

Food Offered to Idols

1 Corinthians 8—10 and Romans 14:1—15:7

1 Corinthians 8—10		Romans 14:1—15:7
Therefore, as to the eating of food offered to idols, we know that “an idol has no real existence,” and that “there is no God but one.” (8:4) Food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. (8:8) ¹⁹ What do I imply then? That food offered to idols is anything, or that an idol is anything? ²⁰ No (10:19-20a) ²³ “All things are lawful,” but not all things are helpful. “All things are lawful,” but not all things build up (10:23) ²⁵ Eat whatever is sold in the meat market without raising any question on the ground of conscience ... ²⁷ If one of the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience. (10:25, 27)	Christian freedom to eat “unclean” foods	I know and am persuaded in the Lord Jesus that nothing is unclean in itself (14:14a) Everything is indeed clean (14:20b)
However, not all possess this knowledge. But some, through former association with idols, eat food as really offered to an idol, and their conscience, being weak, is defiled. (8:7)	The “weak” conscience Christian	² One person believes he may eat anything, while the weak person eats only vegetables ... ⁵ One person esteems one day as better than another, while another esteems all days alike. (14:2, 5) But whoever has doubts is condemned if he eats, because the eating is not from faith. For whatever does not proceed from faith is sin. (14:23)
¹⁰ For if anyone sees you who have knowledge eating in an idol’s temple, will he not be encouraged, if his conscience is weak, to eat food offered to idols? ¹¹ And so by your knowledge this weak person is destroyed, the brother for whom Christ died (8:10-11) But if someone says to you, “This has been offered in sacrifice,” then do not eat it, for the sake of the one who informed you, and for the sake of conscience (10:28)	Scenario: The weak Christian is “destroyed”	For if your brother is grieved by what you eat, you are no longer walking in love. By what you eat, do not destroy the one for whom Christ died. (14:15) ²⁰ Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for anyone to make another stumble by what he eats. ²¹ It is good not to eat meat or drink wine or do anything that causes your brother to stumble. (14:20-21)

So, whether you eat or drink, or whatever you do, do all to the glory of God. (10:31)	<i>Counsel to weak and strong</i>	Each one should be fully convinced in his own mind. ⁶The one who observes the day, observes it in honor of the Lord. The one who eats, eats in honor of the Lord, since he gives thanks to God, while the one who abstains, abstains in honor of the Lord and gives thanks to God. (14:5b-6)
But take care that this right of yours does not somehow become a stumbling block to the weak. (8:9) Therefore, if food makes my brother stumble, I will never eat meat, lest I make my brother stumble. (8:13) ⁴Do we not have the right to eat and drink? ... Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ. (9:4, 12b) To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. (9:22) ²⁴ Let no one seek his own good, but the good of his neighbor ... ³³ just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, that they may be saved. (10:24, 33)	<i>Counsel to the strong</i>	Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother. (14:13) The faith that you have, keep between yourself and God. (14:22a) ¹ We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves. ² Let each of us please his neighbor for his good, to build him up. (15:1-2)
For why should my liberty be determined by someone else's conscience? ³⁰ If I partake with thankfulness, why am I denounced because of that for which I give thanks? (10:29b-30)	<i>Strange defense of the rights of the strong</i>	¹⁶ So do not let what you regard as good be spoken of as evil. ¹⁷ For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit. (14:16-17)