

1 Corinthians Doctrine and Judgment

Class #6

Chapters 7:29 thru chapter 10

Joey: Doctrine or Judgment? 7:29-33 Judgment

The reasoning behind his principle in vs. 26-28

29 But this I say, brethren, the time *is* short,

-**Morgan:** You remember those lines that speak of the fact that we live in an age when ...
"Every hour Must sweat, its sixty minutes to the death."

-That is what Paul meant, "The time is shortened." We are living in a time that has the characteristics of pressure, of urgency, of immediacy. "The time is shortened."

-Then he enumerated five things, all of them necessary, all of them inevitable, all of them the common experience of men in this world-marriage, sorrow, joy, commerce, and the world in its entirety

-The present distress has rendered every moment of vital importance, and, in view of this, it is good that all these things, not improper, but proper, should be treated as secondary.

#1- so that from now on even those who have wives should be as though they had none,

#2-30 those who weep as though they did not weep,

#3-those who rejoice as though they did not rejoice,

#4-those who buy as though they did not possess,

#5-31 and those who use this world as not misusing it. For the form of this world is passing away.

-**Morgan:** It does not mean for a moment that joy is to be subdued and silenced, and all songs are to perish from the life. It does not mean there is to be no buying and no selling, It does not mean that the world is not to be used. Oh, no, but all our attitudes towards all these inevitable things are to be qualified by our relationship to the Lord Himself.

It can be bluntly put. If the marriage relationship is going to interfere with our relationship to the Lord, then we are to treat it as nonexistent. If sorrow threatens to come between us and our duty, it is to be trampled underfoot. If joy seems to threaten us in our loyalty, it is to be denied. If our commerce interferes with our relationship to our Lord, we are to buy, and yet as though we did not possess the purchase when we get it. Then taking the whole world, the whole material realm in which we all live, if the world becomes master, and if instead of using it, we allow it to use us, then we are abusing it, and that is what Paul is forbidding.

32 But I want you to be without care or anxiety regarding these five proper things. He who is unmarried cares for the things of the Lord (*being a witness, serving, fulfilling ministry*)—how he may please the Lord.

33 But he who is married cares about the things of the world—how he may please *his* wife.

-In view of all these things, his judgment for the time being, for the then present distress, was that celibacy had its advantages. Evidently that weighed on his mind very largely, for he was anxious that they should have care on the highest level, without distraction.

-There is our test. Marriage may be a distraction. Sorrow may become a distraction. Joy may become a distraction, Or commerce, or the proper use of the world.

Joey: Doctrine or Judgment? 7:34-40

Doctrine

Back to the particulars of what you asked about virgin daughters ...

34 There is a difference between a wife and a virgin. The unmarried woman (*could include a virgin, a divorcee, or a widow*) cares about the things of the Lord, that she may be holy both in body and in spirit.

-As she should be!

-**MacArthur**: Single Christians, whether formerly married or never married, are not intrinsically more righteous or faithful than married ones. But they are able, because of fewer family demands and obligations, to be more devoted to the Lord's work.

v.34 cont. But she who is married cares about the things of the world—how she may please *her* husband.

-As she should be ...

-.... But with the disciplined balance of the 'principles of priority' Paul lays down in verses 29-31.

35 And this I say for your own profit or benefit,

-Not only is the Word of God profitable per 2Tim. 3:16 BUT prioritizing Kingdom concerns first is also very profitable or beneficial.

v.35 cont. not that I may put a leash (*better: 'legalistic noose'*) on you, but for what is proper, and that you may serve the Lord without distraction.

-**MacArthur**: Marriage does not prevent great devotion to the Lord, and singleness does not guarantee it. But singleness has fewer hindrances and more advantages. It is easier for a single person to be single-minded in the things of the Lord. The married Christian has no choice. His *and her* interests must be divided *between the Kingdom of God and her Household kingdom.*

Does not Jesus say similar things?

-**Matt. 6:33**

33 But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

-He says it even harsher in **Luke 14:25-26**

25 Now great multitudes went with Him. And He turned and said to them,

26 "If anyone comes to Me and does not hate (*love less*) his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple.

