

CHAPTER EIGHT

Analysis

- A. Paul now considers the second question which the Corinthians had asked in their letter: The question of using meats that had been sacrificed to idols (1-3).
1. Since such meats were sold in the markets, their question may have been, "Can we as Christians use this meat?" Or they may have put it in a declarative form, "We know that we all have knowledge about this matter."
 2. The apostle's answer indicates an important distinction between knowledge and love.
 - a) The principle involved:
 - (1) Knowledge puffs up.
 - (2) Love builds up.
 - b) The application of the principle to their problem:
 - (1) The one who may suppose that he has correct knowledge about such meats does not know all that he should know, that is, that knowledge is to be regulated by love.
 - (2) If one loves God, he is known by Him. To be known by God is more important than to know about meats, especially, when the guiding principle of love for fellow man is forgotten.
- B. Paul explains the truth about idols and about God (4-6).
1. What we know about idols and about God (4).
 - a) Nothing is an idol in this world.
 - b) No one is God except One, that is, there is only one true God.
 2. He explains what he meant by the remark about idols and about God (5-6).
 - a) He acknowledges that there are those that are called gods, whether in heaven or on earth.
 - b) Consequently, there are in the thinking of some, "gods many and lords many."
 - c) It is different, however, with the Christian.
 - (1) For us, there is one God, the Father.
 - (a) He is the creator of all things.
 - (b) We, as new creatures, are created for His glory.
 - (2) For us, there is one Lord, Jesus Christ.

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(a) Through Him all things are created.

(b) And we are made new creatures through Him.

C. He discusses the problem of those who do not have this knowledge (7-12).

1. It raises the problem of conscience (7).

a) Some, because of what they have been accustomed to think and because they do not have this knowledge, will, in eating this meat, consider it a sacrifice to an idol—that is, idol worship.

b) By thus doing what they believe to be wrong, their weak conscience is defiled.

2. He points out the truth about food (8).

a) Eating food does not commend us to God.

b) If we eat it, we are no worse off; if we do not eat it, we are no better off.

3. This right to eat food sacrificed to idols is limited (9-11).

a) He gives a warning about using this liberty which might become a stumblingblock to the weak.

b) He explains what he has in mind:

(1) He points to a situation in which a weak man may see someone eating in an idol's temple but who knows that he is not worshipping an idol in doing so.

(2) He raises the question: Will not the weak one be emboldened to eat the meat and in doing so believe that he is actually worshipping the idol?

c) He points out the tragedy that is involved in this lack of consideration for the weak brother.

(1) The weak brother for whom Christ died is led to sin against his conscience and, as a result, he perishes.

(2) By thus sinning against the brethren and wounding their conscience when it is weak, you sin against Christ.

D. The principle of limitation of Christian liberty (13).

1. The condition: If meat causes my brother to stumble.

2. The resolution: I will eat no flesh forever.

3. The reason: That I cause not my brother to stumble.

Text

8:1-3. Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth. 2 If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know; 3 but if any man loveth God, the same is known by him.

*Things Sacrificed to Idols (1-3)**Commentary*

Now concerning.—This phrase is taken as an indication of the fact that Paul continues to answer questions posed by the letter which he had received from the brethren in Corinth.

things sacrificed to idols.—Some of the meats that were sold in public markets had been previously used as offerings to idols. Those who ate this food were in the habit of considering it a participation in idolatrous worship—if, indeed, they thought about its significance at all. The Christian was confronted with a very real problem: Should he continue to do according to his custom before becoming a Christian? There must have been some who did object to doing so, for they wrote to the apostle for further information on the subject.

idols.—Luke describes Athens, the neighboring city of the Corinthians, as being a city "full of idols" (Acts 17:16). They even had an altar "TO AN UNKNOWN GOD." This gives us a glimpse of the religious background of the early church with some of its converts coming from pagan backgrounds.

