

# Do All Things to God's Glory

by Stephen Kaung

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*The sermon emphasizes the importance of living for God's glory, avoiding stumbling blocks, and seeking the eternal salvation, highlighting the contrast between bondage and freedom.*

**Duration:** 53:01

**Scripture:** Matthew 6:33, 1 Corinthians 7:1, 1 Corinthians 10:31-33

**Topics:** "Glory Of God"

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## Description

In this sermon, the apostle Paul teaches that life is like a race, and as Christians, we are running the race of faith. He emphasizes the importance of having a goal and a mindset of running to win. Paul also highlights the need for discipline and self-control in order to live a life that is pleasing to God. He addresses the Corinthians' tendency to compartmentalize their lives and emphasizes the importance of living all aspects of life for the glory of God.

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## Transcript

Will you please turn to 1 Corinthians? 1 Corinthians 10, we'll read verses 31, 32, and 33. 1 Corinthians 10, verse 31. Whether therefore ye eat, or drink, or whatever ye do, do all things to God's glory.

Give no occasion to stumbling, whether to Jews or Greeks, or the assembly of God. Even as I also please all in all things, not seeking my own profit, but that of the many, that they may be saved. I would like to read it again.

Whether therefore ye eat, or drink, or whatever ye do, do all things to God's glory. Give no occasion to stumbling, whether to Jews or Greeks, or the assembly of God. Even as I also please all in all things, not seeking my own profit, but that of the many, that they may be saved.

Let's have a word of prayer. Dear Lord, as we gather in thy presence, we do want to hear thy voice speak to us. Take away any dullness from us, that when thy word comes to us, it may register in our hearts, transform us, and conform us to thyself.

Lord, we believe thy word. We believe in the reality, the eternity of thy word. And we do want thy word to be living and working in our lives, that thou may be glorified.

We commit this time into thy hands. We pray that thou will use this time, break thy bread to us, that we may be full. We ask in thy precious name.

Amen. We have been considering together on 1 Corinthians. I would like to mention again, that when you read 1 Corinthians, you may think it is a very negative letter, because it deals with a lot of negative things.

But I believe that 1 Corinthians is very positive, because at the very outset, he says before us that we are called to the fellowship of God's Son, Jesus Christ. And there is nothing more glorious than this calling. And think of that.

The Corinthian believers. Sometimes we look upon these Corinthian believers. How can they be believers and in such unbelieving state? But wait a minute.

Think of ourselves. And even so, we are all called into that wonderful, glorious, heavenly fellowship. The fellowship that the Son has with His Father.

And the Father with His Son. And now this fellowship has been extended even to us, the redeemed of the Lord. That we may share in common with God and with Christ and with one another.

And I think there is nothing higher than that. It is not a theory. It is not a doctrine.

A teaching. It is a fellowship. And fellowship is living.

Fellowship is real. And we are all called into the fellowship. And the reason why we find in Corinthians they have so many problems.

And these are the problems because they are not in that fellowship. These are the problems that are against the fellowship. And if only they would live in that fellowship, all these problems would be solved.

And here you find the Apostle Paul is trying to tell them that how these problems can be solved in a positive way. We have covered six chapters in the past. And in these six chapters they had two very serious problems.

But strange to say the Corinthian believers did not even ask Paul about these problems. In other words, they thought these were no problem. But actually these were the biggest problems.

And one problem Paul heard from the house of Colio. And the other problem is universally reported. The first problem is division.

Now think of that. Division cuts across the very meaning of fellowship. Fellowship is bringing together into one.

Sharing with one another the same. And division is breaking up that fellowship. And the reason for breaking up is because they do not center upon Christ, Jesus, and Him crucified.

Our fellowship is around Jesus Christ and nobody else. We are not fellowshiping around Paul, nor fellowshiping around Peter, nor fellowshiping around Apollos, or anybody else. We are fellowshiping in Christ Jesus, with Christ Jesus, and all but Christ Jesus.

