

**240811-1 1Co 9, Being Made All Things to All Men to Save Some—CThurman**

In the last chapter the apostle Paul touched on the second point which the Corinthian saints had written to him in a letter, which concerned eating things sacrificed to idols. They had the right, the authority, the *liberty* to eat of these sacrifices because idols and gods are non-existent. But Paul warns them that some of the brethren which are weak in faith have not arrived to this understanding. Therefore, the strong should take care not to offend the weak or to send the wrong message by eating these sacrifices.

Chapter nine continues the topic of *liberty*, right, power, strength, authority, jurisdiction. Paul's manner of life and ministry is the epitome of setting aside his *liberty* so that he might win others to Christ.

**Chapter 9**

adj., ἐλεύθερος

**1 ¶ *Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord?***  
v.19

***are not ye my work in the Lord?***

***Am I not an apostle? ... have I not seen Jesus Christ our Lord?*** – Certainly, Paul was an apostle of Jesus Christ.

Paul has the authority to represent Christ as His apostle. He fulfilled the requisites of the apostolic office by seeing the LORD post-resurrection.

He must be an eye witness of the resurrection Lord Jesus:

*Ac.1.21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,  
22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.*

Paul saw the Lord Jesus after His crucifixion and resurrection:

Ac.26.13 (Paul speaking to king Agrippa) *At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.*

14 *And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? [it is] hard for thee to kick against the pricks.*

15 *And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.*

16 *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee ...*

Ac 9:17 *And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, [even] Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.*

Ac 9:27 *But Barnabas took him, and brought [him] to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.*

1Co.15.8 *And last of all he was seen of me also, as of one born out of due time.*

(Read also Peter's words about the apostles special testimony of the resurrected Lord (Ac.10.37-41)

Paul was taught the gospel of the Lord Jesus by the Lord Jesus:

*Ga 1:12 For I neither received it of man, neither was I taught [it], but by the revelation of Jesus Christ.*

Paul was commissioned by the Lord Jesus to the ministry:

*Gal.1.15 But when it pleased God, who separated me from my mother's womb, and called [me] by his grace,  
16 (purpose) To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:*

**Am I not free?** – He is free. There is no man over him in this service to Christ. No man. He answered solely to Jesus Christ. (cf. v.19)

‘[I]t rather seems that the words stand in their right order; and that, whereas there were some persons that either denied him to be an apostle, or at least insinuated that he was not one, nor was he to be treated as such, he goes upon the proof of it; and the first thing he mentions is his freedom, that is, from men; no man had any authority over him; he was not taught, nor sent forth, nor ordained by men as a minister, but immediately by Jesus Christ, as apostles were ...’  
*Exposition of the Old & New Testaments, John Gill, vol. 8, p661*

**Are not ye my work in the Lord?** – And the Corinthian church is a direct result of his personal ministry. Consider what the Lord did through Paul when he came to this city for the first time in Acts chapter 18. and here he remained for a year and a half. Many of the city came to Christ through Paul's preaching.

*Ac 18:10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.*

...

*18 ¶ And Paul [after this (after the riots)] tarried [there] yet a good while ...*

1 Οὐκ εἰμι ἀπόστολος οὐκ εἰμι ἐλεύθερος οὐχὶ Ἰησοῦν Χριστὸν τὸν κύριον ἡμῶν ἑώρακα οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ

**2 If I be not an apostle unto others, yet doubtless I am to you:**

*2Co.12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.*

13 For what is it wherein ye were inferior (verb, aor. ind. pass. of ἡττώμαι, also overcome; the noun is tss. diminished, fault), to other churches, except [it be] that I myself was not burdensome to you? forgive me this wrong.

**for the seal of mine apostleship are ye in the Lord.**

σφραγίς, *seal*, a noun is sixteen times in the NT and always tss. with the English *seal*. A seal not only keeps things secure or closed (i.e., the tomb), or marks something (i.e., in their foreheads), but also authenticates.

Circumcision was the seal of Abraham's righteousness, which he had when was in an uncircumcised state. (cf. Ro.4.11)

Paul said of the Corinthian saints that 'You are the seal of mine apostleship in the Lord.' They authenticated his office as an apostle to Jesus Christ. The fact that they came to Christ validates his commission by Christ to be an apostle. Christ had ordained Paul to be the apostle to the Gentiles.

