

## Keeping Elohim's Law: Food Sacrificed To Idols

1. Exodus 23:12-17 (Flee Idolatry)
  - Notice here being circumspect when it comes to speaking the names of other gods is in relation to Yah's feasts days. This will come into play throughout the lesson because the main times people eat food sacrificed to idols is at non-Biblical feasts/holy days or holidays. All non civil holidays are religious holidays. Since these religious holidays are not ordained by Yah and do not pertain to the God of Abraham, Isaac, and Jacob the Bible forbids us from celebrating them. Often these celebrations involve feasting.
  - Verse 13=You say the names of other gods all the time. Days of the week, month names, food names like cereal, your human resources timekeeping kronos, Tennessee titans etc...
2. 1 Corinthians 10:14
3. Exodus 20:1-7
  - Verse 7=One way you take the Lord's name in vain is when you apply it to pagan/idolatrous customs. For example Christmas or Easter. It is vain because since those feasts were not ordained by Yah they are pointless and originated from feasts dedicated to other Gods.
4. Deuteronomy 4:23-24
5. Deuteronomy 6:14-15
6. Isaiah 42:8
7. Exodus 34:12-23 (Do not eat food sacrificed to idols or participate in non-Biblically ordained religious holidays. Keep Yah's feast)
8. Acts 15:28-29
  - **Holman Bible Dictionary:** Food Offered to Idols: A cause of controversy in the early church centering on what Christians were permitted to eat. "Food offered to idols" is a translation of a single Greek word which has also been rendered "things offered unto idols" (KJV) and "meat sacrificed to idols" (NIV). The identification of the object of the offering by the term "idol" suggests that it was a name which originated outside first-century paganism. It reflects the perspective and conclusion of someone who spoke as a Jew or Christian. The Greek-speaking pagans of the New Testament era would be more likely to use terms that would mean "food (things) offered to a deity or divinity." Compare 1 Corinthians 10:28 where Paul used one of these terms as an example of a possible comment by a non-Christian to a Christian. Pagan sacrifices could be thought of as typically consisting of three portions. One small part would be used in the sacrificial ritual. A larger portion would be reserved for the use of the priests or other temple personnel. The largest part would be retained by the worshiper to be used in one of two ways. The one who offered the sacrifice sometimes used the remaining portion as the main course in a meal which might be served at or near the pagan temple. It is this type of religio-social event that stands behind the question raised by the letter (1 Corinthians 7:1 ; 1 Corinthians 8:1 ) from the church at Corinth to Paul and consequently as the background for

Paul's response in 1 Corinthians 8:1 . The second method of disposing of the worshiper's portion would be to offer it for sale at the local marketplace. Meat that was sold in this fashion would be bought and then served as a part of a regular family meal. This situation is reflected in Paul's comments in 1 Corinthians 10:23-11:1 .

