

First and Second Corinthians

All to the Glory of God

Lesson #5 for August 1, 2026

Scriptures: 1 Corinthians 8; 9:1-6; 10:5-23; 11:1; Acts 15; Deuteronomy 6:4-5; Mark 12:28-31.

1. What does *to the glory of God* mean?

[From the *Adult Sabbath School Bible Study Guide*=BSG:] First Corinthians 8–10 brings the discussion on sexuality (*in chapters 5–6*) to a conclusion at the same time that it introduces Paul's answers to specific questions asked through a letter (1 Cor. 7:1) from the Corinthians. These answers will dominate the remainder of 1 Corinthians).

The transitional nature of 1 Corinthians 7 indicates that sexual immorality (*chapters 5–7*) and idolatry (*chapters 8–10*) are related topics. Indeed, they are often mentioned together in the New Testament (see Acts 15:20, 29; Acts 21:25; 1 Cor. 6:9; Eph. 5:5; Col. 3:5; Rev. 21:8; Rev. 22:15).

In general, while in 1 Corinthians 5–7 Paul deals with the problem of sexual immorality, in 1 Corinthians 8–10 his main concern is the issue of idolatry. He states that **Christians must flee from both** (1 Cor. 6:18, 1 Cor. 10:14).—BSG* for Sabbath Afternoon, July 25.^{†§}

[From the *Adult Teachers Sabbath School Bible Study Guide*=T-BSG:] **Forms of Worship in First-Century A.D. Corinth:** The concept of worship was not foreign to the Corinthians. Unlike in many modern Western societies today, worship back then was not a private personal matter. Politics, commerce, and social life were all intertwined with worship. Worship practices in first-century Corinth included sacrifices, feasts, festivals, and processions, as well as sexual rituals in some cults. Corinth was a major Greco-Roman city known for its religious pluralism and devotion to various gods. The city had numerous temples and cults, reflecting its status as a wealthy trade hub, influenced by both Greek and Roman religious traditions. [Many ancient temples still exist there.]

Worship in first-century A.D. Corinth took many forms, reflecting the city's cosmopolitan composition. There were many gods.... While a city often had a preferred deity, individuals could choose which deities they wanted to worship, depending on what benefits they wished to gain. **Most people worshiped several gods. Throughout the Roman Empire, good citizens were expected to worship the Roman emperor as well. While there was a degree of freedom in choosing a god, refusal to worship the emperor could bring social and political consequences, as this worship was viewed as a demonstration of loyalty to Rome.**

Most temples performed blood sacrifices of bulls, goats, or birds that were offered to the gods and were sometimes followed by communal feasts. During these banquets in temples, worshipers ate of the food that had been offered to the deity. There were also large public celebrations involving religious rites, such as the Isthmian Games (which were dedicated to the god Poseidon [*sic*]). These celebrations included processions, feasting, and

performances. Some of these worship acts had sexual elements, especially in the worship of the fertility gods. Some scholars believe that Aphrodite's [sic] temple worship involved ritual prostitution (compare with Walter A. Elwell and Barry J. Beitzel, "Corinth," in *Baker Encyclopedia of the Bible* [Grand Rapids, MI: Baker, 1988], p. 514).—*T-BSG** 66.^{†‡Ω§}

[T-BSG:] Imagine a group of hikers setting out on a challenging mountain hike. The trail is known for its breathtaking views, but also for its dangerous cliffs. At the trailhead, they see a warning sign: **"CAUTION: Dangerous Cliffs Ahead. Many Have Fallen! Stay on the Marked Path."**

Some hikers take the warning seriously, staying on the marked trail and avoiding the cliffs. Others ignore the sign as they want the thrill of standing at the edge and taking the ultimate selfie photo. A third group of hikers insists that they have the right to explore wherever they want without having to pay attention to the marked trails. "It's our hike. No one can tell us what to do!" But their choices don't affect just themselves—if one of them falls or gets lost, he or she will have led those following into danger.

