

Supporting the Man of God

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1 Corinthians 9:1-18

PREINTRODUCTION

1. Please take God's Word and turn with me to 1 Corinthians chapter 9
2. This morning we are considering verses 1-18 as we continue our look at the subject of liberty

BIBLE VERSE

1 Corinthians 9:1-14 (NASB) 1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?

2 If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

3 My defense to those who examine me is this:

4 Do we not have a right to eat and drink?

5 Do we not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas?

6 Or do only Barnabas and I not have a right to refrain from working?

7 Who at any time serves as a soldier at his own expense? Who plants a vineyard and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock?

8 I am not speaking these things according to human judgment, am I? Or does not the Law also say these things?

9 For it is written in the Law of Moses, “You shall not muzzle the ox while he is threshing.” God is not concerned about oxen, is He?

10 Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops.

11 If we sowed spiritual things in you, is it too much if we reap material things from you?

12 If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things so that we will cause no hindrance to the gospel of Christ.

13 Do you not know that those who perform sacred services eat the food of the temple, and those who attend regularly to the altar have their share from the altar?

14 So also the Lord directed those who proclaim the gospel to get their living from the gospel.

15 But I have used none of these things. And I am not writing these things so that it will be done so in my case; for it would be better for me to die than have any man make my boast an empty one.

16 For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel.

17 For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me.

18 What then is my reward? That, when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel.

INTRODUCTION

1. We have just completed chapter 8 where we saw “limits of our liberty.”
2. Our liberty is determined by our love for our brothers and sisters in Christ.
3. Because we love them, we do not want to “become a stumbling block to the weak” (8:9).
4. Our rights end when another person is offended.
5. Now as we begin chapter 9, we see how Paul illustrated how he followed the principle in his own life.
6. In verses 1-18 he discusses his right to be financially supported by the churches he ministered to.
7. Verses 1-14 set forth his right, and verses 15-18 gives the reason why he would not take advantage of it.
8. In verses 19-27 he explains that he would give up any and every right for the sake of winning people to Jesus Christ.
9. Notice how addresses his freedom in verses 1-2.

1

Paul's Freedom (vv.1-2)

A. AS A CHRISTIAN (V.1A)

1. Am I not free? (v.1a)

1. It means to being free from control or obligation, independent, not bound

(Arndt, William et al. A Greek-English lexicon of the New Testament and other early Christian literature 2000 : 317. Print.)

2. Freedom was frequently associated with rights (cf. 8:9) (Zondervan,. NIV, Cultural Backgrounds Study Bible, Leathersoft, Green, Red Letter Edition (Kindle Locations 260459-260460). Zondervan. Kindle Edition.)

2. Am I not a Christian and have the same freedoms or rights as you?

B. AS AN APOSTLE (VV.1B-2)

1. Am I not an apostle? (v.1b)

1. The Greek word for apostle means “sent one”

1. Acts 9:15 (NASB) But the Lord said to him, “Go, for he is a chosen instrument of Mine, to bear My name before the

Gentiles and kings and the sons of Israel;

2. Paul was called to be an apostle by both God and Jesus Christ

1. 1 Timothy 1:1 (NASB) 1 Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope

2. Galatians 1:1 (NASB) Paul, an apostle (not sent from men nor through the agency of man, but through Jesus Christ and God the Father, who raised Him from the dead)

3. Colossians 1:1 (NASB) 1 Paul, an apostle of Jesus Christ by the will of God.

2. Have I not seen Jesus our Lord? (v.1c) (cf.15:8)

1. An apostle had to be an eyewitness of Christ and His resurrection

1. Acts 1:21-22 (NASB) 21 Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us— 22 beginning with the baptism of John until the day that He was taken up from us—one of these must become a witness with us

of His resurrection.”

2. 1 Corinthians 15:8-9 (NASB) and last of all, as to one untimely born, He appeared to me also. 9 For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God.

