



How Much Should Christians Compromise?

Philippians 2:3-4: (NASB) ³*Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; ⁴do not merely look out for your own personal interests, but also for the interests of others.*



The ability to compromise is a lost art. We have become so diverse in our thinking, so polarized in our viewpoints and so set in our conclusions as unequivocally right, that the mere idea of compromise is in some cases viewed as a repulsive evil. Now look, there are times when compromise should be off the table. There are times when that which is right and sound should not be approached with the idea of watering it down for the sake of making someone, some group or some sect happy. But when? When do we stand as an immovable force and when do we bend and acquiesce to include the preferences of others? Fortunately for us, these very issues existed in biblical times, so we do have a pretty clear set of guidelines to follow. Is compromise good? Yes! Is compromise bad? Yes! Let us figure this out!

The early Christian church was a curious combination of devout Jews who became dedicated followers of Jesus as well as a wide variety of people from various pagan backgrounds. Each group was drawn to Christianity by the hope of the kingdom that Jesus brought, but each group naturally brought with them some of their past - their traditions, methods of thinking and experiences. That is to be expected, but when you are coming up to a higher place, you have to figure out how to let go. That is where issues came in and compromise was important.

As years went by, the cultural differences did not subside; but rather, they grew into divisive matters that each side saw as matters of principle. Sometimes we mistake passionate preferences for principles.

These events took place almost twenty years after Pentecost:

Acts 15:1-3: (NRSV) ¹*Then certain individuals came down from Judea and were teaching the brothers, unless you are circumcised according to the custom of Moses, you cannot be saved.*

Some were teaching that circumcision was required in order to be a Christian. This was a definitive, clearly stated, *uncompromising* pronouncement of belief.

²*And after Paul and Barnabas had no small **dissension** <4714> and **debate** <2214> with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to discuss this question with the apostles and the elders. ³So they were sent on their way by the church, and as they passed through both Phoenicia and Samaria, they reported the conversion of the Gentiles, and brought great joy to all the believers.*

Dissension: Strongs #4714 stasis stas'-is; a standing (properly, the act), i.e. (by analogy) position (existence); by implication, a popular uprising; figuratively, controversy (In other words, a stand-off. You say this, I say that and we both cannot be right.)



Debate: Strong's #2214 zetesis dzay'-tay-sis 1) a seeking 2) enquiry 3) a questioning, debate 4) matter of controversy

To bring this idea up to date, we find the United States was built upon tremendous compromises. With our recent presidential election, Donald Trump won the Electoral College vote, but Hillary Clinton won the popular vote. Why do we have these two pieces working together? The founding of the Electoral College shows us great minds trying to work together to find a way to establish a country of freedom.

 **Introduction, *The Great Compromise Explained in Five Minutes, HipHughes History***

- *Alright guys, it's 1787. We're talking Constitutional Convention, and just to frame it out really quick, this is basically a convention to originally amend the Articles of Confederation to fix the kind of crises that the United States as a country was facing. So, there's different factions at the convention. Some of the other compromises, like the Bill of Rights and the Three-Fifths Compromise, deal with different factions, but this Great Compromise is over the biggest word of them all, and that's "representation." So, we're really talking at the end of the day about small states vs. large states and their view about state representation in this new government.*



The issue was how to give every person a voice in the government. Some states had lots of people in them and others had fewer.

Paul and Barnabas also had a firm, clearly-stated and uncompromising pronouncement of belief:

Acts 15:4-6: (NRSV) ⁴When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they reported all that God had done with them. ⁵But some believers who belonged to the sect of the Pharisees stood up and said, it is necessary for them to be circumcised and ordered to keep the law of Moses. ⁶The apostles and the elders met together to consider this matter.

Because Jesus followed the Jewish Law, the argument was that a follower would have to do the same.



Observations:

- The disagreement was dramatic as it put to question the very definition of "Christian."
- The dissension was so sharp that a special meeting of Apostles and elders was convened.
- This meeting would be a crucial event to determine the very future of Christianity.

Why the obsession with the rite of circumcision?

In times of dissension, many times our greatest enemy is not the person sitting across from us, but instead it is our own emotion on the matter.



Circumcision was more engrained in Jewish history and thinking than even the Law:

Genesis 17:1-14: (NRSV) (Selected verses) ¹When Abram was ninety-nine years old, the LORD appeared to Abram, and said to him, I am God Almighty... ⁴As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. ⁵No longer shall your name be Abram, but your name shall be Abraham...

