

# *It Is Written*

*A weekly publication of the  
Junction Highway church of Christ in Kerrville, TX.*

*Vol. 6*

*June 19, 2024*

*No. 24*

## **The Danger of Compromise**

By David Weaks

You have always heard that compromise is a virtue. However, this is not always true. One cannot compromise with error.

God's word is truth (John 17:17). We are not allowed to take away from nor add anything to the word of God (Rev. 22:18-19). Any attempt to do so would create "another gospel which is not another;" it would be a perverted gospel (Gal. 1:6-7). To change the word of God on any point, or to preach another gospel is anathema to God (vs. 8-9). God does not change (Mal. 3:6; James 1:17), and we should never believe ourselves at liberty to compromise the truth, even once.

Yet, our age is one of compromise. Society has bowed the knee in compromise to every evil thing that humans can invent in the name of "acceptance" and "open mindedness." We are lectured daily by a liberal world that "love" is the paramount good in life, and that love means you must embrace all that God calls sin. In fact, these people believe it is more important to tolerate people's sins than to be loyal to God. This view of love is alien to the Bible.

The Bible defines love as showing respect for the word of God and keeping His commandments (John 14:15, 23). How can one say he loves God properly when he compromises God's word in order to embrace what is unholy? The inconsistency of this position is staggering.

Within the church there is a greater compulsion to compromise than ever before. Gospel preaching must never compromise with error. Paul said that Christians are not supposed to have fellowship with the unfruitful works of darkness, we are supposed to expose them (Eph. 5:11). We are supposed to "fight the good fight of faith" (1 Tim. 6:12). The weapons of our warfare are not carnal but mighty in God, capable of pulling down strongholds and everything that exalts itself against the knowledge of God (2 Cor. 10:4-5). We Christians wield the sharp two-edged "sword of the spirit," the word of God, which is so powerful it exposes everything it touches with precision (Eph. 6:17; Heb. 4:12).

Unfortunately, aging warriors of the cross who fought the battle for truth in the past are dying out one by one. In their place are men who keep the tip of their sword aimed at the ground for fear of appearing too aggressive. Their grip on the sword of the Spirit is loose, and it is liable to be knocked from their hands by any actual spiritual warfare. Faithful preachers, elders, and brethren of the past kept the sword of the Spirit at the ready, in fighting position, and wielded it against every error that advanced against the truth. Now, the fear of being too militant and too rigid frightens many into silence.

The desire to "find common ground" with those in error has become the most important thing. Statements like: "You make a good point" and "I see where you're coming from" have replaced: "Have you not read" and "Thus saith the Lord..." (Matt. 12:3, 5; 19:4; 23:31). Have we forgotten the fact that false doctrine destroys like cancer (2 Tim. 2:17)? The apostle Paul dealt sternly with false teachers so that they "might learn not to blaspheme" (1 Tim. 1:20). Jesus Christ, our Lord, challenged the teachers of error in His time. He called the scribes and Pharisees, hypocrites (Matt. 23). Jesus was so bold in His preaching that the hypocritical leaders of the Jews knew that He was talking about them (Matt. 21:45).

Many brethren say they are in favor of firm, resolute preaching on moral issues, but they blanch at making actual applications. They want preachers to preach against immodesty (1 Tim. 2:9-10; 1 Peter 3:2-4), but they don't want preachers to single out specific clothing that is immodest, lest

permissive parents and their daughters and sons be embarrassed. We are encouraged to preach against false teachers (2 Pet. 2:1ff; Jude), but folks get angry when we actually tie a man to his false doctrine. Yet, Paul exposed false teachers by name so brethren could avoid their error (1 Tim. 1:20; 2 Tim. 2:17).

Compromise is synonymous with capitulation and concession. We can do neither of these when it comes to the truth.

## Two Men Face Their Limitations

By Bill Hall

Two men are inept in areas of public leadership. Neither is particularly talented in leading singing, preaching, teaching Bible classes, or fulfilling other roles that are so essential to effective worship periods. Both have tried, but their inabilities in such realms are apparent, to themselves and to others. But while they share this limitation, their attitudes differ dramatically.

The first man draws back into a shell, manifesting all the symptoms of an inferiority and persecution complex. He feels that he does not belong and that others do not appreciate him. He does nothing for the benefit of the Lord's cause except to attend. He rarely visits the sick or speaks or writes to a visitor or invites a newcomer into his home. "Can't" becomes the prevailing word in his vocabulary. He complains because "only a few are running things."

The second man, recognizing his obvious inabilities in leadership roles, looks around for other areas in which he can be helpful. He volunteers to keep the grass mowed around the building and to see that the building is opened early at every service. He's there to extend a warm greeting to the first arrivals. This is typical of his attitude. He's constantly observing a need and is working in his own quiet way to take care of that need. No other man in the church is more active in the work than he.

The first man struggles to be faithful. His feelings are so easily hurt. Every lesson that deals with greater diligence in the Lord's service, he's sure is preached directly with him in mind. He doesn't like himself and his attitude is a barrier to good and close relationships with others.

The second man is appreciated by all who know him. His influence is great. He is perfectly suited to the work of a deacon. His death will leave a void in the church that no one man will be able to fill.

The difference in these two men can be seen in Ecclesiastes 9:10: "Whatever your hand finds to do, do it with your might." What the second man has and the first man lacks is vision to see what needs to be done (his hand finds something to do) and mighty initiative to do it. These two qualities enable the one to be happy, busy, useful, pleasant, influential; a lack of them leaves the other miserable, limited, sensitive, and stifled by self-pity and a lack of self-confidence.

Let each person find his own role, work diligently in that role, and rejoice in the contribution he can make to the welfare of the Lord's work.