

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Epistle to the Corinthians, Chapter 9

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' Θ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 9:1–6

Paul's apostolic freedom and rights

Picking up the principle of self-limiting love from ch. 8, Paul defends his own example by first asserting his rights. Four rapid questions establish his freedom and apostleship, sealed by the Corinthians themselves as the seal of his apostolate (1–2). His 'defense' to critics (3) is a chain of rhetorical questions claiming the ordinary apostolic rights: to eat and drink at the church's expense (4), to be accompanied by a believing wife as the other apostles, the Lord's brothers, and Cephas are (5), and to be free from manual labor for support (6).

B · 9:7–12A

The right to support, argued from analogy and Scripture

Paul grounds the right of support three ways. From common life: no soldier, vinedresser, or shepherd serves at his own expense (7). From the Law: the command 'do not muzzle the threshing ox' (Deut 25:4) is written for our sake — the plowman and thresher work in hope of a share (8–10). From fairness: having sown spiritual things among them, it is no great thing to reap their material things, just as others share this right over them (11–12a).

C · 9:12B-14

The right waived; the Lord's ordinance

The hinge of the chapter: though the right is real and freshly proven, Paul has not used it (12b), enduring all things rather than place any hindrance before the gospel. He reinforces the right's legitimacy — temple servants live from the temple, altar attendants share the altar (13) — and caps it with the Lord's own command that gospel-preachers should live from the gospel (14). The argument has built the right to its highest pitch precisely in order to renounce it.

D · 9:15-18

Why Paul preaches free of charge: his boast and his reward

Paul insists he has used none of this, and is not writing to claim it — he would rather die than have his boast emptied (15). Preaching is no ground for boasting, for necessity is laid on him: woe if he does not preach (16)! If willing, he has a reward; if unwilling, a stewardship is still entrusted (17). So his reward is precisely this — to offer the gospel free of charge, not making full use of his right in it (18).

E · 9:19-23

Free yet enslaved to all: becoming all things

Paul universalizes his self-limitation into missionary strategy. Free from all, he enslaved himself to all to win the more (19): to Jews a Jew, to those under law as under law (though not himself under it), to win each (20); to those without law as without law (yet within Christ's law), to win them (21); to the weak, weak (22a). He becomes all things to all, that by all means he might save some (22b) — and does it all for the gospel's sake, to share in it (23).

F · 9:24-27

The athlete's discipline: run to win

A closing athletic image enforces the discipline behind the freedom. In a race all run but one wins: so run to win (24). Every competitor exercises strict self-control — for a perishable wreath; we for an imperishable one (25). Paul therefore runs with aim and boxes with purpose, not beating the air (26), but disciplining and enslaving his own body, lest having preached to others he himself be disqualified (27).

1 Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς
ἐστε ἐν κυρίῳ;

Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?

ASSERTION OF FREEDOM & APOSTLESHIP **ASYNDETON** A burst of four rhetorical questions, each expecting 'yes,' opens Paul's self-defense. Having urged the strong to limit their freedom in ch. 8, he turns to his own example — first establishing that he possesses the very rights he declines.

οὐκ

not

negative particle (expecting 'yes')

οὐ: the negative used in questions expecting an affirmative answer — 'Surely I am free?'

εἰμί

am I

Pres Act Indic 1 Sg · εἰμί

main verb (copula)

→ stative present

ἐλεύθερος

free

Nominative

predicate nominative

ἐλεύθερος: 'free, not a slave'; the catchword bridging ch. 8's freedom and the self-enslavement of v.19.

οὐκ

not

negative particle (expecting 'yes')

εἰμί

am I

Pres Act Indic 1 Sg · εἰμί

main verb (copula)

→ stative present

ἀπόστολος

apostle

Nominative

predicate nominative

ἀπόστολος: 'one sent,' commissioned envoy; Paul's office, evidently questioned at Corinth, grounds the rights he will claim.

οὐχί

not

emphatic negative (expecting 'yes')

οὐχί: strengthened form of οὐ — a more emphatic 'surely ... ?'

Ἰησοῦν

Jesus

Accusative

direct object (fronted for emphasis)

the resurrection appearance (cf. 15:8) is Paul's apostolic credential — he has seen the risen Lord.

τὸν

the

Accusative

article

κύριον

Lord

Accusative

apposition to Ἰησοῦν

κύριος: 'Lord'; the risen Jesus, whom apostles must have seen (cf. Acts 1:21–22).

ἡμῶν

our

Genitive

genitive of relationship

έόρακα

have I seen

Perf Act Indic 1 Sg · όράω

main verb

→ intensive perfect (abiding result)

όράω: 'see'; the perfect stresses the lasting significance of that seeing — Paul remains an eyewitness of the risen Christ.

οὐ

not

negative particle (expecting 'yes')

τὸ

the

Nominative

article

ἔργον

work

Nominative

predicate nominative

ἔργον: 'work, product'; the church itself is the visible result of Paul's apostolic labor.

μου

my

Genitive

genitive of possession/production

ὕμεῖς

you

Nominative

subject (emphatic pronoun)

ἐστε

are

Pres Act Indic 2 Pl · εἰμί

main verb (copula)

→ stative present

ἐν

in

preposition + dative (sphere/union)

κυρίῳ

the Lord

Dative

dat. of sphere (the work is 'in the Lord')

κύριος; 'Lord'; their existence as a church is owed to the Lord through Paul's ministry.

2 εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλά γε ὑμῖν εἰμι· ἡ γὰρ σφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ.

If to others I am not an apostle, yet at least I am to you; for you are the seal of my apostleship in the Lord.

CONCESSIVE PROOF εἰ A concessive conditional: even granting that some deny his apostleship, the Corinthians cannot — their very existence as a church is the authenticating seal of his commission.

εἰ

if

conjunction (concessive condition)

εἰ: 'if'; a first-class condition conceding the point for argument's sake.

ἄλλοις

to others

Dative

dat. of reference/relation

ἄλλος: 'other'; those elsewhere who dispute Paul's standing.