Idolatry was an inexcusable sin (Rom. 1:20-21). Even the dim light that came from creation was sufficient to let men see something of the power and divinity of God. The vanity of man's own reasoning filled his heart with darkness. "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things" (Rom. 1:22-23). The sin of idolatry consisted not only in worshipping an image of some god man had created but also in the sins that accompanied such idolatrous worship. For a description of the unspeakable things that men practiced when they refused to have the knowledge of God in their minds, see Paul's discussion of the subject in Romans 1:24-32.

Idolatry was the very opposite of Christianity. It was the worship of a god made by the hands of man, rather than the worship of the true God who created man. Idolatry was a system of worship of countless gods, rather than the worship of the one God as revealed in the Lord Jesus Christ. It was accompanied by the most shocking sins, indicating the depth of degradation of man; rather than faith expressed in obedience to the gospel, indicating the heights to which man can go in his desire to glorify God, or, as Paul put it, to let their bodies be a temple of the Holy Spirit (I Cor. 6:19-20). Idolatry called for the offering of virtually every known thing—even human beings—

as sacrifices to a god made by the hands of men, rather than presenting the body "as a living sacrifice, holy, acceptable to God" (Rom. 12:1). Idolatry had its oracles—pretended revelations from its gods—and the writings of those who considered themselves to be wise, rather than the gospel that came "through revelation of Jesus Christ" (Gal. 1:12). Idolatry had its many theories about the status of man after death, rather than the clear revelation of the Word of God as to the hell that will be suffered by those who refuse to obey the gospel (II Thes. 1:8-10) and the heaven that is prepared for those who love the Lord (II Tim. 4:8). It is little wonder that the conference at Jerusalem warned, "abstain from the pollution of idols" (Acts 15:20), and John earnestly appealed to the church, "My little children, guard yourselves from idols" (I John 5:21).

In offering sacrifices to an idol, it is possible that some considered this as an expression of their own needs. For example, they brought food as an offering to a god because they realized their own need of food and in some way believed that the god could supply this need. In all probability, however, the average one who worshipped idols went through the ancient forms handed down from generation to generation without thinking anything about the meaning of his actions. The Jews who had the revelation from God—the law—that was to govern their worship soon reached the point where external ceremony without any consideration of the meaning their acts became the mark of their religion. See Matt. 23:1-36; Rom. 2:17-29. We might ask, "Do we as Christians ever find ourselves simply going through forms without letting the truth of the Gospel affect our lives?" Perhaps we should not condemn the idolator for merely going through forms of worship—false worship though it was—while recognizing our own inability at times to avoid this pitfall as we worship God through the Lord Jesus Christ in spirit and in truth.

We know that we all have knowledge.—Commentators are in agreement that this was the declaration of the Corinthians as they wrote to Paul. In other words, as they faced the problem of food offered to idols as a sacrifice, they were confident that they had the knowledge they needed on the subject. It is possible, however, that some conscientious ones among them who thought of their background in pagan religions were really asking for information on the subject. It is possible that they had been discussing such a question as this: "Can we as Christians eat this meat that we find in our markets knowing that it has been used in a pagan worship service to some idol?" If this was their question, then Paul's answer is a clear statement that "we

all have knowledge" about idols and the meats used in their worship. But if the Corinthians had made this statement as their own declaration and not as a question, it may imply that their knowledge was imperfect and that it had a tendency to cause them to assume an arrogant attitude toward those who did not understand the issues involved. Hence Paul's remarks about knowledge.

Knowledge puffs up.—There is an arrogance about all knowledge. That individual or even nation that has knowledge about something that none other has tends to look with disdain upon the one who does not have that knowledge. This pride tends to create ill will, suspicion, and even hate. That is apparently what happened in the church at Corinth.

Love edifieth.—Knowledge needs to be regulated by love. Love, the opposite of arrogance, pride, and hate was necessary in order to prevent the brother who didn't have this knowledge from being led to sin and destruction. Love, rather than destroying, led to the building up of the weak brother in Christ until he too had the correct understanding of this problem of food that had been used in idolatrous worship.