-We are talking here the difference between being a believer and follower-disciple!

-Is this not the lesson of Mary and Martha with Jesus in **Luke 10:38-42?**

38 Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house.

39 And she had a sister called Mary, who also sat at Jesus' feet and heard His word.

40 But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me."

41 And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things.

42 But one thing is needed, and Mary has chosen that good part, which will not be taken away from her."

36 But if any man thinks he is behaving improperly toward his virgin *daughter*, if she is past the flower of youth, and thus it must be, let him do what he wishes. He does not sin; let them marry.

-MacArthur: In Jewish culture, parents, and particularly fathers, had long had a dominant role in deciding whom their children would marry. The same general custom prevailed in many ancient societies, including that of Rome....

... In light of the extant teaching about the advantages of singleness, some of the fathers in Corinth apparently had dedicated their young daughters to the Lord as permanent virgins. But when the daughters became of marriageable age, many of them no doubt wanted to be married, and their fathers were in a quandary. Should they break the vow they made for the girl? It is likely that many of the girls did not have the gift of singleness and were struggling with their desire to get married and their desire to please their fathers and the Lord. The problem was among those mentioned in the church's letter to Paul (7:1).

The characteristics of a Single Minded Father ...

37 Nevertheless he (the Father) who stands steadfast in his heart, having no necessity (constraints or pressure from the daughter or other sources), but has power over his own will, and has so determined in his heart that he will keep (in his house and protect and provide for) his virgin daughter, does well.

38 So then he who gives her in marriage does well, but he who does not give her in marriage does better.

-From a K of G perspective he does better!

And speaking of marrying or not what about widows?

39 A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord.

40 But she is happier (makarios, typically 'blessed' from above) if she remains as she is, according to my judgment (gnome, 'opinion')—and I think I also have (literally 'echo') the Spirit of God.

-The present distress could have been of short duration or for Corinth for in 1Tim. 5:14 he says this about young widows: **14 Therefore I desire that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully.**

-I leave that for all of us to ponder and think about, knowing there are no contradictions in Scripture.

Joey: Doctrine or Judgment? 8:1-6

Doctrine....

8:1 Now concerning things (not the idols themselves!) offered to idols:

-another subject matter from their letter

We know that we all have knowledge or understanding. Knowledge puffs (the leaven of pride) up, but the love edifies (especially when mixed with correct knowledge).

-The highest here is love that edifies or builds up as he will say in 1Cor. 13:2

2 And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.

-Fee: The one who thinks he is "in the know" by that very fact has given evidence that he does not yet have the real thing. Like the person who "thinks he is wise" (3:18), the one who thinks he has knowledge is self-deceived; true knowledge has eluded him. Thus the clause "he does not yet know as he ought to know" does not refer to some lack of content, but to the lack of real gnōsis itself, which, as the next clause (v. 3) points out, has to do with love.

-BUT an application should be made that an increase or an adjusted for accuracy knowledge is a good thing as long as it is applied to self and others in and with love

2 And if anyone thinks that he knows (understands) anything, he knows nothing yet as he ought to know.

3 But if anyone loves God, this one or this person who loves God is experientially known by Him, by God.

-Knowing you are known by God is more important than having knowledge

-And how do we know we know that He knows us?

-Because we love Him.

-The height of what God considers knowing Him is when we actively love Him!

-then He says truly this one knows me! **See** 1John 4:20-21 and 1John 5:2

4 Therefore *(having laid a foundation in vs.1-3) concerning the eating of things offered to idols, we (Apostolic or is Corinth included in the we?) know (we have had understanding for some time) that an idol is nothing in the world, and that there is no other God but one.*

5 For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords),

-**Fee:** In chap. 10 he will again deny that a “god” is involved; what the Corinthians have not taken seriously is that pagan religion is the locus of demonic activity, and that to worship such “gods” is in fact to fellowship with demons.

6 yet for us there is one God,

and this one God is manifested as

.... **the Father, out of whom (source, origin) are all things, and we in particular are for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.**

Joey: Doctrine or Judgment? 8:7-13

Doctrine

7 However, *there is not in everyone that the (this particular) knowledge;*

-You think everyone has this knowledge. What knowledge are we speaking of?

