

THE PREACHER AND PREACHING THE GOSPEL  
I COR. 9:16-23 (V16,17)

Introduction:

- A. Paul has stated an ordained principle of God.
  - 1. v14.
  - 2. No one can deny this statement.
  
- B. Paul had not exercised this right at Corinth.
  - 1. v15.
  - 2. Paul did not accept pay, he taught the principle.

I. WHY DID PAUL PREACH THE GOSPEL? V16

- A. Paul did preach the gospel.
  - 1. "for though I preach the gospel."
  - 2. It not speculation but his occupation.
  - 3. How often do we hear, "If I were a preacher."
  - 4. Preaching for money is better than not preaching.
  
- B. Paul could not glory in his preaching.
  - 1. "I have nothing to glory of."
  - 2. Preaching gives me no ground of boasting.
  - 3. Why couldn't he? Many do!
    - a. "necessity is laid upon me."
      - (1) necessity = anagke - force, constraint.
      - (2) "I am compelled to do so by my Master."
    - b. "Yea, woe is unto me, if I preach not the gospel"
      - (1) woe = alas.
      - (2) I am a slave, if a slave does not do as he is told, he must suffer the consequences.
  
- C. Paul was not free to preach or not preach. v17
  - 1. "for if I do this thing (preach the gospel) willingly I have a reward."
  - 2. willingly = ekon - out of free will, voluntarily.
  - 3. reward = misthos = hire, wages, pay.



4. "If I volunteer to do this then I could charge for doing it, then if I was accused of doing it for money I could quit doing it. That is not my option"
5. "but if against my will, a dispensation of the gospel is committed against me."
  - a. will = akon - against my will, not voluntary.
  - b. dispensation = oikonomia - administration of a household, commonly slaves.
  - c. Since I serve by compulsion, it is no more than a slave intrusted with a stewardship.
6. Read attached sheet.

I CORINTHIANS 9:17

"AN EXPOSITION OF THE FIRST EPISTLE TO THE CORINTHIANS" by Charles Hodge = 1857, reprint in 1980 by Baker Book House.

The difference, therefore, here expressed between (hekon and akon), willing and unwilling, is not the difference between cheerfully and reluctantly, but between optional and obligatory. He says he had a dispensation or stewardship (oikonomia) committed to him. These stewards (hoikonomoi) were commonly slaves. There is a great difference between what a slave does in obedience to a command, and what a man volunteers to do of his own accord. And this is the precise difference to which the apostle here refers. The slave may feel honoured by the command of his master, and obey him gladly, still it is but a service. So Paul was commanded to preach the gospel, and he did it with his whole heart; but he was not commanded to refuse to receive a support from the churches. The former, therefore, was not a ground of boasting, not a thing for which he could claim the reward of special confidence; the latter was. He could appeal to it as proof, not only of his obedience, but of the purity of the motive which prompted that obedience. A physician may attend the sick from the highest motives, through he receives a remuneration for his services. But when he attends the poor gratuitously, though the motives may be no higher, the evidence of their purity is placed beyond question. Paul's ground of glorying, therefore, was not preaching, for that was a matter of obligation; but his preaching gratuitously, which was altogether optional. If, says he, my preaching is optional, I have a reward; not in the sense of merit in the sight of God, but in the general sense of recompense. He gained the confidence even of his enemies. But as preaching was not optional but obligatory, he did not gain confidence by it. Mere preaching, therefore, was not a (kauchema) ground of boasting, but preaching gratuitously was. A dispensation of the gospel is committed to me: in the Greek it is simply, "I am intrusted with a stewardship (comp. Gal. 2:7, i.e. an office), which I am bound to discharge. I am in this matter a mere servant." The principle on which the apostle's argument is founded is recognized by our Lord, when he said, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Luke 17:10.

7. The teaching of Jesus.
  - a. Luke 17:7-10. (sermon #1).

III. WHAT WAS PAUL'S REWARD? V18, (V18-23)

- A. "what is my reward then?"
  1. If I don't receive my legitimate support, what do I receive from my service to you?
- B. "verily that, when I preach the gospel, I may make the gospel of Christ without charge."

that I abuse not my power in the gospel."

1. charge = adapanos - costing nothing.
2. abuse - katachraomai - to use overmuch.
3. What pay do I get then? To present the good news free of all cost, so as to not make full use of my right to support.

### III. PAUL'S REASON FOR LIVING AS HE DID.

#### A. Why didn't Paul take Corinthian money?

1. It was not for the sake of freedom itself.
  - a. "for though I be free from all men."
  - b. I am not bound to obey anyone just because he pays my salary.
2. Not to avoid becoming a slave.
  - a. "Yet have I made myself a servant to all."
  - b. I have made myself everyone's slave.
3. To have an increase.
  - a. "that I might gain the more."
  - b. gain = Kerdaino - to derive profit from or advantage from.
  - c. James 4:13, "Go to now, ye that say, today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain."
3. This should not be applied to evangelistic endeavors only. The church's greatest hindrance to growth is in loss, not addition.

#### C. To the Jews. v20

1. Timothy circumcised. Acts 16:1-3.
2. Jews at Jerusalem. Acts 21:17-27.
3. In matters of indifference Paul yielded, in matters of principle Paul stood unmoveable.

#### D. To the Gentiles. v21.

1. Paul went back to Jerusalem with Titus.

- a. Gal. 2:1-5.
- b. Peter rebuked for being a Jew among Gentiles.  
Gal. 2:11-16.

E. To the weak. v22a.

1. weak = asthenes - infirm, feeble, sick, wanting in power.
2. This refers to those in earlier verses.
  - a. Chapter 8:7,10,11,12.
3. gain = kerdaino - to derive profit or advantage.  
But the word "gain" means merely to win over, to bring to a proper view, and therefore may be used in reference to weak and superstitious believers, as well as unconverted Jews and Gentiles.

F. To all men. v22b.

1. "I am made all things to all men."
  - a. made = ginomai - to become.
  - b. things = all things, as constituting a whole.
  - c. Paul was conciliatory to all men, willing to "accommodate any human."
2. "that I might by all means save some."
  - a. might = in any case.
  - b. means = eantos = wholly, entirely, altogether.
  - c. save = sozo - to make sound, to preserve safe from danger, loss, or destruction.
  - d. To all men I have become all things in order that in any case I might save some.

G. That the gospel might advance. v23

1. "and this I do for the gospels sake."
  - a. I do it all to advance the gospel.
2. "that I might be partaker thereof with you."
  - a. That I may be a partaker.
    - (1) partaker = metecho - to have in association with another.

