

I Cor. 9: 16, 17

SUBJECT: The Minister of Christ.
A Gospel Imperative

D4/63

~~63~~

I Cor. 9:16-18a

THE PREACHER OF CHRIST
(A GOSPEL IMPERATIVE)

9:16a

Paul preached the gospel

- the greatest missionary story in history abundant than all the
- he himself would his labors to be more fruitful than a great
- he paid a price for it. I Cor. 9:27ff., but he made Christ known throughout the civilized world. Circle of churches...

: 16b.

But no glory to Paul that he did it, nothing he would boast of. He gives two reasons why: (1) One cannot glory in what one is forced to do (2) Forced to preach the gospel, perish otherwise

(1) "For necessity is laid upon me"

ἀνάγκη - to the Greeks, blind, cruel fate.

ἐπι κεῖται - "presses upon" a pressed man, not a volunteer. Against his previous will.

Paul's ἀνάγκη is the compulsion of divine grace. Obligations, duty, faithfulness to the Christ who saved him obligate him...

(2) "ye (for) now is unto me of ..."

To the Greeks to fight against ἀνάγκη was conceived as untrue, absolute, for λογισμὸν ῥησίστου ἔχει. Paul keeps the figures: Did he disobey the call of God, his concern from that time onward would be one of miserable hopelessness.

(2) The him young man after the burial of his second child.

Good Christy, that Paul took his two children? But true, when outside will of God all sorrow, trouble attributed to that. When inside Paul's will all trouble just a test? own sincerity, faithfulness.

9:17 The same idea in other terms.

17a - If he did it willingly, a voluntary, professional teacher he would have a reward, as other teachers do.

17b - But this not the case with Paul. He is an involuntary minister, with a stewardship entrusted to him.

an οἰκονόμος, however highly placed, is a slave whose work is chosen for him and whose one merit is faithful obedience. He is but doing what he is chosen to do.

So. 2d. 17: 7-10.

The Gospel Implications "Necessity is laid upon me"

1. The Great Commission. Our Worldwide
Matt. 28: 19-20 in a true sense, our world. *So close together in translation consideration of Jerusalem, any thing*
Acts 1: 8
Those lonely missions, we are taking. Not with aught - a witness done through our requests.

2. The call of the great cities Our city
abraham, over Sodom, Gomorrah, Jericho & Nineveh Jesus weeping over Jerusalem Paul 17: 16
(a) Given at the first time there, Sunday.
The city was
The spot of night
The accident on road
The thinned down
The great church, Zurich, dark, closed
So the message of the cities of Paris, Rome, London
Acts 17: 16 "his spirit stirred..."

These city-wide revivals.
An agony. But not successful until our agency to each one of us.
Churches - parishes - like the efforts of others. They realize what can be done.
Anomalous - parishes - like the efforts of others. They realize what can be done.
Do not attempt revivals, say services. etc. Do not organize. Paul 4: 19

3. The children Our families
John 21:
CHARING CROSS
The little girl lost on streets (London, night). The little girl, run by the hand.
Why start out to find her. "Do you think you lost this way?" "No" "Another direction. The way?" "Yes" "Any of these Anne families?" "No. They sit down. Now, I shall name some of the streets of London, and you say if you can recognize any of them. Do you know Regent Street? Oxford Street? Whitehall? Piccadilly Circus? Leicester Square? South Bridge Road? Charing Cross? The little girl frightened! Charing Cross. Oh, Sir, take me down to the Cross as I can find my way home from there!"

D 10/55
D 4/63

I. Cor. 9:16

"Necessity is laid upon me."

Paul, about glorying. In what can he glory?

V. 16.

1) One cannot glory in what one is forced to do.

He is forced to preach the gospel: God would punish him otherwise.

