

**1204 Preachers, conquering self, learning from past, on God's side - 1Co(9)1-(10)33
(by Whirlwind)**

First, it is mentioned that preachers may receive their wages through the gospel; we discuss the reasons for this in detail, citing two previous articles in the process. Second, it addresses the need to preach the gospel willingly and to enable people to receive the gospel without cost. Third, it speaks of the preacher serving as a servant to all so that he may share in the benefits of the gospel with others, discussing the truth that before Christ, we are under the true spirit of the Law. Fourth, we discussed the need to conquer one's own self in order to obtain an imperishable crown, as well as the differences in choices when before and after salvation. Fifth, we addressed using past events as warnings, briefly discussing some relevant historical examples, while emphasizing that when tempted, God will provide a way of escape; we also discussed in detail the significance of Christ as the Rock of the Spirit. The sixth section clearly states that we must flee from idolatry. Finally, it addresses the need not to misuse the freedom that comes with knowledge, but to act for the benefit of all, noting that Paul consistently made decisions in accordance with God's will.

Please note that this article is an expansion of the topicwise Bible study held on Sunday (8/23/26). Unless otherwise specified, verses refer to those in NASB95. If this article refers previous articles, they can all be found on our website, '<https://a-christian-voice.com/>'; click on 'Understanding Spiritual Life'.

1. Preachers are entitled to a wage for the Gospel

"Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord. My defense to those who examine me is this: Do we not have a right to eat and drink? Do we not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas? Or do only Barnabas and I not have a right to refrain from working? Who at any time serves as a soldier at his own expense? Who plants a vineyard and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock? I am not speaking these things according to human judgment, am I? Or does not the Law also say these things? For it is written in the Law of Moses, "You shall not muzzle the ox while he is threshing." God is not concerned about oxen, is He? Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops. If we sowed spiritual things in you, is it too much if we reap material things from you? If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things so that we will cause no hindrance to the gospel of Christ."(1 Corinthians 9:1-12)

Paul was free, for "...if the Son makes you free, you will be free indeed."(John 8:36) He was personally chosen as an apostle by the risen Lord, for after witnessing the miracle of the great light, the Lord spoke to him through Ananias, saying, among other things, "...Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel."(Acts 9:15) He did indeed see the risen Lord Jesus Christ, although previously in "1177 Saul saw great light, Ananias, and Peter raised Tabitha – Acts(9)1-43" under "1. The

three accounts of Christ appearing to Saul," but in those three accounts, it is not explicitly stated that he saw the Lord Jesus; we used other scriptures to confirm this point. Here, however, it is stated directly. Those interested in the events surrounding Saul's encounter with the bright light should refer to that article.

The church in Corinth was indeed the work Paul did in the Lord; he was their spiritual father, as this Scripture says: "For if you were to have countless tutors in Christ, yet you would not have many fathers, for in Christ Jesus I became your father through the gospel."(1 Corinthians 4:15) That is why he says, "If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord. My defense to those who examine me is this."(1 Corinthians 9:2-3)

He then explicitly states that apostles may receive compensation for the gospel, saying, "Do we not have a right to take along a believing wife, ...Or do only Barnabas and I not have a right to refrain from working?"(1 Corinthians 9:5-6) Please note that this passage refers to apostles; that Barnabas was an apostle can be seen from this scripture: "But when the apostles Barnabas and Paul heard of it, ..." (Acts 14:14) Therefore, the word "we" referred to here are Paul and Barnabas, and we see that neither of them was married. No wonder Barnabas was able to do the following, "and who owned a tract of land, sold it and brought the money and laid it at the apostles' feet." (Acts 4:37) He was also able to remain in Antioch (see Acts 11:22-26) and the two of them were able to undertake their first missionary journey because Barnabas was able to make decisions on his own. In fact, this point is not particularly important and has nothing to do with salvation; I mention it because it logically demonstrates that "what God tells us through the Bible is consistent."

