

1 Corinthians Chapter 10 v 14 - Chapter 11 v 1

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Preacher: Peter Robinson

- [0 : 00] John, and chapter one, which is on page 1225, if you have one of the red church Bibles. 1 John and chapter one. I want us to read the chapter together by way of coming to worship this evening. So page 1225, chapter one of 1 John, and we're going to read from verse one through to verse two of chapter two. So verse one of chapter one through to two of chapter two. So just let's hear and draw from God's word. And John writes this. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched, this we proclaim concerning the word of life. The life appeared. We have seen it and testified to it. We proclaim to you the eternal life, which was with the Father and has appeared to us.
- [1 : 33] We proclaim to you what we have seen and heard so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ. We write this to make our joy complete. This is the message we've heard from him and declare to you, God is light. In him there is no darkness at all. If we claim to have fellowship with him and yet walk in the darkness, we lie and do not live out the truth. But if we walk in the light as he is in the light, we have fellowship with one another. And the blood of Jesus, his Son, purifies us from all sin. If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. If we claim we have not sinned, we make him out to be a liar and his word is not in us. My dear children, I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father, Jesus Christ, the righteous one.
- [2 : 47] He is the atoning sacrifice for our sins. And not only for our sins, but also for the sins of the whole world. It's the Lord Jesus Christ who is the one who bore our sin upon the cross. And so we sing our first hymn. We sing the praise of him who died, of him who died upon the cross. It's 262. Let's sing to the praise of our Lord Jesus, our Saviour and Redeemer. And we're going to read from 1 Corinthians and chapter 10. Again, for those of us who are regulars, here on a Sunday evening, it's the book of 1 Corinthians, the letter of 1 Corinthians, we've been looking at together. And we got halfway through chapter 10 a few weeks ago. So we're going to pick up from verse 14. Verse 14. And read through to the end of the chapter. In fact, read through into chapter 11 and verse 1. So if you've got, again, the Church Bible, that's page 1151. 1151 in the Church Bible, 1 Corinthians chapter 10.
- [4 : 05] Reading then from verse 14. Therefore, my dear friends, flee from idolatry.

I speak to sensible people. Judge for yourselves what I say. Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ?

And is not the bread that we break a participation in the body of Christ? Because there is one loaf, we who are many are one body, for we all share the one loaf.

Consider the people of Israel. Do not those who eat the sacrifices participate in the altar? Do I mean then that food sacrificed to an idol is anything?

Or that an idol is anything? No. But the sacrifices of pagans are offered to demons, not to God. And I do not want you to be participants with demons.

[5 : 09] You cannot drink the cup of the Lord and the cup of demons too. You cannot have a part in both the Lord's table and the table of demons. Are we trying to arouse the Lord's jealousy?

Are we stronger than he? I have the right to do anything, you say, but not everything is beneficial. I have the right to do anything, but not everything is constructive.

No one should seek their own good, but the good of others. Eat anything sold in the meat market without raising questions of conscience, for the earth is the Lord's and everything in it.

If an unbeliever invites you to a meal and you want to go, eat whatever is put before you without raising questions of conscience. But if someone says to you, this has been offered in sacrifice, then do not eat it, both for the sake of the one who told you and for the sake of conscience.

I'm referring to the other person's conscience, not yours. For why is my freedom being judged by another's conscience? If I take part in a meal with thankfulness, why am I denounced?

[6 : 21] Because of something I thank God for. So whether you eat or drink, or whatever you do, do it all for the glory of God. Do not cause anyone to stumble, whether Jews, Greeks, or the church of God, even as I try to please everyone in every way.

For I'm not seeking my own good, but the good of many, so that they may be saved. Follow my example as I follow the example of Christ.

And we trust the Lord will help us, give us clarity in his word. So please, would you turn then to 1 Corinthians 10, which was page 1151, and those verses, verses 14, through to the end of the chapter, into the beginning of chapter 11.

