

## 1 CORINTHIANS 8 | *Food Offered to Idols*

### *γνῶσις versus ἀγάπη*

1 Now concerning food offered to idols: we know that “all of us possess knowledge (γνῶσις).” Knowledge (γνῶσις) puffs up (φυσιώω, pres.), but love (ἀγάπη) builds up (οἰκοδομέω, pres.). 2 If anyone imagines that he has known (γινώσκω, perf.) something, he does not yet know (γινώσκω, aor.) as he ought to know (γινώσκω, aor.). 3 But if anyone loves (ἀγαπάω, pres.) God, he is known (γινώσκω, perf pass.) by God.<sup>1</sup>

### *No Idols in the World*

4 Therefore, as to the eating of food offered to idols, we know that “there is no idol in the world (ἐν κόσμῳ),”<sup>2</sup> and that “there is no God but one.” 5 For although there are said to be gods whether 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 (ἡμεῖς εἰς αὐτόν),  
and one Lord, Jesus Messiah,  
through whom are all things and through whom we exist (ἡμεῖς δι’ αὐτοῦ).<sup>3</sup>

### *Don't Cause Your Brother to Stumble*

7 However, not all possess this knowledge (ἡ γνῶσις). But some, through former association with idols,<sup>4</sup> eat food as really offered to an idol, and their conscience (συνείδησις), being weak (ἀσθενής), 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 (ἐξουσία)<sup>5</sup> of yours does not somehow become a stumbling block (πρόσκομμα)<sup>6</sup> to the weak. 10 For if anyone sees you who have knowledge (γνῶσις) 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 ruined (ἀπόλλυμι), the brother for whom Messiah died. 12 Thus, sinning (ἀμαρτάνω, pres.) against your brothers and sisters and assaulting (τύπτω, pres.)<sup>7</sup> their conscience when it is weak, you sin (ἀμαρτάνω, pres.) against Messiah. 13 Therefore, if food causes my brother stumble (σκανδαλίζω, pres.), I will never eat meat, in order that I may not cause my brother stumble.

<sup>1</sup> This general truth about knowledge and love is to govern the discussion about food offered to idols.

<sup>2</sup> Paul does not associate the Greco-Roman idols with demons.

<sup>3</sup> We are a to-God through-Jesus people.

<sup>4</sup> For example, I cannot listen to Black Sabbath’s “Paranoid,” though perhaps some Christians could.

<sup>5</sup> “[A] state of control over someth., *freedom of choice, right*” (BDAG, 352).

<sup>6</sup> “[O]pportunity to experience inward pain (take offense) or make a misstep, *cause for offense, cause for making a misstep*” (BDAG, 882). **Ro 14:13** 13 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.

<sup>7</sup> “[T]o inflict a blow, strike, beat, wound” (BDAG, 1020).

## Commentary

### 1. γνῶσις versus ἀγάπη (1 Co 8:1-3).

- a. **1 Co 8:1-3** 1 Now concerning food offered to idols: we know that “all of us possess knowledge (γνῶσις).” Knowledge (γνῶσις) puffs up (φυσιῶω, pres.), but love (ἀγάπη) builds up (οικοδομέω, pres.). 2 If anyone imagines that he has known (γινώσκω, perf.) something, he does not yet know (γινώσκω, aor.) as he ought to know (γινώσκω, aor.). 3 But if anyone loves (ἀγαπάω, pres.) God, he is known (γινώσκω, perf pass.) by God.
- b. Paul addresses a new topic raised by the Corinthians, whether believers may eat food sacrificed to idols (v. 1a).
  - (1) “Now concerning” introduces a reply to a question in the Corinthians’ letter.
    - (a) **1 Co 7:1** 1 Now concerning the matters about which you wrote....
    - (2) The big issue is under what circumstances believers may eat food sacrificed to idols.
      - (a) In the Greco-Roman world of Paul’s day, pagan Gentiles offered sacrificial animals daily to various gods and goddesses in their temples. Only a small portion went to the deity and was burned up on the altar. The temple priests, attendants, and their families ate most of the meat, but frequently they could not eat all that the worshippers brought. So they sold what remained to the meat market operators in the marketplace. There the general public purchased the meat left over from the idol sacrifices. This meat was very desirable and popular because the pagans usually offered only the best animals in sacrifice. The butchers, however, did not usually identify it as meat that someone had offered to an idol.<sup>8</sup>
      - (b) The apostles’ and elders’ Acts 15 decision lacked necessary nuance.
        - 1) **Ac 15:29** 29 ...That you abstain from what has been sacrificed to idols, from blood, from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.
      - (c) In 1 Co 8-10, Paul adds the necessary nuance.
        - 1) In a pagan temple: no.
          - a) **1 Co 8:10** 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?
        - 2) In a pagan home, when it is made an issue of: no.
          - a) **1 Co 10:28** 28 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....
        - 3) In a pagan home, when it is not made an issue of: yes.
          - a) **1 Co 8:27** 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.
        - 4) With an immature believer who struggles with his pagan past: no.
        - 5) In your own home, when no immature believer is involved: yes.