ἀνάγκη - Necessity, blind, cruel Fate, driving

- Paul, call of God. (cf. his commission)

, if he refused, life miserable, self-condemnation

ἐπιβληθέν - "laid" "pressed upon"

a pressed man, not a volunteer.

against his previous will, a captain in Christ's service.

2) One can glory in what one is not forced to do.

Paul not forced to preach the gospel free.

V. 9, 13-14

But he does preach free 15a, 18 and this his reward, joy in pleasure of refusing pay.

V. 17 Same idea in other terms.

va. If he did it willingly (as voluntary, preferred teacher,) he would have a reward. (as other teachers do)

vb. But not the case with Paul. He is an involuntary minister, with a ^(stewardship) stewardship entrusted to him.

οἰκονομία
an οἰκονόμος, however high placed, is a slave whose work is chosen for him, and whose one merit is faithful obedience.

Therefore in this respect he has no pay. 22

(a) Lk. 17:7-10

"Necessity is laid upon me"

The inescapability of preaching the gospel, missions: we cannot get away from it. ^{Not just against it, whether}
^{believe or not, a necessity.}
The call, challenges, risks, become larger than horizons lay.

1. Commission Matt. Mk. Lk. Acts.

(a) 29 2, great precedents, David, Paul, Solomon, Moses. But a quest - Jesus

(b) charge of the Light Brigade

(c) "you be feet for me, and I'll be eyes for you..."

2. Conversion Vital, yearning, eager to tell others

Paul - Damascus
Andrew - Peter
Philip - Nathaniel
Thomas & Parmanis -

3. Life

(a) "He that would ~~save~~ save his life shall lose it, but..."

(b) Salvific, judicial, deed are.

(c) Trinitarian Prophet.

(d) God blowing God from alive, unrevoked, right hand of God.

Saints alive, other "dead in trespasses and sins, they can not for our sins, we are alive, and do."

4. Love

(a) "Greater love hath no man than this, "...
"we are my friends if ye do..."

(b) The tie of personal friendship.

Jonathan, David
Damon, Pythia. > Jesus and I

I Cor. 9:16 "For though I preach the
gospel, I have nothing to glory of: for
necessity is laid upon me; yea, woe is
unto me, if I preach not the gospel."

SUBJECT: A Baptist Imagination.

GF

I Cor. 9:16

Introduction

Paul preached the gospel - one of the most glorious records in recorded history. He himself avowed it to be more in abundance and greater in fruitage ^{the work to} than all the rest of the apostles. He paid a price for it - II Cor. 11:23ff - but he made Christ known all over the empire, a circle of churches arising, ^{circumventing} ^{civilization} ^{enlightening}.

But no glory to Paul that he accomplished it - nothing he could boast of. And he gives two reasons: "For necessity is laid, presses, compels, is imposed by authority, upon me." 'Ανάγκη = "necessity" to the Greeks was a blind, cruel fate. Paul's 'Ανάγκη was the compulsion of divine grace. It was obedience, duty, faithfulness to the Christ who saved him, a pressing obligation. His second reason is stated in an exclamation:

"Yes (for) now is unto me, if I preach not the gospel!" To the Greeks to fight against 'Ανάγκη was conceived as utterly, absolute, hopeless, miserable ruin. Paul keeps the phrase:

Did he disobey the call of God, his course from that time onward would be one of ruin, condemnation, misery, hopelessness. Jesus had called him - separated him from his mother's womb, ^{(1) the grocery man at Tarsus. Refused his parents' will.} to witness to the world, to suffer for the Name's sake, and Paul's debt and duty to the people of his day drove him out proclaiming the good news. Into this cause and mission he poured everything, all that he had.

I. Baptists have preached the gospel.

1. Among the people today called Baptists Paul stands as our greatest preacher. If ever a patriarch and preacher of Christ had a following, Paul has had such down thru the centuries in our Baptist ministers and their churches. Thru Timothy, Titus, Luke and others they caught the torch from his falling hands and they have kept alive the faith ever for all delivered to the saints - the faith in its purity, in its simplicity, and in its power.

