

There's "ONLY ONE"

BOOK SERIES



Short and Concise Book

There's

ONLY ONE SIN

That Keeps You From Heaven
And Sends You to Hell

BOOK ONE



ABRAHAM VOS

**There's Only One Sin
that keeps you from heaven and sends you to hell**

(From the – “Short and Concise Book Series”).

Author – Abraham Vos www.foryourgood.net

Introduction

Many a conversation has been had around the 'sins issue' and how, or if, it impacts our eternal well-being. Will we go to heaven if we are good enough? Will we go to hell if we are bad? Will we go to heaven if our good outweighs our bad? Surely, I'll be ok if I'm better than the next person; or better than most people? Is God sufficiently pleased with me that He will permit me into heaven? What about if I give to charity; will that give me entry into heaven? What about black and white sins; greater and lesser sins? What does it take to get to heaven? What about my sins?

The questions, dialogues, and even arguments have gone on for centuries. As is the case in all matters, we will find that the Bible has the answer on any and every matter.

This book will liberate you, for it clearly looks at the issue of our sins and 'The ONE SIN' that keeps us from heaven, and sends us to hell. - You too could also say; 'The One Sin' that keeps us from a sweet, continuous, unbroken, and intimate relationship with God.

We too will see how God views sins.

This book will have a primary focus on the three convictions of the Holy Spirit; who we are in Christ; who we are in our spirit-man; and what we have attained in Christ.

Forward

Abraham is a man with a father's heart. He has a deep passion for the Word of God, and all peoples of the world. Abraham is apostolic in nature and is a teacher of the Word.

Abraham is a Conference Speaker. He teaches the Word; teaches Marriage and Family, Church and Business Leadership, trains Pastors, Leaders, and Ministers, and assists churches in biblical leadership structure and how to attain unity in the church.

Abraham is an author who is blessed with deep revelation of the Word, and an ability to expound the Word.

Abraham's heart is to do just as Jesus instructed the church to do – “Go into all the world and make disciples!” The writing of books is just one way Abraham seeks to make disciples.

Abraham is the founder of For Your Good Ministries International, Transformation Bible College, and GAP-WoG GAP YEAR Residential Bible College.

www.foryourgood.net.

Abraham loves people deeply and sincerely.

No doubt you will be blessed by this book as I was – Send it on to all your friends for it is a free book that seeks to bless and benefit many.

God Bless as together we spread the Word far, wide, and deep,

James DE Thorndale

Index

| | |
|---|----|
| Chapter One - There's ONLY One Sin. | 5 |
| Chapter Two - What about my sins – My sins in plurality? | 9 |
| Chapter Three - Jesus did not judge sins in the people. | 12 |
| Chapter Four - Once for all – Eternal Redemption. | 18 |
| Chapter Five - Where is your righteous position located? | 20 |
| Chapter Six - Conviction of Righteousness. | 26 |
| Chapter Seven - Conviction of Judgement. | 31 |
| Chapter Eight - Casting down Imaginations. | 36 |
| Chapter Nine - Summary. | 40 |

Chapter One – There's ONLY One Sin.

Let's dive straight into it – Since the victory of Jesus at the cross, and by His wonderful, powerful, and victorious resurrection from the dead, our sins are not an issue with God; our sin is! Let's explain: -

In John chapter 16 we read of what Jesus said the Holy Spirit's (or the Helper's) function would be after He/ Jesus had been to the cross, had been resurrected, and had ascended back to heaven, and sent the Holy Spirit.

John 16v5-11

⁵“But now I go away to Him who sent Me, and none of you asks Me, ‘Where are You going?’ ⁶But because I have said these things to you, sorrow has filled your heart. ⁷Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. ⁸And when He has come, He will convict the world of sin, and of righteousness, and of judgment: ⁹ of sin, because they do not believe in Me; ¹⁰ of righteousness, because I go to My Father and you see Me no more; ¹¹ of judgment, because the ruler of this world is judged.”

In this portion of scripture Jesus is talking to His disciples only hours before He would be apprehended by the Roman soldiers, falsely tried, and hanged on the cross to fulfil the purpose for which He came.