*Ro 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:*

*1Ti 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, [and] lie not;) a teacher of the Gentiles in faith and verity.*

*2Ti 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.*

2 εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος ἀλλὰ γε ὑμῖν εἰμι ἢ γὰρ σφραγίς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ

**3 ¶ Mine answer to them that do examine me is this,**  
defense are examining (concerning my right or authority to act in behalf of Christ)

*answer, ἀπολογία, ἀπό from, of, out of + λόγος, a cause, an account, a word, a matter, a question, a rumor, noun tss. defense, answer, clearing.*

*do examine, ἀνακρίνουσιν, dat. pl. masc. part. pres. of the verb ἀνακρίνω, ἀνά re-, again, above + κρίνω, to judge, to condemn, to determine, to ordain, to sentence, to damn; ἀνακρίνω, tss. to examine, to search, to discern, to judge, to ask question.*

3 Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστίν

<b>4 Have</b>	<b>we</b>	<b>not</b>	<b>ἐξουσίαν</b> <b>power</b>
(Paul bring all of the apostles into this)			right, liberty, authority, jurisdiction, strength
<b>to eat and to drink?</b>			

Do not the apostles and other ministers of the gospel have the same right or authority to eat and drink as any others of the Lord's people? Of course the answer is, yes, they do have the authority to eat and drink as any other child of God has the authority to eat and drink.

This sets aside any distinctions in food and drink, clean and unclean, sacrifices to idols or not.

4 μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν

ἔχομεν	ἐξουσίαν	
<b>5 Have we not power</b>	<b>to lead about a sister,</b>	<b>a wife,</b>
Possess	(refers back to ch.8.8, 9)	(in the Lord which is)

*to lead, περιάγειν, pres. infin. of the verb περιάγω, περί about, concerning, over + ἄγω, to lead, to keep (observe a day), to go.*

**as well as other apostles, and [as] the brethren of the Lord, and Cephas?**

Do the apostles and other ministers of Christ have the right or authority to marry as any others of the Lord's people. And of course, again, the answer should be in the affirmative. This should be incontestable to all the children of God.

Marriage is not banned to any of the Lord's people. THERE'S NO OFFICE OF THE LORD'S SERVICE THAT COMMANDS CELIBACY!

There were apostles, such as Peter, that were married.

*Lu 4:38 And he (the Lord Jesus) arose out of the synagogue, and entered into Simon's (Peter's) house. And Simon's wife's mother was taken with a great fever; and they besought him for her.*

And evidently the half-brothers of the Lord Jesus (perhaps referring to James & Jude [writers of the books of the Bible which bear their names].) were married.

5 μή οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς

**6 Or I only and Barnabas, ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι  
have not we power to forbear working?  
possess to not be working**

*to... working, ἐργάζεσθαι, pres. infin. of the verb ἐργάζομαι, tss. to work, to trade, to minister, to labor, to commit, to do; v.13.*

Do Barnabas and I have the authority to refrain from in any other vocation than the ministry of the gospel of Jesus Christ? And of course, once again, the answer is yes, they do have the authority not to work with their own hand in vocations other than the ministry. But work with his hand Paul certainly did.

*Ac.18.3 (At Corinth it is noted of Luke, narrator of the book of Acts, concerning Paul ...) And because he (Paul) was of the same craft, he*

*abode with them (Aquila & Prisca), and wrought: for by their occupation they were tentmakers.*

And under this question falls a major part of the rest of this chapter, verses 7-18 (at least). But the rest of the chapter follows these points:

Two reasons ministers have a right to be supported in their livelihood.

An observable witness in the things around us. (v.7)

A Biblical witness. (vss.8-10)

The reason *brethren* should support the livelihood of their ministers. (vss.11-14)

Paul gave up his right to be supported by the Corinthians, but the necessity to serve continues. (vss.15-18)

Paul gave up his rights in several areas so that he might save some and that he might partake of Christ with them. (vss. 19-23)

The Christian life is a life of self-denial. (vss.24-27)

6 ἢ μόνος ἐγὼ καὶ Βαρναβᾶς οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι

**7 Who goeth a warfare any time at his own charges?**

– soldiers – wages

*goeth a warfare*, στρατεύεται, 3s. pres. mid. of the verb στρατεύω, tss. *to war, to soldier*.

*charges*, ὀψωνίοις, dat. pl. of the noun ὀψώνιον, tss. *wages, charges*.

The expenses of a conflict for a people should be borne by that people. This is a universally accepted rule.