Many of you know that, as a young man, I was brought up on the island of Guernsey, and very thankful for it. My dad had a small boat, and when I got to be 18, I was allowed to take the boat out by myself, across to some of the neighbouring islands, and around the coast.

But I wasn't allowed to take it out, until I'd first gone to night classes, to learn how to safely navigate, the local waters, the waters around the Channel Islands, around nearly every coast, really, but particularly the Channel Islands, contain a great many reefs, and submerged rocks, which have been to the peril, and the death of many a sailor.

[7 : 56] And so over the years, markers have been erected upon those reefs, and those rocks, enabling sailors to navigate safely, the channels between the dangers.

And usually those, I learnt that to navigate, usually you needed two markers, because you would need to line them up, between one another, so that you could safely find, the correct way through.

One marker just by itself, really, would guide you, in the right direction. You needed two, to work together, to provide a clear path. Now, Paul is writing to the Christians, in Corinth, to enable them, to navigate safely, the dangerous waters, of living in an ungodly world.

There are many reefs, many submerged dangers, that can shipwreck, the faith of the unwary. And Paul uses that very analogy, that illustration, in 1 Timothy chapter 1, where he speaks about, the importance of holding on, to the faith, and a good conscience, which some have rejected, and suffered shipwreck, with regard to the faith.

And the Corinthians, of course, like ourselves, were living in an age, of iniquity, of evil. They were living, particularly in a corrupt, city, Corinth, which was renowned, for its pagan temples, its immoral lifestyle, and its idol worship.

[9 : 24] And so this letter of Paul's, that we've seen, as we've gone through, is giving very clear, practical navigation, for those Christian believers, for that church, that they could avoid, the dangers that would, shipwreck their faith, and that they could stay safe, on their journey, heavenward.

Already, in chapter 10, just to remind you, Paul has pointed out, where the Old Testament church, had shipwrecked itself, over and over again, throughout its history, on several reefs, and we looked at, the illustrations, that he pointed to, again and again, in those early verses.

His conclusion was, verse 14, that there was need, for drastic action, to avoid, the destroying, rocks, of idolatry. Therefore, my dear friends, flee from, idolatry, avoid it at all costs, because that was the, the Achilles heel, as it were, of the Old Testament church, that was the, the stumbling block, for them again, and again, they kept on, turning away from the Lord, turning to, form, different forms, of idolatry, which, caused them, great ruin, and grief.

And so, when we get to this next section, verse 14, that we've read, onwards, we have some more, practical, practical instruction, about how we can, navigate, and sail safely, in such a way, that we, arrive at the destination, which is the shore, of heaven.

And once more, and for that reason, I brought that illustration, at the beginning, we find that Paul, sets up two markers, two markers, for us to look out for, that will guide us, and keep us from, damage, keep us from, running aground, keep us from, those difficult, dangerous reefs.

[11 : 18] And although, his teaching here, from verse 14, is in this context, of meat, or eating meat, which has been sacrificed, in pagan temples, pagan, and idol worship.

Yet the principles, that he applies, are very applicable, for us today. And we see them, particularly at the end, of the chapter, if you just turn there, for a moment, what those two principles are.

Verse 31, and 32. So whether you eat, or drink, or whatever you do, do it all, for the glory of God. That's the very first marker, to do all things, and to do only those things, which will honor, and glorify God.

And second marker, verse 32, do not cause anyone, to stumble, whether Jews, Greeks, or the church of God, as in, as I try to please everyone, in every way, for I am not seeking, my own good, but the good of many, so that they may be saved.

Do my actions, benefit others, or harm them, those are the two markers. Those, do my actions, do the things that I do, glorify and honor God, or dishonor God, and bring his name, into disrepute, and do my actions, benefit others, bless them, encourage and help them, or do they actually, cause them harm, cause them to stumble, cause them to fall, into sin.

[12 : 38] And really of course, when we think about, those two principles, we see that they, really are what runs, through the whole of scripture. The very, in one sense, the very foundation, we can put it that way, of the commandments of God, those two great commandments, that the Lord Jesus, spoke of, in Matthew 22.