-V.4 b “**we know that an idol is nothing in the world, and that there is no other God but one.**”

-The use of the word ‘one’ having multiple parts yet remaining as ‘one’ is common in the NT. **See Rom. 12:5,**

-Romans 5:12

12 Therefore, just as through **one** man sin entered the world, and death through sin, and thus death spread to all men, because **all** sinned *in that one man—*

-1Cor. 6:16 is a quote from the Gen.2:24 where the word ‘one’ signifies a compound unity. The same compound unity used in the *Shema* of **Deut. 6:4. Hear O Israel the LORD our God, the LORD is one (compound unity).**

v.7 cont. ... for some, with consciousness of the idol, until now eat it as a thing offered to an idol; and their conscience, being weak (due to wrong or incomplete knowledge), is defiled (ceremonially impure towards God).

Here is another part of their knowledge that was missing

8 But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse *or fall short, because conscience will not allow the eating of foods offered to idols.*

-#1 food that we eat or do not eat does not enable or disable us to stand in the presence of God. Only our faith in Christ Crucified enables our standing before the Father in Christ.

-#2 If we eat foods offered to idols because we know they are nothing and therefore their offerings are nothing we are therefore more spiritual and have thereby enhanced our standing with God

-#3- If we choose to not eat food offered to idols because our conscience accuses us we are not worse off in our standing with God.

Judgment...

9 But beware lest somehow this liberty of yours become a stumbling block to those who are weak.

10 For if anyone sees you who have knowledge eating in an idol’s temple, will not the conscience of him who is weak be emboldened *(same as ‘edify’ in v.1) to eat those things offered to idols?*

-emboldened = edify, but here it is a sinful ‘building up’. Building up our ‘house of sin’ so to speak.

11 And because of your knowledge shall the weak brother perish (*mid. voice, perish from within*), for whom Christ died?

-We see this schizoid behavior from within us in **Rom. 7:8-11**

8 But sin, taking opportunity by the commandment, produced in me all manner of evil desire.
For apart from the law sin was dead.

9 I was alive once without the law, but when the commandment came, sin revived and I died.

10 And the commandment, which was to bring life, I found to bring death.

11 For sin, taking occasion by the commandment, deceived me, and by it killed me (*thru condemnation*).

12 But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ.

-Again this shows as David said against you have I sinned. Not just the person but Christ.

13 Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.

-The same meat may have too different sources. One the idol meat shop and one the butcher who does not sell 'idol meat'

-Rom. 14:1-3, 6-23 is a good commentary on this issue of foods offered to idols and how it effects our relationship with each other.

1 Corinthians

Doctrine and Judgment

Class #6

Chapters 7:29-40, Chapters 8 – 9:18

Joey:

Paul warns us against putting roots down too deep in a world that is passing away.

29 But this I say, brethren, the time *is* short, so that from now on even those who have wives should be as though they had none,

Is Paul advocating for a married man to neglect his responsibility as a husband? Of course not! That would fly in the face of what he said in verses 7:1–5, 10–16.

- Paul uses this language with the objective to change the way the Corinthians view earthly things.

W. E. Vine says:

The meaning is not, of course, that a married man is to refrain from behaving as a husband should, but that his relationship to his wife should be entirely subservient to his higher relationship with the Lord ... who is to have the first place in the heart; he is not to permit a natural relation to obstruct his obedience to Christ.

Paul had challenged the unmarried to consider their situation in light of the call of God on their lives and their brief time on earth to accomplish it, so he challenged all the brothers and sisters to look at life and realize that the time that remains is very short.

- The curtain closes on our lives faster that we expect...whether by the rupture or the rapture...this life is, but a vapor, so be about the Father's business

30 those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess,

Mourners tend to be engrossed in their mourning. People that rejoice are taken up with their happiness. Purchasers concentrate on their new possessions

The sorrows and joys and possessions of life should not be given a place of undue consideration in our lives. All these must be subordinated in our endeavor to buy up the opportunity to serve the Lord while we still can.

31 and those who use this world as not misusing it. For the form of this world is passing away.