Jesus explains that it would be to our advantage if He ascends back to heaven, for it is only then that He could send the Holy Spirit to us. Amidst the many very good reasons as to why it would be to our

advantage that He sends the Holy Spirit, one is that the Holy Spirit would bring **three convictions with Him**. These convictions would come because of what Jesus attained for mankind on the cross.

(This book will look at these three convictions and expound on them by scripture).

Jesus then describes the three most important functions, or convictions, of the Holy Spirit; in verses 8-11 above.

In verse 8 we see the three things the Holy Spirit will convict mankind of: -

1. He will convict of sin.
2. He will convict of righteousness.
3. He will convict of judgement.

In verse 9 Jesus re-introduces the three different convictions of the Holy Spirit but now explains to whom they will apply.

1. He will convict the 'world' of sin.
2. He will convict the 'believer' of righteousness.
3. He will convict the 'believer' that Satan has been judged/defeated.

The word convict means to make known, to draw attention to, to convince, or to persuade someone of an undeniable fact or truth that is to their advantage and benefit.

A. The first conviction of the Holy Spirit is to convict the 'world' of sin. This conviction is only directed at the world. Jesus then describes what, or who, the world is. The world is the unbeliever, or you could

say is someone who is not a born-again believer.

- The Holy Spirit 'only' convicts the world, or 'unbeliever', of sin! The word sin here is written in the singular and not the plural. There is ONLY ONE SIN that the Holy Spirit convicts the world/the unbeliever of, and it is that he/she does not yet believe in Jesus.

- The Holy Spirit is continually saying to the world – “Believe in Jesus; He is the answer to your salvation and every matter or situation in your life. Believe in Jesus, and healing, restoration, direction, and purpose will become apparent. Believe in Jesus; He is the solution to your sins, pain, and suffering. Believe in Jesus, He is the only way to heaven. Believe in Jesus.”

John 16v9

⁹ “of sin, **because they do not believe in Me.**”

- The **one and only sin** that the Holy Spirit convicts the world of is that they **do not believe in Jesus!!**

- The Holy Spirit **does not** convict the unbeliever, let alone the believer, of his/her many and variable sins in plurality! – Satan does that; see scripture below: -

Revelation 12v11

¹⁰ “Then I heard a loud voice saying in heaven, “Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.”

- Satan, not the Holy Spirit, is the accuser! Satan is the one who endeavors to point out our sins and make us feel guilty, ashamed, condemned, and judged.

(Note - We will look deeper into this scripture a little later in this book)

There is Only One Sin that keeps you from heaven and sends you to hell, and that is the singular SIN of **not believing in Jesus**. From the moment you put your belief in Jesus you are not going to hell, and you are definitely going to heaven; case closed! From the moment you put your belief in Jesus ALL your sins in plurality are under the blood of Jesus.

Romans 10v9

⁹ "That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. ¹⁰ For with the heart one believes unto righteousness, and with the mouth, confession is made unto salvation. ¹¹ For the Scripture says, "Whoever believes on Him will not be put to shame."

Whoever, believes in Jesus, will be born again and is heaven bound. Furthermore; whoever believes in Jesus has received so very, very much as the rest of this book seeks to convey.

Chapter Two - What about my sins – My sins in plurality?

Let's look at God's view of your many and various sins in plurality post the cross of Jesus.

God's view of your many and various sins is based expressly on the Person of Jesus Christ and what He would attain by coming to the world and going to the cross.

John 1v29

²⁹ "The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"

Jesus came to the earth to take away the sin of all the world. This was the mission, or purpose, for why Jesus came. God sent Jesus to earth to take away the sin of the whole world.

Hebrews 8v12

"For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more."

The meaning of the word merciful, or mercy, is to not get what we deserve. Accordingly, the writer to the Hebrews says God will not remember our sins! Jesus buried our sins in the tomb; they remain buried by the finished and complete work of Jesus.

The sins of every individual; every person, throughout the history of all humanity, have been forgiven and forgotten by God in their entirety. In the eyes of God, there are no sins in the world for Jesus dealt with them and buried them in the tomb. The issue is not

our sins; the issue is we don't believe and so our sins 'illegally' remain. Jesus has taken away all our sins, and as soon as we put our belief in Him this truth becomes our personal and eternal reality.