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<sup>8</sup> Thomas Constable, *Notes on 1 Corinthians*, 147-48.

- a) **1 Co 10:25** 25 Eat whatever is sold in the meat market without raising any question on the ground of conscience.
- c. Paul frames the question by addressing the priority of ἀγάπη over γνῶσις (vv. 1b-3).
- (1) In a way, the Corinthian slogan, “All of us possess knowledge,” is true (v. 1b).
- (a) **Ro 15:14** 14 I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another.
- (b) Paul isn’t denigrating knowledge.
- 1) **1 Co 2:6** 6 Yet among the mature we do impart wisdom....
- 2) **1 Co 2:16** 16 ... We have the mind of Messiah.
- (2) γνῶσις on its own, however, makes a believer arrogant (v. 1c).
- (a) The Corinthian’s knowledge is making them arrogant and unloving. They are abusing their spiritual knowledge.
- 1) We are to exercise our γνῶσις in the way of ἀγάπη.
- 2) We are to refrain from behaving as an arrogant know-it-all.
- (b) Eating food sacrificed to idols isn’t the fundamental issue. The fundamental issue is the Corinthians’ arrogance. They love to talk about how much they know.
- 1) In *1 Corinthians*, the verb “to know” is found 32 times. The noun “knowledge” is found 11 times. The noun “wisdom” is found 17 times. The adjective “wise” is found 10 times.
- 2) **1 Co 4:6** 6 I have applied all these things to myself and Apollos for your benefit, brothers and sisters, that you may learn by us not to go beyond what is written, that none of you may be *puffed up* in favor of one against another.
- 3) **1 Co 4:18-19** 18 Some are *arrogant*, as though I were not coming to you. 19 But I will come to you soon, if the Lord wills, and I will find out not the talk of these *arrogant* people but their power.
- 4) **1 Co 5:2** 2 And you are *arrogant!* Ought you not rather to mourn? Let him who has done this be removed from among you.
- (c) If we think we have fully mastered any subject, we can count on the fact we have not. There is always more to any subject than we can ever learn or know, another point of view we have not considered, or more information about which we are unaware.<sup>9</sup>
- (d) Remember: spiritual pride as a result of advanced theological knowledge was the fatal flaw of the Pharisees.
- 1) **Mt 16:12** 12 Then they understood that he did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.
- (3) It is primarily ἀγάπη, not γνῶσις, that builds up the local church (v. 1d).
- (a) Edification of the local church, not puffery of the self is the goal.<sup>10</sup>
- (b) **1 Co 13:4-8** 4 ἀγάπη is patient and kind. ἀγάπη does not envy or boast. It is not arrogant 5 or rude. It does not insist on its own way. It is not irritable or resentful. 6 It does not rejoice at wrongdoing, but rejoices with the truth. 7

<sup>9</sup> Thomas Constable, *Notes on 1 Corinthians*, [].

<sup>10</sup> Thomas Constable, *Notes on 1 Corinthians*, [].

ἀγάπη bears all things, believes all things, hopes all things, endures all things.  
8 ἀγάπη never ends.

