

LICENSE TO SIN (Part #2)

Request: I was recently talking with another Christian who didn't believe in Once Saved Always Saved. Her argument was that it gave Christian's a license to sin and fall from grace. I gave her several Scriptures on Eternal Life but it didn't seem to help. Would you do a study on this type of problem?

This is a typical response to grace salvation by hypocritical legalism. This is the log judging the speck of Matt.7:1-5. This is usually a Christian that believes he/she has the freedom to sin but believes others don't have the same freedom. This is the proverbial pot calling the kettle.

This is hypocritical self-righteousness judging the sins of others that they do not practice but probably would like to do but believe they would be punished and live by fear rather than by faith.

A classic example of hypocritical legalism criticizing others freedom to sin while at the same time sinning themselves is the older brother of Luke 15:25-32.

We will study eight homiletical points of the older brother's problem with the freedom of others to sin.

• Attitude	(15:1-2)	sinners received	grotesque.
• Announcement	(25-27, 32)	safe and sound	gloom
• Anger	(28-29)	service	grievance
• Accusation	(30a)	sin of squandering	gossip (12-13)
• Association	(30b)	suppressed OMCD	grievance
• Attack grace	(30c, 29b, 25-27)	sacrifice	grace
• Answer	(31-32)	security	gratitude
• Accessibility	(32, 1-2)	sinners	God thing (John 14:6; Eph.2:14-18)

1. The critical attitude of religious legalism against Jesus' ministry went from attacking His healing on the Sabbath to His dining with sinners (Luke 15:1-2).

They blamed Jesus of transgressing the Traditions of the Elders (Matt.15:1-20). "After the Babylonian captivity, the Jewish rabbis began to make rules and regulations governing the daily life of the people. These were interpretations and applications of the Law of Moses, handed down from generation to generation. In Jesus' day, this 'tradition of the elders' was in oral form. It was not until C.A.D 200 that it was put into writing in the Mishnah." (Matt.15:2)

2. How difficult is it to rid oneself of cultural legalism when it is doctrinally implanted?

Note the disciples difficulty in Matt.15: 12-14 and especially Peter (15:15-20). Now read Acts 15:5-11 and Gal.2:4-5, 11-21 – "I (Paul) do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly." (Gal.2:21)

Pharisaical legalism was being judgmental when it said; "This man receives sinners and eats with them." (Luke 15:1-2)

"It is a **trustworthy statement**, deserving full acceptance, that Christ Jesus came into the world **to save sinners**, among whom I am foremost of all."(1Tim.1: 15)

3. Normally an announcement of a family member who had spiritually recovered from a decadent life style would be received with gladness and rejoicing by religious members (Luke 15:24-27, 32).

The servants shared in the joy of the household master yet the religious older son wouldn't – "For this son of mine was dead, and has come to life again; he was lost, and has been found.' And they began to be merry." (15:24)

Your brother is back safe and sound (15:27). – "We (entire household) had to be merry and rejoice, for this brother of yours was dead and has begun to live, and was lost and has been found." (15:32, 7-10)

4. The older son is example of the critical attitude of Pharisaical legalism.

"Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself." (Phil2: 3)

"Be of the same mind towards one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation." (Rom.12:16)

5. The older son was angry and resentful of the Father's grace towards the prodigal sinner.

Anger reveals a suppressed belief in conflict. What is behind this anger and resentment that desires separation?

The expression of the suppressed anger is the top of the iceberg. What he really thinks and feels is usually coded or camouflaged as part of OMCD. The older son was resentful of God's grace dealing with sinner.

He resented any gracious dealing with his sinful prodigal brother. He resented any celebrating even music and dancing (15:25-29). He viewed it as rewarding the license to sin (15:30).

6. He had a different belief about dealing with sinners than his Father.

"For this brother of yours was dead and has begun to live, and was lost and has been found." (15:32)

"This man (Jesus) receives sinners and eats with them."(15:2)

What did the legalistic brother do? _____(15:28)

Is there more under his iceberg of anger? Listen to his resentment about reward for service (15:29-30).

Spiritual service is its own reward unless you are legalistic – "Now to the one who works, his wage is not reckoned as a favor (grace), but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness." (Rom.4:4-5)

7. Listen to his resentment about the burden of keeping the law:

"Woe to you lawyers as well! For you weigh men down with burdens hard to bear, while you yourselves will not even touch the burdens with one of your fingers." (15:28-30) (Luke 11:46)

"It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery." (Gal.5:1; 5:1-4; 2:4-5)

"For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another." (Gal.5:13)

"The burden of the rigorous demands of the law as the means for gaining God's favor – an intolerable burden." (Gal.5: 1)

As Christian's, we have the liberty to sin but not the license to sin – "Brethren, even if (3cc) a man is caught in any trespass, you are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, lest you too be tempted." (Gal.6:1)