

## Has My Christianity Been Compromised?

**Joshua 24:15: (KJV) ...choose you this day whom ye will serve;  
... but as for me and my house, we will serve the LORD.**



Compromise can be so misunderstood. On one hand, we as Christians should be standing for and living a compromise-free life. Nothing should ever water down our life principles of sacrifice. Walking steadfastly in Jesus' footsteps must always be our immovable goal. On the other hand, there are times and places when compromise is not only an option, but a necessary and spiritually-based choice of righteousness. Because we are all imperfect, we will inevitably come across circumstances where compromise does not lower our standards, but raises them. How then do we tell the difference? What makes some compromises good and others just plain wrong?

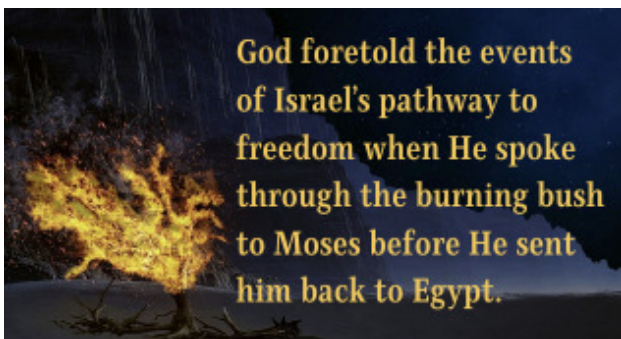


I recently heard a sermon from a friend of Christian Questions, named John Bivol, called *Worshipping God in the Wilderness*. He made some wonderful connecting lessons from the time of Moses to what we go through today. With permission, we have used some of John's thoughts here.

For practical lessons, we will track some experiences of Israel's journey from Egyptian slavery to freedom. Specifically, we will focus on Pharaoh's progressive responses to Moses' request, *Let my people go*, and apply these responses to Satan in our spiritual lives.

We are going to use Israel's slavery in Egypt as a metaphor for worldly influences and their hold on us. Pharaoh, in this case, would represent Satan, and the Israelites leaving Egypt would represent leaving the bondage of sin.

- The first three plagues fell upon both the Jews and Egyptians.
- The next six plagues were only upon the Egyptians.
- The tenth affected both, but the Jews had a way to be saved from it if they were obedient.



God foretold the events of Israel's pathway to freedom when He spoke through the burning bush to Moses before He sent him back to Egypt.

**First, God speaks of the deliverance of His people:**

**Exodus 3:17-20: (NASB)** <sup>17</sup>*So I said, I will bring you up out of the affliction of Egypt to the land of the Canaanite...to a land flowing with milk and honey.*

**Next, He speaks of the tactic (what is done in the focused immediacy of the battle):**

<sup>18</sup>*They will pay heed to what you say; and you with the elders of Israel will come to the king of Egypt and you will say to him, The LORD, the God of the Hebrews, has met with us. So now,*

*please, let us go a three days' journey into the wilderness, that we may sacrifice to the LORD our God.*

In a military sense, short-term tactics are used to organize and employ fighting forces for the immediate battle. "Tactical gear" is used by soldiers for the specific job they are doing.



## Finally, He speaks of the strategy (the long-range plan):

<sup>19</sup>But I know that the king of Egypt will not permit you to go, except under compulsion. <sup>20</sup>So I will stretch out My hand and strike Egypt with all My miracles which I shall do in the midst of it; and after that he will let you go.

Summarizing what God said: You are going to the Promised Land, but do not tell Pharaoh because he is not going to let you go. Instead, tell him you want to just make sacrifices in the wilderness, a three-day's journey away from Egypt.



Did God lie or direct Moses to lie to Pharaoh? No, as we know God cannot lie (Numbers 23:19). God knew Pharaoh's hard heart would not even allow them three days into the wilderness to worship, never mind freedom. Exposing the evil and darkness of Pharaoh's heart was a necessary step in the achievement of their freedom. God understood who He was dealing with, and the tactic was to ask for something relatively simple - not freedom, just a three-day trip for worship. Pharaoh's dark heart would do the rest. This is why Pharaoh is such a good picture of Satan. He is only interested in whatever benefits him.



Check out our CQ Kids video:

WHO IS SATAN?

[christianquestions.com/youtube](http://christianquestions.com/youtube)

What does Israel and the 10 plagues have to do with our Christianity potentially being compromised?

We see that Pharaoh represents Satan and Israel represents God's people. We will look at what happened and find lessons that will help us to understand what *not* to compromise.

**We do not compromise with the lion by offering him just our hand or foot. We need to get away from the lion altogether:**

1 Peter 5:8: (NASB) *Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.*

Before Pharaoh gives the Hebrews freedom from Egypt, he offers four progressive compromises. These will show us what NOT to do.

We call these:

## COMPROMISE CATASTROPHE ZONES

**Before each plague, Moses would go to Pharaoh and tell him God's words:**

Exodus 7:16: (NASB) *...Let Myhead people go, so that they may serve Me in the wilderness...*

For the first three plagues, there was an outright denial of God's demand. Here is where the story gets interesting!