The changing of Abram’s name signaled the changing of his relationship with God.

(Source: Biblical commentary Jamieson, Fausset and Brown) Instead of Abram, "a high father," he was to be called Abraham, "father of a multitude of nations."

⁷I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you. ⁸And I will give to you, and to your offspring after you, the land where you are now an alien, all the land of Canaan, for a perpetual holding; and I will be their God.



This covenant included the blessing of his posterity and his posterity blessing the world and the land of Israel as well. Today, the land God gave to Abraham is in dispute. According to prophecy, we know Israel will prevail in keeping their land.

¹⁰This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised...and it shall be a sign of the covenant between me and you. ¹⁴Any uncircumcised male...shall be cut off from his people; he has broken my covenant.

The symbol of this multi-faceted covenant was the rite of circumcision. We can see why this rite was so deeply engrained in the Jewish mind - it was a symbol of God’s promise over 400 years before the Ten Commandments were given!



To compromise or not to compromise - that is the question!

The "morality of compromise" sounds contradictory. Compromise is usually a sign of weakness, or an admission of defeat. Strong men don't compromise, it is said, and principles should never be compromised. — Andrew Carnegie

Let no one think that flexibility and a predisposition to compromise is a sign of weakness or a sell-out. — Paul Kagame

In a marriage, compromise is one of the most fundamental management tools for success. In speaking to couples about marriage, Rick tells each person, "You have to be willing to compromise 60% of the time," in others words, you have to go more than halfway. Compromise is being willing to take extra steps



because the two individuals are trying to find common ground, a common direction.



Large state opinion, *The Great Compromise Explained in Five Minutes, HipHughes History*

- *Federalism in a sense is kind of the power that we give the government. So, that power is always divided between federal government and state government. What we are really deciding in the Great Compromise is how do I represent the states and federal government so we have one country? There are basically two different viewpoints. We have large states, and they actually came up with a plan called the Virginia Plan. Edmond Randolph wrote this plan, and he basically believes that we need a two-house Congress. We do need an upper house and a lower house like Great Britain has, but it should be all based on population, therefore giving large states a larger voice. At the end of the day the large states, most of them at least, see this as a union of people. So, therefore the people should be represented as to where they live. So, large states would get a larger hand in that.*

The argument: It is all about the people. States with more people should have more votes.

It seems probable the Apostle Paul saw this dissension brewing long before this meeting and tried to address it:

Galatians 2:1-2,7,9: (NRSV) ¹Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. ²I went up in response to a revelation. Then I laid before them (though only in a private meeting with the acknowledged leaders) the gospel that I proclaim among the Gentiles, in order to make sure that I was not running, or had not run, in vain.

This showed humble leadership. Paul preached the radical gospel with full conviction, yet sought the input and blessing of those in whose shadow his spiritual opportunity was born. He had the good sense to check what he was doing against the experiences and thinking of other spiritually-minded followers.

⁷...when they saw that I had been entrusted with the gospel for the uncircumcised, just as Peter had been entrusted with the gospel for the circumcised... ⁹and when James and Cephas and John, who were acknowledged pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship, agreeing that we should go to the Gentiles and they to the circumcised.



Paul had a crystal-clear understanding of the issues yet merely planted seeds of truth. It was obvious he was given a specific direction to go. James, Cephas (Peter) and John were supposed to uphold the gospel given to the Jews. Peter opened the door to the Gentiles but that work was largely developed by the Apostle Paul. Everybody knew each had a different part to play, and so they were all working together.



First biblical principle for approaching matters that need COMPROMISE: (GIVES CLARITY)



How should we treat those we disagree with when it comes to possible compromise?

Now that we are focusing on how to properly compromise, let us go back to Acts 15 and look again at some of those first few verses:

Second biblical principle for approaching matters that need compromise: (TESTS CONSCIENCE)



Acts 15:4: (KJV) *And when they were come to Jerusalem, they were **received** <3858> of the church, and of the apostles and elders.*

Receive: Strong's #3858: paradecomai paradechomai par-ad-ekh'-om-ahee; to accept near, i.e. admit or (by implication) delight in: —receive



This conveys a sense of “I am so (genuinely) happy to see you,” even among those who disagree.