Gr. verb, ἐσθίω

**who planteth a vineyard, and eateth not of the fruit thereof?**

lives, devours, v.13

Gr. verb ποιμαίνω                      Gr. verb, ἐσθίω  
**or who      feedeth      a flock, and      eateth      not of the milk of the flock?**  
governs, rules                              lives, devours

Since these all receive support of their livelihood as a direct result of their labors, then why not the ministers of Christ also?

7 τίς στρατεύεται ἰδίῳ ὄψωνίῳ ποτέ τίς φυτεύει ἀμπελῶνα καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει ἢ τίς ποιμαίνει ποιμῆνα καὶ ἐκ τοῦ γάλακτος τῆς ποιμῆνης οὐκ ἐσθίει

**8 Say I these things      as      a man? or saith not the law the same also?**  
after, according to

Is this rule without biblical example, without biblical support?

8 Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει

**9 For      it is written in the law of Moses, Thou shalt not muzzle**  
(example)

*thou shalt ... muzzle, φημίσεις, 2s. fut. of the verb φημιώω, tss. to be speechless, to be silent, to hold peace, to muzzle.*

μέλει  
**the mouth of the ox that treadeth out the corn. Doth God take care for oxen?**

*treadeth out, of the verb ἀλοάω, tss. to tread out, to thresh.*

μέλει is always tss. with the English *to care*; μέλει negated, ἀμελέω, is tss. *to neglect*.

This quotation by the apostle is from the OT, Deu.25.4. It is cruel not to allow the beast to eat as he treads out the grain.

Due.25.4 *Thou shalt not muzzle the ox when he treadeth out [the corn].*

**the ox treadeth out the corn** – ‘The animals would walk over the sheaves of wheat and the impact of their hooves would separate the grain from the straw. This was called treading.’ Internet source

9 ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται Οὐ φιμώσεις βοῦν ἀλοῶντα μὴ τῶν βοῶν μέλει τῷ θεῷ

adv., πάντως

**10 Or saith he [it] altogether for our sakes?**

by all means, because of us (men)  
surely, no doubt

Does the Lord command this merely for the benefit of the ox, or is there something greater to be gleaned from it?

**For our sakes, no doubt, [this] is written:**

because of us

	pres. infin	noun, ἐλπίς,
<b>that he that ploweth</b>	<b>should plow in</b>	<b>hope;</b>
	ought (to)	hope (52), faith (1)

(Of what? Of receiving the fruits, the produce, the reward of his labors.)

*should*, ὀφείλει, 3s. pres. of the verb ὀφείλω, tss. *to owe, to be in debt, to be due (1Co.7.3), to be guilty, ought (1Co.11.7, 10), to need (1Co.7.36), must needs (1Co.5.10), should (1Co.9.10), to be bound, to behove.*

		ἐπ’	
<b>and that he that thresheth in hope</b>	<b>should be partaker</b>	<b>of his hope.</b>	
	to partake	upon	

*should be partaker*, μετέχειν, pres. infin. of the verb μετέχω, μετά after, hence, change, with + ἔχω to hold, possess; μετέχω, tss. *to*

*partake, to take part, to use, to pertain; so literally, to have with;*  
**v.12**

10 ἢ δι' ἡμᾶς πάντως λέγει δι' ἡμᾶς γὰρ ἐγγράφη ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ  
ἀροτριῶν ἀροτριᾶν καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι

**11 If we have sown unto you spiritual things, [is it] a great thing if we shall reap  
your carnal things?**

fleshly

*spiritual, πνευματικὰ, acc. pl. neut. of the adj. πνευματικός, which is  
always tss. with the English spiritual. 1Co.2.13, 15; 3.1; 9.11; 10.3, 4  
(twice); 12.1; 14.1, 37; 15.44 (twice), 46 (twice)*

*carnal, σαρκικὰ, acc. pl. neut. of the adj. σαρκικός, tss. carnal (9),  
fleshly (2). 1Co.3.1, 3 (twice), 4; 9.11, carnal.*

Since we have sown things that are spiritual, things which by means of our  
ministry have added to you things of the Spirit, an increase of spiritual fruit,  
is it a great thing if we reap from you things that help our physical state?

