too difficult to overcome sin in this life so we shall have to wait for the next life.**

72. But this statement implies the following:
  - a. When God converts the person they still have sin within.
  - b. That sinfreeness is caused by a lifetime future struggle, which we never attain to.
73. But however when a person is converted to God they are in fact **made sinfree**. (1 John 5:18; Romans 6:6, 7).
74. Sinfreeness is not a useless lifetime struggle, it is actually a **gift of God**. (John 8:34, 32, 36).
75. Sinfreeness occurs **right now** in this life. (Titus 2:1-14; 1 John 3:9).

76. We struggle with **infirmities** because they can cause us to fall back into sin again. (Romans 6:19; Romans 8:26).
77. **Double minded people** have difficulty in staying free from sin. (James 1:6-8; James 4:8).
78. Where sin did abound, Grace did much more abound, thus it is **easy for God** to deal with sin and make the person sinfree. (Romans 5:15, 20).

## Conclusion

79. There is no middle ground between sin and sinfreeness, the two CANNOT be together at the same time. It is either sin or sinfreeness. (Romans 6:1, 2; 1 Corinthians 15:34; Galatians 5:16, 17).
80. Obedience to God's Law is in fact **perfect obedience** or it is no obedience at all. (James 2:8-12; Romans 13:8-11).
81. God wants the converted to **consider himself sinfree**. (Romans 6:6, 7, 11).

Fin.