Crossroads International Church/ CIC again Dr. Rick Griffith

1 June 2008/ 3 Feb 2013 Message #12 of 24

NIV 35 Minutes

**When a Right Becomes Wrong**

Title

***1 Corinthians 9***

**Topic:** Rights

**Subject:** How can we best help others mature in Christ?

**Complement:** Give up your rights to help others mature in Christ.

**Purpose:** The listeners will give up whatever right is hindering their witness.

**Attribute:** We worship our meek God

# Introduction

### [People today seem to be obsessed with their personal rights.]

Black

#### Rosa Parks Arrest Clip (4 minutes)

Clip

#### The arrest of Rosa Parks on December 1, 1955 that you just saw depicted sparked the modern civil rights movement. Four days later it helped propel Martin Luther King to prominence. Eight years later King declared his goal of racial equality largely accomplished. Much good has come out of this movement that has provided more equal rights for blacks, women, and others discriminated against in the past.

Rosa

Free

King

#### But do you know where the civil rights *really* began?

### Cultural Background: It was in Greece! We have been studying 1 Corinthians in recent months, where the concept of democracy began. Corinthians lived in Greece, which granted us many of the rights that we enjoy today [read democracy voting slide].

Greek

Map

### Literary Context: Today we’re looking at what the Apostle Paul says about rights.

Chart

#### We are picking up Paul’s letter of 1 Corinthians in the “middle of the middle section.” Chapters 8–10 address the issue of eating meat sacrificed to idols—should Christians do it?

#### The three chapters break down nicely into three sections:

8-10

##### Chapter 8 prohibits eating meat offered to idols if it hurts another believer.

• ch. 8

##### Chapter 9 illustrates this type of giving up rights in the lives of the apostles.

• ch. 8

##### Chapter 10 (which we’ll address next week) tells us never to eat idol meat ever in a pagan temple.

• ch. 10

### But why are these chapters in the Bible?

#### Here in Singapore, believers saved out of Buddhism often face the issue whether to eat the meat that Mom has offered to idols. But most of us don’t face this issue of idol meat. My wife Susan has never offered food up to the kitchen goddess, so it’s not a big deal in my home.

#### But these three chapters clearly relate to three principles in my life and yours:

8-10

##### Chapter 8 prohibits us from *any gray area* that hurts another believer. [Explain 1 Cor 8 slides ending with vegeta-bull]

8-10 many

##### Chapter 9 illustrates this type of giving up *any right* from Paul’s own life.

• 9

##### Chapter 10 is even more restrictive as it protects us from any type of *false worship or idolatry*.

• 10

### Intro to MPI: 1 Corinthians 9 focuses on those serving Christ—especially as church planters, teachers and missionaries. But do those ministering the gospel have rights?

#### I used to be taught that believers had no rights—that we gave up all our rights when we trusted Christ.

No rights

#### Then I saw 1 Corinthians 9! Verses 1-14 in this chapter clearly tell us that…

Do we?

# I. Servants of Christ have rights.

[You are entitled to certain benefits when you minister for Jesus.]

## Paul had rights when reaching others for Christ (1-14).

Paul

### (1-2) Paul had fulfilled a key requirement of being an *apostle* by personally seeing Jesus Christ and also by planting the Corinthian church.

• 1-2

#### What does Paul being “free” and being an apostle have to do with meat sacrificed to idols (1)? And how does seeing Christ relate? Every apostle had to have seen Christ personally as in Acts 1 with the apostle to replace Judas.

#### Basically, Paul is starting to give himself as an example of giving up rights, but he first has to prove that he is an apostle.

### (3-14) Paul proves his right to *financial support* he and Barnabas had as apostles.

Proves 3-14

#### (3-4) They had the right to other believers paying for their food and drink in their teaching ministry.

3-4

##### Who was sitting in judgment on Paul (3)?

###### Philosophers and teachers of his day got money one of four ways: paid, or stayed with well-to-do households, or begged, or worked their trade.

$$

###### Maybe some at Corinth had problems with Paul being paid as an apostle. Acts 18:3 says he worked as a tentmaker when in Corinth, so perhaps these new Christians got the idea from this early experience with Paul that he should *never* get paid in his ministry!

###### But Acts 18:5 says that after Paul’s traveling companions came to Corinth, he preached full-time. This was because the churches north sent enough money for Paul to live on while he ministered at Corinth.

Map

2 Cor 11

##### In fact, in 2 Corinthians 11:7-8 Paul specifically says that he didn’t want to be a burden to them so he preached the gospel free of charge by “robbing other churches by receiving support from them so as to serve you”!

2 Cor 11

#### (5) God’s servants also have a right for their wife to accompany them in ministry was claimed by Peter and the half brothers of Jesus.

Black

#### (6-14) Paul then gives six reasons he deserves financial support:

6 reasons

##### (6) Financial support is customary for the *other apostles*.

Apos

1

##### (7) Financial support is customary for *all “secular” workers*.

Sheph

2

##### (8-11) Financial support is scriptural for both *oxen and people*.

Oxen

3

##### (12) Financial support is given to *other church planters*.

Plant

4

##### (13) Financial support is the universal pattern for *religious workers*—Jewish and pagan—so why not Christian workers too?