2. Paul was not part of the 12 but did see Jesus on 3 occasions:

1. At his conversion

1. Acts 9:3-6 (NASB) As he was traveling, it happened that he was approaching Damascus, and suddenly a light from heaven flashed around him; 4 and he fell to the ground and heard a voice saying to him, “Saul, Saul, why are you persecuting Me?” 5 And he said, “Who are You, Lord?” And He said, “I am Jesus whom you are persecuting, 6 but get up and enter the city, and it will be told you what you must do.”

2. In a night vision

1. Acts 18:9-10 (NASB) And the Lord said to Paul in the night by a vision, “Do not be afraid any longer, but go on speaking and do not be silent; 10 for I am with you, and no man will attack you in order to harm you, for I

have many people in this city.”

3. While praying in the temple in Jerusalem

1. Acts 22:17-18 (NASB) 17 “It happened when I returned to Jerusalem and was praying in the temple, that I fell into a trance, 18 and I saw Him saying to me, ‘Make haste, and get out of Jerusalem quickly, because they will not accept your testimony about Me.’

3. Are you not my work in the Lord? (vv.1d-2)

1. The church at Corinth was one of the fruits of Paul’s apostolic labors.

2. Paul planted, or founded, the church in Corinth; he was its father—in the sense that he was the instrument used by God (3:7).

1. 1 Corinthians 3:6 (NASB) I planted, Apollos watered, but God was causing the growth.

2. 1 Corinthians 3:10 (NASB) According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it.

3. 1 Corinthians 4:15 (NASB) For if you were to have countless tutors in Christ, yet you would not have many fathers, for in Christ Jesus I became your father through the gospel.

3. Their saving faith and their knowledge of God's Word came from Paul's faithful evangelism and discipling (Acts 18:1–11).

4. The Corinthians were "the seal of [Paul's] apostleship in the Lord" (v.2)
 1. 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. (MacArthur, John F., Jr. 1 Corinthians. Chicago: Moody Press, 1984. Print. MacArthur New Testament Commentary.)

 2. The work which Paul did in Corinth is affixed like a seal that attests genuineness. This seal corroborates what the Lord did when he gave Paul his appointment. (Lenski, R.

C. H. The Interpretation of St. Paul's First and Second Epistle to the Corinthians. Minneapolis, MN: Augsburg Publishing House, 1963. Print.)

2

Paul Rights (vv.3-6)

A. TO EAT AND DRINK (VV.3-4)

“My defense to those who examine me is this:” (v.3)

“Examine” (anakrino) “to examine, investigate,” is used (a) of searching or enquiry, Acts 17:11; 1 Cor. 9:3; 10:25, 27; (Vine, W. E., Merrill F. Unger, and William White Jr. Vine's Complete Expository Dictionary of Old and New Testament Words 1996 : 213. Print.)

This was a legal term for the investigation or inquiry made before a decision was reached in a case. He desires to clearly defend his rights. (MacArthur)

“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?”

Lenski says, “To eat and to drink” are aorists, hence they do not refer to the eating and the drinking that is necessary to support life, for it would be foolish to ask regarding that. Nor do these

verbs refer to all kinds of food, including even idol meats, for the food and the drink are not mentioned at all. Paul is speaking about the right of the apostles to be supported with food and drink by the congregations they founded and served. Other pastors and preachers made use of this right; we know that Paul did not. But do the Corinthians wish to say that the apostles have no such right? (Lenski, R. C. H. *The Interpretation of St. Paul's First and Second Epistle to the Corinthians*. Minneapolis, MN: Augsburg Publishing House, 1963. Print.)

1. 1 Timothy 5:17-18 (NASB) 17 The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. 18 For the Scripture says, "You shall not muzzle the ox while he is threshing," and "The laborer is worthy of his wages."
2. Galatians 6:6 (NASB) The one who is taught the word is to share all good things with the one who teaches him.

B. TO TAKE ALONG A BELIEVING WIFE (V.5)

"Do we not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas?"

The apostles certainly had a right to marry and to take a wife along on their travels from place to place while they were engaged in their work. (Lenski, R. C. H. *The Interpretation of St.*

Paul's First and Second Epistle to the Corinthians. Minneapolis, MN: Augsburg Publishing House, 1963. Print.)

“To take along a believing wife” was referring to her being supported too.