Note: Moses was 80 years old at this point (Exodus 7:7). His greatest days of service to the Lord were ahead of him, which is something our older listeners should consider. This old man was going to do the delivering, and it took 80 years to prepare him for this incredible work.



Obviously, we **know** we should never compromise with Satan, so what could possibly go wrong?

Knowing what to do and what not to do is the easy part. The challenge comes into play when we must match our discipline and commitment against a proposed compromise that seems reasonable or tempting. This is where our very lives as Christians are defined.

We are going to drop in on the fourth plague, but let's review the first three.

Because of Pharaoh's stubbornness, the first plague was water turned to blood, but Pharaoh would not listen. Then came the second plague coming out of the Nile and filling everyone's houses with frogs. Pharaoh begged for them to be taken away, but he still did not change his mind about Moses' request. The third plague turned the dust of the land into lice. (Based on the Hebrew word it has also been translated into English as "fleas" or "gnats.")

The first three plagues affected both the Egyptians and the Jews but the next six miraculously *only* affected the Egyptians. God said it will be a sign to make this a clear distinction between His people and Pharaoh's people and to show that the Lord has power even in the heart of the land. This will be important with our metaphor as we go on because there is a clear distinction between people who are in "Egypt," meaning the world and its influences, and those who leave "Egypt" completely to follow righteousness. We know God has the ultimate power over Satan.

Interestingly, Pharaoh starts compromising with the fourth plague upon the Egyptians only.



**After the fourth plague hit (the swarms of flies), Pharaoh said:**

**Exodus 8:25-27:** (NASB) <sup>25</sup>Then Pharaoh called for Moses and Aaron and said, Go, sacrifice to your God within the land. <sup>26</sup>But Moses said, It is not permissible for us to do so, because we will sacrifice to the Lord our God that which is an abomination to the Egyptians. If we sacrifice that which is an abomination to the Egyptians before their eyes, will they not stone us? <sup>27</sup>We must go a three days' journey into the wilderness and sacrifice to the LORD our God, just as He commands us.



## PHARAOH'S FIRST COMPROMISE

Do your sacrifices, but stay within the land.











Moses' answer was NO, as it would offend Pharaoh's own people and was not what God said to do. Why would Moses say the Egyptian people would be offended with sacrifices to God?

Moses was not lying to Pharaoh. He knew the Egyptian people were upset. Each plague in some way represented or "mirrored" a different god the Egyptians worshipped. It was as if their own gods were coming down on them in plagues - their superstitions led them to believe their gods were angry with them. In addition, the Hebrews sacrificed animals that, in some cases, were sacred to the Egyptian gods - this would make the gods even angrier! Moses understood how the plagues were getting under the skin of the Egyptian nation - especially now with the fourth plague that did not afflict the Jews. After the tenth plague when Pharaoh finally said the Jews could go, the Egyptian people



were more than ready to give them gold and jewels and send them on their way - otherwise, *we will all be dead* (Exodus 12:33-36). The Egyptians built their lives around these superstitions. God was exposing the misery pertaining to the belief in the false gods.

This chart shows how belief in the different gods might have been connected to the plagues in an Egyptian mind:

	<b>Exodus 7:14-24: water turned to blood</b> HAPI – EGYPTIAN GOD OF THE NILE, A WATER BEARER		<b>Exodus 9:8-12: ashes turned to boils and sores</b> ISIS – EGYPTIAN GODDESS OF MEDICINE AND PEACE
	<b>Exodus 7:25-8:15: frogs coming from the Nile</b> HEKET – EGYPTIAN GODDESS OF FERTILITY WITH THE HEAD OF A FROG		<b>Exodus 9:13-35: hail</b> NUT – EGYPTIAN GODDESS OF THE SKY
	<b>Exodus 8:16-19: lice from the dust of the earth</b> GEB – EGYPTIAN GOD OF THE EARTH		<b>Exodus 10:1-20: locusts</b> SETH – EGYPTIAN GOD OF STORMS AND DISORDER
	<b>Exodus 8:20-32: swarms of flies</b> KHEPRI – EGYPTIAN GOD OF CREATION AND REBIRTH WITH THE HEAD OF A FLY		<b>Exodus 10:21-29: 3 days of complete darkness</b> RA – EGYPTIAN GOD OF THE SUN
	<b>Exodus 9:1-7: death of cattle and livestock</b> HATHOR – EGYPTIAN GODDESS OF LOVE AND PROTECTION WITH THE HEAD OF A COW		<b>Exodus 11:1- 12:33: death of the firstborn</b> PHARAOH – EGYPTIAN GOD WITH ULTIMATE POWER

Moses declines the compromise and repeats God's words to Pharaoh, *We must go a three days' journey into the wilderness and sacrifice to the Lord our God, just as He commands us.* He holds to God's exact instructions.

Moses gave his answer - NO! What is MY answer to this very tempting compromise?

### COMPROMISE CATASTROPHE ZONE #1



Stay in the world  
but be unrecognizable  
from the rest.



## PHARAOH'S FIRST COMPROMISE

Do your sacrifices, but stay within the land.