Priest

5

##### (14) *Jesus ordained financial support* for those who serve Him (cf. Lk 10:7).

6

## Those reaching others for Christ today also have rights.

### A missionary or pastor has the right to a fair salary.

### A missionary or pastor has the right to his wife being supported his ministry too.

### Many other rights could be listed: the right to rest and vacations, decent housing, car ownership, etc.

### You may wonder why I’m addressing this today. It’s simply because we finished with chapter 8 last time! But I think it providential that we are discussing this now because it reminds me to thank you for your support. Few of you were here in 2006 when we helped start the church, but one of my goals was that the church might help me send my two older sons to college. But the church makeup was quite poor then, compared to now. As CIC has been able in the past few years to help, the church has done so—so my youngest son now studies full-time. Thanks!

Black

(So servants of Christ do have rights. But did Paul claim these rights? No, he didn’t. Why not? In the next section he tells us to…)

# II. Give up any right that hinders the gospel.

[Don’t insist on a benefit while serving Christ that might stumble others.]

## Paul felt rewarded by restricting his freedoms if it gave ministry opportunities (15-18).

Black

### (15) Paul gave up every right that hindered the gospel.

### (16-18) The reason Paul relinquished his rights was to have the reward of preaching the gospel without charge.

#### What’s the contrast between preaching the gospel voluntarily and involuntarily (17)? Who would ever preach involuntarily?

#### Paul is actually contrasting being paid to preach—which is then involuntary since it’s just a job—with preaching without pay. Anyone who speaks only for the money he will get has already received his reward from God!

#### When planting the church at Corinth, Paul felt that it would hinder his ministry if he accepted pay—so he worked for a living there as a tentmaker. This sacrifice didn’t make him bitter—it gave him joy!

## We also have joy when giving up our rights draws people to Christ.

Our Joy

### Demanding your rights will lead you to bitterness rather than joy.

### If insisting on your right hinders your ministry—then give up that right.

#### When I was a teenager, I had a really good paying job loading boxes at UPS. As my school year ended, I hoped to work even more during the summer to earn a bunch of money. But then I heard that the Continentals singing group needed a singer with my qualifications to share the gospel throughout the USA and Europe.

• UPS

#### I remember thinking, “Leave my job and get $1700 in debt instead of earning some good money?” At that moment of decision, I had to choose between my right to earn more money or the need to give it up to reach others for Christ. Three days later I found myself at rehearsal camp—which launched my missionary career!

• The Continentals

(Does this mean we must give up all rights? No, but…)

## Paul gave up rights to help Jews, Gentiles and weak Christians mature in Christ (19-23).

Paul’s Rights

### (9:19) He accepted slavery to everyone else’s conscience so they wouldn’t be offended.

• All (19)

#### How did Paul make himself “a slave to everyone to win as many as possible” (19)?

#### He didn’t insist on his own rights!

### (9:20) To evangelize Jews, Paul accepted Jewish ways necessary only for those under the Mosaic law—perhaps by circumcising Timothy (Acts 16:3) and paying for vows (Acts 18:18) and temple offerings (Acts 21:20-26).

• Jews (20)

### (9:21) To evangelize Gentiles, Paul accepted Gentile ways—perhaps different foods (Gal. 2:11-21). I also have eaten some of the weirdest things for the sake of the gospel! Susan and I sold our home to come to Singapore, relinquishing home ownership to reach people here. But the joy of service is far greater than any joy a house can bring!

• Gentiles (21)

### (9:22a) To believers with weak consciences, Paul made sure he did not offend them (10:32 mentions the same three groups of people: Jews, Gentiles, and believers).

• Weak (22a)

### (9:22b-23) Paul’s motive to give up every known right was not to put a stumbling block in anyone’s path so that some would trust Christ and Paul might be blessed.

• Motive (22b-23)

## We should give up any right that hinders drawing people to Christ like an athlete denies himself to win a temporal wreath (24-27).

PRIZE

### What’s the prize here (24)? What’s the reward? It’s the same as in verse 18—the privilege of sharing Christ!

24-27 road

### To give up a right takes the kind of discipline shown by a successful runner or boxer.

24-27 wreath

### But the reward isn’t a pine wreath that dries up—people won to Christ are eternal!

### Knowing there is eternal fruit has kept me going the 32 years I have served Christ full-time: through 3 tough years on CCC staff sharing the gospel around Asia through music, through a 7-year Tribulation in masters and doctoral studies, and now through about 22 years with WorldVenture at SBC and ICS and BEE and IBS and CIC. Any right I’ve given up can’t compare to the joy of seeing eternal fruit!

(So how can we sum up the whole chapter?)

# Conclusion

### Give up your rights to help others mature in Christ (M.I.). Don’t let your “right” become “wrong” by clinging to it to the detriment of others (restatement).

### Rosa Parks willingly went to prison for her rights in temporal matters. But God is telling us to be willing to go to prison for *eternal matters!* A far more noble cause!

Rosa

MI

### What’s more important to you: clinging to your rights? or seeing your friend’s or family’s salvation or growth in Christ?

#### If your rights are more important than people, then your right has become wrong.

Wrong

#### If people trusting Christ and growing in Him is more important to you, then you are following God’s priorities. It’s right to give up a right!

• Right

### Which right is God telling you to give up to help others mature in Christ?

Right?

