

1Corinthians 10:19-24

Dig Deeper, June 25, 2003

NOTE: The following is from *Comments on First and Second Corinthians*, Leslie M. Grant, chapter 10, pp 64-66.

One might say that an idol anyway was nothing, and therefore there was no significance in any outward identification with it. But this is not correct reasoning. True, the idol is nothing, and meat offered to idols is not actually changed by this. But, behind the idol in every case, is an evil spirit, and the Gentiles, in their idol worship, were sacrificing to demons. Can the believer have any part in this? It is not a question of whether his own conscience is defiled, or his own soul affected; but of his outwardly showing fellowship with an idol. He is outwardly compromising the honor of his Lord.

This principle can certainly be applied to a denominational association. Many denominations have been so mixed with idolatry that any Christian should discern this clearly, and have no fellowship with such things. The very effort to exalt and justify a certain denomination, has in it the element of idolatry; for it puts the denomination in the place of Christ. Certainly we are to love those Christians who may be deceived by such things, but the thing itself we should avoid.

For it is impossible to drink the cup of the Lord, and also the cup of demons: impossible to be partakers of the Lord's table, and also of the table of demons. This is a matter of our true, vital fellowship. **It is not here the Lord's supper he is speaking of:** this is found later in chapter 11:20-33. But every true believer drinks the cup of the Lord and partakes of the Lord's table by the very fact of his being saved. It is spiritually true the moment one believes, that he eats of the Lord's flesh and drinks of His blood. Compare John 6:53-57. This has become his proper, vital sphere of fellowship. So therefore it is impossible for him to drink the cup of demons or partake of **their** table. God has in

absolute fact delivered him from that realm, to which he cannot return. If God has done this in fullest perfection, then it is only right that our practical actions should be consistent with the established fact.

And they are asked a conscience-searching question: "Do we provoke the Lord to jealousy?" Is He not rightly jealous of our giving any honor (honor that belongs to Him) to demons? Or, "are we stronger than He?" Do we think we are strong enough to engage in such mixtures without danger, while God Himself is totally separate from them?

Was it a question of what was merely "lawful"? Indeed, no legal attitude of "touch not, taste not, handle not" is implied at all; for that kind of thing is contrary to Christianity. But were they not wise enough to judge as to what is becoming to those redeemed by the blood of Christ? Did not their own faith and conscience, as well as the Word of God, enlighten them in these matters? Paul at least sought the positive character of things, things expedient or becoming, and that might be for true edification, the building up of souls. A principle of great value here is urged upon the saints: "Let no man seek his own, but every man another's wealth." If the blessing of others is honestly sought, this will itself give a more proper perspective as to my own personal conduct; while mere selfishness will always leave me susceptible to Satanic influence. And let us avoid the subtle suggestion that we are kind and unselfish if we mingle with others in wrong associations: this is neither faithfulness to God, nor actual kindness to others.

End of extract from L. M. Grant

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