

Serving Selflessly for the Savior

I Corinthians 10:14- 11:1

Review: Paul has given a principle of liberty and the way to use it in the body (8:13). He has illustrated it through his own life in a positive way (9:20-22). He has also warned them that being God's people did not guarantee that their behavior would please God as evidenced through Israel and the fact that the Lord was displeased. (10:1-13) Paul now applies the principle to the Corinthians specific situation and asks them to have the right attitude and do the right actions in relationship to others in the body of Christ in regard to eating meat offered to idols.

Section- Food Offered to Idols & Christian Liberty in the Body of Christ

The Principle Explained 8:1-13

The Principle Illustrated 9:1-27

The Peril of Participation 10:13

The Principle Applied 10:14-11:1

I. The Principle of Liberty Applied to Idolatry 10:14-22

A. The Eating of Idol Meat is Inconsistent with Christian Liberty if it
Involves Participation in Idolatrous Worship. :14-22 8:4

1. The Regulation :14-15

Paul sets them up as wise men –they thought they were wise Ch 1-2

a. The Sociological Reality- Idolatry

Idolatry is submitting to and serving something or someone in place of God

Man is incurably religious If not God then something. see Rom. 1

In the New Testament idolatry came to mean, not only the giving to any creature or human creation the honor or devotion which belonged to God alone, but the giving to any human desire a precedence over God's will (1 Cor 10:14; Gal 5:20; Col 3:5; 1 Pet 4:3).

b. The Theological Reality- Demons

Idolatry is connected to demons by Paul. (see 10:20)

*** The Definition of Demons**

daimon or *daimonion* seems originally to have had two closely related meanings; 1) a deity, and 2) a spirit, superhuman but not supernatural. The second of these meanings, which involves a general reference to vaguely conceived personal beings akin to men and yet belonging to the unseen realm, leads to the application of the term to the peculiar and restricted class of beings designated "demons" in the New Testament.

* The Origin of Demons

There is no statement in scripture that says demons are fallen angels. However, they are seen as unclean spirits (Matt 8:16, 17:18, Lk 10:17-20, Eph 6:12) and super-powerful beings beyond the entity of human. Since the leader of demons is Satan and he is an angel (Matt 12:24) then it would seem that demons are angels that have fallen. (Matt 25:41 Eph 3:10, 6:12)

* The Reality of Demons Matt. 12:22-29, 15:22-28 17:14- 20 James 2:19, Rev. 9:20

*The “Ministry” of Demons

1. False doctrine- I Jo.4:1-4 Doctrine of demons I Tim. 4:1
2. Promote idolatry Deut 32:17, Lv 17:7 Ps 106:36-38
3. Afflict people Matt 9:33 Dumbness 12:22 Blindness 17:15 epilepsy, Also Mental disorders Mk 5:4-5,9:22 Lk 8:27-29
4. Possession: inner No NT example of Christian being DP
5. Oppression? Outer influence?

* The Future of Demons

Some are confined now, some later Lk 8:31,
Rev. 9:1,3,11 2 Pt 2:4, Jude 6

2. The Reality :16-20

a. The Concept from Illustration :16-18

If you go to religious feasts, you worship that which you serve.

1. Illustration from Christian Communion :16-17 (ch 11 Lords supper)

2. Illustration from OT :18. (Deut 32:17, Lev 17:7, Mal 1:7,12)

- Sacrifices to the idols were offered by fire (Hos 4:13)
- Libations were poured out (Isa 57:6; Jer. 7:18)
- The first-fruits of the earth and tithes were presented (Hos 2:8); tables of food were set before them (Isa 65:11)
- The worshippers kissed the idols or threw them kisses (1 Ki 19:18; Hos 13:2; Job 31:27); stretched out their hands in adoration (Isa 44:20); knelt or prostrated themselves before them and sometimes danced about the altar, gashing themselves with knives (1 Ki 18:26,28) (Superstition)

b. The Concept from Identification 19-20

The Meaning of Idol-Worship:

Paul argues that since idol-worship is really demon-worship, the partaking of heathen sacrifice is a communion with demons and a separation from Christ. It is usually taken for

granted that this characterization of heathen worship was simply a part of the Jewish-Christian polemic against idolatry. Our fuller knowledge of spiritism which conditions the use of images or idols enables us to recognize the fact that from the viewpoint of heathenism itself Paul's idea was strictly correct. The image is venerated because it is supposed to represent or contain an invisible being or spirit, not necessarily a deity in the absolute sense, but a super-human living being capable of working good or ill to men. Dt. 32:17, Lv 17:7

The actual expression "communion with demons" (Grk: *koinonoi ton daimonion*) occurs once in Scripture (1 Cor 10:20) where its figurative meaning is evident, but it is implied in the English version of a number of passages by the terms "one who has" or "those who have" "familiar spirits" (Lev 19:31; 20:6,27; Dt 18:11; 1 Sam 28:3,7,8,9; 2 Ki 21:6; 23:24; 1 Chr 10:13; 2 Chr 33:6; Isa 8:19; 19:3; 29:4).

3. The Rationale/ Reason :21-22

- a. We cannot divide self. We are the Lords and HE is jealous
We are temple of the HS I Cor 6:19, II Cor 6:14-16
- b. We are not stronger than God are we?? NO

B. The Eating of Idol Meat Apart from Idolatrous Worship is Consistent with Christian Liberty IF It Is Edifying to Others :23-30

1. General Principle :23-24

The Corinthians used a slogan "all lawful"- but Paul adds "but...."
See 6:12-13 issue of sex and slogan is "food for stomach"

2. Specific Practice :25-28

- a. Principle :25
- b. Reason :26
- c. Permission :27
- d. Prohibition :28-30
:28 Hypothetical situation. 3rd class conditional- uncertain future
TWO Problems-
FIRST Problem- Who is the "Someone" :28a
1- A weak conscience Christian says this to another Christian at the party?

2. The pagan host of the meal: a. who wants to embarrass or ridicule the Christian? b. the host truly reminding the Christian- who the pagan might think is under the Jewish laws- about the food that he is serving to the Christian? c. the pagan that needs to understand the Christian view of idols and worship.

SECOND Problem 29-30

What does the question in 29-30 mean?

:29b Context-

1. Paul has told them that he lives for others 8:13, 9:19-22
2. Paul set up a hypothetical situation in :28. (Third class conditional)
3. Paul tells them to help the other person with their conscience 29a
4. Options
 - a. Paul is clarifying what he said earlier- 8:4 and 10:20
 - b. Paul is quoting the selfish Corinthian view in 29b-30. They think they should be free to do what pleases them which is against all that Paul has taught them in the letter and by his life. (But see Rom 14:6- Paul uses this argument)

c. Parenthetical Comment Structure

II. The Principle of Liberty Summed Up in the Criteria of Seeking the Glory of God For All and in All That is Done 10:31-11:1

A. The Theological Vertical Relationship :31

Paul reinforces the truth again in a theoretical and theological principal Vertical Relationship: Gods Glory and man's action- see 6:20 Glorify God with your body

B. The Sociological Horizontal Relationship :32-33

Paul reinforces the horizontal relationships

Give no offense to Jew - Greek- Church of God. (Remember 8:7-13)

Believers are to be sensitive to all of society for Christ's sake. (I Cor 9:20-22)

Rom 14:13-14 I Cor 8:13, Philp 2:3-4

C. The Personal Internal Relationship 11:1

Paul reinforces the request in a personal & practical manner

MIMIC me... Imitate me

I Cor 4:16, I Exhort you be imitators of me. Eph 5:1 be imitators of God

Heb 13:7, I Thess 1:6, 2:14

Principle- As believers in Christ we have tremendous liberty in our lifestyle choice. However, we are to live with others in the body of Christ to be sensitive to them and serve them and not offend them. This is the way of Jesus and Paul and the way to maintain the unity of peace and harmony in the body and to testify to a lost and dying world by demonstrating we are followers of Jesus by our love. Jo 13, I Cor 13:35 and I Cor 8:13, 9:20, 10:31-33, Rm 15:1 Seek the best of your brother and sister! Do we?