For he said this, love the Lord your God, with all your heart, with all your soul, and with all your mind, well that is, to seek the glory of God, to honor God, because we love him. Then, we're told, this is the first, and greatest commandment, the second is like it, love your neighbor, as yourself, do nothing to harm your neighbor, to cause them to stumble, or fall.

So, these principles, that Paul is bringing, are not new, they're not something radical, in the sense, that they are different, from the rest of scripture, the whole vein, of God's word, is exactly that, love God, love your neighbor, honor God, seek to do good, to others.

Now, when we read the scriptures, and this is so very important, for us to understand, one of the things, that sets us apart, as evangelical Christians, is this, is that we believe, and see, that God gives, very clear commandments, in his word, about many areas of life.

He gives us clear, teaching about, how we are to live, in our relationships, to one another, in marriage, in our relationships, within the family home, in our relationships, in work, and so on, there's very clear, teaching.

[14 : 05] But there are also, areas of our lives, where the word of God, has not spoken directly, i.e., in the sense, that in the modern world, in which we live, we find that there is, a difference.

God's word does not, speak to us, directly about, whether we should smoke, or not, or whether, what we should watch, on TV, or how we should make use, of the internet, and all these other aspects, which have developed, in the modern life.

However, we should not think, that God's word, is silent on these matters, or out of step, with today's lifestyle. Rather, we understand, that God has given us, principles, about these things, that we can apply, to every part of life.

And again, one of the key beliefs, that we have, as Bible believing, evangelical Christians, is this, it's part of our, statement of faith, that the Bible speaks, with final authority, on all matters, of faith, and practice.

Now when we lose, sight of that, when we lose sight, of the truth, that the Bible speaks, with final authority, on all things, then we get ourselves, into all sorts of problems. We get ourselves, into all sorts of confusion.

[15 : 17] We find there being, conflicted views, bandied about, proclaiming, one thing, against another, infighting, in the life of the church, between those who, are right, and those who are wrong, at least in their own eyes.

I don't need to, give you an example of that, but you see it, on the television, just even this week, how sadly, the church of Jesus Christ, in one area, and aspect, fights, and argues.

Why? Because there is, not the basis, of faith, upon the word of God, as the vital, clear, authority, in all things. But, if we come back, to these two authorities, we come back, to these two markers, the glory of God, and the blessing, and the good, of others, then we will be, safely guided.

Safely guided, as we seek, to pursue, the will of God, for our own lives. Safely guided, and directed, as we long, to follow, that right path, just as, Christian, in Pilgrim's Progress, sought to keep, on the Lord's Highway, so we, can seek, to do such, the same, as we listen, to the words, of Paul, under the inspiration, of God's Holy Spirit.

But notice, especially this, and I think it's important, as well, that Paul does not, give us, watertight commandments, about every single, aspect of life. Rather, he says to us, we need to, sensibly, prayerfully, work things out, ourselves, before God.

[16 : 48] There in verse 15. To me, there's a sense of irony, in what Paul writes. I speak to sensible people. Well, if you've read, the beginning of 1 Corinthians, the last thing you could say, is they were sensible people.

People who accepted, immorality, within the life of the church. People who took one another, to court, to settle disputes. People who kept, arguing and fighting. They were the, this was their big problem, and they weren't sensible.

They were worldly. They weren't spiritual. But in one sense, Paul is not using it, perhaps in the way, that we would use the word sensible. He means people, who have a brain. I'm speaking to people, who think, and can think things through, for themselves, before the Lord.

Judge for yourselves, what I say. Work it out. Ultimately, dear friends, how you live, your Christian life, is a choice, that you must make daily. Ultimately, how you walk, and live for Christ, in the circumstances, that you face, and the decisions you have to make, is your choice.