The Christian life, of course, is much more than a hike. However, the three approaches taken by the hikers can mirror our faith walk. In 1 Corinthians 10, Paul discusses these approaches.—*T-BSG** 65.[‡]

[T-BSG:] As most biblical authors did, Paul saw idolatry as a very serious sin that stood in opposition to the true worship of God. The issue of worship is central to everyday-life questions, as any alliance with idol worship is a rejection of God's rulership and serves as an opening for moral and spiritual perversion. Within this context, Paul enlarges on several themes: [1] Learning From Israel's Past.... [2] The Danger of Idolatry.... [3] Christian Freedom and Responsibility.... [and] [4] Living for God's Glory.—*T-BSG** 65.[‡]

The Jerusalem Conference (A.D. 49), Its Outcome, & Significance

2. In A.D. 49, there was a conference of Christian leaders held in Jerusalem. It arose because the very conservative formerly-Jewish Christians were determined that before a person could be a Christian, s/he must conform to all the recognized Jewish practices, including circumcision! They believed that Christianity should be a subset of Judaism.
3. Paul and Barnabas had just returned from their first missionary journey and reported about the wonderful success they had had converting Gentiles to become Christians. This set off alarms in Jerusalem; decisions had to be made about how these new Christians were to be treated! Many of the formerly-Jewish Christians did not even want to attend church with people who were not following all the Jewish requirements!
4. The result was a letter that was to be circulated among the Gentile believers, giving them certain rules they must follow if they were to attend a Christian church which also had Jewish Christians. The conclusion to that meeting was summarized as follows:

Acts 15:22-32: ²²Then the apostles and the elders, together with the whole church, decided to choose some men from the group and send them to Antioch with Paul and Barnabas. They chose two men who were highly respected by the believers, Judas, called Barsabbas, and Silas, ²³and they sent the following

letter by them:

“We, the apostles and the elders, your brothers, send greetings to all our brothers of Gentile birth who live in Antioch, Syria, and Cilicia. ²⁴We have heard that some who went from our group have troubled and upset you by what they said; they had not, however, received any instruction from us. ²⁵And so we have met together and have all agreed to choose some messengers and send them to you. They will go with our dear friends Barnabas and Paul, ²⁶who have risked their lives in the service of our Lord Jesus Christ. ²⁷We send you, then, Judas and Silas, who will tell you in person the same things we are writing. ²⁸The Holy Spirit and we have agreed not to put any other burden on you besides these necessary rules: ²⁹eat no food that has been offered to idols; eat no blood; eat no animal that has been strangled; and keep yourselves from sexual immorality. You will do well if you take care not to do these things. With our best wishes.”

³⁰The messengers were sent off and went to Antioch, where they gathered the whole group of believers and gave them the letter. ³¹When the people read it, they were filled with joy by the message of encouragement. ³²Judas and Silas, who were themselves prophets, spoke a long time with them, giving them courage and strength.—American Bible Society. (©1992). *The Holy Bible: The Good News Translation*®* [GNT] (*Today's English Version*) [TEV], Second Edition (Acts 15:22-32). Philadelphia: American Bible Society [abbreviated as *Good News Bible-TEV** or *GNB-TEV**].^{†‡} [Underlining of text is added for emphasis.][‡]

5. Notice that Paul and Barnabas were in attendance at that meeting and “agreed” to the conditions set forth!
6. Paul then returned to Antioch. Soon he left on his **second missionary journey** with Silas, his new associate! Several years later after spending one and one-half years in Corinth, Paul proceeded to Ephesus where he worked for the next three years. It was from Ephesus that Paul wrote the letters back to Corinth, answering some of their questions.
7. To get the full picture, one must read Acts 15, 1 Corinthians 8&10, and Romans 14. ***Was Paul authorized to say to the Corinthians what he said in 1 Corinthians 10:25?***

1 Corinthians 10:25: You are free to eat anything sold in the meat market, without asking any questions because of your conscience.—Good News Bible-TEV.*[†]

8. Luke summarized the outcome of the Jerusalem conference in Acts 21:25.
Acts 21:25: “But as for the Gentiles who have become believers, we have sent them a letter telling them we decided that **they must not eat any food that has been offered to idols, or any blood, or any animal that has been strangled, and that they must keep themselves from sexual immorality.”—Good News Bible-TEV.*[†]**