The Incognito Christian would say, we can still be Christians - quietly - without making a big deal about it. We can still fit in with our neighbors, friends and co-workers. We can be different on Monday than we were on Sunday. This makes us just like everybody else.

This is a catastrophe!





We cannot allow this kind of thinking to get into our heads, hearts or actions. This is a compromise, and it is a deal with the devil!



### As an example - the Parable of the Talents:

**Matthew 25:24-30:** (NASB) <sup>24</sup>And the one also who had received the one talent came up and said, Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed. <sup>25</sup>And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.

This servant did not do what he was told, and he was to represent the master when the master was not there. No one would have even known he had even been given a special talent to carry out the master's wishes because he buried it in the ground. He did it in secret. This is the classic Incognito Christian who is no different from anybody else. This is not the way to represent our Christianity.

**We know this because of the answer the master gives in the parable.**

**It is a hard answer:**

<sup>26</sup>But his master answered and said to him, you wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no seed. <sup>27</sup>Then you ought to have put my money in the bank, and on my arrival I would have received my money back with interest. <sup>28</sup>Therefore take away the talent from him, and give it to the one who has the ten talents. <sup>30</sup>Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.

*Weeping and gnashing of teeth* means extreme regret and anguish, not eternal torture.



The point here is that the master is displeased because he was not obeyed. As a Christian, our job is to obey Christ. We cannot be Incognito Christians! We will suffer anguish and regret over what we did *not* do with this incredible gift if we try to stay in such a hidden life.





**Because Moses' answer made sense to him, Pharaoh tried another compromise even while the flies were still swarming:**

**Exodus 8:28:** (NASB) *<sup>28</sup>Pharaoh said, I will let you go, that you may sacrifice to the LORD your God in the wilderness; only you shall not go very far away. Make supplication for me.*



## PHARAOH'S SECOND COMPROMISE

**You can leave Egypt, but do not go too far away.**

*Make supplication for me* - Pharaoh has had it with the terrible annoyance of the flies and wants them gone! This is why he came back with a second compromise in the same plague.

God knows Pharaoh's deceitful heart and that he is just asking for relief but he is not going to do anything helpful.

**Yet, He allows Moses to show mercy:**

**Exodus 8:29:** (NASB) *Then Moses said, Behold, I am going out from you, and I shall make supplication to the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people tomorrow; only do not let Pharaoh deal deceitfully again in not letting the people go to sacrifice to the LORD.*



Two plagues ago when the frogs hit, Pharaoh told Moses he would let the people go if the Lord would take away the frogs. But he changed his mind once the frogs were gone (**Exodus 8:15**). Here Moses is saying: I am on to you - if God takes away the flies, you have to let us go. No trade backs. But notice Moses says he will make earnest *supplication to the Lord*. Moses is making sure Pharaoh realizes that Moses himself is not in control; rather, he is listening to God. He wants Pharaoh to know that it is God with whom he is trying to compromise. Yet, once the flies were gone, the deceit came back. Why? Because the problem was over.



**NEVER TRUST SATAN! NEVER MAKE A DEAL WITH THE DEVIL!**

We just heard Moses refuse the compromise. What is MY answer?

## COMPROMISE CATASTROPHE ZONE #2



**You can be different but not too different. Do not go too far away from everyone else.**



## PHARAOH'S SECOND COMPROMISE

**You can leave Egypt, but do not go too far away.**

The Convenient Christian would say: Okay, we should remove our Christian lives away from the world - but certainly not too far. You never know when you might need to reengage. It is best to be prepared!



But this world is sticky, and Satan is sneaky. It is really hard to make a stand and keep it without getting sucked back in.



We are set up to react in what looks to be a rational way. In reality, this impulsiveness is driven by our fleshly thinking. Most people's impulses lead them to choose to act in a way that is most desirable or most convenient for them. Let us look at a few of the "convenient" excuses given by some of those who say they want to follow Jesus.

### Jesus warns prospective followers of the cost of discipleship:

**Luke 9:57-62:** (NASB) <sup>57</sup>As they were going along the road, **someone said to him**, I will follow you wherever you go. <sup>58</sup>And Jesus said to him, The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head. <sup>59</sup>**And he said to another**, Follow me. But he said, Lord, permit me first to go and bury my father (let me stay with him until he dies). <sup>60</sup>But he said to him, Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God. <sup>61</sup>**Another also said**, I will follow You, Lord; but first permit me to say good-bye to those at home. <sup>62</sup>But Jesus said to him, No one, after putting his hand to the plow and looking back, is fit for the kingdom of God.

These are pretty hard words from Jesus. There are three examples given:

The first says he will follow Jesus. But Jesus can read the heart and tells the man: You do not understand. I do not live anywhere. I go from place to place with no place to call home. You will not be able to handle this.

This man likely wanted to follow Jesus because it was exciting to follow the man who works the miracles! He could be a part of it. But this is not the response Jesus was looking for. Jesus needed dedication and perseverance in his followers, not flash.

In the second example, Jesus says, *Follow me*, but the man wants to stay with his old father until he dies. And Jesus tells him: No, do not put me second. If you are going to follow me, everything else in your life has to come into line with following me.