Your decision. Your will. You can either choose to walk, in such a way that honors him, and is a blessing to others, or not. You can choose to live, as the Corinthians did, selfishly, and in such a way, that dishonored the name, of the Lord.

[18 : 02] And we know that, sadly, that is a choice, that people make, and often wrongly. Is it God's will, or my will? What's, that come down to?

God's will, or my will? It comes simply, to that question. So let's look at these markers. Let's look at the first, of these markers, as we've thought about them, and I think that's what we find, in verses 16, and following.

Do my actions, glorify God, or dishonor, his name? In other words, do the things that I do, show that I love him, firstly, in my life?

And, we may find it surprising, that Paul, draws his thoughts, to the Lord's Supper, as we call it, or communion, or the Lord's Table. It's one of those, unique, blessings, that the Christian has.

Something that belongs, only to the believer. A practice, an experience, that the Christian, alone shares. No one else does. For he speaks, in verse 16, it's not the cup, of thanksgiving, for which we give thanks, a participation, in the blood of Christ.

[19 : 16] It's not the bread we break, a participation, in the body of Christ. Because there is one loaf, we who are many, are one body, for we all share, the one loaf.

What's he saying there? He's saying simply this. You understand, that when you take communion, when you take part, in the Lord's Supper, what are you doing? You're not only giving, thanks to God, that Jesus Christ, his son died for you, but you are actually, saying, by taking that communion, by drinking of that cup, I am one, with Christ.

That when he died, on the cross, he died for my sins. His blood was shed, for my forgiveness. I'm participating in, sharing in, uniting myself with, Jesus, who is represented, in this cup.

And the same with the bread, as he says, is not the bread, we break, a participation, the body of Christ. He speaks about, having that one loaf, that we share, representing Jesus' one body.

When we eat of it, we're saying again, I am one, with Jesus. I am part of his body, as I take of this bread, which symbolizes, part of the loaf, I'm taking it to say, I belong to him.

[20 : 30] That's why it's something, which can only be, for the Christian. Having communion, the Lord's Supper, is something, which must only be, for those who truly, can say, Jesus died for my sins, and my faith rests in him, and I am one with him, and he is one with me, and to the exclusion, of all others.

Now, Paul says, that this, eating and sharing, is something, which in one sense, follows on, from what's happened, in the Old Testament. This is exactly, what happened with them, from verse 18.

He says, consider the people of Israel. Now, they didn't have, the Lord's Supper, or communion, but they had sacrifices, and in those sacrifices, there was a participation, that took place. Those who brought, the meat, or the grain, or the drink offering, whatever, they were bringing it, to show that they were, at one with, the sacrifice.

They were saying, this is on my behalf. This is for me, for my sin. And though it was the priests, who gave the sacrifice, they were consenting to it, they were sharing, in all that it meant.

So he says there, consider the people of Israel, do not those, who eat the sacrifices, participate, in the altar. So again, looking back, the Old Testament, there was God's people, they were set apart, from all the peoples, of the world, because, they were associating, themselves, with the sacrifices, giving, to the Lord God, and to, those sacrifices, in the tabernacle, or in the temple, exclusively.

[22 : 00] And so, in one sense, Paul is saying, as he goes on now, well, join up the dots. Think about it. If that's the case, with New Testament, communion, if that's, if that's the, that's the reality, of the Old Testament saints, then surely, it must mean the same, when you take part, in pagan sacrifices.

Do I mean, that the food sacrificed, to an idol, is anything? Or that an idol, is anything? No. But the sacrifices, of pagans, are offered to demons, not to God, and I do not want you, to be participants, with demons.

It's the same language, of sharing. So his argument, is this, although the pagan sacrifice, that took place, in one of the temples, or altars, around Corinth, has no power, unlike Christ's, sacrifice of course.

And though it's offered, to a false God, which Paul says, is a demon, behind it, there is Satan, at work, one who is against God, you are actually saying, by taking part, in that sacrifice, that I am on the side, of the demon, I'm on the side, of the pagan God, I'm on the side, of the one, who is opposed to God.