9. Read **1 Corinthians 8:1-13**.

[BSG:] **Paul uses the theme of food offered to idols in order to address**

a deeper issue: the lack of love for others (1 Corinthians 8). The matter of food offered to idols split the church of Corinth into two groups. Some believed that their knowledge about the nonexistence of other gods gave them the right to eat anything (1 Cor. 8:4). These are referred to as the “strong” (1 Cor. 4:10). Those who opposed this behavior are called the “weak” (1 Cor. 8:9–12). Paul uses such a label because they did not overcome some superstitious beliefs that marked their previous pagan experience. When seeing the “strong” eating food offered to idols, they might conclude that Christianity and idolatry were compatible. So, Paul did not want the “strong” to become a stumbling block to the weak.—BSG* for Sunday, July 26.^{†‡§}

[BSG:] The Bible sees the act of eating food offered to idols very negatively (Acts 15:20, 29; Acts 21:25; compare with Rev. 2:14, 20). However, Paul does not utter as radical statements as one sees in these passages. This is because his primary concern regards the lack of unity that the misuse of knowledge could cause. Paul is not criticizing knowledge as evil in itself; instead, he’s against the kind of knowledge that leads to arrogance and division in the church. Knowledge without love is not true knowledge at all (1 Cor. 8:2). True knowledge arises only when one loves God and is known by Him (1 Cor. 8:3).—BSG* for Sunday.^{†‡§}

Revelation 2:20b: [Message to the church at Thyatira:] ^{20b}By her teaching she misleads my servants into practicing sexual immorality and eating food that has been offered to idols.—Good News Bible-TEV.*^{††}

[BSG:] In 1 Corinthians 10:14–22, Paul resumes the issue of food offered to idols. Offering food to idols may be strange in many cultures today, but it was common in biblical times. When animals were sacrificed to the gods in the heathen temples, part of the animal was given to the officiating priests, who sold the meat. Some of this meat found its way into the public markets. Because this meat was not kept separate from other meat that was also offered for sale in the market, a Christian might unknowingly purchase meat that had been offered to idols. The counsel of the apostle is that such meat may be freely purchased by Christians.

Nevertheless, while meat previously sacrificed in a temple could be eaten by Christians at home (1 Cor. 8:1–13), the practice of going into pagan temples and participating in their festivals was clearly forbidden for Christians. The criterion is clear: Christians are allowed to eat that meat at home because the idols are nothing (1 Cor. 8:4); however, Christians must not participate in pagan ceremonies because this corresponds to worshiping demons (1 Cor. 10:20, 21).—BSG* for Wednesday, July 29.^{†‡§}

10. Should this be called “situation ethics”? Compare Daniel 1.

[BSG:] Confident in their knowledge, the “strong” believed that eating food sacrificed to idols was harmless. As we will see ... , Paul conceded to them that right under certain conditions. However, if that became a stumbling block for the “weak” (1 Cor. 8:9), it should be avoided. Christians are supposed to practice self-denial out of love for Christ and others.

Paul argues that, without love, knowledge may become a bad thing (1 *Corinthians* 8). In what situations can knowledge without love indeed be bad?—BSG* for Sunday, July 26.^{†§}

11. ***If you believe that something is acceptable to do while others think it is wrong, it would be a stumbling block to them for you to do that in front of them! If one travels the world as a Seventh-day Adventist, it will become very apparent that certain activities are okay to do on Sabbath afternoons in some areas while they are considered unacceptable to do in other areas!***

[From the writings of Ellen G. White=EGW:] The time has not come for us to work as if there were no prejudice. Christ said: “Be ye therefore wise as serpents, and harmless as doves.” Matthew 10:16. **If you see that by doing certain things which you have a perfect right to do, you hinder the advancement of God’s work, refrain from doing those things. Do nothing that will close the minds of others against the truth.** There is a world to save, and we shall gain nothing by cutting loose from those we are trying to help. **All things may be lawful, but all things are not expedient.**—Ellen G. White, *Testimonies for the Church*,* vol. 9, 215.1.^{†‡}
[\[https://egwwritings.org/read?panels=p115.1205&index=0\]](https://egwwritings.org/read?panels=p115.1205&index=0)[†]