- ***The Dispute Over Food Sacrificed to Idols (1 Cor 8:1-11:1) by David E.***

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An insistence on exclusive loyalty to a religion was something uncommon in the great religious melting pot of the Hellenistic world. Tolerance and syncretism reflected the spirit of the times. People were accustomed to joining in the sacrificial meals of various deities, and none required an exclusive relationship.<sup>1</sup> The prohibitions against idol food in Acts 15:20, 29 (cf. also Rev 2:14-17, 2:20) and Paul's long discussion in 1 Cor 8:1-11:1 suggest that the problem of food dedicated to an idol was not easily solved.<sup>2</sup> Converts who turned from the worship of many gods and lords in their sundry guises were not so sure where to draw the line or if it was even necessary to draw the line when it came to food that had been sacrificed to idols as they tried to balance their identity as Christians with their assimilation to the highly competitive, pagan Corinthian culture. Dissociating themselves from all overtly idolatrous celebrations demanded of them an uncompromising devotion that could only invite ostracism from their unbelieving family and associates and lead to shame and material loss. The pressures have not changed for new Christians today living in cultures where food is regularly offered to one god or another...The celebrations of many cults were closely bound up with civic and social life since religion and politics were indivisible in ancient Hellenistic city life. If Christians took part in civic life, they would have been expected to participate in a festival's sacrificial meals in some form of another.<sup>6</sup> The imperial cult, which frequently combined state craft with stagecraft, was especially important to Corinthian citizens, and sacrifices were part of the Isthmian games.<sup>7</sup> Winter concludes: "Over-confident and weak Christians alike were in danger, such was the power of privilege and the importance of the imperial cult, and more so when it was established on a federal basis and celebrated in Corinth...Individuals might also receive invitations to a banquet at a temple since rooms could be rented out for private functions, like church halls today.<sup>13</sup> Extant papyrus invitations beckon guests to attend banquets in a temple dining room commemorating a variety of rites of passage: weddings, childbirth, birthdays, coming-of-age parties, election victories, and funerals.<sup>14</sup> Others were more overtly cultic feasts celebrating, for example, a god's birthday...Christians might avoid overt associations with idolatry by declining to attend meals connected to idols and their shrines, but what were they to do when they were guests at someone's house and offered food sacrificed to an idol? They had colleagues, relatives, and patrons who were devotees of other gods and goddesses, and they would be put in socially awkward situations when invited to another's home and offered food that had been sanctified by an idol

by a religiously minded host.<sup>24</sup> Sacred food could be taken from the temple precincts and consumed at home, or religious rites could be performed over the food giving the meal a special character.

- You are not to go to any celebration or feasts at any false religious building. Buddhism, Hinduism, Islam (we will deal with Halal prayer in countries where it is performed later) p, Roman/Sunday Christian, Shinto, Voodoo, etc.. You are not to go to anyone's house or function for religious feasts. This means if someone of another religion invites you to a party/feast/to eat and it is related to their religion you cannot go. No easter dinner with your granny, no Christmas work potlucks, no halloween candy, no going to your hindu coworkers family religious festival, etc...
- DOES HALAL FOOD FALL UNDER THIS CATEGORY? (YOU MUST REASON OUT YOUR OWN CONSCIENCE). HALAL MEAT INVOLVES HOW THE ANIMAL IS SLAUGHTERED AND A PRAYER SAID OVER THE ANIMAL. "The name of Allah must be invoked (mentioned) at the time of slaughtering by saying: Bismillah Allahu Akbar. (In the Name of Allah; Allah is the Greatest.)" REMEMBER THAT ISLAM LIKE JUDAISM AND CHRISTIANITY IS AN ABRAHAMIC RELIGION. MOHAMMED WAS A DIRECT DESCENDANT OF ABRAHAM THROUGH ISHMAEL. ALLAH IS THE ARABIC TRANSLITERATION OF THE HEBREW ELOWAHH/ELOAH. SEE STRONG'S HEBREW 426 AND 433 look up examples in blueletter. YOU MUST REASON OUT IN YOUR OWN CONSCIENCE ON THIS.

9. 1 Corinthians 8 [The issue Paul addresses in chapters 8-10 involves three different types of situations: (1) eating food sacrificed to an idol at the temple of an idol (8:7-13; 10:1-22); (2) eating food of unknown history that is bought in the market (10:23-27); and (3) eating food in the private homes of unbelievers (10:28-31).]

10. 1 Corinthians 10

- After verse 21 read Leviticus 17:7 (When you eat food sacrificed to idols you are playing with demons)

11. Romans 14 (Taking it to the extreme)

- Verses 5-6=Civil holidays are up the individual. If for whatever reason you feel the civil holiday is somehow attached to idolatry then don't observe it. Just like today the early church had issues with some people wanting to ban all civil holidays. Paul leaves it up to the individual. This has nothing to do with Sabbath. Nothing in the chapter does or the previous chapter. It has more to do with Romans 13:1-7 and when a civil holiday is mandated by a government.

12. Galatians 4:8-11

- Verse 8 lets you know this is not referring to sabbath or the Lord's Feasts days. Keywords here is "gods"

13. Jeremiah 10:1-5

14. Revelation 2:12-29

15. Numbers 25