In this third example, again a man asks to follow Jesus, but wishes *to say goodbye to those at home*. Jesus again says: You are not understanding. If you are going to follow me, do not put anything else in front of me because the life I am going to bring you to has a lot of work to do, and a reward beyond your imagination! But you have to comply, even when it is *not* convenient.



Another example is Abraham's nephew, Lot. Lot set up camp with his family right next to the immoral city of Sodom. He rationalized that the ground was more fertile and his family

could thrive - even though they would be mingling with this clearly-defined settlement of evil.



We should not be pitching our tents right up on the border. Do not get too close to that line because we are supposed to be separate from the world and even be a *peculiar people*, as we are called in 1 Peter 2:9.

The consequences of a Christian life riddled with impulsive compromises of convenience are:



Serious disappointment  
and even loneliness and guilt.

A true Christian cannot have one foot in each of the two worlds.

How many times when things start going wrong do people start making deals with God? “God, if you do this or that or cause this or that to happen, I will go to church every week and I will stop doing ‘x’.” We impulsively reach up only when there is no place else to reach and we are desperate. Looking up should be so instinctive that it is the first place we go for answers.

This is simple but scary. Satan wants us to compromise our lives so we will be diluted and invisible.

**Compromising with Pharaoh or with Satan never ends well.  
What else do we need to watch out for?**



After the fourth plague of flies came the fifth plague of the death of Egyptian cattle and livestock, and then the sixth plague of boils and sores on the Egyptian people. The seventh plague was hail and fire, which did tremendous damage to many of Egypt’s crops. After Pharaoh begged for the storm to stop and agreed to let the people go, he *again* hardened his heart.



**While “bargaining” with Moses, Pharaoh’s answer changed again as he offered a new compromise:**

Exodus 10:10-11: (NIV) <sup>10</sup>Pharaoh said, *The LORD be with you - if I let you go, along with your women and children! Clearly you are bent on evil.* <sup>11</sup>No! Have only the men go; and worship the LORD, since that’s what you have been asking for. Then Moses and Aaron were driven out of Pharaoh’s presence.

Pharaoh attempted a tactic of his own - threatening that Moses “better have his God with him” if he leaves with the women and children. There is no negotiation here. Moses did not even have a chance to respond with God’s word back to him. Pharaoh was not going to negotiate and threw Aaron and Moses out of the palace.



### PHARAOH'S THIRD COMPROMISE

**Take the men but leave the women and children behind.**



After being driven from Pharaoh, Moses’ answer was to follow God’s commands and bring the eighth plague of locusts. There would be no negotiating with an evil Pharaoh; there would only be obedience to God Almighty.





It is interesting that the seventh plague of hail destroyed the crops of flax and barley, which would have been used for clothing and beverages. The wheat and rye - the food - was not touched because they were not yet growing. Once the food supply was damaged by the eight plague of locusts, things were really getting dire. We can imagine the Egyptian people were just about done with all these plagues. Life was going from miserable (flies, lice, boils, etc.) down to critically difficult (destruction of food supply).

Moses took his stand and did not compromise. What is MY answer when asked to compromise?

### **COMPROMISE CATASTROPHE ZONE #3**



**Compromise your household by neglecting your responsibilities and privileges as a spouse, parent and caretaker of needy ones.**



### **PHARAOH'S THIRD COMPROMISE**

**Take the men but leave the women and children behind.**

In this zone, we might think that while sacrifice is important, sometimes things seem like they are way too complicated. Just taking care of ourselves is difficult enough; we do not have anything left to look after others - God will understand.

But it is a catastrophe to be neglectful in the living of our Christianity.



**COMPROMISE CATASTROPHE**  
**We apply our Christianity in a self-centered way.**

Satan takes *great joy* in such neglect and compromise. These responsibilities go far beyond ourselves. It is not just "me and Jesus;" it is me as a prospective body member of Christ, which includes everybody else in that body as well.

**To just focus on me and my doing what seems good for me is to blatantly neglect the true responsibilities of my Christian calling:**

Colossians 3:15-16,18-21: (NASB) <sup>15</sup>Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful. <sup>16</sup>Let the word of Christ richly dwell within you, with all wisdom...

In other words: First, get your heart right, and second, get your head right.

**The peace and word of Christ keep us focused. Now we apply that focus to Christlike behavior:**

<sup>18</sup>Wives, be subject to your husbands, as is fitting in the Lord. <sup>19</sup>Husbands, love your wives and do not be embittered against them. <sup>20</sup>Children, be obedient to your parents in all things, for this is well-pleasing to the Lord. <sup>21</sup>Fathers, do not exasperate your children, so that they will not lose heart.



In other words, do the things we are supposed to do. Parents are to *train up a child in the way he should go* (Proverbs 22:6), but do our social activities take time away from that training, including spiritual training? Do we invest in our children's spiritual growth, or have we planted ourselves too close to evil, like Lot near Sodom? This might include violent video games or movies, unsupervised screen time or compromising what their activities are on a Sunday morning. The CQ Kids library of videos provides mini-Bible study possibilities within the family. It should never be that these important things are left for "when we get around to it," as they should be done first.



