SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

1 Corinthians 10

From the Wilderness to the Lord's Table — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-15 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Israel had every blessing I have and most of them fell, so I take heed — and God is faithful in every temptation, so I take heart. I cannot sit at the Lord's table and the idol's; I use my freedom for my brother, and I do the ordinary things of my day to the glory of God.

00 The Text

1 CORINTHIANS 10 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea;

2 and all were baptized into Moses in the cloud and in the sea;

3 and all ate the same spiritual food;

4 and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.

5 Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness.

6 Now these things happened as examples for us, so that we would not crave evil things as they also craved.

7 Do not be idolaters, as some of them were; as it is written, "THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY."

8 Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day.

9 Nor let us try the Lord, as some of them did, and were destroyed by the serpents.

10 Nor grumble, as some of them did, and were destroyed by the destroyer.

11 Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.

12 Therefore let him who thinks he stands take heed that he does not fall.

13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.

14 Therefore, my beloved, flee from idolatry.

15 I speak as to wise men; you judge what I say.

16 Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ?

17 Since there is one bread, we who are many are one body; for we all partake of the one bread.

18 Look at the nation Israel; are not those who eat the sacrifices sharers in the altar?

19 What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything?

20 No, but I say that the things which the Gentiles sacrifice, they sacrifice to ⚠ demons and not to God; and I do not want you to become 🔁 sharers in ⚠ demons.

21 ⚠ You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of ⚠ demons.

22 Or do we ⚠ provoke the Lord to jealousy? We are not stronger than He, are we?

23 All things are lawful, but ⏱ not all things are profitable. All things are lawful, but ⏱ not all things edify.

24 📄 Let no one seek his own good, but that of his neighbor.

25 Eat anything that is sold in the meat market without asking questions for 🔁 conscience' sake;

26 FOR △ THE EARTH IS THE LORD'S, AND ALL IT CONTAINS.

27 If one of the unbelievers invites you and you want to go, eat anything that is set before you without asking questions for 🔁 conscience' sake.

28 But if anyone says to you, "This is meat sacrificed to idols," 📄 do not eat it, for the sake of the one who informed you, and for 🔁 conscience' sake;

29 I mean not your own 🔁 conscience, but the other man's; for why is my freedom judged by another's 🔁 conscience?

30 If I partake with thankfulness, why am I slandered concerning that for which I give thanks?

31 Whether, then, you eat or drink or whatever you do, 📄 do all to the glory of God.

32 📄 Give no offense either to Jews or to Greeks or to the church of God;

33 just as I also please all men in all things, not seeking my own profit but the profit of the many, ☆ so that they may be saved.

Marked in the text

- **v1** "all under the cloud" — Key repeated word
- **v1** "all passed through the sea" — Key repeated word
- **v2** "all were baptized into Moses" — Key repeated word
- **v3** "all ate the same spiritual food" — Key repeated word
- **v4** "all drank the same spiritual drink" — Key repeated word
- **v4** "the rock was Christ" — God — His character & actions
- **v5** "Nevertheless" — Time / place / contrast
- **v5** "God was not well-pleased" — Sin / warning
- **v5** "laid low in the wilderness" — Sin / warning
- **v6** "crave evil things" — Sin / warning
- **v7** "Do not be idolaters" — Command / instruction
- **v8** "Nor let us act immorally" — Command / instruction
- **v9** "Nor let us try the Lord" — Command / instruction
- **v10** "Nor grumble" — Command / instruction
- **v10** "destroyed by the destroyer" — Sin / warning
- **v11** "written for our instruction" — Command / instruction
- **v11** "the ends of the ages have come" — Time / place / contrast
- **v12** "let him who thinks he stands take heed" — Command / instruction
- **v12** "that he does not fall" — Sin / warning
- **v13** "God is faithful" — God — His character & actions
- **v13** "will not allow you to be tempted beyond what you are able" — Promise / blessing
- **v13** "will provide the way of escape also" — Promise / blessing
- **v14** "flee from idolatry" — Command / instruction
- **v16** "a sharing in the blood of Christ" — God — His character & actions
- **v16** "a sharing in the body of Christ" — God — His character & actions
- **v17** "we who are many are one body" — Promise / blessing
- **v21** "You cannot drink the cup of the Lord and the cup of demons" — Sin / warning
- **v22** "provoke the Lord to jealousy" — Sin / warning
- **v23** "not all things are profitable" — Time / place / contrast
- **v23** "not all things edify" — Time / place / contrast
- **v24** "Let no one seek his own good, but that of his neighbor" — Command / instruction
- **v26** "THE EARTH IS THE LORD'S, AND ALL IT CONTAINS" — God — His character & actions
- **v28** "do not eat it" — Command / instruction
- **v31** "do all to the glory of God" — Command / instruction
- **v32** "Give no offense" — Command / instruction
- **v33** "so that they may be saved" — Promise / blessing
- **v33** "that they may be saved" — Promise / blessing
- **v25** "conscience" — Key repeated word (every occurrence)
- **v18** "sharers" — Key repeated word (every occurrence)
- **v20** "demons" — Sin / warning (every occurrence)

