

Corinth

Post

Modern

Faith

Free to...?

Recap

If you ask the wrong **question**, you will always get the wrong **answer**

“What do you **believe** about the bible?”

Paul will give us a **biblical** perspective on intimacy and relationships

He will also give us **boundaries** for applying this paradigm

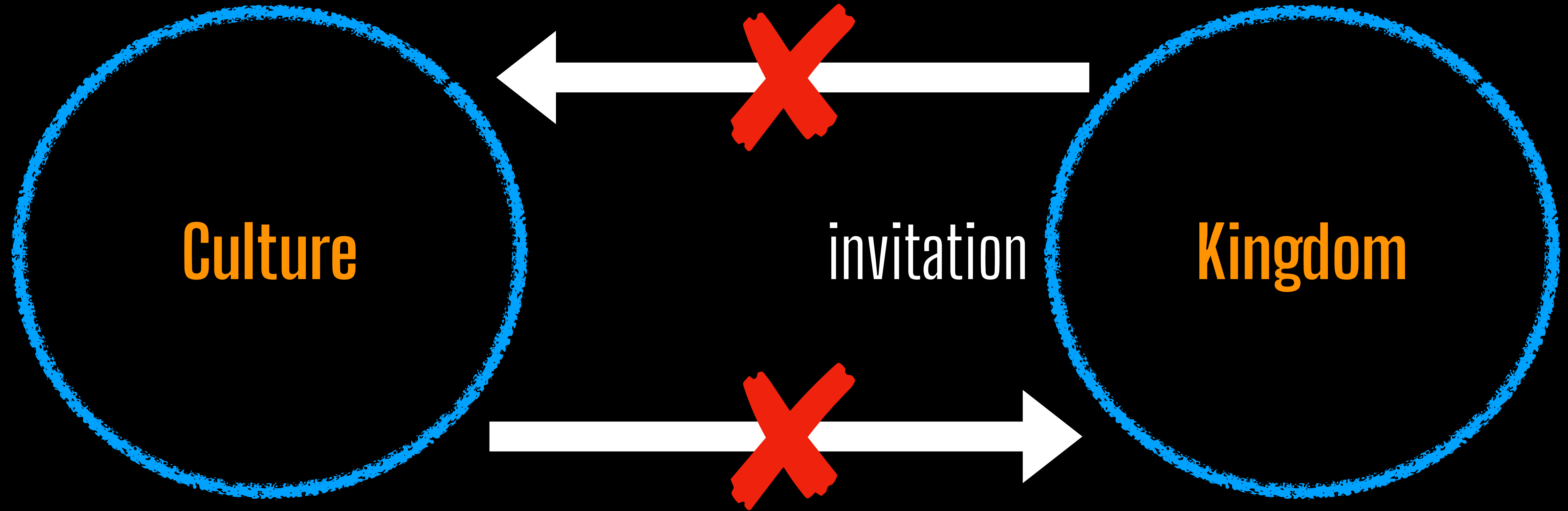
Recap

I can hardly believe the report about the **sexual immorality** going on among you—something that even **pagans** don't do. I am told that a man in your church is living in sin with his stepmother. You are so **proud** of yourselves, but you should be mourning in **sorrow** and **shame**. And you should remove this man from your fellowship. **1 Corinthians 5:1-2**

It isn't my responsibility to judge **outsiders**, but it certainly is your responsibility to judge those **inside** the church **who are sinning**. God will judge those on the outside **Vs 12-13a**

Boundaries

Recap



Authentic Christianity is seen in our **alignment** with the **Bible's framework** of living our faith amongst those who do not believe

The Best Steps to Take in Early Recovery to Protect Your Sobriety, Meghan Blackford

Early recovery is a volatile time that goes one of two ways. You either stay sober, or you **relapse**. Clearly, the goal is to stay sober and gain as much time as possible. While recovery truly is a day at a time, the **more days you get** – the **stronger** you'll be.

There are things you can do in early recovery to protect your sobriety. A lot of it has to do with planning ahead of time and making sobriety your **priority**.