#### Rights to your money? Do you say, “I have the right to do with my money what I want” so you give minimal support to this church? This chapter rebukes the Corinthians for the attitude of saying, “I’ll just let others support the work here.” We operate in the red each month now with me as a part-time pastor, so we need more committed givers to begin paying a full-time pastor in the days ahead.

• Money?

#### Rights to your time? Maybe you say, “Hey! I serve God faithfully all week long—can’t I take a break on Sunday and get ministered to instead?” Well, we *all* have other ministries during the week! Every single person at this church is part-time.

• Time?

#### Do you see this question at the bottom of your page? Write your right on the right question in your bulletin right now—and give it to Him.

### Prayer: “Lord, we’re blessed both ways—with rights and without rights for others!”

Black

**Preliminary Questions**

**Verses Questions**

#### What’s the Context? What did the author record just prior to this passage?

##### We are picking up Paul’s letter in the “middle of the middle section.” Chapters 8–10 address the issue of eating meat sacrificed to idols—should Christians do it?

##### The three chapters break down nicely into three sections:

###### Chapter 8 prohibits eating idol meat if it hurts another believer.

###### Chapter 9 illustrates this type of giving up rights.

###### Chapter 10 (which we’ll address next week) tells us never to eat idol meat ever in a pagan temple.

#### What’s the Purpose? Why is this passage in the Bible?

##### Here in Singapore, believers saved out of Buddhism often face the issue whether to eat the meat that Mom has offered to idols. But for our purposes, most of us don’t address this issue of meat. My wife Susan has never offered food up to the kitchen goddess, so it’s not a big deal in my home.

##### However, these three chapters clearly relate to three principles in my life and yours:

###### Chapter 8 prohibits us from *any gray area* that hurts another believer.

###### Chapter 9 *illustrates* this type of giving up rights from Paul’s own life.

###### Chapter 10 is even more restrictive as it protects us from any type of *false worship*.

Background What historical context helps us understand this passage?

#### Questions about the passage

##### What does Paul being “free” and being an apostle have to do with meat sacrificed to idols (1)? And how does seeing Christ relate to all this? Basically, Paul is starting to give himself as an example of giving up rights, but he first has to prove that he is an apostle.

##### Who was sitting in judgment on Paul (3)?

###### Well, some at Corinth had problems with Paul being paid as an apostle. Acts 18:3 says he worked as a tentmaker when in Corinth, so perhaps these new Christians got the idea from this early experience with Paul that he should *never* get paid in his ministry!

###### Of course, Acts 18:5 notes that after Paul’s traveling companions arrived at Corinth, he preached full-time. This was likely because the churches north had sent enough money for Paul to live on while he ministered at Corinth.

###### In fact, Paul specifically says that he didn’t want to be a burden to them so he preached the gospel free of charge by “robbing other churches by receiving support from them to serve you” (2 Cor. 11:8-9)!

##### Why didn’t Paul use his right of support (12b)? He didn’t want *anything* to hinder the gospel of Christ (12c).

##### What’s the contrast between preaching the gospel voluntarily and involuntarily all about (17)? Who would ever preach involuntarily? Paul is actually contrasting being paid to preach—which is then involuntary since he’s just got a job—with preaching without pay. Anyone who speaks only for the money he will get has already received his reward from God!

##### How did Paul make himself “a slave to everyone to win as many as possible” (19)? He didn’t insist on his own rights!

**Tentative Subject/Complement Statements**

Paul tells the Corinthians that he did not exercise his rights and privileges because his motivation is to win people for Christ.

We must be willing to give up all our rights if we want to win the lost to Christ.

**Possible Illustrations**

What right is God telling you to give up to help others mature in Christ?

By Bobby Lee:

Exegetical Idea: Paul tells the Corinthians that he did not exercise his rights and privileges because his motivation was to win people for Christ

CPT: We must be willing to give up all our rights if we want to win the lost to Christ

Opening illustration: TV remote control unit

Last night, I was enjoying myself watching a video. Unfortunately, my wife,

Lydia happens to be around. No, it is a not one of those illegal movies. It

was called the Battle of Midway.

Now the very title would have told you that not all ladies will share the

same level of enthusiasm as some of us men do and sure enough, as the

military beat that accompanies all war movies began to fill our living room,

it suddenly occurred to me that Saturday night 9pm is my wife‚s sacred hour

on the TV.

It was supposed to be a 2 hours but 10 minutes into the show, the battle of

Midway ended rather suddenly and I found myself in the opening sequence of

the “battle of the sexes.”

And the weapon? This! [remote] “pip…” “pip…” “pip pip pip…”

How many of you have been through this same experience?

Many thoughts were racing through my mind at this time on how to defuse a

potentially explosive situation. With tremendous self-control and quick

reflex which until then I did not know I possess, I raised my right hand

and................?

took out this Bible from underneath the coffee table. Immediately I saw my

wife’s furious expression was gone and so with my confidence restored, I

turn to Paul’s epistle.

............................No, it‚s not 1 Cor 9 but Eph 5:22:

„Wife, submit to your husband as to the LORD‰.

Today we are going to deal with a subject that most of us find it very hard

to put into practise. We will look at what Paul says in 1 Cor 9.

Do we have rights?

Yes, we do. We have the right to claim what has been lawfully given to us.

Gifts, money, skills, knowledge, status, titles, fame, recognition,

nicknames, so on and so forth. We have the right to expect monetary reward for our labour.

