

1 Corinthians 9 — clausal layout

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' Θ'

The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.

independent

participial

purpose

cause

comparative

content

conditional

phrase modifier

dashed = verbless / suspended

Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

Free and an apostle — the fourfold claim 9:1–2

1 Am I not free? independent — οὐκ expects 'yes' — the catchword from ch. 8

Am I not an apostle? independent — the office questioned at Corinth, asserted

Have I not seen Jesus our Lord? independent — the credential — the resurrection appearance (cf. 15:8)

Are you not my work in the Lord? independent — the proof — the church itself

2 If to others I am not an apostle, conditional — protasis — conceded for argument's sake; leans on the line below

yet at least to you I am; independent — apodosis — ἀλλά γε, 'at any rate'

for you are the seal of my apostleship in the Lord. cause — the ground — the Corinthians as authenticating seal

The defense — the rights of an apostle 9:3–14

VV. 3–6 — THE RIGHTS CLAIMED: FOOD, A WIFE, FREEDOM FROM LABOR

3 My defense to those who examine me is this: independent — the heading — αὕτη points forward to the questions that follow

4 Do we not have the right to eat and drink? independent — μή οὐκ — the double negative expects 'of course we do'

5 Do we not have the right to take along a believing wife, independent — the second right — a sister as wife, supported on mission

as do the rest of the apostles and the brothers of the Lord and Cephas? comparative — the precedent — the Corinthian favorites themselves

6 Or is it only I and Barnabas who have no right to refrain from working? independent — the third right, ironized — are they alone exempt?

VV. 7–10 — THE ANALOGIES OF COMMON LIFE, AND THE LAW'S WARRANT

7 Who ever serves as a soldier at his own expense? independent — first analogy — the soldier

Who plants a vineyard and does not eat its fruit? independent — second analogy — the vinedresser

Or who tends a flock and does not partake of the milk of the flock? independent — third analogy — the shepherd: the worker lives from the work

8 Am I saying these things on merely human authority? independent — μή expects 'no' — the objection pre-empted

Or does not the Law also say these things? independent — the counter-question — common sense raised to divine warrant

9 For it is written in the law of Moses: independent — the citation formula — γέγραπται, Scripture's standing authority

'You shall not muzzle an ox while it treads out the grain.' content — Deut 25:4 — the imperatival future; let the working ox eat

Is it for the oxen that God is concerned? independent — the diatribe presses the text — μή expects 'no'

- 10 | Or does he speak entirely for our sake? independent — the alternative — πάντως, 'assuredly'
- | For it was written for our sake, independent — the answer — the law's true target is human workers
- | because the plowman ought to plow in hope, cause — ὅτι read as causal — why it was written — not further citation
- | and the thresher (to thresh) in hope of a share. cause — elliptical — ὀφείλει carried over; the hope is a share

VV. 11–12 — THE A-FORTIORI FROM FAIRNESS, AND THE RIGHT WAIVED

- 11 | If we have sown spiritual things among you, conditional — protasis — the greater gift given; leans on the question below
- | is it too much? independent — the verbless apodosis — 'is it a great thing?'
- | if we reap your material things? conditional — backward conditional on μέγα — the lesser harvest
- 12 | If others share this right over you, conditional — protasis — others have drawn on it; leans on the question below
- | do not we even more? independent — elliptical apodosis — the founder's prior claim
- | Yet we did not make use of this right, independent — the hinge of the chapter — the right, freshly proven, waived
- | but we endure all things independent — the counter-practice — στέγω, bearing every hardship
- | so that we may put no obstacle in the way of the gospel of Christ. purpose — the controlling aim — no ἐγκοπὴ before the gospel

VV. 13–14 — THE TEMPLE PRECEDENT AND THE LORD'S OWN COMMAND

- 13 | Do you not know? independent — appeal to shared knowledge
- | that those who perform the temple services eat of the temple's food, content — the cultic rule — priests fed from the sanctuary (Lev 6; Num 18)
- | and those who attend the altar share in the altar? content — the parallel limb — altar attendants share the altar
- 14 | In the same way the Lord also commanded independent — the capstone — dominical ordinance, not analogy (cf. Luke 10:7)
- | that those who proclaim the gospel should live from the gospel. content — the command's content — infinitive of the thing ordained

The boast — rights renounced, the reward redefined 9:15–18

- 15 But I have made use of none of these things. independent — emphatic ἐγώ — the perfect marks his settled policy
- And I am not writing this independent — epistolary aorist — no claim being lodged now
- so that it might be done so in my case; purpose — the disclaimed purpose — that support now be given
- for it would be better for me to die than — cause — the anacoluthon — the comparison breaks off at ἤ, unsmoothed
- no one will empty my boast! independent — the broken sentence resolves into defiance — κενόω, cf. 1:17
- 16 For if I preach the gospel, conditional — protasis — the general case; leans on the line below
- it is no ground of boasting for me; independent — apodosis — mere preaching earns no boast
- for necessity is laid upon me; cause — the reason — compulsion, not option (cf. Jer 20:9)
- for woe is to me cause — the necessity's proof — the prophetic cry
- if I do not preach the gospel! conditional — backward conditional on οὐαί — silence would be disaster
- 17 For if I do this willingly, conditional — protasis — voluntary service; leans on the line below
- I have a reward; independent — apodosis — the willing worker's wage
- but if unwillingly, conditional — elliptical protasis — πράσσω carried over; leans on the line below
- I am still entrusted with a stewardship. independent — apodosis — the trust stands regardless (cf. 4:1–2)
- 18 What then is my reward? independent — the question the dilemma forces
- That in preaching I may offer the gospel free of charge, content — ἵνα epexegetic — the reward's content, not its purpose
- so as not to make full use of my right in the gospel. purpose — εἰς τό + inf. — the right deliberately left unpressed

