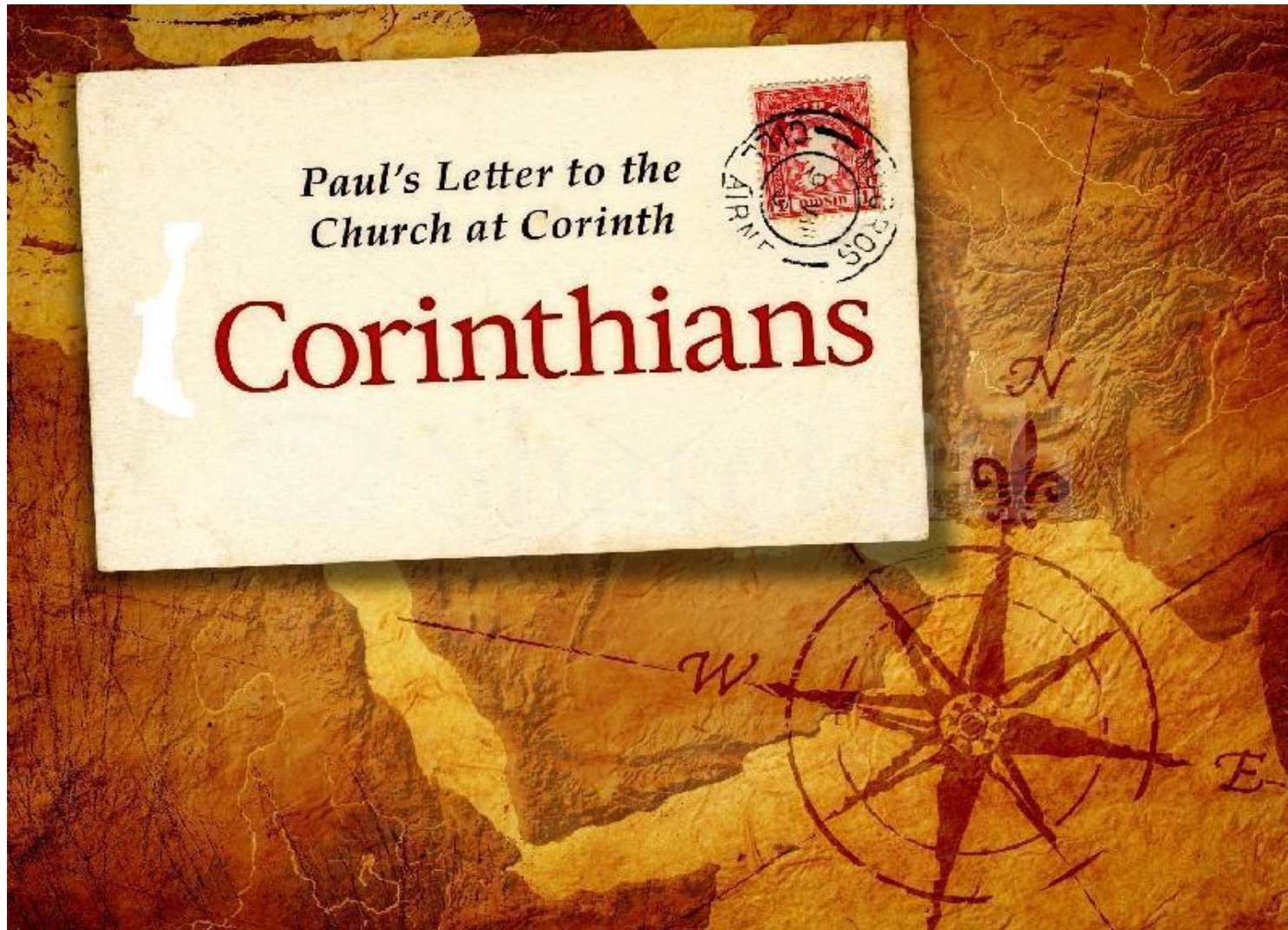


1 Cor. 8:5-8 Food Does Not Commend Us to the Only True God



Today's Outline*



The True Knowledge from God 8:4-6

1. The Biblical Doctrine of Monotheism
 - a. 1st - the Bible States There Is Only One True God
 - b. 2nd - the Bible States All Claiming Deity Are False
2. God Is the Source, the Object, and the Means of Our Lives

