

## The Glory Of God – 1Corinthians 10:31-11:1

Bible Study ~ 3/22/17

Grace Church of Lockeford

Last week we saw Paul again mention that all things are lawful but not all things are helpful or edify. Paul then advocated not asking questions about food and just eating or refraining from eating for the sake of others. Vv. 29-30 advocate limiting our freedom for the sake of others. In our passage today, Paul will explain the bigger picture that is at stake when we are dealing with areas of personal freedom. The bigger picture is that of the glory of God. **Therefore, we find the need to...**

### 1. Seek The Glory Of God In Exercising Freedom v. 31

The immediate context here is of the exercising of freedom. That is what Paul has been talking about and that is where he begins. Paul's exhortation here is that there ought to be a singular focus in our lives. That focus is to be the glory of God. All things may be lawful or permitted, but not everything brings glory to God. We are to seek the glory of God in our exercise of freedom. Before we eat something, we ask, "Does this glorify God?" Before we drink something, we ask, "Does this glorify God?" Every action. Every thought. Every word. All the circumstances and situations of life, the question that determines our course is that of the glory of God. If something cannot be done to the glory of God, it must not be done.

This word "do" is the Greek word ποιέω *poieō* meaning *to do (act) – to carry out or perform an action or course of action.* It is a present, active, imperative. Paul is issuing a command through the power of the Holy Spirit. We are to do all to the glory of God. The glory of God is our highest good and greatest honor. When His glory is our goal, we will find contentment, peace, and joy. There is no safety like being in God's will and no greater blessing than knowing that He is glorified in us. As we exercise our freedom, we seek the glory of God. **Paul goes on to challenge us to...**

### 2. Seek The Glory Of God In Other's Salvation vv. 32-33

In seeking the glory of God we must also not give offense. The word for "give" here makes it clear that this is unintentional offense. It is offense given either unintentionally to others or even to yourself. This is fascinating. If, as a believer, you bring offense to a brother or sister, you are offending yourself. Paul lists all three classifications of people that exist in the world. Jews, Non-Jews, the Church. This is a command. The point is that in our desire to bring glory to God we are not to be offensive to others. This would be counter productive as it would, in fact, detract from the glory of God.

Paul's personal habit of life is to be inoffensive as he seeks to please men with the goal of seeing them saved. His goal is not his own profit. If he wanted to benefit himself, Paul would exercise his freedom. Paul has a different goal in mind. Adhering to the customs of those he is reaching enables Paul to avoid unintentional offense. This is not pleasing men as opposed to pleasing God. It is seeking to be a pleasant person that you might have opportunity to bring them to Christ. One of the ways that God is most honored is when sinners become saints through His grace, mercy, love, kindness, and forgiveness. God is glorified when we limit our freedom that we might proclaim Christ! "God is glorified when our love for our neighbors leads them to embrace him."<sup>1</sup> What a blessing it is to see how self-denial benefits the kingdom of God! Most often, our freedom is exercised with our own profit in view rather than that of others. We are blessed by yielding our rights so others can be saved. **Seek God's glory in your freedom, in bringing others to Christ, and finally...**

### 3. Seek The Glory Of God In Imitating Christ v. 1

This is one of those times where this verse could go with either ch. 10 or ch. 11. Personally, it seems to fit better in ch. 10 to me. Paul has just said that he strives to be pleasing to men that he might win them

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<sup>1</sup> Stephen T. Um, *1 Corinthians: The Word of the Cross*, ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 191.

to Christ. We are to imitate this kind of behavior. Paul further states that his behavior is that of Christ. Christ did not seek His own benefit but ours! He did not exercise His freedom to avoid death; He embraced it for sinners! Christ was all about the Father's glory! So we are to imitate godly men and ultimately to imitate Christ! This is a command! However, at the same time it is a decision we must make. We must choose to imitate godly examples. The more we are like Christ, the more glory we bring to Him. We are blessed when we bring Christ glory through striving to display His character in our lives.

