

A BALANCED BIBLICAL PERCEPTION OF MINISTERIAL  
REMUNERATION WITH SPECIAL ATTENTION GIVEN TO  
1 CORINTHIANS 9:4-19

by

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Submitted in partial fulfillment of requirements  
for the degree of Master of Divinity in  
Grace Theological Seminary  
May 1981



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Date: May, 1981  
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There is in our day a need in Christian circles for a balanced view of Biblical teaching regarding financial remuneration for those engaged in Christian ministry. A study of 1 Corinthians 9 and related passages will help provide a Biblical perspective of the problem. 1 Corinthians 9 is in the context of a discussion of eating meat offered to idols: it is in effect the example of Paul of voluntarily relinquishing one's freedom.

Paul makes a general assertion of his freedom, then applies it specifically to both his right of marriage and the right not to have to support himself in his ministry. He then presents a series of arguments to prove that he had a genuine right to receive material support from the Corinthian believers: {1} common professions receive the fruit of their labor; {2} oxen are allowed to eat the grain as they thresh so ministers should be able to receive sustenance from their labors; {3} one who exerts his efforts in sowing spiritually would expect to reap materially; {4} other Gospel-workers who labored among the Corinthians received support; {5} common religious practice dictates that the one serving receive support; and {6} it is a command of Christ that the one who labors spiritually should receive material support from those to whom he ministers--this is verified in other Scriptures {Luke 10:7; 1 Timothy 5:17-18; Galatians 6:6, etc.}.

Paul then emotionally declares that he did not use his right. He in fact had no choice because of a burning compulsion to preach the gospel which had been entrusted to him. Further, his reward is not a financial one but rather to be able to give freely to others the Gospel which was given freely to him. He had freedom, but he forfeits it for others.

Arising from this are several implications for both the modern day minister and congregation. For the minister, there must be: {1} a "call," a sense of Divine compulsion; {2} a willingness to minister without charge; {3} a willingness to be an example for others; and {4} a willingness to submit oneself to standards of ministry. A congregation must: {1} take a genuine interest in the needs of pastors; {2} hold the leadership positions in a place of esteem; and {3} strive to develop a close relationship which passes over easily into concern for material needs of the pastoral leadership.

Accepted by the Faculty of Grace Theological Seminary  
in partial fulfillment of requirements for the degree  
Master of Divinity

  
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Adviser



## TABLE OF ABBREVIATIONS

BAGD	Bauer, Arndt, Gingrich, Danker: <u>A Greek-English Lexicon of the New Testament</u>
DM	Dana & Mantey: <u>A Manual Grammar of the Greek New Testament</u>
KJV	King James Version
LXX	Septuagint
NCCC	National Council of Churches of Christ
NICNT	<u>New International Commentary of the New Testament</u>
NIDNTT	<u>New International Dictionary of New Testament Theology</u>
NIV	New International Version
NT	New Testament
OT	Old Testament
TDNT	<u>Theological Dictionary of the New Testament</u>
UBSGNT	<u>United Bible Societies Greek New Testament</u>

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## CHAPTER I

### INTRODUCTION

#### Statement of the Problem

In a 1973 survey taken to determine salary, income and attitudes of members of United States clergy, some disturbing financial trends surfaced. The survey was taken by the National Council of Churches of Christ; almost five thousand clergy representing nineteen denominations responded.<sup>1</sup>

One trend is the relatively low rate of clergy salary increase for the ten year period from 1963-1973, especially when contrasted to other professional groups {e.g., attorneys, personnel directors, university professors, chemists and accountants}.<sup>2</sup> Further, much of that increase was eroded by the increase in the cost of living during that period. Though there are no recent {i.e., post-1973} studies available, the situation is probably worse now than it was in 1973, given the rise in

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<sup>1</sup>Though this was a broad survey and included those of almost every theological perspective, it still seems to be fairly representative. Copies of the report may be obtained by writing to: Professional Church Leadership, National Council of Churches of Christ, 475 Riverside Drive, New York, New York. 10027.

<sup>2</sup>Clergy Support: "1973 Salary, Income and Attitudes," NCCC, p. 3.

the cost of living since then.

A second trend which causes concern is that there was in that same time period a marked increase in both the number of working spouses and those individuals who worked in additional secular employment.<sup>1</sup> Almost half of the pastors in the survey reported working spouses in 1973; this is higher than the general U.S. population {where about 42% of married women are employed outside the home}.<sup>2</sup> In this survey, fully 53 per cent of the spouses who worked reported they did so to supplement income.<sup>3</sup>

The attitudes of this selected group of clergy also reflected that most of them {over 80%} felt their salaries were too low in comparison to "other comparably educated professionals."<sup>4</sup>

Some have felt that the financial consideration is the main reason why pastors leave the ministry.<sup>5</sup> However, there seem to be much deeper reasons than mere financial considerations.<sup>6</sup> But, though finances are not seemingly the major reason for pastoral dropouts, financial pressures

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<sup>1</sup>Ibid., p. 3.

<sup>2</sup>Ibid., p. 4.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p. 7.

<sup>5</sup>John Koval, sociologist at Notre Dame says this is one of the major reasons; as reported by Andre Bustanoby, "Why Pastors Drop Out", Christianity Today, Jan. 7, 1977, p. 14.

<sup>6</sup>Ibid., p. 14.

can still exert a menacing yet subtle influence on pastoral-congregational relationships.

There is in fact, in our day, a desperate need in Christian circles for a balanced Biblical understanding of financial remuneration for those engaged in Christian ministries. God's people need adequate instruction as to what Scripture does teach concerning supporting those who minister to them. At the same time, God's under-shepherds need to have a biblical attitude and perspective concerning support or the lack of it in light of their Divine calling.

#### Statement of the Purpose

The purpose of this thesis will be to do an exegetical study of 1 Corinthians 9:4-19 in order to understand first the Apostle Paul's teaching of his personal right to financial support from the Corinthian church and second, his non-exercise of that right.

In the process of studying this passage, other passages which have direct bearing will also be discussed with a view toward seeing the whole basic Biblical perspective of financial remuneration for those engaged in Christian ministry. This will not be an attempt to apply every passage which has a bearing, but it will include those which seem to help represent the total Biblical perspective.

There will emerge from this discussion principles which go far beyond the special situation which dictated Paul's actions.

## CHAPTER II

### CONTEXT OF 1 CORINTHIANS

#### Authorship and Date

That the book of 1 Corinthians was written by the Apostle Paul is virtually undisputed. In what is the earliest attestation for any of Paul's letters, Clement of Rome in a letter to the Corinthians around A.D. 95 refers to an epistle of Paul which was written to them.<sup>1</sup> This seems most certainly to be what we know as the First Corinthian epistle.

The specific date of the writing is more difficult to ascertain though it has to be within a period between A.D. 51 and A.D. 57 for both of the canonical Corinthian epistles.<sup>2</sup> This can be established through the record of the beginnings of the church at Corinth in Acts 18 and Paul's subsequent appearance before the procounsel Gallio. An inscription at Delphi reveals that Gallio, brother of the philosopher Seneca arrived at Corinth as procounsel of

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<sup>1</sup>Everett F. Harrison, Introduction to the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company), p. 287.

<sup>2</sup>Unger's Bible Dictionary, s.v. "Paul," by Merrill F. Unger, p. 835.

Achaia in July of A.D. 51 for a one year tenure.<sup>1</sup> The epistle of course would have to come after this time.

It was around five or six years later when Paul returned to Achaia for a three month visit {Acts 20:3} and he probably spent some of that time in Corinth.<sup>2</sup> Then he left for his last visit to Jerusalem which led ultimately to his first imprisonment. Thus, the last possible date for the writing of 1 Corinthians would be around A.D. 57. Hillyer feels it was around A.D. 54, arguing that this can be ascertained from 1 Corinthians 16:8 which seems to indicate that the letter was written near the end of his stay there at Ephesus.<sup>3</sup> Many scholars however do prefer to set the date at around A.D. 57-58. Moffatt cites Barr, Renan, Weiss, Lightfoot, Plummer, Barth and Farrar as representatives of this position.<sup>4</sup> A mediating position is taken by Harrison who sets it at around 55 or possibly 56.<sup>5</sup>

#### Paul's Contacts With the Church

Acts 18 recounts Paul's eighteen month stay at

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<sup>1</sup>The New Bible Commentary Revised, s.v. "1 and 2 Corinthians," by Norman Hillyer, p. 1050.

<sup>2</sup>Unger, "Paul," p. 835.

<sup>3</sup>Hillyer, "Corinthians," p. 1051.

<sup>4</sup>James Moffatt, Introduction to the Literature of The New Testament, ed. Charles A. Briggs and Stewart D.F. Salmond {New York: Charles Scribner's Sons}, p. 118.

<sup>5</sup>Harrison, Introduction, p. 291.



Corinth on his second missionary journey and the establishment of the church. Growing opposition forced him to leave the synagogue but he found refuge nearby in the house of Justus. It seems that several Jewish believers were among the number of converts as well as a relatively large number of Gentile believers {Acts 18:7-8}.<sup>1</sup> Jewish opposition finally culminated in Paul's appearance before Gallio the procounsel and his acquittal and release {Acts 18:18}. After an eighteen month stay {Acts 18:11}, Paul left for Ephesus.

There is very little information concerning Paul's relationship with the Corinthian church during this time, though it is known that the eloquent Apollos labored among them.

It is known also from 1 Corinthians 5:9 that Paul evidently wrote a letter which was misunderstood by them.<sup>2</sup> This was probably followed by their reply, alluded to by Paul in 1 Corinthians 7:1. Thus, 1 Corinthians is in part a reply to their letter {probably sent with a delegation from them who visited Paul}, but predominantly, it is a response to unsettling reports which the apostle had received from the household of Chloe. These reports concerned dissensions in their midst {1 Cor 1:11} and a case

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<sup>1</sup>Ibid., p. 283.

<sup>2</sup>Hillyer notes that some scholars think that part of this letter is preserved in 2 Corinthians 6:14-7:1 though he feels it more probable that it has disappeared. Hillyer, "Corinthians," p. 1050.

of incest in the church {1 Cor 5:1}.

