

Summit Woods Baptist Church  
First Corinthians Sermon Study Equipping Class

1 Corinthians 10:23-30

Remember to begin your study early in the week so that you have time to really think (and keep thinking) about the passage without being rushed.

❖ Day 1

Read 1 Corinthians 10:23-30. *\*Note that the 'you's in "invites you and you are..." in verse 27 are plural (a group of believers invited by the unbeliever).*

For these lessons, the sermon text is provided in a format that visually helps display the structure of the paragraph or section of text. The main verbs are underlined. Generally, the main indicative clauses remain to the left, and the supporting clauses are either directly underneath when they have equal priority to what comes before, or are tabbed to the right when the clause supports, develops, or draws a conclusion from a neighboring clause.

<sup>23</sup>"All things are lawful,"  
but not all things are helpful.  
"All things are lawful,"  
but not all things build up.  
<sup>24</sup>Let no one seek his own good,  
but the good of his neighbor.  
<sup>25</sup>Eat whatever is sold in the meat market  
without raising any question on the ground of conscience.  
<sup>26</sup>For "the earth is the Lord's, and the fullness thereof."  
<sup>27</sup>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.  
<sup>28</sup>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—  
<sup>29</sup>I do not mean your conscience,  
but his.  
For why should my liberty be determined by someone else's conscience?  
<sup>30</sup>If I partake with thankfulness,  
why am I denounced because of that for which I give thanks?

1. Where have we already seen the slogans from verse 23 in 1 Corinthians?
2. What is different here in 10:23 compared to 6:12?

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3. How does the difference help you to see the different angle Paul takes here? Which one (6:12 or 10:23) is more inwardly/personally focused and which one is more outwardly/others focused?
4. What does Paul say next that confirms the others-centeredness of this week's passage?
5. Throughout chapter 10, Paul essentially presents three different scenarios involving meat that had been sacrificed to idols, giving instructions on how to handle each one. So far, we have been talking about the first scenario (eating the meals that take place at the idol temples). What other two scenarios does Paul present in this week's passage (in verses 25 and 27)?
6. In verse 25, how does he say a believer should handle shopping for meat in the local market?
7. What does Paul give as justification in verse 26?
8. How does this justification (quoted from Psalm 24:1) correspond to the Lord's instructions to Peter in Acts 10:9-16 and to the falsehood of the pagan idols (1 Corinthians 8:4-6 & 10:19-20)?

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9. How does the reality that the meat itself was not forever tainted because it was used in the pagan temple help to clarify the core issue in eating the meals at the temple? What is the difference between the meat market and the temple?

❖ Day 2

Read 1 Corinthians 10:23-30 again.

10. In verse 27, how does Paul say a believer should handle the food that is served when he accepts a dinner invitation to an unbeliever's home (when no mention of the food's origin is made)?
11. What is the difference between a dinner table and the temple?
12. Paul does not explicitly state a justification, but what is the implied justification for eating that food without any concern?
13. If a group of believers is dining at an unbeliever's home, who might say, "This meat was sacrificed to idols"? (Remember that the 'you's in verse 27 are plural.)
  - a. If the host made the statement, how do you think Paul would say to respond? (How would his command in last week's passage apply?)

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- b. Given how this larger section began in chapter 8, who would most likely be the person to make such a statement, and how would you describe that person based on 8:7-9?
  - c. How would that person have come to know the origin of the meat, and is that person obeying or disobeying Paul's commands in verses 25-27?
14. In verse 28, what does Paul say to do once someone has said that the meat had been offered in sacrifice?
15. In verse 30, who would be the person denouncing the believer who eats the meal?
16. Is that person right or wrong to denounce the one who would eat? Explain.
17. According to this week's passage, does the rightness or wrongness of the denunciation change the course of action Paul commands?
18. Does the command/principle extend beyond those present at the dinner table? What if a brother would be troubled if he *heard* you had eaten in an unbeliever's house but he was not present himself? Explain.

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❖ Day 3

Read 1 Corinthians 10:23-30 again.

19. In this week's passage, does Paul affirm or deny a believer's right to eat the meat, and from where in the text do you get your answer?

20. In this week's passage, what does Paul say should be done with that right?

21. How does "partak[ing] with thankfulness" fit in with the instructions Paul has given in this week's passage? (Note that the quote in verse 26 was commonly used by Jews at the beginning of their meals.)

22. List the four commands in this week's passage.

- a. Do you see how they work together as a general principle with specific examples? Explain.

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23. How does this week's principle fit with the overall theme we have seen in chapters 8-10, and what other examples has Paul given to illustrate this theme?
24. What does the general command in verse 24 insist is of greater importance, freedom or love?
25. How could an unwillingness to sacrifice one's rights relate to Paul's command to "flee from idolatry" in 10:14?
26. What impact has this week's study had on you?

In preparation for Sunday, pray that we would rightly recognize when to enjoy our liberties and when to forego them, always willing to seek the good of our neighbor instead of insisting on our rights.