Form (*schēma*) means “fashion, manner of life, way of doing things, or mode of existence.” The mode of this **world is passing away**.

Believers must live detached from this world. If we have been blessed with the things of the world we should make good use of them without becoming attached to them. Your material blessings can be used to further God’s kingdom

Our homes can be opened, our cars can be loaned out, what we have can be shared or given away. Our possessions aren't things we should worship, they are things that can be used to glorify God with. Community groups; used my car this week to take a guy that came in to get some things that he needed that was preventing him from getting a job which was God’s will for him. I used my personal finances to pay for those things. Why? To give God glory!

Believers who have been blessed with material wealth must always remember that they have been blessed in order to bless others. Paul did not want the believers to be “attached” to anything in this life as if that were all there is—to do so would be to forget that this world and all it contains will pass away.

- Remember that you won't take anything with you, but you can send it forward.

Summary of verses 29-31

Time is short, so don’t get so caught up in temporal things that you neglect external things

32 But I want you to be without care. He who is unmarried cares for the things of the Lord—how he may please the Lord.

Paul wants the Christians to be without care. He means the cares that would unnecessarily hinder them from serving the Lord.

And so, he goes on to explain that the person who is unmarried cares for the things of the Lord—how he may please the Lord.

This does not mean that all unmarried believers actually do give themselves undistractedly to the Lord, but it means that the unmarried state provides the opportunity for so doing in a way that the married state does not.

- they are more “free” to serve God.

33 But he who is married cares about the things of the world—how he may please his wife.

- For a marriage to be successful, both the husband and the wife must work at their relationship—they both have to be concerned about their earthly responsibilities and about how to please each other. Paul’s not saying that this is a bad thing, it’s just reality.
- Paul is pointing out that unmarried people can focus their energies elsewhere, since they don’t have the responsibilities that the married life brings.

Joey:

Back to the particulars of what you asked about virgin daughters ...

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(command) He does not sin; let them marry. (command)

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.... In light of the extant teaching about the advantages of singleness, some of the fathers in Corinth apparently had dedicated their young daughters to the Lord as permanent virgins. But when the daughters became of marriageable age, many of them no doubt wanted to be married, and their fathers were in a quandary. Should they break the vow they made for the girl? It is likely that many of the girls did not have the gift of singleness and were struggling with their desire to get married and their desire to please their fathers and the Lord. The problem was among those mentioned in the church's letter to Paul (7:1).

The characteristics of a Single Minded Father ...

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-From a Kingdom of God perspective, he does better!

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-The present distress could have been of short duration or for Corinth for in 1 Tim. 5:14 he says this about young widows: **14** Therefore I desire that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully.

-I leave that for all of us to ponder and think about, knowing there are no contradictions in Scripture.

Joey:

In the next three chapters, Paul deals with the subject of Christian liberty. Here Paul answers a question the Corinthian church asked him concerning food.

8:1 Now concerning things offered to idols:

Idolatry was very prevalent in the Greek and Roman cultures of the day. A lot of meat was offered to an idol and then sold in the marketplace.

- Their question: Do I have the freedom in Christ to eat this meat that was offered to idols or is a compromise?

We know that we all have knowledge or understanding. Knowledge puffs (the leaven of pride) up, but the love edifies (especially when mixed with correct knowledge).

puffs up, (to cause to have an exaggerated self-conception, make proud

The highest here is love that edifies or builds up as he will say in **1Cor. 13:2**

2 And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.

Apart from love, knowledge does us no good

- If we have knowledge without love...we can be like a porcupine
 - We have a lot of powerful points, but we're not real approachable

The challenge of these 2 chapters

- Take the knowledge of who God combined with the love of God to build up others.
 - Others focused rather than self-focused
 - Freedom comes with great responsibility to honor Christ
 - Does the knowledge I have about The Lord resulting in building up others?

2 And if anyone thinks that he knows anything, he knows nothing yet as he ought to know.

Think you got it all figured out? We don't...there is always more to learn...we will never arrive this side of heaven

- Scripture tells us that we don't know as much as we think we know
 - This isn't an excuse we can use to not learn or not change
 - Feel like you've mastered a particular subject in God's Word

- Rapture, Eschatology, Doctrine...I've got it all figured out
 - You're shutting the door to learning because you think you got it all figured out
 - That's a form of pride!