That's what we share in common. And if we want to really share Christ Jesus, we have to know Him crucified. Because it is through the cross that Christ is given to us.

And it is only by the working of the cross in our lives that we are able to really fellowship in Christ Jesus and not in ourselves, nor in others. So the biggest problem is division. And the way to solve it is to see

Jesus Christ and Him crucified.

And then you find the second problem. It was universally reported and yet the Corinthian believers were not even conscious of it as a problem. They allowed such things to go on without any correction, without any discipline, as if it is nothing.

And it is something that even the world had rarely seen such a thing. It is incest. So the Apostle Paul deals with this problem.

And again he deals with it in a positive way. Why? He said, Christ, our Passover, has been slain. We are now in the Feast of Unleavened Bread.

And how can we celebrate the Feast? With leaven. With leaven of corruption. Whether it is moral corruption or teaching corruption.

We have to be a pure meal offered to God. That is what the fellowship is. That is what the Church is.

And if we celebrate it in the right way, such moral corruption will be dealt with. So these are the things that we have already covered. And now, God willing, this morning we would like to cover four chapters from chapter 7 to chapter 10.

Now I do not know how familiar you are with God's Word. So I hope that if you are not that familiar even after this morning you go home and read these four chapters. Beginning from chapter 7 Paul began to answer the questions that the Corinthian believers wrote and asked of him.

So finally you come to some of the problems that they have among themselves. In chapter 7 verse 1 he said concerning the things which ye have written to me. And of course in chapter 7 you find this matter of marriage.

In other words, their sex life. And then in chapter 8 you find they ask concerning things sacrificed to idols. They ask about eating and drinking.

Social life. And this continues on to chapter 10. And then of course in chapter 12 they ask about this matter of I'm looking at 2 Corinthians so that's why.

In chapter 12 they ask about this matter of the spirituals. Now in the original it is spirituals. And it deals with this matter of gifts.

And then in chapter 16 they ask about collections. But anyway you find that following chapter 7 Paul was answering the questions, different questions that the Corinthian believers asked of him. Now I put this matter of sexual life and social life together.

So that's why we have the 4 chapters for this morning. Now the Corinthian believers before they believed in the Lord Jesus the Corinthians were noted for 2 things. Number 1, they were noted for their intelligence.

They were very intelligent. Knowledgeable. They have knowledge.

And they were eloquent too. Now some people may have knowledge but not eloquence. But the Corinthians they have both knowledge and eloquence.

But on the other hand, they are noted for their moral corruption. So they were saying in those days you speak like a Corinthian. In other words you are very eloquent.

Intelligent. And also they said you live like a Corinthian. You live a very corrupt immoral life.

That's what the Corinthians used to be. But thank God now they have been justified. They have been sanctified.

They have been redeemed of the Lord. And after they are being saved. After they come into the fellowship of God's Son Jesus Christ.

Naturally you will find that some problems like what they ask for will happen. They ask first of all about sex life. After they were saved how should they live their sex life? And they also ask about social life.

After they were saved how should we eat? How should they drink? How should they continue with their social relationships? And these were very practical questions. Now I wonder I wonder we who are saved by the Lord we who have lived for many years in the past and now we are saved now how should we live our sexual life? How should we live our social life? I wonder if we have ever asked such a question. We should.

And then you find another thing. When the Corinthian believers asked these questions I don't know if I'm just reading something into it or whether there was something in it now why did they ask these questions? They were allowed incest such moral corruption among them without asking any question. And now they ask about their sexual life.

Now why did they ask that? They have enjoyed their social life all along and why should they ask questions about eating and drinking? Why? Evidently there is something within them challenging the way that they live. And because they still want to continue on with their old living way of living. And that's why they ask these questions.

Now I wonder if I'm reading something into it or not. Brothers and sisters when God created us he did not create us just one individual. He said it is not good for man to be alone.

