

First Corinthians 9:1-18

9:1-2

Paul's claim to fame/power/privilege:

1. Paul is free.
2. Paul is an apostle
3. Paul has seen Jesus
4. Paul started the church in Corinth

9:3-6

Paul's *apologia*, ἀπολογία, "defense"

If someone challenges Paul's claims in verses 1-2, then they are addressed beginning here:

Exousia "right" (ἐξουσία)

Paul uses real life, contemporary examples to support his claim of having the "right" to claim "privilege"

9:7 and 10

Paul uses illustrations to prove his point

1. Soldier
2. Vineyard/farmer
3. Shepherd
4. Plowman
5. Thresher

9:8

Paul uses the OT and the Law of Moses to prove his point: Deuteronomy 25:4

Also, used in 1 Timothy 5:18 along with the statement, "A worker deserves his wages."

9:11-12

Sowing of spiritual seed into the lives of people deserves a material harvest in response

9:12b

Paul had this "right" or exousia, but refused to use it

Paul did not want his "right" (exousia) to "hinder" (**egkopen, εγκοπην**) his responsibility

- "hinder" (**egkopen, εγκοπην**) – means "incision" and "violent break".
 - **Egkopen** is only used here in the NT
 - **Egkopen** is used of the Romans destroying a road or a bridge to prevent an enemy's advance in a battle

Paul could have hindered the Corinthian's process if:

1. They thought he only did his ministry for money
2. Those who gave might eventually begin to resent supporting him and back away

9:13

Paul uses the priesthood as an example of "rights" and provisions:

1. Jewish priesthood in Jerusalem
2. Pagan priesthood in Corinth and throughout the pagan world

9:14

The Lord commanded this to be the case for those who preach the gospel.

Closest example is:

1. Luke 10:7 – "Stay in that house, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house."

2. Matthew 10:10 – “...take no bag for the journey, or extra tunic, or sandals or a staff; for the worker is worth his keep.”

Those who teach are worthy of double!

1. 1 Timothy 5:17-18
2. Galatians 5:6, “Anyone who receives instruction in the word must share all good things with his instructor.”
3. 1 Thessalonians 5:12 – “Now we ask you, brothers, to respect those who work hard among you, who are over you (“rule”) in the Lord and who admonish (“teach word”) you

9:15

THE POINT: Paul did not use these “rights” or use this “knowledge” of the privileges he deserved, because “love” for the people made him lay his rights down.

9:16-18

But, there is no room for boasting on Paul’s great determination or commitment because he was driven, he was compelled, he was obsessed with his task.

First Corinthians 9:19-27

9:19

Paul was free (in Christ and in Rome) but willingly made himself a slave for other’s benefit.

9:20

Paul was a Jew but identified with Christ and so says “became like a Jew”

Christ is the end of the Law: Romans 10:4 and 6:14

Under law: Timothy circumcision Acts 16:1-3

9:21

To the outlaw Paul became like an outlaw, but still obeyed God’s law because he is Christ’s in law.

9:22

“weak” refers to those less advanced in their understanding of the gospel or the word of God.

Paul would talk to the elementary Christians as an elementary student and not as a university professor.

In context here “win” refers to leading the younger believers further into an understanding of God’s word, and not necessarily of getting them saved. Although Paul may be switching to an evangelical tone here since he says next “so that by all possible means I might save some.”

When Paul says “I might save some” he is not thinking of himself as the savior but recognizes the fact that if the Corinthians can make the younger believers stumble and so cause them to be lost then Paul can live in such a way that will result in a person’s salvation and spiritual growth.

So, each of us as individuals can be the instrument in someone’s salvation or the road block for that salvation. Paul is focusing on the human side of the witness and is not neglecting Christ’s work of the cross or the Spirit’s work in conviction, illumination or enlightenment.

Notice the use of three “all”:

1. all things
2. all men
3. all possible means

Result = “might save some”

Point:

If you do ALL things for ALL men in ALL possible means
you will still only save SOME!

9:23

“I do all this for the sake of the gospel”

πάντα δε ποιῶ δια το ευαγγελιον ινα συγκοινωνος
but all things I do because the good tidings in order that a joint partaker

αυτου γενωμαι
of it I may become

9:24

“Do you not know that in a race all the runners run, but only one gets the prize. Run in such a way as to get the prize.”

ουκ οιδατε οτι οι εν σταδιω τρεχοντες παντες
Know you not that the ones in a racecourse running all

μεν τρεχουσιν εις δε λαμβανει το βραβειον ουτως τρεχετε
indeed run but one receives the prize so run

ινα καταλαβητε
in order that you may obtain

9:25

“Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever.”

πας δε ο αγωνιζομενος παντα εγκρατευεται εκεινοι
and everyone struggling in all things exercises self-control those

μεν ουν ινα φθαρτον στεφανον λαβωσιν ημεις
indeed therefore in order that a corruptible crown they may receive but we

δε αφθαρτον
an incorruptible

9:26

“Therefore, I do not run like a man running aimlessly; I do not fight like a man beating the air.”

εγω τοιουν ουτως τρεχω ως ουκ αδηλως ουτως
I accordingly so run as not unclearly so

πυκτεω ως ουκ αερα δερων
I box as not air beating

9:27

“No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize.”

αλλ υπωπιαζω μου το σωμα και δουλαγωγω μη_πως
but I treat severely of me the body and lead as a slave lest

αλλοις κηρυξας αυτος αδοκιμος γενωμαι
to others having proclaimed self disapproved I may become

First Corinthians 10:1-12

POINT: Guarantee of privilege or position does not guarantee final blessing or production

10:1

“**For**” picks up where verse 9:27 ended. Paul had privileges but he could be disqualified if he didn’t follow the rules.

In 9:27 Paul makes a distinction between his:

1. success in the ministry
2. success in his personal Christian Life

The theme for chapter 8, 9 and 10 is incomplete knowledge or knowledge that is not balanced with love. Chapter 10 continues the discussion on knowledge that is bent on self-service.

“**do not want you ignorant**” is a formula used when Paul is teaching something new or is giving information that if it is misunderstood would lead to wrong or even destructive conclusions. This formula is also used at:

1. Romans 1:13 concerning his plan to visit Rome
2. Romans 11:25 concerning the mystery of Israel
3. 1 Corinthians 10:1 (here) concerning overconfidence in baptism and the Lord’s Supper
4. 2 Corinthians 1:8 concerning the hardships Paul and his team faced
5. 1 Thessalonians concerning the dead, the resurrection and the orders of resurrection

10:2-3

OT Examples

1. Under the cloud (Exodus 13:21-22)
2. Passed through the sea (Exodus 14:21-22)
 - a. These are the OT Paul uses for Christian baptism
3. Ate food – Manna (Ex. 16:4, 13)
4. Drank spiritual drink –water from rock (Ex. 17:1-7)
 - a. These are the OT examples Paul uses for the Lord’s Supper
 - b. Notice how he points out that the Rock was Christ

10:4

“**Nevertheless**” is a strong reversal.

The Exodus generation had every reason to be confident but they still failed because of their failure to fully understand and the failure to live in line with the truth