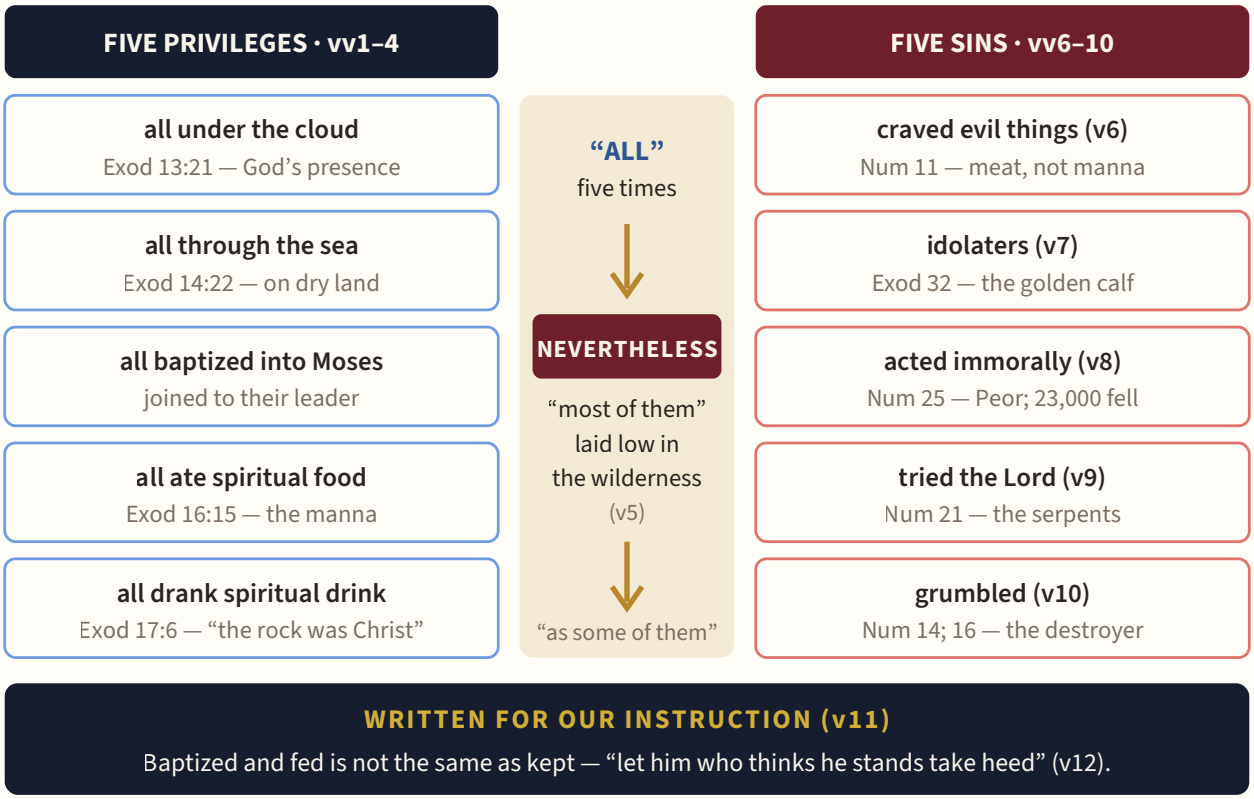
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · 1 CORINTHIANS 10:11

"Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come."