2. Like him, Baptists have preached the gospel. As his churches circled the empire, so our churches circle the globe. Wherever they have gone, there have arisen institutions of healing, of learning, of charity, and of evangelization. They have stood like a great bulwark against heathenism, idolatry, superstition, and immorality. And like Paul, in the proclamation of their messages these Baptist people have preached and builded out the cost of suffering, sacrifice, persecution, ridicule, and death. They counted not their own lives dear that Christ might be made known.

3. Onesiphorus while in Rome was not ashamed of the prison chains that bound Paul to death. As we look back over, and visit again, the places of Baptist suffering and martyrdom, we are not ashamed of their ignominy and torture and death. We are a people who dare to celebrate our defeats.

(a) A little group of despised Baptist people were not ashamed to go to the public square of Vienna, Austria, March 16, 1828 and there conduct a simple service in memory of butresses who 400 years before was burned at the stake. No man was ashamed of the mantle of flowers we threw in the streets of the Blue Danube when we saw his wife and household

(b) Bedford jail to me is a shrine, where the immortal Baptist, Jos. Burroughs, author of "Pious Pilgrimage" could write his 12 long years - "Oh, how many times I have my children cry at the gate of the jail because I found the gospel of X."

(c) No do we blush to own the thousands and thousands who died on the rack, stake, gallows, charred, rotted in prisons, lay out in public streets, chained. Don't let us, Baptist Union, Baptist, 6,000 died in prison did they under reign of Charles II. No was said by early Reformers "that prophets before X, cannot be said of them after... of nations the world was not worthy."

(d) In America, not ashamed of the loyalty of Baptists, drove from England, persecuted in Mass, first communion 1780. P. 1.

(e) It was with unfeigned joy our Baptist people built Church over old English jail in Virginia, where so many Baptists

(f) And our hearts beat with pride when we recall our pioneers who on frontiers in Acad, Africa, S. A., and on our frontiers have preached the message of X, built after houses, founded hospitals.

And what shall I say more? For the names of Paul and his companions, we have on hands in tribute: Hudson and Cay in India; Bayly & Lynch in Brazil; Jones in Africa; and others in Africa, Barbados, Philadelphia, Scotland, etc. etc. Many others who have died for the cause of Christ. Let the names of Beards, Child, Gentry, Jones, Sully, Bagwell, etc. etc. be remembered. Let us not forget the names of those who have died for the cause of Christ. Let us not forget the names of those who have died for the cause of Christ.

II. But Baptists have nothing to say of - and even for our own sake.

1. Necessity is laid upon us. The imperative of witnessing, the urgency of evangelism, the necessity of mission compels us to go forth.

The most vital word in all the world, both to God and to man, is the Baptist message. When we have proclaimed it, we have nothing to glory of, we have but done what God hath laid upon us. The Lord hath ordained us, chosen us, elected us, from before the foundation of the world to do this colossal task. It is a debt, a duty, an obedience, we owe to God, and to the race of mankind.

2. Liberty of soul and ^{mind} worship and conscience are linked with the Baptist message. Where the Baptist gospel of Christ is proclaimed, and where Baptist churches thrive, the totalitarian state that stifles conscience, that controls, regimenta and destroys religion, is an utter and absolute impossibility. That message must be preached, our churches must be smothered, our ministers must be slain, before Russia can not prohibit the worship of God; before Germany can destroy Christ; before Italy can ruthlessly and determinedly deny the evangelists of her people; before Japan can just to the world, or ⁱⁿ ~~in~~ ^{the} schools, hospitals, and homes of America. Where the Baptist message is proclaimed there is freedom, liberty, moral self-determination. ^{and the light of} ~~and the light of~~

where Baptist people multiply a state church, a national church, a ^{god-}supported church, is an absolute impossibility, and religious persecutions become a minor, an insignificant absurdity, a series of unbelievable folly and crazy history. We are so accustomed to the doctrine of religious liberty in our great land that we are apt to forget the fact that when the Declaration of Independence was signed, there never had been upon the face of the globe a nation without its state religion, maintained and supported by the gov. Baptists won it here, they are dying in behalf of the cause in Roumania and elsewhere on the earth. Baptists live or die, we owe this debt to the world - necessity laid upon us - to proclaim the message.