He knoweth not yet as he ought to know.—Even the one who thought that he possessed all knowledge about this problem was limited. The apostle points this out in order to overcome the spirit of arrogance. Knowledge without due consideration for those who did not have it could not be perfect.

If any man loveth God.—To love God is to be known by Him. This is the knowledge that is needed. To be known by God requires one to love his brethren. John's statement has a bearing on this matter: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen" (I John 4:20).

Love of the brethren requires proper concern for their lack of understanding of such things as the use of food that had been sacrificed to idols. Knowledge without love could do great harm. It is love that makes one think of the brother who is not fully instructed. Love builds up the body of Christ rather than destroying it by sinning against the weak member. The important thing is to be known by God, and that depends on loving Him and expressing that love in a proper regard for the brother who is weak.

Text

8:4-6. Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no

God but one. 5 For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; 6 yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.

The Truth About Idols and About God (4-6)

Commentary

Concerning therefore eating things sacrificed to idols.—After discussing love as the principle that is to regulate knowledge, the apostle comes to grips with the real issue about idols and the use of food that has been sacrificed to them. His remark tends to support the suggestion that the Corinthians had arrogantly stated their position on the matter rather than asking for information.

we know that no idol is anything in the world.—The Greek, literally rendered, is as follows: We know that nothing idol in world. Obviously we must supply the verb and two articles to make sense in English: We know that nothing is an idol in the world. But the thought is clear: Nothing in the world is an object of worship. A tree is not an object of worship, nor a stream, nor a mountain, nor the heavenly bodies. And if these things are not gods, certainly no idol made by man's hands is to be considered as an object of worship. Paul declared in his speech at Athens that "we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man" (Acts 17:29). "The God that made the worlds and all things therein, he being Lord of heaven and earth, dwelleth not in temples made with hands: neither is he served by men's hands as though he needed anything, seeing he himself giveth to all life, and breath, and all things" (Acts 17:24-25).

The idol, then, does not represent any real god. It is the projection, in some way, of man's own concept of God. It is perhaps the expression of what man needs from God. Idolatry expressed this largely, though not exclusively, as materialistic needs.

there is no God but one.—This is the basic issue of Christian theology. It is clearly stated in the Old Testament and upheld in the New Testament. "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might" (Deut. 6:4-5). Jesus upheld this view on various occasions. See Matt. 22:37; Mark 12:29-30; Luke 10:27. Speaking to the Samaritan woman, He said, "God is a Spirit: and they that worship him must worship in spirit and truth" (John 4:23). John's prologue gives us three basic thoughts on this issue: (1) "In

the beginning was the Word, and the Word was with God, and the Word was God"; (2) "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father) full of grace and truth"; and (3) "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." Paul wrote to the Colossians, "in him dwelleth all the fulness of the God-head bodily" (Col. 2:9). Perhaps the clearest explanation of the Christian doctrine of the God-head is given by Paul in his letter to the Philippians: "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men, and being found in fashion as a man; he humbled himself as a man, becoming obedient even unto death, yea, the death of the cross. Wherefore God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:5-11).

This knowledge is essential to the understanding of the problem faced by the church at Corinth. To love God and to be known by Him is to be considerate of the brother who has not fully comprehended the doctrine of the Godhead.

For though there be that are called gods.—In his teaching about the one true God, Paul is not unaware of the fact that many people believed there were many gods and many lords. As a matter of fact, almost everything was a god to the pagan. His was a religion of fear and works by which he hoped to gain favor with his god. Christianity, on the other hand, is the religion of grace and faith—faith expressed in obedience to the revealed will of Christ. Paul recognized the problem: What was the man who did not know the truth about God but thought that his idols were gods to do about such things as eating food that had been used in connection with the worship of idols?

to us there is one God.—To the Christian, there is only one God, the Father. It is not surprising that many new converts from paganism did not fully understand this truth. Consequently, he did not understand about eating food sacrificed to idols. He had been used to thinking of almost everything in the heavens and on the earth as gods. It was difficult to grasp the essential teaching of Christianity about the only God.

of whom are all things, and we unto him.—God, the Father, is the creator of the heavens and the earth and all that is in them. How is it possible for man to imagine that he can make a god?