- (c) Loving God and loving one another sum up all ethics. The rest of the commandments in the Bible, including the ten commandments, are applications of these two basic commands. In heaven, there will be two rules: love God and love one another.
- 1) **Mt 22:37-40** 37 And [Jesus] said to him, You shall love the Lord your God with all your heart, with all your soul, and with all your mind. 38 This is the great and first commandment. 39 And a second is like it: You shall love your neighbour as yourself. 40 On these two commandments depend all the Torah and the Prophets.
  - 2) **Ga 5:13-14** 13 For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another. 14 For the whole law is fulfilled in one word: You shall love your neighbour as yourself.
- (4) A believer who “knows” but doesn’t love doesn’t know as he ought (v. 2).
- (a) **1 Co 3:18** 18 Let no one deceive himself. If anyone among you thinks that he is wise in this age, let him become a fool that he may become wise.
  - (b) **1 Co 13:8** 8 As for knowledge, it will pass away.
  - (c) **Ga 6:3** 3 For if anyone thinks he is something, when he is nothing, he deceives himself.
  - (d) **1 Ti 6:3-4** 3 If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Messiah and the teaching that accords with godliness, 4 he is puffed up with conceit and understands nothing.
  - (e) How much we *know* is revealed in how much we *love*. More γνῶσις is to result in more ἀγάπη.
    - 1) Is my biblical knowledge reflected in how I treat my wife and children?
    - 2) Ex.: elder at Northwest Bible Church confessing about never stopping to allow his wife to see a tourist sites.
- (5) If one actively loves (pres.) God, it is clear he is known by God (v. 3).
- (a) It is more important for God to know/recognise us than for us to know God.
    - 1) **Ex 33:17** 17 And Yahweh said to Moses, This very thing that you have spoken I will do, for you have found favor in my sight, and I know you by name.
    - 2) **Jer 1:5** 5 Before I formed you in the womb I knew you, and before you were born I consecrated you. I appointed you a prophet to the nations.
    - 3) **Na 1:7** 7 Yahweh is good, a stronghold in the day of trouble. He knows those who take refuge in him.
    - 4) **Ga 4:9** 9 But now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and worthless elementary principles of the world...?
    - 5) **2 Ti 2:19** 19 But God’s firm foundation stands, bearing this seal: The Lord knows those who are his....
  - (b) God recognises his friends, those who abide in Jesus and keep in step with the Spirit. When he knows us intimately, we are able to know him intimately.

## 2. No Idols in the World (1 Co 8:4-6).

a. **1 Co 8:4-6** 4 Therefore, as to the eating of food offered to idols, we know that “there is no idol in the world (ἐν κόσμῳ),” and that “there is no God but one.” 5 For although there are said to be gods whether 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 (ἡμεῖς εἰς αὐτόν), and one Lord, Jesus Messiah, through whom are all things and through whom we exist (ἡμεῖς δι’ αὐτοῦ).

b. Retuning to the question of eating food offered to idols (v. 4a), two slogans are true:  
(1) There is no idol in the world (v. 4b).

(a) **Ac 14:15** 15 Men, why are you doing these things? We also are men, of like nature with you, and we bring you good news, that you should turn from these vain things to a living God, who made the heaven, the earth, the sea, and all that is in them.

(2) There is no God but one (4c).

(a) **Dt 4:39** 39 ...Know therefore today, and lay it to your heart, that Yahweh is God in heaven above and on the earth beneath. There is no other.

(b) Paul and the Corinthians are in agreement on this.

c. It is said there are many gods and lords in heaven and on earth (v. 5), but this is false.

d. An early Christian hymn (v. 6) says it all:

(1) There is one God, the Father (v. 6a).

(a) From him (ἐξ οὗ) are all things (v. 6b).

(b) We exist for him (εἰς αὐτόν) (v. 6c).

(2) There is one Lord, Jesus Messiah (v. 6d).

(a) Through him (δι’ οὗ) are all things (v. 6e).

(b) We exist through him (δι’ αὐτοῦ) (v. 6f).

(3) The Father is the source and goal of all things, whereas the Son is the agent through whom all things exist.

(a) **Jn 1:3** 3 All things were made through [Jesus], and without him was not any thing made that was made.