You don't want to beat yourself up over the past and how you ended up in rehab. At the same time, you want to keep it in mind. It's called playing the reel through – so that whenever you feel like picking up a drink or a drug, you remember exactly where you ended up last time you made that decision.

The Best Steps to Take in Early Recovery to Protect Your Sobriety, Meghan Blackford

There are a few things you should do to keep your sobriety **intact**. Remember, recovery is a very individual experience, and just like addiction, it pulls from your own personal experience.

Identify **triggers**. Knowing the who, what, and when that caused you to drink or do drugs in the past is a huge part of preventing **relapse** in the future. Know what these things are, and avoid them as much as you can. This may require **cutting ties** with people who were once close to you, or pick up and moving to a new place. It's worth doing, and part of having a fresh start after rehab.

How **free** are you?

Now regarding your question about food that has been offered to **idols**. Yes, we know that “**we all have knowledge**” about this issue. But while knowledge makes us **feel important**, it is love that strengthens the church. Anyone who **claims** to know **all the answers** doesn't really know very much. But the person who loves God is the one whom God recognizes. **8:1-3**

The best place to buy a good roast or a good steak in Corinth was right next to the **idol temple**. In these pagan temples, they did like the Jews did in the Old Testament days -- they offered living animals as sacrifice. And like the Jews, they reserved some of the meat for the benefit of the priests and also for public sale, so that the best meat markets in Corinth were right next door to an idol temple. Everyone in town knew that, if you ate some of that meat, you were eating meat that had been offered to an idol. Therefore, the question arose among the Christians: "If a Christian eats meat offered to an idol is he not participating in some way in the **worship** of that idol?" **Ray Stedman**

We might "colour" this chapter "**grey**" because it deals with a grey area in the life of the saints in Corinth. A grey area is an **ill-defined situation**, one that is not clearly defined or that exists somewhere between two extreme positions and one that does not conform to an existing set of rules (e.g., nothing stated directly in Scripture). In this chapter we see how Christians are to **balance** their **freedom in Christ** and their **responsibility in love** their brethren. The question in this chapter deals with meat sacrificed to idols but the **broader** application is what should be our guidelines and our action regarding **questionable** things

“And so my judgment is that we should not make it difficult for the Gentiles who are turning to God. Instead, we should write and tell them to abstain from eating **food offered to idols**, from sexual immorality, from eating the meat of strangled animals, and from consuming blood. For these laws of Moses have been preached in Jewish synagogues in every city on every Sabbath for many generations.” [Acts 15:19-21](#)

The church in Syrian Antioch, comprised of both Jews and Gentiles, struggled with this issue (Acts 15). The Jerusalem Council settled the matter by urging Gentile converts to abstain from meat sacrificed to idols (Acts 15:29). This decision was made not to promote legalism but to keep **peace** within the church. Since eating meat offered to idols was a **divisive** issue—carrying the possibility of **scandalizing** fellow believers—**abstinence** was expedient.

With its ruling, the Jerusalem Council affirmed the need for deference, or consideration for the scruples of others. The principle is one of **self-denial**; we should be willing to lay down our **personal rights** for the sake of maintaining unity in the body of Christ. Spiritual **growth** takes priority over personal preferences.

Arrogant (inflated): a pair of bellows - pictures a blowing up or inflating one's **ego!**) means literally to puff up, to inflate, to cause to swell up or blow up. Figuratively, as in the present passage phusioo means make **proud** or **arrogant** (active sense) or to become conceited, proud or haughty (passive sense as in this verse).

So, what about eating meat that has been offered to **idols**? Well, we all know that an **idol is not really a god** and that there is only one God. There may be so-called gods both in heaven and on earth, and some people actually worship many gods and many lords. **Vs 4-5**

But for us,

There is one God, the Father,
by whom all things were created,
and for whom we live.

And there is one Lord, Jesus Christ,
through whom all things were created,
and through whom we live. **Vs 6**

Though perhaps not obvious in English translation, this verse is Paul's reworking of the Greek text of the central prayer of Judaism, the **Shema**, "Hear, O Israel, Yahweh your God, Yahweh is one" (Deut 6:4).