You can't be for God, and against God, at the same time. You can't have, one foot in one camp, and one in the other, at the same time. It just does not, work that way, because as we see, later on, God is a jealous God.

[23 : 30] And jealousy, is a good thing, in God, because it is his, earnest desire, to have the full love, of our hearts, and not to share it, with others. Just as a husband, is jealous, for the affection, and love of his wife, and a wife is jealous, for the affection, and love of her husband.

What does this mean? It means that, we're dividing, our loyalties, when we are taking, taking part, in something, which is not, honouring to God, which is not, pleasing to him, when we are, doing that, which is, in fact, something opposed, to him.

There's a spiritual reality. See, we live, in a world of compromise. That's, one of the marks, really, of western society. We live, in a world, of inconsistency, where, all the lines, are smudged, between what is right, and what is wrong, what is good, and what is evil.

It's almost impossible, if you sit people down, for them to actually, declare what is good, and what is bad, and what is right, and what is wrong. It's all a mess. It's all a grey area.

But the reality is, there is, a clear distinction, an unmistakable separation, between God, and Satan. Satan is behind, every type, of false worship.

[24 : 56] Every false belief system, in the world, has behind it, a demonic power, Satan. And without, and without, in one sense, arousing, a phobia, or a hatred, of people, of other faiths, because that is, ultimately wrong, we are to love, those of other faiths, we are to seek, their well-being, we are to seek, to care for them, and support them, and to bring them, into the truth.

The reality is, that those who are involved, in Islam, are worshipping a demon. Those who are involved, in Hinduism, are worshipping a demon. Those who are involved, in Buddhism, are worshipping a demon.

That's the word of God. God. And the sad truth is, is that where those lines, are blurred in our world, we have to be, all the more careful, thoughtful, and watchful, in what we do.

Because if we stand, alongside, and say, as some sadly do say, that every religion, is good, and all religions, lead to God, then what we are saying, is this, that Christ, is not the only saviour.

We're saying, that Christianity, is just a load of, mumbo jumbo. That God, the living God, is not the God, who wrote the scriptures. Ultimately, we are saying, that men and women, it doesn't matter, what you believe, or what you do, you're all going to get there, in the end.

[26 : 24] Now that is not, the truth, is it? We have to, in our lives, as Christians, stand apart, by the way, that we live, and act. We have to stand apart, from those, who are obviously, opposed, to the truth of God, in Christ.

We have to do it, lovingly. We have to do it, kindly. We have to do it, gently. We have to do it, sensitively. But in the end, we have to do it. And what was happening, with the Corinthians, was this, they were blurring the lines.

They were saying, I want to follow Christ, and live for him, but I don't want to lose, the favour of the people, who are my pagan neighbours, and friends. I want them to, not to shun me, or to dispossess me, in that sense.

As Christians today, am I engaged, in activities, which actually, are done, in such a way, that they, do not show, that I belong to Christ.

That there is a, compromise there. That there is a, half and halfness there. That there is, an ambiguity there. Well I can live like this, on the Monday, to the Saturday, and I can live like this, on the Sunday.

[27 : 36] We know what the word, for that is, don't we? Hypocrisy. Does my life, show, that I am following Jesus, wholeheartedly?

The second marker, which is, in the next verses, from verse 23, is that second question, that second marker, does my action, benefit others, or does it harm them?

Now, verse 23, is well known to us, the phrase, because we've come across it again, it's, it's in one sense, the catchphrase, of the people of Corinth. I can do, anything, or I have the right, to do anything.

But again, we saw earlier, in chapter 6, in verse 12, that Paul repeats, what they have to say, but he puts a caveat, upon it. He puts a balance, against it, with almost exactly, the same words.

I have the right, to do anything, you say, but not everything, is beneficial. I have the right, to do anything, but not everything, is constructive. We've been saved, by God's grace.