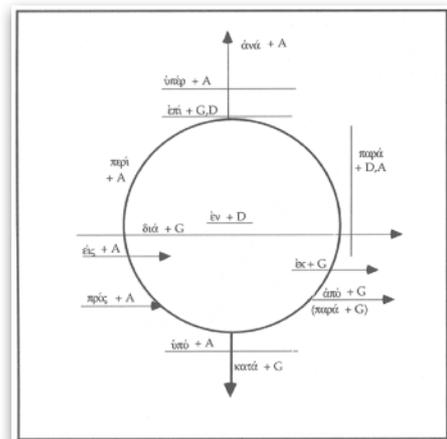
(b) **Ro 11:36** 36 For from [God], through him, and to him are all things. To him be glory forever. Amen.

(c) **Eph 4:5-6** 5 ...One Lord, one faith, one baptism, 6 one God and Father of all, who is over all, through all, and in all.

(d) **Col 1:16** 16 For by [Jesus] all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.

(e) **1 Ti 2:5** 5 For there is one God, and there is one mediator between God and men, the man Messiah Jesus....

(4) We are a from-God, to-God, through-Jesus people.



### 3. Don't Cause Your Brother to Stumble (1 Co 8:7-13).

- a. **1 Co 8:7-13** 7 However, not all [believers] possess this knowledge (ἡ γνῶσις). But some, through former association with idols, eat food as really offered to an idol, and their conscience (συνείδησις), being weak (ἀσθενής), 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 (ἐξουσία) of yours does not somehow become a stumbling block (πρόσκομμα) to the weak. 10 For if anyone sees you who have knowledge (γνῶσις) reclining at table (κατάκειμαι) in an idol's temple, will he not be built up (οἰκοδομέω), if his conscience is weak, to eat food offered to idols? 11 And so by your knowledge this weak person is ruined (ἀπόλλυμι), the brother for whom Messiah died. 12 Thus, sinning (ἁμαρτάνω, pres.) against your brothers and sisters and assaulting (τύπτω, pres.) their conscience when it is weak, you sin (ἁμαρτάνω, pres.) against Messiah. 13 Therefore, if food causes my brother stumble (σκανδαλίζω, pres.), I will never eat meat (κρέας), in order that I may not cause my brother stumble.
- b. Not all believers understand there really is only one God and one Lord (v. 7a).
  - (1) Even in the Old Testament, it sometimes appears there competing gods.
- c. Some new believers who have converted from the Greco-Roman religion still view the idols as real (v. 7b).
  - (1) They eat food sacrificed to idols as if it were still objects of legitimate worship. They have not fully understood there really is only one God.
    - (a) Ex.: Christians who have grown up in an animistic, polytheistic, or pantheistic culture will struggle with the idea of monotheism more than those who are raised in a monotheistic or even atheistic culture.
    - (b) Story: Imagine you are a missionary in Thailand. Many people in a rural Thai village have just trusted in Jesus. They have grown up Buddhist and have always believed all natural things are indwelt by spirits. You explain to them that none of these spirits exist. There is only one God, the Creator God of the Bible. To prove your point, you burn an incense stick to the Buddhist idol in the temple.
    - (c) New believers have many false ideas they will have to work through over time.
  - (2) When these new believers eat food that has been sacrificed to an idol, their conscience may warn them it is wrong (v. 7c).
    - (a) Their conscience is "weak" (v. 7d) in that they don't fully understand the implications of trinitarian monotheism, that there truly is only one God, and that what we eat is a matter of spiritual and moral indifference.
  - (3) When these new believers violate their conscience, they defile it (v. 7e).
    - (a) **Ro 14:14** 14 I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean.
    - (b) **Ro 14:22** 22 The conviction that you have, keep between yourself and God. Blessed is the one who has no reason to pass judgment on himself for what he approves.
    - (c) **Ro 14:23** 23 But whoever has doubts is condemned if he eats, because the eating is not from conviction. For whatever does not proceed from faith is sin.