3 But if anyone loves God, this one is known by Him.

- We don't know as much as we think, but we are known by God and He knows everything about us.
 - He knows our thoughts before we think them, He knows our words before we ever speak them, He knows our feelings before we ever feel them
 - He knows everything about us and we want to spend the rest of our lives learning everything we can about Him
 - We will ever understand everything about God?

Answering the question...

Is it right for a Christian to eat meat that has been sacrificed to idols?

4 Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world, and that *there* is no other God but one.

Here's some knowledge...If a piece of meat is offered to an idol, it's not a big deal because what is the idol? It's nothing!

- There is no substance to that idol. Why?
 - It's a piece of stone, marble or a piece of wood that represent little "g" gods that don't even exist. There is only one God that matters
 - It's the One and only true living God...The I AM!

5 For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords),

- The so-called idols are nothing...they don't really matter

Who does?

6 yet for us there is one God, the Father, of whom *are* all things, and we for Him; and one Lord Jesus Christ, through whom *are* all things, and through whom we *live*.

What does verse 6 teach us about God?

This means that God, our Father, is the Source or Creator of **all things** and that we were created **for Him**. In other words, He is the purpose or goal of our existence. We also know that there is **one Lord**, namely **Jesus Christ, through whom are all things, and through whom we live**. The expression **through whom are all things** describes the Lord Jesus as the Mediator or Agent of God, whereas the expression **through whom we live** indicates that it is through Him that we have been created and redeemed.

Joey:

7 However, *there is not in everyone that knowledge; for some, with consciousness of the idol, until now eat it as a thing offered to an idol; and their conscience, being weak, is defiled.*

Not all Christians realize this, and some people get upset when other believers eat meat offered to idols

- Many people came to The Lord and have a background of idol worship
 - They go to cut into a piece of meat and it brings back imagery of their former past false worship...that pricks their conscience
 - They don't understand that the idol nothing, but Paul is bringing clarity to this subject

Here is another part of their knowledge that was missing

- In light of that...there is no connection between food and spirituality

8 *But food does not commend (present) us to God; for neither if we eat food offered to an idol are we the better, nor if we do not eat food offered to an idol are we the worse.*

- It's not a food issue to God...
 - What does God care about?

Matthew 15:11

Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man.”

- God is concerned about what comes out of the mouth that flows from our heart
 - Our heart issues are what God concerns Himself with

9 But beware (command form) lest somehow this liberty of yours this power to choose *doesn't* become a stumbling block a temptation to sin to those who are weak in their conscience. 10 For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened (encouraged) to eat those things offered to idols?

If you go to a pagan temple and sit down and eat a piece of meat that may have been offered to idols, you have the liberty to do that because you understand that idol is nothing.

BUT, someone from your church sees you and they, as the weaker person, don't understand these spiritual truths yet and because they don't understand, your eating stumbles them.

Right attitude:

- This is the person we have to consider before we do something we have the freedom to do
- Even though we have correct knowledge about something if we don't use our freedom in love, we sin against the weaker brother.

Wrong attitude:

- They just need to grow up and get the right knowledge, so they are not weak anymore...they need to get over the past.
- I have freedom, so I should be to do as I want to

11 And because of your knowledge shall the weak brother perish, for whom Christ died?

- Is this how you see the body of Christ?
 - With cross stained eyes? Every one of us is someone He taught enough of to give up His life for
 - We can give up our liberty, since Christ gave up his life for that weaker person

12 But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ.

Knowledge that may not line up with our own thinking

- When we use in liberties in an unloving way, we not only sin against our weaker brother or sister, but Paul says we sin against Christ

13 Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.

I'll be a vegetarian...Now that's love:)

Paul says, "If what I eat is going to make another Christian sin, I will never eat meat again as long as I live—for I don't want to make another Christian stumble." And therefore, ultimately sin against The Lord with my liberties

Joey:

In chapter 8 Paul set out the limits of Christian liberty, limits that are to be determined by brotherly love, by concern for the welfare of fellow Christians. He summarizes the principle as, "Take care lest this liberty of yours somehow become a stumbling block to the weak" (8:9). Our rights end when another person is offended.