FIGURE · ALL OF THEM — NEVERTHELESS



Read across: five blessings every Israelite shared, the one word that turns the story, and five sins Paul names from Exodus and Numbers — each "written for our instruction."

Setting. Chapter 10 finishes the argument of chapters 8–10 on "things sacrificed to idols" (8:1). Paul has just said he disciplines himself "so that … I myself will not be disqualified" (9:27); now he shows a whole generation that was. Corinth was a Roman colony full of temples; meat, guild dinners and family feasts ran through them.

Structure:

- vv1–5 — **all of them — nevertheless:** all under the cloud, all through the sea, all baptized into Moses, all ate spiritual food, all drank spiritual drink — "and the rock was Christ." Nevertheless, with most of them God was not well-pleased; they were laid low in the wilderness.

- vv6–13 — **written for our instruction:** examples for us, so that we would not crave evil things (v6); do not be idolaters (v7, quoting Exodus 32:6), nor act immorally (v8), nor try the Lord (v9), nor grumble (v10). Written for our instruction, upon whom the ends of the ages have come (v11). Take heed (v12). God is faithful; the way of escape (v13).
- vv14–22 — **one table:** flee from idolatry (v14). The cup and the bread are a sharing in Christ's blood and body; one bread, one body (vv16–17). Israel's eaters are sharers in the altar (v18). The idol is nothing, but pagan sacrifice goes to demons (vv19–20). You cannot … you cannot (v21). Do we provoke the Lord to jealousy? (v22).
- vv23–30 — **lawful, but:** all things are lawful, but not all profitable, not all edify (v23); seek your neighbor's good (v24). Eat anything from the meat market (vv25–26, Psalm 24:1) or at an unbeliever's table (v27) — unless someone says, "This is meat sacrificed to idols" (vv28–29). Thankfulness should not be slandered (v30).
- vv31–33 — **to the glory of God:** whatever you do (v31); give no offense to Jews, Greeks or the church (v32); not my profit but the profit of the many, so that they may be saved (v33). (11:1 finishes the sentence: "Be imitators of me, just as I also am of Christ.")

Repeated words, with counts:

- "all" ×14 — five times in vv1–4 (v1 ×2, 2, 3, 4), then v17, v23 ×4 ("All things … not all things"), v26, v31, v33 ×2.
- "some of them" ×4 — vv7, 8, 9, 10.
- "example(s)" ×2 — vv6, 11.
- "idol / idols / idolaters / idolatry" ×5 — vv7, 14, 19 ×2, 28; "sacrifice(s) / sacrificed" ×5 — vv18, 19, 20 ×2, 28.
- "conscience" ×5 — vv25, 27, 28, 29 ×2.
- "demons" ×4 — vv20 ×2, 21 ×2.
- "sharing / sharers" ×4 — vv16 ×2, 18, 20 (Greek *koinōnia / koinōnos*); "partake" ×3 — vv17, 21, 30 (*metechō*).
- "cup" ×3 — vv16, 21 ×2; "bread" ×3 — vv16, 17 ×2; "one" in v17 ×3 (one bread … one body … the one bread); "table" ×2 — v21.
- "eat" ×6 — vv7, 18, 25, 27, 28, 31 (+ "ate" v3); "drink" ×4 — vv4, 7, 21, 31 (+ "drank" v4).
- "spiritual" ×3 — vv3, 4 ×2.
- "Lord" ×5 — vv9, 21 ×2, 22, 26; "God" ×5 — vv5, 13, 20, 31, 32; "Christ" ×3 — vv4, 16 ×2.
- "temptation / tempted" ×3 — v13; "lawful" ×2 — v23; "profit / profitable" ×3 — vv23, 33 ×2.
- Commands: do not be idolaters (v7), nor … nor … nor (vv8–10), take heed (v12), flee (v14), judge (v15), let no one seek his own good (v24), eat (vv25, 27), do not eat (v28), do all to the glory of God (v31), give no offense (v32).

Contrasts: all ⟷ most of them (vv1–5). Thinks he stands ⟷ fall (v12). Temptation ⟷ the way of escape (v13). The cup of the Lord ⟷ the cup of demons; the table of the Lord ⟷ the table of demons (v21). Lawful ⟷ profitable / edifying (v23). His own good ⟷ his neighbor's (v24). Your own conscience ⟷ the other man's (v29). My own profit ⟷ the profit of the many (v33).