This principle can then be extended to general situations, showing that God, through the Law given by Moses, reveals that He cares for us. Another example is given: preachers are entitled to receive compensation for the gospel; therefore, the conclusion is drawn: "If others share the right over you, do we not more? ..." (1 Corinthians 9:12). Their principle at that time was: "...Nevertheless, we did not use this right, but we endure all things so that we will cause no hindrance to the gospel of Christ." (1 Corinthians 9:12)

Note that he is saying he did not exercise this right in the church at Corinth; he had exercised it before. He says, "You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church shared with me in the matter of giving and receiving but you alone; for even in Thessalonica you sent a gift more than once for my needs." (Philippians 4:15-16) But as for Paul, he clearly stated that whenever possible, he worked with his own hands, just as the Scripture says, "...because he was of the same trade, he stayed with them (Aquila and Priscilla) and they were working, for by trade they were tent-makers." (Acts 18:3)

From these scriptures, we see once again that Paul's logic was very clear, because our logical reasoning aligns with God's, just as we have previously explained. You can find this explanation in "1196 Justification, New Testament as reality, logical deduction from God – Gal(3)10-29" under the section "2. The Old Testament is a shadow, while the New Testament is the reality of Christ's coming, as promised." Please refer to that article.

2. Be willing to preach the gospel and enable people to receive it without cost

"Do you not know that those who perform sacred services eat the food of the temple, and those who attend regularly to the altar have their share from the altar? So also the Lord directed those who proclaim the gospel to get their living from the gospel. But I have used none of these things. And I am not writing these things so that it will be done so in my case; for it would be better for me to die than have any man make my boast (G4725, glorying) an empty one. For if I preach the gospel, I have nothing to boast (G4725) of, for I am under compulsion; for woe is me if I do not preach the gospel. For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me. What then is my reward? That, when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel."(1 Corinthians 9:13-18)

Once again, it is made very clear why "...the Lord directed those who proclaim the gospel to get their living from the gospel."(1 Corinthians 9:14) He does not boast, for he knows full well "so that, just as it is written, "Let him who boasts (G4725) , boast (G4725) in the Lord.""(1 Corinthians 1:31) Therefore, he humbly says, "For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel."(1 Corinthians 9:16) He goes on to say that he does this willingly, and his reward is "...when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel."(1 Corinthians 9:18) Since his consideration, how could he not be doing this willingly?

3. Becoming a servant to all so that Paul might share in the blessings of the gospel with others

"For though I am free from all men, I have made myself a slave to all, so that I may win more. To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law. To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. I do all things for the sake of the gospel, so that I may become a fellow partaker of it."(1 Corinthians 9:19-23)

He knew very clearly that, "...if the Son makes you free, you will be free indeed."(John 8:36). But because he was determined to save some at all costs, he voluntarily restricted himself: "To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some."(1 Corinthians 9:22) His adaptability had its limits; for example, when he encountered an unbeliever, he did not become an unbeliever himself. Therefore, "I do all things for the sake of the gospel, so that I may become a fellow partaker of it."(1 Corinthians 9:23)

When he says, "to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law."(1 Corinthians 9:21), he was referring to keeping the true spirit of the law, not the letter of the law. Jesus said, "Do not think that I came to abolish the Law or the Prophets; I did not come

to abolish but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished."(Matthew 5:17-18) What He fulfilled was not the letter of the law, but its true spirit. For example, "...He said to them, "What man is there among you who has a sheep, and if it falls into a pit on the Sabbath, will he not take hold of it and lift it out? How much more valuable then is a man than a sheep! So then, it is lawful to do good on the Sabbath.""(Matthew 12:11-12) He was not observing the time of the Sabbath at all, but fulfilling the true spirit of the Sabbath. "For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all."(James 2:10) Here, too, we can see that what He fulfilled was the true spirit of the law, not its literal provisions.