Thus, in 1 Corinthians, Paul addressed himself directly to these reported problems, and then almost secondarily, to the issues on which they had requested advice {1 Cor 7:1; 16:17}.

It should be noted that this letter was probably followed by the 'painful visit' {2 Cor 2:1}, and then the 'severe letter' {2 Cor 2:3,4,9; 7:8}.<sup>1</sup> Finally, 2 Corinthians, the 'letter of reconciliation' followed.

In 2 Corinthians, Paul speaks of his plans to come to them a third time {12:14; 13:1-2} and it is designed to prepare the way for what would be his final visit to them.

#### Background of the Church

The church was located in the thriving city of Corinth, a cosmopolitan city composed of a great racial and religious mixture of people.

The city was dominated religiously by the temple of Aphrodite, the goddess of love. The temple itself was located on the Corinthian acropolis, about 1,500 feet above the city.<sup>2</sup> It not only dominated the city physically, but morally as well. Thousands of temple prostitutes helped to create a climate for moral excess and sexual license. Concerning the city of Corinth, Morris states that "there

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<sup>1</sup>This follows the order held by Hillyer, "Corinthians," p. 1050; and Harrison, Introduction, p. 284.

<sup>2</sup>Hillyer, "Corinthians," p. 1049.

was a pronounced tendency for its inhabitants to indulge their desires of whatever sort."<sup>1</sup>

Though the Corinthians were Christian believers, their surroundings had undoubtedly influenced them to a great extent. This should be kept in mind in view of Paul's rather stern tone in 1 Corinthians.

### Immediate Context

Chapter 9 of 1 Corinthians needs to be seen as part of a unit which begins at 8:1 and runs through 11:1. This section is part of Paul's specific answers to the questions posed by them in their letter. One question concerned whether one should eat food which had been offered to idols.

Harrison summarizes this section well: "The discussion of the pros and cons of eating food that had been offered to idols is enlivened and elevated by the introduction of far-reaching principles, illustrated from the practice of the apostle himself, including one's individual rights as a Christian, concern for one's brother, and the overarching consideration of the ultimate glory of God."<sup>2</sup>

1 Corinthians must thus be seen in the light of the concept of ἐλεύθερος. Thayer notes it is used here in 9:1 and 19 in the sense of "free, exempt, unrestrained, not

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<sup>1</sup>Leon Morris, The First Epistle of Paul to the Corinthians, in Tyndale New Testament Commentaries, ed. by R.V.G. Tasker (Grand Rapids: Wm. B. Eerdmann Publishing Company), p. 17.

<sup>2</sup>Harrison, Introduction, p. 288.

restrained, not bound by an obligation."<sup>1</sup> Schlier, while noting that apostolic authority {ἐξουσία} is the central issue in 1 Corinthians 9 states that "the line of thinking here is an illustration of the way in which Christian freedom is realized in service which renounces personal claims and is concerned only for the salvation of others."<sup>2</sup> He makes special note of 9:12 as an illustration of this principle.

This then is closely connected with the concept of ἐξουσία in this whole section, but especailly in chapter 9. The latter word is used in this particular section as "freedom of choice, right to act, decide, or dispose of one's property as one wishes."<sup>3</sup> Though this author found the connection between these words nowhere stated, it seems that the former deals with a state of being {the believer has perfect freedom through Christ} while the latter has to do with the exercise of that freedom.

The Corinthians took great pride in their possession of ἐξουσία, freedom {which they felt they could use almost indiscriminately}. In chapter 8, Paul contrasts their perception of freedom with true Christian freedom, a freedom

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<sup>1</sup>Joseph H. Thayer, A Greek-English Lexicon of the New Testament (reprint ed., Grand Rapids: Baker Book House, 1977), p. 204.

<sup>2</sup>TDNT, s.v. "ἐλεύθερος, ἐλευθερώ, . . . ," by H. Schlier, 2:501.

<sup>3</sup>BAGD, p. 277.

which must not be exercised at another's expense. He states that there are times when one must forgo his rights for the good of someone else. Chapter 9 then is his own personal example of how he freely gave up the exercise of his personal rights. He had liberty to receive support from them, but chose rather not to exercise that right in order not to create a stumblingblock for the gospel [1 Cor 9:12].

Chapter 10 closes with the principle that he seeks the profit of many, rather than his own.

Foerster offers an excellent summary of the use of ἐξουσία in this section:

While radically upholding the ἐξουσία of Christians, . . . Paul opposes to these tendencies two principles, the principle of what is fitting, . . . and the principle of what is edifying. The first has the man himself in view, and it points to the fact that there is no freedom without danger, for there always lurks the peril of a new bondage, an ἐξουσιασθῆναι. The second considers the neighbor and asks what is helpful to him.<sup>1</sup>

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<sup>1</sup>TDNT, s.v. "ἔξεστιν, ἐξουσία, . . . ," by W. Foerster, 2:570. The ἐξουσιασθῆναι to which Foerster refers is used by Paul in a play on words in 1 Cor 6:12; i.e. "I will not be mastered by anything" (BAGD, p. 279).

## CHAPTER III

### PAUL'S RIGHT OF MAINTENANCE

#### Introduction

Paul, in verses 1-3 speaks of his personal freedom as a Christian. He then speaks of his office as an apostle, saying that the Corinthians are in fact a proof of his apostleship {vv. 1b-2}.<sup>1</sup>

Chapter 9, and verses 1-2 in particular do not form a new argument {i.e. a defense of his apostleship}, but rather a continuation of what has been established in chapter 8, and particularly 8:13.<sup>2</sup> Meyer says that the principle concerning meat offered to idols which he has discussed referred to the "single point in question"; he now confirms it by "referring to his general demeanour."<sup>3</sup> Chapter 9 is thus the example of Paul concerning exercising one's rights.

Paul has been dealing with people who asserted their rights to the detriment of others. He has told them that this is wrong. He now proceeds to show that he

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<sup>1</sup>F. W. Grosheide, Commentary on the First Epistle to the Corinthians, in NICNT, ed. by Ned B. Stonehouse {Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953}, p. 202.

<sup>2</sup>Ibid., p. 200.

<sup>3</sup>H.A.W. Meyer, Critical and Exegetical Handbook to the Epistles to the Corinthians, vol. 6 of Meyer's Commentary on the New Testament, ed. William P. Dickson {reprint ed., Winona Lake, Indiana: Alpha Publications, 1979}, p. 195.

himself has consistently applied the principle. He practices what he preaches.<sup>1</sup>

Having said that the central issue here is not the apostolic authority of Paul, it should be noted that it is still very much a part of the discussion, and has a very real bearing on Paul's non-exercise of his rights.<sup>2</sup>

There is a division of opinion as to whether the of verse 3 refers to what precedes in verses 1-2, or to what follows. Conzelmann cites the "solemn form, perhaps also the word order" {with  $\alpha\upsilon\tau\eta$  at the end of the sentence} as suggesting an opening rather than an ending.<sup>3</sup> On the other hand, Morris feels it goes best with the preceding.<sup>4</sup>

It seems best, taking Conzelmann's arguments, to link it with what follows: what follows then, is a defense to those who question him.<sup>5</sup> Thus, his apostolic authority becomes a vital part of the discussion. He not only was free as a Christian {as they were}, but he had the rights of an apostle as well {which they did not}. Yet, he voluntarily gave up the freedom he had by virtue of both positions.

<sup>1</sup>Morris, Corinthians, p. 132.

<sup>2</sup>TDNT, s.v. "ἐλεύθερος, ἐλευθερώ, . . . ." by H. Schlier, 2:501.

<sup>3</sup>Hans Conzelmann, 1 Corinthians: A Commentary on the First Epistle to the Corinthians, in Hermeneia -- A Critical and Historical Commentary on the Bible, translated by James W. Leitch, George W. MacRae et al. {Philadelphia: Fortress Press, 1975}, p. 152.

<sup>4</sup>Morris, Corinthians, p. 131.

<sup>5</sup>The UBSGNT text takes verse 3 with what follows, as does also the KJV and the New International Version.

### An Assertion of His Right of Maintenance<sup>1</sup>

Verses 4-6 are devoted to the issue of eating and drinking. Having noted that this chapter is not an introduction of a new subject, but rather a continuation of the thought of the previous chapter, it should be pointed out however, that "to eat and to drink" here includes far more than meat offered to idols.<sup>2</sup> The freedom of chapter eight is not the same as here, and thus, the specific sense of chapter nine is discovered only from within itself.<sup>3</sup> Here, "to eat and to drink" is expanded to include the right of material support for one who is a proclaimer of the gospel.

### A General Assertion of His Freedom

Paul in verse 4, by means of a rhetorical question {expecting an affirmative answer} makes a general assertion of his freedom. It is best to see this verse {and Paul's ἐξουσία } as a transition which includes the thought of chapter 8 {meat offered to idols} while looking forward to the thought of chapter nine {right of maintenance}. In

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<sup>1</sup>The idea of financial support will hereafter be rendered as "remuneration", "maintenance", etc.. Likewise, ἐξουσία will be rendered "liberty", "authority", "freedom", etc.

<sup>2</sup>Hereafter, translations of Greek phrases will be the author's unless otherwise noted.

<sup>3</sup>Conzelmann, A Commentary, p. 151.



light of that interpretation then, this verse is not an open assertion of his right to financial support, though in fact he is moving in that direction and does reach that conclusion in later verses. Having stated this as an opinion, it should be noted that there are three basic positions on the interpretation of this verse.

The first is that Paul is here making an assertion for his right of maintenance at the community. Many commentators seem to favor this: Stanley, Beet, Hodge, Edwards and Fisher are representative of this position. The second is that Paul is here making a claim to the right to eat or drink without regard to the origin of the food. Thus, *ἐσθίω* would be in the same sense as it is in 8:9 with regard to idols. Grosheide seems to interpret this verse and 8:9 the same, but he qualifies it here by saying that Paul is speaking of his Christian liberty, as opposed to his apostolic liberty.<sup>1</sup> The third alternative is that Paul is moving on to discuss his apostleship, but begins here because the question of idolatrous food is still "fresh on his mind."<sup>2</sup>

Following the last view advanced by Barrett, it would appear to be the best approach to take this verse as a general assertion of his rights. It then becomes in effect, a

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<sup>1</sup>Grosheide, Commentary, p. 203.

