

Sabbath School Lesson #5 – All to the Glory of God – 25-31 July 2026

Christ, through His apostle, Paul, would have us live in all to the glory of God. The apostle Paul says, “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Corinthians 10:31). There is such a thing as living to the glory of God even in eating and drinking. “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service” (Romans 12:1). We are to serve God, therefore, with our bodies. Again, the apostle writes, “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s” (1 Corinthians 6:19-20). How are we to glorify and serve God in our bodies? Evidently, not by subjecting them to misuse, but by preserving each faculty in the best condition for use in His service. This is how we can eat and drink to the glory of God. The preservation of the faculties of the body is intimately connected with eating and drinking; and therefore we are bound to eat and drink such things and to do this in such a manner, as will tend to keep our physical faculties strong and unimpaired. Even our bodies are not our own, but belong to God, and are to be used not to gratify ourselves, but to serve Him. We are therefore accountable to Him for the way that we treat them, as men are accountable for the use they make of the property of another.

Sunday: Knowledge Versus Love – Read 1 Corinthians 8:1-13; why does Paul contrast knowledge with love, and what is the context here; what point is he making? Paul says, “Knowledge puffeth up, but charity edifieth” (verse 1). To edify means to build up. So the text really means: “Knowledge puffeth up, but charity buildeth up.” There is a vast difference between being puffed up and being built up. We must not understand that the apostle means to depreciate knowledge, but that he wishes to show that knowledge alone will not amount to anything. And now read what the apostle says in 1 Corinthians 13:1, 2: “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.” Such a person would be puffed up, and might, like a drum, make a great noise, and many people might therefore think him to be of great importance, but he would lack solidity, and be in reality nothing. From the apostle’s statements we must conclude that knowledge which does not have true charity as a basis, is a worthless thing. It serves simply to puff up, to glorify the possessor, but not to build up anything.

Monday: Selfless Love – Read 1 Corinthians 9:1-6; how does this passage provide a practical example of what it means to practice self-denial motivated by love? The apostle was motivated by love, not by salary, as a minister of the gospel. He served more than the other apostles. Yet, in the work of his ministry, not only met with opposition from those without, but discouragement from those within the community of Christians. He was under reproach; false brethren questioned his apostleship and were very industrious to lessen his character and sink his reputation; particularly in the church at Corinth, a place to which he had been instrumental in doing much good, and from which he had deserved well. Some among the Corinthians questioned, if they did not disown, his apostolical character. To their cavils he here answers, and in such a manner as to set forth himself as a remarkable example of that selfless love, for the good of others, which he had been recommending in the former chapter. He asserts his apostolical mission and character: “Am I am not an apostle?” “Have I not seen Jesus Christ our Lord?” To be a witness of his resurrection was one great branch of the apostolical charge. Paul says, “have not I seen the Lord”? Here Paul is saying that he had seen the Lord, though not immediately after His resurrection, yet since His ascent. “Am I not free?” he asks. For those who thought that Paul is not like the other apostles, he continues to ask questions, have I not the same commission, and charge, and powers, with the other apostles? What respect, or honour, or subsistence, or privilege can they challenge, which I am not at liberty to demand as well as they? It was not because he had no right to live of the gospel that he maintained himself with his own hands, but for other reasons. Paul offers the success of his ministry among them, and the good he had done to

them, as a proof of his apostleship: Are not you my work in the Lord? Through the blessing of Christ on my labours, have not I raised a church among you? The seal of my apostleship are you in the Lord; your conversion by my means is a confirmation from God of my mission. Paul was a selfless apostle. It was ingratitude for this people to call in question his authority.

Tuesday: Learning From the Past – Read 1 Corinthians 10:7-11; what sins did Israel commit in the wilderness, and why do the privileges granted to them make their sins even worse? Seventh-day Adventists are blessed with all the truth, yet we are repeating the history of ancient Israel. We are to learn from the history of Noah and of Israel. The apostle Paul says, "Whatsoever things were written aforetime were written for our learning." The history of the overthrow of the Antediluvian race, and the salvation of Noah and his family stands out in bold relief for our learning, as an example for the present generation (see Matthew 24:37, 39; and 2 Peter 3:5-7). Again, we are to learn something from the history of the children of Israel while in the wilderness. By their disobedience many were overthrown. Paul says, "Now all these things happened unto them for examples, and they were written for our admonition, upon whom, the ends of the world are come." That history is not without its relation to the present generation. The prophetic pen has pointed out the condition of the world as it now is the fallen state of the professed Christians, the abominations done in ancient Israel and now repeated even within the Adventist church today. May the Lord help us to strive to live not "by bread alone but by every word that proceedeth out of the mouth of God" (Matthew 4:4).

Wednesday: Warning Against Idolatry – Read 1 Corinthians 10:5-22; why must we flee from idolatry? The sin of idolatry, the sin of fornication, prevailed among ancient Israel, which brought the signal manifestation of God's displeasure. The judgments of God followed close upon their heinous sin. Thousands of them fell, and their polluted bodies were left in the wilderness. Seventh-day Adventists, as God's people, as the remnant of God, above all people in this world, should be patterns of piety, holy in heart and in their conversation. The people whom God has chosen as His peculiar treasure, He requires to be elevated, refined, sanctified – partakers of the divine nature, having escaped the corruption that is in the world through lust. If such indulge in sin and iniquity who make so high a profession, their guilt is very great, because they have great light, and have by their profession taken their position as God's special, chosen people, having the law of God written in their hearts. They signify their loyalty to the God of Heaven by yielding obedience to the laws of his government. They are God's representatives upon the earth. Any sin or transgression in them separates them from God, and, in a special manner, dishonours His name by giving the enemies of God's holy law occasion to reproach His cause and His people, whom He has called "a chosen generation, a royal priesthood, and holy nation, a peculiar people," that they should show forth the praises of Him that hath called them out of darkness into His marvelous light.

Thursday: Overcoming Idolatry – Read Mark 10:17-22 and Mark 12:28-31; what do these two passages have in common, and how do they apply to the situation in 1 Corinthians 10? The Corinthians repeated idolatry of ancient Israel. Are we like ancient Israel making images to worship? Isaiah 40:19-20 says: "The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved." There is just as much danger for us in this respect as there ever was for any people. Whoever trusts in himself, having any confidence whatever in the flesh, is worshiping the works of his own hands instead of God, just as truly as does any one who makes and bows down to a graven image. It is so easy for a man to trust to his own supposed shrewdness, to his ability to 'take care of himself,' and to forget that the thoughts even of the wise are vain, and that there is no power but of God. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord" (Jeremiah 9:23-24). Whatever we indulge in to excess is idolatry; so, "Neither be ye idolaters as were some of them, as it is written, The people sat down to eat and drink and rose up to play." It is idolatry to indulge in excess of drink and eating to "consume upon the lusts of the flesh" (James 4:3).