(2) The N.T. Church lives again where the Baptist message is proclaimed, accepted. There is believe baptism and a regenerate church membership. There is simplifying of organization and the N.S. become the only Bible. The N.T. is believed all-sufficient and become our only Creed, the rule of faith and practice. The cross of Christ is lifted high, the blood atonement proclaimed, repentance as faith magnified, the road to heaven. Who could press a message like this and not burn with passion to proclaim to the world? In every hamlet, every galaxy every cottage, ... In our hands, we have the keys of the Kingdom. Whatsoever we bind on earth shall be bound in heaven. In our hands, we have the keys of the Kingdom.

2. Woe unto us if we preach not the gospel.

With this message, the word of God, woe unto us if we proclaim it not to the world! ~~The importance of witnessing, the urgency of evangelism, the necessity of missions, is laid upon us. We have no other course.~~

To help us God, this ^{unified budget} (mission's program) represents, small as it is, our duty our obedience, our faithfulness to Christ and the debt we owe to the world. ~~What do we think of our God, what the pleasure of our obedience to him? Look at the mission program. Our institutional selves are important, we think; our local churches to no purpose and members cover a great horizon. But we have a task of preaching to the world, of carrying for the orphan, of feeding the sick, of educating the untrained. And this necessity is a thousand times greater than our selfish, indigenous selves.~~ ^{Woe unto us if we so magnify our vision we will the stars with our light, or just the light for whom we did.}

To help us God, this mission program represents our very life. Dead to this, we are dead to the call of God and to the hungry, crying need of the world.

Turn our backs on this and we tread a path to ruin and disappointment and defeat. ^{the shame of religious history or doctrinal mistakes} ~~It is our co-operative work, our united program, our common prayer, our trans, appeals, efforts, that comprise the very soul of our denomination. Woe unto us if not, the church, preach not our gospel!~~ ^{the common program to help the message to reach the people, when others did not receive it. Christ is with us, the keys of the Kingdom.}

Woe unto the world if we fail in proclaiming our message. Vital and fundamental truths held by no other people on the earth. Ours a distinct, a people as a God-inspired message. ^{Woe is proclaimed and heard, although it is, as we are, faithless as we are, indifferent as we are, this message is on our lips, our his churches, our his message of the cross. Christ is with us, the keys of the Kingdom, and in us, the keys of glory and the world to come.}

III. A Program of Our Best for Christ.

Faced with an obligation and a commission as stupendous as this, the great Convention of Baptists this evening ought to feel as did the disciples when Christ, with eagle eye and with hands uplifted pointed to the receding horizons of the earth, and said "Go, preach the gospel to every creature. Whosoever shall baptize the saved, heal the sick, care for the orphan, tread ~~thru~~ the road." Our missionary programs and our missionary giving ought to be in keeping with this divine obligation.

If Baptists did what they ought to do, orphan children would never cry for bread. I never see a great orphanage built by other groups, but that I say: "Baptists are failing here. If true, if a tenth, our churches care for them all."

If Baptists discharged this ^{no old minister will care for.} divine obligation, the sick of the world could be healed, helped, encouraged. ^{the minister in the pulpit, the deacon in the pew not without a x 3 education}

If Baptists would do their part, the mission fields of the South would not go unemployed, neglected.

If Baptists would do their part, the gospel message would be made accessible to every soul in every land around the globe.

What shall be the program of our churches? Our best for Christ. For Him here in Oklahoma, in the Southland, in the world.