4. We must conquer ourselves to win an imperishable crown

"Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified."(1 Corinthians 9:24-27)

It is made very clear here that worldly competition is merely for a perishable crown, so even those competitors exercise self-control; but we are striving for an imperishable crown, so we must exercise even greater self-control:

"Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air."(1 Corinthians 9:26) In other words, "So then, brethren, we are under obligation, not to the flesh, to live according to the flesh— for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live."(Romans 8:12-13)

Before we were saved, we were undoubtedly like this: "For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not. For the good that I want, I do not do, but I practice the very evil that I do not want. But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me."(Romans 7:18-20) I used to think Paul was making excuses, saying that it was the sin within me that was doing these things, but it turns out that is exactly the case. Even after being saved, there are times when I do the evil I do not want to do; however, "evil" here does not necessarily mean sin, but rather refers to all the things we do not want to do yet find ourselves unable to avoid doing.

After being saved, we are supposed to be able to have "I can do all things through Him who strengthens me."(Philippians 4:13) We note that he says, "Not that I speak from want, for I have learned to be content in whatever circumstances I am."(Philippians 4:11) So this holds true in any circumstance. In other words, the Holy Spirit enables us to do everything we are willing to do that is beneficial to us—not just what this verse refers to: "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."(1 John 1:9) Because some

things we are willing to do are not sins, such as taking a leisurely walk or watching certain movies, etc. Of course, if God tells us not to watch a movie, and we insist on watching it anyway, that becomes a sin of disobedience to God—though in my experience, God does not act that way. In other words, if a supernatural force tells me I cannot watch a movie, my conclusion would be that it comes from a servant of Satan. We also see that Paul truly feared, "...after I have preached to others, I myself will not be disqualified."(1 Corinthians 9:27) This can only be achieved by disciplining my body and bringing it under my control.

5. Learn from examples of past, but trust that a way out will be provided when tempted

"For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; and all were baptized into Moses in the cloud and in the sea; and all ate the same spiritual food; and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness.

Now these things happened as examples for us, so that we would not crave evil things as they also craved. 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." Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. Nor let us try the Lord, as some of them did, and were destroyed by the serpents. Nor grumble, as some of them did, and were destroyed by the destroyer. 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. Therefore let him who thinks he stands take heed that he does not fall. 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."(1 Corinthians 10:1-13)

The events mentioned at the beginning are clearly recorded in the Old Testament. We will now briefly discuss them; those who wish to see the details can look up the corresponding scriptures. First,"The LORD was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night. He did not take away the pillar of cloud by day, nor the pillar of fire by night, from before the people."(Exodus 13:21-22) "Passing through the sea" refers to: "Then Moses stretched out his hand over the sea; and the LORD swept the sea back by a strong east wind all night and turned the sea into dry land, so the waters were divided. The sons of Israel went through the midst of the sea on the dry land, and the waters were like a wall to them on their right hand and on their left."(Exodus 14:21-22) This illustrates that they were baptized in the cloud and the sea and came under the Law of Moses.

"Eating the same spiritual food" refers to:

"Then the LORD said to Moses, "Behold, I will rain bread (manna) from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My instruction. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily.'"(Exodus 16:4-5)

Drinking the same spiritual water refers to: "Then the LORD said to Moses, "Pass before the people and take with you some of the elders of Israel; and take in your hand your staff with which you struck the Nile, and go. Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel."(Exodus 17:5-6) The Old Testament does not explicitly state what that rock was, but it is now made clear: "...for they were drinking from a spiritual rock which followed (G190) them; and the rock was Christ."(1 Corinthians 10:4) Please note that the word "followed" is used here, so Christ was with them the whole time.

It goes on to say, "Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness."(1 Corinthians 10:5) This can be seen from their fate: "So the LORD'S anger burned in that day, and He swore, saying, 'None of the men who came up from Egypt, from twenty years old and upward, shall see the land which I swore to Abraham, to Isaac and to Jacob; for they did not follow Me fully, except Caleb the son of Jephunneh the Kenizzite and Joshua the son of Nun, for they have followed the LORD fully.' So the LORD'S anger burned against Israel, and He made them wander in the wilderness forty years, until the entire generation of those who had done evil in the sight of the LORD was destroyed."(Numbers 32:10-13) Therefore, of that generation, only Caleb and Joshua entered the land of Canaan at that time.