Hebrews 12:6: (KJV) *For whom the Lord loveth he chasteneth, and scourgeth every son whom he **receiveth** <3858>.*

If we claim the name of Christ, we are supposed to act appropriately. When we have a disagreement with someone needing discussion and compromise, we must be able to delight in their presence and not walk away from them. We receive them and have them happily in our company. This is difficult because we are often polarized in our thinking. How often do we view those with another point of view as more of an enemy than a friend? How often are we thinking about how to upend their perspective when we meet?



A caller from Connecticut suggests: **Compromise is a challenge to humility! We have to admit there is room for latitude and to negotiate. There are three mindsets: emotional, rational and spiritual mindsets. The challenge is to work them harmoniously. “The less people know the more stubbornly they know it.”**

An emotional mindset ignores the rational and skews the spiritual.

Here is where our theme text shouts out our spiritual response when under such duress to want to shut down someone else’s point of view:

Philippians 2:3-4: (NASB) *³Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; ⁴do not merely look out for your own personal interests, but also for the interests of others.*



To compromise or not to compromise, that is the question!



Tragedy in life normally comes with betrayal and compromise, and trading in your integrity and not having dignity in life. That's really where failure comes. — Tom Cochrane

Discourage litigation. Persuade your neighbors to compromise whenever you can. As a peacemaker, the lawyer has superior opportunity of being a good man. There will still be business enough. — Abraham Lincoln



Our integrity is not compromised when a preference we have labeled as a principle can be negotiated.

 **Small state opinion, *The Great Compromise Explained in Five Minutes, HipHughes History***

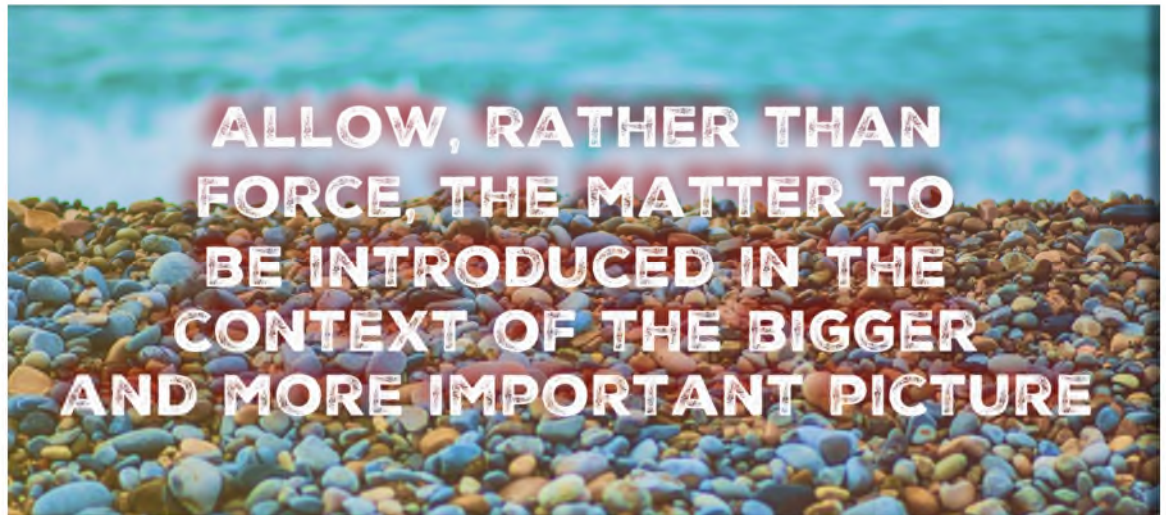
- *The small states are all like, “No way, baby, we’re not going to do that.” The New Jersey plan William Patterson came up with is basically saying, “We’re not even ditching the Articles, baby. We want the same gig as the Articles. Each state has one vote, equal representation because we’re a union of states, not of people.” And that would have been, in a sense, a convention to amend the Articles of Confederation. That’s how they see it. So, both of those plans are going to fail, and eventually we are going to have to come to a compromise. The Great Compromise!*

The argument: Just because some states have fewer people does not mean they should be represented in a lesser way, since we are the United STATES of America.

We are to look for common ground, especially when we are trying to go the same direction.

Are we welcoming in our principle-based disagreements to those we may see as foes, be they fellow Christians or even unbelievers? Are we willing to share the goodness of our experience with them? Or are we beating them over the head with what we believe?