Satan so wants us to remember our sins so that he can condemn us and make us feel guilty and defeated. The Holy Spirit, however, is continually reminding us of our being righteous; IE our new status in Christ.

If God does not remember our sins at all, then we would do well to not remember them either. To remember something God has forgotten is not only futile but somewhat unwise. I want to remember what God remembers, and forget what God has forgotten. Jesus has dealt with my sins, God has forgotten my sins, and I choose to do the same.

Psalm 103v12

¹² "As far as the east is from the west, So far has He removed our transgressions from us."

As far as the east is from the west paints a picture of eternity. Our sins have been removed as far as the extent of all eternity; IE our sins are gone. They no longer exist in the eyes of God, for they have been taken away by Jesus. What Jesus takes away, God does not bring back - Such an action on the part of God would not only undermine what Jesus accomplished at the cross but would be an anti-Christ action.

Isaiah 1v16

"Though your sins are like scarlet, they shall be as white as snow."

Our sins are now as white as snow; IE they no longer exist in the eyes of God, for they have been washed

away by the blood of Jesus. What Jesus has washed away is gone once and for all. Jesus did not do a temporary or partial job at the cross; Jesus did a 100% complete job at the cross once and for all eternity. Our sins are not the issue; our wrong memory; or memorizing of our sins is the issue.

2 Corinthians 5v17-19

*¹⁷ “Therefore, if anyone **is in Christ**, he is a new creation; old things have passed away; behold, all things have become new. ¹⁸ Now all things are of God, who has reconciled us to Himself through Jesus Christ and has given us the ministry of reconciliation, ¹⁹ that is, that God was in Christ reconciling the world to Himself, **not imputing their trespasses to them**, and has committed to us the word of reconciliation.”*

From the moment we have put our belief in Jesus our sins are no more; for they have been dealt with by Jesus. **Our sins are not imputed to us.** We have become justified – The word justified means ‘Just as if I’d’ never sinned.

As long as we remember our sins, we empower the enemy to condemn us and beat us up mentally and emotionally. Accordingly, we empower the accuser to wrongfully and illegally accuse, judge, and condemn us.

The devil is called the father of all lies. He is referred to as one who deceives. You can therefore be sure that whatever he accuses you of will be deceit and lies. If he makes you feel you are a sinner, you are to know that you are being deceived, or that you are believing a lie.

Chapter Three -

Jesus did not judge the sins of the people.

Other than in the case of the Pharisees; IE the ones who perpetually pointed out the sins of others, accused, and judged them, Jesus never judged people for their sins. Let's look at two primary examples of this.

1. The woman caught in the very act of adultery.

John 8v1-11

"But Jesus went to the Mount of Olives. ² Now early in the morning He came again into the temple, and all the people came to Him; and He sat down and taught them. ³ Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst, ⁴ they said to Him, "Teacher, this woman was caught in adultery, in the very act. ⁵ Now Moses, in the law, commanded us that such should be stoned. But what do You say?" ⁶ This they said, testing Him, that they might have something of which to accuse Him. But Jesus stooped down and wrote on the ground with His finger, as though He did not hear.

*⁷ So when they continued asking Him, He raised Himself up and said to them, "He who is without sin among you, let him throw a stone at her first."
⁸ And again He stooped down and wrote on the ground. ⁹ Then those who heard it, being convicted by their conscience, went out one by one, beginning with the oldest even to the last. And Jesus was left alone, and the woman standing in the midst. ¹⁰ When Jesus had raised Himself up and saw no one but the woman, He said to her, "Woman, where are those accusers of yours? Has no one condemned you?"*

¹¹ She said, "No one, Lord."

And Jesus said to her, “Neither do I condemn you; go and sin no more.”

There is so much to say as regards the above portion of scripture, yet let's stay with the context of this book.

The first thing Jesus dealt with in this context was to remove all accusation, condemnation, and judgement from the environment. Once every scribe and Pharisee was removed; IE ALL accusation, judgment, and condemnation were removed, Jesus engaged the woman who was caught in the very act of adultery.

Jesus only then asks the woman, “Woman, where are those accusers of yours? Has no one condemned you?”

The woman replied, “No one, Lord.”

Jesus then replied, “Neither do I condemn you; go and sin no more.”