And man is made up of male and female. In other words, when God created us we are social beings. We are not supposed to live all by ourselves.

We are to live with other people. Either in the family or in the society. Human beings are gregarious.

We belong to one another. We are not just one single individual. That's the way God created us.

God created us with sex. Nothing wrong with that. It is from God.

God created us with the desire to eat and to drink. Otherwise we cannot live. That's the way we are created.

And that's the way we have been living all along. Now we come into the fellowship of God, Jesus, Son, Jesus Christ. How does it affect us? Are we going to be monks and nuns? Are we going to be hermits? And that's the only way to live Christian life? The very word fellowship tells us we are to be together.

Sharing together. Brothers and sisters, sometimes we have a wrong feeling. In other words, sometimes our sense is in two extremes.

One extreme is whether your life, the way you live, before you are saved or after you are saved, they are the same. Before you are saved you live in such a way and after you are saved you live still in that same way. That is one extreme.

And the other extreme is now after you are redeemed and belong to the fellowship of God, Son, Jesus Christ, you are supposed to be spiritual now. And to be spiritual is to be less human, inhuman, unhuman. I remember our dear brother Watchman Lee sometimes said to us, If you do not know to be a human, how can you be spiritual? There is no conflict between being human and spiritual.

As a matter of fact, unless you are human, you cannot be spiritual. But by human it does not mean fallen human. It means redeemed human.

God created us with a purpose. And to be real human is to be living as the man and woman that God has created. That is being human.

And being human is being spiritual. But that's the way that God has created us. That is his purpose.

So do not think that because now we are saved, we belong to the fellowship of God, Son, Jesus Christ, therefore we have to be unhuman. And the more inhuman we are, the more spiritual we are. Exactly the opposite.

But is it because of that we can live our own way of life? Continue with moral corruption? Satisfy our lusts and passions? Without any control? Without any discipline? Live a dissipated life? Unmoral life? Should we continue to live on our own way? Even in our family, in our home? Or even in society? Now what should we do? Should there be any change? And in what way? So brothers and sisters, these are very practical questions. And here the Apostle Paul is trying to answer them. Leading them in a positive way.

Brothers and sisters, after we are saved, it doesn't mean that we are no longer human beings. We are on our way to be real human and real spiritual. You cannot divide these two things.

But on the other hand, we should be clear that because now we have a new life, it is a life of Christ. A holy life. Sanctified, separated, heavenly, spiritual.

Therefore, in our sexual life, in our social life, there must be a change. Unfortunately, God's people today compartmentalize their life. In other words, our life touches many areas.

Covers many areas. We have our personal life when we are alone by ourselves. We have our family life when we are in the family with husband and wife, father, mother, and children, brother and sisters.

We have our family life and we have our social life. We work in the world, in contact with people, and as a matter of fact, fellowship is social. But it is on a higher level.

So we still continue to live in all these areas. But brothers and sisters, how sad that many God's people try to compartmentalize their lives. By that I mean, you can live a personal life different from your family life, your family life different from your social life, your social life different from your church life.

You can put them into different compartments and live these lives with different lives. Now at least you have two lives. You have the life of Christ in you and you have the life that you inherited from Adam.

And sometimes we use our endemic life to apply in all these so-called unspiritual areas and only apply spiritual life, Christ's life, to church life. When you go to church you become spiritual. You begin to live by that life that is holy, spiritual, heavenly, uncommon, unique, different.

But when you are home you are a different person. When you are at work you are a different person. When you are in society you are a different person.

Brothers and sisters, this is not what the Lord wants us to be. There is only one life. Formerly we lived by that endemic old life.

And that old life lived alone, lived with the parents, lived with the children, lived with husband and wife and lived in society. And now we have a different life. Eternal life.

The life of Christ. And can it be that we only live the life of Christ in the church and still live our own life alone or in the family or in society? If so, we are hypocrites. May the Lord deliver us from being hypocrites.