Does a Christian worker who serves the LORD in full-time ministry have a right to be financially compensated?

Is this an entitlement or is this a privilege?

In this first section of ch 9, Paul gives six reasons why he had the right

to be financially supported by those whom he ministers

v1 to 6. Paul was an apostle

v7. It is customary

v8 to 11. It is GOD‚s law

v12. It is done for the other fellow teachers

v13. It is the universal pattern

v14. Jesus ordained it

What is Paul saying?

1A. Principle:

Every Christian worker are entitled to their rights to be supported financially by the church.

How?

1B. Text:

V4 Paul asks, „don‚t we have the right to food and drink?‰, Paul is not

referring to fine dining but that at least food and drink will be provided

to him and Barnabas.

V5 he mentioned Peter and the others who travelled with their wives on the

missionary journeys. This verse supports the principle of paying pastors,

evangelists, missionaries and other such Christian workers enough so that

their wives do not have to work; so they can have more time to be with

their husbands in ministry.

This verse also apply to the principle of paying for the wife‚s expenses

when she travels with her husband in his ministry. A wife‚s support and

companionship is especially helpful when the husband is ministering away

from home. No doubt one of the contributing causes of divorces among

ministers today is that many of them are not able to spend enough time with

their wives and families. Obviously a wife with small children at home or

with other such commitments is limited in the trips she can take. The point

is that, whenever it is possible for her to go along, every effort should

be made to pay her way. It is a question of the right attitude; the

attitude of generosity in supporting the LORD‚s full-time workers.

V7. Soldiers do not fight during the day and then work as a civilian at

night in order to eat, buy clothes and have a place to stay. Soldiers do

not serve at their own expense. They are provided food , clothing, lodgng

and weapons, etc, in order for them to live and fight effectively.

Farmers do not plant a vineyard for someone without being paid. They do

not farm for free and then do other work to earn a living.

Shepherds do not work for free either. They expect at least some of the

milk of the flock in payment.

All three types of workers are paid for their work. It is customary,

rightful and expected. Why should it not be true for GOD‚s workers as well?

V8-11 The principle of paying workers for their work is not merely according

to human laws alone. GOD‚s laws teaches the same. „You shall not muzzle

the ox while he is threshing‰ refers to the law of Moses in Duetronomy 25,

that oxen were to be allowed to eat as they worked. The comment that GOD is

not concerned about oxen does not mean HE has no interest in the welfare of

animals. The LORD „prepares the for ravens , HE gives the beast its food

and Jesus spoke of the heavenly Father feeding the „birds of the air‰. In

spite of that, ultimately, GOD‚s concern is not for the animals but for

people. If GOD wants to be certain that oxen are paid, how much more is HE

concerned that man be paid.

V12 Paul had more claim on the Corinthian‚s support than the others but he

did not use this right, working as a tentmaker to pay his way while he

preached.

V13 The priests who performed sacred services, were supported by the tithes

of crops and animals as well as sacrifices from the people whom they

ministered in the temple. This is the universal pattern since the founding

of the priesthood in Israel.

V14 The Lord Jesus commands the people to offer support to those who

minister to them in Luke 10:7.

So we have finished the first part of this chapter. A christian worker has a

right to be paid for his services to the LORD.

Summary 1:

The LORD‚s servants deserve to be supported well. There should not be a

double standard, applying to preachers, missionaries and other Christian

ministers, a standard that is considerably lower than that set for those

laboring in the secular world. We should pay christian workers as generously

as is feasible and leave the stewardship of that money to them, just as we

expect the stewardship of our own money to be left to us..

Obviously we should give our money only to ministries that are biblically

sound and responsible. Every appeal made in the LORD‚s name does not

automatically deserve our support. But when we do give, we should give

happily, generously and trustingly.

Giving to the LORD‚s workers is giving to the LORD. GOD gives His children

beyond measure. HE supplies all our needs according to HIS riches in glory

in Christ Jesus.

GOD‚s children are to reflect HIS generousity. „He who sows bountifully,

reaps bountifully‰.

Christians who give generously to the LORD‚s work and to the support of HIS

servants will be blessed.

IT is our LORD‚s will that we be generous to our pastors, our missionaries,

the church workers and to those leaders of any kind who come and minister to us.

1C. Application:

1. Have you been faithful in supporting to those who serve the Lord in full-

time ministry?

2. Are you faithful in providing morale support?

3. What about spiritual support through prayer?

In the second section of this chapter,

2A. Principle:

Paul gave up his right to financial support because he wants to win the lost

to Christ without hindrance.

2B. Text:

V15 Paul had just given six reasons why he had the right to be supported. To

avoid misleading the Corintians into thinking that he had changed his

self-supporting lifestyle and had given those six reasons to convince them

to begin supporting him, he adds „and I am not writing these things that it

may be done so in my case‰. His thinking has not changed. He was not using

subtle means, hoping that, from his protest, people will be guilty

conscient and begin to pay him. He had never taken pay from those he served

and he never intended to change. He is not asking to be paid in a disguised

way. You and I called it reverse psychology.

V16-18The reward was not for the message or the ministry of the gospel. Paul

gladly preached the gospel. „Against my will‰ does not indicate that he was

unwilling to obey but that his will had no part to play. He was under

obligation to preach, for which he neither deserved nor expected a physical

reward.