Learning from the Past: Idols & Sexual Immorality (in the Wilderness & Now)

12. **Read 1 Corinthians 10:1-22.**

[T-BSG:] [Paul] uses Israel’s history as an example to emphasize that idolatry is not just about worshiping statues. **Idolatry also involves disloyalty to God, as well as the spiritual danger of not showing love and responsibility toward fellow believers.**

Paul begins by reminding his readers of how the Israelites, who had experienced God’s miraculous deliverance from Egypt, still fell into idolatry and suffered God’s judgment. In 1 Corinthians 10:1–4, Paul recounts Israel’s blessings. **They had the divine guidance in the form of the cloud. They had experienced a miraculous deliverance as the sea parted, and they daily were sustained physically and spiritually by means of the manna and water from the rock (which Paul goes on to identify with Christ).**—T-BSG* 67.^{†‡}

13. **Read 1 Corinthians 10:5-10.**

[T-BSG:] Despite these blessings, many Israelites failed. They displeased God by engaging in idolatry, which opened the door to sexual immorality (1 *Cor.* 10:5–10). They went on, disastrously, to test God. **Their grumbling led to open rebellion and ended in their destruction.**—T-BSG* 67.^{†‡§}

[BSG:] **In other words, 1 Corinthians 10 teaches that, in a sense, Christians are living the same experiences as Israel did. However, Paul recalls the history of Israel because he does not want that history to repeat itself.**—BSG* for Tuesday, July 28.^{†‡}

[EGW:] **Paul urged his brethren to ask themselves what influence their words and deeds would have upon others and to do nothing, however innocent in itself, that would seem to sanction idolatry or offend the**

scruples of those who might be weak in the faith. “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.”...

The apostle’s words of warning to the Corinthian church are applicable to all time and are especially adapted to our day. By idolatry he meant not only the worship of idols, but self-serving, love of ease, the gratification of appetite and passion. A mere profession of faith in Christ, a boastful knowledge of the truth, does not make a man a Christian. A religion that seeks only to gratify the eye, the ear, and the taste, or that sanctions self-indulgence, is not the religion of Christ.—Ellen G. White, *The Acts of the Apostles** 316.2-317.1.††

[\[https://egwwritings.org/read?panels=p127.1399&index=0\]](https://egwwritings.org/read?panels=p127.1399&index=0)‡

14. Read 1 Corinthians 10:11-13.

[BSG:] It is easy to point the finger at ancient Israel and say they committed gross sins. However, Paul argues that Christians are susceptible to practicing similar sins despite their immense privilege of knowing the history of Christ. This is clear in the warning: “Let him who thinks he stands take heed lest he fall” (1 Cor. 10:12, NKJV). The phrase “who thinks” suggests that some in the church did not realize they were in danger of falling into those sins. Do we run the same risk today?—BSG* for Tuesday, July 28.‡§

[EGW:] **Of all the sins that God will punish, none are more grievous in His sight than those that encourage others to do evil.** God would have His servants prove their loyalty by faithfully rebuking transgression, however painful the act may be. Those who are honored with a divine commission are not to be weak, pliant time-servers. They are not to aim at self-exaltation, or to shun disagreeable duties, but **to perform God’s work with unswerving fidelity....**

By terrible severity the evil must be put away. Standing in the gate of the camp, Moses called to the people, “Who is on the Lord’s side? let him come unto me.” Those who had not joined in the apostasy were to take their position at the right of Moses; those who were guilty but repentant, at the left. The command was obeyed. It was found that the tribe of Levi had taken no part in the idolatrous worship. From among other tribes **there were great numbers who, although they had sinned, now signified their repentance.** But a large company, mostly of the mixed multitude that instigated the making of the calf, stubbornly persisted in their rebellion. In the name of “the Lord God of Israel,” **Moses now commanded those upon his right hand, who had kept themselves clear of idolatry, to gird on their swords and slay all who persisted in rebellion. “And there fell of the people that day about three thousand men.” Without regard to position, kindred, or friendship, the ringleaders in wickedness were cut off; but all who repented and humbled themselves were spared.**