***is it a great thing if we shall reap your carnal things*** – '[N]or should  
it be thought any hardship or burden upon them, or any great and  
wonderful thing done by them, to support and maintain such who  
are so useful to their souls, and the spiritual welfare of them.' Gill

11 εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ  
θερίσομεν

3pl. pres. ἐξουσίας

**12 If others be partakers of [this] power over you, [are] not we rather?**

v.10, make use, of (able to  
take part partake)

ἐξουσία

**Nevertheless we have not used this power; but suffer all things,**

But advantaged, bear, forbear  
put to service (to hold off, in; to keep under)

*we have used, ἐχρησάμεθα, 1pl. aor. mid. of the verb χράομαι, tss. to entreat (1), to use (10). v.15*

*suffer, στέγομεν, 1pl. pres. of the verb στέγω, tss. to suffer, to bear (1Co.13.7), to forbear (1Th.3.1, 5); the noun στέγη, is tss. roof (3).*

ἵνα	μὴ	ἐγκοπήν	τινα	δῶμεν	
<b>lest</b>		<b>we should hinder</b>			<b>the gospel of Christ.</b>
in order that (not)		put any hindrance	(to)		

*we should hinder, ἐγκοπήν, acc. sing. of the noun ἐγκοπή, only this once in the NT, as a verb to hinder; a hindrance.*

*untranslated, τινα, acc. sing. masc., and nom. and acc. pl neut. of τίς, freq. any man, any, any one; also, certain, some, etc.*

*untranslated, δῶμεν, 3pl. aor. subj. of the verb δίδωμι, tss. to give, to deliver, to grant, to set, to put, to bestow.*

Evidently the Corinthians did support some of their own ministers, but not Paul and Barnabas, or others with them. And Paul and Barnabas deferred this right to prosper the work of the gospel among them.

12 εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν οὐ μᾶλλον ἡμεῖς Ἄλλ οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ ἀλλὰ πάντα στέγομεν ἵνα μὴ ἐγκοπήν τινα δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ

<b>13 Do ye not know that they which</b>	<b>minister</b>	<b>about</b>	<b>adj.</b>
	labor, work, v.6		<b>holy things</b>
			temple things

*temple, ἱερά, acc. pl. neut. of the adj. ἱερός, always tss. with the English temple; ἱεροῦ, gen. sing. of the noun ἱερόν.*

<b>live [of the things] of the temple? and they which</b>	<b>wait</b>	<b>at the altar</b>
eat, v.7	sit, attend	

*which wait*, προσεδρεύοντες, nom. pl. masc. part. pres. of the verb προσεδρεύω, only this once in the NT; *πρός* to, unto, at, concerning + ἔδρα a seat, chair, bench, a foundation, a base.

**are partakers with the altar?**

‘distributees’

*are partakers with*, συμμερίζονται, 3pl. pres. of the verb *συμερίζομαι*, *σύμ* with + *μερίζω* to divide, distribute, to deal, to differ; *συμερίζομαι*, only this once in the NT.

(Ex.29.26; Le.2.3, 10; 5.13; 7.9, 14, 33; 10.13, 14; Due.18.3, etc.)

13 οὐκ οἶδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται

**14 Even so hath the Lord ordained that they which preach the gospel**

set in order, appointed

*hath ordained*, διέταξεν, 3s. aor. of the verb διατάσσω, tss. to command, to appoint, to ordain (1Co.7.17; 9.14), to set in order (1Co.11.34), to give order (1Co.16.1).

*which preach*, of the verb καταγγέλλω, tss. to preach (1Co.9.14), to shew (1Co.11.26), to teach, to declare (1Co.2.1), to speak.

pres. infin. of ζάω

**should live**

**of**

**the gospel.**

to be alive, quick

from, out of, by reason of

(for tss. of *by reason of*, in Re.8.13)

14 οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν

**15 ¶ But I have used none of these things: neither have I written these things,**

**v.12**



Lk.17.10 *So likewise ye, 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.*

17 εἰ γὰρ ἐκὼν τοῦτο πράσσω μισθὸν ἔχω εἰ δὲ ἄκων οἰκονομίαν πεπίστευμαι

**18 What is my reward then? [Verily] that, when I preach the gospel, wage, hire**

***I may make the gospel of Christ without charge,***

price, cost (by supporting him as he ministered the gospel of Christ to others)

*without charge, ἀδάπανον, acc. sing. neut. of the adj. ἀδαπανός, ἀ negative particle + δαπανᾶω, to spend, to consume, to charge (2Co.12.15), to consume; ἀδαπανός, only this once in the NT.*

To keep the gospel clear of becoming burdensome to anyone.