### **Our Christian principles should not be neglected even for non-spiritual things:**

Colossians 3:22-24: (NASB) <sup>22</sup>*Slaves, in all things obey those who are your masters on earth, not with external service, as those who merely please men, but with sincerity of heart, fearing the Lord. <sup>23</sup>Whatever you do, do your work heartily, as for the Lord rather than for men, <sup>24</sup>knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.*

When we are negligent with our earthly responsibilities it demeans God!

We also have a responsibility to our Christian brethren. We do not want to leave behind our spiritual family. We need to look outside of ourselves and see who we need to take along with us. In 1 Timothy 1:2, the Apostle Paul called Timothy his *own son*. In Titus 1:4, he called Titus his *own son*. In Philemon 1:10 he called Onesimus his son.

The neglectful Christian is fulfilling Pharaoh's decree - go and worship, just leave your families behind. The answer Moses gave was NO. Our answer should also be NO, I am not willing to leave the responsibilities of my earthly family, spiritual family or those who are needy behind. I will not do that! I will not be neglectful.



We want to look back at our lives and see them full of wonderful opportunities. A sparsely-fulfilled life is empty and is what the life of a neglectful Christian looks like. Do not let the devil talk us into that kind of Christianity.

### **After the plagues of hail and locusts came the ninth plague of darkness for three days. Pharaoh offers his final compromise:**

Exodus 10:24: (NASB) *Then Pharaoh called to Moses, and said, Go, serve the LORD; only let your flocks and your herds be detained. Even your little ones may go with you.*



### **PHARAOH'S FOURTH COMPROMISE**

You can go, but leave the flocks and herd behind.



## Moses' answer was another unequivocal NO! We will do what God has commanded:

**Exodus 10:25-26:** (NASB) <sup>25</sup>But Moses said, You must also let us have sacrifices and burnt offerings, that we may sacrifice them to the LORD our God. <sup>26</sup>Therefore, our livestock too shall go with us; not a hoof shall be left behind, for we shall take some of them to serve the LORD our God. And until we arrive there, we ourselves do not know with what we shall serve the LORD.

Not only does Moses answer NO, but he says very specifically *not a hoof shall be left behind!* In essence, Moses is saying he will not in any way, shape or form neglect the will of God. He states he does not know what God will ask of them when they are out there, so he is going to do exactly as He has said. He is not going to follow the Lord's leading in a way that is convenient to him, not in a way that nobody notices, but in a way that he can take care of every detail put in front of him.



**Joshua 24:15:** (KJV) ...choose you this day whom ye will serve; ...but as for me and my house, we will serve the LORD.



Moses spoke clearly to Pharaoh, but what is MY answer? This is a “mirror podcast,” where we want to look at ourselves to see if our Christianity has been compromised in any way. This story of Moses teaches us to rise above these compromises.

### COMPROMISE CATASTROPHE ZONE #4



I give it all to You, Lord...  
except all my stuff.  
I like my stuff.  
I can serve you well IF  
I keep my stuff secure.



## PHARAOH'S FOURTH COMPROMISE You can go, but leave the flocks and herds behind.

Metaphorically, this represents all that we promised to sacrifice, and not just our physical stuff. Is our financial status more important than our status with God? Is what friends or co-workers or those online think of us more important than what God thinks? What about continuing our secret sins, where we are living secretly in a wrong way, but outwardly right? Are we too connected to the latest “this or that”? Do we profess a sacrificial life in Jesus but stay connected to the world and things or experiences we feel we cannot live without? Are we “leaving hooves” behind?



Our life has to find its security in believing in the Heavenly Father. He can and will deliver us in His way and in His time. This is a guarantee! Is my security in Him, or is it in my stuff?

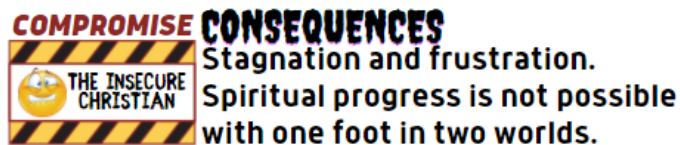


What should be a “God first, through following Christ” attitude, is really a “God first...as long as MY terms are secure” attitude: This might be a sign that our faith that God will provide exactly what we need is low, OR that our standard of living or expectations of what we are entitled to are too high. That says, “I do not have as much faith in God as I do in my stuff and me.” This is an insecure Christian.

### The Scriptures tell us this again and again:

**Mark 10:17-22:** (NASB) <sup>17</sup>As he was setting out on a journey, a man ran up to him and knelt before him, and asked him, Good Teacher, what shall I do to inherit eternal life? <sup>18</sup>And Jesus said to him, Why do you call me good? No one is good except God alone. <sup>19</sup>You know the commandments, do not murder, do not commit adultery, do not steal, do not bear false witness, do not defraud, honor your father and mother. <sup>20</sup>And he said to him, Teacher, I have kept all these things from my youth up. <sup>21</sup>Looking at him, Jesus felt a love for him and said to him, One thing you lack: go and sell all you possess and give to the poor, and you will have treasure in heaven; and come, follow me. <sup>22</sup>But at these words he was saddened, and he went away grieving, for he was one who owned much property.