Moses did not enter the land of Canaan for a different reason: "and the LORD spoke to Moses, saying, "Take the rod; and you and your brother Aaron assemble the congregation and speak to the rock before their eyes, that it may yield its water. You shall thus bring forth water for them out of the rock and let the congregation and their beasts drink.""(Numbers 20:7-8)

And finally, "Then Moses lifted up his hand and struck the rock twice with his rod; and water came forth abundantly, and the congregation and their beasts drank. But the LORD said to Moses and Aaron, "Because you have not believed Me, to treat Me as holy in the sight of the sons of Israel, ..." (Numbers 20:11-12) We see that Moses was angry; he did not simply command the rock to bring forth water, but struck it. Therefore, "...you shall not bring this assembly into the land which I have given them."(Numbers 20:12)

In the New Testament era, we see that God is a God of mercy and grace. First, we see that Satan did not have Moses' body, for the Scripture says, "But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, "The Lord rebuke you!"(Jude 9) The Lord's will will certainly be fulfilled. Later, we see that Moses did indeed enter the land of Canaan, for on the Mount of Transfiguration in the land of Canaan, the Scripture says, "And behold, Moses and Elijah appeared to them, talking with Him."(Matthew 17:3) Therefore, Moses entered the land of Canaan in the New Testament era.

"Craving evil things" refers to the following: "The rabble who were among them had greedy desires; and also the sons of Israel wept again and said, "Who will give us meat to eat?"(Numbers 11:4) As a result, "Now there went forth a wind from the LORD and it brought quail from the sea, and let them fall beside the camp, about a day's journey on this

side and a day's journey on the other side, all around the camp and about two cubits deep on the surface of the ground. The people spent all day and all night and all the next day, and gathered the quail (he who gathered least gathered ten homers) and they spread them out for themselves all around the camp. While the meat was still between their teeth, before it was chewed, the anger of the LORD was kindled against the people, and the LORD struck the people with a very severe plague. So the name of that place was called Kibroth-hattaavah, because there they buried the people who had been greedy."(Numbers 11:31-34)

When the Scripture says, "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.""(1 Corinthians 10:7) it refers to "Now when Aaron saw this, he built an altar before it; and Aaron made a proclamation and said, "Tomorrow shall be a feast to the LORD." So the next day they rose early and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play."(Exodus 32:5-6)

"Committing sexual immorality" refers to: "While Israel remained at Shittim, the people began to play the harlot with the daughters of Moab."(Numbers 25:1) At that time, "Those who died by the plague were 24,000."(Numbers 25:9) In 1 Corinthians 10:8, it says that there was only twenty-three thousand fell in one day. Please note that there is a discrepancy of one thousand people in the numbers here. The Bible sometimes does this—there are slight differences in unimportant details—to draw our attention to the most important message. Here, it is telling us not to commit sexual immorality.

"Destroyed by snakes" refers to: "Then they set out from Mount Hor by the way of the Red Sea, to go around the land of Edom; and the people became impatient because of the journey. The people spoke against God and Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this miserable food." The LORD sent fiery serpents among the people and they bit the people, so that many people of Israel died."(Numbers 21:4-6)

The final example states, "Nor grumble, as some of them did, and were destroyed by the destroyer."(1 Corinthians 10:10) This refers to the Korah incident and the plague that followed: "But those who died by the plague were 14,700, besides those who died on account of Korah."(Numbers 16:49) If I were to explain this in detail, it would take too long, since we are not currently studying the Old Testament; please read Numbers 16:1-50 for yourself.

"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. Therefore let him who thinks he stands take heed that he does not fall."(1 Corinthians 10:11-12)

You really shouldn't have the confidence that you are standing firm. But know this: "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."(1 Corinthians 10:13) This promise of a way out is absolutely reliable, because when the need arises, He Himself will intervene.