However, not all believers **know** this. Some are **accustomed** to thinking of idols as being real, so when they eat food that has been offered to idols, they think of it as the worship of real gods, and their **weak consciences are violated**. It's true that we can't win God's approval by what we eat. We don't **lose** anything if we don't eat it, and we don't **gain** anything if we do. **Vs 7-8**

Why is their **conscience** weak? Their conscience is weak not because it isn't working, but because it operates on the idea that an idol is really something. They have consciousness of an idol and when they eat meat sacrificed to idols, they eat it as something offered to an idol.

weaker conscience: is not weak as in the idea of strength, but sensitive from **past experience**, they associate the "thing" with meaning

So the crux of the argument comes down to our **past**, or our **route** to salvation

But you must be **careful** so that your **freedom** does not cause others with a **weaker** conscience to **stumble**. For if others see you—with your “superior knowledge”—eating **in the temple** of an idol, won’t they be encouraged to **violate their conscience** by eating food that has been offered to an idol? So because of your **superior** knowledge, a weak believer for whom Christ died will be destroyed. **Vs 9-11**

Paul begins by referring to the party in the church who is ok with eating meat sacrificed to idols and he quotes them as saying “all of us possess knowledge.” They are referring to knowing that these idols are nothing and that there is only one God. For them this “knowledge” allows them to eat meat sacrificed to the idols, but Paul confronts the **heart attitude** behind it when he corrects them, “knowledge puffs up but love builds up”.

And when you sin against other believers by **encouraging** them to do something they believe is wrong, you are **sinning against Christ**. So if what I eat causes another believer to sin, I will never eat meat again as long as I live—for I don't want to cause another **believer to stumble**. **Vs 12-13**

Stumble, skandalizo: a **trap**, put a **snare** or stumbling block in way; English = scandalize = to offend the moral sense of) means to put a snare (in the way), hence to cause to stumble, to give offence. To entrap, trip up, or entice to sin, offend.

You do not possess an overly-scrupulous or weak conscience when you refrain from an activity that invites **temptation**. For example, if you are prone to drunkenness and you refrain from drinking alcohol, this actually reveals a **discerning** conscience. You only step into error when you **dictate** other people's consciences according to your own, or if you consider something to be inherently wrong that God has not said is sinful—this is legalism. **RC Sproul**

And one of the things that is dividing them is whether it is okay to eat meat sacrificed to idols or not. Now, I admit, I figured, as I scanned through this letter a few weeks ago, that this would be a section we would kind of blow past. Who cares about the debate about whether we eat meat sacrificed to idols or not? It is a non-issue today. But as I prepared for this week's lesson, I could not help but notice that if I substituted "**wearing masks**" for "eating meat sacrificed to idols", we had an incredibly **applicable** passage of Scripture here. [Michelle Morris](#)



andy_stanley



DISAGREEMENT IS INEVITABLE.
DIVISION IS A CHOICE.
OUR NATION HAS CHOSEN POORLY.
THE CHURCH FOLLOWED SUIT.

#NOTINITOWINIT

You say, “I am allowed to do anything”—but **not everything is good for you**. And even though “I am allowed to do anything,” I must not become a slave to anything. **6:12**

But you must be **careful** so that your **freedom** does not cause others with a weaker conscience to **stumble**. **8:9**

You say, “I am allowed to do anything”—but not everything is **good** for you.
You say, “I am allowed to do anything”—but not everything is **beneficial**. Don't be concerned for your own good but for the good of **others**. **10:23-24**

Authentic Christianity is best understood in two **tensions**. First, our posture before God. Second, our posture towards the “other.” And this is the concept Paul is trying to help the Corinthians to understand. If we use our “superior knowledge” to puff ourselves and our positions up, then we are **deceived** and our heart **attitude** is exposed. But if we consider others then we will curb our need to be right and focus more on our need to love.