Shape of the chapter: a history (1–5), a warning and a promise (6–13), a command and its reason (14–22), a set of rulings (23–30), and one rule over everything (31–33). It begins in the wilderness and ends at the dinner table.

Chapter theme (my words): Privilege does not keep anyone; God does, and He is faithful. So I flee the idol's table, I hold my freedom in love, and I do everything — even eating and drinking — for His glory and my neighbor's salvation.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · 1 CORINTHIANS 10:16

"Is not the cup of blessing which we bless △a sharing in the blood of Christ? Is not the bread which we break △a sharing in the body of Christ?"

FIGURE · THREE TABLES

EVERY SACRED TABLE IS A SHARING · 1 CORINTHIANS 10:16–21

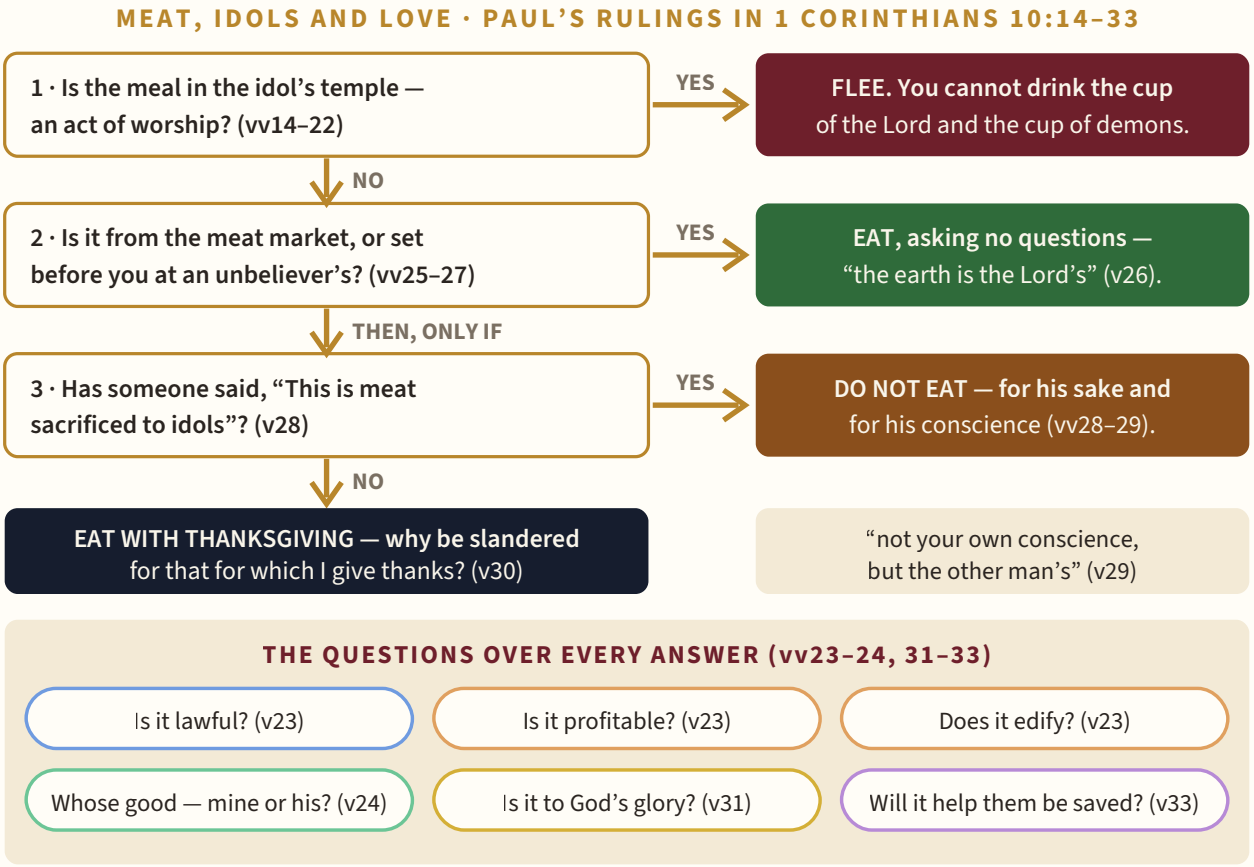
THE LORD'S TABLE vv16–17	ISRAEL'S ALTAR v18 · Lev 7:15	THE TABLE OF DEMONS vv19–21
the cup of blessing the bread we break a sharing (koinōnia) in Christ's blood and body one bread → one body	those who eat the sacrifices are sharers (koinōnoi) in the altar — joined to its God	the idol is nothing (v19) but the sacrifice goes to demons (v20; Deut 32:17) — eaters become sharers in demons

"You cannot … you cannot" (v21)
Not "you should not": the cup of the Lord and the cup of demons exclude each other.

