

False Arguments Made To Justify Sin

www.thegoodnewsofgod.org

Once Saved, Always Saved

This doctrine asserts that once a person enters a saved state with God there is nothing that saved person (a Christian) can do to fall from that state of grace. Once he is saved, he is always saved. Therefore, it is – according to this doctrine – okay for Christians to sin because we are never at risk of losing our salvation. Does the Bible teach this?

- **2 Pet. 2:20-22** teaches that one can fall away from God and lose his salvation.
 - These were Christians who had:
 - *“escaped the corruption that is in the world” (1:4);*
 - *“escaped from those who live in error” (2:18);*
 - *“escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ” (2:20);*
 - and knew *“the way of righteousness” (2:21).*
 - But, now, they were at risk of:
 - forsaking *“the right way and [going] astray” (2:15);*
 - becoming *“entangled”* in sin again and becoming *“overcome”* by it (2:20);
 - and for these people, *“The latter end is worse for them than the beginning” (2:20).*

Once Saved, Always Saved

This doctrine asserts that once a person enters a saved state with God there is nothing that saved person (a Christian) can do to fall from that state of grace. Once he is saved, he is always saved. Therefore, it is – according to this doctrine – okay for Christians to sin because we are never at risk of losing our salvation. Does the Bible teach this?

- **James 5:19-20** also teaches that one can fall away from God and lose his salvation.
 - James warns Christians that some of them could “*wander from the truth*” and need a brother to “*turn him back*” (**5:19**).
 - This wandering brother is called a “*sinner*” who needs to be turned “*from the error of his way*” (**5:20**). If he is turned from his errors, his soul is saved from death. If he is not turned back, his soul will not be saved from death.
- Lastly, **Heb. 6:4-6** teaches that one can fall away from God and lose his salvation.
 - The writer describes individuals who had clearly become Christians (**v.4-5**), but “then have fallen away” (**v.6, NASB**).
- Plain and simple – once a person is saved, he can again become lost by sinning. Trying to argue otherwise is just a false argument to justify sin.

We Are Under Grace

In an attempt to defend committing sin, many will say we God does not require complete obedience because, unlike in the Old Testament, we are now under grace. Is there any merit to this claim?

- God's grace has indeed appeared to all men (see **Titus 2:11**).
- Jesus died for all of mankind, not just a select few (see **John 3:16; 1 John 2:2**).
- We are, in fact, saved by grace (see **Eph. 2:8-9; Rom. 3:21-25**).
- Today, we are undoubtedly saved by God's grace through Christ's sacrifice, but in order to receive the "free gift" of God's grace (**Rom. 6:23**), we must continually obey Him.
 - *"But why do you call Me 'Lord, Lord,' and not do the things which I say?" (Luke 6:46).*
 - *"And having been perfected, He became the author of eternal salvation to all who obey Him" (Heb. 5:9).*
- Though Christ's sacrifice is the "free Gift of God," we are now debtors, and God expects something in return for the sacrifice of His Son - our obedience and our pursuit of holiness (see **Rom. 8:11-14**).

We Are Under Grace

In an attempt to defend committing sin, many say God does not require complete obedience because, unlike in the Old Testament, we are now under grace. Is there any merit to this claim?

- God's grace does not abound where sin abounds.
 - *“What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it?” (Rom. 6:1-2).*

NOTE: Paul is clearly talking to Christians!

- *“Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life” (v.3-4).*
- Many take comfort believing the lie that God will never stop extending His grace to us. However, **Gal. 5:4** proves beyond any doubt that a Christian can be separated from the grace of God.
- Faith without obedience will not save us. It will just be a “dead” faith (see **James 2:14-26**).
- God's grace saves us, but His grace disappears when we become disobedient.

Continual Cleansing

Some attempt to justify sinning by contending saints are “continually cleansed” by the blood of Christ (see **1 John 1:5-10; Rom. 8:35-39**). This means that every time we sin, Christ’s blood automatically washes away our transgression without a need to repent or confess that sin. Is this true?