All things to all people 9:19–23

- 19 For though I am free from all, participial — concessive participle, fronted — the freedom of v. 1, about to be spent

- I enslaved myself to all, independent — the paradox — ἐλεύθερος turned δοῦλος by his own act
- that I might win the more. purpose — κερδαίνω — the commercial verb of the whole series
- 20 And to the Jews I became as a Jew, independent — first accommodation — Jewish custom kept (cf. Acts 21:26)
- that I might win Jews; purpose — each accommodation paired with its ἵνα
- to those under the law as under the law independent — elliptical — ἐγένόμην carried over
- (though not myself being under the law), phrase modifier — the guarded parenthesis — strategy, not a change of standing
- that I might win those under the law; purpose — the second ἵνα of the series
- 21 to those without the law as without law independent — elliptical — the Gentiles outside Torah
- (though not being without God's law but within the law of Christ), phrase modifier — the second parenthesis — not antinomian: ἐννομος Χριστοῦ (cf. Gal 6:2)
- that I might win those without the law; purpose — the third ἵνα — alternate aorist κερδάνω
- 22 To the weak I became weak, independent — fourth accommodation — the scrupulous of ch. 8
- that I might win the weak. purpose — the fourth ἵνα
- I have become all things to all people, independent — the summary maxim — the perfect marks the abiding pattern
- that by all means I might save some. purpose — the wordplay πάντα/πάντως — winning deepened to saving
- 23 And I do all things for the sake of the gospel, independent — the governing motive of vv. 19–22
- that I may become a fellow-sharer in it. purpose — the final ἵνα — Paul himself a partaker of the gospel

The athlete — run to win 9:24–27

- 24 Do you not know independent — appeal to shared knowledge — the Isthmian games near Corinth
- that those who run in a stadium all run, content — the μέν limb — all compete
- but one receives the prize? content — the δέ limb — only one wins the βραβεῖον

So run independent — the imperative — the image turned on the readers

that you may obtain it. purpose — the aim — seize the prize (cf. Phil 3:12)

25 And everyone who competes exercises self-control in all things — independent — the point of the image — ἐγκράτεια, the athlete's training discipline

they, then, to receive a perishable wreath, purpose — the μέν limb — the withering garland of the games

but we an imperishable one. purpose — elliptical antithesis — ἵνα λάβωσιν carried over; the eternal crown

26 So I myself run in this way, independent — τοῖνυν — the personal application

not as one aimless; comparative — the manner — not without a clear goal

so I box, independent — the second image — the boxer

not as one beating the air; comparative — no shadow-sparring — every blow lands

27 But I pummel my body and bring it into subjection, independent — ὑπωπιάζω, 'give a black eye' — δουλαγωγῶ echoes εἰδούλωσα (v. 19)

lest somehow, after preaching to others, I myself should prove disqualified. purpose — negative purpose — the herald himself ruled out:
the chapter's sober seal

Analysis. 1 Corinthians 9 reads as a wall of flush-left purple: from the four opening questions (Am I not free? not an apostle?) through v. 13, Paul's defense is a barrage of independent rhetorical questions, each expecting its answer, with only thin dependent fringes — olive protases leaning forward on their apodoses (vv. 2, 11, 12, 16, 17), and the one Scripture line, Deut 25:4, hanging in blue under γέγραπται before the diatribe snaps back with μὴ τῶν βοῶν μέλει τῷ θεῷ;. The hinge is visible at v. 12b: after the rights are built to their height, the flush-left line ἀλλ' οὐκ ἐχρησάμεθα turns the whole column, and vv. 15–18 stack the renunciation, including the famous anacoluthon of v. 15 — the dashed, suspended line καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ — breaking off mid-comparison into the defiant flush-left τὸ καύχημά μου οὐδεὶς κενώσει. Verses 19–23 are the most regular music in the chapter: each ἐγενόμην clause with its paired green ἵνα ... κερδήσω, the two guarded parentheses (μὴ ὦν αὐτὸς ὑπὸ νόμον; μὴ ὦν ἄνομος θεοῦ ἀλλ' ἔννομος Χριστοῦ) set off as

modifiers so the strategy never touches Paul's standing before God. The athlete close (vv. 24–27) alternates short commands and purposes down to μή πως ... ἀδόκιμος γένωμαι. Sides taken: the ὅτι of v. 10 is read as causal (why it was written) rather than as the content of a further citation; the ἵνα of v. 18 is taken as epexegetic — the content of the μισθός, not its purpose — so it is typed as content, not purpose; v. 11's second εἰ is a backward conditional anchored under the verbless μέγα; v. 15's ἥ is left broken, not smoothed into a syntactic ἥ-clause; and the ἵνα of v. 16's woe-line chain is read as grounds descending from the denial of boast (καύχημα → ἀνάγκη → οὐαί → ἐὰν μὴ εὐαγγελίσωμαι).

The clause segmentation, the type assigned to each line, and the indentation are interpretive — one defensible reading of the syntax, chosen to match the analysis in the chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or attach some lines differently. The Greek text is identical to the chapter data behind the interlinear and follows the standard critical text.