οὐκ

not

negative particle

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

verb of protasis (copula)

→ stative present

ἀπόστολος

an apostle

Nominative

predicate nominative

ἀλλά

yet

adversative conjunction (apodosis)

ἀλλά: 'but, yet'; the strong contrast opening the apodosis.

γε

at least

intensive particle

γε: an emphasizing particle — 'at any rate, at least'; underscores the certainty of his standing with them.

ὑμῖν

to you

Dative

dat. of reference/relation

<p>εἰμι I am Pres Act Indic 1 Sg · εἰμί <i>main verb (apodosis; 'apostle' implied)</i> → stative present</p>	<p>ἡ the Nominative article</p>	<p>γὰρ for explanatory conjunction</p>	<p>σφραγίς seal Nominative <i>predicate nominative</i> σφραγίς: 'seal'; an authenticating mark of genuineness — the Corinthian church validates his apostolate.</p>
<p>μου my Genitive <i>genitive of possession</i></p>	<p>τῆς of the Genitive article</p>	<p>ἀποστολῆς apostleship Genitive <i>genitive of apposition (the seal which is the apostleship)</i> ἀποστολή: 'apostleship, commission'; the office authenticated by their conversion.</p>	<p>ὕμεις you Nominative <i>subject (emphatic)</i></p>
<p>ἐστε are Pres Act Indic 2 Pl · εἰμί <i>main verb (copula)</i> → stative present</p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>κυρίῳ the Lord Dative <i>dat. of sphere</i></p>	

3 Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν ἐστὶν αὕτη.

My defense to those who examine me is this:

HEADING: THE DEFENSE **ASYNDETON** A formal heading. 'This' points forward to the chain of questions that follows — Paul frames vv.4–14 as his courtroom-style reply to those scrutinizing his conduct.

<p>Ἡ the</p> <p>Nominative article</p>	<p>ἐμή my</p> <p>Nominative possessive adjective (<i>emphatic</i>)</p> <p>ἐμός: 'my own'; the emphatic possessive heightens the personal note of the defense.</p>	<p>ἀπολογία defense</p> <p>Nominative subject</p> <p>ἀπολογία: 'defense, reply' (legal term, cf. 'apologetics'); a reasoned answer to accusers.</p>	<p>τοῖς to those</p> <p>Dative substantival article (<i>dat. of reference</i>)</p>
<p>ἐμέ me</p> <p>Accusative direct object of ἀνακρίνουσιν</p>	<p>ἀνακρίνουσιν who examine</p> <p>Pres Act Ptc · Dat Pl Masc · ἀνακρίνω substantival participle</p> <p>→ customary present</p> <p>ἀνακρίνω: 'examine, interrogate, sit in judgment' (a judicial inquiry, cf. 2:14–15; 4:3); Paul's critics 'cross-examine' him.</p>	<p>ἐστιν is</p> <p>Pres Act Indic 3 Sg · εἰμί main verb (<i>copula</i>)</p> <p>→ stative present</p>	<p>αὕτη this</p> <p>Nominative predicate nominative (<i>cataphoric demonstrative</i>)</p> <p>οὗτος: 'this'; points forward to the argument that follows.</p>

4 μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πεῖν;

Do we not have a right to eat and drink?

RIGHT TO SUPPORT (FOOD) ASYNDETON The first claim of the defense: the right to be fed at the church's expense. The double negative μὴ οὐκ expects the answer 'of course we do.'

<p>μὴ [not]</p> <p>interrogative negative (<i>expects 'yes'</i>)</p> <p>μὴ ... οὐ: a question framed with double negation — 'we surely do have, don't we?'</p>	<p>οὐκ not</p> <p>negative particle (<i>with the verb</i>)</p>	<p>ἔχομεν do we have</p> <p>Pres Act Indic 1 Pl · ἔχω main verb</p> <p>→ stative present</p> <p>ἔχω: 'have, hold'; here 'possess a right.' The 'we' is likely Paul (with Barnabas, v.6).</p>	<p>ἐξουσίαν right/authority</p> <p>Accusative direct object</p> <p>ἐξουσία: 'authority, right, freedom to act'; the keyword of the chapter (cf. 8:9) — a legitimate claim Paul will renounce.</p>
---	---	---	--

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

exegetical infinitive (defining ἐξουσίαν)

→ constative aorist

ἐσθίω: 'eat'; the right to material support — meals provided by the congregation.

καὶ

and

coordinating conjunction

πεῖν

to drink

Aor Act Inf · πίνω

exegetical infinitive (coordinate)

→ constative aorist

πίνω: 'drink'; 'eat and drink' = be supported, sustained by the church.

5 μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς;

Do we not have a right to take along a believing wife, as do the rest of the apostles and the brothers of the Lord and Cephas?

RIGHT TO SUPPORT (A WIFE) **ASYNDETON** A second right, with precedent: the support of a believing wife on mission, as practiced by the other apostles, Jesus' brothers, and Peter — the very figures the Corinthian factions revered.

μὴ

[not]

interrogative negative (expects 'yes')

οὐκ

not

negative particle

ἔχομεν

do we have

Pres Act Indic 1 Pl · ἔχω

main verb

→ stative present

ἐξουσίαν

right

Accusative

direct object

ἐξουσία: 'right, authority'; here the right to be accompanied and supported with a wife.

ἀδελφὴν

believing/sister

Accusative

predicate accusative (of γυναῖκα)

ἀδελφὴ: 'sister'; here 'a sister as wife' = a Christian wife — fellow believer and spouse.

γυναῖκα

wife

Accusative

direct object of περιάγειν

γυνή: 'woman, wife'; with ἀδελφὴν, a wife who is a believer (not, as later misread, merely a 'sister' attendant).

περιάγειν

to take along

Pres Act Inf · περιάγω

epexegetical infinitive (defining ἐξουσίαν)

→ customary present

περιάγω: 'lead around, take about' (περί + ἄγω); of taking a companion along on missionary travel.