The “rest or the apostles and the brothers of the Lord” married like Peter (Mark 1:29-31 mentions Peter's mother-in-law)

This passage teaches that ministers have a right to have enough support so their wives do not have to work outside the home.

C. TO REFRAIN FROM SELF-SUPPORT (V.6)

“Of do only Barnabas and I not have a right to refrain from working?”

On occasion Paul accepted material provision (Phil 4:10–20), but his normal practice was to work at a trade in order not to be a burden to the churches (see 1 Thess 2:5–10; 2 Thess 3:7–9) (Taylor, Mark. 1 Corinthians. Ed. E. Ray Clendenen. Vol. 28. Nashville, TN: B&H Publishing Group, 2014. Print. The New American Commentary.)

Paul and Barnabas had as much right as the others to get their livelihood from the ministry, without having to work on the side. They did not pay their own ways because they were

obligated to do so. They did it voluntarily. (MacArthur, John F., Jr. 1 Corinthians. Chicago: Moody Press, 1984. Print. MacArthur New Testament Commentary.)

3

Paul's Illustrations (vv.7-14)

PAUL GIVES 3 ILLUSTRATIONS TO SHOW IT IS CUSTOMARY TO PAY WORKERS FOR THEIR WORK.

A. A SOLDIER (V.7A)

“Who at any time serves as a soldier as his own expense?”

1. Soldiers do not fight during the day and then work at a civilian job at night in order to eat, buy clothes, and have a place to stay.
2. Soldiers do not serve at their own expense.
3. They are provided food, clothing, arms, lodging, and whatever else is needed to live and fight effectively.
(MacArthur, John F., Jr. 1 Corinthians. Chicago: Moody Press, 1984. Print. MacArthur New Testament Commentary.)

QUOTE

The work of the ministry is as arduous, and as self-denying, and perhaps as dangerous, as the work of a soldier; and common justice, therefore, demands that he who devotes his youth, and health, and life to it, for the benefit of others, should have a competent support. Why should not he receive a competent support who seeks to save men, as well as he who lives to destroy them? Why not he who endeavours to recover them to God, and make them pure and happy, as well as he who lives to destroy life, and pour out human blood, and to fill the air with the shrieks of new-made widows and orphans? Or why not he who seeks, though in another mode, to defend the great interests of his country, and to maintain the interests of justice, truth, and mercy, for the benefit of mankind, as well as he who is

willing in the tented field to spend his time,
or exhaust his health and life in protecting
the rights of the nation?

Albert Barnes, Notes on the New Testament: I Corinthians.
Ed. Robert Frew. London: Blackie & Son, 1884–1885. Print.

B. A FARMER (V.7B)

“Who plants a vineyard and does not eat the fruit of it?”

2 Timothy 2:6 (NASB) The hard-working farmer ought to be
the first to receive his share of the crops.

1. Farmers do not plant a vineyard or cultivate a crop for
someone without being paid.
2. They do not farm for free and then do other work to make a
living.
3. They eat the fruit of their farming, being paid either in money
or with a share of the crop (cf. 2 Tim. 2:6). (MacArthur, John
F., Jr. 1 Corinthians. Chicago: Moody Press, 1984. Print.
MacArthur New Testament Commentary.)

It is reasonable, therefore, that from that vineyard he should
receive a support, as a compensation for his toil. (Barnes,

Albert. Notes on the New Testament: I Corinthians. Ed. Robert Frew. London: Blackie & Son, 1884–1885. Print.)

C. A SHEPHERD (V.7C)

“Or who tends a flock and does not use the milk of the flock?”

The word “tends” (ποιμαίνει) denotes not only to feed, but to guard, protect, defend, as a shepherd does his flock. (Barnes, Albert. Notes on the New Testament: I Corinthians. Ed. Robert Frew. London: Blackie & Son, 1884–1885. Print.)