The Problem of Knowledge 8:7-12

1. The Problem Stemming from One's Past 8:7a
2. The Problem Stemming from One's Conscience 8:7b
3. Things We All Must Remember 8:8-12
 - a. What the Weak Must Remember 8:8

Today's Verses



- 5 For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords,
- 6 yet for us there is *but* one God, the Father, from whom are all things and we *exist* for Him; and one Lord, Jesus Christ, by whom are all things, and we *exist* through Him
- 7 However not all men have this knowledge; but some, being accustomed to the idol until now, eat *food* as if it were sacrificed to an idol; and their conscience being weak is defiled.
- 8 But food will not commend us to God; we are neither the worse if we do not eat, nor the better if we do eat.

4 Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one.



therefore – Paul will now state a conclusion about what we know.

- verse 4 can be diagrammed this way
- **main verb** – we know
- **modifier** - concerning the eating of things sacrificed to idols
- **compound direct object:**
 - that there is no such thing as an idol in the world
 - that there is no God but one

4 Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one.



we know - *oida* - in the sense of to perceive, be aware of, understand

- Paul resumed his discussion of knowledge after digressing briefly in verses 2 and 3 to comment on the superiority of love over knowledge. Constable

concerning the eating of things sacrificed to idols

- This eating could have taken place in the idol temples or in peoples' homes.
- Paul will now give God's view of idols.

4 Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one.



that there is no such thing as an idol in the world

that an idol is a nonentity in the world

Wuest

nonentity - *ouden* - is nothing, no one

- An idol has no real existence. footnote NASB
- 1 Cor 10:19 What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything?
- Gal 4:8b --- when you did not know God, you were slaves to those which by nature are no gods.
- He (Paul) means they have no true existence; they are pieces of wood or stone and nothing more. McCalley

4 Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one.



that there is no God but one

- Deut 4:35 "To you it was shown that you might know that the LORD, He is God; there is no other besides Him.
- Deut 4:39b --- that the LORD, He is God in heaven above and on the earth below; there is no other.
- Deut 6:4 Hear, O Israel! The LORD is our God, the LORD is one!
- The Scriptures further teach that the one true God exists in three persons: the Father, the Son, and the Holy Spirit. We express this truth by the word *Trinity*. McCalley



God the Trinity

- The doctrine of the Trinity is a central fact of the Christian faith.
- It's also beyond human comprehension and has no parallel in human experience.
- It's best defined as holding that, while God is one, He exists as three persons – Father, Son and Holy Spirit.
- These three persons are equal, have the same attributes.
- They are equally worthy of adoration, worship and faith.
- They are not separate gods.
- Scripture shows us that the Father sent the Son and the Son sent the Holy Spirit (the procession of the Godhead).
- The Trinity is essential to the being of God.



⁵ For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords,

For even if or for although

there are – *eimi* – the state in which someone or something continuously exist

so-called gods – ones being called gods Interlinear

- the “ones being called gods” continuously exist in that state (will always be a false god)

2 Thess 2:4 who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.

- *so-called gods* - gods in name only, nothing more McCalley

5 For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords,



whether in heaven or on earth

these so-called gods are said to be in heaven or earth

as indeed or even as

there are - *eimi* – the state in which someone or something continuously exist

many gods [*theos*] and many lords [*kyrios*]

The 'gods' designate the traditional deities, who are regularly given this appellation in the literature but are seldom referred to as *kyrios* ('lords'). The term *kyrios*, on the other hand, is the normal title for the deities of the mystery cults. Constable

⁶ yet for us there is *but* one God, the Father, from whom are all things and we *exist* for Him; and one Lord, Jesus Christ, by whom are all things, and we *exist* through Him



yet for us – but to us (as contrasted with Scripture)

there is *but one God* – there is one God Interlinear

one – *heis* - the first cardinal numeral; "one" in contrast to many

- repeats verse 4c - and that there is no God but one the Father = one God

1st – from* whom are all things * ek = out of as a source

- Rom 11:36 For from Him and through Him and to Him are all things.
- 1 Cor 11:12b --- and all things originate from God.