ὡς

as

comparative conjunction

καὶ

also

adverbial (ascensive)

οἱ

the

Nominative

article

λοιποὶ

rest

Nominative

attributive adjective

λοιπός: 'remaining, rest'; the other apostles besides Paul.

ἀπόστολοι

apostles

Nominative

subject (of implied verb)

ἀπόστολος: 'apostle'; the precedent of the wider apostolic circle.

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

ἀδελφοὶ

brothers

Nominative

subject (coordinate)

ἀδελφός: 'brother'; Jesus' own brothers (cf. Mark 6:3; Gal 1:19), known itinerant missionaries.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of relationship

κύριος: 'Lord'; 'the brothers of the Lord' — Jesus' kin.

καὶ

and

coordinating conjunction

Κηφᾶς

Cephas

Nominative

subject (coordinate)

Κηφᾶς: Aramaic 'Rock' = Peter (cf. 1:12; 3:22); named singly — a married apostle (cf. Mark 1:30) and a Corinthian favorite.

6 ἢ μόνος ἐγὼ καὶ Βαρναβᾶς οὐκ ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι;

Or is it only I and Barnabas who have no right to refrain from working?

RIGHT TO SUPPORT (NO MANUAL LABOR) ἢ A third right, sharpened by irony: are Paul and Barnabas alone obliged to earn their own keep? The disjunctive ἢ presses the absurdity of singling them out.

ἢ

or

disjunctive conjunction

ἢ: 'or'; introduces the alternative — pressing the question to its ironic point.

μόνος

only

Nominative

predicate adjective (emphatic, fronted)

μόνος: 'alone, only'; the irony — are they uniquely exempt from the apostolic right?

ἐγὼ

I

Nominative

subject (emphatic pronoun)

καὶ

and

coordinating conjunction

Βαρναβᾶς

Barnabas

Nominative

subject (coordinate)

Βαρναβᾶς: Barnabas, Paul's early co-worker (Acts 13–14); like Paul, evidently self-supporting.

οὐκ

not

negative particle

ἔχομεν

have

Pres Act Indic 1 Pl · ἔχω

main verb

→ stative present

ἐξουσίαν

right

Accusative

direct object

ἐξουσία: 'right'; the right to be free from working for a living.

μὴ

not

negative (with infinitive)

ἐργάζεσθαι

to work

Pres Mid Inf · ἐργάζομαι

epexegetical infinitive (the right 'not to work')

→ customary present

ἐργάζομαι: 'work, labor'; here manual labor for self-support (Paul's tentmaking, Acts 18:3).

7 τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει;

Who ever serves as a soldier at his own expense? Who plants a vineyard and does not eat its fruit? Or who tends a flock and does not drink of the milk of the flock?

ARGUMENT FROM COMMON LIFE **ASYNDETON** Three everyday analogies — soldier, vinedresser, shepherd — each illustrating the self-evident principle that the worker lives from his work. The rights of v.4-6 are not peculiar but universal.

<p>τίς who Nominative <i>interrogative pronoun (subject)</i></p>	<p>στρατεύεται serves as a soldier Pres Mid Indic 3 Sg · στρατεύομαι <i>main verb</i> → <i>gnomic present</i> στρατεύομαι: 'serve in the army, campaign'; the gnomic present states a general truth.</p>	<p>ἰδίοις his own Dative <i>attributive adjective</i> ἴδιος: 'one's own'; emphasizes the absurdity — paying one's own way as a soldier.</p>	<p>ὀψωνίοις wages/rations Dative <i>dat. of means/price</i> ὀψώνιον: 'soldier's pay, provisions' (cf. Rom 6:23; Luke 3:14); a soldier's keep is supplied, not self-funded.</p>
<p>ποτέ ever <i>adverb (indefinite time)</i> ποτέ: 'at any time, ever!'; reinforces the rhetorical 'no one ever!'</p>	<p>τίς who Nominative <i>interrogative pronoun (subject)</i></p>	<p>φυτεύει plants Pres Act Indic 3 Sg · φυτεύω <i>main verb</i> → <i>gnomic present</i> φυτεύω: 'plant!'; the vinedresser analogy.</p>	<p>ἀμπελῶνα a vineyard Accusative <i>direct object</i> ἀμπελῶν: 'vineyard'; a common scriptural image of labor and its yield.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>τὸν the Accusative <i>article</i></p>	<p>καρπὸν fruit Accusative <i>direct object</i> καρπός: 'fruit, produce'; the yield the planter rightly enjoys.</p>	<p>αὐτοῦ its Genitive <i>genitive of possession</i></p>

οὐκ

not

negative particle

ἐσθίει

eat

Pres Act Indic 3 Sg · ἐσθίω

main verb

→ gnostic present

ἐσθίω: 'eat'; the planter eats his vineyard's fruit — none refrains.

ἢ

or

disjunctive conjunction

τίς

who

Nominative

interrogative pronoun (subject)

ποιμαίνει

tends

Pres Act Indic 3 Sg · ποιμαίνω

main verb

→ gnostic present

ποιμαίνω: 'shepherd, tend'; the third analogy — the herdsman.

ποίμνην

a flock

Accusative

direct object

ποίμνη: 'flock'; the shepherd's charge — and source of sustenance.

καὶ

and

coordinating conjunction

ἐκ

of/from

preposition + genitive (source/partitive)

τοῦ

the

Genitive

article

γάλακτος

milk

Genitive

object of ἐκ (partitive source)

γάλα: 'milk'; the flock's natural provision for its keeper (cf. 3:2).

τῆς

of the

Genitive

article

ποίμνης

flock

Genitive

genitive of source

οὐκ

not

negative particle

ἐσθίει

drink/partake

Pres Act Indic 3 Sg · ἐσθίω

main verb

→ gnostic present

ἐσθίω: lit. 'eat'; idiomatically of partaking — here 'drink/live from' the milk.

8 Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ, ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει;

Do I say these things on merely human authority? Or does not the Law also say these things?