God had a purpose in the creation of man: Man was created to glorify Him. As to the Christian, Paul declared that in Christ, God "chose us before the foundation of the world, that we should be holy and without blemish before him in Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace which he freely bestowed on us in the Beloved" (Eph. 1:4-6). God chose the believer in Christ; the believer—and that means all who will, Jew or Greek—chooses God the Father as He is revealed in Christ.

one Lord, Jesus Christ.—The word "Lord" was used by the Jews instead of "Jehovah," a name that refers to the eternal, living God. New Testament quotations from the Old Testament are usually from the Septuagint version, which accounts for the fact that the word "Lord" is found in the New Testament instead of "Jehovah" which is found in the Old. So when Paul calls Jesus Christ "Lord," he is affirming in the most positive manner possible the deity of Jesus the Christ.

through whom are all things, and we through him.—Christ is presented as the agent of creation, and the Father as the source of all things. "All things were made through him; and without him was not anything made that hath been made" (John 1:3). The same idea is given by the writer of Hebrews as he speaks of the Son through whom God made the worlds (Heb. 1:2). Paul speaks of Him in the Colossian letter as "the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist" (Col. 1:15-17).

We Christians are made new creatures through Him. Note Paul's remark to the Ephesians: "Even as truth is in Jesus: that ye put away, as concerning your former life, the old man, that waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth" (Eph. 4:21-24).

Text

8:7-12. Howbeit there is not in all men that knowledge: but some, being used until now to the idol, eat as of a thing sacrificed to an idol;

and their conscience being weak is defiled. 8 But food will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better. But take heed lest by any means this liberty of yours become a stumblingblock to the weak. 10 For if a man see thee who hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? 11 For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. 12 And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ.

Not All Have This Knowledge (7-12)

Commentary

there is not in all men that knowledge.—The complete revelation of all things that pertain to life and godliness is given in the Bible. But we are not all on the same level in the comprehension of that knowledge. Try to imagine the situation of those who had the background of idolatry with its attendant sins. It must have been a difficult adjustment for those to make who had been used to thinking that they were worshipping idols when they ate the meats that were sold in the markets.

their conscience being weak is defiled.—Our word "conscience" is derived from the Latin and has the same root meaning as the Greek term. The prefix signifies "with" or "together." The root word means "to know." This suggests that conscience is the awareness of an act together with its moral implications, that is, the thing that is right or wrong about it. Conscience condemns us for doing what is wrong or commends us for doing what is right according to our accepted standard. For the Christian, that standard is the Bible.

The Christian whose background was pagan and who had been used to eating food that had been sacrificed to idols was aware that he was still using such food. His question was, "Is it right for a Christian to do so?" In many cases the answer was "No" for he did not have the knowledge that "nothing is an idol in this world." His guilt, though not based on truth, was, nevertheless, real to him. The person who persists in doing what he believes to be wrong, even though it might not be wrong, is in danger of reaching the state in which his conscience no longer functions as a warning against wrongdoing. In this way the conscience is stained or defiled. The stain that sin leaves on the conscience can only be removed by the blood of the Lamb (Heb. 9:14; I Pet. 1:22-23).

A weak conscience is one that is not fully instructed. It permits one to do what he believes to be wrong. The weak conscience can be strengthened by the truth and by training it to function correctly. The trained conscience that has the truth to guide it will condemn what is wrong and commend what is right.

But food will not commend us to God.—Literally, does not present us to God. The thought is that food, whether we eat it or not, is not the thing that presents us to God in a favorable light. The thing that does commend us to God is the proper consideration for the weak brother lest we cause him to sin.