Third biblical principle for approaching matters that need compromise:
(PROVOKES COMPROMISE)



Acts 15:4-6: (KJV) ⁴...and they declared all things that God had done with them. (NRSV) ⁵But some believers who belonged to the sect of the Pharisees stood up and said, it is necessary for them to be circumcised and ordered to keep the law of Moses. ⁶The apostles and the elders met together to **consider <3708>** this matter.



Observations:

- First and foremost was the report of the spreading of the Gospel to the Gentiles. They spent time discussing something with which they were all in agreement - spreading the good news of Jesus Christ.
- This dramatic report of Gentiles coming into Christianity opened up the question at hand, for the report contradicted some beliefs.
- Now came the announcement that this visit was for the settlement of this question.

Consider: Strong's #3708 horao hor-ah'-o; properly, to stare at i.e. (by implication) to discern clearly (physically or mentally)

Sample conversation with someone with whom you are at odds: “I am glad you are here, because we got together so I could hear your concern.” Suddenly, you are no longer fighting but instead are finding a way to come together and communicate. That is how compromise can work.



Do we have the wisdom and patience to wait - to hear the dissension presented to us, and therefore respond to another's concern rather than bring it up ourselves as a tool of our disdain?

Matthew 5:16: (NASB) *Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.*

No matter who we deal with - the world or the brotherhood - our dealings should bring godly light.

All the steps discussed thus far towards executing a valuable compromise are the difficult introductory steps. Most of the time we do not have the patience or the foresight for these steps. Instead, we allow the issues we are passionate about to overrun our emotions rather than allowing the peace of God to overrule our hearts and minds.



Roger Sherman, *The Great Compromise Explained in Five Minutes, HipHughes History*

- *Roger Sherman is the man, guys. He's the Connecticut guy who came up with the Connecticut Compromise. It's a mishmash, it's a DJ mix, baby, between the New Jersey plan and the Virginia plan. And basically what he comes up with is, let's have an upper house, the Senate, where the states will get equal representation. For the small states, that would eventually be appointed by the state legislatures. In a sense, that would be the state house, and then you have a lower house, that's elected by the people. That would later be determined by census and that would be proportional to the populations of those states. So, in a sense both sides get what they want.*



Fourth biblical principle for approaching matters that need compromise:
(GIVES CLARITY)



The next section of the account:

Acts 15:7-11: (NRSV) ⁷After there had been much **debate <2214>**, Peter stood up and said to them, my brothers, you know that in the early days God made a choice among you, that I should be the one through whom the Gentiles would hear the message of the good news and become believers. ⁸And God, who knows the human heart, testified to them by giving them the Holy Spirit, just as he did to us; ⁹and in cleansing their hearts by faith he has made no distinction between them and us.

Debate: Strongs #2214 zetesis dzay' -tay-sis 1) a seeking 2) enquiry
3) a questioning, debate 4) matter of controversy

A debate then meant seeking and questioning, listening for a response. After such an exchange, Peter does what he was called to do - he leads. He leads by patiently hearing and then summing up the heated exchange with facts that all are compelled to believe in. No one could disagree with what Peter said, as he had credibility since he was given the vision of taking the gospel to the Gentiles. For more on this topic, please see our two-part program, “Why Cornelius? Why a Solider?” May 17, 2015 and June 14, 2015.

¹⁰Now therefore why are you putting God to the test by placing on the neck of the disciples a yoke that neither our ancestors nor we have been able to bear?

The unbearable yoke was the keeping of the whole Law - only Jesus ever accomplished this.

Here is why they did not need to be circumcised:

¹¹On the contrary, we believe that we will be saved through the grace of the Lord Jesus, just as they will.

The whole point of circumcision was to look forward to the fulfillment of that great promise to Abraham. When Jesus came, he fulfilled the promise. When he lived and died, he paid the ransom so *all the families of the earth will be blessed*. Because the price has been paid, they no longer had to *look forward* to it happening; they could *look backwards* and say, “Thank God it happened!”



We would now act differently. Jesus in a sense nailed the Law to the cross. We were no longer waiting for the promised Messiah - he had come.

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Peter’s authority source:

1. Apostleship
2. Divine revelation
3. Observation

Peter was wise and humble during this time when leadership was needed. He could have said, “Look, I know this is right; I am basically the leader of the Apostles, so let’s just do this.” But he pointed to the Apostle Paul’s work and showed what he was doing was undeniable.