Those who performed this terrible work of judgment **were acting by divine authority, executing the sentence of the King of heaven.** Men are to beware how they, in their human blindness, judge and condemn their fellow men; but when God commands them to execute His sentence upon iniquity, He is to be obeyed. Those who performed this painful act, thus manifested

their abhorrence of rebellion and idolatry, and consecrated themselves more fully to the service of the true God. The Lord honored their faithfulness by bestowing special distinction upon the tribe of Levi.—Ellen G. White, *Patriarchs and Prophets** 323.3-324.2.†‡ [Read more, especially *PP* 325.3.]‡
[\[https://egwwritings.org/read?panels=p84.1439&index=0\]](https://egwwritings.org/read?panels=p84.1439&index=0)‡

[BSG:] **The Bible says that God will not allow us to be tempted beyond what we can bear, “but with the temptation will also make the way of escape” (1 Cor. 10:13, NKJV). Why, then, do we still find it so easy to fall into sin?—BSG* for Tuesday, July 28.†§ [Satan is alive and well!]**‡

15. **It is Satan’s fulltime “job” to get us to sin! He has been very successful!**
16. ***Since an image of metal, wood, or stone is really nothing, what is wrong with idolatry? Is it worship? What is included in idolatry?***

[T-BSG:] **Defining Idolatry:** In a world in which idols were everywhere and were treated with respect and devotion as stand-ins for the gods they represented, Paul’s claim in 1 Corinthians 8:4 that “ ‘an idol has no real existence’ ” and that “ ‘there is no God but one’ ” (*ESV*) must have sounded radical. Paul does not buy into the idea that figurines or objects (for example, idols) can have magical power in and of themselves. He does, however, recognize that some believers, especially those who had newly converted from paganism, might still view their conversion in terms of simply changing gods (or their allegiance to these gods). This attitude could be seen particularly in the issue of eating food that had been offered to idols.—*T-BSG** 67.†§

[BSG:] **An idol doesn’t have to be a stone statue. We can make an idol out of just about anything. What idols, if any, do you need to flee from in your own life?—BSG* for Wednesday, July 29.† [See *PK* 177.1 below in Item # 18 and: <https://egwwritings.org/read?panels=p88.768&index=0>]**‡

17. Read again 1 Corinthians 10:5-22. Review again 1 Corinthians 8:1-13.

[BSG:] Thus, Paul says, “You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord’s table and of the table of demons” (*1 Cor. 10:21, NKJV*). **As Jesus said: “No one can serve two masters” (Matt. 6:24, NKJV).**

Paul teaches that **God requires wholehearted loyalty**. He implies that idolatry provokes “the Lord to jealousy” (*1 Cor. 10:22, NKJV*). For that not to happen, Paul, in 1 Corinthians 8:4–6, provides an infallible rule against idolatry, by alluding to Deuteronomy 6:4, 5, “Hear, O Israel: The LORD our God, the LORD is one! You shall love the LORD your God *with all your heart, with all your soul, and with all your strength*” (*NKJV; emphasis supplied*). To this idea of loving God above all things in Deuteronomy 6:5, Jesus added, “ ‘ “You shall love your neighbor as yourself ” ’ ” (*Mark 12:31, NKJV; see also Lev. 19:18*).—*BSG** for Wednesday, July 29.†‡§

Deuteronomy 6:4-5: ⁴ “Israel, remember this! The LORD—and the LORD alone—is our God. ⁵Love the LORD your God with all your heart, with all your soul, and with all your strength.”—*Good News Bible-TEV.** [How do you do that?]