Jesus had a word to say on this matter of defilement: "Not that which entereth into the mouth defiles the man; but that which proceedeth out of the mouth, this defileth the man" (Matt. 15:11). "But the things which proceed out of the mouth come forth out of the heart; and defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man; but to eat with unwashen hands defileth not the man" (Matt. 15:18-20).

this liberty of yours.—The apostle sounds a warning to those who have knowledge about food that had been sacrificed to idols. They are to consider the brother with a weak conscience, lest by their action he be led to sin.

The word translated "liberty" is usually translated "authority" in the New Testament. But there are places where it clearly means "right" as in this context and in I Cor. 9:5 and perhaps also 11:10. In this sense it is closely related to "freedom"—"liberty" as in 10:29.

The basic idea of the word is right to choose or liberty of action. It can mean authority, power, or right. See John 10:18 where Jesus speaks of His power or right to lay down His life. He had the right to do so for He had received the command from the Father. In John 1:12 He tells of the right—certainly not the power—to become children of God which was given to the believer in Christ.

There was no question about one's right to eat the food that had been used in the worship of idols. There were, however, some things that did limit this right. No one had a right to cast a stumblingblock before his brother.

For if a man see thee who hast knowledge.—Paul supposes a possible situation to illustrate what he means. He thinks of the man who knows that meat sacrificed to an idol may be eaten by a Christian without his participation in the worship of an idol. But what of the brother with a weak conscience who sees you doing this? Will he not

be encouraged by your example to do what he believes to be wrong? *the brother for whose sake Christ died.*—A Christian's conduct can cancel the cross of Christ. Christ died for the weak brother as well as for the strong. But should one who has knowledge do a thing that causes another for whom Christ died to be lost? We should think of this side of the matter when we face similar situations today.

sinning against the brethren.—This was being done thoughtlessly. Undoubtedly, the strong Christian said to himself that there was nothing wrong in what he was doing, but he was not considering its effect on the one who did not know about idols.

wounding their conscience.—This thing struck a blow that left a wound on the conscience of the weak brother. Even though it was right in itself, it became a sin, for it caused a brother to be lost.

ye sin against Christ.—Were they really aware of this before Paul pointed it out? This is the real reason why a Christian should limit his personal liberty, for sinning against a brother is sinning against Christ. As Paul was writing this, was he remembering the voice he had heard on the Damascus road? "Why persecutest thou me?" Jesus takes an injury done to "one of these least" as an injury to Himself (Matt. 25:40).

Text

8:12-13. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. 13 Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.

The Limitation of Christian Liberty (13)

Commentary

Wherefore.—The apostle is ready for the conclusion of this part of his argument about meats sacrificed to idols. Christian love may cause one to give up a right for the sake of a brother in Christ. We may have a perfect right to do a thing, but if in doing so we wound another our right must be given up. This principle will solve many problems about what is right or wrong for the Christian.

if meat causeth my brother to stumble.—Paul states a condition that is real. He does not say "If some one should be found at some future time," making the condition general. He is saying what he would do when he faced the real problem. He has indicated all along that it was not wrong in itself to eat the meat that had been sacrificed to an idol. The whole problem had to do with causing a brother for whom Christ died to stumble. That he would never do.

I will eat no flesh forever.—This did not bind Paul to become a vege-

tarian. It was only in the case of offending a brother. There is no particular point in his using "flesh" instead of "food" except that it is specific, referring to the flesh of the animal that had been sacrificed. *that I cause not my brother to stumble.*—This is the real reason for the course he had chosen and which he had recommended to the church. Do we really think of others as "brothers" in the family of God? Are we really concerned lest they stumble? Jesus died for them; Paul was unwilling to cause them to stumble and perish.

Summary

The eighth chapter which begins with the discussion of "Things sacrificed to idols" raises the question of the limitation of Christian liberty. This topic continues through chapter ten.

Meats used in idol worship were not only eaten in the feasts connected with idol worship, but were commonly sold in the markets. Thus the Christian was confronted with a serious problem: Was he participating in idol worship by using such food?

Paul says, "We know that we all have knowledge." It is possible that this was an opinion of the Corinthians. More probably, it was Paul's estimate of the situation in general. All know certain things about idolatry: there is really no such thing as a god represented by an idol.