"Or do we provoke the Lord to jealousy?" (v22)
The Song of Moses again (Deut 32:21) — and "We are not stronger than He, are we?"

The same word family (koinōnia, koinōnos) runs across all three tables: whatever table you eat at in worship, you share in the one it belongs to.

FIGURE · PAUL'S RULINGS ON IDOL MEAT



Follow the questions down: the temple is always no, the market and the friend's table are yes, and someone else's conscience can turn yes into not now — with love and God's glory over every answer.

Who are "our fathers," and why does Paul start with them? Paul hands a mostly Gentile church Israel's story as its own family history. Henry: "Judaism was Christianity under a veil, wrapt up in types and dark hints." Guzik sees in the cloud and sea and the manna and water "ancient versions of the two Christian sacraments" — baptism and communion — which is exactly why the story fits Corinth. They trusted their baptism and their place at the Lord's table to keep them safe at the idol's feast.

"The rock was Christ" (v4). Guzik and Henry both mention the rabbinic legend of a rock (or well) that followed Israel; neither thinks Paul is endorsing a rolling boulder. Guzik: "Jesus Christ was present with Israel in the wilderness." Henry says the rock was Christ "in type and figure." Paul's past tense — the rock *was* Christ — points to the preexistent Son, the "Rock" of the Song of Moses (Deut 32:4), supplying His people in the desert.

Did those who fell ever truly belong to God? Paul doesn't stop to settle it, and teachers differ in how they say it. Spurgeon: "They were not all God's people. They were so nominally, and visibly; but they were not all really so." He also says a true Christian "cannot possibly suffer a final fall, but he is very much disposed to a foul fall." Sproul warns from Romans 11, "Just as apostasy polluted Israel, it can pollute you." Readers in the Arminian tradition take verse 12 as a real possibility of a believer falling away. All agree on Paul's point: outward privilege guarantees nothing, and the one who thinks he stands must take heed.

Twenty-three thousand (v8). Numbers 25:9 counts 24,000 in the plague at Peor. Guzik lays out the options (Exodus 32:28; Numbers 25:9; 23,000 in one day out of a larger total) and quotes Hodge on such "apparitions of inaccuracy." Henry reads Paul's number as those slain by the plague in one day, "besides those who fell by the hand of public justice." Paul says "in one day"; Moses gives the plague's total.

"Nor let us try the Lord" — or Christ? (v9). NASB95 reads "Lord" with Westcott-Hort and the 1904 Nestle text; the SBLGNT, the Majority text and the KJV read "Christ." Either way, the One Israel tested in the desert is the One Paul has just called the Rock — and Jesus used the same verb (*ekpeirazō*) when He refused to test God in His own wilderness (Matt 4:7).

The promise of verse 13. Four comforts in one verse: temptation is *common to man*; *God is faithful*; He *will not allow* more than I can bear; He *provides the way of escape* with the temptation. Guzik: God "has promised to supervise all temptation," and the way of escape "isn't necessarily an easy way" — it leads "to the place where we may be able to bear it." Spurgeon: "there is no sin in being tempted." Henry: "There is no valley so dark but he can find a way through it." And the first way out is named in verse 14: run.

What is the Lord's Supper, according to vv16–17? Every teacher here calls it a real communion with Christ, not a bare reminder and not a re-sacrifice. Henry: "an instrument of communion with God," where we "profess ourselves his guests and covenant people"; he even calls it a feast on Christ's sacrifice. Guzik, answering the Roman Catholic use of this passage for the Mass: "The emphasis and the similarity regard the meal, not the sacrifice." Spurgeon: "Union lies at the basis of communion," and "Superstition has produced a sacrament where Jesus intended a fellowship." Christians differ on *how* Christ is present; Paul's argument needs only that the sharing is real.