1. Shepherds do not work for free, either.
2. They expect at least some of the milk of the flock in payment. (MacArthur, John F., Jr. 1 Corinthians. Chicago: Moody Press, 1984. Print. MacArthur New Testament Commentary.)
3. Albert Barnes says, “The wages of the shepherds in the East do not consist of ready money, but in a part of the milk of the flocks which they tend. Thus Spon says of the shepherds in modern Greece, “These shepherds are poor Albanians, who feed the cattle, and live in huts built of rushes: they have a tenth part of the milk and of the lambs which is their whole wages: the cattle belong to the Turks.” The shepherds in Ethiopia, also, according to Alvarez, have no pay except the milk and butter which they obtain from the cows, and on which they and their families subsist.”—Rosenmüller.

(Barnes, Albert. Notes on the New Testament: I Corinthians. Ed. Robert Frew. London: Blackie & Son, 1884–1885. Print.)

If the right of support is recognized in these earthly occupations, how much more should it be in the service of the Lord! (MacDonald, William. Believer's Bible Commentary: Old and New Testaments. Ed. Arthur Farstad. Nashville: Thomas Nelson, 1995. Print.)

D. THE LAW (VV.8-14)

“I am not speaking these things according to human judgment, am I? Or does not the Law also say these things? 9 For it is written in the Law of Moses, ‘You shall not muzzle the ox while he is threshing.’ God is not concerned about oxen, is He?”

That quotation from Deuteronomy 25:4 refers to the general practice written in the Law of Moses that oxen were to be allowed to eat as they worked. That was their “payment.”

The comment that God is not concerned about oxen does not mean that He has no interest in the welfare of animals.

1. The Lord “prepares for the raven its nourishment” (Job 38:41) and “He gives the beast its food” (Ps. 147:9).
2. Jesus spoke of the heavenly Father feeding “the birds of the air” (Matt. 6:26). In spite of that, ultimately God’s concern is

not for animals but for people. If He wants to be certain that oxen are “paid” for their work, how much more is He concerned that men be compensated for theirs.

So the primary purpose even of the quoted Old Testament command had to do with human beings.

Deuteronomy 25 pertains to social and economic relationships among men, and in verse 4 the well-established practice of not muzzling working oxen is used to teach that human workers should be paid for their work.

As Paul explains, God was speaking altogether for our sake.
(v.10)

Men should earn their living from their labor.

The plowman and the thresher should be able to work in hope of sharing the crops.

Paul had every right to apply the principle to himself.

If men working for men should be paid for their labor, surely men working for God should be paid for theirs.

If we sowed spiritual things in you, is it too much if we should reap material things from you? (MacArthur, John F., Jr. 1

Corinthians. Chicago: Moody Press, 1984. Print. MacArthur New Testament Commentary.)

4

Paul's Choice (vv.12-15)

A. WE DID NOT USE THIS RIGHT (V.12)

“If others share the right over you, do we not more?”

Again he establishes his own right from the example of others. For why should he alone be denied what others assumed as their due? For as no one labored more than he among the Corinthians, no one was more deserving of a reward. (Calvin, John. 1 Corinthians. electronic ed. Albany, OR: Ages Software, 1998. Print. Calvin’s Commentaries.)

He says, “Nevertheless...

1. We did not use this right

1. That’s how Christian freedom works

2. Just because you have it doesn’t mean you use it

3. You have the right not to use it, especially if it causes a stumbling block to others

2. (Instead or “but”) We endured all things

1. “endured” means to “(25.176 στέγω; φέρω!) to put up with annoyance or difficulty—‘to put up with, to endure.’ (Louw, Johannes P., and Eugene Albert Nida. Greek-English lexicon of the New Testament: based on semantic domains 1996 : 307. Print.)

2. “So that” (hina purpose clause) “for the purpose of”

3. “We will cause no hindrance (1464. ἐγκοπὴ egkopé; gen. egkopés, fem. noun from egkóptō (1465), to impede, hinder, detain. An impediment, hindrance (1 Cor. 9:12). (Zodhiates, Spiros. The complete word study dictionary: New Testament 2000 : n. pag. Print.) to the gospel of Christ”

3. Paul didn’t want to do anything that would hinder the gospel from being preached or believed

B. WE COULD HAVE USED THIS RIGHT (VV.13-14)

But we didn’t...