If, however, one assumes that this is complete knowledge, he is reminded that such knowledge only "puffs up" while love for God expressed in proper consideration for those who are not fully informed about idolatry builds up the church. The particular knowledge that God created all things and that we are to serve Him through Christ is not shared by some. The custom of eating at idol feasts caused some to believe that they were worshiping the idol. The conscience was defiled because it was weak. A strong conscience would have forbidden such eating by one who believed it to be idolatry.

While Paul recognized that eating such food in reality neither commended nor condemned one, nevertheless, it was wrong to set an example that would lead a brother to do this who supposed that he was actually worshiping the idol. The one whose conscience isn't strong enough to keep him from doing what he believes to be wrong is destroyed by your knowledge. He is the brother for whom Christ died. Thus sinning against the brethren and wounding their conscience when it is weak, you sin against Christ.

Relationship to Christ is the controlling principle that limits one's liberty. Therefore Paul says, "If food is causing my brother to stumble, I will eat no flesh forever."

I CORINTHIANS

Questions

1. What is the significance of the phrase, "Now concerning"?
2. What was done with the meats after they had been sacrificed to idols?
3. How had the converts from paganism been accustomed to think about the use of such meats?
4. Why was this a real problem to some Christians?
5. What information does Luke give about idolatry in Athens?
6. Why was idolatry an inexcusable sin?
7. What does man do to the glory of the incorruptible God by making idols?
8. What does Paul say about the sins that accompanied idol worship?
9. What are some of the points of contrast between idolatry and Christianity?
10. What may have been in the mind of those who offered sacrifices to idols?
11. What suggests that the idolater may not have considered the reason for his offerings to idols?
12. Do Christians always think of the meaning of their acts of worship?
13. What are the two views as to the authorship of the statement, "we know that we all have knowledge"?
14. What is meant by the expression, "Knowledge puffeth up"?
15. How must knowledge be controlled?
16. How does love build up the body of Christ?
17. How was the knowledge of the one who knew that there was nothing to an idol inadequate?
18. What is the relation between loving God and knowledge?
19. What bearing did this have on the problem of the Corinthians?
20. How are we to understand the expression, "no idol is anything in the world"?
21. What are some of the things in creation that men have been known to worship?
22. What did Paul say to the men of Athens about making idols of gold?
23. Why is an idol really nothing?
24. What is the basic issue of Christian theology?
25. What had the Jews been taught about God?
26. What does the New Testament teach about the deity of Jesus?
27. What was the pagan view as to the number of gods and lords?

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28. What term describes the one true God of the Christians?
29. What bearing does the fact that God created all things have on the folly of man who makes an idol?
30. What was God's purpose in creating man?
31. How does the word "Lord" indicate the deity of Jesus?
32. What is the function of Christ in Creation?
33. What is God's purpose in bringing into being the "new creature" in Christ?
34. What difference in the level of comprehension of revealed knowledge must be recognized?
35. What is the meaning of the word "conscience"?
36. What is the function of conscience?
37. What is the standard by which the Christian's conscience is to be guided?
38. What of the sense of guilt on the part of the one who believes he had done wrong even though no wrong was actually done?
39. How is conscience defiled?
40. What is a weak conscience? How can it be strengthened?
41. Since food in itself does not commend us to God, what attitude toward others may do so?
42. What did Jesus say about the things that defile a man?
43. What is the basic idea in the word translated "liberty" in this chapter?
44. What limit did Paul put on the liberty of the one who possessed knowledge about idols?
45. Why should a Christian be concerned about the weak brother?
46. Against whom do we sin when we sin against a weak brother?
47. How were they wounding the conscience of the weak brother?
48. How did Paul sum up his teaching on meats sacrificed to idols?
49. Did Paul say that he would eat meat under no condition?
50. What was his principal concern in this matter?

For Discussion

1. The power of example in teaching.
2. Some things Christians should forego today.