When the glory of God is our aim and desire, we will find blessing. We will be blessed as we see people come to know Christ and blessed as His character is displayed in our lives. But to bring Him glory, we must live disciplined and self-sacrificing lives. “If something is not sinful it is permissible for the believer, but even so it may be wise to avoid it for the sake of the spiritual welfare of others. The Christian should be willing to limit his or her exercise of his or her Christian liberty because of love for others.”<sup>2</sup>

**CHALLENGE:** Seek the glory of God in all things. That is the path to true blessing!

### V. 31

**Do** – ποιέω ποιεῶ *make; do. To do (act) – to carry out or perform an action or course of action.* Present, active, imperative.

“The principle is clear. The Christian is not concerned with his rights, but with *the glory of God* (cf. Col. 3:17). Eating, drinking, everything must be subordinated to this.”<sup>3</sup>

“What glorifies God is what puts His preferences, plans, and program first (cf. Col. 3:17).”<sup>4</sup>

“This is a general rule, not to be restrained to the eating of meat offered to idols, of which the former discourse had been. It is a general rule, not applicable alone to eating and drinking, but to all other human actions.”<sup>5</sup>

“Paul suggests that Christians are to live all of their lives, starting with the most ordinary things like eating and drinking, in such a way that God is publicly praised, honored, and made famous. He is indeed weighty and glorious in his being.”<sup>6</sup>

“If their practice leads others to judge them unfavorably or to denigrate them and the Christian faith (vv. 29–30), God’s glory has not been well served. God’s glory is served by the progress of the gospel.”<sup>7</sup>

### V. 32

**Give** – γίνομαι ginomai *be; become take place. To become (condition) – to enter or assume a certain state or condition.* Present, middle or passive, imperative.

**No offense** – ἀπόσκοπος aproskopos *clear; blameless. Not causing stumbling – not promoting a person sinning by one’s actions or lifestyle.*

“Giving offense is unnecessary, if our own spirit cause it; necessary, if it be caused by the truth.”<sup>8</sup>

“Paul urges the Corinthian believers to avoid actions that cause others to reject the gospel message.”<sup>9</sup>

“Giving no offense means putting no obstacle in the path of a person be he Jew (cf. 9:20) or Gentile (cf. 9:21) so that he might come to faith in Christ. If he is already a believer, it means putting nothing in his way that would hinder his growth in Christ (cf. 9:22). It is not a matter of simply ‘hurting someone’s feelings.’”<sup>10</sup>

<sup>2</sup> Tom Constable, *Tom Constable’s Expository Notes on the Bible* (Galaxie Software, 2003), 1 Co 11:1.

<sup>3</sup> Leon Morris, *1 Corinthians: An Introduction and Commentary*, vol. 7, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1985), 147.

<sup>4</sup> Tom Constable, *Tom Constable’s Expository Notes on the Bible* (Galaxie Software, 2003), 1 Co 10:31.

<sup>5</sup> Matthew Poole, *Annotations upon the Holy Bible*, vol. 3 (New York: Robert Carter and Brothers, 1853), 575.

<sup>6</sup> Stephen T. Um, *1 Corinthians: The Word of the Cross*, ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 188.

<sup>7</sup> Roy E. Ciampa and Brian S. Rosner, *The First Letter to the Corinthians*, The Pillar New Testament Commentary (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2010), 496.

<sup>8</sup> Robert Jamieson, A. R. Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole Bible*, vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 283.

<sup>9</sup> John D. Barry, Douglas Mangum, et al., *Faithlife Study Bible* (Bellingham, WA: Lexham Press, 2012, 2016), 1 Co 10:32.

<sup>10</sup> Tom Constable, *Tom Constable’s Expository Notes on the Bible* (Galaxie Software, 2003), 1 Co 10:32.