⁶ yet for us there is *but* one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we *exist* through Him



2nd we exist for* Him *for = *eis* – ownership of

Ps 139:1 O LORD, You have searched me and known *me*. ² You know when I sit down and when I rise up; You understand my thought from afar.

³ You scrutinize my path and my lying down, And are intimately acquainted with all my ways.

¹³ For You formed my inward parts; You wove me in my mother's womb. ¹⁴ I will give thanks to You, for I am fearfully and wonderfully made; Wonderful are Your works, And my soul knows it very well.

⁶ yet for us there is *but* one God, the Father, from whom are all things and we *exist* for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him



Jesus Christ = one Lord

1st – by whom are all things,

Col 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities.

2nd - and we *exist through** Him * *dia* = by means of

Col 1:17b --- and in Him all things hold together.

Col 3:4 When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.

The point of difference is this. The Father is the source and goal of all things whereas the Son is the agent through whom all things have come from God and will return to God. Constable

7 However not all men have this knowledge; but some, being accustomed to the idol until now, eat *food* as if it were sacrificed to an idol; and their conscience being weak is defiled.



however or but – *alla* – in strong contrast

not in all men this knowledge Interlinear

subject – this knowledge

verb - *is* (implied)

modifiers – not in all men

- From the context it appears this knowledge has been heard but has not been made part of their lives.
- We might say it has not been appropriated, truly believed or made real in their lives.

7 However not all men have this knowledge; but some, being accustomed to the idol until now, eat food as if it were sacrificed to an idol; and their conscience being weak is defiled.



but some, being accustomed to the idol until now,

eat food as if it were sacrificed to an idol

- eat the things that had been previously sacrificed to the idol, as an idol-sacrifice (Wuest)

subject – some – Corinthian believers [still did this]

verb – eat *food* – previously sacrificed to the idol

1st modifier – being accustomed to the idol until now

2nd modifier – as an idol-sacrifice

7 However not all men have this knowledge; but some, being accustomed to the idol until now, eat *food* as if it were sacrificed to an idol; and their conscience being weak is defiled.



and their conscience being weak is defiled

subject - their conscience

verb - is defiled – besmear or soil as with mud or filth
present tense, passive voice

modifier - being weak

- definition: a weak conscience is a conscience that has great difficulty in isolating the past - how to move on!
- knowledge that the past is forgiven
- takes time for truth to be appropriated
- needs help from fellow believers

McCalley

⁸ But food will not commend us to God; we are neither the worse if we do not eat, nor the better if we do eat.



but food will not commend us to God

commend - *paristēmi* - to place or set before someone, present, exhibit; is used of self-commendation

- next we are given more details of why food is no value to God

^{1st} - we are neither the worse if we do not eat

worse - *husteréō* - to be behind, inferior, to lack - Rom 3:23 for all have sinned and fall short of the glory of God,

- neither do we come short or become any worse if we do not eat [it].

Amplified

⁸ But food will not commend us to God; we are neither the worse if we do not eat, nor the better if we do eat.



2nd - nor the better if we do eat

better - *perisseuō* - to be pre-eminent, superior

- eating [food offered to idols] gives us no advantage
Amplified
- Food has nothing whatsoever to do with our standing before God. Whether we eat is neither here nor there from that standpoint.
McCalley
- This truth [verse 8] should help a weak believer become strong. It will not immediately cure a weak conscience, however.
McCalley

Final Thoughts



We saw in verse 8a: Now food [itself] will not cause our acceptance by God *nor* commend us to Him. Amplified

So what does it take to be acceptable to God?

For the unbeliever: Believe in the Lord Jesus, and you will be saved. We are to believe in the person and work of the Lord Jesus Christ. Jesus Christ is God and He died for our sins and He was buried and He rose again on the third day.

For the believer: Therefore as you have received Christ Jesus the Lord, so walk in Him – you received Him by faith therefore you are to walk by faith (conduct your life). And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.