“Do you not know that those who perform sacred services eat the food of the temple, and those who attend regularly to the

altar have their share from the altar? So also the Lord directed those who proclaim the gospel to get their living from the gospel.”

The priests, those who perform sacred services, were supported by the tithes of crops and animals as well as sacrifices from the people to whom they ministered in the temple, and before that in the tabernacle (Num. 18:8–24). (MacArthur, John F., Jr. 1 Corinthians. Chicago: Moody Press, 1984. Print. MacArthur New Testament Commentary.)

BIBLE VERSE

Numbers 18:8-24 (NASB) 8 Then the Lord spoke to Aaron, “Now behold, I Myself have given you charge of My offerings, even all the holy gifts of the sons of Israel I have given them to you as a portion and to your sons as a perpetual allotment.

9 This shall be yours from the most holy gifts reserved from the fire; every offering of theirs, even every grain offering and every sin offering and every guilt offering, which they shall render to Me, shall be most holy for you and for your sons.

10 As the most holy gifts you shall eat it; every male shall eat it. It shall be holy to you.

11 This also is yours, the offering of their gift, even all the wave offerings of the sons of Israel; I have given them to you and to

your sons and daughters with you as a perpetual allotment. Everyone of your household who is clean may eat it.

12 All the best of the fresh oil and all the best of the fresh wine and of the grain, the first fruits of those which they give to the Lord, I give them to you.

13 The first ripe fruits of all that is in their land, which they bring to the Lord, shall be yours; everyone of your household who is clean may eat it.

14 Every devoted thing in Israel shall be yours.

15 Every first issue of the womb of all flesh, whether man or animal, which they offer to the Lord, shall be yours; nevertheless the firstborn of man you shall surely redeem, and the firstborn of unclean animals you shall redeem.

16 As to their redemption price, from a month old you shall redeem them, by your valuation, five shekels in silver, according to the shekel of the sanctuary, which is twenty gerahs.

17 But the firstborn of an ox or the firstborn of a sheep or the firstborn of a goat, you shall not redeem; they are holy. You shall sprinkle their blood on the altar and shall offer up their fat in smoke as an offering by fire, for a soothing aroma to the Lord.

18 Their meat shall be yours; it shall be yours like the breast of a wave offering and like the right thigh.

19 All the offerings of the holy gifts, which the sons of Israel offer to the Lord, I have given to you and your sons and your daughters with you, as a perpetual allotment. It is an everlasting covenant of salt before the Lord to you and your descendants with you.”

20 Then the Lord said to Aaron, “You shall have no inheritance in their land nor own any portion among them; I am your portion and your inheritance among the sons of Israel.

21 “To the sons of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they perform, the service of the tent of meeting.

22 The sons of Israel shall not come near the tent of meeting again, or they will bear sin and die.

23 Only the Levites shall perform the service of the tent of meeting, and they shall bear their iniquity; it shall be a perpetual statute throughout your generations, and among the sons of Israel they shall have no inheritance.

24 For the tithe of the sons of Israel, which they offer as an offering to the Lord, I have given to the Levites for an

inheritance; therefore I have said concerning them, ‘They shall have no inheritance among the sons of Israel.’”

C. I HAVE USED NONE OF THESE RIGHTS (V.15)

Again Paul could have used his rights to be supported but he didn't.

He further says, “And I am not writing these things so that it will be done so in my case; for it would be better for me to die than have any man make my boast an empty one.”

He never took pay from those he served and he never intended to. Nor was he now asking for that in a disguised way.

That was Paul's policy wherever he went.

He reminded the Thessalonian church, “you recall, brethren, our labor and hardship, how working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God” (1 Thess. 2:9).

In his next letter to that church he repeats the reminder: “Nor did we eat anyone's bread without paying for it, but with labor and hardship we kept working night and day so that we might not be a burden to any of you” (2 Thess. 3:8). He would not accept so much as a free meal from them.

Paul received support from the Thessalonians after he left them, but not while he worked among them.