When I am with those who are **weak**, I **share their weakness**, for I want to bring the weak to Christ. Yes, I try to find **common ground** with everyone, doing **everything I can** to save some. I do everything to spread the Good News and share in its blessings. **1 Corinthians 9:22-23**

September 4th, back to the Princess Twin Cinema

Kids Program

Greeters

Journey Young Adults

Worship Director (staff position)



Ray of Hope

Thursday September 15th





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MAY 8


Half life part 2



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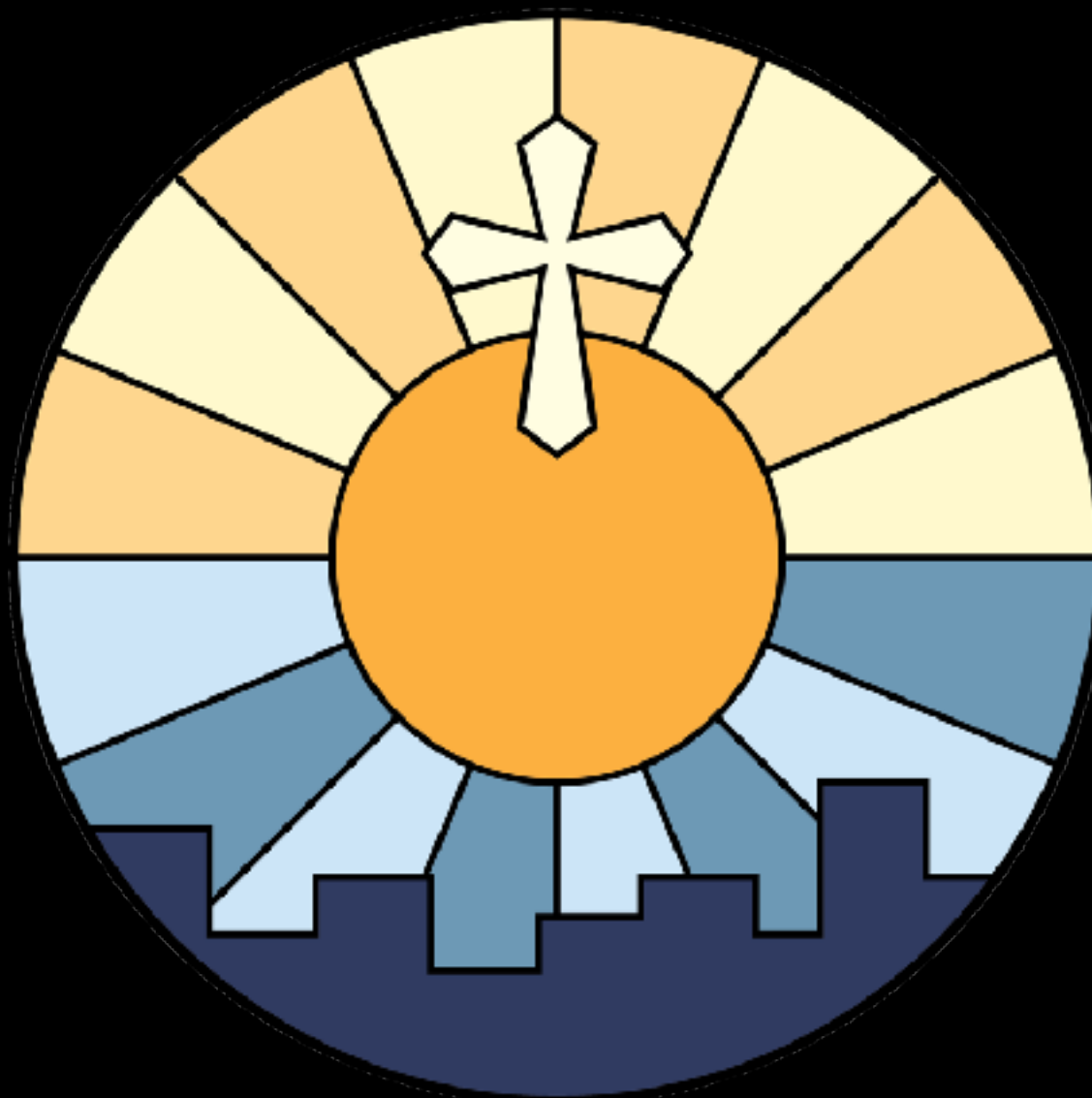
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