

Paul's Dispensation | 1 Corinthians 9:16-18

- Verses 16-17 - See notes, Session 20
- Verse 18 –
 - Again emphasizing the dispensation that is his, the Apostle speaks of **my power in the gospel**, literally *authority* in the Gospel.
 - I know of no other Scripture which speaks of this authority in general terms for either ministers or laity.

How Paul Conducted His Apostleship | 1 Corinthians 9:19-27

- Verse 19 - In this verse Paul returns to his emphasis previously in the chapter of explaining why he did not exercise all of his rights, as a believer and as an apostle. His goal was to **gain the more**, in an evangelistic sense.
- Verses 20-22 –
 - How can Paul say He is a Jew when among the Jews and **without law** to those who are not Jews, but then chastise Peter publicly for his behavior among Gentiles when the Jews were present? (Gal. 2:12).
 - The difference is in the contextual setting. Within a body of believers we do not accept weakness of doctrine nor wavering of behavior, rather, we confront in a manner which will restore and/or edify.
 - Peter's behavior was among believers. Paul is speaking about evangelism of the lost.
 - The goal is **that I might by all means save some**.
 - To see examples of Paul's behavior, see Acts 16:3, 21:20-26, Romans 15:1, Galatians 2:3.
 - Evangelism, when done right, does not need to worry about getting "bad sheep" or mixing wolves in with the sheep. The job of discipleship is very different from the job of evangelism.
- Verse 23 –
 - The word **partaker** is συγκοινωνός [synkoinonos], literally "together having in common," and the reference is the gospel.
 - The verse has some difficulties.
 - Young's Literal translation is "...this I do because of the good news, that a fellow partaker of it I may become" (YLT).
 - KJV adds **with you** to bring in the "together" aspect of *synkoinonos*, but the strictest sense of the grammar is *a fellow partaker of it [the Gospel]*.
 - Becoming a partaker of the Gospel by works is not acceptable to Paul's theology.
 - A very strict translation may make the most sense: *and this I do through the Gospel in order that I might be a in joint-fellowship with it*.
 - Indeed, Paul's actions (becoming **all things to all men**) would be in perfect harmony (i.e.: *joint-fellowship*) with the Gospel (as he describes in 2 Corinthians 5:17-21).

- Problematic translations:
 - James Moffatt: “And I do it all for the sake of the gospel, to secure my own share in it.”
 - NIV: “I do all this for the sake of the gospel, that I may share in its blessings.”
 - *The Message*: “I did all this because of the Message. I didn’t just want to talk about it; I wanted to be in on it!”
- Verses 24-25 –
 - Paul's desire is to be *in harmony* with the Gospel in order to **obtain** an **incorruptible** crown.
 - In Phil. 2:16 Paul frets over running in vain.
 - The subject of rewards is one of which little is revealed.
 - Believers should be careful not to teach more than we know in this regard.
 - What we do know is that there is an incorruptible reward which is given to the faithful.
- Verse 26 –
 - In order to **obtain** this reward, Paul ran **not as uncertainly**, haphazardly going any and all directions with no real goal.
 - The word **uncertainly** is ἀδήλως [adelos], the negated *delos*, which is *clarity* (we get *psychedelic* from *delos* - something that is clear in the *psyche* but not in reality).
- Verse 27 –
 - Paul speaks of the hard work of ensuring that his *natural body* remains in **subjection** with his spiritual goals.
 - The phrase **keep under my body** is difficult to translate.
 - In Luke 18:5 the word is used of the persistent widow who goes before the judge, who says he provides judgment **lest by her continual coming she weary me**.
 - The phrase **weary me** is the translation of this word, ὑπωπιάζω [hypopiazo] which is literally *underneath sight*.
 - The phrase could be translated *I keep a watchful eye on my body* or even *I give myself a black eye!*
 - The word **subjection** is δουλαγωγέω [doulagogeō] which is a compound word *doulos* (slave) and *ago* (to bring), thus, *to bring into slavery*.
 - **A castaway** is to be *rejected* (Heb. 6:8) or *reprobate* (Rom. 1:28). It is literally *unqualified* or *disqualified*.