“It was always a hard matter, if not a thing impossible, for Christians to carry themselves so as not to anger those that were no Christians; but it was not impossible for them so to behave themselves, as not to be to them any just occasion of sin.”<sup>11</sup>

“It is through our other-centered, self-giving posture that we can be good neighbors because we are concerned about their ultimate good, namely their salvation.<sup>12</sup>

“Paul’s addition of *the church of God* reflects the transformation effected by Christ in the lives of Jews and Greeks/Gentiles that makes them something different from what they were previously.”<sup>13</sup>

### V. 33

**Please** – ἀρέσκω *areskō please. To delight (give) – to give pleasure to or be pleasing to.* Present, active, indicative.

**Seeking** – ζητέω *zēteō desire; seek; look for. To seek – to try to get or reach something one desires.* Present, active, participle.

**Profit** – συμφέρω *sympherō benefit; advantage. Purposeful advantage – an advantage, often for the achieving of a particular end.* Accusative, singular, neuter.

“Christian behavior should be **for the glory of God**. Also it should build up the church of God by leading some to new birth (v. 33b) and others to maturity in the process of salvation (justification, sanctification, glorification; cf. 1:30).”<sup>14</sup>

“‘Saved’ in this context probably includes Christians and means saved in the wide sense of delivered from anything that keeps someone from advancing spiritually (cf. Rom. 15:1–3).”<sup>15</sup>

“His love for and commitment to God keep him from doing anything inappropriate merely to please humans. It is that same love for God and commitment to him and the gospel that led him to adapt his life and ministry to the needs and context of those among whom he lives and ministers in order to bring them into life-transforming contact with the gospel message God has entrusted to him.”<sup>16</sup>

### V. 1

**Be** – (not translated in NKJV) γίνομαι *ginomai be; become; take place. To become (condition) – to enter or assume a certain state or condition.* Present, middle or passive, imperative.

**Imitate** – μιμητής *mimētēs imitator. Imitator – a person who copies the words or behavior of another.* Plural. Mimic or mime come from this word.

“The pattern is that of placing the welfare of “*the other*” before that of oneself, and in this sense Paul himself takes Christ as his pattern rather than as a *model* of lifestyle in every respect.”<sup>17</sup>

“The reason they should imitate him is that he imitates Christ. His example points them to the Saviour.”<sup>18</sup>

“We are to follow Christ first, and earthly teachers only so far as they follow Christ.”<sup>19</sup>

“Christians can love their neighbors for the glory of God because Jesus loved us—his enemies—for the glory of God. We can disadvantage ourselves for others because Jesus ultimately disadvantaged himself for us.”<sup>20</sup>

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<sup>11</sup> Matthew Poole, *Annotations upon the Holy Bible*, vol. 3 (New York: Robert Carter and Brothers, 1853), 576.

<sup>12</sup> Stephen T. Um, *1 Corinthians: The Word of the Cross*, ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 191.

<sup>13</sup> Roy E. Ciampa and Brian S. Rosner, *The First Letter to the Corinthians*, The Pillar New Testament Commentary (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2010), 497.

<sup>14</sup> David K. Lowery, “1 Corinthians,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 528.

<sup>15</sup> Tom Constable, *Tom Constable’s Expository Notes on the Bible* (Galaxie Software, 2003), 1 Co 10:33.

<sup>16</sup> Roy E. Ciampa and Brian S. Rosner, *The First Letter to the Corinthians*, The Pillar New Testament Commentary (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2010), 498.

<sup>17</sup> Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI: W.B. Eerdmans, 2000), 796.

<sup>18</sup> Morris, *1 Corinthians: An Introduction and Commentary*, vol. 7, Tyndale New Testament Commentaries, 147.

<sup>19</sup> Jamieson, Fausset, and Brown, *Commentary Critical and Explanatory on the Whole Bible*, vol. 2, 283.

<sup>20</sup> Stephen T. Um, *1 Corinthians: The Word of the Cross*, ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 192.