

The Current Dispensation | 1 Corinthians 10:15-11:1

- Verses 15-18 covered in Session 23
- Verses 19-20 –
 - Coming back to the issue of meat offered to idols, Paul asks two rhetorical questions about idols in v. 19, presumably the answer being, "No, neither the idol nor **that which is offered in sacrifice to idols** is anything." However, the sacrifice in question is sacrificed **to devils, and not to God**. That is, the idol is just wood or stone and the sacrifice is just meat or vegetables. However, the spirit behind the idol is demonic, and Paul **would not that ye should have fellowship with devils**.
 - This aligns with Paul's previous emphasis that believers should not eat meat offered to Gentile idols (the Jews had none), even though they have the freedom to do so, because they would cause the Jewish unbeliever to run from Christianity rather than toward it.
- Verses 21-22 - **To drink the cup of the Lord** (i.e.: fellowship in His blood), and also to be **partakers...of the table of devils** would **provoke the Lord to jealousy**, which would be, of course, most foolish.
- Verse 23 –
 - Having already given examples of things that would not be **expedient**, Paul clarifies that **all things are lawful**, repeating this statement twice, and contrasting them to things which are **expedient** and which **edify**.
 - The Greek word for **expedient** is συμφέρω [symphero], a word built of *phero* (to carry) with the prefix *sun* (together) as an intensifier.
 - The root *phreo* has over 25 different prefixes and forms and is a great word for learning the nuances of various prefixes.
 - The Greek word for **edify** is *οικοδομέω* [*oikodomeo*] which is literally "a house with a roof" (in verb form), thus speaks of building the house from foundation to roof, which is what edification does spiritually.
- Verse 24 –
 - This is the Pauline version of the Golden Rule, teaching a focus on others rather than self.
 - There is an inherent requirement for interpretation since the Greek does not complete the sentence. Every person is to seek another's _____?
 - KJV supplies *wealth*.
 - Darby supplies *advantage*.
 - NASB supplies *good*. (As do ESV, NIV, NLT, HCSB, without indication).
 - NKJV supplies *well-being* (and fails to italicize).
 - GNB supplies *interests of others* (without indication).
 - *The Message* says, "We want to live well, but our foremost efforts should be to help others live well."
- Verses 25-26 –
 - The liberty in Christ is that we do not need to worry about the "spiritual history" of the things **sold in the shambles**.
 - Note: prior to 1901 the word *shambles* meant "meat market," not "confusion or mess" (<https://www.etymonline.com/word/shambles>).
 - The questions we should have in the meat market should be unrelated to **conscience**, though we may ask plenty of questions unrelated to conscience (is it fresh? is it healthy? is it good?).

- We are free from conscience questions because **the earth is the Lord's**, and all the **fullness thereof** can be consumed if our pallet desires it and our body can handle it. This is a broad statement that we should not seek to narrow.
- Verses 27-29 –
 - These verses are specific to invitations from unbelievers.
 - The context is presumably that these unbelievers are Jewish, and would be offended at the eating of meat offered to idols.
 - This assumption is made based on the previous context of the discussion (and the broader context of the book itself) and the immediate context of the words, in which the individual offering the invitation appears to be offended by the meat offered to idols.
 - This assumption requires that the one offering the invitation is not the one offering the meat, thus KJV inserts the clarification that the invitation was *to a feast*.
 - In this case, the meat **offered in sacrifice unto idols** is not to be eaten **for his sake that shewed it** and the **conscience** of the one who offered would be upset.
 - Verse 29 clarifies and intensifies.
 - It clarifies by stating that it was **not thine own** conscience that is the issue in vv. 27-29 (to bring into harmony with v. 27).
 - It intensifies the argument of our freedom, stating that **my liberty** is not **judged of another man's conscience**. Rather, I am self-restrained for *his conscience* not my own.
- Verse 30- This is somewhat a rhetorical question. Being free in Christ, I can **be a partaker** of any of the earth's fullness. I wouldn't want to take that grace and make it a matter which causes **evil spoken of for that which I give thanks**. I do not use my liberties in a manner which will bring dishonor rather than honor to the Lord.
- Verse 31 - These famous words summarize the attitude a believer should have. The context is eating and drinking that which gives offense. However, it is surely applicable to all areas, and can be used as a test of acceptable action by a believer.
- Verse 32 –
 - The Greek for **none offence** is ἀπρόσκοπος [aproskopos], built on the root *kopto* (to cut off or to mourn) with the prefix *pro* (toward) and the negator *a* - thus "not toward cutting off."
 - A believer is to seek **the glory of God** (v. 31) not seeking to offend through their liberties.
 - This verse gives the threefold division of humanity in this age: **Jews, Gentiles and the church of God** (which is neither Jew nor Gentile).
- Verse 33 - Paul uses himself as an example in not offending, but rather seeking to **please all...in all**, with the goal that **they may be saved**.
- Verse 11:1 –
 - This verse goes more naturally with that which precedes rather than that which follows.
 - The instruction is to be **followers of me**, literally *imitators*, as Paul follows **Christ**. Paul can only give such a command because he is an apostle of Christ.