- (d) Ex.: I cannot listen to Black Sabbath’s “Paranoid,” though perhaps some Christians could.
- (e) Ex.: A Christian who gets saved out of a pagan background in which he was spending all of his free time and money on motorbiking. He becomes a Christian and realizes that recreation had been his god. As a conscientious Christian, he wants to avoid slipping back into that trap, so he avoids motorbiking. He may even become critical of other believers who enjoy motorbiking to which he considers himself previously enslaved. He has trouble accepting recreation as a legitimate activity for Christians. When he sees other Christians enjoying recreation, he tends to look down on them as carnal.<sup>11</sup>
- (f) Ex.: Sophia’s avoidance of Harry Potter books.
- d. In reality, eating this food is spiritually or morally neutral. The Corinthians have a “right” to eat whatever they want (v. 8).
  - (1) **Mk 7:18-20** 18 Do you not see that whatever goes into a person from outside cannot defile him, 19 because it enters not his heart but his stomach, and is expelled? (Thus he declared all foods clean.) 20 And he said, What comes out of a person is what defiles him.
  - (2) **Ac 10:12-15** 12 In it were all kinds of animals and reptiles and birds of the air. 13 And there came a voice to him: Rise, Peter; kill and eat. 14 But Peter said, By no means, Lord, for I have never eaten anything that is common or unclean. 15 And the voice came to him again a second time, What God has made clean, do not call common.
  - (3) **Ro 14:17** 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.
- e. However, they must not exercise this right (ἐξουσία) in a way that causes a less mature believer to stumble by violating his or her weak conscience (v. 9).
  - (1) ἐξουσία: “[A] state of control over someth., *freedom of choice, right*” (BDAG, 352).
  - (2) πρόσκομμα: “[O]ppportunity to experience inward pain (take offense) or make a misstep, *cause for offense, cause for making a misstep*” (BDAG, 882).
    - (a) **Ro 14:13** 13 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.
  - (3) Paul often addresses the issue of “grey areas.”
    - (a) **Ro 14:1-2** 1 As for the one who is weak in faith, welcome him, but not to quarrel over opinions. 2 One person believes he may eat anything, while the weak person eats only vegetables.
    - (b) **Ro 14:21** 21 It is good not to eat meat or drink wine or do anything that causes your brother to stumble.
    - (c) **1 Co 10:23** 23 “All things are lawful,” but not all things are helpful. “All things are lawful,” but not all things build up.

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<sup>11</sup> Thomas Constable, *Notes on 1 Corinthians*, 152-53.

- (d) **Ga 5:13** 13 For you were called to freedom, brothers and sisters. Only do not use your freedom as an opportunity for the flesh, but through love serve one another.
- f. If a more mature believer reclines at table (κατάκειμαι) in an idol's temple, the less mature believer will be "built up" (οικοδομέω) to follow his example and thereby violate his or her conscience (v. 10).
- (1) Ex.: my doing something purposefully provocative while visiting Miltonvale.
- g. In this way, the less mature believer, for whom Jesus died, is ruined (v. 11).
- (1) This refers to phase two ruin, not phase zero or phase one ruin.
- (a) **Ro 14:15** 15 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 Messiah died.
- (b) **Ro 14:20** 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.
- (2) Violating one's own conscience is a serious matter, even if one's conscience is immature or underdeveloped.
- (a) **Ja 4:17** 17 So whoever knows the right thing to do and fails to do it, for him it is sin.
- (3) Exs.:
- (a) A mature believer becomes overly excited about the Dallas Cowboys playing in the Super Bowl. He seems more excited about the Cowboys than God.
- (b) A mature believer is caught several times by an immature believer glancing at attractive women when they meet for a Bible study at Starbucks.
- (c) A mature believer goes golfing on Saturdays instead of spending time with his wife, a fact well-known by the immature believer.
- (d) A mature believer regularly goes golfing instead of going to church on Sunday.
- (e) Meeting with immature believers at a pub on a Friday evening after work, a mature believer drinks alcohol just to the point of intoxication.
- (f) A mature believer constantly talks to an immature believer about the latest Netflix series is watching.
- (g) A mature believer shows an immature believer how to "maximize" his income tax refund by taking advantage of a questionable tax loophole.
- (h) A youth leader shows to his youth group a film with a bit of nudity, bad language, and violence, without parents' knowledge.
- (i) A youth leader dresses in a scary Halloween costume to scare youth group members on a deserted country road.
- (j) A young Christian for whom watching television or movies is not per se wrong spends time with his Christian aunt, who is convinced believers should not watch television or movies at all.
- h. By exercising his or her "knowledge" in this unloving way, the mature believer:
- (1) Sins against his brother or sister by assaulting his or her weak conscience (v. 12a).
- (a) τύπτω: "[T]o inflict a blow, strike, beat, wound" (*BDAG*, 1020).