The reward was for preaching without charge. He was entirely free to

expect support but he chose not to be paid because he wanted it that way.

In that choice, he found great satisfaction and joy as his reward. He was

determined not to make full use of his right in the gospel. He worked to

earn his living rather than be a burden to those he served or caused them

to think he was in the ministry for the money. With great happiness and

satisfaction Paul forsake his liberty, he refused to take advantage of his

right, in order to make a contribution of his very own to the work of Christ.

V19-27 He explains two ways in which he sought to enhance his preaching of

Christ:.

a) v19-23 Through Self-Denial

The main purpose of Paul not taking full advantage of his christian liberty

was that he might win more people to Christ. He was willing to do anything

and to sacrifice anything. As far as his rights were concerned, he was free

from all men but because of his love for all men, he would gladly limit

those rights for others‚ sake. He would become a slave to all. He would

modify his habits, his preferences, his entire life-style if any of those

things can cause someone to stumble, to be offended, or to be hindered from

faith in the LORD.

Illustration:

In Singapore, very few of us would be able to follow this command.

Why?

We are the no. 1 worker, no 1 airport, no 1 seaport, no 1 airline in terms

of popularity, etc, We strive to be first in whatever we do; we are taught

in schools, trained in the army, our minds cannot register this command.; it

is against our nurture, our upbringing.

How many of you present here this morning would like to be remembered as Mr

or Ms Mediocre?

Everyone here who is totally honest with yourselves will want to be someone

great; someone who is an achiever, not an under-achiever. Some of you

sitting in our midst may even be an „over-achiever‰ by any standard. I can

see quite a no of you sitting in the pews are high profile personalities in

the industry, several of you are high-ranking officers in the Army, many

more are well-known and well-liked academics as well as practitioners.By the

brands and the size of the cars you drive, my friends, you are all way past

the „mediocre‰ category.

You don‚t think so? Listen carefully to what I am going to say.

When I was a lot more younger, I used to joke with classmates with this

introduction of myself: Bobby the great..............not very original, I

know, as most of you would have heard of Alexander, the Greek.

..............did I say Alexander the Greek or Great?

Yes, his popular prefix was „the Great‰.

But here is where I want you not to be misled.

Every christian should strive to do their best in whatever things we do

because this is GOD‚s command „Whatsover things you do whether you eat or

drink, do so unto the LORD and not unto men‰

The danger is when we change the command from „do so unto the LORD‰ into „do

so unto myself‰.

When this happen, whatever good that is supposed to turn up becomes totally

useless, for you, for others and for GOD.

Giving up your rights is not the same as being mediocre. Conversely, it

requires tremendous effort of the heart and the will to make a person waive

his rights.

To the Jews I became a Jew.

Within scriptural limits he would be as Jewish as necessary when working

with Jews. In Christ he was no longer bound to the ceremonies, rituals and

traditions of Judaism. Following or not following any of those things had no

effect on his spiritual life. But if following them would open a door for

for witnessing, he would gladly accomodate.

To those who not having the law I became like one not having the law. When

he worked with the Gentile, Paul was willing to live like a Gentile, as

without the law. To keep from misunderstood, he makes it clear that he is

not talking about ignoring or violating GOD‚s moral law. The ten

commandments and all of GOD‚s other moral laws have, if anything, been

strengthened under the new covenant. For example, not only is it a sin to

commit murder but also to be angry with your brother or to call him a fool.

Not only is adultery sinful but so is lust. Love does not cancel GOD‚s moral

law but fulfills it

Other than moral laws, Paul identified as closely as possible with Gentile

customs, he ate what they ate, went here they ent and dressed as they

dressed. The purpose again was to win the Gentiles to Christ.

To the weak I became weak.

Paul was willing to identify with those, whether Jew or Gentile, who did not

have the power of understanding to grasp the gospel. When among those who

were weak in their faith, he stooped to the level of their weakness of

comprehension. Those who needed simple or repeated presentations, that is

what he gave them.

Paul became all things to all men so that by all possible means he might

save some. He did not compromise the gospel. He would not change the least

truth in the least way in order to satisfy anyone. But he would condescend

in any way for the sake of anyone, if that would in any way help to bring

people to Christ. He would never set aside a gospel truth but he would

gladly restrict his lberty in the gospel. He would not offend Jew, Gentile,

or those weak in understanding.

Illustration:

The bible have some very good examples:-

· Gen 13:9 „If you go to the left, I‚ll go to the right; if you go to the

right, I‚ll go to the left‰

It would seem the wisest thing in the world for Abraham to choose, it was

his right and the people around would consider Abraham a fool for not

choosing. Many of us do not go on spiritually because we prefer to choose

what is right instead of relying on GOD to choose for us.

Everytime we insist upon our rights, we hurt the Son of GOD; whereas we

can prevent Jesus from being hurt if we take the blow ourselves. The

disciple realises that it is his Lord‚s honour that is at stake here and not

his own honour.

· Matt 5:23 „If you........remember that your brother have something

against you.....

