

Common Sense and Compromise

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When seeking to understand the thoughts, words and actions of those with whom we disagree, every one of us tries to analyze those thoughts, etc. through our own lens. How could we do otherwise? That is how the world makes sense to us—even if it leads us to conclusions we sometimes find difficult to accept.

When we see others doing and saying things which conflict with our concept of ethics, we're puzzled because we assume that they share our understanding and our ethical standards. That's when "common sense" appears so glaringly uncommon.

Most of us apply a definition to the word "common" as meaning "frequently occurring" or "usual." It would help if we used the word in the context of something that is shared, something that we have "in common." The old "village common" was a grassy area where everybody's cow, horse, or goose could wander and graze; the villagers had equal access to it. They had it "in common." Most of us in any city share a "common" water supply.

There was a time when most villagers and most citizens of a country shared common values, common interests, and a common understanding of the world. That made it much easier to find common-sense solutions to problems. In Canada today, and in much of the world, those with conflicting world views are seeking to find common ground in problem-solving but are frustrated by deep division. In city halls, provincial legislatures, and in Canada's Parliament, there is much talk of "focusing on the things upon which we agree" but often those agreements are shallow or stifled by more fundamental questions. Those of us whose world view is not shared by all are often seen as divisive. The reality is that divisions already exist that cannot be overlooked.

Many atheists and secularists want Christians—for instance—to jump on the bandwagon and cooperate with them in the promotion of abortion, sexual perversion, and euthanasia in legislation and public school curricula. They think we should "celebrate diversity" with them, ignore the moral imperatives protecting innocent human life, welcome false teachings regarding creation and sexuality, and passively submit when they tell us to keep our beliefs to ourselves. We could do this . . . if we shared their world view. We could compromise—as so many already have—if we really did not believe the things we profess. If God were a figment of our imagination, if He had not created "male and female," if He had not created this world in which we live, if he had not told us to "go into all the world and preach the gospel," then we could compromise with the world. But to do so would mean to abandon the Truth and accept a different narrative. It would mean we would share their values and hold them "in common."

In the movie, "Chariots of Fire," Eric Liddell's father says, "Compromise is the language of the devil." Of course, there is a sense in which negotiating to achieve goals acceptable to all is a useful tool. If compromise meant only the sacrifice of personal goals for the greater good, we all would be willing to compromise, to "give and take" so that society can move forward. In our day though, compromise has come to mean that deeply-held convictions must be sacrificed on the altar of pragmatism. Because our society does not share common values, pro-lifers are expected to "compromise" and allow others to kill

babies. Because we hold convictions not shared by those in power regarding sexuality, we are told we must “compromise” and allow others to proselytize gender confusion to young children. The list goes on.

The sad facts are that many of those who do share our world view have accepted the bullying of the secularists and have not used their voices to defend freedom of speech. They’ve not used their votes to elect politicians who will not compromise on life, marriage, religious freedom, freedom of speech, and fiscal sanity. It’s easier to float downstream.

We cannot accept their reasoning and we must not accept cowardly pragmatism. We live in challenging times but we have the Truth that sets men free. We have Better Solutions for the problems that plague mankind. We have hope for a generation which has been robbed of purpose. We must work to make a biblical world view common again. Only when men and women, boys and girls are imbued with the knowledge—that they are made in the image of God and that He has rightful dominion in their lives—will we find a return to common sense, common interests, and common values. If you share our values, help us root out cowardly pragmatism and restore righteousness in Canada.

Join CHP today¹.

Footnotes

¹ www.chp.ca/get-involved

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