

GETTING AWAY WITH SIN

Request: “Can you explain how OT believers seemed to sin and get away with it but I get hammered for just thinking about it?”

The three OT believers who were mentioned in this complaint were Abraham, David and Solomon.

- Abraham was called “a friend of God” yet he committed adultery with Hagar (James 2:23).
- David was called “a man after God’s heart” yet he committed adultery and murder (1 Sam.13:14).
- Solomon was called “the wisest king ever” yet he had 700 wives and 300 concubines (1 King 3:12).

**This lesson will study four aspects of the argument that some believers make about
“GETTING AWAY WITH SIN.”**

1. When I hear this type of sour grape argument from a believer, it reminds me of the argument of the older prodigal son in the parable of Lk. 15:25-32.

SOUR GRAPES: This cliché comes from Aesop’s fable of “foxes and Grapes.” It refers to a negative attitude about something desirable but attainable that probably wouldn’t be very good anyway.

(Lk.15:29-30) “**Look!** For so many years I have been serving you, and I have **never** neglected a command of yours; and yet you have **never** given me a kid, that I might be merry with my friends; but when this son of yours came, who has devoured your wealth with harlots, you killed the fattened calf for him.”

In noting the father’s answer, remember the point of the parable (Lk.15:1-2, 7, 10, **31-32**; 2 Pet.3:9).

Warning - legalism always has a problem with unconditional forgiveness and grace (Eph.2:8-9; 4:30-32; 2 Pet.3:18).

2. Let’s examine the three cases mentioned regarding believers GETTING AWAY WITH SIN:

Abraham, David and Solomon. What were the consequences to their sins?

- **Abraham’s** consequent to his sin with Hagar was Ishmael and Arabian conflict in history (Gen.16:11-12; 21:10-13| Gal.4:21-31).
- **David’s** consequent to his sin with Bathsheba and Uriah was death of the male heir and the sword would never depart from the house of David (2 Sam.11:26-27; 12:7-14).
- **Solomon’s** consequent to his sin with idolatrous wives and concubines was that all but one tribe of the kingdom that would be torn from him and given to his servant (1 Kings 11:1-13, 31-39).

Doctrinal principle: “Do not be deceived (me planao / p.m.impv.2pl), God is not mocked (ouk mukterizo / p.p.ind.3ps); for whatever a man sows, this he will also reap. For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal life.” (Gal.6:7-8)

3. Confession of sin may not change the consequences of the sin, but it will change your position of fellowship with God, the Father.

Once I saw a preacher illustrate this point by hammering a nail into a piece of wood (personal sin) and then pulled out the nail (confession of sin) and remarked that the hole left in the wood was the (consequence of sin).

Younger prodigal son confession of sin (Lk.15:17-19) “And he got up and came to his father. But while he was still a long way off, his father saw him, and felt compassion for him, and ran and embraced him, and kissed him.” (Lk.15:20) “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.” (Lk.15:24)

In our three cases, the consequences to their sins affected others even future generations.

4. The believer does not lose his spiritual relationship by personal sin but does lose his spiritual fellowship and intimacy.

The younger prodigal son had it right when he declared, “Father, I have sinned against heaven, and in your sight.” (Lk.15:18) He had left the Father’s fellowship but not relationship even when he thought he had committed sin worthy of it (Lk.15:19-24).

- Confession of sin is important to restoring fellowship (1 John 1:9; Ps.51:2-4; Luke 15:18, 21).
- Confession is important to removing divine discipline (Heb.12:5-11; 1 John 5:16; James 1:14-15).
- Confession is important to reestablishing the ministry of indwelling Holy Spirit and spiritual momentum (Gal.5:16-25; Rom.8:5-8).

This brings us to our lesson text - “But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.” (Heb.12:8)

The doctrinal principle: “If a person can continue in sin without divine discipline, ‘then you are illegitimate children and not sons.’” (Heb.12:5-11)

5. For the unbeliever, the issue is not personal sin but Adam’s original sin (AOS) [13 judicial charges] (Rom.3:10, 20, 24; 5:12; 6:23; 1 Cor.15:3-4; Eph.2:8-9) [personal relationship with God].

For the unbeliever, the issue is not sin but salvation and a personal relationship with God as Father (John 1:12-13; Rom.8:15-17). “And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.” (1 John 2:2)

For the unbeliever, the issue is not becoming religious and doing better but being saved from AOS and living righteously (Phil.3:4-9; 1 Tim.1:15; Rom.5:6-21).

“For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age.” (Titus 2:11-12)

- **No believer ever GETS AWAY WITH SIN!** “You have forgotten the exhortation which is addressed to you as sons.” (Heb.12:5-11)
- **The issue is to GET SIN AWAY FROM YOU!** “If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” (1 John 1:9)

“As far as the east is from the west, so far has He removed our transgressions from us.” (Ps.103:12)