TRANSITION TO SCRIPTURE ASYNDETON Paul pre-empts the objection that he argues only from common sense: the same principle is anchored in the Law itself, raising the analogy to the level of divine warrant.

<p>Μὴ [surely not] <i>interrogative negative (expects 'no')</i></p> <p>μή: introduces a question expecting the answer 'no' — 'I'm not saying this merely humanly, am I?'</p>	<p>κατὰ according to <i>preposition + accusative (standard)</i></p>	<p>ἄνθρωπον a man Accusative <i>object of κατὰ (standard/source)</i></p> <p>ἄνθρωπος: 'man, human'; 'according to man' = on merely human authority (cf. Rom 3:5; Gal 3:15).</p>	<p>ταῦτα these things Accusative <i>direct object</i></p> <p>οὗτος: 'this'; the foregoing analogies and claims.</p>
<p>λαλῶ do I say Pres Act Indic 1 Sg · λαλέω <i>main verb</i></p> <p>→ progressive present</p> <p>λαλέω: 'speak, say'; of Paul's present argument.</p>	<p>ἢ or <i>disjunctive conjunction</i></p>	<p>καὶ also <i>adverbial (ascensive)</i></p>	<p>ὁ the Nominative <i>article</i></p>
<p>νόμος Law Nominative <i>subject</i></p> <p>νόμος: 'Law'; the Mosaic Torah, cited next from Deuteronomy.</p>	<p>ταῦτα these things Accusative <i>direct object</i></p>	<p>οὐ not <i>negative particle (expects 'yes')</i></p>	<p>λέγει say Pres Act Indic 3 Sg · λέγω <i>main verb</i></p> <p>→ gnomic present</p> <p>λέγω: 'say'; Scripture 'says' — the present of abiding scriptural authority.</p>

9 ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται· Οὐ φιμώσεις βοῦν ἀλοῶντα· μὴ τῶν βοῶν μέλει τῷ θεῷ;

For it is written in the law of Moses, "You shall not muzzle an ox while it is treading out the grain." Is it for the oxen that God is concerned?

SCRIPTURAL PROOF (DEUT 25:4) **γάρ** The supporting citation: Deuteronomy 25:4. Paul immediately poses the interpretive question — God's concern in the law reaches beyond literal oxen, opening the way to its application to gospel workers.

<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>γάρ for <i>explanatory conjunction</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>Μωϋσέως of Moses Genitive <i>genitive of source/author</i> Μωϋσῆς; Moses; 'the law of Moses' = the Pentateuch.</p>
<p>νόμῳ law Dative <i>dat. of sphere (locus of the writing)</i> νόμος: 'law'; the Torah as authoritative Scripture.</p>	<p>γέγραπται it is written Perf Pass Indic 3 Sg · γράφω <i>main verb (citation formula)</i> → intensive perfect (standing authority) γράφω: 'write'; the perfect γέγραπται = the standard 'it stands written' — Scripture's abiding force.</p>	<p>Οὐ not <i>negative particle (with future = prohibition)</i></p>	<p>φιμώσεις you shall muzzle Fut Act Indic 2 Sg · φιμώω <i>main verb (citation; future of prohibition)</i> → imperative future φιμώω: 'muzzle, silence'; the future-as-command (LXX Deut 25:4) — let the working ox eat.</p>
<p>βοῦν an ox Accusative <i>direct object</i> βοῦς: 'ox'; the threshing animal that must be left to feed as it works.</p>	<p>ἀλοῶντα treading out grain Pres Act Ptc · Acc Sg Masc · ἀλοάω <i>attributive participle (modifying βοῦν)</i> → progressive present ἀλοάω: 'thresh, tread out grain'; the ox at work, naturally entitled to eat.</p>	<p>μὴ [surely not] <i>interrogative negative (expects 'no')</i> μὴ: a question expecting 'no' — 'God isn't merely concerned about oxen, is he?'</p>	<p>τῶν the Genitive <i>article</i></p>

βοῶν

oxen

Genitive

genitive of concern (with μέλει)

βοῶς: 'ox'; the impersonal μέλει takes a genitive of the thing cared about.

μέλει

is it a concern

Pres Act Indic 3 Sg · μέλει

main verb (impersonal)

→ stative present

μέλει: impersonal 'it is a care/concern' (+ dat. of person, gen. of thing).

τῷ

the

Dative

article

θεῷ

to God

Dative

dat. of interest (the one concerned)

θεός: God; the question presses the law's deeper, human-directed intent.

10 ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν.

Or does he speak entirely for our sake? It was written for our sake, because the plowman ought to plow in hope, and the thresher to thresh in hope of a share.

APPLICATION OF THE TEXT ἢ Paul answers his own question: the law's true target is human workers. Plowman and thresher alike labor 'in hope' of sharing the harvest — the principle that grounds the preacher's right to support.

ἢ

or

disjunctive conjunction

δι'

for the sake of

preposition + accusative (cause/benefit)

ἡμᾶς

us

Accusative

object of διὰ (benefit)

πάντως

entirely/surely

adverb (degree)

πάντως: 'altogether, by all means'; 'no doubt for our sake.'

λέγει

does he speak

Pres Act Indic 3 Sg · λέγω

main verb (subject: God/Scripture)

→ gnomic present

δι'

for the sake of

preposition + accusative (cause/benefit)

ἡμᾶς

us

Accusative

object of διὰ (benefit)

γὰρ

for

explanatory conjunction

ἐγράφη

it was written

Aor Pass Indic 3 Sg · γράφω

main verb

→ constative aorist

γράφω: 'write'; the aorist looks to the act of inscripturation 'for our sake!'

ὅτι

because/that

conjunction (causal/explanatory)

ὀφείλει

ought

Pres Act Indic 3 Sg · ὀφείλω

main verb (with complementary inf.)

→ gnomic present

ὀφείλω: 'owe, be obligated, ought'; expresses moral fitness.