If an idol is nothing, why flee? (vv19–22). Paul holds both: the idol is nothing (8:4), yet "the things which the Gentiles sacrifice, they sacrifice to demons" (v20; Deut 32:17). Guzik: "demonic spirits take advantage of idol worship." Sproul: idolatry is "the most fundamental, foundational sin in our fallen corrupt nature." Henry: "God cannot endure a rival in matter of worship."

Temple, market, dinner — why different answers? (vv23–30). The temple feast is worship, and the answer is no (vv14–22). Market meat and a friend's dinner are ordinary food, and the answer is yes, without asking questions — Guzik: "The cow belonged to the Lord when it was on the hoof." But if someone points out the idol, the meal now says something, and love says no (vv28–29). Sproul guards both sides: "you do not parade your freedom in the face of your weaker brother," yet the weaker brother may not legislate for everyone. Henry: "Another man's conscience is no measure to our conduct."

Word study (Greek):

- **spiritual — *pneumatikos* (G4152):** supernatural in source, pointing beyond itself; three times in vv3–4.
- **rock — *petra* (G4073):** the rock struck at Horeb and Kadesh; "the rock was Christ."
- **followed — *akoloutheō* (G190):** went along with them — the continual supply of the desert.
- **baptized — *baptizō* (G907):** "into Moses" — joined to a leader and his covenant (compare Rom 6:3).
- **well-pleased — *eudokeō* (G2106):** the word of Matt 3:17; with most of Israel God was not.
- **laid low — *katastrōnnymi* (G2693):** strewn down, laid flat; only here in the NT.
- **example — *typos* (G5179):** the mark of a blow, a pattern; v11 has the adverb *typikōs*, only here.
- **one who craves — *epithymētēs* (G1938):** a craver, a coveter; only here in the NT.
- **idolater — *eidōlolatrēs* (G1496):** a servant of an image; Exodus 32:6 quoted.

- **play — *paizō* (G3815):** to play, sport — the revelry around the calf; only here in the NT.
- **act immorally — *porneuō* (G4203):** sexual immorality, as at Baal of Peor (Num 25).
- **try — *ekpeirazō* (G1598):** to test out, put God to the proof (Matt 4:7; Luke 4:12; 10:25).
- **grumble — *gongyzō* (G1111):** a low, discontented muttering — an accusation that God has failed.
- **destroyer — *olothreutēs* (G3644):** only here; compare the destroyer of the Passover (Exod 12:23).
- **instruction — *nouthesia* (G3559):** a "putting in mind," warning instruction (also Eph 6:4; Titus 3:10).
- **temptation — *peirasmos* (G3986):** test, trial, temptation — context decides.
- **common to man — *anthrōpinos* (G442):** human, what belongs to people as people.
- **faithful — *pistos* (G4103):** trustworthy; the promise rests on God's character (compare 1:9).
- **way of escape — *ekbasis* (G1545):** an exit, a way out — with the article, *the* way out.
- **endure — *hypopherō* (G5297):** to carry from underneath, to bear up under (2 Tim 3:11; 1 Pet 2:19).
- **flee — *pheugō* (G5343):** run away — present tense, keep running (6:18).
- **sharing — *koinōnia* (G2842):** participation, a common share; KJV "communion."
- **blessing — *eulogia* (G2129):** "the cup of blessing," the cup of thanksgiving.
- **bread — *artos* (G740):** a loaf — one loaf, one body.
- **sharers — *koinōnos* (G2844):** partners — in the altar (v18), in demons (v20).
- **partake — *metechō* (G3348):** to have a share in (vv17, 21, 30).
- **demon — *daimonion* (G1140):** four times in vv20–21; Deut 32:17.
- **provoke to jealousy — *parazēloō* (G3863):** from the Song of Moses (Deut 32:21); four NT uses.
- **be profitable — *sympherō* (G4851):** to bring together, to benefit; "the profit of the many" (v33).
- **edify — *oikodomeō* (G3618):** to build a house; "love edifies" (8:1).
- **meat market — *makellon* (G3111):** a Latin loanword (*macellum*); only here.
- **conscience — *syneidēsis* (G4893):** co-knowledge; five times in vv25–29.
- **glory — *doxa* (G1391):** weight, honor — the aim of "whatever you do."
- **without offense — *aproskopos* (G677):** not causing anyone to stumble (Acts 24:16; Phil 1:10).