<sup>2</sup>C. K. Barrett, A Commentary on the First Epistle to the Corinthians, (London: Adam and Charles Black, 1968), p. 202.

foundation for his progressive argument which culminates in verse 6. Thus, it incorporates the two ideas presented in 8:9 and 9:5-6 without specifically presenting either one.

### Specific Assertion of His Freedom

#### In Regard to a Wife

Verse 5 moves from a general assertion of his freedom to a very specific one; freedom is now qualified as the right "to lead about a sister as a wife."

Many take this as an assertion of his right to claim maintenance for a wife. Fisher says he is here "expanding the idea of sustenance for himself to a wife as well."<sup>1</sup> This however assumes that sustenance is stated in verse 4; it also has to draw much of its clear meaning from the following verse {v.6}.

However, others have reservations and feel Paul is speaking of the right of marriage, or merely of having the right of being accompanied by someone. "To lead about" in fact is probably not speaking of mere accompaniment, but is rather "to have with one continually" {i.e. to be married}.<sup>2</sup> This would fit early tradition: Clement of Alexandria {near the close of the second century} saw no difficulty in recognizing that all of the apostles were

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<sup>1</sup>Fred Fisher, Commentary on 1 and 2 Corinthians {Waco, Texas: Word Books, 1975}, p. 140.

<sup>2</sup>Conzelmann, A Commentary, p. 153.

married.<sup>1</sup> Concerning Paul though, most feel he was not married.<sup>2</sup> Even if he was not, it seems that he is here just making a case in point, showing that his freedom both as a Christian and as an apostle gave him the specific right of marriage if he would have desired it.

Given the progressive nature of Paul's argumentation in verses 4-6, it seems more probable that he is claiming the right of marriage rather than support for a wife. It appears to be more logical that he would have claimed the right of marriage before claiming support for a wife, especially since it seems fairly certain that he was not married.

Paul indicates that this authority was most certainly exercised not only by the other apostles, as well as the brothers of the Lord, and most certainly by Peter himself.<sup>3</sup>

#### In Regard to Himself and Barnabas

Verse 6 is yet another rhetorical question which now expects a negative answer {if one were to be given}. This verse applies the general assertion of verse 4 to the specific right not only of marriage in verse 5, but now to

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<sup>1</sup>F. L. Godet, Commentary on the First Epistle of St. Paul to the Corinthians, vol. 2, translated by A. Cusin {Grand Rapids: Zondervan Publishing House, 1957}, p. 7.

<sup>2</sup>A. P. Stanley, The Epistles of St. Paul to the Corinthians, fourth ed. {London: John Murray, 1876}, p. 141.

<sup>3</sup>This is following the scheme suggested by the use of καὶ three times in succession. Godet, Corinthians, 2:8.

the right of maintenance for himself and Barnabas. The clear teaching of verse 6 is that he had every right to be supported by the churches to whom he ministered. The right of support is clearly in view now if it was not before.<sup>1</sup>

The ἡ μόνος throws a degree of emotion into the question.<sup>3</sup> The sense is, "is there any reason why I and Barnabas should be the only exceptions to the rule that preachers of the word are to be supported by the churches?"<sup>4</sup>

He is of course, writing long after he and Barnabas had separated [Acts 15:39].<sup>4</sup> The present tense verb is used and it may indicate that Barnabas had rejoined Paul's mission.<sup>5</sup> However, it is not necessary to read that thought into this verse. The real sense of the verb is that it was the continuing custom of both of them to supply their own support while carrying on the work of the gospel.

Thus, the thrust is that here were two gospel laborers, in contrast to all the others, who earned their own living rather than having it supplied. Their practice was thus contrary to the practice of the other gospel workers, among whom were those mentioned in verse 5 (the

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<sup>1</sup>Conzelmann, A Commentary, p. 154.

<sup>2</sup>Edwards, First Epistle to the Corinthians, p. 229.

<sup>3</sup>C. Hodge, An Exposition of the First Epistle to the Corinthians (New York: Hodder & Stoughton, George H. Doran Company, 1857), p. 156.

<sup>4</sup>Conzelmann, A Commentary, p. 154.

<sup>5</sup>Barrett, Corinthians, p. 204.

other apostles, the brothers of Jesus and Simon Peter}.

In summary, verses 4-6, taken together form an assertion for Paul's right of maintenance. Verse 4 is a general claim of his right, verse 5 speaks of his specific right to claim what the other gospel workers do, and verse 6 is the specific right not to have to support himself.

#### A Series of Arguments Presenting His Right

Verses 7-14 present a series of arguments which clearly demonstrate his right to be supported by those who receive his instruction. In fact, it is expanded far beyond himself to include all those whose time and efforts are expended in preaching the gospel. In each argument the implication is clear, if not stated: the one who ministers the gospel should receive support from those to whom he ministers.

#### Argument From Human Analogy

Verse 7 in a series of three questions presents the soldier, the vine-dresser and the shepherd. The answer to each of these questions, if one were expected would be "no one": i.e. it just does not happen that way in human dealings. An individual involved in each of these occupations naturally expects to be supported by that occupation. The common element for these three occupations is that all of these individuals consecrate their labor to a particular work and are thus entitled to receive support from it.<sup>1</sup>

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<sup>1</sup>Godet, Corinthians, vol. 2, p. 9.

### Argument From the Mosaic Law

Verses 8-10 follow the argument from human analogy with one from the Law of Moses.

Verse 8 is a rhetorical question which expects first a negative answer, and then an affirmative one.<sup>1</sup> In it, Paul reinforces the principle he presented in verse 7. Paul asks "am I saying these things according to man?" i.e. merely by human motives, or in human language?<sup>2</sup> *κατὰ ἄνθρωπον* is emphatic in the sentence, and thus seems to show that there was much more than mere human authority behind what he was saying.<sup>3</sup>

Paul then continues with a second question to show that indeed, the law in fact "declares or ordains" this same thing.<sup>4</sup> Thus, it is not a mere unwritten principle of human relationships {v. 7} but is written in God's Law.

Verses 9 and 10 reinforce the thought of verse 8 by giving a specific precept from the law which verifies the principles Paul has already given.

Verse 9 contains a quote of Deuteronomy 25:4. Paul's treatment of it here demonstrates that God's concern

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<sup>1</sup>So says Morris, among others: Morris, Corinthians, p. 134.

<sup>2</sup>Stanley, Corinthians, p. 142.

<sup>3</sup>Barrett, Corinthians, p. 205.

<sup>4</sup>Godet, Corinthians, 2:11.

in this command for humane treatment of oxen went far beyond mere concern for the animal. The intent of the Deuteronomy passage is succinctly summarized by Fairbairn: "we may . . . suppose it was intended, by carrying the injunction to cultivate a tender and beneficent disposition so low, to make it all the more sure that such a disposition should be exercised toward brethren of one's own flesh, most especially toward those who were laying themselves out in self-denying labors for the public good."<sup>1</sup>

Verse 10 adds the thought that this moral injunction was written with man's moral good in view so that the one who ministers does so with the expectation of partaking in his labors. Paul uses still another rhetorical question {expecting an affirmative answer} to answer the question posed in verse 9b.

The stated  $\delta\phi\epsilon\lambda\epsilon\iota$  {"ought"} in the first clause and its implication in the second suggests an obligation or duty for the gospel laborer to expect and receive recompense for his efforts.<sup>2</sup> Paul's intention here is not that the plowing be seen as the labor and the threshing be seen as the recompense. In that scheme, the one plowing would receive no reward. Rather, the intention is that both activities should be done with the expectation of recompense.<sup>3</sup>

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<sup>1</sup>Patrick Fairbairn, Commentary on the Pastoral Epistles {reprint ed., Grand Rapids: Zondervan Publishing House, 1956}, p. 217.

<sup>2</sup>BAGD, p. 598.

<sup>3</sup>Godet, Corinthians, 2:14.

The application is clear: to refuse Paul {or any other gospel workman} the fruit of his painful labor is to act in a way contrary "to the spirit of the Mosaic precept, {and} to convert the rightful expectation of the faithful workman into a deception."<sup>1</sup>

#### Argument From the Law of Sowing and Reaping

The application becomes even more specific in verse 11. Material support should be expected from those who have received spiritual blessings. If there had been any doubt as to the progression and application of Paul's argument, it is now dispelled.

Paul, by means of an aorist verb, and in very ironic fashion, states through a first class conditional clause that he had indeed sown spiritual things in their midst.<sup>2</sup> This being the case, it should have been no great thing to them {which evidently it was} for him to receive material support from them. BAGD translates this, "is it an extraordinary thing {i.e. are we expecting too much} if we wish to reap?"<sup>3</sup> The expected answer is "no, of course not."

By the insertion of  $\epsilon\iota\ \eta\mu\epsilon\iota\varsigma$  at the head of each conditional clause, Paul emphatically shows that he sowed into their lives spiritually and thus would normally expect to reap materially. It takes only a glance at the historical

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<sup>1</sup>Godet, Corinthians, 2:16.

<sup>2</sup>Conzelmann, A Commentary, note 42, p. 155.

<sup>3</sup>BAGD, p. 499.



facts to realize that the Corinthians in an earthly sense owed their entire spiritual existence to him, since he had established the church, and had stayed with them eighteen months to ground them in the gospel. Thus, there should have been a willingness to share with him, or at least a willingness to acknowledge his right to material support from them since they had reaped spiritually so generously from his efforts.

#### Argument From the Practice of Other Gospel Workers

##### Paul's Right Contrasted

Paul now applies the idea of sowing and reaping of verse 11 even more specifically to their particular practice. Other gospel workers had exercised their power of support in regards to the Corinthians. Paul, by virtue of his having sown a spiritual harvest which was being reaped in their lives, definitely had more right of material support from them than did other workers who had come later.

The sense of the rhetorical question again requires an affirmative answer. *Τῆς ὑμῶν* can either be an objective or a subjective genitive. Which it is can only be determined by the context.<sup>1</sup> The commentary by Robertson and Plummer takes it to be a subjective genitive, saying that "to have a share in power over people" is a strange mode of

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<sup>1</sup>A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (Nashville: Broadman Press, 1934), p. 499.

expression.<sup>1</sup> However, Robertson in Word Pictures takes it as objective.<sup>2</sup> Likewise, most commentators and grammarians take it in this sense.

To translate it "this authority over you" {in an objective sense}<sup>3</sup> is the only option that fits not only with the immediately following clause {i.e. "should not we have this authority even more?"} but also with the argumentation of verse 11 {since they had benefited spiritually primarily from his labor he should be entitled to material support}. Also, the article τῆς before ὑμῶν helps promote an objective sense. It points out the Corinthians as the ones who had indeed had the right of maintenance exercised over them at their {material} expense.

This opening clause of verse 12 demonstrates that the Corinthians had recognized in other teachers the right of support.<sup>4</sup> The point is that the others had come after Paul in point of time and they evidently thought it not strange when those teachers exercised the right of

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<sup>1</sup>A. T. Robertson and A. Plummer, A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians, in ICC, C. A. Briggs, et al., second ed. {New York: Charles Scribner's Sons, 1916}, p. 186.

<sup>2</sup>A. T. Robertson, The Epistles of Paul, vol. 4 of Word Pictures in the New Testament {Nashville: Broadman Press, 1931}, p. 145.

<sup>3</sup>NIV very finely renders this, "this right of support over you."

<sup>4</sup>Hodge, An Exposition of 1 Corinthians, p. 157.

remuneration.<sup>1</sup> A good expanded translation here would be "if others {have a claim, then} do we not more surely {have one}?"<sup>2</sup> Thus, Paul's right of support is effectively contrasted with the right of other gospel workers.

#### The Implication of 1 Thessalonians 5:12

In applying 1 Corinthians 9:12a, Paul's admonition in 1 Thess. 5:12 is relevant. Paul admonishes the Thessalonian believers to "know" the ones laboring among them, who are over them in the Lord, and who are admonishing them {i.e. the leaders of the Thessalonian church}.

The word "to know" {οἶδω } can mean to "recognize or honor someone": it can also have the idea of "take an interest in someone, care for someone."<sup>3</sup> "Knowing" them carries the idea that they must not remain in ignorance concerning their leaders but "by reflection come to a full understanding of their true character and work."<sup>4</sup> Inherent also is the idea that they must "appreciate their leaders" as they recognize of what spiritual value they are.<sup>5</sup>

Though no idea of financial support is given here, the principle still applies very clearly that there is a clear-cut responsibility on the part of those who are

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<sup>1</sup>Grosheide, Commentary, p. 207.

<sup>2</sup>BAGD, p. 489.

<sup>3</sup>BAGD, p. 556.

<sup>4</sup>D. Edmond Heibert, The Thessalonian Epistles--A Call to Readiness {Chicago: Moody Press, 1971}, p. 230.

<sup>5</sup>Ibid.

benefiting directly from another's spiritual ministry to them. In the Corinthian passage, those believers were ignoring, or else were ignorant of this responsibility, especially as it concerned Paul.

#### Paul's Practice Stated

Paul has, up through verse 12a been establishing his right to receive remuneration both as an apostle and as a minister of the gospel. He in fact continues that argumentation in verse 13, but before continuing, he here in 12b prepares the way for what he will say later regarding the non-exercise of his rights.

Just as soon as he had seemingly claimed his right, and contrasted his right of support to the case of other workers who had exercised their right of support at the expense of the Corinthians, he just as strongly and emphatically demonstrates that he had not used it.

In what is an adversative use of ἄλλὰ Paul strongly contrasts his possession of his rights with his use of them.<sup>1</sup> Then, in a further contrast, he again uses ἄλλὰ when he says "but we are bearing all things." He uses the Present Active Indicative form of στέγω, which has the thought here of "bear, stand, endure"<sup>2</sup>; this was a persistent and continuing practice of Paul.

Paul wanted desperately {not only with the

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<sup>1</sup>Fisher, Corinthians, p. 143.

<sup>2</sup>BAGD, p. 766.

Corinthians, but all the other churches to whom he ministered} to make sure that he never gave occasion for hindering the progress of the gospel. The word used here is from ἐγκοπή and means "to cut in"<sup>1</sup> {this is the only use of the word in the NT}. It probably came from the idea of breaking bridges, or cutting up roads to hamper the march of an enemy. The idea is that Paul did not want to hinder the gospel by "cutting in with a claim for personal support."<sup>2</sup>

Paul's deep concern that he not hinder the progress of the gospel, especially through financial considerations, was totally justified. Robertson and Plummer speculate that Paul worked rather than accept remuneration not because he thought himself better than the twelve apostles, nor because he knew he was no true apostle, nor because he was too proud; but rather, it was that because of his influence, much money which previously had gone to support Judaism now went elsewhere and the Jews thought he was gaining a fortune from this new religion.<sup>3</sup>

Barrett likewise speculates somewhat along these same lines. He notes the real possibility of misunderstanding on the part of new converts or potential converts should they have felt financial pressure of any kind. Then

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<sup>1</sup>Edwards, First Epistle to the Corinthians, p. 232.

<sup>2</sup>Fisher, Corinthians, p. 143.

<sup>3</sup>Robertson and Plummer, Corinthians, p. 181.

he adds most importantly that "the Gospel, which turned upon the love and self-sacrifice of Jesus, could not fitly be presented by preachers who insisted on their rights, delighted in the exercise of authority, and made what profit they could out of the work of evangelism."<sup>1</sup>

In light of these facts then, Paul had to be extremely careful, and in fact more careful than others, in part at least because of who he was {Paul, the apostle to the Gentiles}, but also because of who he had been {Saul of Tarsus}.

#### Argument From Religious Practice

After a brief discussion of the non-exercise of his right in 12b, verse 13 continues the arguments for the right of maintenance. This also is a rhetorical question which would expect a positive answer.

Paul begins with οὐκ οἶδατε ὅτι which can be rendered, "you do know, do you not?"; this would expect an answer somewhat like, "yes, of course we do."<sup>2</sup>

Opinion is divided as to whether Paul was speaking only specifically concerning the Jewish system, or thinking of pagan religious practice as well.

As one looks at Old Testament requirements, he discovers that very adequate provision was made for support of the priests and Levites.

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<sup>1</sup>Barrett, Corinthians, p. 207.

<sup>2</sup>Fisher, Corinthians, p. 144.

The Levites received tithes from the people, and though they possessed no territory in Israel, the possession of 48 cities was given to them.<sup>1</sup>

The priests received a substantial part from the first-fruits offered, they received specified sacrificial dues, and a tenth of the offerings given to the Levites.<sup>2</sup>

The main thrust of this verse is that it was a well-known fact that common religious practice made ample provision for those who were involved in serving in it.

#### Argument From Christ's Command

The final and conclusive argument is that Christ himself ordained the principle of maintenance.

Κύριος here most certainly refers to the Lord Jesus Christ, since Paul gives an explicit statement of Christ's in 1 Timothy 5:17 which gives substance to the statement here. "The Lord ordained that the one proclaiming the gospel should of the gospel live." The word rendered "ordained" is from διατάσσω and carries the sense of "to order, direct, command."<sup>3</sup> On the usage here of ζῶω BAGD says it is that upon which something depends, hence, "on the basis of something."<sup>4</sup> This is a decree of the Lord

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<sup>1</sup>Interpreter's Dictionary of the Bible, s.v. "Priests and Levites," by R. Abba, p. 880.

<sup>2</sup>Ibid., p. 879.

<sup>3</sup>BAGD, p. 189.

<sup>4</sup>Ibid., p. 336.

Jesus that for the ones preaching the gospel, on that basis should they live.

That this is not merely an arbitrary command but rather one which is in accord with the practice of mankind has been established in verses 7-13. Godet observes that Christ did not institute a new mediatorship between God and man on one hand or merely leave the growth of His work to spontaneity on the other hand, but has instituted a new ministry whose members both live for the gospel, and thus, should live of the gospel.<sup>1</sup>

The command here is remarkable in that it is not to a congregation, but it is to the preachers of the gospel: they are to live of the gospel.<sup>2</sup>

#### The Implications of Luke 10:7 and Matthew 10:8-10

The specific words of Christ are found first in these two passages. Both are in the context of Christ commissioning and sending out his followers {before his crucifixion}: only the Twelve are involved in the Matthew account while Luke deals with the sending of the Seventy.

#### Luke 10:7

The main concept here is that the workman is worthy of his wages {μισθοῦ }. This can be taken literally as payment for work done.<sup>3</sup> It is speaking of the obligation

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<sup>1</sup>Godet, Corinthians, 2:23.

<sup>2</sup>Grosheide, Commentary, p. 208.

<sup>3</sup>BAGD, p. 523.



of those who receive the gospel.

Matthew 10:8-10

This account adds the concept that the gospel should be given freely by those who proclaim it. There is a twofold motif here, "that the gospel should be freely offered because it has been freely received, but that the preacher should be free of care, for he is worthy of his hire."<sup>1</sup> Plummer adds that "freedom from care rather than comfort is the aim."<sup>2</sup> Thus, Christ was not saying that the workman is entitled to super-abundance but only to a fair recompense for his labor.

#### The Implication of 1 Timothy 5:17-18

Paul uniquely carries through the thought of 1 Corinthians 9:14 in 1 Timothy 5:17-18. He presents it as an explicit statement of Christ's and parallels it with Deuteronomy 25:4 {quoted in 9:9}. The statement concerning the laborers in verse 18 is the same as that which is found in Matthew and Luke {which have been discussed previously}. The only variation is that the Luke account is followed in regard to the use of  $\mu\acute{\iota}\sigma\theta\omicron\upsilon$  .

Verse 17 gives the principle that the church overseers who are ruling well are worthy of double honor. It

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<sup>1</sup>Conzelmann, A Commentary, p. 157.

<sup>2</sup>A. Plummer, An Exegetical Commentary on the Gospel According to St. Matthew {reprint ed., Minneapolis, Minnesota: James Family Christian Publishers, n.d.}, p. 150.

should be noted that this establishes a standard of excellence for church leaders. It has of course moved the thought from the sense of 1 Corinthians 9 where it was limited to the Apostle himself. It is now applicable to all church leaders, the "excellently ruling elders."<sup>1</sup>

The phrase is qualified by "especially the ones who are laboring in preaching and teaching." The word rendered "laboring" is a present active participle from κοπιᾶω : it is used of physical but also mental and spiritual exertion and here of the ones who "work hard in preaching and teaching."<sup>2</sup>

These ones then who are meeting this standard of excellence are to be deemed deserving of double honor.

The phrase "double honor" {διπλῆς τιμῆς} has been the subject of much discussion. The problem is whether or not the word rendered "honor" {τιμή} carries with it any sense of financial reward (i.e. honorarium) or whether it is simply "honor." This author feels one cannot totally divorce the material sense either from τιμή, or from the context. In Classical and Hellenistic usage, τιμή had a strong material orientation, and even in the LXX earthly goods are almost always connected with honor.<sup>3</sup> It is true

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<sup>1</sup>W. Hendriksen, Exposition of the Pastoral Epistles, in New Testament Commentary (Grand Rapids: Baker Book House, 1957), p. 179.

<sup>2</sup>TDNT, s.v. "τιμή" by J. Schneider, 8:172.

<sup>3</sup>Ibid., 8:174.

of course that NT usage in places puts it in the strict sense of "honor" {e.g. attitude of slaves in 1 Tim 6:1}, and this moves into the idea of "esteem, dignity, recognition" {in John 4:44--a prophet finds no recognition in his own country}.<sup>1</sup>

It decidedly then moves further into the idea of "honorarium"; therefore, Schneider feels "double honor" here involves both honor and payment.<sup>2</sup>

In order to understand what is meant by "double," it seems wise to see it in light of the context; thus, it should be understood in relation to that accorded to widows {5:1,9-10}. Even in the case of widows, honor was linked to the idea of material support.<sup>3</sup>

In summary, while denying a direct equation with contemporary pay or wages and suggesting that it means "honor," it is best to say, especially in the context of verse 18, that the idea of financial remuneration must not be totally excluded. The implication is that when necessity arises, work done well should be rewarded materially, though it does not mean that every elder, or even all those who are ruling well should receive salary.<sup>4</sup> The opposite side is that it would indeed be lack of honor if the church would

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<sup>1</sup>Ibid., 8:174.

<sup>2</sup>Ibid., 8:177.

<sup>3</sup>Hendriksen, Pastoral Epistles, p. 180.

<sup>4</sup>Ibid., p. 181.

demand and accept work well done without reciprocating with sufficient material support.<sup>1</sup>

Verse 18 is unusual in that it well summarizes both the OT and the NT teaching on the matter of material support. Some have questioned Christ's saying here because the words of Christ may not yet have been recorded in written form. Paul probably took it from Luke's gospel if we accept a date of A.D. 62-63 for 1 Timothy and a pre-A.D. 60 date for Luke.<sup>2</sup>

This passage leaves us with a sobering thought. The honor due elders should find expression in the careful observance of safeguards regarding bringing accusations against a church leader {v. 19}, but when and if those charges are verified in the proper manner, then he must be disciplined accordingly {v. 20}. Thus, honor includes both financial support and definite standards to be followed.<sup>3</sup>

#### The Implication of Galatians 6:6

This verse also adds a definite perspective concerning the right of the one ministering to receive remuneration. It says simply, "Let the ones who are being taught in the word communicate with the ones teaching them in all good things."

The main difficulty with this verse is the

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<sup>1</sup>Ibid.

<sup>2</sup>H. Kent, The Pastoral Epistles (Chicago: Moody Press, 1958), p. 184.

<sup>3</sup>Hendriksen, Pastoral Epistles, p. 182.

understanding of the word rendered "communicate," {κοινωνέω}. The verb is here a present active imperative; thus, it becomes a command for those being taught in the Word. The verb form normally means either "share, have a share," or "give or contribute a share."<sup>1</sup>

In the NT, both the noun and verb forms of this word are used first of a spiritual sharing not only between a believer and the Lord Jesus Christ, but also between believers. However, in many passages, there is also the thought of a sharing of material things. The noun form is used with the material sense very definitely in view in 2 Corinthians 8:4; 9:13; Romans 15:26 and Hebrews 13:16. The verb has the material element in view in Romans 12:13 and Philippians 4:15. Thus, to see the possibility of that sense here in Galatians would not be an uncommon usage and would not be out of the context of the verse.

In one sense this verse is very much like 1 Timothy 5:17-18. There it calls for an attitude of honor towards church leaders and that attitude passes very naturally into the realm of financial assistance. Here it calls for a spiritual fellowship and communion on the part of the one taught which culminates naturally in the sharing of material needs with the one teaching him.

The "all good things" is thus not referring

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<sup>1</sup>BAGD, p. 438.

exclusively to material things, but certainly includes them.<sup>1</sup>

#### The Implication of Philippians 4:10-18

Other Scriptures have been included in this discussion of Christ's command to show that it is a general teaching of Scripture that those receiving instruction in the Word of God are to share both spiritually and materially with those who have taught them.

Up to this point in the discussion, the emphasis has primarily been on the obligation of those who receive the ministry of the gospel, with no emphasis given to the rewards and benefits which come as a result of fulfilling that obligation. A brief discussion of Philippians 4:10-18, with attention given to verses 10, 14 and 17 will demonstrate the practical effects a rightly motivated gift has on the giver.

Verse 10 furnishes the setting. Paul, after the terrible voyage recorded in Acts 27 had arrived in Rome and was encouraged by the visit of Epaproditus who brought not only a financial gift from the Philippian Church, but also the assurance of their friendship. Previously they had not had the opportunity, but now that it was again open, they

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<sup>1</sup>W. Hendriksen, Exposition of Galatians in New Testament Commentary (Grand Rapids: Baker Book House, 1968), p. 236, note 177.

had caused their concern for him to "bloom again."<sup>1</sup> Paul hastens to assure them that his motives for mentioning this are pure {verses 11-13}, then {in v. 14} tells them it was a noble thing they did in participating with him in his affliction {i.e. taking a sympathetic interest in his trials}. The word is from *συγκοινωνέω*, and is used elsewhere Biblically only in Ephesians 5:11 and Revelation 18:4 {in the sense of taking part in sin}. Here it seems to have the sense of taking a sympathetic interest.<sup>2</sup> This word is germane to the previous discussion of *κοινωνέω* in Galatians 6:6, because here in verse 14 it is used clearly in the sense of material support. Their sympathetic interest {v. 14} had led directly to their "communicating" with him {i.e. sending material support}.

The most important thing to note in this passage is that Paul is reviewing all of their past material kindnesses to him in order to tell them that he really does not desire the gift nearly as much as he desires positive benefits to accrue on their behalf.

First, he desires "fruit" for them. *κέρπος* can mean literal fruit, but here it is used metaphorically of "that which originates or comes from something, an effect, result" and here seemingly in the sense of "advantage,

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<sup>1</sup>This is taking the verb transitively, as does Hendriksen; W. Hendriksen, Exposition of Philippians, in New Testament Commentary {Grand Rapids: Baker Book House, 1962}, p. 283, note 183.

<sup>2</sup>BAGD, p. 774.

profit, utility."<sup>1</sup>

Second, there is here the continuing metaphors of business transactions {used in verses 15-16}. He wishes this advantage {fruit} to be multiplying. The present active participle form of πλεονάζω is used and has the sense of "grow, increase, be present in abundance".<sup>2</sup> He desires it to be a continuing process in their lives.

Further, he desires that this advantage "be credited to your account" {εἰς λόγον ὑμῶν}; λόγος is used here as a commercial technical term speaking of the settlement of a mutual account.<sup>3</sup> Thus, Paul is thinking of their gift as "an investment entered as a credit on the account of the Philippians, an investment which is increasingly paying them rich dividends."<sup>4</sup>

This is a principle that is elsewhere given in Scripture {see Prov 11:25; 19:17; Matt 5:7; 2 Cor 9:7}. Barclay puts it well: "The giver of a gift does not make himself poorer; he makes himself richer, for his own gift opens to him the gifts and the riches of God."<sup>5</sup>

Paul describes his own position in verse 18. "I

<sup>1</sup>Thayer, Lexicon, p. 326.

<sup>2</sup>BAGD, p. 667.

<sup>3</sup>Thayer, Lexicon, p. 381.

<sup>4</sup>Hendriksen, Philippians, p. 208.

<sup>5</sup>W. Barclay, The Letters to the Philippians, Colossians and Thessalonians, in The Daily Study Bible Series {Philadelphia: The Westminster Press, 1954, 1957}, p. 106.



have received full payment and even more; I am amply supplied: {NIV}. Their gifts are to him a "fragrant offering, an acceptable sacrifice, pleasing to God"; and as a result of their having given, God will supply their needs through Christ Jesus {v. 19}.

Such is the result of a rightly motivated gift.

## CHAPTER IV

### PAUL'S NON-EXERCISE OF HIS RIGHT TO MAINTENANCE

#### Introduction

In 1 Corinthians 9:4-14 Paul has established his right as an apostle to receive remuneration from them. Through a survey of related passages, it has been demonstrated that this right applies to all those who are proclaiming the gospel, including leaders of local churches.

Now {i.e. vv. 15 ff.} Paul continues the thought which he presented in seed form in verse 12b. Though he had every right to claim support, both as a proclaimer of the gospel, and more specifically as an apostle, he had chosen not to exercise that right.

#### The Presentation of the Non-Exercise of His Right

In verse 15 Paul emotionally and emphatically claims first that he has not employed any of the prerogatives open to him, and second, that he did not write these things with ulterior motives.

By placing the personal pronoun ἐγὼ at the head of the sentence he emphatically declares that "I did not employ any of these." The verb is from χρᾶσθαι and is rendered by BAGD as "to make use of, to employ"; it is a

perfect middle indicative.<sup>1</sup> There seems to be an intensive sense {where stress "upon the existing fact is intensified"} here.<sup>2</sup> Thus, Paul has not been in the past, nor is he presently, nor will he use his rights to the full.

Paul says further, "moreover, I did not write these things that thus it might be done in my case." The preposition with the personal pronoun {ἐν ἐμῷ} shows that the purpose of his writing these things was not that the support of the Corinthians would now be turned in his direction.<sup>3</sup>

Now Paul begins a section that has caused much difficulty: "for better it is {i.e. it would be better} for me to die. . . ."

Most modern commentators think this is an anacoluthon, that is, a "syntactical inconsistency . . . and especially, a shift from one construction to another."<sup>4</sup> This seems especially to be a Pauline trait and is used by him in Romans 1:11ff.; 5:6.; 1 Corinthians 15:1f.; 2 Corinthians 12:6f., 17; Galatians 2:3ff.<sup>5</sup>

An example of this type of usage may be found in verse 12 of Romans 5 where Paul begins the sentence with

<sup>1</sup>BAGD, p. 884.

<sup>2</sup>DM, Manual Grammar, p. 202.

<sup>3</sup>Fisher, Corinthians, p. 145.

<sup>4</sup>Webster's Seventh New Collegiate Dictionary {Springfield, Massachusetts: G. and C. Merriam Company, Publishers, 1969}, p. 32.

<sup>5</sup>Barrett, Corinthians, p. 208.

διὰ τοῦτο ὥσπερ . Hodge notes that though the ὥσπερ indicates a comparison or parallel, yet there is no corresponding clause to complete the sentence. An explanation that many commentators make is that Paul resumed the illustration, and in fact fully stated it in verses 18-19.<sup>1</sup> But here in 1 Corinthians 9:15 there seems to be more of a breaking off of thought {rather than a continuation of the same thought}, and then a shift to a new thought. As mentioned earlier, many commentators think herein is some sort of dramatic device, though not all agree as to what it is. Edwards for example says, "We are driven to the supposition of an aposiopesis though we need not suppose an anacoluthon and place a colon after μου."<sup>2</sup>

Taking this as an anacoluthon certainly produces a more difficult rendering. There are other variants which make more sense in the sentence, but again, most commentators feel the more difficult reading is to be preferred {Barrett, Morris, Grosheide, and Fisher are a few.} Barrett sees this expression as "characteristically Pauline" and says it is a "passionate reiteration of his decision."<sup>3</sup> The break in construction demonstrates Paul's great emotion over the

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<sup>1</sup>C. Hodge, Commentary on the Epistle to the Romans {reprint ed., Grand Rapids: Wm. B. Eerdmans Publishing Company, 1950}, p. 145.

<sup>2</sup>Edwards, First Epistle to the Corinthians, p. 234: Note: an aposiopesis is "the leaving of a thought incomplete, usually by a sudden breaking off"; Webster's Seventh, p. 42.

<sup>3</sup>Barrett, Corinthians, p. 208.

issue and his emotion in turn shows how important he felt this practice was.<sup>1</sup> Stanley describes the whole effect of the device very ably: "Thus, this is an anacoluthon occasioned by his fervour: 'I had rather die than that my boast {he was going to say} shall come to nothing'; but he turns with horror from the thought and breaks out into triumphant assertion: 'No one will be able to make it void.'<sup>2</sup>

Fisher disagrees as to the exact thought in Paul's mind, saying the completion of the sentence would require something like "than to receive support."<sup>3</sup>

All who take this general position, however, do agree that there is a great deal of emotion in this breaking off from "for I would rather die." The expression which follows is an exclamation of victory to the effect that "no one will make this boast of mine an empty one" {"boast" is explained in v. 16}. There is also general agreement that the main difference between this rendering and one of the variant readings is not in sense or meaning, but rather just in intensity.<sup>4</sup> Paul is seemingly overwhelmed with the thought that perhaps his ground for boasting will be rendered void.

#### The Implication of Acts 20:33-34

<sup>1</sup>Morris, Corinthians, p. 136.

<sup>2</sup>Stanley, Corinthians, p. 146.

<sup>3</sup>Fisher, Corinthians, p. 145.

<sup>4</sup>Barrett, Corinthians, p. 209.

The emphatic thrust of 1 Corinthians 9:15 is that he did not claim what was rightfully his; that Paul chose frequently not to exercise his right of support is well-attested. The setting of Acts 20:33-34 is his farewell to the Ephesian elders. He told them that during the time that he had been with them, he had not coveted what belonged to someone else. Then he added: "These hands of mine have supplied my needs and the needs of my companions" {NIV}. In all his dealings with them, "he did not even avail himself of his right to be maintained by those for whose spiritual welfare he carried, but earned his living--and that of his colleagues--by his own labors."<sup>1</sup>

#### The Implication of 1 Thessalonians 2:7-9

This passage possibly intimates that Paul had possessed the right to avail himself of support, but rather labored "night and day" so as not to burden them.

The difficulty in this verse centers around the phrase ἐν βάρει εἶναι. The noun is from βάρος and here can mean: {1} burden {and thus be interpreted as a reference to financial support}, or {2} weight {of influence which someone enjoys}. BAGD feel the second option is the best.<sup>2</sup> Likewise, Schrenk says the reference here "can hardly be to financial cost" {i.e. the material burden he may

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<sup>1</sup>F.F. Bruce, Commentary on the Book of the Acts, in the NICNT {Grand Rapids: Wm. B. Eerdmans Publishing Company, 1954}, p. 418.

<sup>2</sup>BAGD, p. 134.

have been to the community}.<sup>1</sup>

However, Paul frequently uses words cognate with this one to note his right of maintenance {2 Thess 3:8; 2 Cor 11:9; 12:16; and especially here in this context, 1 Thess 2:9}.

Perhaps the best approach is to conclude that Paul intended to convey both the thoughts of support {material assistance} and esteem.<sup>2</sup> This would be in keeping with Paul's frequent practice to use a word while hinting at both meanings.<sup>3</sup> Indeed, it seems to be the way Paul has used the key words of several passages which have been dealt with in this study {κοινωνέω and τιμή}.

In 1 Corinthians 9:15a and these related passages, Paul clearly presented his practice of not claiming what was rightfully his. What follows in 1 Corinthians 9:15bff. is the reasoning behind that practice.

#### The Reasoning Behind the Non-Exercise of His Right

Following the interpretation which has been advanced concerning verse 15 {i.e. an anacoluthon}, verse 15b provides the basis upon which the next few verses build--

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<sup>1</sup>TDNT, s.v. "βάρος," by Schrenk, 1:554.

<sup>2</sup>D. Hiebert, The Thessalonian Epistles {Chicago: Moody Press, 1971}, p. 92.

<sup>3</sup>L. Morris, The First and Second Epistles to the Thessalonians, in NICNT {Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959}, p. 92.

"no man shall make void my boast." This is an aorist active subjunctive from *κενόω* which is rendered by BAGD as "destroy; render void, of no effect."<sup>1</sup> With the subjunctive, he is saying in effect that there is no potentiality of anyone emptying out his boast.

#### He Has Been Given a Divine Constraint

In verse 16, Paul explains what his boast is. There is for him no ground for boasting merely because he is a preacher of the gospel. If he should be preaching the gospel, which of course he is, then there is no reward for that. The mere fact that he preaches is of no credit to him.

He preaches because "necessity" (i.e. *ἀνάγκη*) is continually upon him. BAGD state that the word normally means "necessity, compulsion of any kind, outer or inner, brought about by the nature of things, a divine disposition, some hoped for advantage, custom, duty, etc."<sup>2</sup>

The verb rendered "presses upon" is a present middle indicative of *ἐπικέμμι*, "to lie upon or over, rest upon."<sup>3</sup> BAGD see a further sense of "be imposed, be incumbent" and translate it "necessity is laid upon me."<sup>4</sup> However, with the present tense it is probably better to render it with a

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<sup>1</sup>BAGD, p. 428.

<sup>2</sup>BAGD, p. 52.

<sup>3</sup>Thayer, *Lexicon*, p. 239.

<sup>4</sup>BAGD, p. 294.



progressive sense, since the action seems to be in a "state of persistence." The use here almost approaches the perfect tense, because it is focusing on "the continuation of existing results."<sup>1</sup> Thus, it is best translated "presses upon me."<sup>2</sup>

This verse demonstrates the compulsion which Paul felt concerning his obligation to preach the gospel. In one sense he had no choice but to preach since a personal commission had been given to him by God {i.e. Gal 1:12ff.; Acts 26:15-18}.<sup>3</sup> However, it was also a compulsion of his own choice. It was not that he could not reject his commission; he simply would not. "Paul's necessity came from his own devotion to Christ."<sup>4</sup> For him not to preach was unthinkable; thus, he continues, "Indeed, woe is me if I do not preach the gospel." It seems that Paul was not thinking so much of punishment "but of the emptiness of the Christian heart which has lost its devotion to the Master."<sup>5</sup>

Thus, in verse 16 Paul is beginning to demonstrate that though he had the right of material support, he did not claim that right since he had a Divine compulsion to preach the gospel, and that he would continue to preach even if he

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<sup>1</sup>Usage of DM, Manual Grammar, p. 245.

<sup>2</sup>Morris, Corinthians, p. 136.

<sup>3</sup>Conzelmann, A Commentary, p. 157.

<sup>4</sup>Fisher, Corinthians, p. 146.

<sup>5</sup>Ibid.

received no financial remuneration.

Verse 17 builds upon the concept of compulsion advanced in verse 16. "For if I do this willingly, I have a reward, but if unwillingly, I have been entrusted with a stewardship." There are two possible interpretations to this phrase.

The first can be represented in terms of the attitude of the apostle. That is, to prove that woe is him if he does not preach, he makes two suppositions: {1} if he preaches the gospel with readiness of mind {i.e. a good attitude}, he may expect a reward; but {2} if he preaches against his will {i.e. a bad attitude}, he does it because he was given a stewardship {i.e. he is under compulsion}.<sup>1</sup> Thus, if one does his duty with an attitude of cheerfulness, he will receive a reward, but if not, he is merely fulfilling his duty. With an attitude of cheerfulness then, he would be expecting recompense {μισθὸν ἔχω}.

Most commentators seem to agree that though this is an attractive option, it is not the teaching here for several reasons. First, Paul had no doubt concerning his willingness to preach and there is no suggestion that being a steward of Christ is lower than being a free man.<sup>2</sup> Second, ἐκὼν and ἄκωv do not refer to the "subjective disposition" {attitude}

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<sup>1</sup>This is following the explanation given {but not subscribed to} by Edwards, First Epistle to the Corinthians, p. 235.

<sup>2</sup>Fisher, Corinthians, p. 146.

with which Paul approached his ministry.<sup>1</sup>

The second possible interpretation is that Paul was speaking of the manner {as opposed to a subjective disposition} in which he was charged with his apostleship.<sup>2</sup> In this view, Paul makes two suppositions: {1} "he takes this honour unto himself {Heb 5:4} without being called of God"; or {2} "he preaches, not for the gratification of his own ambition, but in strict obedience to the constraining command of Christ."<sup>3</sup>

The use of μισθός is really not a determining factor in arriving at the sense of this verse, though the verse does make more sense when it is used figuratively with the second interpretation. It can be taken, in keeping with its usage in the NT, with either a favorable or unfavorable sense.<sup>4</sup> A possible {and attractive} view here is that Paul was using it akin to the way Jesus used it of the Pharisees of whom he said, "they have received their reward in full" {Matt 6:2, NIV}. Their reward was to receive honor from man. It seems that Morris in effect gives substance to this view when he says that there is nothing of grace in this word; rather, it signifies "wages, the payment of what is due."<sup>5</sup> Though this payment would have to be interpreted

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<sup>1</sup>Godet, Corinthians, 2:30.

<sup>2</sup>Ibid.

<sup>3</sup>Edwards, First Epistle to the Corinthians, p. 225.

<sup>4</sup>BAGD, p. 525.

<sup>5</sup>Morris, Corinthians, p. 137.

figuratively, it would still lend itself well to the second interpretation {i.e. Paul was speaking of the manner in which he was charged with his apostleship}.

Of much more help in determining the interpretation is the use of *πράσσω* and the combination of *ἐκῶν* and *ἄκων*. The second interpretation is the only one which gives the proper sense to *πράσσω*. It has the meaning of "engaging in a transaction"<sup>1</sup> or "practicing a profession or occupation."<sup>2</sup> Thus, if the ministry for Paul is nothing more than a mere business transaction, then he expects to make a profit. The only explanation is since this is not the case for Paul, then he is a steward {almost in the sense of a slave} carrying out his God-given responsibilities.<sup>3</sup>

The second interpretation also gives more meaning to the way in which *ἐκῶν* and *ἄκων* seem to be used here. The former word is used only twice Biblically, here and in Romans 8:20. In the latter reference Paul speaks of creation having been subjected to futility unwillingly {i.e. not by choice}. In such a context that is the only rendering which makes sense. It also fits very well into this context.

The latter word {i.e. *ἄκων*} is not used elsewhere Biblically. Both of these words are used in extra-Biblical sources, but it is at that point that a major difficulty arises. They are normally not used in the sense in which

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<sup>1</sup>Edwards, First Epistle to the Corinthians, p. 236.

<sup>2</sup>Fisher, Corinthians, p. 146.

<sup>3</sup>Edwards, First Epistle to the Corinthians, p. 236.

ἐκῶν is used in Romans 8:20. However, given its usage there, it seems best to take the two words together in the same sense in this passage.

Finally, the second interpretation fits in best with the use of οἰκονομία in the second clause. The word speaks of a slave in a household who was given duties to perform.<sup>1</sup> For Paul, exercising his commission was not a matter of free choice, but it was rather his duty as a servant.

Hodge observes then that "willing and unwilling is not a difference between cheerfully and reluctantly but between optional and obligatory."<sup>2</sup> The "if willingly" simply becomes "a foil for the real case of Paul."<sup>3</sup> In light of this, an expanded conceptual translation would be: "for if I do this of my own will {like some others do, which of course is not the case for me} . . . but not of my own will {which is the case for me}, I do it then since I have been entrusted with an obligation." In this scheme, the second clause is the alternative possibility, which in contrast to the first, is in fact true.<sup>4</sup>

In summary, verses 16 and 17 explain that Paul had a Divine compulsion to preach the gospel. Thus, he was obligated to preach, regardless of whether or not he received

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<sup>1</sup>Fisher, Corinthians, p. 147.

<sup>2</sup>Hodge, An Exposition of 1 Corinthians, p. 162.

<sup>3</sup>Conzelmann, A Commentary, p. 158.

<sup>4</sup>Barrett, Corinthians, p. 210.

any financial compensation or reward for doing so. In verse 18, Paul explains then what his true reward is {since it is not financial remuneration}.

#### His Reward is to Preach Without Charge

Since Paul did not of his own free will seek after the commission which had been given him by God and is thus obligated to preach anyway, his sole reward is to preach the gospel with no expected recompense and thus not fully employ his right.

The infinitive verb in this verse is from καταχράσασθαι ; it is used only twice in the NT, here and 1 Corinthians 7:3. BAGD note that the prefixed preposition gives the simple verb "a special coloring" {i.e. "make full use of"}, though they add that here and in 1 Corinthians 7:31 it differs little from the simple verb "use."<sup>1</sup> However, in light of this context, "make full use" of one's right is quite a different thing from just "using" it. Thus, the best rendering is probably "to use to the full."<sup>2</sup>

It is in this verse that we begin to catch the full impact of Paul's position. One should note the stark contrast between Paul, who preached the gospel freely, "and the exacting spirit of the preacher who demands pay when it is not voluntarily offered."<sup>3</sup>

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<sup>1</sup>BAGD, p. 421.

<sup>2</sup>Morris, Corinthians, p. 137.

<sup>3</sup>Edwards, First Epistle to the Corinthians, p. 237.

Paul's reward, though he had every right to make it a financial one, was instead to preach the gospel without charge. This was his source of joy. It was not only an honor and happiness for him to be able to serve Christ, but it earned the confidence of those to whom he ministered.<sup>1</sup> To be able to preach without remuneration is such a joy to Paul that he regards it as his reward. "His reward consists in living in the consciousness that through his work the gospel can be heard everywhere freely."<sup>2</sup>

Godet cautions that one must realize how "personal and exceptional" this renunciation was and not attempt to set it up as an example for "ordinary preachers."<sup>3</sup> However, though this was "personal and exceptional" in one sense it need not be in principle. The principle is that even for a present day minister of the Gospel, ministerial and pastoral duties should never carry a price tag; they did not then, as far as Paul was personally concerned, and they should not now. Reaching people for Christ must be the supreme motivation, and even if God should call one to preach "without charge" {which He probably will not do}, the willingness to do so must be present.

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<sup>1</sup>Hodge, Exposition of 1 Corinthians, p. 165.

<sup>2</sup>Grosheide, Commentary, p. 211.

<sup>3</sup>Godet, Corinthians, 2:34.

He Voluntarily Forfeits His Freedom  
to Win Others

Though verse 19 begins a new section which expands upon what has gone before and which runs to the end of chapter nine, the author feels it should be included in this discussion since it adds a vital perspective to the reasoning behind the non-exercise of his right of remuneration.

Paul here resumes the discussion of the concept he had advanced in verse 1 when he said "am I not free?" He again uses ἐλεύθερος, and its use here points back to and confirms his starting point in verse 1.<sup>1</sup> There is a great contrast here: it is precisely because he is truly free that he can become a slave to all men. His becoming a slave to all men was a voluntary act on his part in which he has shown his freedom by being free for the service of his fellow man.<sup>2</sup>

Paul brought his own desires and needs under subjection so that he could gain more people for the gospel. For him, true Christian freedom meant that he would renounce all personal claims in a service which was concerned only for the salvation of others.<sup>3</sup> This extended to his entire

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<sup>1</sup>Conzelmann, A Commentary, p. 159.

<sup>2</sup>NIDNTT, s.v. "Freedom," by J. Blunck, 1:720.

<sup>3</sup>TDNT, s.v. "ἐλεύθερος, ἐλευθερώ . . ." by H. Schlier, 2:500.



conduct in his ministry; he gave up his liberty for others in so far as it would contribute to their spiritual benefit.<sup>1</sup> Luther, perhaps than anyone else, expressed what true Christian freedom meant to Paul in his ministry and what it can mean to those today who are involved in Christian ministry: "A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all."<sup>2</sup> Paul knew experientially about both of those aspects of freedom.

Though Paul preached the Gospel not of his own will but because of a Divine constraint {v. 16} and because of a Divine commission having been entrusted to him {v. 17}, his motive for preaching still had to be one of love, a love which sprang from the heart of one who had been transformed by the Divine love of God. He demonstrated his freedom by serving others. Yet the ultimate decisive factor for him was that it was done in love {1 Cor 13}. He had realized that "the deeper a man penetrates into the 'law of liberty', the more free he becomes for such action {Jas 1:25; 2:12}."<sup>3</sup>

#### The Implication of 1 Peter 5:1-5

1 Corinthians 9:19 has demonstrated that Paul voluntarily gave up his freedom in order to win more with the

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<sup>1</sup>Godet, Corinthians, 2:34.

<sup>2</sup>M. Luther, "The Freedom of a Christian," in Martin Luther: Selections From His Writings, ed. John Dillenberger {Garden City, New York: Anchor Books, Doubleday & Company, Inc., 1961}, p. 53.

<sup>3</sup>NIDNTT, s.v. "Freedom," by J. Blunck, 1:725.

Gospel of Christ. His relinquishment of that freedom was a habitual practice deeply rooted in a love directly mediated by the Holy Spirit.

This passage in 1 Peter in a real sense is a description of contrasting attitudes which spring directly either from love or from the lack of love. It is addressed to those who are elders in local churches and commands them to shepherd the flock which has been entrusted to them. This shepherding activity involves that which "protects, rules, governs, fosters."<sup>1</sup>

Included in and in fact inherent in this shepherding is the absence of compulsion,<sup>2</sup> a lack of fondness for dishonest gain,<sup>3</sup> and the absence of an attitude which desires a "high-handed autocratic rule over the flock."<sup>4</sup>

In the place of these attitudes is to be an attitude which seeks to carry out the duties of shepherding first, "without compulsion, i.e. deliberately, intentionally,"<sup>5</sup> second, with eagerness and willingness;<sup>6</sup> and finally, as an example to the flock.

Each of these three pairs of contrasting words is

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<sup>1</sup>BAGD, p. 683.

<sup>2</sup>Ibid., p. 52.

<sup>3</sup>Ibid., p. 25.

<sup>4</sup>K. Wuest, First Peter in the Greek New Testament {Grand Rapids: Wm. B. Eerdmans Publishing Company, 1942}, p. 125.

<sup>5</sup>BAGD., p. 243.

<sup>6</sup>Ibid., p. 706.

separated with a strong adversative  $\alpha\lambda\lambda\alpha$ , which emphasizes the totality of difference between these attitudes and demonstrates the zeal with which a true under-shepherd must strive to be more like the Chief Shepherd.

Wuest, emphasizing the idea of being an example says, "under-shepherds should be living patterns or models of the Chief Shepherd, the Lord Jesus."<sup>1</sup> So, rather than striving for mastery over the flock, the under-shepherd is to be an example, just as Paul was an example to the Corinthian believers in the matter of his liberty.

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<sup>1</sup>Wuest, First Peter, p. 125.

## CHAPTER V

### CONCLUSION

The Apostle Paul, though he had freedom both as a Christian and especially as an Apostle, voluntarily forfeited those rights in the specific area of financial remuneration. A study of 1 Corinthians 9 with related passages has demonstrated that the right of material support for any people in church leadership positions is a clear teaching of Scripture. Somewhat less clear perhaps is to what extent the twentieth century minister of the Gospel is to follow the example of Paul in the non-exercise of his right to material support.

Though specific steps must be worked out according to each situation, there are however some general principles which have emerged out of the study of these passages. In each case, they apply far beyond the special situation which dictated Paul's actions.

#### Responsibility of the Pastor

First, one involved in Christian ministry must have a "call," a sense of Divine constraint and compulsion. It must be of that intensity which says "woe is me if I do not preach the Gospel." It must be of such a nature that one realizes that God has indeed entrusted him with a special duty to perform. It will not of course be in the same sense

as was Paul's special office of Apostle, but the intensity with which one approaches his personal calling must be the same.

Though it is not really implied in the passages which have been previously discussed, it seems that this "call" must also be a collective one {as well as personal}. That is, it comes through a local body of believers who recognize that God is calling an individual into ministry {cf. the sending forth of Barnabas and Paul in Acts 13:1-3}. Unless this element is present, financial pressures that may come may prove too difficult to work through.

Finally, though this "call" is to ministry in general, it does seem from the example of Paul that it is also to a particular group of people. He personalized his way of doing things with each particular church. Manfred Holck seems to miss this concept when he says: "Surely it is the Lord who issues the call to serve in the church, but no preacher is immune to the attraction of better pay in a different place. The point is that preachers preach because they feel called to do just that, but the place in which they preach is often influenced by the salary and benefits they receive."<sup>1</sup> Though financial factors must of course be considered, it still seems that one's call in the Pastoral ministry often involves a commitment to a particular group of people and that factor must be weighed more heavily than

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<sup>1</sup>M. Holck, "Pastor's Pay: Who Sets it and How?" Leadership, 1:1 {Winter, 1980}, p. 39.

the possibility of higher pay elsewhere.

Arising directly out of that "call," secondly, one involved in Christian ministry must also have a willingness to preach the Gospel without charge. Said in another way, one must have such a compulsion to serve so that he is willing to "labor night and day" {as Paul} if necessary. Having said that, it is to be acknowledged of course that in this day and age, God generally does not call men to serve in such a fashion. The point is still that the willingness must be there.

Though the obligation for support is commanded and rests upon those receiving spiritual benefit from the one ministering to them, to be supported is never a right that should be insisted upon. To do so would be to hinder the progress of the gospel. One major factor that always must enter into the considerations of the gospel worker is the maturity level of those to whom he is ministering. For example, Paul approached the Corinthian church quite differently than he did the one at Philippi; no doubt the maturity of each group was an important consideration for him. Even with the Philippian believers, however, he was extremely careful in the area of financial considerations.

That this concept of remuneration is out of step with the general philosophy of the world is readily admitted. In fact, this willingness is probably not reflected in a large segment of those involved in Christian ministry. Holck again seems to reflect the contemporary attitude when he says, "The

brightest clergy, the best, the most ambitious, the aggressive--these are generally paid the best. That's why they are where they are. And they will move up by moving away unless the leaders in their congregations keep up pay to meet the competition some place else."<sup>1</sup> Again, this author is not insisting that a pastor should be poorly paid, or that there should never be a change of locations when needs are not met, or that the "best deal" {benefits, tax considerations, etc.} should not be sought; but, that the "achieve and gain" philosophy of the world must not be employed.

Gordon MacDonald addresses himself to this philosophy when he says that we as pastors frequently find ourselves congratulating those who are moving up to higher levels of income, power, prestige, etc., but that we suddenly realize that it seems inappropriate for a pastor to tell a church that he is leaving for higher pay and a bigger congregation.<sup>2</sup> Then he notes: "I speak as a fool when I note that, as a human being, I seem to be losing both ways. But--please understand--I speak only in such a fashion if I have been affected by the drive that has reached almost everyone else: to achieve and gain. And that sort of inner battle can cause pastors to admit to the notion of leaving."<sup>3</sup>

Third, one involved in Christian ministry must be an

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<sup>1</sup>Holck, "Pastor's Pay," p. 39.

<sup>2</sup>G. MacDonald, "Dear Church, I Quit, or Why Pastors Drop Out," Christianity Today, June 27, 1980, p. 18.

<sup>3</sup>Ibid.

example to those entrusted to his care. This extends to all areas of Christian conduct, of course, but it is especially important when financial considerations are involved. In 2 Thessalonians 3:7-10 Paul spoke of his having labored and toiled night and day so as not to be a burden {probably the idea of a financial burden} to them. He did all this to be an example to them. It is commanded of elders in 1 Peter 5:2-3 to not be "greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock" {NIV}.

Thus, it seems that one of the realities of Christian ministry often dictates that a leader be an example, and often in ways which mean sacrifice for him. Again, this is not to give congregations an excuse to treat their leadership poorly, but the fact remains that he must lead in this area.

Fourth, one involved in Christian ministry must remember that Biblically, financial remuneration is linked with one's effectiveness as a leader. The "excellently ruling elder" who is laboring in preaching and teaching is worthy of double honor {i.e. honor which results in the supply of material needs}.<sup>1</sup> In the case of Paul, the reason why he had a right to be supported by the Corinthian believers materially was that he had effectively ministered to them spiritually {1 Cor 9:11}. Thus, in a real pragmatic sense, unless one is seeing tangible fruit in the lives of those

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<sup>1</sup>See the earlier discussion on 1 Timothy 5:17-18.



to whom he ministers, then he in reality is not in a position to have "earned" support in a material sense. In this situation one must not be too hasty to blame or to excuse either himself or his congregation, but there should be some evaluation in order to find where the difficulty is.

### Responsibility of the Congregation

It has been shown through a study of various Scriptures that it is an obligation for those who receive spiritual help to share in a material way with those who minister to them. However, a closer look at those Scriptures reveals that more than mere financial help is needed. In fact, a congregation which supplies only the material needs of those who minister is failing in its responsibilities as much as one which is not helping financially.

There are several principles which arise out of the passages which have been studied. They apply specifically to the congregational attitudes which are basic in order for a productive congregational-pastoral relationship to develop.

First, there must be a genuine caring on the part of the congregation for its leaders. A local church is "to know" its leaders {1 Thess 5:12}; this indicates that there is to be a genuine interest in them and a striving after of a full understanding of their true character and work.<sup>1</sup> Perhaps involved also is the idea of appreciation. Unless a proper perspective is reached in one's attitude towards a

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<sup>1</sup>Hiebert, Thessalonians, p. 230.

leader, then financial considerations will not be kept in proper perspective either.

A congregation needs to know that those in positions of ministry have desires and dreams and aspirations much like they do.

Second, a congregation must honor those who are effectively discharging their responsibilities as pastors. This is not a nebulous quality: it passes very easily from the idea of showing honor to showing honor through material support. Indeed, it decidedly demonstrates lack of honor if a congregation is accepting the labor and toil of one who is ministering to them in preaching and teaching without accepting the corresponding responsibility of meeting that individual's material needs.

Showing genuine "honor" to a pastor is becoming more and more important in our society. Bustanoby speaks of the "feeling of low professional worth" which afflicts many pastors:

In days gone by, the pastor was an influential, highly respected member of the community. Nowadays the specialist is preempting his position. Nationally known writers and lecturers are often given the place of prominence and respect [though many of them are well known not for the effectiveness of their ministry at home but rather for their flair for writing and lecturing]. Counselors and psychologists are often viewed as the people to see when you have real problems.<sup>1</sup>

He speculates that this trend has been influenced by a decline in "pastoral effectiveness," but he hastens to add

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<sup>1</sup>A. Bustanoby, "Why Pastors Drop Out," Christianity Today, Jan. 7, 1977, p. 16.

that the decline is not so much caused by the lack of training or gifts as it is by "the pastor's lack of freedom to minister and develop his skills."<sup>1</sup>

A congregation can honor its minister then by giving more genuine freedom to him {with bounds of course} to minister in the way in which he feels God is leading him.

Third, a congregation must do its part to develop a deep, trusting relationship between it {both as a body of believers and as individuals} and the pastor{s}. This is known in Scripture as "fellowship." If this is consciously developed, then it will provide a genuine avenue of concern for the pastor's material needs: that is, the mutual sharing in spiritual concerns will lead quite naturally to the sharing of material assistance. That is the Biblical pattern towards which God desires us to strive.

It is extremely easy for both a church and pastor to develop a worldly view of the ministry. Fisher summarizes what it seems would be the Apostle Paul's concern for our churches today:

Paul would have rebelled against the modern practice of paying preachers a salary as if they were mercenaries selling their services. He would have insisted, I think, that the churches should support their ministers. There may not seem to be much difference between giving a minister so much support and paying him the same amount in salary. The money is the same. But the principle is not. "Salary" implies payment for services received. "Support" implies that the church enables the minister to be free from worldly concerns so that he may carry on his ministry.<sup>2</sup>

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<sup>1</sup>Ibid.

<sup>2</sup>Fisher, Corinthians, p. 148.

The end result desired from a study of pastoral remuneration then is simply this: that a minister have the freedom to effectively carry out his God-given ministry. That should be the aim of both congregation and pastor{s}.

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