ἐπ'

in/on

preposition + dative (basis/condition)

ἐλπίδι

hope

Dative

dat. (basis: 'in hope')

ἐλπίς: 'hope, expectation'; the worker labors expecting a share of the fruit.

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἀροτριῶν

who plows

Pres Act Ptc · Nom Sg Masc · ἀροτριάω

substantival participle (subject)

→ customary present

ἀροτριάω: 'plow'; the plowman, first of the paired field-workers.

ἀροτριᾶν

to plow

Pres Act Inf · ἀροτριάω

complementary infinitive (of ὀφείλει)

→ customary present

καὶ

and

coordinating conjunction

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἄλοῶν

who threshes

Pres Act Ptc · Nom Sg Masc · ἀλοάω

substantival participle (subject)

→ customary present

ἀλοάω: 'thresh'; the second field-worker, echoing the threshing ox of v.9.

ἐπ'

in

preposition + dative (basis/condition)

ἐλπίδι

hope

Dative

dat. (basis: 'in hope')

τοῦ

of the

Genitive

article (with articular inf.)

μετέχειν

to share

Pres Act Inf · μετέχω

articular infinitive (epexegetical: hope of sharing)

→ customary present

μετέχω: 'partake, share in' (μετά + ἔχω); the worker's hope is a share in the produce.

11 εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν;

If we have sown spiritual things among you, is it too much if we reap your material things?

ARGUMENT FROM FAIRNESS **εἰ** The sowing/reaping principle applied directly. Having given the Corinthians the greater gift — spiritual things — it is no overreach to receive from them the lesser, material support.

<p>εἰ if conjunction (first-class condition) εἰ: 'if'; a condition assumed true — 'since we sowed.'</p>	<p>ἡμεῖς we Nominative subject (emphatic)</p>	<p>ὑμῖν among you Dative dat. of place/advantage</p>	<p>τὰ the Accusative article (substantizes adj.)</p>
<p>πνευματικὰ spiritual things Accusative direct object (substantival adj.) πνευματικός: 'spiritual'; the gospel and its gifts — the greater seed Paul sowed.</p>	<p>ἐσπείραμεν we sowed Aor Act Indic 1 Pl · σπείρω main verb (protasis) → constative aorist σπείρω: 'sow'; the founding ministry pictured as sowing (cf. 3:6).</p>	<p>μέγα [too] much Nominative predicate nominative (verbless: 'is it a great thing') μέγας: 'great, much'; 'is it too great a thing?' — understating the claim.</p>	<p>εἰ if conjunction (introduces the questioned clause)</p>
<p>ἡμεῖς we Nominative subject (emphatic)</p>	<p>ὑμῶν your Genitive genitive of source/possession</p>	<p>τὰ the Accusative article (substantizes adj.)</p>	<p>σαρκικὰ material things Accusative direct object (substantival adj.) σαρκικός: 'fleshly, material'; here neutral — bodily/material provision, the lesser harvest.</p>

θερίσομεν

we shall reap

Fut Act Indic 1 Pl · θερίζω

main verb

→ predictive future

θερίζω: 'reap, harvest'; the natural return on the spiritual sowing.

12 εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν ἵνα μή τινα ἐγκοπὴν δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.

If others share this right over you, do not we even more? Yet we did not make use of this right, but we endure all things so that we may put no obstacle in the way of the gospel of Christ.

RIGHT AFFIRMED, THEN WAIVED **εἰ** The pivot of the chapter. The right is granted at its strongest — Paul has it more than anyone — only to be set aside ('yet we did not use it'). His controlling aim emerges: to place no obstacle before the gospel.

εἰ

if

conjunction (first-class condition)

ἄλλοι

others

Nominative

subject

ἄλλος: 'other'; other teachers/missionaries who accepted Corinthian support.

τῆς

the

Genitive

article

ὑμῶν

over you

Genitive

objective genitive (the right concerning you)

ἐξουσίας

right

Genitive

genitive object of μετέχουσιν

ἐξουσία: 'right'; μετέχω takes a genitive of the thing shared.

μετέχουσιν

share

Pres Act Indic 3 Pl · μετέχω

main verb (protasis)

→ customary present

μετέχω: 'share in, partake of'; others have drawn on this right at Corinth.

οὐ

not

negative (in question expecting 'yes')

μᾶλλον

more

comparative adverb

μᾶλλον: 'rather, more'; Paul as founder has the prior claim.

ἡμεῖς

we

Nominative

subject (verb 'share' implied)

ἀλλ'

yet

adversative conjunction

ἀλλά: 'but, yet'; the decisive turn from right to renunciation.

οὐκ

not

negative particle

ἐχρησάμεθα

we made use of

Aor Mid Indic 1 Pl · χρᾶσμαι

main verb

→ constative aorist

χρᾶσμαι: 'use, make use of' (+ dat.); Paul declined to exercise the right.

τῇ

the

Dative

article

ἐξουσία

right

Dative

dat. object of ἐχρησάμεθα

ἐξουσία: 'right'; χρᾶσμαι takes a dative of the thing used.

ταύτη

this

Dative

demonstrative adjective

ἀλλὰ

but

adversative conjunction

πάντα

all things

Accusative

direct object (substantival)

πᾶς: 'all'; every hardship of self-support.

στέγομεν

we endure

Pres Act Indic 1 Pl · στέγω

main verb

→ customary present

στέγω: 'cover, bear, endure' (cf. 13:7); to put up with hardship rather than burden them.