First go and be reconciled to your brother.....‰ Our Lord‚s direction is

simple,‰first... be reconciled‰. Have an attitude of mind and a temper of

soul to the one who has something against you that makes reconciliation as

natural as breathing. Jesus does not mention the other person, HE says:-

you go. There is no question of your rights.

b) v24-27 Through Self-Control

Liberty cannot be limited without self-control. Our sinfulness resents and

resists any form of restrictions, sometimes even in the name of spiritual

freedom. It is one thing to acknowledge the principle of living by love; it

is another to follow it. Paul followed it because he wanted to be a winner

for Christ.

What is Paul saying?

Holding tightly to liberties and rights is a sure way to lose the race of

soul-winning. Many christians today seriously limited their testimony

because they would not limit their liberty. They refused to give up their

rights, and in so doing, they won few but offended many. Giving up your

rights requires self-denial and self-control.

Again we are reminded that in the grey areas of living, those that involve

practices about which the bible does not speak, Paul, as well as you and I,

are free to do as your conscience allowed. But love would not let Paul do

anything that the conscience of weaker believers could not accept. Love

would not even allow him to do things that would be offensive to ubelievers

to whom he witnessed. He would put every questionable thing in his life

under the control of love.

Christians do not run for a perishable crown but and unperishable crown

reserved for us in heaven.

But the imperishable requires self-control just as the perishable prize in

the secular world.

No christian will be successful in witnessing, or in anything else

worthwhile, without any form of discipline. Every good thing that we

accomplish - whether in learning, business, skills, marriage, spiritual

living, witnessing - is accomplished through discipline and self-control.

Many believers start their christian life with enthusiasm and devotion. They

train carefully for a while but soon they get tired of the effort and begin

to break training. Before long, they are dsqualified from being effective

witnesses. They do not have what it takes, because they are unwilling to pay

the price. The flesh, the world, everyday affairs, personal interests and

often simple laziness hinder our spiritual growth and preparartion for service.

Application:

If a person is offended by GOD‚s Word, that is his problem. If he is

offended by biblical doctrine, standards, or church discipline, that is his

problem. That person is offended by GOD.

But if he is offended by your unnecessary behaviour or practices - no matter

how good and acceptable those may be in themselves - his problem becomes

your problem.

It is not a problem of law but a problem of love, and love always demands

more than the law. „Whoever slaps you on your right cheek, offer him your

left. And if anyone wants to sue you, and take your shirt, let him have your

coat also. And whosoever shll force you to go one mile, go with him two‰

(Matt 5:39-41).

Paul‚s life centered in living out the gospel and in preaching and teaching

the gospel. Nothing else was of any concern to him. His life was the gospel.

He therefore set aside anythingtha would hinder its power and effectiveness.

Fulfillment of freedoms can interfere with the fulfllment of love.

Sometimes, following our own ways can keep others from following GOD‚s way.

So now I bring you back to my question at the beginning of this sermon:

Do we have rights?

Yes, we have.

Rights are given to us for the purpose of building up the body of Christ. To

put it another way, Rights are given us to so that we can give them to others.

This church has been through a difficult time in recent years. There is

encertainty, there is a lot of questions that have no answers.

We question our leaders, we question each other and we question ourselves.

We expect to get answers.

We expect to see instant changes.

We expect the leaders to solve the problems.

Are you willing to change?

Are you willing to listen to Paul‚s teaching, are you willing to respond

with a change in your attitude towards others?

Give up your rights and don‚t hold on to the past.

zzzzzzzzz...............Starting today.............. right this moment,

commit yourself afresh to GOD.

zzzzzzzzzzzzzzzzzzzzzzz.................

............... Tell HIM you want to make a difference for HIM,

.............. Tell HIM it does not matter if others do not treat you the

way they should

............... Tell HIM you are willing to give up your rights for the sake

of winning others to HIM

............... Ask HIM to fill you with the measure of love to love others

as HE first loved you.

............... Ask HIM to give you the joy and satisfaction in exercising

your privilege to restrict your freedom rather than from using them

............... Tell HIM you to fill you with renewed enthusiasm for

christian living

AMEN.

\_\_\_\_\_\_\_\_\_

This outline below is too narrow in its application, which doesn’t show that the text actually applies to every Christian:

I. Every Christian worker has the right to financial support by the church.

A. Paul had the right to financial support from the Corinthians (1-14).

B. Our pastors, ministry staff and missionaries deserve to be paid adequately (examples).

Date: Mon, 9 Nov 1998 01:07:10 +0800 (SGT)

X-Sender: loc@pacific.net.sg (Unverified)

Mime-Version: 1.0

To: griffith@pacific.net.sg

From: Bobby Lee <loc@pacific.net.sg>

Subject: Exegital & Homelitical Outline

Dear Rick,

Pls see below for your reference.

GOD bless again!

1Cor 9:1-27 Giving up our rights for the sake of winning others to Christ

Exegitical Outline

Exegitical Idea: Paul willingly gave up his rights for the sake of winning

others to Christ

I. (1-14) He discusses his right to be financially supported by those

whom he ministers

A.(1-6) Paul was an apostle

B.(7) It is customary

C.(8-11) It is GOD's law

D.(12) It is done for the other fellow teachers

E.(13) It is the universal pattern

F.(14) Jesus ordained it

II. (15-18) He gives the reason why he would not take advantage of his rights

A.(15) His attitude remains unchanged as before

B.(16-18) To keep from losing his reward

III. (19-27) He explains why he would give up every right for the sake of

winning people to Christ

C.(19-27) To win the lost to Christ

Homelitical Exposition (simple inductive)

Introduce Subject: Why should we give up our rights?