Guzik:

Paul addresses the Corinthian Christians about their "right" based on "knowledge" to eat meat sacrificed to idols in a temple restaurant. Paul asks them to let go of their "right" to eat meat sacrificed to idols, even as he has let go his own rights as an apostle to be supported in material things by them. But Paul will also use the occasion to defend his apostolic position before the doubting Corinthian Christians.

In chapter 9 the apostle illustrates how he followed the principle in his own life. In verses 1–18 he discusses his right to be financially supported by those to whom he ministers. Verses 1–14 set forth his right, and verses 15–18 give the reason why he would not take advantage of it. In verses 19–27 he explains that he would give up any and every right for the sake of winning men to Jesus Christ.

9:1 Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord?

Verse one has rhetorical questions, the answer to each question is YES.

Am I not free? - "I have no less freedom than you do," "And I cherish my freedom no less than you do. But I cherish some other things even more."

2 If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.

In what way were they a seal?

MacArthur:

In ancient times seals were used on containers of merchandise, on letters, and on other things to indicate the authenticity of what was inside and to prevent the contents from being substituted or altered. The seal was the official representation of the authority of the one who sent the merchandise or letter. What was under the seal was guaranteed to be genuine. The Corinthian church was a living seal of Paul's apostleship, the proof of his genuineness.

The Corinthians were won to Christ by Paul and their existence as Christians showed that he was a genuine apostle

Through Paul's ministry in Corinth, many had become believers. If the believers doubted his authority, then they would have to doubt their faith as well. The fact that the Corinthians had accepted Christ was the proof of Paul's authority among them. They were the "seal," or authentication, of his apostleship.

The evidence of leadership is when someone follows another person and has been impacted. It's not just a title that you are given. Paul is reminding this church of his history with them that affirms his apostleship.

3 My defense to those who *presently* examine me is this:

Examine: Thoroughly examine...sense: 'to criticize' or 'to judge'

Vs. 3 links back to vs 2 where Paul is saying that what he has just said is his defense to those who examine him, or who question his authority as an apostle.

- 'There you have my answer'
- Look no further than your own conversion to Christ as the proof of my apostleship

What was the Corinthian examination about? It was about his apostolic authority.

- It centered around Paul's refusal to accept support for his work which, in the mind of the Corinthians, showed that he was not a true apostle.

- It was about Christian liberty, not about whether or not he was a genuine apostle.
 - Some Corinthians did not feel that Paul was devoting himself as much as he should to his work
- Paul feels like he’s on trial, or that he has already been “found guilty” by the Corinthian Christians.

So, Paul lays out his rights as both a believer and an apostle

4 Do we have no right to eat and drink?

What does ‘to eat’ and ‘to drink’ refer to?

1. His right as an apostle to be supported by the churches
2. The freedom from food restrictions that all Christians have
 - a. A Double cheeseburger topped with pork

As a minister of God, not to mention as an apostle, don’t I have the right to expect that at least food and drink will be provided to me?”

– **(SEE 1 Tim. 5:17-18; Gal. 6:6)**

paul has the right to eat and drink what he chooses, and to do so at the expense of the congregation

– This right is established in what follows

5 Do we have no right to take along a believing wife, as *do* also the other apostles, the brothers of the Lord, and Cephas?

Does this refer to the right to be married, or the right to have one’s wife be supported by the churches? YES :)

The **apostles** had the right to bring their Christian wife along means that they had the right to have their wives travel along with them, where both the husband and the wife were financially by the churches for their spiritual labor

6 Or *is it* only Barnabas and I who have no right to refrain from working? 7 Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?