ἵνα

so that

conjunction (purpose)

μή

not

negative (with subjunctive)

<p>τινα any Accusative <i>indefinite adjective</i></p> <p>τις: 'any, some'; 'any hindrance whatever!'</p>	<p>ἐγκοπὴν hindrance Accusative <i>direct object</i></p> <p>ἐγκοπὴ: 'obstacle, hindrance' (lit. a 'cutting-in,' as breaking up a road); anything that would impede the gospel.</p>	<p>δῶμεν we may give Aor Act Subj 1 Pl · δίδωμι <i>subjunctive (purpose clause)</i></p> <p>→ <i>constative aorist</i></p> <p>δίδωμι: 'give'; 'give a hindrance' = cause an obstacle.</p>	<p>τῷ to the Dative <i>article</i></p>
<p>εὐαγγελίῳ gospel Dative <i>dat. of disadvantage (the obstacle's victim)</i></p> <p>εὐαγγέλιον: 'gospel, good news'; the supreme concern that governs Paul's renunciation.</p>	<p>τοῦ of the Genitive <i>article</i></p>	<p>Χριστοῦ Christ Genitive <i>objective/possessive genitive</i></p> <p>Χριστός: 'Christ'; the gospel about and belonging to Christ.</p>	

13 οὐκ οἶδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι τὰ ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται;

Do you not know that those who perform the temple services eat of the temple's food, and those who attend the altar share in the altar?

FURTHER PROOF (THE CULT) ASYNDETON A final supporting analogy from the sacrificial cult — recognized across Jewish and pagan practice: those who serve the sanctuary are sustained from it. The right Paul waives is thoroughly established.

οὐκ

not

negative (question expecting 'yes')

οἶδατε

do you know

Perf Act Indic 2 Pl · οἶδα

main verb

→ perfect with present sense (know)

οἶδα: 'know' (perfect with present meaning); 'don't you know?' appeals to shared knowledge.

ὅτι

that

conjunction (content clause)

οἱ

those

Nominative

article (substantizes ptc.)

τὰ

the

Accusative

article (substantizes adj.)

ἱερά

sacred things

Accusative

direct object of ἐργαζόμενοι

ἱερός: 'sacred'; τὰ ἱερά = the temple rites/sacred duties.

ἐργαζόμενοι

who perform

Pres Mid Ptc · Nom Pl Masc · ἐργάζομαι

substantival participle (subject)

→ customary present

ἐργάζομαι: 'work, perform'; the temple ministers carrying out sacred service.

τὰ

the things

Accusative

article (substantival, object of ἐσθίουσιν)

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

ἱεροῦ

temple

Genitive

object of ἐκ (source)

ἱερόν: 'temple, sanctuary'; the priests ate the offerings (Lev 6; Num 18).

ἐσθίουσιν

eat

Pres Act Indic 3 Pl · ἐσθίω

main verb (content clause)

→ gnomic present

ἐσθίω: 'eat'; they are fed from the sanctuary they serve.

<p>οἱ those Nominative <i>article (substantizes ptc.)</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>θυσιαστηρίῳ altar Dative <i>dat. complement of παρεδρεύοντες</i> θυσιαστήριον: 'altar' (LXX/NT word for the sacrificial altar); the place of service.</p>	<p>παρεδρεύοντες who attend Pres Act Ptc · Nom Pl Masc · παρεδρεύω <i>substantival participle (subject)</i> → customary present παρεδρεύω: 'sit beside, attend constantly' (παρά + ἔδρα, 'a seat'); of those in regular altar service.</p>
<p>τῷ the Dative <i>article</i></p>	<p>θυσιαστηρίῳ altar Dative <i>dat. complement of συμερίζονται</i> θυσιαστήριον: 'altar'; they share in the altar's offerings.</p>	<p>συμερίζονται share Pres Mid Indic 3 Pl · συμερίζομαι <i>main verb (content clause)</i> → gnomic present συμερίζομαι: 'share together, have a portion with' (σύν + μερίζω); a share of the sacrifices.</p>	

14 οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν.

In the same way the Lord commanded that those who proclaim the gospel should live from the gospel.

THE LORD'S ORDINANCE οὕτως The argument's capstone: not analogy but dominical command.
The Lord himself ordained that gospel-preachers should be supported by the gospel (cf. Luke 10:7) — the very right Paul will refuse.

οὕτως

in the same way

adverb (manner; drawing the parallel)

οὕτως: 'thus, so'; links the cult precedent to the gospel ministry.

καὶ

also

adverbial (ascensive)

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject

κύριος: 'Lord'; Jesus, whose command outranks every analogy.

διέταξεν

commanded/ordained

Aor Act Indic 3 Sg · διατάσσω

main verb

→ *constative aorist*

διατάσσω: 'order, prescribe, ordain' (an authoritative arrangement); echoes Jesus' words in Luke 10:7 / Matt 10:10.

τοῖς

for those

Dative

substantival article (dat. of advantage)

τὸ

the

Accusative

article

εὐαγγέλιον

gospel

Accusative

direct object of καταγγέλλουσιν

εὐαγγέλιον: 'gospel'; the message proclaimed.

καταγγέλλουσιν

who proclaim

Pres Act Ptc · Dat Pl Masc · καταγγέλλω

substantival participle (in apposition to τοῖς)

→ *customary present*

καταγγέλλω: 'proclaim, announce' (κατά intensive); the heralds of the gospel.

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

εὐαγγελίου

gospel

Genitive

object of ἐκ (source of livelihood)

εὐαγγέλιον: 'gospel'; the ministry that should provide the preacher's living.

ζῆν

to live

Pres Act Inf · ζάω

infinitive (content of διέταξεν)

→ *customary present*

ζάω: 'live'; here 'derive one's living' — to be supported by the work of the gospel.

15 ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων. οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται ἐν ἐμοί, καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ — τὸ καύχημά μου οὐδεὶς κενώσει.

But I have made use of none of these things. And I am not writing this so that it might be done in my case, for it would be better for me to die than — no one will empty my boast!

PERSONAL RENUNCIATION **δὲ** Emphatic 'I' marks the turn to Paul himself. He has used none of these rights, and writes not to claim them now; the sentence breaks off in feeling — he would die rather than have his boast of free preaching nullified.