Once Jesus had removed the accusation, condemnation, and judgement of the Pharisees He then reiterates that He does not accuse or condemn her either!

Now that accusation and condemnation had been removed, she is empowered to go, and sin no more. Condemnation strengthens sin; Grace releases or frees one from sin.

Jesus drew her attention to her solution; IE Himself. Once she had found her solution, she was enabled/empowered to go and sin no more. Once she had dealt with her actual sin; IE not believing in Jesus, she could go and sin no more. Her sins; adultery, were

not the issue. Her sin; not believing in Him, was the sin/the issue, or problem. Once she had found Him/ believed in Him, so her adultery; or sins in plurality, would be resolved.

We do not deal with our sins to get Jesus; we get Jesus to deal with our sins!

Pharisees are sin-conscious and sin-minded people who judge and condemn others. Jesus-minded people are those who point people to their solution so that in Jesus their sins in plurality can be dealt with. The answer is always in the person of Jesus and not in the ability; or the rather inability, of ourselves!

2. The parable of the prodigal, or lost, son.

This parable is one that Jesus told as an example of how God responds to those who are lost. The Father in this parable is God Himself. (I prefer to call this the parable of the good, good Father!)

Luke 15v20-24

20 "And he (the prodigal or lost son) arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. 21 And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.'

22 "But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. 23 And bring the fatted calf here and kill it, and let us eat and be merry; 24 for this my son was dead and is alive again; he was lost and is found.' And they began to be merry."

The full account of the prodigal, or lost, son can be read from verse 11 of Luke chapter 15.

Again; there is so much to be said regarding this parable. Let's continue to stay with the context of this book.

This son 'endured' a season of wine, women, and song. This was the result of him being so far away from his solution, his Father. This son lost everything and was in a literal pigsty. He was as low as low could go; he was very far away from his Father.

He had a wrong view of the Father and so stayed away far longer than he ought to have. He saw himself as a sinner and a slave, and that his Father would judge him harshly. (We have a Father who is to be referred to as Father God, and not the Godfather!).

In a state of destitution and desperation, the son comes back to the Father expecting a harsh reception. The Father is, however, moved with compassion and has zero motivation to accuse, condemn, or judge the son. (1 Peter 4v8 - Love covers a multitude of sins). The Father makes absolutely NO reference to the son's many sins in plurality, but rather throws His arms around him and embraces him intimately 'just as he is'.

Picture the filthy and smelly state of the son. He came straight from the quagmire of the pigsty. This son was dirty and smelly both outside and in; this was a 'bad boy', yet the Father throws His arms around him and hugs him intimately and intently. He openly permitted the son to find his solution and did not point out his sins.

This compassionate and deep embrace 'rubbed the dirt' off the son; it washed away his many sins in plurality. (This act is a picture of the atonement we have in Christ).

After the son receives the embrace of the Father, the Father then takes it to the next level for He does the following: -

- a. Puts a robe on him. This is a picture of the robe of righteousness that covers ALL our sins in plurality. It too is a picture of what Jesus would attain for us at the cross; righteousness.
- b. He then puts a ring on the son. This is a picture of betrothal/marriage, a picture of oneness and unity with Another, a picture of co-identity, and a picture of delegated or co-authority.
- c. He then puts sandals on his feet. This is a picture of the gospel of peace. This son was to enjoy peace with the Father, and not accusation, condemnation, judgement, and harshness.
- d. The Father then proceeds to throw a HUGE party because His son that was lost, has come home to his Father. This is a picture of God's great pleasure and joy in the son for he has come home. It too is a picture of the marriage feast of the Lamb when we get to heaven one day soon.
- e. Finally, the Father consolidates the matter by unashamedly pronouncing to all that this is His son. The Father consolidates the son's eternal identity. It too is a picture of God conferring eternal sonship on us when we are at the marriage feast of the Lamb.

Thank You for previewing this eBook

You can read the full version of this eBook in different formats:

- HTML (Free /Available to everyone)
- PDF / TXT (Available to V.I.P. members. Free Standard members can access up to 5 PDF/TXT eBooks per month each month)
- Epub & Mobipocket (Exclusive to V.I.P. members)

To download this full book, simply select the format you desire below

