

The Deadly Argument That Could Wipe out an Entire Generation of Christians

Those who argue that all sin is the same need to take another look at Scripture.

Jesus answered, "You would have no power at all over Me, unless it were given to you from above. Therefore he who handed Me over to you has the greater sin" (John 19:11).

There is an emerging, deadly argument that is growing in strength among Christians when confronted with issues of holiness and repentance in our culture.

As I write this, the Christian world is abuzz about the recent news that Christian music artist Lauren Daigle failed to renounce homosexuality. You can read my two-part article on that situation, where I both cheered Lauren on in hopes that she would make a course correction in her life and dealt directly with the danger she created for her millions of followers:

Part One: A Critical Response to Lauren Daigle About Homosexuality

Part Two: The Church Must Clear Up the Confusion: Homosexuality Is Wrong

The argument that so many Christians use in defense of Lauren and her position is quite revealing. It reveals a lack of biblical understanding, but that's not what's most troubling. The argument often manifests through people conditioned by the spirit of the age that rejects everything that isn't tolerant, permissive and, as they would say, loving. The idea is that we must never confront or expose error if the person in question

would risk being troubled by the process. Their definition of love is misguided. It's false love.

From my article, "The Great Love Deception: A False Love Movement is on the Rise":

Keep in mind that false or tainted love doesn't flow mostly from an evil, debased heart. It also doesn't mean that there is nothing about the argument or viewpoint that is true. A person who craves pure love can, in their zeal or in their weakness, allow impurities into their expression of love that twists and compromises it. The reason I needed to say this is to encourage you if you've been hit by the false-love spirit. Your desire for manifested love is very probably true, yet the enemy can come in and confuse the process.

Those with a strong mercy gift often have a tender heart and function from a strong desire to minister one-on-one to an individual. They desire to protect and encourage them. This is a valuable, pastoral gift that can bring much life and healing to people. However, as with other gifts, there are blind spots that must be addressed. While they are focused on the individual, they tend to overlook the resulting risk and/or damage to others. In the situation with Lauren Daigle, they want to protect Lauren and rally around her, which is good. We all should be doing that. The expression of love must not stop with Lauren, though. There are millions of others who are now at great risk due to Lauren's comments. If they do not see the church bring loving correction to the situation, they will automatically presume that Lauren's position is valid and that the issue of homosexuality isn't urgent enough to have a biblical position on.

At this time, Lauren has yet to publicly repent and clarify her position. I pray that it happens quickly for herself and the sake of her millions of fans.

The Bible Clearly Teaches That All Sin Is Not the Same

I have yet to reveal just what the argument so many are using in defense of Lauren and others who are in sin or in error is. Here it is:

All sin is the same. Those who practice or affirm homosexuality are no different than those who worry or gossip. Those without sin should cast the first stone. Who are we to judge?

Those are actually two or three distinct arguments that are often grouped together when defending those who are in sin or error. (I believe sin and error are not always one and the same. One can be in error without realizing it, and without being in sin. Their response to correction, however, does matter. That's where error can morph into sin quite quickly.)

Some would also argue that Jesus never confronted sin in anyone except the Pharisees. That also is woefully inaccurate. The New Testament is filled with various dealings with sin in the lives of Believers.

Further, many insist that dealing with sin or error is unloving. They suggest the only appropriate response is to pray for them and to approach them one-on-one, in private. Again, we must contend in intercession for those in error, and if we are in relationship with them in a local church setting, and their sin is against us personally, there are absolutely steps that must be taken (Matt. 18). However, the church has no option but to step in as the moderator when public failures put others in harm's way. Love demands that we do.

Matthew 18 protocol would not be in effect in this scenario since it's not a sin against a person in a private setting. Public situations demand a public response. Of course, it must be done rightly, with great grace, humility, love and with redemption as the goal.

The focus at its core is twofold:

1. See redemption come to the violator.
2. Protect the innocent who have been put at risk due to the individual's sin.

Casting Stones

According to the Gospel of John, the Pharisees, in an attempt to discredit Jesus, brought a woman charged with adultery before him. Then they reminded Jesus that adultery was punishable by stoning under Mosaic law and challenged him to judge the woman so that they might then accuse him of disobeying the law. Jesus thought for a moment and then replied, "He that is without sin among you, let him cast the first stone at her." The people crowded around him were so touched by their own consciences that they departed. When Jesus found himself alone with the woman, he asked her who were her accusers. She replied, "No man, lord." Jesus then said, "Neither do I condemn thee: go and sin no more." –

Correcting error either privately or publicly, as the situation demands, does not automatically equate to casting stones. In fact, we see God correct error time after time, cover to cover, from Genesis to Revelation. Further, God's leaders, prophets and apostles did the same thing. We must understand that error correction and confronting sin are core responsibilities of the church for the sake of the one in error and the ones under their influence.

Jesus was in no way teaching that we should not deal with sin publicly. He was revealing to us the appropriate model for doing so.

When dealing with people in sin, hatred can manifest as a desire to see the sinner destroyed. This is how demonic accusation works. Redemption is not the goal.

On the contrary, Jesus loved the woman caught in adultery in three specific ways:

1. He saved her from those who would attempt to hurt and kill her.
2. He acknowledged the accusations were true, but forgave her instead of punishing her.
3. He commanded her to repent.

Many who are conditioned by false love tend to only focus on protecting and forgiving. In the face of undeniable evidence, they may casually admit the accusations against the person in question are true, but then quickly dismiss them as irrelevant as they rush to their defense.

Unfortunately, all too often, they miss the third point: We must call for repentance, making it clear that such behavior will only bring destruction.

In fact, the Bible makes it clear that we as Christians have a serious responsibility to judge. Jesus modeled a brilliant and righteous justice session with the woman caught in adultery. We must judge just as he judged.

“Do not judge according to appearance, but practice righteous judgment” (John 7:24).