ἐξουσία

***that I abuse not my power in the gospel.***

*abuse, καταχρήσασθαι, aor. infin. of the verb καταχράομαι, κατά against, down + χράομαι to entreat, to use; καταχράομαι, twice in the NT and tss. to abuse (1Co.7.31; 9.18).*

In other words, it would be abusive of his office to demand that others support his livelihood in the ministry.

18 τίς οὖν μοί ἐστιν ὁ μισθός ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον τοῦ Χριστοῦ, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ

adj., ἐλεύθερος  
**19 ¶ For though I be free from all [men],**  
– being free of all –

Though he has no man over him in his service to Christ ...

ἵνα  
**yet have I made myself servant unto all, that I might gain the more.**  
– to all I have enslaved myself – in order that win

*I might gain, κερδήσω, 1s. aor. subj. of the verb κερδαίνω, tss. to gain, to win. vss. 19-22.*

Paul set aside his right, authority, power, strength, jurisdiction, liberty, in order to gain others to walk after Christ in full assurance of faith.

‘No one was more yielding in matters of indifference, no one was more unyielding in matter of principle than this apostle. So long as things indifferent were regarded as such, he was ready to accommodate himself to the most unreasonable prejudices; but when they were insisted upon as matter of necessity, he would not give place, no not for an hour, Gal.2:5. ’ *An Exposition of the First Epistle to the Corinthians*, Hodge, pp.163, 164

And he now describes what setting aside his *right* to win others for Christ looks like; how it works.

19 Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἑμαυτὸν ἐδούλωσα ἵνα τοὺς πλείονας κερδήσω

**20 And unto the Jews I became as a Jew, that I might gain the Jews;**  
win

Of course, the apostle Paul was a Jew by birth. Here he says that when with the Jews he would take up the customs, mannerisms, language, and life of the Jew in order to preach Jesus Christ to them. He compromised no truth to do this.

**to them that are under the law, as under the law, that I might gain**  
win

**them that are under the law;**

The law is Ro 7:12 *Wherefore the law [is] holy, and the commandment holy, and just, and good.* There is nothing wrong with the law. The law was not a means of meriting justification before God. And Paul could set aside his *right* to live without being under the law, and put himself under it in order in order to win others to Christ.

20 καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος ἵνα Ἰουδαίους κερδήσω τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον ἵνα τοὺς ὑπὸ νόμον κερδήσω

**21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.**  
win

Paul could live as freely as any other Gentile, without regard to the Law of God, while remaining under the law to Christ, not to violate the rule of Christ, to win those among the Gentiles.

21 τοῖς ἀνόμοις ὡς ἄνομος μὴ ὦν ἄνομος θεῷ ἀλλ' ἔννομος Χριστῷ ἵνα κερδήσω ἀνόμους

**22 To the weak became I as weak, that I might gain the weak:**  
(in knowledge of the word of God) win

He could refrain from eating meats sacrificed to idols, though he knew there was no such thing as an idol or gods, in order to win the weak to become stronger in his faith. Paul is helping others grown in their faith.

**I am made all things to all [men], that I might by all means save some.**  
became in order that altogether

That those which convert to Christ through the ministry of the gospel of Christ might to the fullest extent live to the glory of God by Jesus Christ.

22 ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενής ἵνα τοὺς ἀσθενεῖς κερδήσω τοῖς πᾶσιν γέγονα τὰ πάντα ἵνα πάντως τινὰς σώσω

### **23 And this I do**

Being a Jew to the Jew, under law for those under the law, being as without the law to those without law, being weak for those that are weak.

Whatever it was that love for Christ required he do, whatever he could do that didn't violate the doctrine of God and Christ, he would do it in order to preach Christ crucified to the lost, to convert the born again to walk after the same example of Christ, to grow and glorify Him. This is what Paul did.

**And this I do ...**

**for the gospel's sake, that I might be partaker thereof with [you].**  
because of in order that companion  
fellowship, communicator

Paul says that if he had not given up his right, his authority he and the Corinthians would never have enjoyed fellowship that they have in Christ. He gave himself for them. And lest he is misunderstood, this was no cakewalk. This was a hard thing to do. It is not something that the flesh will do. The flesh will not give up any ground without a fight. To win in this conflict, flesh against spirit is going to require a spiritual *buffeting*, beating of one's self down for Christ's sake.