6. Flee from idolatry

"Therefore, my beloved, flee from idolatry. I speak as to wise men; you judge what I say. 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? Since there is one bread, we who are many are one body; for we all partake of the one bread. Look at the nation Israel; are not those who eat the sacrifices sharers in the altar? What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? 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. 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. Or do we provoke the Lord to jealousy? We are not stronger than He, are we?"(1 Corinthians 10:14-22)

This passage clearly states that we must avoid idolatry. The bread and the cup were instituted by Jesus Himself for the purpose of commemorating Him (see Luke 22:14–20), and not—as some believe—so that partaking in the breaking of bread would result in becoming one with the Lord. In the church's breaking of bread, "Since there is one bread, we who are many are one body; for we all partake of the one bread."(1 Corinthians 10:17) We all share in Christ, for "...the church, which is His body, the fullness of Him who fills all in all."(Ephesians 1:22-23) This refers to the church of God, not to earthly buildings.

When he says, "Look at the nation Israel; are not those who eat the sacrifices sharers in the altar?"(1 Corinthians 10:18) He specifically mentions the nation Israel, which is according to the flesh; if they were spiritual, they would know that Jesus said, "...all foods clean."(Mark 7:19) This is spiritual knowledge. Those who are carnal do not possess this knowledge; moreover, if they are carnal, they would believe that those who eat the sacrificial offerings share in the altar—which once again emphasizes, "...not all men have this knowledge; but some, being accustomed to the idol until now, eat food as if it were sacrificed to an idol; and their conscience being weak is defiled."(1 Corinthians 8:7) It is stated even more clearly: "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."(1 Corinthians 10:20) Therefore, "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."(1 Corinthians 10:21) The conclusion is, "Or do we provoke the Lord to jealousy? We are not stronger than He, are we?"(1 Corinthians 10:22) Clearly, the answer to both questions is no; therefore, what we must do is what He has clearly stated: we must abstain from idol worship.

7. Do not abuse the freedom that comes with knowledge; seek the good of all

"All things are lawful, but not all things are profitable. All things are lawful, but not all things edify. Let no one seek his own good, but that of his neighbor. Eat anything that is sold in the meat market without asking questions for conscience' sake; for the earth is the Lord's, and all it contains. 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. 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; I mean not your own conscience, but the other man's; for why is my

freedom judged by another's conscience? If I partake with thankfulness, why am I slandered concerning that for which I give thanks? Whether, then, you eat or drink or whatever you do, do all to the glory of God. Give no offense either to Jews or to Greeks or to the church of God; 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."(1 Corinthians 10:23-33)

At the very beginning, it is emphasized once again: "All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything."(1 Corinthians 6:12) This is also because not everything builds others up. Then it goes on to say, "Let no one seek his own good, but that of his neighbor."(1 Corinthians 10:24) Of course, this is not an unlimited statement, for the Scripture also says, "And have mercy on some, who are doubting; save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh."(Jude 1:22-23) This is addressed to brothers and sisters. Similarly, when he says, "...I have become all things to all men, so that I may by all means save some."(1 Corinthians 9:22), this too is subject to the limitations mentioned earlier.

He also states clearly, "Eat anything that is sold in the meat market without asking questions for conscience' sake; for the earth is the Lord's, and all it contains."(1 Corinthians 10:25-26) "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; I mean not your own conscience, but the other man's; for why is my freedom judged by another's conscience?"(1 Corinthians 10:28-29) For that person will tell you this because he believes that Christians should not eat food offered to idols. Although, spiritually speaking, he has the knowledge that all things are clean and his conscience is at peace, he is also well aware that, "...the one who examines me is the Lord."(1 Corinthians 4:4) Yet he still chooses not to eat, because "... why is my freedom judged by another's conscience? If I partake with thankfulness, why am I slandered concerning that for which I give thanks?"(1 Corinthians 10:29-30)

He has always made decisions in accordance with God's will, which is why he says, "Whether, then, you eat or drink or whatever you do, do all to the glory of God."(1 Corinthians 10:31) This was also his guiding principle: "Give no offense either to Jews or to Greeks or to the church of God; 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."(1 Corinthians 10:32-33) Everything is for the benefit of all, so that they may be saved.