- (2) Sins against Jesus (v. 12b).
  - (a) Assaulting the conscience of an immature believer is a sin against Jesus.
    - 1) **Mt 18:6** 6 ...Whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea.
- (3) Should engagement with an unbeliever take precedence over love for another believer? Weak believers exist everywhere. It takes time to develop maturity. Strong believers have a responsibility to them.<sup>12</sup>
- i. Paul's principle is to forego a "right," even permanently, if exercise of that right causes other believers to stumble (v. 13).
  - (1) **Ro 14:13** 13 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.
  - (2) **Ro 14:21** 21 It is good not to eat meat, drink wine, or do anything that causes your brother to stumble.
  - (3) **2 Co 6:3** 3 We put no obstacle in anyone's way, so that no fault may be found with our ministry....

#### 4. Reflections.

- a. What we do affects the believers around us. We are to think about the example we are setting for the believers around us.
- b. We are to exercise situational awareness and spiritual common sense regarding our brothers and sisters in the local church.
- c. It is really important for us to obey our own conscience, and also to improve the accuracy of our conscience.
- d. We are to respect the personal convictions of one another.
- e. We are to set up one another for success, especially with regard to our various convictions before God.
- f. When it comes to whether an activity or behaviour is spiritual/moral or non-spiritual/non-moral, context matters a great deal.
- g. Love and building up one another trumps knowledge, freedom, and rights.
- h. We are to exercise our freedom and rights in a loving way that builds up the body of Christ.
  - (1) Western culture promotes personal rights very strongly. This emphasis has permeated the thinking of most Christians. We need to remember that there is something more important than our freedom to do as we please. That something is the spiritual development of our fellow believers.

#### 5. Principles from Romans 14-15.<sup>13</sup>

- a. Many things in life fit in the grey area between what we must do and what we cannot do.
  - (1) We have different areas of weakness, beliefs, convictions, cultures, experiences, languages, personalities, and preferences. These are often deeply held.

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<sup>12</sup> [], quoted in Thomas Constable, *Notes on 1 Corinthians*, [].

<sup>13</sup> John Woodfield, Cornerstone International Bible Church, Dunedin.

- (2) These differences do not have to do with central doctrines (like Romans 1-8), but of how we live out Romans 1-8 practically.
- b. We must not quarrel with one another over opinions.
- c. What behaviours and practices belong in which categories?
  - (1) See table below.
- d. We should all have a list of dos and don'ts, and then keep it to ourselves.
  - (1) Avoid the "everyone should do it my way" trap.
  - (2) Don't build a faction within the church with others who agree with you with respect to grey areas.
- e. Within a loving relationship, we may encourage a brother or sister to start a wise activity or end an unwise activity.
- f. We must be prepared to limit our freedom for the benefit of others.
- g. Today, we probably err on the side of not having enough convictions.

### Grey Areas Quiz

Must do	May or may not do	Must not do
	Eating meat sacrificed to idols	
	Valuing Sunday over other days	
	Tithing 10% of income	
	Smoking cigarettes	
	Drinking alcohol	
	Smoking marijuana	
	Eating meat	
	Campaigning against global warming	
	Voting for the Green or Liberal party	
	Watching movie R-rated b/c of profanity and violence	
	Watching movie R-rated b/c of sexual scenes	
	Watching movie PG-rated but from a postmodern worldview	
	Listening to heavy metal music	
	Women as elders	
	Women preaching/teaching men	
	Women participating in open worship	
	Open worship before Lord's supper	
	Women wearing head coverings in church	
	Routinely skipping church on Sundays	
	Gambling on horse races	
	Partying on Hyde Street	
	Advocating for LGBTQ rights on Facebook	
	Homeschooling	
	Supporting abortion	
	Playing sport on Sundays (E. Liddell)	
	Practicing yoga	
	Women wearing skimpy outfits to church every Sunday	

Must do	May or may not do	Must not do
	Western, Eastern (acupuncture), or alternative medicine	
	<i>Harry Potter</i> series	
	<i>Lord of the Rings</i> series	
	Fairy tales	
	<i>Secret Garden</i>	