

1 CORINTHIANS

SEEING EVERY PART OF LIFE THROUGH THE GOSPEL

18 Apr 2021

Chapter 8:7-13

Verse of the Day:

But take care that this right of yours does not somehow become a stumbling block to the weak. (1 Co 8:9).

Review: Who, What, When, Where, Why?

What's Going On Here?

Having stated principles to help the Christians in Corinth decide for themselves whether or not to marry under their circumstances (chapter 7), Paul continues by applying the Christian freedom theme to another question asked of him: "May Christians eat foods offered to idols?" He distinguishes three types of Christians involved in the question: (1) those who have no scruples about eating such meat because they know an idol is nothing; (2) those who regard the practice as sinful and refrain from it; and (3) those who consider the practice sinful and so violate their consciences by joining others in eating such foods anyway. Paul pleads with the strong in faith to suspend their Christian freedom, lest by their eating of foods once offered to idols they offend the weak in faith and cause spiritual harm to brethren for whom Christ died.¹

Food Offered to Idols

8 Now concerning food offered to idols: we know that "all of us possess knowledge." This "knowledge" *puffs up*, but love builds up.² If anyone imagines that he knows something, he does not yet know as he ought to know.³ But if anyone loves God, he is known by God.

⁴ 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."⁵ For although there may be so-called gods in heaven or on earth—as indeed there are many "gods" and many "lords"—⁶ yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

⁷ 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 Food will not commend us to God. We are *no worse off* if we do not eat, and *no better off* if we do.⁹ But take care that this right of yours does not somehow become a stumbling block to the weak.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*.¹² Thus, sinning against your brothers and wounding their conscience when it is weak, you sin against Christ.¹³ Therefore, if food makes my brother stumble, I will never eat meat, lest I make my brother stumble.

v7: c.f. Isaiah 44:14–20

v13: c.f. Romans 14:20–21

¹ Engfehr, Lois M. (1997). *God's Word for Today: 1 Corinthians* (p. 42). St. Louis: Concordia Pub. House. Reproducible by purchaser only. © 2009 Concordia Publishing House.

Standing in the Footprints of a Bold Confession²



**HERE I STAND SUNDAY
IT'S STILL ALL ABOUT
Jesus**

Introduction and context:

He was threatened with ex-communication. He should've been locked up and his books burned. If he and his countrymen did not get in line, it was said that they would perish in a bloodbath. This was the potential fate of Martin Luther.

On April 18, 1521, Martin Luther stood before Emperor Charles V to give his final reply at a formal deliberative assembly called the Diet of Worms. The task was rather simple. Luther was supposed to recant — to take it all back. The only way out of the mess was to say that he didn't mean it. If Luther recanted his so-called heretical preaching and teaching, peace would be laid before him. But if Luther chose not to recant, his future — and the future of his fellow Germans — was uncertain.

That day, before the Holy Roman emperor and a host of theologians and spectators, a once no-name monk from a tiny, insignificant German town stood and confessed,

“I cannot and I will not retract anything, since it is neither safe nor right to go against conscience. I cannot do otherwise, here I stand, may God help me, Amen”
(LW 32:112–13).

Martin Luther confessed; he did not recant. It is not possible to recant when one has a bold confession.

1. Consider for a moment the idea of “confessing.” What does it mean to confess? When individuals in the Bible confessed, were they sharing their own opinions, feelings or desires, or were they speaking freely of something else? Consider the passages below and then create your own definition of “confess.”

a. John the Baptist's confession: John 1:19–34.

b. The Apostle Peter's confession: Acts 4:1–22.

c. The Apostle Paul's confession: Acts 24:10–16 & 26:21–29.

2. Luther was obviously being challenged at the Diet of Worms. However, was Luther above the emperor and the Roman Catholic theologians? Was Luther somehow infallible and more authoritative? Consider Luther's following comment: “Unless I am convinced by the testimony of the Scriptures or by clear reason ... I cannot and I will not retract anything.” In other words, how should our confession and conscience be challenged if need be? On what basis should we recant, if needed? (See 2 Tim. 3:16.)

3. In considering Luther's “I cannot do otherwise, here I stand” moment, we sense this to be a bold confession. What does it look like to be bold in our confession — to stand in the footprints of Luther in the 21st century?

4. How is boldness different from arrogance and aggression? What does a bold confession sound like? And finally, what does a bold confession speak of? (See also 1 cor. 2:1–2.) cultural ideas but namely the Word of God.

² *Standing in the Footprints of a Bold Confession Bible Study* by the LCMS