<p>ἐγὼ I Nominative subject (emphatic pronoun)</p>	<p>δὲ but adversative/contrastive conjunction δέ: 'but, and'; sets Paul's practice over against the right just established.</p>	<p>οὐ not negative particle</p>	<p>κέχρημαι have made use of Perf Mid Indic 1 Sg · χράομαι main verb → intensive perfect (settled practice) χράομαι: 'use'; the perfect stresses Paul's consistent, abiding policy of self-support.</p>
<p>οὐδενὶ none Dative dat. object of κέχρημαι οὐδεὶς: 'no one, none'; not one of these rights has he used.</p>	<p>τούτων of these things Genitive partitive genitive</p>	<p>οὐκ not negative particle</p>	<p>ἔγραψα I wrote Aor Act Indic 1 Sg · γράφω main verb (epistolary aorist) → epistolary aorist γράφω: 'write'; the epistolary aorist — 'I am [not] writing' from the reader's standpoint.</p>
<p>δὲ and connective conjunction</p>	<p>ταῦτα this/these things Accusative direct object</p>	<p>ἵνα so that conjunction (purpose)</p>	<p>οὕτως thus adverb (manner) οὕτως: 'so, thus'; 'that it be done so in my case' = that support now be given him.</p>

γένηται

it might be done

Aor Mid Subj 3 Sg · γίνομαι

subjunctive (purpose clause)

→ constative aorist

γίνομαι: 'become, happen, be done'; the disclaimed purpose.

ἐν

in

preposition + dative (reference)

ἐμοί

my case

Dative

dat. of reference (ἐν ἐμοί = 'in my case')

καλόν

good/better

Nominative

predicate nominative (verbless)

καλός: 'good, fine'; 'it is good/better for me' (comparative sense with ἦ).

γάρ

for

explanatory conjunction

μοι

for me

Dative

dat. of advantage/reference

μᾶλλον

rather

comparative adverb

μᾶλλον: 'rather, more'; reinforces the 'better ... than' comparison.

ἀποθανεῖν

to die

Aor Act Inf · ἀποθνήσκω

subject infinitive (of καλόν)

→ constative aorist

ἀποθνήσκω: 'die'; the hyperbole of his resolve — death sooner than forfeit his boast.

ἢ

than

comparative particle (clause breaks off)

ἢ: 'than!'; the comparison is left unfinished — an emotional anacoluthon.

τὸ

the

Accusative

article

καύχημά

boast/ground of boasting

Accusative

direct object (fronted)

καύχημα: 'boast, ground of boasting'; here Paul's pride in preaching free of charge (cf. v.18).

μου

my

Genitive

genitive of possession

οὐδεὶς

no one

Nominative

subject

οὐδεὶς: 'no one'; the broken sentence resolves into a defiant statement.

κενώσει

will empty

Fut Act Indic 3 Sg · κενόω

main verb

→ predictive future

κενόω: 'empty, make void, deprive of force' (cf. 1:17); no one will hollow out his boast.

16 ἔὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ γάρ μοί ἐστιν ἔὰν μὴ εὐαγγελίσωμαι.

For if I preach the gospel, that gives me no ground for boasting, for necessity is laid upon me. Woe to me if I do not preach the gospel!

PREACHING IS NO BOAST **γάρ** Why preaching as such is no boast: it is compelled. A necessity presses on Paul; not to preach would bring woe. Boasting can lie only in the manner of his preaching, not the bare fact.

ἔὰν

if

conjunction (third-class condition)

ἔὰν: 'if'; with subjunctive, a general/hypothetical condition.

γάρ

for

explanatory conjunction

εὐαγγελίζωμαι

I preach the gospel

Pres Mid Subj 1 Sg · εὐαγγελίζω

verb of protasis

→ customary present

εὐαγγελίζομαι: 'announce good news, preach the gospel'; Paul's defining activity.

οὐκ

not

negative particle

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (apodosis)

→ stative present

μοι

to me

Dative

dat. of possession

καύχημα

ground of boasting

Nominative

subject

καύχημα: 'boast, ground for boasting'; mere preaching gives him none, since it is not optional.

ἀνάγκη

necessity

Nominative

subject

ἀνάγκη: 'necessity, compulsion'; a constraint laid on him by his calling (cf. Jer 20:9).

<p>γάρ for explanatory conjunction</p>	<p>μοι on me Dative dat. of disadvantage/reference</p>	<p>ἐπίκειται is laid upon Pres Mid Indic 3 Sg · ἐπίκειμαι main verb → stative present ἐπίκειμαι: 'lie upon, press upon' (ἐπί + κείμαι); the compulsion weighs on him.</p>	<p>οὐαὶ woe interjection (of distress) οὐαὶ: 'woe!'; a prophetic cry of dread — disaster were he to fall silent.</p>
<p>γάρ for explanatory conjunction</p>	<p>μοί to me Dative dat. of disadvantage</p>	<p>ἐστιν it is Pres Act Indic 3 Sg · εἰμί main verb → stative present</p>	<p>ἐάν if conjunction (third-class condition)</p>
<p>μή not negative (with subjunctive)</p>	<p>εὐαγγελίσωμαι I preach the gospel Aor Mid Subj 1 Sg · εὐαγγελίζω verb of protasis → constative aorist εὐαγγελίζομαι: 'preach the gospel!'; the aorist views the act as a whole — to fail to do it at all.</p>		

17 εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι.

For if I do this willingly, I have a reward; but if unwillingly, I am still entrusted with a stewardship.

WILLING VS. UNWILLING γάρ A two-branch explanation of the compulsion. Voluntary service earns a reward; even reluctant service remains a commissioned stewardship — Paul cannot escape the trust, only choose the spirit in which he discharges it.

εἰ

if

conjunction (first-class condition)

γάρ

for

explanatory conjunction

ἐκὼν

willingly

Nominative

adjective used adverbially (predicative)

ἐκὼν: 'willing, of one's own accord';
voluntary action that could merit reward.

τοῦτο

this

Accusative

direct object

πράσσω

I do

Pres Act Indic 1 Sg · πράσσω

verb of protasis

→ customary present

πράσσω: 'do, practice'; the doing of his
ministry.