[BSG:] Quoting Deuteronomy 6:4, Paul shows that believers must know that

there is only one God (1 Cor. 8:4–6). Interestingly, he follows the same idea one sees in Deuteronomy 6:4, 5, where the statement that our God is one is followed by the command “You shall love the LORD your God” (NKJV). For both Paul and Moses, knowledge without love is worthless.—BSG* for Sunday, July 26.†§

18. **Do we have idols? If yes, what are they?**

[EGW:] The world today has its Ahabs and its Jezebels. The present age is one of idolatry, as verily as was that in which Elijah lived. **No outward shrine may be visible; there may be no image for the eye to rest upon; yet thousands are following after the gods of this world—after riches, fame, pleasure, and the pleasing fables that permit man to follow the inclinations of the unregenerate heart. Multitudes have a wrong conception of God and His attributes, and are as truly serving a false god as were the worshipers of Baal. Many even of those who claim to be Christians have allied themselves with influences that are unalterably opposed to God and His truth. Thus they are led to turn away from the divine and to exalt the human.**—Ellen G. White, *Prophets and Kings** 177.1.†‡ [Underlining of text is added for emphasis.]†
[\[https://egwwritings.org/read?panels=p88.768&index=0\]](https://egwwritings.org/read?panels=p88.768&index=0)†

[T-BSG:] Paul then gives a direct command: “Flee from idolatry” (1 Cor. 10:14, ESV).... Paul warns that believers cannot share in both the “cup of the Lord” and the “cup of demons” (1 Cor. 10:21, ESV), emphasizing the incompatibility of idolatry with Christianity.—T-BSG* 67.†§

19. **Do we worship demons?**

[T-BSG:] In 1 Corinthians 10:15–18, Paul points out that just as partaking in the Lord’s table symbolizes unity with Christ, so eating food from idol sacrifices creates an unholy spiritual connection. While the idols themselves are nothing, participating in acts of worship, such as sacrificing to the idols, involves fellowship with demons. *Idolatry is not just about worshiping false gods but also about being spiritually entangled with dark forces* [and turning away from serving the Lord!].—T-BSG* 67.†§

20. **Read 1 Corinthians 10:15-18.**

[T-BSG:] Believers are called to exclusive devotion to God (1 Cor. 10:21, 22) and **cannot drink the cup of the Lord and the cup of demons**. Echoing Deuteronomy 32:21, Paul warns of God’s intolerance toward divided loyalty. **Paul views idolatry as more than just false worship—it is spiritually dangerous and incompatible with faith in Christ.**—T-BSG* 68.†‡§

For Conscience Sake

[BSG:] In 1 Corinthians 8:1–3, Paul argues that love for God keeps one safe from idolatry. This argument is resumed and further developed in 1 Corinthians 10:23–11:1. In 1 Corinthians 8:3, he speaks about our love for God. He says, “Let no one seek his own, but each one the other’s well-being” (1 Cor. 10:24, NKJV). This is love for others.—BSG* for Thursday.†§

1 Corinthians 10:25-30: ²⁵You are free to eat anything sold in the meat market, without asking any questions because of your conscience. ²⁶For, as the scripture says, “The earth and everything in it belong to the Lord.”

²⁷If an unbeliever invites you to a meal and you decide to go, eat what is set before you, without asking any questions because of your conscience. ²⁸But if someone says to you, “This food was offered to idols,” then do not eat that food, for the sake of the one who told you and for conscience’ sake— ²⁹that is, **not your own conscience, but the other person’s conscience.**

“Well, then,” someone asks, “why should my freedom to act be limited by another person’s conscience? ³⁰If I thank God for my food, why should anyone criticize me about food for which I give thanks?”—*GNB-TEV*.^{*†}

[BSG:] Following the teachings of Jesus, Paul hints that the principle of loving God above all and the neighbor as oneself is to be applied to the hypothetical situations he mentions in 1 Corinthians 10:27, 28. This means that even lawful things may not be helpful or edifying since they can be offensive to someone else’s conscience (*1 Cor. 10:23*). **This principle is masterly synthesized in the words “Do all to the glory of God”** (*1 Cor. 10:31, NKJV*).—*BSG**for Thursday, July 30.^{†‡§}

21. Read Isaiah 42:8.

[T-BSG:] **Developing “Antibodies” Against Idolatry:** While Paul calls for complete separation from idolatry, he goes on to explain, in 1 Corinthians 10:23–33, that separation should not result in criticizing and policing the church in order to keep it pure. Individual Christians have both freedom and responsibility, which Paul addresses in the practical concerns about food that may have been dedicated to idols and then, subsequently, made its way to the market.