[28 : 49] It's a wonderful, wonderful thing. We've not been saved, by our own actions. We've not been saved, by our good works. We've not been saved, by our religiosity. We've not been saved, by rites of baptism, communion, or anything else, of that sort.

But because, we've been saved, by God's grace, solely, and completely, it does not mean, that everything, that we do now, is right. It does not mean, that every decision, we make, every choice, we make, is right.

We have a duty, to love God, and love, our neighbour. And so, Paul continues, with this, same, theme, of meats, offered to idols, but begins to teach, a different, question, a different balance, a different guide, about how, we should live.

Verse 24, not one should seek, their own good, but the good, of others. Again, this flies in the face, of the attitudes, of our world today. I can do, whatever I like, I can change my gender, if I want to, I can marry somebody, of the same sex, if I want to, it's my right to, do with my body, I'm able to abort, and to murder, this child, in my womb, because it's my body, and it's my right.

But not everything, is good, and constructive, and beneficial. Just because, I want to do it, or I think, it will bring me pleasure, or because, I hope, it will make me happy, does not mean, that it's right.

[30 : 27] Does not mean, it's good. Does not mean, it's beneficial. So Paul talks, about this, in this matter of meat, offered, to idols.

See what was happening, as we thought, a few weeks ago, because this is cropped up again, is that, what would often happen, is that, when there was a, a sacrifice, a sort of a banquet sacrifice, going on, in the pagan temple, animals would be slaughtered, and the meat cut up, and so on, and after the, after the, the orgy, and the banquet, and all that, the meat would be then, whatever wasn't eaten, was taken and sold, sold cheaply, in the market.

So if you wanted to get, a nice bit of beef, you would go down, to the market, and there would be, the meat on sale, and the cheapest, and the most inexpensive, would tend to be, the meat that had been used, in idol sacrifice.

Now Paul says, there in verse 25, eat anything sold, in the market, without raising questions, because, the earth is the Lord's, and everything in it.

We're to view, all food that's given to us, or all food that we buy, as being, part of God's provision, part of God's blessing, part of God's goodness, no matter where it's come from, or how it's come.

[31 : 39] Now I'm not here, to talk about the rights, and wrongs, of whether we should, eat humane meat, and whether we should have, RSPCA approved eggs, but basically, anything that we eat, and we give thanks to God for, we recognize as coming from him.

But he says, what about if you, are invited to a meal, at the house of an unbeliever? Verse 27, clearly somebody, who would have been a pagan, because you're either, a believer or a pagan, you weren't an atheist, in those days, you couldn't be.

If you're invited, to their house for a meal, again you should view, the meat in the same way, don't ask any questions, just eat it, giving thanks to God for it. However, verse 28, if someone says to you, this has been offered in sacrifice, don't eat it.

Why? Why? Perhaps it may be that, the host who is a pagan himself, may say, well I bought this meat, I bought it from the temple, where it's been used in a sacrifice.

It may also be of course, that at the meal, there is a Christian, another Christian, who is concerned about, the source of the meat, and they point out, that this has been used, in idol worship.

[32 : 56] What's the difference? Why should we act differently, and not eat that meat, when we could eat the other? Well because, as Paul says here, for the sake of conscience.

I'm referring to the other person's, conscience, not yours. If a Christian, raises the concern, about meat being offered to idols, it may well be, that their conscience troubles them.

They don't feel, they've got the freedom, to eat meat, which has been sacrificed to idols. They see it as, being involved in pagan worship. They see it as being polluted, or corrupted in some way.

And so if we, encourage them to eat it, against their conscience, then we actually, make them feel guilty, and bad about themselves. Well we don't want to do that. And if we eat it in front of them, and say, well I can do whatever I like, we may well, cause them to sin, by thinking badly of us.

And breaking fellowship, with them in some way. Even though we've given, thanks to God for it, it can, cause them to stumble. And if it's a non-Christian, who's told us, as a pagan, that it's part of an idol worship, then perhaps he's doing that, to test us.