This was an insecure follower of Jesus who could not let go of his stuff. He could not put Jesus and the walk first. We cannot compromise our commitment. Our security is in God through Christ, not in ourselves or our stuff.



We have to carefully examine our lives and see to what we are clinging too tightly. We can see a progression in these compromises. If Satan sees that we overcame some weaknesses or made progress in some areas, he comes up with others that might be harder to discern. The tendency of this world is to lower our Christian standard to the society we live in. Christians think that as long as they attend church, maybe a weekly Bible study, try to be good people and refrain from a sinful lifestyle, it will suffice in their Christian journey. But Jesus is saying it is not enough.

The tenth plague was the death of the firstborn. By now, the Egyptian people wanted to throw out the Israelites from their land - they had had enough! We can see the tactics and strategy of God unfold. The tactics were to challenge Pharaoh on something simple - God through Moses did not ask for freedom for His people; He just asked for them to be able to go worship. They went back and forth, each exchange showing how hard and cruel Pharaoh's heart really





was. However, by the end, everyone in Egypt (including Pharaoh!) wanted the Israelites out of there. God's tactics and overall strategy were effective! If there is one thing we can learn from Moses, it is that we need to be "all in," all the time with God's will!

**Now that we know what types of compromises to always avoid, what should we embrace?**

We should always be about our Father's business and never make a deal with the devil. While this sounds obvious, it is not necessarily easy to put into practice. Just as difficult is the recognition and application of the types of compromises that drive our Christianity toward growth and maturity.

There are appropriate compromises, and we have to be focused on what they are and how they work. Appropriate compromise has to do with understanding and applying the differences between *principles* and *personal preferences*. Too often we see our preferences as true principles and end up not able to see another's perspective.

It is difficult because we do not always know what is a principle and what is a preference. Our preferences are usually important to us. "Because I believe it, it is a principle so I cannot budge." Consider praying for discernment about what is principle vs. preference. We always want to pray for help to do the Lord's will. When we do, we have to be honest with ourselves and prayerfully evaluate what is principle and what is a strong preference. We need to be *rightly dividing the word of truth* (2 Timothy 2:15); this gives us a basis for determining principles.

**It comes down to God being our guide in ALL our ways:**

Proverbs 3:6: (KJV) *In all thy ways acknowledge Him and He shall direct thy paths.*

How can we tell when we should compromise? We have several scriptural concepts to help:



**Compromise is welcome and necessary when we have the opportunity to put the preferences of others in our brotherhood before ours:**

Romans 12:9-10: (NASB) <sup>9</sup>*Let love be without hypocrisy. Abhor what is evil; cling to what is good.* <sup>10</sup>*Be devoted to one another in brotherly love; give preference to one another in honor.*

If it is a matter of preference and not principle, we can let go of our own preference and let it be the other's way. The opportunity of putting someone else's preference before ours is a wonderful exercise in humility and fellowship. It lets the other brother or sister know they are important to us, and that we care enough to hear what they are saying.



**Compromise is welcome and necessary when we have differing views on important matters and we can respect and encourage others who see those matters differently:**

**Romans 14:2-3:** (NASB) <sup>2</sup>*One person has faith that he may eat all things, but he who is weak eats vegetables only. <sup>3</sup>The one who eats is not to regard with contempt the one who does not eat, and the one who does not eat is not to judge the one who eats, for God has accepted him.*

This area deals with respect and to encouraging others who see matters differently. We have differences of opinion and differences of approach. We need to give others a chance to live up to their own consciences. We have to respect and encourage those who may see something differently that is not on the level of scriptural “life and death” principles. Let them think and be, according to what they are. This can be hard; this is a compromise that encourages our spiritual growth.

**Compromise is welcome and necessary when we can embrace another’s opinion on important matters as being of the same value as our own:**

**Romans 14:13-14:** (NASB) <sup>13</sup>*Therefore let us not judge one another anymore, but rather determine this - not to put an obstacle or a stumbling block in a brother's way. <sup>14</sup>I know and am convinced in the Lord Jesus that nothing is unclean in itself; but to him who thinks anything to be unclean, to him it is unclean.*

Each of us has areas where we may not be as strong as someone else. If we have a brother or sister who is not as strong in a particular area, we must let their conscience speak to them. Above all, respect their conscience as being of the same value as our own. We cannot belittle or downplay their conscience. Do we want God to treat us that way? Think about how sinful we all are. We need to treat our brothers the same way God, through Christ, treats us. He treats us with respect at where we are now, and recognizes that we will grow through experiences and mature at different rates and different times.



These compromises do NOT mean we ever embrace things related to immoral thoughts or behavior as acceptable. They do not belong in a Christian environment. We should not encourage or accept immoral behavior within our congregations. We explain the scriptural basis, and then guide the sinner to understand God’s standards, helping them to embrace a higher standard of scriptural living.



**Compromise is welcome and necessary when we can change what we do for the sake of the spirituality of others:**

**1 Corinthians 8:10-13:** (NASB) <sup>10</sup>*For if someone sees you, who have knowledge, dining in an idol's temple, will not his conscience, if he is weak, be strengthened to eat things sacrificed to idols? <sup>11</sup>For through your knowledge he who is weak is ruined, the brother for whose sake Christ died. <sup>12</sup>And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against*

*Christ. <sup>13</sup>Therefore, if food causes my brother to stumble, I will never eat meat again, so that I will not cause my brother to stumble.*

We do not change for the *comfort* of others, but for their *highest spiritual welfare*.



The Apostle Paul was not bothered personally by eating meat sacrificed to idols. But if our brother is bothered, Paul tells us we need to love our brother enough to change what we do for the sake of the brother's spirituality. This is a golden opportunity to compromise for the sake of another.

**Compromise is welcome and necessary when we are in passionate disagreement about meanings regarding scriptural truth:**

2 Timothy 2:14-16: (NASB) <sup>14</sup>Remind them of these things, and solemnly charge them in the presence of God not to wrangle about words, which is useless and leads to the ruin of the hearers. <sup>15</sup>Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth. <sup>16</sup>But avoid worldly and empty chatter, for it will lead to further ungodliness,

We commonly quote verse 15 and apply it towards the need for diligent study to improve our knowledge and acceptability to God. But the context puts it right in the middle of problems between brethren. *Do not wrangle about words...rather study together*, collectively, to rightly divide the word of truth and come to a better understanding, even if we do not totally agree. Work together, *avoid worldly and empty chatter*, focus on the most important things. Putting our angry passion aside, we can work with those with whom we may have some disagreement on spiritual truths so we can get to the bottom line as best we can. This unity will strengthen our characters. We need to put aside the disagreement and work together.

**CAUTION!** These compromises do NOT mean that anybody's fancied interpretation of Scripture is acceptable. All of our beliefs have to square with the doctrine of Christ and the rest of the Scriptures. We must find the harmony of the Bible and accept where that leads. Let's work together by putting aside our angry passions, working with and not against one another.



**Compromise is welcome and necessary when it will make us and those around us stronger:**

Philippians 4:1-3: (NASB) <sup>1</sup>Therefore, my beloved brethren whom I long to see, my joy and crown, in this way stand firm in the Lord, my beloved. <sup>2</sup>I urge Euodia and I urge Syntyche to live in harmony in the Lord. <sup>3</sup>Indeed, true companion, I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of life.

In these verses, two sisters were having an issue with one another. Their being unified would make the group of believers stronger. When we are at odds with someone and need to get past it, we have to make a compromise and be willing to accept something we might not have wanted to. We do not want to ever compromise with Satan, but we absolutely need to compromise when dealing with our preferences within our Christian fellowship.

*My beloved brethren whom I long to see, my joy and my crown* - Paul pours out his heart - how he loves them! He asks that the others help these two sisters find harmony. He loves them both because *they shared my struggle in the cause of the gospel* and helped him along the way. The Philippian church was



special to him, and he did not want these differences to divide them. Let us find ways to scripturally compromise so we can worship and honor God together.

While there are several areas we can and must compromise on, especially with our brethren, this does not mean we can compromise on everything. Deals with the devil are off-limits.

Any of the “compromise catastrophes” should send us running. We want to follow Moses’ example. Again and again he refused Pharaoh, just as we must refuse Satan. Jesus has shown us the path he walked on, so we will walk in his footsteps, compromising only when appropriate with our brothers and sisters.

We need to make sure our compromises are spiritually beneficial and blessed.

*So, has my Christianity been compromised?  
For Jonathan and Rick (and Julie) and Christian Questions...  
Think about it...!*



Join us next week for our podcast on January 4, 2021  
Ep. 1159: How Can I Persevere When Life Gets Tough? (Part I)

### Bonus Material and Study Questions

Some comments we did not have time for during the broadcast:

When Moses was 40 years old, his desire was to help and deliver his people in his own way. (Acts 7:23-29) He was ready, but God was not ready for him. At the burning bush, 40 years later, God was ready for Moses to take on the Great Deliverance, but Moses was not ready. (Exodus 4:1,10 and Acts 7:30-34).

A side lesson for us is to be careful not to jump ahead of the Lord if we are not prepared for a service, but once the opportunity comes up, not to refuse and find excuses. God will accomplish His work with us or without us. Do we want to be His tools? Do we want Him to use us?





In Joshua's last sermon to the nation of Israel before he died, he reminded them about God's promises and His overruling all throughout their history. Joshua instructed them to *serve Him in sincerity and in truth*.

### He gave himself as an example:

Joshua 24:15: (KJV) *...choose you this day whom ye will serve;...but as for my house, and me we will serve the LORD.*

How important it is for us who profess to be God's people to make sure others see in us a good example. This is what Joshua did, and he spoke for his whole household.

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Moses knew the high standard of God and what his mission was. He never lowered the standard by making any compromises with Pharaoh.

1 John 2:17: (NIV) *The world and its desires pass away, but whoever does the will of God lives forever.*

While it is difficult to watch others suffer in today's world situations, and our hearts should be very tender towards those that are hurting, we cannot be wearied to the point of not being able to continue our walk with our Lord. We should continue to live our sacrificial life in whatever circumstance the Lord might permit. Even in these times, we can use our time and talents for our Heavenly Father. As the Apostle Paul says in 1 Corinthians 15:31, we can still *die daily*.