In 1 Corinthians 10:23, 24, the principle of love over liberty is given. Unselfishness, and not clinging to one’s rights, or even one’s ideas of Christian lifestyle, should be made the norm. **Even if something is not wrong or forbidden in the Bible, it may not be beneficial for others.** Believers should prioritize the spiritual well-being of others over personal freedom.—*T-BSG** 68.^{†‡}

[T-BSG:] In the next few verses (*1 Cor. 10:25–30*), Paul permits eating meat from the marketplace without questioning its origins. But he advises against eating it if someone explicitly states that it was sacrificed to idols, as the practice of not eating such foods served as a protective measure that prevented weaker believers from stumbling. Ultimately, believers should aim to glorify God in every aspect of their lives and try to encourage, rather than discourage, others. **Their life mission should be pursuing the salvation of others rather than insisting on their own perspectives and rights** (*1 Cor. 10:31–33*).—*T-BSG** 68.^{†‡§}

Conclusions

1 Corinthians 10:31-11:1: ³¹Well, whatever you do, whether you eat or drink, **do it all for God’s glory.** ³²Live in such a way as to cause no trouble either to Jews or Gentiles or to the church of God. ³³Just do as I do; I try to

please everyone in all that I do, not thinking of my own good, but of the good of all, so that they might be saved.

^{11:1}Imitate me, then, just as I imitate Christ.—*Good News Bible-TEV*.^{*†}

22. ***What have you learned from this lesson about loving your neighbor as yourself as opposed to selfishly doing your own will?***

[EGW:] How much good might be done if we would make a right use of our associations with one another! Every one who has received of the heavenly benefits is under obligation to shed some light on the pathway of others. In all our associations we are to be witnesses for Christ. Then all those who truly love God will cease their idolatry of self.—Ellen G. White, *The Review and Herald*,^{*} November 18, 1884, par. 10.[‡]

[<https://egwwritings.org/read?panels=p821.6012&index=0>][‡]

23. ***Have you ever experienced the time when the behavior of a mature Christian was a stumbling block for an immature Christian? Have you seen any stumbling blocks or even idolatry among Seventh-day Adventist Christians in our day? Can we claim to be like Paul in beating down our bodies and disciplining them?***

1 Corinthians 9:27: I harden my body with blows and bring it under complete control, to keep myself from being disqualified after having called others to the contest.—*Good News Bible-TEV*.^{*}

24. Consider these questions raised in the Teachers Bible Study Guide.

1. [T-BSG:] How can we guard against overconfidence in our spiritual walk?
2. God can provide a way out when we are tempted (*1 Cor. 10:13*). Have you ever experienced this provision in your life? How does this verse encourage you?
3. While Paul warns against idolatry, he also outlines principles for identifying and counteracting idolatry. **What are some modern forms of idolatry that Christians struggle with today?** How can Paul's advice in regard to idolatry be applied to them? [See *Prophets and Kings* 177.1 (above in #18): <https://egwwritings.org/read?panels=p88.768&index=0>.]
4. Paul says, " 'All things are lawful,' but not all things are helpful" (*1 Cor. 10:23, ESV*). How can we discern between what is beneficial and what is unprofitable in our lives?
5. In 1 Corinthians 10:31, Paul tells us to do everything for the glory of God. What does doing everything for the glory of God look like in daily life?
6. Paul emphasizes not causing others to stumble (*1 Cor. 10:32, 33*). How can we balance our personal freedoms with our responsibility to others?—*T-BSG*^{*} 68-69.^{†‡§}

©2026, Kenneth Hart, MD, MA, MPH. Permission is hereby granted for any noncommercial use of these materials. Free distribution of all or of a portion of this material such as to a Bible study class is encouraged. ^{*}Electronic version. [†]Bold type is added. [‡]Brackets and content in brackets are added. [§]Brackets and the content in brackets within the paragraph are in the Bible study guide or source. [§]Italic type is in the source.

Last Modified: July 17, 2026

Email: Info@theox.org