Without doubt that church was among the Macedonian churches that helped support the apostle while he was in Corinth. “I robbed [a word used for plundering a temple] other churches, taking wages from them to serve you; and when I was present with you and was in need, I was not a burden to anyone; for when the brethren came from Macedonia, they fully supplied my need, and in everything I kept myself from being a burden to you, and will continue to do so.”

He would rather have been dead than have anyone think he preached and taught for money. He was not a prophet for hire, as was Balaam (Num. 22), or in the ministry “for sordid gain” (1 Pet. 5:2).

It is this commitment that he declares to the Ephesian elders: “I have coveted no one’s silver or gold or clothes. You yourselves know that these hands ministered to my own needs and to the men who were with me. In everything I showed you that by working hard in this manner you must help the weak and remember the words of the Lord Jesus, that He Himself said, ‘It is more blessed to give than to receive’ ” (Acts 20:33–35).

Boast (kauchēma) refers to that in which one glories or to the basis for glorying.

MacArthur, John F., Jr. 1 Corinthians. Chicago: Moody Press, 1984. Print. MacArthur New Testament Commentary.

D. MY BOAST IS IN THE GOSPEL (VV.16-18)

Paul spoke of boasting in the Lord (1 Cor. 1:31), “boasting in things pertaining to God” (Rom. 15:17).

Even more often he spoke of rejoicing in the gospel, of glorying in the cross, and supremely of glorying in Jesus Christ. But he says, if I preach the gospel, I have nothing to boast of.

He gloried in the gospel but not for it. He had absolutely nothing to do with the giving or the content of the gospel. He simply received the revelation.

Nor was he boasting of his commitment to or ability in preaching the gospel. He did preach the gospel, more diligently than anyone of whom we know, but for this he was under compulsion.

Paul, according to Galatians 1:15, was set apart even from his “mother’s womb” (Gal. 1:15).

Like Jeremiah (Jer. 1:5) and John the Baptist (Luke 1:13–17), Paul was called and ordained by God before he was born.

And like Jeremiah, Paul could refrain from preaching.

But when Jeremiah stopped preaching he could not.

He said in Jeremiah 20:9, “But if I say, ‘I will not remember Him or speak anymore in His name,’ then in my heart it becomes like a burning fire shut up in my bones; and I am weary of holding it in, and I cannot endure it” (Jer. 20:9).

To the Colossians Paul said, “I was made a minister according to the stewardship from God bestowed on me” (Col. 1:25).

Added to that sense of constraint is a serious and compelling responsibility, which Paul articulates in the words, woe is me if I do not preach the gospel.

In effect, he says that failure to obey that call would result in his suffering serious chastisement. The severest judgments are promised on unfaithful ministers (James 3:1).

Paul gladly preached the gospel, but he did not do it voluntarily (MacArthur, John F., Jr. 1 Corinthians. Chicago: Moody Press, 1984. Print. MacArthur New Testament Commentary.)

But if he did “do this voluntarily, [he has] a reward; but if against my will, I have a stewardship entrusted to me. What then is my reward? That, when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel” (vv.17-18).

APPLICATION

“Though my right to a support is established, in common with others, both by reason, the nature of the case, the examples in the law, and the command of the Lord Jesus, yet there are reasons why I have not chosen to avail myself of this right, and why I have not urged these claims.” (Barnes, Albert. Notes on the New Testament: I Corinthians. Ed. Robert Frew. London: Blackie & Son, 1884–1885. Print.)

1. He wanted to offer the Gospel without charge!
2. I have always felt this way about ministry.
3. I've never put a price on my ministry. No minister should.
4. Just as Paul wanted no hindrances to the gospel, so should we.
5. We also should be motivated by love.
6. If we're motivated by love then we are free to minister.
7. If we're not, then we find ourselves obligated to those in whom we minister and can also find ourselves in a compromising position of holding back the truth knowing it could possibly offend.

8. If you're here today and you do not know Jesus, turn to Him right now as we pray.
9. You need to be forgiven by the One you have offended.
10. He offers that forgiveness today.
11. Repent and surrender your life to Him right now and receive the gift of the Holy Spirit and eternal life.
12. Let's pray.
13. LORD'S SUPPER.