There is only one life that we live alone all by ourselves in the family, in the society and in the church. No matter in what area you are. Only one life.

And are we living in that one life? The Corinthians, they thought that they could compartmentalize their lives. In the church you behave one way. In the family, all by yourself, in society, you can still live your own life, your own way.

So here you find the Apostle Paul. He lays down certain positive principles. Do all things to God's glory.

All things include eating, drinking, sexual life, family life, social life, everything. Do all things to God's glory. Number two, give no occasion to stumbling.

Do not stumble anybody, whether they are Jews, Greeks or the church of God. Number three, not seeking my own prophet, but that of the many that they may be saved. Always seek the eternal salvation.

In our marriage life, family life, we live, we need to live by the life of Christ. So when you read chapter seven, you find behind chapter seven, you can see that Paul is trying to tell something. Dear brothers and sisters, do not think that because you now believe in the Lord Jesus, now you are in bondage.

I'm afraid many believers have that kind of false thinking. Oh, formerly we were free, free to do anything we want. Now we believe in the Lord Jesus.

Now we are under bondage. You cannot do this, you shouldn't do that. But brothers and sisters, actually it is just the opposite.

Before we believed in the Lord Jesus, we were in bondage. We were not free. We were slaves to sins.

Slaves to the world. Following the current of the world. We drift along with the current because we cannot resist it.

There's no power in us. We are under the power of darkness. We are not free.

We were slaves, just like the Israelites in Egypt. Slaves. No freedom.

But thank God, we are now free. He has freed us. We are not under law.

We are under grace. And by under grace, it simply means this, that we are now free to choose. Formerly we cannot choose because we are under law.

We are in bondage. But now we can choose. Formerly we cannot choose not to sin.

But now we can choose not to sin. Formerly we cannot choose to do the right thing. But now we can choose to do the right thing.

Our Lord Jesus has set us free. All things are lawful, but not all things are profitable. All things are lawful, but I will not come under the bondage of anything.

All things are lawful, but not all things are profitable. Brothers and sisters, think of that. We are now living on a higher ground.

Under a higher law. No longer under bondage. We are a free people.

You can sing if you want to. You can live your own life if you want to. You still can live your own way of social life if you want to.

You can do that. But on the other hand, you can do otherwise. You can live as God wants you to live.

You can live for the glory of God. That in everything you do, you glorify the Lord. Even in your private life, personal life, even in your home, even in society, even in the church, you may do all things to the glory of God.

People think to be free is to do anything you like to. But real freedom is you are free to do what God wants you to do. That's freedom.

The Apostle Paul shows us in Christ there is liberty. It is the law of liberty. It is the royal law of love.

And if you love, you fulfill all the law. So brothers and sisters, do remember this, that we are free. And because we are free, we choose.

We choose to do all things. The Christian believers, they like to be social. And you know in those days, most social activities will carry on in the temple.

Idol temple. The best meat you can get and the cheapest are those meat that have been sacrificed to the idols. And then the priest will sell them in the market with the cheapest price.

So that's where you get the best meat. So if you want to eat the best meat, now those meat that have been sacrificed to idols, they are the meat. And if you want to eat and drink and enjoy a social gathering, go to the temple.

Because if you don't go to the temple, then you are isolated. So the Christian believers, they like social life. They like all these parties.

And all these parties will carry on in the temple. And they enjoy the best food and the best drink they could ever have. Now they got saved.

Now what should they do? Should they go to the temple to eat? Should they still join with the others and eat those meat that has been sacrificed to idols? Should they do that? Aha, they are very knowledgeable. They say, we know. There is only one God.

All these so-called gods are nothing. And because these gods are nothing, so the sacrifice to nothing is nothing. So we can eat this meat with cheap price.

The temple offers to the idols. The idols are nothing. So the temple is just another building, that's all.

So go to the temple, enjoy yourself. Well, is that real good, solid, sound knowledge? Yes. We have only one God.