Key insights to carry (from the Deep Dive):

1. **"Our fathers."** Israel's story is the church's family history (v1).
2. **The rock was Christ** — not "is a picture of," but "was" (v4).
3. **Privilege is not protection.** "All" five times, then "nevertheless" (vv1–5).
4. **Sin starts as a craving** (v6). Henry: check it "in their first rise."
5. **The confident are the vulnerable** (v12). Spurgeon: "The man who thinks he is strong, is off his guard."
6. **God is faithful in every temptation** — common, limited, never without the way out (v13).
7. **The way out is often the door** — "flee" follows at once (v14).
8. **Every sacred table is a sharing** — the Lord's, Israel's altar, the demons' (vv16–20).
9. **Lawful is the first question, not the last** — profitable, edifying, whose good? (vv23–24).
10. **Glory is the frame of everything** — and the salvation of the many (vv31–33).

Cross-references: Exod 12:23; 13:21; 14:22; 16:15; 17:6; 20:3; 32:6, 28; Lev 7:15; Num 11:4, 33–34; 14:29–30; 16:41–49; 20:11; 21:5–6; 25:1–9; Deut 4:28; 32:4, 17, 21; Ps 24:1; 78:18–31; 106:19–20; Prov 16:18; Isa 42:8; Hos 2; Matt 3:17; 4:7; Luke 4:12; 22:20; John 6:35; Acts 24:16; Rom 1:23; 6:3–4; 10:19; 11:11–22; 14:13–23; 15:1–4; 1 Cor 1:9; 6:12, 18; 8:1–13; 9:19–27; 11:1, 23–26; 12:13; 2 Cor 6:16; Gal 1:10; 3:27; 5:11–13; Eph 6:4; Phil 1:10; Col 3:5, 17; 1 Tim 4:4; Heb 3:17; 4:15; 13:7; Jas 1:13–15; 2 Pet 2:9; 1 John 5:21.

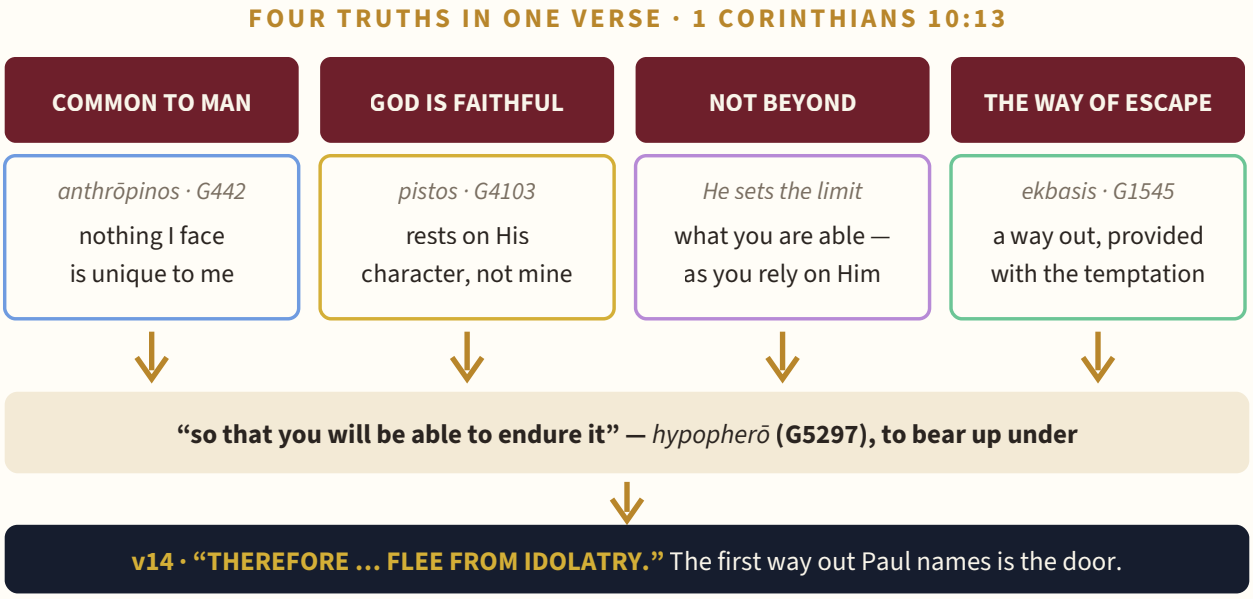
03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · 1 CORINTHIANS 10:31

"Whether, then, you eat or drink or whatever you do, do all to the glory of God."