- just as a man who serves in the military has his expenses covered, or one who plants a vineyard can enjoy its fruit by eating it, or a shepherd can drink some of the milk from his flock. All were fed by their occupation

This may mean that Paul and Barnabas were the only apostles who made it a habit to work and earn their living as they traveled to spread the gospel

- **(SEE 1st Corinthians 4:12; Acts 18:2-3).**

Because these two men had refrained from taking money from the churches, some were saying that they were not apostles – **(SEE 9:3-4).**

Also, tentmaking was regarded as lowly work that only slaves did. They questioned whether Paul had the same authority as other apostles because they looked down on him for working with his hands.

8 Do I say these things as a *mere* man? Or does not the law say the same also?

- Does it make common sense? It does from a human point of view, but what does the Word of God say about this?
 - Paul takes them back to the Old Testament

9 For it is written in the law of Moses, “You shall not muzzle an ox while it treads out the grain.” Is it oxen God is concerned about?

The Law of Moses states, in Deuteronomy 25:4, “Do not muzzle an ox while it is treading out the grain.”

In ancient times, grain was often “threshed” by placing sheaves on a hard surface and then allowing oxen to drag something heavy back and forth across it. The law said that the oxen should be allowed to eat some of the grain while they worked. This law was not made to protect oxen but to illustrate a point.

- God’s people were to care for their animals by allowing oxen to eat while they worked

10 Or does He say *it* altogether for our sakes? 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.

- Paul asked, doesn't this principle in Deuteronomy 25:4 apply to us as apostles? Of course, it does! **Is it oxen God is concerned about?**

Just as farm workers who plow fields and thresh the grain expect a share of the harvest, Christian workers should be paid by those they serve.

God's ministers deserve to be cared for by those they minister to, just as farm workers share in the harvest.

11 If we have sown spiritual things for you, *is it* a great thing if we reap your material things? 12 If others are partakers of this right over you, are we not even more?

If they recognized the right of others to financial support, why should they not then recognize that Paul, their father in the faith, had this right?

Nevertheless, we have not used this right, but endure all things lest we hinder the gospel of Christ.

Paul used himself as an illustration of giving up personal rights. Paul stated his right to hospitality, to be married, and to be paid for his work. But he willingly gave up these rights to win people to Christ. When your focus is on living for Christ, your rights become comparatively unimportant.

- What rights in your life should you set aside in order to serve and love others for the sake of the gospel?

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?

Those who had official duties in the temple service were supported from the income the temple received. The priests who served at the altar were given a certain portion of the offerings that were brought to the altar. In other words, both the Levites, who had the ordinary duties around the temple, and the priests, who were entrusted with the more sacred duties, were both supported for their service by the temple they served at.

14 Even so the Lord has commanded that those who preach the gospel should live from the gospel.

- God’s ministers should be supported by the churches came as an order from the Lord not from them as apostles.

Joey:

15 But I have used none of these things, nor have I written these things that it should be done so to me;

- I didn't take advantage of my rights that The Lord commanded...I freely gave up my rights for the sake of the gospel. I didn't want to do anything to hinder it
- Nor am I writing you this letter to guilt you into giving them to me by reminding you of your obligation to me as someone who has and is spiritually laboring on your behalf.

for it *would be* better for me to die than that anyone should make my boasting void.

Paul would rather die than have anyone think that he preached and taught people because he was motivated by money.

He preached to win souls, not for financial gain.

- Examine his life! Paul was extremely motivated to reach the lost with the gospel.

16 For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel!

Paul is saying that he cannot boast in the fact that he preaches the gospel. A divine desire was laid upon him. Being a minister and an apostle is not a vocation that he chose for himself. He got the “tap on the shoulder” to go preach the gospel from the Lord. You’re up Paul! You’re my guy! He would be a miserable man if he had not obeyed the divine “tap on the shoulder”

- This does not mean Paul was not willing to preach the gospel, but rather that the decision to preach did not come from himself, but from the Lord.

17 For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship.

- Cross the bridge when you don’t feel like it

18 What is my reward then? That when I preach the gospel, I may present the gospel of Christ without charge, that I may not abuse my authority in the gospel.

In Paul's day, there were a lot of religious entrepreneurs, entre-manuers'
– Credit to Cliff Walker...we should get T-shirts made :)
who were out to preach any message to get money. Not so with Paul.
Preaching the gospel **without charge** was Paul's reward.