We have only one Lord, our Lord Jesus Christ. And all the other things are just nothing. Very correct.

But Paul said, you want to enjoy yourself. And you can. But you forget that you are not alone.

There are other brothers and sisters, people with weak conscience. They worshipped the idols before. They offered to the idols.

They ate what was offered to the idols. Now they are saved. They feel all these are unclean.

They don't want to go to these temples. They don't want to touch these things, sacrifice to idols. But when they see that you go into these temples, enjoy yourself, eat and drink, well they say, now if you can do that, I can do it too.

So they did it with evil conscience. Their conscience was bribed, but their conscience was evil. It bothered them.

And yet they did it. Now you stumble. In other words, we who are now the lords, we do not live for ourselves.

We live for others. We do not live by our knowledge. We live by love.

Knowledge pops up, but love edifies, builds up. True, you have the knowledge, and you all pop up. Why can't I do it? I know it.

I enjoy it, but you forget. You stumble with your brother who has a weak conscience. And sin against your brother is sin against the Lord.

We do not live by knowledge. We live by love. And love thinks not of itself.

Love thinks of others. What is best for our brothers and sisters? Oh, brothers and sisters, even in our social life, how we just live for ourselves. Why do we want social life? Why do we want parties? Why do we want eating and drinking? To enjoy ourselves.

But do you ever think of your brothers and sisters of the weaker ones? Maybe what you are doing stumbles your weaker brothers and sisters. And that is the case. You sin against the Lord.

So the apostle Paul said, even if your knowledge is correct, you do not live by your knowledge. You live by love. And as a matter of fact, even what you consider as correct knowledge is incorrect.

Why? Because you cannot eat the cup of the Lord and the cup of the demon. The bread of the Lord and the bread of the demon. So it is still incorrect.

No matter how logical you think, it is still illogical in the sight of God. So, brothers and sisters, we are living on a higher, we are under a higher law. We are free to do anything.

We are able to choose what is the right. So the apostle Paul illustrated to us. He said, if I eat meat and my brother will be stumbled, I will not eat meat anymore.

We should eat meat. God doesn't want us to be vegetarians. But apostle Paul, he's willing to let go his rights.

He has many rights. I can take a wife and travel with me like the other apostles. I can live by preaching the gospel like the others, but I don't do it.

I'm willing not to seek my right, if only I can save some. He lived for their eternal good. And brothers and sisters, this is love.

So you find in these chapters, the apostle Paul tried to tell us, life is a race. We are running a race. When you are saved, God has put you on the course, the race of faith.

And now we are running that race. And when you run a race, you need to have a mindset. You run.

That's the way to run. Otherwise, halfway, a third, or a few steps, and you drop out. When you run, you have a goal.

And you set your heart upon it. And Paul said, just run. That is the way to run.

Not without any goal. Drifting. Brothers and sisters, do we have a goal before us? The apostle Paul in the Philippines tells us, he forgets what is behind and trashing on towards the goal, to win the prize.

And the prize is to win Christ. That's right. Life is a wrestling.

And when you wrestle, you have to obey certain rules. Discipline. You live a disciplined life.

Paul said, I put my body underneath. In the original, he said, I beat it, white and blue. And do not allow my body to get over me, to rule over me.

I do not live for my body. I live for Christ. I preach to others, and I myself.

Brothers and sisters, this is the mindset that we should have. Today's Christians are chocolate soldiers. That's what C.T. Stutt said.

We are drifting. There is no more time. Brothers and sisters, be vigilant.

Be diligent. Watch and pray for the days. So dear brothers and sisters, Paul tried to help us that we may really be in the fellowship of God's Son, Jesus Christ.

And it touches every area of our life. May the Lord help us. Dear Lord, these may be hard sayings, but Lord, Thou knowest this is true.

Do pray that we may really be sons and daughters of truth. That we may truly be Thy children. That we may live an all-around life for the glory of God and for the good.

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