[34 : 09] To see whether we actually, will make a stand, or not. Because if we say, that's still fine, I'll eat it, it may give to him, that appearance, well we're condoning, his pagan worship, we're saying that, what you're doing, involved in worshipping, pagan gods, is just as relevant, just as right, as my worship of the true God.

I'm sure that, these words of Paul, caught the Corinthians, on the hop. I think they pulled them up short. Because as far as, they were concerned, the only thing that matters, is when I make a decision, is, is it good for me?

Is it good for me? And Paul was saying, no, your decision making, is not based upon yourself, alone. You have to take into account, other people, especially, or rather, including, non-Christians, and Christians.

Notice what he says there, in verse 32. Do not cause anyone to stumble, whether Jews, and Greeks, they're talking about people, who have yet come to faith, or the church of God.

Don't do anything, that's going to cause, an unbeliever to stumble, or a Christian to stumble. So what are we to do?

[35 : 26] How are we to use this second marker, to direct and guide us, in how we are to live? Well, ultimately, again, we're to look to the example, of Christ himself.

That's why I included, verse 1 of chapter 11. For I'm not seeking, says Paul, at the end of verse 33, for my own good, but the good of many, so that they may be saved.

Follow my example, as I follow the example of Christ. Paul was laying down for us, and reminding us, again, that the way we live, is to be Christ-like. The way we live, is to imitate Christ.

Remember, we saw that, just how Paul himself, spoke about how he lived, a life which was not about, his rights as an apostle. What about the gospel, and Christ?

And so he repeats it again, follow my example, as I follow the example of Christ. As Christians, we have been brought, into an amazing freedom.

[36 : 27] An amazing freedom, that the world knows nothing of. The world is always constrained, by what's in it for me. The world is always constrained, in how does it make me feel? The world is always constrained, with what is my right?

And what can I do? Well, by the Christian, has been brought, into this freedom, of following the example, of Jesus. Set free from sin, to be brought, under the mastery, of Christ.

Set free, from the slavery, of sin, to be brought, under the wonderful, oversight, of our master, and king. We've been set free, to follow Jesus.

Jesus. And so actually, what we've been seeing, these two markers, point to us, of Jesus. How did Jesus, live his life? When he was born, into this world, in a stable, when he lived, amongst men, when he served, when he served, his ministry, what was the thing, that drove him?

Was it not always, to do the father's will? Didn't he say, my food and drink, is to do the father's will? The thing, that motivated Christ, and guided him, his life, was the desire, to glorify, his father.

[37 : 38] He did everything, for the glory of God. And dear friends, we have been set free. This is the amazing thing. This is the incredible thing. You and I, dear friends, have been saved, that in our lives, God should be glorified.

Isn't that wonderful? God has chosen you, and saved you, with this purpose. Because he's, set his love upon you, so that in your life, glory can be given to him.

Glory and honour, may be brought to him, who is the most glorious, and awesome, and wonderful God. He hasn't chosen angels, to do this work. And he hasn't just chosen prophets, or apostles, or ministers, or all these, sort of high-ranking people.

He's chosen us, you and I, whoever we are, that we might glorify God. And notice that, we can even do it, eating and drinking. We don't just glorify him, when we're singing his praises, on church, or in the open air, we're singing his praises, and living for him, when we're having a meal.

When we're about, the everyday things of life, when we're in the supermarket, in the street, when we're chatting, over the fence, to our neighbours, in those things, we are seeking, and are able, to glorify God.

[38 : 50] God. And then think of the second thing, that motivated the life, of the Lord Jesus Christ. The second thing, that motivated him, was this, not his own good, and blessing, but the good of blessing, of others.

He gave up heaven, for us. He gave up the praise, and worship of angels, and the blessings, of his deity, in that sense, to become a servant, for us.

Everything about, the life of Jesus, was about doing good, to others. Especially, of course, so that they may be saved. Notice that, Paul's premise, Paul's desire, for I am not seeking, my own good, but the good of many, so that they may be saved.