So, the proper attitude in handling situations that may demand compromise is to be unfettered by our emotions and filled with the mercy and glory of truth. This is hard! This is strictly an internal exercise of ourselves and not in any way a judgment on others. Do not be judgmental; be representative of God through Christ.

Our theme text again:

Philippians 2:3-4: (NASB) ³Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; ⁴do not merely look out for your own personal interests, but also for the interests of others.

Proverbs 13:10: (KJV) *Only by pride cometh contention: but with the well advised is wisdom.*

What do I bring to the table of compromise by way of content and attitude?

Ephesians 4:29-32: (NRSV) ²⁹Let no evil talk come out of your mouths, but only what is useful for building up, as there is need, so that your words may give grace to those who hear. ³⁰And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption. ³¹Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, ³²and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you.

When I am faced with matters of deep passion, whether it is with the brotherhood or the world, am I willing to be clear of my own emotional baggage for the sake of the clarity of truth?





Once I have my attitude in its correct place,
what about the other guy's attitude?

Fifth biblical principle for approaching matters that need compromise:
(PROVOKES COMPROMISE)



LISTEN WITH THE
INTENT OF HEARING

Notice the attitude of the whole congregation:

Acts 15:12: (NRSV) *The whole assembly kept silence, and listened to Barnabas and Paul as they told of all the signs and wonders that God had done through them among the Gentiles.*

This cooperative, mature attitude was more easily achieved because of the way Peter handled things. The dissension was first heard, then Peter established the undeniable facts of the path Christianity had taken. He then led all to hear through Paul the proof of the facts Peter had presented.

This is the brilliance of unified and humble co-laboring.

Hebrews 5:12-14: (NRSV) *¹²For though by this time you ought to be teachers, you need someone to teach you again the basic elements of the oracles of God. You need milk, not solid food; ¹³for everyone who lives on milk, being still an infant, is unskilled in the word of righteousness. ¹⁴But solid food is for the mature, for those whose faculties have been trained by practice to distinguish good from evil.*

Learning the fine art of compromise is a lesson for adult Christians, a necessary skill to apply in the use of God's word.

Hebrews was written by the Apostle Paul to the Jewish Christians. In that book, he laid out how central Jesus is to the whole plan of God. They were



admonished to let go of the Law because Jesus fulfilled it. Grow up to the strong meat of the gospel!

To compromise or not to compromise, that is the question!

There is a thin line between peace of the brave and peace of the hostage... between compromise - even calculated risk - and irresponsibility and capitulation. — Ehud Barak

What are you standing on? Do not stand on your preferences the way you would for God’s principles. Too often we take the way we want to see things and make them a principle. We miss out on the ability to listen to someone who may see it differently. We miss out on the opportunity to hear other perspectives.



Soldiers, when committed to a task, can't compromise. Its unrelenting devotion to the standards of duty and courage, absolute loyalty to others, not letting the task go until it's been done. — John Keegan

There is no compromise on God’s principles, such as when we are fighting against Satan. Stand behind the shield of faith and stand firm with the brotherhood.

Compromise is when two opposing perspectives can come together and both stand behind something. It may not be perfect, but it works. The two are stronger standing together.

 **Two legs to stand on, *The Great Compromise Explained in Five Minutes, HipHughes History***

- *At the end of the day, this is “federalism.” If you understand the Great Compromise, you understand complex federalism, because we’re talking about the Senate in a sense being the federal body. It’s representing the wishes of the United States of America, but it’s also tied in a sense to state legislatures giving them something in the Constitution to stand on. Where we have the lower house, which is a direct voice of the people, that is the federal house that represents the United States of America. Federalist people that believe states that are really just artificial lines that hold the people of the United States, they have a leg to stand on, which gives us two legs to stand on.*

The compromise said the Senate would be comprised of two representatives from each state. That gives those who said states need a voice equal representation for each state, because each state has a different economy and different needs for its people. The House of Representatives was developed to represent the *people* of the state. The bigger the state’s population, the more representation it has. One part of the government weighs heavily towards states and the other on population. Both had voices.