- Simon the Sorcerer completely disproves this false notion of continual cleansing by showing how just one unaddressed/unrepented sin leaves us at risk of spiritual death.
 - After Simon obeyed the gospel (**Acts 8:13; Mark 16:16**), he sinned (**Acts 8:18-24**).
 - As result, Peter told Simon, “Repent, therefore, of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you” (**Acts 8:22**).
 - Only one singular sin was charged against Simon that, if left unaddressed, would lead to his destruction.
 - Simon’s example indicates that a person can become a Christian, sin and fall from the grace of God, and then must repent in order to gain forgiveness of that sin.
- In order to receive the continual cleansing mentioned **1 John 1:5-10**, we must walk in the light (**v.7**), and when we fall from light into darkness, we must repent like Simon and do what **v.9** says.
 - “If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness.”

Situation Ethics

Many attempt to justify sin based on potentially positive outcomes resulting from those sins. This is known as “situation ethics.” This approach says that a good outcome excuses any wrongdoing required to obtain it. Is there Scriptural merit to this argument?

- Consider King Saul’s use of situation ethics in **1 Sam. 15**.
 - Saul attempted to defend disobeying God (sparing the best of the animals) by the good (sacrificing the animals to God) that would be accomplished (**v.15**).
 - Yet, Saul’s situation ethics cost him his kingship because no matter how much he tried to justify his disobedience, God saw that Saul did not obey His voice (**v.19**) by doing “evil” in His sight (**v.20**).
- Niccolò Machiavelli concluded, “The ends justify the means.” However, the Bible teaches the exact opposite – The ends do not justify the means if the ends involve disobeying God.
- We must never say, *“Let us do evil that good may come”* (**Rom. 3:8**).
- No matter how we try to justify sin based on a positive outcome, **Prov. 14:12** remains true.
 - *“There is a way that seems right to a man, but its end is the way of death.”*

God Doesn't Care About "Little" Sins

Many try to justify sin by arguing God overlooks "minor" transgressions (e.g. white lies). Is this true?

- God punishes all acts of disobedience, no matter how "small" we may perceive them to be. This was true under the Old Testament.
 - Adam and Eve (**Gen. 2:16-17; Gen. 3:6; 3:16-19**).
 - **NOTE:** The consequences of this "small" transgression affected not only Adam and Eve, but all of mankind (**Rom. 5:12**).
 - Lot's Wife (**Gen. 19:15-17; Gen. 19:24-26**).
 - Moses (**Num. 20:7-8; Num. 20:10-12**).
- God takes note of every human transgression. The New Testament teaches us the same.
 - No sin whatsoever will enter Heaven (**Rev. 21:27**).
 - Jesus said, "*He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much*" (**Luke 16:10**).
 - If we stumble in one point, we are guilty of the whole law (**James 2:10**).
- Let's not confuse ourselves - God takes "little" disobedience seriously. Therefore, let us be faithful and obedient to Him even in the "little" things!

It's Impossible to Not Sin

Many argue that since it is impossible to be perfectly sinless, God does not expect us to stop sinning, thereby justifying continuing in sin. What does the Bible teach?

- No one is perfectly sinless.
 - *"All have sinned and come short of the glory of God" (Rom. 3:23)*
 - *"If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8).*
 - *"Surely there is not a righteous man on earth who does good and never sins" (Ecc. 7:20).*
- No doubt, Satan is busy.
 - *"Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour" (1 Pet. 5:8).*
 - *And the Lord said to Satan, "From where do you come?" So Satan answered the Lord and said, "From going to and fro on the earth, and from walking back and forth on it" (Job 1:7; 2:2).*
- Yet, we are to strive not to sin.
 - We initially put sin behind us by putting on Christ in water baptism (**Gal. 3:27; Col. 2:12-13**).
 - Then, we must strive to present our entire beings as living sacrifices for Him (**Rom. 12:1-2**).
- We receive from the Lord everyday the fruits of his mercy. Let us render ourselves – all we are, all we have, and all we can do – unto God as acceptable sacrifices.