

# ALL THINGS ARE LAWFUL UNTO ME

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There are two places where this phrase is used.

1Cor 6:12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

1Cor 10:23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

Why did Paul say this? Some think he meant by saying ‘all things are lawful to me’ that the laws and commandments of God are no longer binding on Christians. Let us look into the context of these verses.

## 1CORINTHIANS 6:12

1Cor 6:12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

Let’s look at the context of 1Cor 6:12.

1Cor 6:9 Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

1Cor 6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

1Cor 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

1Cor 6:12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

1Cor 6:13 Meats for the belly, and the belly for meats: but God shall destroy both it and them.

If Paul had meant to say that the laws and commandments of God are no longer binding, he would not have said in verses 9 and 10 that those who are breakers of the commandments against fornication, idolatry, adultery, effeminate, homosexuality, theft, covetousness drunkenness, reviling and extortion will not inherit the Kingdom of God would he? Therefore all these things are still not lawful and if we want to enter the Kingdom of God, we had better take heed and not commit them.

Verse 12, then, is not saying that all these things are now lawful. It is saying that out of all things that ARE LAWFUL to do, not everything is expedient.

This word ‘expedient’ is the same word used in Mat 5:30 “And if thy right hand offend thee, cut it off, and cast [it] from thee: for it is profitable (expedient, better) for thee that one of thy

members should perish, and not [that] thy whole body should be cast into hell. The meaning here is that all members of the body 'lawfully' belong there as part of the body, but if one member is offensive, it is expedient or profitable to get rid of it.

Another example is in Mat 19:9-10. Jesus had explained to the disciples that whoever puts away his wife except for fornication and marries another commits adultery and whoever marries her which is put away commits adultery. His disciples then said to him: Mat 19:10 If the case of the man be so with [his] wife, it is not good (profitable, expedient) to marry. They were saying that while it is lawful to get married, if the standards are so strict, it is not expedient or profitable. So let's get back to 1Cor 6:12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

1Cor 6:13 Meats for the belly, and the belly for meats: but God shall destroy both it and them.

The first part of verse 12 is the main principle that things that are lawful to do are not always expedient or profitable.

The second part of verse 12 tells us that one way lawful things can become not profitable is to be brought under their power.

Then verse 13 gives the example that while it is lawful to eat, we can be brought under the power of eating. Phl 3:19 speaks of those whose god is their belly. These have no self control, but have become slaves to their body and the highest god they worship and serve is their own appetite.

Perhaps it would be worthwhile to meditate on other lawful things to do in the light of applying them to this principle.

### **1CORINTHIANS 10:23**

1Cor 10:23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

The first part of verse 23 is again the main principle that things that are lawful to do are not always expedient or profitable.

The second part of verse 23 tells us that one way lawful things can become not profitable is that they are not always edifying to others.

And here is the rest of the context of 1Cor 10:23

1Cor 10:24 Let no man seek his own, but every man another's [wealth].

1Cor 10:25 Whatsoever is sold in the shambles (marketplaces next to pagan temples), [that] eat, asking no question for conscience sake:

1Cor 10:26 For the earth [is] the Lord's, and the fulness thereof.

1Cor 10:27 If any of them that believe not bid you [to a feast], and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

1Cor 10:28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth [is] the Lord's, and the fulness thereof:

1Cor 10:29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another [man's] conscience?

1Cor 10:30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

1Cor 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

1Cor 10:32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

1Cor 10:33 Even as I please all [men] in all [things], not seeking mine own profit, but the [profit] of many, that they may be saved.

Similar scriptures in Romans show how we should consider the edification of others in the lawful activities of eating and drinking so that they will not be spoken of as evil.

Rom 14:13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in [his] brother's way.

Rom 14:14 I know, and am persuaded by the Lord Jesus, that [there is] nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him [it is] unclean.

Rom 14:15 But if thy brother be grieved with [thy] meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

Rom 14:16 Let not then your good be evil spoken of:

Rom 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

Rom 14:18 For he that in these things serveth Christ [is] acceptable to God, and approved of men.

Rom 14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

Rom 14:20 For meat destroy not the work of God. All things indeed [are] pure; but [it is] evil for that man who eateth with offence.

Rom 14:21 [It is] good neither to eat flesh, nor to drink wine, nor [any thing] whereby thy brother stumbleth, or is offended, or is made weak.

## **CONCLUSION**

We must never think that we are no longer required to keep the commandments of God.

\* God is determining what our position will be in his Kingdom by how we treat his commandments, even the least commandments, today.

Mat 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven.

\* Many who think they are Christians and are saved will be surprised to hear Jesus say, "Depart from me!".

Mat 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven.

Mat 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Mat 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Iniquity is the Greek anomia meaning 1) the condition of without law a) because of ignorance of it b) because of violating it 2) contempt and violation of law)

\* The word 'righteousness' is defined in the Bible as keeping the commandments of God.  
Psa 119:172 My tongue shall speak of thy word: for all thy commandments [are] righteousness.

\* God has minimum standards of righteousness or commandment keeping in order to enter his Kingdom.

Mat 5:20 For I say unto you, That except your righteousness shall exceed [the righteousness] of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Look up the word Pharisees in a concordance and meditate on the unrighteous things that they were criticized for.

\* Do not be deceived by those who use scriptures like this (All Things Are Lawful Unto Me) to teach that the commandments of God are not required.

1Jo 2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

\* The true saints of God are those who keep the commandments AND faith.

Rev 14:12 Here is the patience of the saints: here [are] they that keep the commandments of God, and the faith of Jesus.

\* If we keep God's commandments we will have right to the tree of life and to enter into the everlasting city, New Jerusalem.

Rev 22:14 Blessed [are] they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.