Sixth biblical principle for approaching matters that need compromise: (TESTS CONSCIENCE)



Acts 15:13-15,19-21: (NRSV) ¹³After they finished speaking, James (Jesus’ brother) replied, my brothers, listen to me. ¹⁴Simeon has related how God first looked favorably on the Gentiles, to take from among them a people for his name. ¹⁵This agrees with the words of the prophets, (He then quotes Amos 9:11-12.)

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James’ authority source:

1. Apostleship (not his own but Peter’s)
2. Old Testament prophecy from Amos
3. Observation

James was the chairman of this meeting and next sums up the arguments. He spoke authoritatively and was (as we shall see) clearly respected by all.

¹⁹Therefore I have reached the decision that we should not trouble those Gentiles who are turning to God, ²⁰but we should write to them to abstain only from things polluted by idols and from fornication and from whatever has been strangled and from blood. ²¹For in every city, for generations past, Moses has had those who proclaim him, for he has been read aloud every Sabbath in the synagogues.

Compromise! He does not “give in” to any violation of the basic tenet of Christianity that shows all Christians free from the Law, but he does give some suggested behavior designed to honor and respect those of a different opinion.



A CQ App user writes: These thoughts make me think of James 1:19: *Let everyone be quick to hear, slow to speak and slow to anger. You can't listen when you are so busy talking. There is a time for quietness so you can listen.*

We must be willing to embrace the idea of supporting someone else's perspective because we are all trying to go in the same direction. Just because it is not something I want does not mean it is something I will not do.

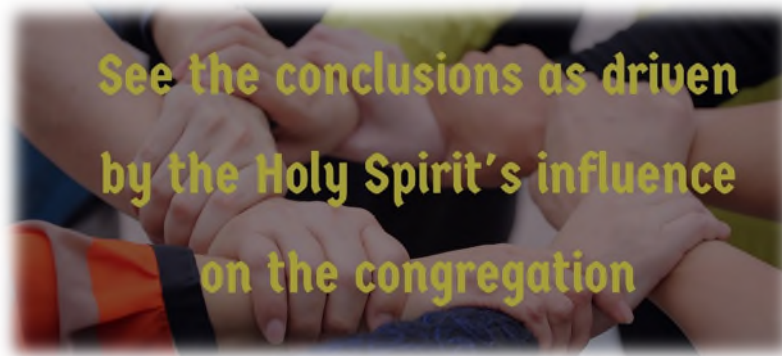
Does it work? Do both sides buy in to such a compromise?



Conclusion, *The Great Compromise Explained in Five Minutes, HipHughes History*

- *That's the Great Compromise. Make sure, guys, that you understand the small state plan: equal representation. The large state plan: representation based on population, and they come together to create the United States Congress.*

Seventh biblical principle for approaching matters that need compromise: (GIVES CLARITY, TESTS CONSCIENCE, PROVOKES COMPROMISE)



Acts 15:22-31: (NRSV) ²²*Then the apostles and the elders, with the consent of the whole church, decided to choose men from among their members and to send them to Antioch with Paul and Barnabas.*

They were all working together.

They sent Judas called Barsabbas, and Silas, leaders among the brothers, ²³*with the following letter:*

They put their thinking about the compromise in writing, adding a level of credibility.

The brothers, both the apostles and the elders, to the believers of Gentile origin in Antioch and Syria and Cilicia, greetings. ²⁴*Since we have heard that certain persons who have gone out from us, though with no instructions from us, have said things to disturb you and have unsettled your minds,*

The letter was specifically to *believers of Gentile origin*. They are clarifying they did not send a directive; rather, there were zealous individuals who were proclaiming erroneously what they believed to be true.



²⁵*we have decided unanimously to choose representatives and send them to you, along with our beloved Barnabas and Paul,*

There was unity in this group decision. The people in Antioch were given not only the witness of Paul and Barnabas but also specific representatives who were at the debate.

²⁶*who have risked their lives for the sake of our Lord Jesus Christ. ²⁷We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth.*

The power of God working through Paul and Barnabas was recognized. This all would have given great comfort to the Gentile Christians. The compromise was put in writing, it had clarification and unity and there was praise for those who put their lives on the line. Notice the complete unity of action, the honesty in correcting erroneous actions and the willingness to send out representatives, in addition to Paul and Barnabas, as verifying evidence of their decision.

They went out of their way to make it clear to make sure the Gentile Christians were not going to be stumbled by other ideas.