FIGURE · THE WAY OF ESCAPE



Verse 13 rests four comforts on God's faithfulness; the way out leads not around temptation but to the strength to bear it — and verse 14 names the first door.

Warning to heed — "let him who thinks he stands take heed." I know what it is to be sure I could handle something — a place, a person, a screen, a bottle — and to find out I couldn't. The men around our table know it too. Israel had the cloud, the sea, the manna and the Rock, and their graves still lined the desert. My baptism, my years in church, my ministry don't keep me; God does, and He keeps me *through* my taking heed. This week I will name the place where I'm most confident I could never fall, and I will put a guard there.

Promise to trust — "God is faithful." When temptation comes I tend to believe two lies: that nobody has ever faced what I'm facing, and that I can't help giving in. Verse 13 kills both. It's "common to man." God has measured it. And He sent the way out *with* it. My job is to look for the door before I need it and to walk through it when it opens — and very often the door is simply to leave (v14).

Command to obey — "flee from idolatry." Paul didn't tell the strong Corinthians to prove their strength by staying close. He said run. I have to ask what my "temple feast" is — the habit or place I keep near because "it's nothing." The idol is nothing; the worship is not. I can't drink the Lord's cup on Thursday night and the demons' cup the rest of the week. The next time I take the bread and the cup, I want to remember whose table I belong to.

Sin to confess — using my freedom for myself. "All things are lawful" is true, and I have hidden behind it. I confess the times I asked only "Is this allowed?" and never "Does it build up — and whom?" For the men I serve who are fresh out of addiction, my freedom with a drink, a movie or a joke can be their stumbling block. I would rather lay my liberty down than parade it in front of a brother.

Example to follow — Paul, who followed Christ. "Not seeking my own profit but the profit of the many, so that they may be saved." That is how Jesus lived — He "did not please Himself" (Rom 15:3). Tomorrow I will pick one ordinary thing — a meal, a commute, a shift at work — and do it on purpose for the glory of God. And I will name one man whose salvation is worth my inconvenience.

Questions for the table (from the Deep Dive):

1. What privileges am I counting on — my baptism, my church, my years in the faith — in place of present obedience? (10:1–5; Heb 3:17) *All five blessings, and "nevertheless." Privilege is not protection.*
2. Which of the five — craving, idolatry, immorality, testing God, grumbling — is closest to my door this month? (10:6–10; Jas 1:14) *Sin starts as desire before it becomes an act.*
3. Where am I most sure I could never fall? (10:12; Prov 16:18) *Henry: we are most likely to fall when we are most confident of our own strength.*
4. Name a temptation I thought I could handle. What was the way of escape — and did I take it? (10:13–14) *Common, limited, never without a way out — and the first way out is often the door (v. 14).*
5. What is my "temple feast" — the place, habit or screen I keep close because "it's nothing"? (10:14, 19–21; 1 John 5:21) *The idol is nothing; the worship is not. You cannot sit at both tables.*
6. What freedom will I lay down this week for someone else's good — and what ordinary thing will I do to the glory of God? (10:23–24, 31–33) *Lawful is the first question, not the last. "Whatever you do."*

Worship. The Rock who followed Israel through the desert is the Christ who sets His table for me. He was struck so that water would flow; His body was given and His blood poured out so that I could share in Him. The earth is the Lord's and all it contains — the market, the meal, the work of my hands — and all of it can be done to His glory.

Prayer. Faithful God, thank You that no temptation reaches me that You have not measured, and that You always make the way out. Keep me from trusting my privileges and from thinking I stand. Give me the courage to flee every idol and the joy of Your table. Teach me to use my freedom for my brother's good, to give no needless offense, and to do whatever I do — eating, drinking, working, resting — to Your glory, so that others may be saved. In the name of Jesus, the Rock. Amen.

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