

Choosing the Lesser of Two Evils: A Blasphemous Compromise, Not a Biblical Virtue

In a world rife with moral dilemmas, the phrase "choose the lesser of two evils" has become a mantra for decision-making, often cloaked in the guise of pragmatism or wisdom. Many claim it's a necessary reality in a fallen world, even invoking biblical justification for compromising with sin. But let's be clear: settling for the "lesser" evil is not a noble or righteous act—it's a betrayal of God's call to holiness, a rejection of His absolute truth, and, dare we say, a blasphemous affront to His perfect will.

The Biblical Call to Reject Evil Entirely:

Scripture leaves no room for ambiguity when it comes to evil. In Romans 12:9, Paul commands, "Abhor what is evil; hold fast to what is good." The word "abhor" doesn't suggest a casual distaste—it demands a visceral rejection of all that opposes God's righteousness. There's no asterisk here, no caveat for choosing a "lesser" evil when it suits our convenience. God's standard is uncompromising: "Be holy, for I am holy" (1 Peter 1:16). To knowingly choose evil, even a supposedly "lesser" one, is to align ourselves with sin rather than with the God who calls us to walk in His light (1 John 1:5-7).

The idea of choosing between evils assumes that God's will is sometimes unattainable, that His provision is insufficient, or that His commands can be sidestepped for the sake of expediency. This is not faith—it's unbelief. It's a subtle but dangerous denial of God's sovereignty, implying that He has left us in situations where sin is our only option. Such thinking insults the God who promises to provide a way out of temptation (1 Corinthians 10:13) and who equips us to live righteously through His Spirit (Galatians 5:16).

The Blasphemy of Compromise:

To call the choice of a "lesser" evil noble or righteous is to twist God's Word into a justification for human pragmatism. This is where the blasphemy lies. When we elevate our own reasoning above God's clear commands, we make ourselves the arbiters of morality, usurping God's authority. Isaiah 5:20 warns, "Woe to those who call evil good and good evil, who put darkness for light and light for darkness." Labeling any form of evil as "good enough" because it's less bad than another option distorts God's truth and profanes His name.

Consider the example of Jesus in the wilderness (Matthew 4:1-11). Satan offered Him compromises—food for His hunger, power for His mission, safety for His life. Each was a "lesser" evil compared to outright rebellion, cloaked in the promise of immediate gain. Yet Jesus rejected every offer, standing firm on God's Word. He didn't negotiate with evil; He rebuked it. To suggest that settling for a "lesser" evil is righteous is to imply that Jesus Himself could have compromised without sin—a

blasphemous notion that undermines His perfect obedience.

The False Nobility of Pragmatism:

The world applauds the “lesser evil” mindset as mature, realistic, or even sacrificial. In politics, personal ethics, or cultural debates, we’re told it’s noble to pick the “better” option, even if both are steeped in sin. But this is a lie dressed in virtue. True nobility, according to Scripture, is found in standing for righteousness regardless of the cost. Daniel refused to bow to Nebuchadnezzar’s idol, even when it meant the fiery furnace (Daniel 3). Shadrach, Meshach, and Abednego didn’t choose the “lesser” evil of compliance to save their lives; they trusted God’s deliverance or accepted His will, whatever the outcome.

Choosing evil, even a “lesser” one, is not a sacrifice for the greater good—it’s a surrender to the world’s standards. James 4:4 declares, “Friendship with the world is enmity with God.” When we justify compromise as noble, we align ourselves with the world’s values, not God’s kingdom. The noble path is the one Christ walked: obedience to the Father, even unto death (Philippians 2:8).

God’s Alternative: The Way of Faith

The argument for choosing the lesser evil often stems from fear—fear of consequences, fear of losing influence, fear of a worse outcome. But Scripture calls us to a higher way: faith. Abraham didn’t choose between evils when asked to sacrifice Isaac; he trusted God’s promise (Hebrews 11:17-19). Moses rejected the pleasures of Egypt, choosing “to be mistreated with the people of God rather than to enjoy the fleeting pleasures of sin” (Hebrews 11:25). These heroes of faith didn’t settle for compromise; they clung to God’s faithfulness, even when the path seemed impossible.

God is not a God of half-measures. He doesn’t call us to pick the “better” sin but to trust Him for a righteous way forward. Psalm 37:3-5 urges us to trust in the Lord, do good, and commit our way to Him, with the promise that He will act. When we settle for evil, we doubt His ability to provide. We rob ourselves of the opportunity to see His power at work.

A Call to Repentance!

To those who defend the “lesser evil” as noble or righteous, hear this: God’s standard is not up for debate. Choosing evil, no matter how “lesser,” is a rejection of His holiness and a denial of His sufficiency. It’s time to repent—to turn from the world’s pragmatism and embrace the radical call to follow Christ without compromise. We are not called to navigate a maze of evils but to walk the narrow path of righteousness (Matthew 7:13-14).

Let us reject the blasphemy of calling evil good. Let us trust God’s provision, stand firm in His truth, and pursue holiness without wavering. The world may mock us as

naive, but God honors those who honor Him (1 Samuel 2:30). There is no nobility in compromise—only in the fearless obedience that declares, “Not my will, but Yours be done.”