

CORINTHIANS - The MORE EXCELLENT WAY



STUDY 9

NECESSITY

For necessity is laid upon me. Woe to me if I do not preach the gospel! 1 COR.9:16

Martha, Martha, you are anxious and troubled about many things; one thing is needful. LUKE 10:41,42

Study 9a: An APOSTLE'S APOLOGIA (9:1-11)

9:1,2 Note what Paul considers to be the stamp and seal of an apostle

It is rare to find the name Jesus in Paul's writings without *Christ*. Here we must assume that he wishes to place some emphasis on the human nature of the Lord. That he has seen the Lord brings out one of his qualifications to be an apostle. Apostles were authoritative witnesses to the facts of the gospel, more especially to the resurrection (Acts I.21f, ii.32, iii.15, iv.33, etc; notice the significance of Ananias' words to Paul, 'The God of our fathers hath chosen thee, that thou shouldest ... see that Just One', Acts xxii.14). As Paul was not one of the original apostolic band some may have questioned his right to bear such witness. [Morris 131] The existence of the church authenticates, as nothing else could do, the apostolic ministry of its founder. [Barrett 201]

9:3-6 What controversy apparently swirls about Paul's head?

Apologia, translated *answer*, signifies properly a legal defence against a charge. *Examine* is *anakrinousin*, another legal word ... [Morris 132]

9:7-11 How does Paul draw precedent from both nature and Scripture? (Deut.25:4)

[v.9] He came to them when they were heathens, when they were pagans and living vile ungodly lives, and he did not intend to pass the collection-plate and ask them to contribute toward his support; he would rather go among them and labor,

What does 1 Cor. 9:1 mean for "apostolic succession"?

working with his own hands to support himself and his companions and keep the gospel absolutely without charge. I wish the Church of God had never given up that position. It is a great reproach on the Church of God when its representatives turn to a Christless world and beg and wheedle money out of ungodly men to support the work of the Lord. The divine method is that the gospel of God would be supported by the people of God who give out of love for Christ ... [Ironside 252]

[v.10] When Paul asks if God *takes care for oxen*, it is clear that he is not speaking of God as Creator, but of God as giving the law ... Paul does not, therefore, in the least suppress the historical and natural meaning of the precept, as is thought by de Wette, Ruckert, Meyer, Reuss, Edwards, and so many others. He recognizes it fully, and it is precisely by starting from this sense that he rises to a higher application. In the conduct which God prescribes to man toward this animal, which serves him as a faithful worker, Paul finds the proof of the conduct which man should with stronger reason observe toward his human servants, and with still stronger reason the Church toward its ministers. This entire gradation would crumble instantly were the lowest step of the scale suppressed, that which was directly present to the mind of Moses; a fact which was understood by the apostle as well as by those who criticize him. Far from arbitrarily allegorizing, he applies, by a well-founded *a fortiori*, to a higher relation what God had prescribed with reference to a lower relation. [Godet 440-441]

Shall the church's "oxen" expect to be fed?

Study 9b: The SPIRIT of the TRUE SERVANT (9:12-16)

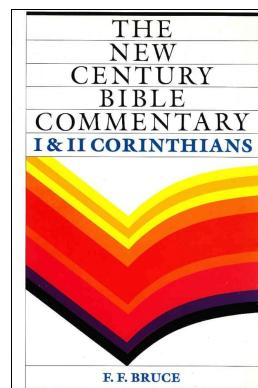
9:12-16 Paul finds in the gospel not excuse for indulgence, but incentive for self-denial (Matt.10:10)

[v.12] *Hinder* is a graphic and somewhat unusual word (only here in the New Testament). It means literally, 'a cutting into', and was used of breaking up a road to prevent the enemy's advance. Paul had avoided doing anything which might prevent a clear road for the gospel advance. [Morris 135]

[v.12] If his critics were given occasion to say that he did the work of an apostle for the material benefits he derived from it, that he exploited his converts for his own advantage, this would be an **obstacle** to the progress of **the gospel**, and sooner than give such occasion he would **endure anything** (cf. 13:7). [Bruce 85]

[v.12] ... the Gospel, which turned upon the love and self-sacrifice of Jesus, could not fitly be presented by preachers who insisted on their rights, delighted in the exercise of authority, and made what profit they could out of the work of evangelism. [Barrett 207]

[v.15] The term [periegein], *to lead about*, can apply only to habitual missionary journeys. This little word dissipates to some extent the obscurity in which the book of Acts leaves the career of most of the Twelve. It reveals to us also what an important part the brothers of Jesus played in the early propagation of Christianity. [Godet 435]



Apostolic Necessity: Immediate and Independent Revelation

There were three kinds of evidence of the apostleship. 1. The immediate commission from Christ in the sight of witnesses, or otherwise confirmed. 2. Signs and wonders, and mighty deeds, 2 Cor.12,12. 3. The success of their ministry. No man could be an apostle who had not seen the Lord Jesus after his resurrection, because that was one of the essential facts of which they were to be the witnesses, Acts 1,22. Neither could any man be an apostle who did not receive his knowledge of the gospel by immediate revelation from Christ, for the apostles were the witnesses also of his doctrines, Acts 1.8; 10.39; 22.15; Gal.1.12. The necessity of this immediate mission and independent knowledge is insisted upon at length in the epistle to the Galatians. [Hodge 153]

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