²⁸*For it has seemed good to the Holy Spirit and to us to impose on you no further burden than these essentials: ²⁹that you abstain from what has been sacrificed to idols and from blood and from what is strangled and from fornication. If you keep yourselves from these, you will do well. Farewell.*

The recommendation was to act in a way that would respect the consciences of those whose viewpoint was not yet fully mature in Christ. They determined this wisdom to be driven of God's own influence.

³⁰*So they were sent off and went down to Antioch. When they gathered the congregation together, they delivered the letter. ³¹When its members read it, they rejoiced at the exhortation.*

The reception of this compromise was received with rejoicing which gives us insight into the spiritual maturity of those at Antioch. A “babe” in Christ would most probably grumble thinking that these others had no right to impose anything upon them - what a lost privilege that attitude would bring! “If the Apostles and elders said this is what we ought to do to help everyone get along, why wouldn't I follow this?”

The outcome of all this is the breathtaking beauty of the body of Christ:

Ephesians 2:14-22: (NRSV) (selected verses) ¹⁴*For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. ¹⁵He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace... ²⁰built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. ²¹In him the whole structure is joined together and grows into a holy temple in the Lord; ²²in whom you also are built together spiritually into a dwelling place for God.*

It is all about Jesus and not my opinion or your opinion. Jesus is the centerpiece. Instead of circumcision or the Law, it is Jesus. Instead of pagan rituals, it is Jesus. Instead of everything else in life, it is Jesus. So, if in our



working together we need to sacrifice certain things so we can come closer to the hub, the centerpiece of Jesus, then let it be so with our compromise.

Godly compromise is one of the highest and most sacred gifts of sacrifice we can give to God, for it shows our care and respect for others while keeping our highest spiritual principles intact.

Romans 12:10: (KJV) *Be kindly affectioned one to another with brotherly love; in honor preferring one another.*

*So, how much should Christians compromise?
For Jonathan and Rick and Christian Questions...
Think about it...!*

*And now even more to think about...
only in the **Full Edition** of CQ Rewind!*



Compromise works well in this world when you have shared goals. — Jim DeMint

There is no compromise when it comes to corruption. You have to fight it. — A. K. Antony

The Spirit is what ought to guide our actions:

Romans 8:14-17: (NRSV) ¹⁴For all who are led by the Spirit of God are children of God. ¹⁵For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, Abba! Father! ¹⁶it is that very Spirit bearing witness with our spirit that we are children of God, ¹⁷and if children, then heirs, heirs of God and joint heirs with Christ - if, in fact, we suffer with him so that we may also be glorified with him.

If guided by the Spirit, then we can easily see why the following text is an important guideline for us:

Romans 14:5-8: (NRSV) ⁵Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. ⁶Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord and give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God. ⁷We do not live to ourselves, and we do not die to ourselves. ⁸If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's.

Speak truth and honor conviction!

To be able to come to such deep spiritual conclusions we need to be humble enough to look beyond ourselves:

Hebrews 13:7-9,17: (NRSV) ⁷Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith. ⁸Jesus Christ is the same yesterday and today and forever. ⁹Do not be carried away by all kinds of strange teachings; for it is well for the heart to be strengthened by grace, not by regulations about food, which have not benefited those who observe them... ¹⁷Obey your leaders and submit to them, for they are keeping watch over your souls and will give an account. Let them do this with joy and not with sighing -for that would be harmful to you.



Does the Apostle Paul contradict the conclusion of Acts 15?

1 Corinthians 8:4,7,9-13: (NRSV) *⁴Hence, as to the eating of food offered to idols, we know that "no idol in the world really exists," and that "there is no God but one... ⁷It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled... ⁹But take care that this liberty of yours does not somehow become a stumbling block to the weak. ¹⁰For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? ¹¹So by your knowledge those weak believers for whom Christ died are destroyed. ¹²But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. ¹³Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall.*

(Source: Biblical commentary by C.T. Russell) We answer, No. The Apostle is not advocating the eating of meat previously offered to idols but on the contrary, is answering some who so practiced. He is admitting the logic of their argument that an idol being nothing but so much wood or metal or stone, the meat could be neither benefited nor injured by the offering. But he shows that the restriction should be practiced in the interest of some of less logical mind who would be unable to comprehend this and who would thus be led to defile their consciences and thus into sin; –which might abound more and more, eventually, to their destruction.