I. Paul teaches that every Christian worker are entitled to their rights to

be supported financially by the church.Principle

A. He discusses his right to be financially supported by those whom he

ministers. (1-14) Text

B. How we can support our church leaders and those in ministry.

Application

II. Paul teaches that there is great joy and satisfaction in giving up our

rights.Principle

A. He rejoice in exercising his privilege to restrict his freedom rather

than from using them. (15-18) Text

B. How we can respond to one another. Application

III. Paul teaches that love limits Christian liberty. Principle

A. He explains how he would give up all rights to win people to Christ

(19-27) Text

B. How we can sow the gospel to the lost. Application

Main Idea: We give up our rights so that we can win others for Christ

**When Right Becomes Wrong**

***1 Corinthians 9***

**Exegetical Outline**

***Exegetical Idea:* The reason Paul willingly gave up his rights was to help others mature in Christ.**

# I. (1-14) The reason Paul proved his right to financial support from those to whom he ministered was to show he did have rights.

## (9:1-2) Paul had fulfilled a key requirement of being an *apostle* by personally seeing Jesus Christ and also by planting the Corinthians church.

### What does Paul being “free” and being an apostle have to do with meat sacrificed to idols (1)? And how does seeing Christ relate to all this?

### Basically, Paul is starting to give himself as an example of giving up rights, but he first has to prove that he is an apostle.

## (9:3-12a) Paul then explains the right to *financial support* that he and Barnabas had as apostles.

### (9:3-4) They had the right to believers paying for their food and drink in their teaching ministry.

#### Who was sitting in judgment on Paul (3)?

##### Well, some at Corinth had problems with Paul being paid as an apostle. Acts 18:3 says he worked as a tentmaker when in Corinth, so perhaps these new Christians got the idea from this early experience with Paul that he should *never* get paid in his ministry!

##### Of course, Acts 18:5 notes that after Paul’s traveling companions arrived at Corinth, he preached full-time. This was likely because the churches north had sent enough money for Paul to live on while he ministered at Corinth.

#### In fact, Paul specifically says that he didn’t want to be a burden to them so he preached the gospel free of charge by “robbing other churches by receiving support from them to serve you” (2 Cor. 11:8-9)!

### (9:5) The right of churches paying for their wife to accompany them in ministry was claimed by Peter and the half brothers of Jesus.

### (9:6-12a) The right not to have to work for a living shouldn’t be imposed on Paul since the other teachers were paid for their ministry.

#### (6) Financial support is customary for the *other apostles*.

#### (7) Financial support is customary for *all “secular” workers*.

#### (8-11) Financial support is scriptural for both *oxen and people*.

#### (12) Financial support is given to *those who plant the church they serve*.

##### Why didn’t Paul use his right of support (12b)?

##### He didn’t want *anything* to hinder the gospel of Christ (12c).

#### (13) Financial support is the universal pattern for *religious workers*—Jewish and pagan—so why not Christian workers too?

#### (14) *Jesus ordained financial support* for those who serve Him.

# II. The reason Paul relinquished his rights was because he was willing to give up any right that hinders the gospel (15-27).

## (15-18) The reason Paul relinquished his right to money was to preach the gospel without charge.

### (15) Paul never clung to any apostolic right.

### (16-18) The reason Paul relinquished his rights was to have the reward of preaching the gospel without charge.

## (19-23) Paul gave up rights to help Jews, Gentiles and weak Christians mature in Christ.

### (9:19) He accepted voluntary slavery to everyone else’s conscience so none of them would be offended.

### (9:20) To evangelize Jews, Paul accepted Jewish ways necessary only for those under the Mosaic law—perhaps by circumcising Timothy (Acts 16:3) and paying for vows (Acts 18:18) and temple offerings (Acts 21:20-26).

### (9:21) To evangelize and Gentiles, Paul accepted Gentile ways—perhaps different foods (Gal. 2:11-21).

### (9:22a) To those with weal consciences, Paul made sure he nothing to offend them.

### (9:22b-23) Paul’s motivation in giving up every known right to every known person was not to put a stumbling block in anyone’s path so that some would trust Christ and Paul might be blessed.

## (24-27) Christians should give up any right that hinders winning people to Christ like a runner or boxer denies himself to win a temporal wreath.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### People today seem to be obsessed with their personal rights.

### Background: Corinthians lived in Greece, which granted us many of the rights that we enjoy today (democracy voting slide).

### Intro to MPI: Do those ministering the gospel have rights?

# I. Servants of Christ have rights.

## Paul had rights when reaching others for Christ (1-14).

## Those reaching others for Christ today also have rights (right to fair salary, rest/holiday, housing, car ownership, etc.).

# II. Give up any right that hinders the gospel.

## Paul felt rewarded by restricting his freedoms if it gave ministry opportunities (15-18).

## We have joy when giving up our rights draws people to Christ.

### Demanding your rights will lead you to bitterness.

### Give up your right to drink alcohol, to drive a BMW, smoke, golf, get a job promotion, postpone holiday to allow non-believing co-worker a break, etc. This brings joy if this action leads an unbeliever to Christ.

(This chapter really isn’t about rights. Here is the real subject: How can we best help others mature in Christ?)

## Paul gave up rights to help Jews, Gentiles and weak Christians mature in Christ (19-23).

## We should give up any right that hinders drawing people to Christ like an athlete denies himself to win a temporal wreath (24-27).

# Conclusion

### Give up your rights for the sake of drawing others to Christ (M.I.).

### What’s really more important to you: clinging to your rights? or seeing your friend’s or family’s salvation or growth in Christ?

#### If your rights are more important than people, then your right has become wrong.

#### If people trusting Christ is more important to you, then you are following God’s priorities. He places a high value on people too!

### What right is God telling you to give up to help others mature in Christ?

# Bulletin Outline Filled In

# Introduction

### People today seem to be obsessed with their personal rights.

### Background: Corinthians lived in Greece, which granted us many of the rights that we enjoy today (like democracy).

### Question: Do those ministering the gospel have rights?

# I. Servants of Christ have rights.

## Paul had rights when reaching others for Christ (1-14).

## Those reaching others for Christ today also have rights (right to fair salary, rest/holiday, housing, car ownership, etc.).

# II. Give up any right that hinders the gospel.

## Paul felt rewarded by restricting his freedoms if it gave ministry opportunities (15-18).

## We have joy when giving up our rights nurtures people in God’s family.

## Paul gave up rights to help Jews, Gentiles and weak Christians mature in Christ (19-23).

## We should give up any right that hinders drawing people to Christ like an athlete denies himself to win a temporal wreath (24-27).

# Conclusion

### Give up your rights to help others mature in Christ (Main Idea).

### What’s really more important to you: clinging to your rights? or seeing your friend’s or family’s salvation or growth in Christ?

### What right is God telling you to give up to help others mature in Christ?

# Bulletin Outline with Blanks

# Introduction

### People today seem to be obsessed with their personal rights.

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## Those reaching others for Christ today also have rights (right to fair salary, rest/holiday, housing, car ownership, etc.).

# II. Give up any right that \_\_\_\_\_\_\_\_\_\_\_\_\_\_ the gospel.

## Paul felt rewarded by restricting his freedoms if it gave ministry opportunities (15-18).

## We have joy when giving up our rights draws people to Christ.

## Paul gave up rights to help Jews, Gentiles and weak Christians mature in Christ (19-23).

## We should give up any right that hinders drawing people to Christ like an athlete denies himself to win a temporal wreath (24-27).

# Conclusion

### \_\_\_\_\_\_\_\_\_ your rights to help others mature in Christ (Main Idea).

### What’s really more important to you: clinging to your rights? or seeing your friend’s or family’s salvation or growth in Christ?

### What right is God telling you to give up to help others mature in Christ?

 **Rick Griffith**

27 January 2013

*Message 12 of 24 in “Becoming Who We Are” 1 Corinthians Series*

**When a Right Becomes Wrong**

***1 Corinthians 9***

# Introduction

### People today seem to be obsessed with their personal rights.

### Background: Corinthians lived in Greece, which granted us many of the rights that we enjoy today (like democracy).

### Question: Do those ministering the gospel have \_\_\_\_\_\_\_\_\_\_\_?

# I. Servants of Christ have \_\_\_\_\_\_\_\_\_.

## Paul had rights when reaching others for Christ (1-14).

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# II. Give up any right that \_\_\_\_\_\_\_\_\_\_\_\_\_\_ the gospel.

## Paul felt rewarded by restricting his freedoms if it gave ministry opportunities (15-18).

## We have joy when giving up our rights draws people to Christ.

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## We should give up any right that hinders drawing people to Christ like an athlete denies himself to win a temporal wreath (24-27).

# Conclusion

### \_\_\_\_\_\_\_\_\_ your rights to help others mature in Christ (Main Idea).

### What’s really more important to you: clinging to your rights? or seeing your friend’s or family’s salvation or growth in Christ?

### What right is God telling you to give up to help others mature in Christ?

**Thought Questions:**

1. Read 1 Corinthians 9 aloud. List rights that people often claim in verses 1-14, and which areas of life these rights often surface.

|  |  |
| --- | --- |
| **The Right** | **Where it shows up in life** |
| Be called an apostle (1) | Leaders should be treated with respect |
| Live in believer’s homes (4a) | Give pastor housing allowance |
| Have proper meals (4b) | Don’t charge people for feeding them |
| Pay for his wife (5) | Support seminary wives too |
| Not to need secular work (6) | Pay missionaries without need to tent making |
| Be paid (7-11) | Pay pastors adequately |
| Don’t just support strangers (12) | Churches don’t pay home-grown missionaries |
| Support from those benefiting (14) | Pay missionaries but not their own pastors |
| Text | Text |

1. What specific rights did Paul give up for the cause of Christ? See verse 15-27 and bring in other NT passages if you wish.

Lived like a slave with no rights (19; Phil. 3:8 “count all things as rubbish”)

Lived with the limits of the Jewish that no longer were required (20)

Lived like a Gentile and was attacked by Jews for it (21)

Gave up the status he could have had as a Pharisee (Phil. 3:5)

1. What rights have you given up for Christ in the past? Which should you give up now?

I gave up the right to be understood by my family who thought I should stay in the USA

I gave up the right to make more money in a secular job

I sold my home to become a missionary in Asia

God is asking me to work twice as hard as DMin director with no extra pay