Luke 21:28: (NIV) *When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near.*

When you try to wash your child's hair, they instinctively put their head down because soap gets in their eyes. As long as they look up, their eyes are clear and there is no more crying.

**The same is true with us - LOOK UP!**

- Len Griehs



When we look down, we can be overwhelmed by everything that is happening. When we look up, our vision clears, and we gain spiritual awareness and focus in our lives.

**For a short time, Job, in his experiences, could not trace God's providences in his life:**

Job 23:8,9: (KJV) *<sup>8</sup>Behold, I go forward, but he is not there; and backward, but I cannot perceive him: <sup>9</sup>On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him.*

He looked everywhere but forgot to look in one direction - up. How many times do we forget to look in this simple direction? This implies a full trust that our help and refuge is from a different dimension, from a different world. The more we dwell in the presence of our Lord and use our time and talents for the kingdom's interests, the more trust we will have that He will guide our steps all the way.



**Let's learn from David, the man after God's own heart, who was able to discern God's presence in all affairs of his life:**

**Psalms 139:8-10:** (KJV) *<sup>8</sup>If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. <sup>9</sup>If I take the wings of the morning, and dwell in the uttermost parts of the sea; <sup>10</sup>even there shall thy hand lead me, and thy right hand shall hold me.*

**It did not matter what direction he took; he could feel God's providences.**

**May it be the same for us:**

**Philippians 3:20:** (NIV) *But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ.*



**Check out our CQ Kids videos:**

**WHO WAS DAVID? PARTS I AND II**

[christianquestions.com/youtube](http://christianquestions.com/youtube)

Additional lessons from Moses' experience in withstanding the compromises of Pharaoh:

- Be ready to always be used by the Lord
- Stand for God's principles and do not accept any compromises
- Do not be afraid to go "too far" with our consecration vows
- Be an example for our children and help our brethren in their Christian life
- Give the Lord the best we have - and everything we have - so we can fully dwell in His love and care

**Let's conclude with the Apostle Paul's admonition:**

**2 Corinthians 6:17:** (NIV) *Therefore, Come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you.*

***If we find ourselves with a desire that nothing in this world can satisfy, the most probable explanation is that we were made for another world.***

**— C.S. Lewis**

***Unless there is within us that which is above us, we shall soon yield to that which is about us. — P.T. Forsyth***

**Christian Questions Weekly Newsletter**

**CQ Rewind Show Notes and Study Questions**

Text

**CQREWIND**

to **22828** to get started.



# Study QUESTIONS

## Ep. 1158: Has My Christianity Been Compromised?

<https://christianquestions.com/character/1158-compromise/>

See:



1. What was God's plan for His people who were enslaved in Egypt? How can we apply to our lives the lessons the Israelites experienced while trying to leave Egypt? (See Exodus 3:17-20, 1 Peter 5:8)
2. What were the first four plagues and who specifically did each one impact? Why was the fourth different? Why do you think this plague convinced Pharaoh to compromise? (See Exodus 7:16, 8:22-27)
3. What was Pharaoh's first compromise? Why was this not acceptable to Moses? Why would sacrificing within Egypt have been an "abomination" to the Egyptians? (See Exodus 8:25-27)
4. In our metaphor, why is sacrificing in Egypt representative of being an "Incognito Christian"? What is the consequence of this compromise? How does the man who buried his talent fit the description of an Incognito Christian? How might some of your actions reflect compromising in this way? (See Exodus 8:25-27, Matthew 25:24-30)
5. What was Pharaoh's second compromise? What is the danger in being a "Convenient Christian"? What "convenient" excuses are given in the Luke verses? How does Jesus respond? How is Lot a negative example for us? How might this type of compromise apply in your life? (See Exodus 8:29, Luke 9:57-62)
6. What was the third compromise from Pharaoh? It seems like he is okay with letting the sacrifices be done at a distance, but why was this not acceptable to Moses? What are our true responsibilities as Christians? What actions might lead to becoming a "Neglectful Christian"? (See Exodus 10:10-11, Colossians 3:15-24)
7. In the fourth compromise, what additional concessions did Pharaoh make? Were these enough for Moses? As an "Insecure Christian," why would the "flocks and herds" metaphorically tie us to Egypt? (See Exodus 10:25-26, Joshua 24:15) How can we apply not leaving *one hoof behind* in Egypt in our lives?
8. What is the difference between *preference* and *principle*? Is it appropriate to sacrifice our preferences for others? Give some practical examples of compromise of preference. (See Romans 12:9-10, Romans 14:2-3, 13-14)
9. Explain the statement, "We do not change for the comfort of others, but for their highest spiritual welfare." How does this relate to and expand on question 8? (See 1 Corinthians 8:10-13)
10. Using 2 Timothy 2:14-16, explain how we should handle serious disagreement with others who hold different viewpoints from our own on scriptural concepts.
11. What should we do if there are disputes among our brethren, especially if they are within our close fellowship? Why is this so important? How does it relate to compromise? (See Philippians 4:1-3)