23 τοῦτο δὲ ποιῶ διὰ τὸ εὐαγγέλιον ἵνα συγκοινωνὸς αὐτοῦ γένωμαι

verb, τρέχω

**24 ¶ Know ye not that they which run in a race run all,**

*race*, σταδίω, dat. sing. of the noun στάδιος, noun tss. *furlong, race*.

**but one receiveth the prize? So run, that ye may obtain.**  
(Phl.3.14) verb, τρέχω verb, καταλαμβάνω  
in order that apprehend

(the prize)

*Phl.3.7 But what things were gain to me, those I counted loss for Christ.*

*8 Yea doubtless, and I count all things [but] loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them [but] dung, that I may win Christ,*

*9 ¶ And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*

*10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;*

*11 If by any means I might attain unto the resurrection of the dead.*

*12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.*

*13 Brethren, I count not myself to have apprehended: but [this] one thing [I do], forgetting those things which are behind, and reaching forth unto those things which are before,*

*14 I press toward the mark for the prize of the high calling of God in Christ Jesus.*

*15 ¶ Let us therefore, as many as be perfect (adj., τέλειος, matured, men, of full age), be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you (and then we can make the necessary adjustments in our lives to recover.).*

*16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.*

Give up our right, authority to help others follow after Christ. (Continuing the idea of a spiritual struggle to fulfill the will of God to be like Christ for others.)

24 Οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν εἰς δὲ λαμβάνει τὸ βραβεῖον οὕτως τρέχετε ἵνα καταλάβητε

25 **And every man that striveth [for the mastery] is temperate**  
everyone labors fervently 3s. pres. of verb, ἐγκρατεύομαι controlled, (1Co.7.9)

**in all things. Now they [do it] to obtain a corruptible crown;**  
in order 3pl. aor. subj. of λαμβάνω adj.

**but we an incorruptible.**  
adj. uncorruptible, immortal (one)

25 πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν ἡμεῖς δὲ ἄφθαρτον

26 **I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:**  
verb, πυκτεύω box smites

26 ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλως οὕτως πυκτεύω ὡς οὐκ ἀέρα δέρων

27 **But I keep under my body, and bring [it] into subjection:**  
weary lead captive  
(... through perseverance of faith)

*keep under, ὑπωπιάζω, ὑπό under + πιάζω to take, to lay hands on, to catch, to apprehend; Lk. 18.5, widow's perseverance could weary the unjust judge)*

*bring into subjection, δουλαγωγῶ, δοῦλος adj. + ἄγω to lead.*

**lest that by any means, when I have preached to others,**  
perhaps, haply proclaimed

*preached*, of the verb κηρύσσω, is tss. *to preach* (1Co.1.23; 9.27; 15.11, 12), *to publish*, *to proclaim*. ; noun tss. *preaching* (1Co.1.21; 2.4; 15.14).

***I myself should be***

***a castaway.***

rejected, disapproved, untried (in the things he taught)

Paul says that it was the contest of his life to live after Christ to bring the gospel of Christ to others, and to help those that came to Christ to live for him. There was nothing that he wasn't willing to give up to be used of God in this way.

*Php 3:8 Yea doubtless, and I count all things [but] loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them [but] dung, that I may win Christ ...*

Today we hear, liberty, liberty, liberty. I have my rights!

There is perverseness to standing for our rights, maintaining our authority when it is not employed with love to God and for our neighbor. This country, this great experiment of liberty for all men was wonderful in its beginning because men had respect to God and one another. But without love to God and neighbor that liberty becomes perverse, twisted, and selfish. It becomes an license to do anything under the sun and destroys itself.

So, it is for the Christian life. The freedom, the right, the liberty of the child of God becomes quite perverse when he forgets what Christ did for us.

*Php 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:  
8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

We are to live so for others, especially that of the house of God. Yes, we have a right to do so many things, but let that never become a stumbling block to any child of God. We are here to witness the resurrected Lord to a lost and dying world, and to help one another to grow in the grace and knowledge of Christ until His second coming. Never lest our rights become an offense to our brothers and sisters in Christ. Then we do walk in love.

*Eph 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*

...

*10 Proving what is acceptable unto the Lord.*

Paul's manner of life and ministry is the epitome of setting aside his *liberty* so that he might win others to Christ. This is how we should pattern our lives too.

27 ἀλλ' ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ μήπως, ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι