

7/1/12

Self Denial Motivated By Love

1Cor. 9:1-27

Paul the apostle has told the Corinthians in answer to their question about eating meats offered to idols that their liberty needed to be tempered by love for the weak saint, not on knowledge alone, even though they were mature enough to handle it themselves.

Lest they think that Paul is laying some heavy rule on them, he turns to use his own life in relationship to the Corinthians to illustrate the principle of self denial for others out of love, as he refused to exercise his liberty of receiving finances from them for the gospel.

Paul lays out the giving up of his right to be support as an apostle in three ways. 1Cor. 9:1-27

I. The proclamation: The rights of an apostle. vs. 1-12b

II. The illustration: The rights of an apostle denied. vs. 12c-18

III. The application: The rights of an apostle to serve. vs. 19-27

I. The rights of an apostle: The proclamation.
vs. 1-12b

A. The apostle Paul declared the genuineness of his apostleship. vs. 1-2

1. Paul asked four rhetorical questions are to confirm his apostleship. vs. 1

a. “Am I not an apostle?” Yes! vs. 1a

1) He was told by Jesus that the was a chosen vessel and received the gospel directly form the Lord..
Acts 9:15, Gal. 1:12

2) He never declared to be one of the twelve, he did not meet one of the qualifications.

* “Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, “beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection.” Acts 1:21-22

3) Paul called to be an apostle of Jesus Christ through the will of God. 1Cor. 1:1

4) Paul called himself the apostle to the Gentiles, Jesus sent him to the Gentiles. Rom. 11;13, Gal. 2:8, 1Tim. 2:7, 2Tim. 1:11

b. “Am I not free?” Yes! vs. 1b

1) He was as free as the Corinthians to eat meat or not eat meat.

- 2) He was free from sin and it's power, able to deny himself for the sake of others.
- c. "Have I not seen the Lord?" Yes! vs. 1c
 - 1) He saw the Lord on the road to Damascus, the perfect tense indicates a lasting affect of the vision. Acts 9:17, 26:16-18
 - 2) He saw the Lord in a night vision and told Paul to not fear, no one would hurt him for God had many people in the city. Acts 18:9-10
- d. "Are you not my work in the Lord?" Yes!" vs. 1d
 - 1) He founded the church. Acts 18
 - 2) He wrote to them twice. 1Cor. 5:9
- 2. Paul affirmed the confirmation of his apostleship immediately. vs. 2
 - * "If I am not an apostle to others, yet doubtless I am to you." vs. 2a
 - a. He might not be able to claim others as part of his work, but he certainly could claim the Corinthians.
 - 1) The plural pronoun "you" is emphatic and the word doubtless "ge" strengthen the word yet "alla", a contrasting conjunction.
 - 2) He was an apostle "apostolos", one sent out by God to preach repentance, through the gospel.

- 3) Paul already reminded them he did not come with excellence of speech or of wisdom, but declaring the testimony of God. 1Cor. 2:1
- b. He told them, "For you are the seal of my apostleship in the Lord." vs. 2b
 - 1) The word seal "sphragis", was a wax or clay emblem for identity of ownership, many did not read.
 - 2) They were the stamp or evidence of his genuine apostleship appointed by Jesus "in the Lord", belonging to God by the gospel through him.
 - 3) Paul already reminded them, "For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel". 1Cor. 4:15
- B. The apostle Paul answered those criticizing the authority of his apostleship. vs. 3-6
 - 1. Paul confronted those who questioned his apostleship in a critical manner. vs. 3
 - a. He already had those opposing his apostleship at Corinth.
 - 1) Paul was not intimidated nor concerned about people's opinions of him, "But with me it is a **very small** thing that I should be judged by you or by a human court. In

- fact, I do not even judge myself.”
1Cor. 4:3
- 2) The word defense “apologia” means give an verbal answer in order to refute the opposition.
 * We get our word apologetics from it, a defense for our faith to those who oppose it.
 - 3) The word examine “anakrino”, means to investigate, enquire or scrutinize.
 * The context is in a negative way, finding fault with the authority of his apostleship!
 - 4) Both terms are judicial in nature.
- b.** He is mildly rebuking those who were questioning his apostleship here, but his focus is on the evidence for his Biblical authority to receive wages as an apostle to illustrate the principle of self denial, to not stumble people.
 * Paul will defend his apostleship, in the second letter, giving the signs of apostle, patience, wonders and mighty deeds. 2Cor. 12:12
- 2.** Paul proceeded to ask three more rhetorical questions that were in perfect accord with the rights of an apostle, perhaps using their very word, to affirm his right as an apostle. vs. 4-6

- a.** He asked, “Do we have no right to eat and drink?” vs. 4
 * The context is support as he ministered. Yes! vs. 4
- b.** He asked, “Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas?” vs. 5
 * The context again is when they ministered, Yes! vs. 5
 - 1) The early apostles were married.
 - 2) James and Jude. Matt. 13:55-56
 - 3) Paul most likely was also at one time, for he belonged to the Sanhedrin, who required marriage.
- c.** He asked, “Or is it only Barnabas and I who have no right to refrain from working?” No! vs. 6
 * The context again as they minister!
 - 1) Paul’s craft was tent-making, his hands provided for his own necessities and those that were with him. Acts 18:3, 20:34
 - 2) Paul labored night and day, to not be chargeable. 1Cor. 4:12, 1Thess. 2:9
 - 3) Paul told the Thessalonians, “For you yourselves know how you ought to follow us, for we were not disorderly among you; nor did we eat anyone's bread free of charge,

but worked with labor and toil night and day, that we might not be a burden to any of you, not because we do not have authority, but to make ourselves an example of how you should follow us. For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat.” 2Thess. 3:7-10

C. The apostle Paul selected three example of common life verifying his authority to receive finances, due to his apostleship. vs. 7-12b

1. Paul declared three more rhetorical questions from every day life. vs. 7
 - a. He asked, “Who ever goes to war at his own expense?” No one! vs. 7a
 - b. He asked, “Who plants a vineyard and does not eat of its fruit?” No one! vs. 7b
 - c. He asked, “Who tends a flock and does not drink of the milk of the flock?” No one! vs. 7c
2. Paul called for the witness of the law as to what he was saying. vs. 8-10
 - a. He asked, “Do I say these things as a mere man?” No! vs. 8a
 - * Paul says, am I twisting the scriptures for my own profit to

justify myself contrary to the Scriptures?

- b. He asked, “or does not the law say the same also?” Yes! vs. 8b
 - * The Law was God’s word for the authority of man!
- c. He stated, “For it is written in the law of Moses, “You shall not muzzle an ox while it treads out the grain.” vs. 9a-b
 - 1) The emphasis is on the law of Moses in Deuteronomy. Deut. 25:4
 - 2) The Gentile would muzzle the ox that threshed the grain, God the Creator commanded to let the ox eat, while he worked, threshing.
- d. He asked two questions about the passage of the Law and answered it by way of interpretation by the metaphor of agriculture. vs. 9c-10
 - 1) “Is it oxen God is concerned about? No! vs. 9c
 - 2) “Or does He say it altogether for our sakes?” Yes! vs. 10a
 - 3) “For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope.” vs. 10b-d
 - a) The principle is based on the law of nature.

- b) The repeated phrase “for our sakes”, demonstrated the provision extended far beyond the ox.
 - c) Paul by the Inspiration of the Holy Spirit illuminated him to interpret the ox a type and the preacher the antitype, kind of an allegory.
3. Paul makes application of the principle to receiving finances, due to his apostleship by two other rhetorical questions by the same metaphor. vs. 11-12
- a. He asked, “If we have sown spiritual things for you, is it a great thing if we reap your material things? No! vs. 11
 - 1) We, the apostles have sown, aorist, already preached the gospel.
 - 2) Is it a big deal or unnatural to reap, receive provisions?
 - 3) The value of the gospel can not even be compared to the value of material things, especially money!
 - b. He asked, “If others are partakers of this right over you, are we not even more? Yes! vs. 12a-b
 - 1) Paul returns to the key word of the argument, “right”. vs. 4, 5, 6
 - 2) The apostle Paul and others with him were not inferior to others, but had the right, more so!

Illustration

I would say that more people are turned off about Christianity for the emphasis on money!

Application

1. The marks of a genuine call to ministry are always the same in the church.
 - a. The man of God is call and anointed by God.
 - b. The anointing of God is to teach the word of God.
 - c. The man of God will be directed and guided to do the will of God.
 - d. The provisions of God for the man of God, reveals the call of God.
 - e. The provisions could be by a tent ministry!
 - * “And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting *me* into the ministry, although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did *it* ignorantly in unbelief.” 1Tim. 1:12-13
2. The work of God is often tainted with the abusive way men in ministry pressure and manipulate people for money.
 - a. There are ministries that exist for the purpose of being supported.
 - b. There are ministries that exist to feed and care for the people, depending on God,

without burdening the people by constant begging.

- 1) Not that I speak in regard to **need**, for I have learned in whatever state I am, to be content. I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer **need**.” Phil. 4:11-12
- 2) And my God shall supply all your **need** according to His riches in glory by Christ Jesus.” Phil. 4:19

The proclamation was that Paul had the financial rights of an apostle!

II. The rights of an apostle denied: The illustration. vs. 12c-18

A. The apostle Paul declared his blamelessness. vs. 12c-d

1. Paul said immediately, “Nevertheless we have not used this right.” vs. 12c
 - a. Clearing any false allegations about him.
 - 1) Nevertheless “*alla*”, in sharp contrast to those who used the right.
 - 2) They had not used this right, using the historical aorist, the fact!

- b. He denied he was a hireling, Timothy or Silas by the plural pronouns “we”.
 2. Paul revealed his heart of love for the sinners and saints by two things. vs. 12d
 - a. Their commitment, “but endure all things.”
 - 1) The word but “*de*” marks the sharp contrast.
 - 2) They willingly endure “*stego*”, to keep by cover or secretly financial hardship and suffering with contentment.
 - b. Their reasoning, “Lest we hinder the gospel of Christ.”
 - 1) The word hinder “*enkope*” means a cutting off like a road or bridge to impede advance by the enemy.
 - 2) Paul and the others did not want to cut off any opportunity to proclaim the gospel or give the stumbling perception about motives or love! 1Cor. 8:9
- B.** Paul declared two more sources for the right to receive wages in rhetorical questions. vs. 13-14
1. He pointed out the Old Testament priesthood compensated. vs. 13
 - * “Do you not know that those who minister the holy things eat *of the things* of the temple, and those who

serve at the altar partake of *the offerings of the altar?*”

- a. He called attention to the Levites who served and the priest who lived of the temple offerings. Lev. 6:16, 26, 7:6 31
 - 1) A portions was sacrificed.
 - 2) At times a portion was for the priest.
- b. There were five basic offerings. Lev. 1-7
 - 1) The burnt offering for dedication and consecration, the priest would receive the hides.
 - 2) The meal offering for service, the greater part went to the priest.
 - 3) The peace offering for fellowship, priest received the breast and right shoulder.
 - 4) The sin offerings for forgiveness, priest received all the flesh.
 - 5) The trespass offering for forgiveness, priest also received all the flesh.
2. He pointed out the Lord commanded the compensation of those who preach the gospel. vs. 14

* “Even so the Lord has commanded that those who preach the gospel should live from the gospel.”

 - a. Paul was quoting the words of Jesus._

* “And remain in the same house, eating and drinking such things as they give, for the laborer is worthy of his wages. Do not go from house to house. Matt. 10:10, Lk. 10:7-8

- b. Paul later quoted the passage in Deuteronomy and the words of Jesus together, making the two Testaments of equal authority. 1Tim. 5:18
 - 1) Paul seals the Old Testament and New by the words of Jesus!
 - 2) Paul has provided a total of six proofs for financial support, if and when God is in the work
- C. Paul declared his committed integrity. vs. 15-18
 1. His motive in writing these things was pure and blameless. vs. 15

* “But I have used none of these things, nor have I written these things that it should be done so to me; for it *would be* better for me to die than that anyone should make my boasting void.”

 - a. He had not use any of these right to received wages in the past.

* Emphatically “I” in the perfect tense “have used”, including the thought of still pursuing it. Lenski

- b. He had not written in order to demand on that right in the present.
 - * The aorist “I have written”, refers to what he was writing.
- c. He would prefer death, rather than for someone to charge him with soliciting finances and making his confident clarification that he did not exercise the right to be supported, voiding out his ability to say so.
 - * His boasting was not about himself, but that he preached the gospel for no charge. 1Cor. 9:18
- 2. His call to preach the gospel brought great responsibility. vs. 16
 - a. Paul had nothing to glory in if he preached the gospel, “For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me.” vs. 16a-c
 - * He received his charge from Jesus. Acts 9:15-16, 1Cor. 3:5-9, 4:7, Gal. 1:15, Eph. 3:1
 - b. Paul looked at it as judgment to him if he did not obey his call, “yes, woe is me if I do not preach the gospel!”
 - * “Woe to me”.
- 3. His stewardship of the gospel brought great accountability. vs. 17
 - * Paul’s perspective is two-fold.

- a. Paul said God honors submissive obedience from the heart, “For if I so this willingly, I have a reward.” vs. 17a-b
 - 1) Paul said, “Let a man so consider us, as servants of Christ and stewards of the mysteries of God. Moreover it is required in stewards “oikonomos” that one be found faithful.” 1Cor. 4:1-2
 - 2) The word stewardship “oikonomia”, a house manager.
- b. Paul said God does not honor mere deeds and works, but the motive of the heart, “but if against my will, I have been entrusted with a stewardship.” vs. 17c-d
 - 1) If he did it against his will, he would have no reward!
 - 2) The word entrusted “pisteuo” was used of imperial letters and decrees!
- 3. His reward was based on being obedience to his call by Jesus. vs. 18
 - a. Paul knew he was to provide for himself in the ministry, “What is my reward then? That when I preach the gospel, I may present the gospel of Christ without charge.” vs. 17a-c

- * This was Paul's personal call, he did not compare himself to other, lest he be unwise!
- b. Paul would be misusing his apostolic authority by disobeying Jesus, "that I may not abuse my authority in the gospel." vs. 17d
- * For Paul to receive wages would be wrong, not others!

Illustration

Steve Miller in obedience to Jesus he has worked and pastured, so his ministry has been affective.

* The key to God's provision is in doing only what God calls a person to do and in His way!

* Chuck Smith- God guides, He provides, but not all Calvary Chapel follow this philosophy!

Application

1. I have the great privilege with all confidence to say to you, as the congregation of C.C. Pasadena that I have never served you for money.

- a. I nor the pastors have ever begged or pressure anyone for money from the pulpit, we trust God to supply through the weekly offering, on Sunday.
- b. We do not take offerings at concert outreaches.
- c. We do not burden you with special offerings.

- d. We have always been committed to living within our means contently and will continue to do so.
- * "But you, when you pray, go into your room, and when you have shut your door, pray to your Father who *is* in the **secret place**; and your Father who sees in **secret** will reward you openly." Matt. 6:6
- 2. I can stand before you and commend you for your loving obedience to Jesus.
 - a. God allowed us to buy this building for 1 million, 80 thousand dollars, with just 300 people, in Oct. 1, 1986
 - b. God allowed us to put in a new parking lot with lights in 1991 for \$30,000.
 - c. God allowed us to build the gym in May or June of 1994 for about \$450,000, without begging, fund-raisers and it was paid off when we put the key in the door in December of 1994.
 - d. God allowed us to be debt-free of our building in 1997.
 - e. God allowed us to refurbish the entire building on the outside around 1998.
 - f. All of this, plus providing for the staff, medical out-reaches, missions, radio, benevolence, etc. , just by doing what Jesus called us to do, to teaching the word of God, care for the people of God and live within our means, the one offering a week

- g. The glory is all to God and the Lord Jesus Christ, not in myself or the other ministers on staff, for we are amazed as much as each of you.
- * “I have been young, and *now* am old; Yet I have not seen the righteous forsaken, Nor his descendants **begging bread.**” Ps. 37:25

The illustration was that Paul denied himself the rights of an apostle!

III. The rights of an apostle are to serve: The application. vs. 19-27

- A. The apostle Paul declared that he used his freedom to win men to Christ. vs. 19-23
1. Paul pointed out his pay and reward. vs. 19
 - a. He poses the question, “What is my reward then?” vs. 19a
 - b. He stated two things. vs. 10b-d
 - 1) To not be supported by man, “That when I preach the gospel, I may present the gospel of Christ without charge.” vs. 19b-c
 - 2) To not misused his delegated authority, “that I may not abuse my authority in the gospel.” vs. 19d

2. Paul forfeited his freedom willingly. vs. 19
 - a. He not being indebted or obligated to any man for support, still made himself a bond servant to all out of love, “For though I am free from all *men*, I have made myself a servant to all.” vs. 19a-b
 - b. He did it in order to win many to Christ, “that I might win the more.”
* Jesus. Mk. 10:35-45, Lk. 22:26-27
3. Paul became whatever was necessary to communicate Christ, due to love. vs. 20
 - a. He as a Jew tried to win Jews to Christ, “and to the Jews I became as a Jew, that I might win Jews.” vs. 20a-b
 - b. He place himself under restrictions and traditions of the law like the Pharisees in order to win those under the law, when it did not contradict grace, “to those *who are* under the law, as under the law, that I might win those *who are* under the law.” vs. 20c-e
 - 1) He was arrested in the temple as he sponsored some young Jews in a vow. Acts 21:26
 - 2) He circumcised Timothy because his mother was Jewish. Acts 16:3
 - c. He did not impose the law to those who were not under the law, Gentiles,

in order to win those who were without the law, “to those *who are* without law, as without law (not being without law toward God, but under law toward Christ), that I might win those *who are* without law.” vs. 21

1) Paul rebuked Peter to the face for being a hypocrite at Galatia. Gal. 2:11-13

2) He refused to circumcise Titus because he was a Gentile. Gal. 2:3

d. He became weak that he might win the weak to not stumble them, but win them to Christ, “to those *who are* without law, as without law (not being without law toward God, but under law toward Christ), that I might win those *who are* without law.” vs. 22a-b

e. He became whatever was needed that he might win some to Christ, “I have become all things to all *men*, that I might by all means save some.” vs. 22c-d

3. Paul did all this with two purposes in mind. vs. 23

a. He did it for the benefit of the gospel, “Now this I do for the gospel’s sake.” vs. 23a

1) To witness the power of the gospel to convict sinners.

2) To witness the efficiency of the gospel to forgive repentant sinner and save them.

b. He did it that he might share in the same fellowship in the community of God’s redeemed, “that I may be partaker of it with *you*.” vs. 23b

1) The word partaker “*sugkoinonos*”, means a participant with other, joint partners, he was also a sinner.

2) In Christ we are all one, the family of God.

B. The apostle Paul declared that the restriction of ones freedom to serve others comes through a disciplined life. vs. 24-27

1. Paul compared the Christian life as a race. vs. 24

a. The question again is rhetorical, “Do you not know that those who run in a race all run, but one receives the prize?” Yes! vs. 24a-b

1) The picture is of the Isthmian games, second to the Olympics, taking place every two years.

2) The word race is where we get our word “stadium” and “stade”, a race course of 606 3/4 feet long and it came to mean ‘race’ due to the fact that the track at Olympia was exactly the number feet in length.

- 3) Only one would be the winner.
- b. He gives the exhortation in the race to save souls, “Run in such a way that you may obtain *it*.” vs. 24c
 - 1) The Christian life is for the winning of souls.
 - 2) The commitment it to win, not simply to run. Heb. 12:1
- 2. Paul declared the Christian lives for a greater reward than an athlete. vs. 25
 - a. He pointed out the example of athletes, self-denial, “And everyone who competes *for the prize* is temperate in all things.” vs. 25a
 - 1) The word tempered is an athletic word “egkrateuomai”, meaning self-control.
 - 2) They exercised self-restraint for their strict training of diet, tolerating pain, etc
 - * The rigorous training was for 10 months prior to games before the judges in the gymnasium immediately before the games.
 - b. He pointed out athletes lived to win something temporal things, we for eternal things, “Now they *do it* to obtain a perishable crown, but we *for* an imperishable *crown*.” vs. 25b-c

- 1) Every one did it for a corruptible crown, garland or crown of oak leaves that shortly fade away.
- 2) The believer for an imperishable crown “stephanos”, the victors crown not the royal crown “diadema”.
- 3. Paul declared his commitment to the Christian race. vs. 26
 - * “Therefore I run thus: not with uncertainty. Thus I fight: not as *one who* beats the air.”
 - a. He runs as an athlete, not as uncertain, which means he ran with a clear perception of his object and goal.
 - b. He fought as a boxer to defeat his opponent.
 - 1) The word fight “pukteuo”, means as a boxer with the fist, but not as shadow boxing in the air, but to beat “dero” to thrash and knock out his opponent.
 - 2) The boxing gloves were made of furling, covered with cow hide, with lead and iron.
- 4. Paul declared the Christian life is a daily struggle with sin nature. vs. 27
 - a. He fights to knock out his old man daily, “But I discipline my body and bring *it* into subjection.” vs. 27a

- 1) The word discipline “hupopiazō”, means to hit under the eye and make it black and blue.
* Used for the woman who wearied the judge that didn’t fear God. Lk. 18:5
 - 2) The purpose is to knock the old man out and keep him as a slave, so as not to assert control.
 - 3) We must do this each round of life.
- b.** He gives the reason for keeping his sin nature in check, to remain in the race as a legitimate contestant, “lest, when I have preached to others, I myself should become disqualified.” vs. 27b-d
- 1) The phrase having preached “kerusso” means one commission to proclaim the gospel.
 - 2) The potential danger, “I myself should be disqualified.”
 - a) The word disqualified “adokimos” means be disapprove, rejected at the end, used for the testing of metals and coins.
 - b) The application is in the athletic arena, to be disqualified.

There have been many Olympians disqualified and stripped of their metal and remembered as being dishonest and dishonorable.

Application

1. The Christian is warned about impeding himself in the race.
* “Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares *us*, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of *our* faith.” Heb. 12:1-2a
2. The race is a custom made course throughout life for the individual call to real their deficiencies.
* “Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. Brethren, I do not count myself to have apprehended; but one thing *I do*, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus.” Phil. 3:12-14
3. Through the tests and temptations of life we are to stay focused and committed to the race and not be distracted nor discouraged.
* “But none of these things move me; nor do I count my life dear to myself, so that I may finish my **race** with joy, and the ministry which I

Illustration

received from the Lord Jesus, to testify to the gospel of the grace of God.” Acts 20:24

4. The apostle Paul is a great example of finishing the race.

* “For I am already being poured out as a drink offering, and the time of my departure is at hand. I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.” 2Tim. 4:6-8

The application was that Paul used the rights of an apostle to serve!

Conclusion

Paul has declared the giving up of his right as an apostle to receive finances out of love:

- I.** The proclamation was that Paul had the financial rights of an apostle!
- II.** The illustration was that Paul denied himself the rights of an apostle!
- III.** The application was that Paul used the rights of an apostle to serve!