You and I, dear friends, have not only been, been brought to salvation, and been brought, to the freedom, of following Christ, that we might give glory, to God, but we've been given, this incredible privilege, that we might see, others saved.

That we might lead, them to Christ, that we might be, a signpost to him, that we might do them, the very greatest, good possible, by telling them, the good news of Jesus, and seeing them, come to repentance, and faith in him.

[40 : 01] Again, this is not, a privilege given, to angels, and not just, to preachers, and prophets, and apostles, and all those, highfalutin people, but to you and I. You, are the ambassador, of Christ.

You, are a messenger, of the word of God. You, are the preacher, of the good news. And again, when we're sitting down, for a meal, not just when we're preaching, not just when we're doing, outward evangelism, important, and vital, and good that it is, free to glorify God, free to do good, to others.

Dear friends, there's nothing greater, nothing more privileged, nothing more wonderful, nothing more joyful, as well. And therefore, when we face, circumstances, and choices in life, and decisions to make, these two things, need to be always, before us.

Will this glorify, my saviour? And will this be, a blessing to those, that I'm meeting with? And I'm going to leave you, two, bits of homework.

Not going to be tested, on it. But I want you to think, of these two situations, because we are in, real life situations, real life circumstances, and Paul says, aren't you, sensible people, I'm talking to, judge for yourselves.

[41 : 22] Here's the first situation. Next door to you, lives, a practicing Muslim. And you talk about, church, you talk about, God, and you talk about, things of him.

And he says, well why don't you, come to the mosque, on Friday? Come to the mosque, and see what we do. See what we're about. Should you go, or shouldn't you?

What would you choose? Second one, maybe something, perhaps not all of us, may face, but it may also be something, we can associate with.

Some friends at work, invite you to go out with them, on the Friday night, clubbing. Now I know, for those of you retired, that doesn't mean, taking up a stick, and hitting people, okay?

You know what I mean. It can be something similar, in your circle. Playing whist, I don't know. Something like that. But you know, that there's going to be, things going on there, that you won't approve of, necessarily.

[42 : 25] But they're inviting you. They've given the opportunity, for you to go along. They know you're a Christian, they know what you stand for, but they've invited you, to go with them, on a Friday night. What do you do?

Should you go? Or shouldn't you? Are these two situations, the same? Or are they different? I want you to, think about those things.

But most of all, again, dear friends, reminding ourselves, of these markers, whether, you eat or drink, whatever you do, do it all, the glory of God.

Let's pray together, once more, before we sing, our final hymn. Father in heaven, you know, that in our hearts, our desire is to, do what pleases you.

You know, that in our hearts, and in our, our minds, Lord, you are the one, who we love, you're the one, that we are devoted to, you're the one, who is everything, and all to us.

[43 : 32] But Lord, you also know, that we live in a, in a compromised world. We live in, weak and foolish bodies, and we are surrounded, by all sorts of pressures, and temptations.

And Lord, we ask that you would help us, to navigate, these dangerous waters, from your word, as you have spoken to us, this evening. We want to live lives, that bring you glory, and honour, and we do not want, to bring the name of Jesus, into disrepute, by our actions, our words.

We also want, to be a blessing to others, and do others good, and not be a stumbling block, to them, that keeps them, away from the gospel, and gives them reason, not to trust in you.

And so we ask again, for your help. You have said, in your word, that if any man, or woman lacks wisdom, they are to ask. So we ask, that you would give us wisdom, that in the coming days, we might live such lives, that show that we are, followers of Jesus, and that we might, bring glory to you, and blessing to others.

For we ask these things, in his name now. Amen. Amen. Amen. Now may the God of peace, who through the blood, of the eternal covenant, brought back from the dead, our Lord Jesus, that great shepherd, of the sheep, equip you, with everything good, for doing his will.

[45 : 01] And may he work in us, what is pleasing to him, through Jesus Christ, to whom be glory, forever and ever. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.