μισθόν

a reward

Accusative

direct object

μισθός: 'wage, reward'; what voluntary
service earns (cf. v.18).

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb (apodosis)

→ stative present

εἰ

if

conjunction (condition)

δὲ

but

adversative conjunction

ἄκων

unwillingly

Nominative

adjective used adverbially (predicative)

ἄκων: 'unwilling, against one's will' (ἄ- +
ἐκὼν); the contrasting case.

οἰκονομίαν

a stewardship

Accusative

direct object (retained acc. with pass.)

οἰκονομία: 'stewardship, management of a
household' (cf. 4:1-2); a trust he must
administer regardless.

πεπίστευμαι

I am entrusted

Perf Pass Indic 1 Sg · πιστεύω

main verb (apodosis)

→ intensive perfect (abiding trust)

πιστεύω (pass.): 'be entrusted with'; the
perfect marks a commission still in force.

18 τίς οὖν μού ἐστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον, εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.

What then is my reward? That in my preaching I may offer the gospel free of charge, so as not to make full use of my right in the gospel.

PAUL'S TRUE REWARD οὖν The resolution: Paul's 'reward' is the very act of self-denial — to preach without pay, declining the right he has so thoroughly established. The free gospel is itself his recompense and his boast.

τίς

what

Nominative

interrogative pronoun (predicate)

οὖν

then

inferential conjunction

οὖν: 'therefore, then'; draws the question from vv.16–17.

μού

my

Genitive

genitive of possession

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

ὁ

the

Nominative

article

μισθός

reward

Nominative

subject

μισθός: 'wage, reward'; redefined paradoxically as the privilege of receiving none.

ἵνα

that

conjunction (epexegetic: defining the reward)

ἵνα: here introducing the content of the reward, not strict purpose.

εὐαγγελιζόμενος

in preaching

Pres Mid Ptc · Nom Sg Masc · εὐαγγελίζω

adverbial ptc. (temporal/circumstantial)

→ progressive present

εὐαγγελίζομαι: 'preach the gospel'; the activity in which the free offer is made.

ἄδᾰπανον

free of charge

Accusative

predicate accusative (object complement of θήσω)

ἄδᾰπανος: 'without expense, free of charge' (ἄ- + δαπάνη, 'cost'); the gospel offered at no cost to hearers.

θήσω

I may make/offer

Aor Act Subj 1 Sg · τίθημι

subjunctive (ἵνα clause)

→ constative aorist

τίθημι: 'place, set, render'; 'set the gospel forth as free of charge.'

τὸ

the

Accusative

article

εὐαγγέλιον

gospel

Accusative

direct object

εἰς

so as

preposition + articular inf. (purpose/result)

εἰς τό + inf.: a purpose/result construction
— 'so as to.'

τὸ

the

Accusative

article (*with articular inf.*)

μὴ

not

negative (with infinitive)

καταχρήσασθαι

to make full use of

Aor Mid Inf · καταχράομαι

articular infinitive (purpose)

→ constative aorist

καταχράομαι: 'use fully, use up' (κατά intensive of χράομαι); to press one's right to the limit (cf. 7:31).

τῇ

the

Dative

article

ἐξουσία

right

Dative

dat. object of καταχρήσασθαι

ἐξουσία: 'right'; the right to support, here deliberately not pressed.

μου

my

Genitive

genitive of possession

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

εὐαγγελίῳ

gospel

Dative

dat. of sphere

εὐαγγέλιον: 'gospel'; the sphere within which the unused right belongs.

19 Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἑμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω·

For though I am free from all, I have made myself a slave to all, that I might win the more.

FREE YET ENSLAVED TO ALL **γάρ** Paul universalizes the self-limitation into a missionary principle. Freedom (the chapter's opening claim, v.1) is voluntarily surrendered into slavery to all — the paradox that drives evangelistic accommodation, aimed at winning the greatest number.

Ἐλεύθερος

free

Nominative

predicate adjective (with ptc. ὢν)

ἔλεύθερος: 'free'; echoes v.1 — the freedom now freely renounced.

γάρ

for

explanatory conjunction

ὢν

being/though I am

Pres Act Ptc · Nom Sg Masc · εἰμί

concessive participle

→ stative present

εἰμί: 'be'; the concessive participle — 'though being free.'

ἐκ

from

preposition + genitive (separation)

πάντων

all

Genitive

object of ἐκ (separation; 'from all people')

πᾶς: 'all'; free in relation to everyone — beholden to none for support.

πᾶσιν

to all

Dative

dat. (indirect object / advantage)

πᾶς: 'all'; the comprehensive scope of his self-enslavement.

ἑμαυτὸν

myself

Accusative

direct object (reflexive)

ἑμαυτοῦ: 'myself'; the reflexive underscores his deliberate self-subjection.

ἐδούλωσα

I enslaved

Aor Act Indic 1 Sg · δουλόω

main verb

→ constative aorist

δουλόω: 'enslave, make a slave'; the startling antonym to ἐλεύθερος — freedom spent as servitude.

ἵνα
that

conjunction (purpose)

τοὺς
the

Accusative

article

πλείονας
more

Accusative

direct object (comparative adj.)

πλείων: 'more, the greater number'; the aim — to win as many as possible.

κερδήσω
I might win

Aor Act Subj 1 Sg · κερδαίνω

subjunctive (purpose clause)

→ constative aorist

κερδαίνω: 'gain, win'; a commercial term repurposed for evangelism — to 'gain' converts (repeated in vv.20–22).

20 καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὦν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω·

And to the Jews I became as a Jew, that I might win Jews; to those under the law as under the law (though not myself being under the law), that I might win those under the law.

ACCOMMODATION: JEWS / UNDER LAW καὶ The first two applications of the principle. Among Jews and those bound to Torah, Paul accommodates their scruples — yet his careful parenthesis guards his own freedom: the accommodation is strategic love, not a change of standing before God.

καὶ
and

coordinating conjunction

ἐγενόμην

I became

Aor Mid Indic 1 Sg · γίνομαι

main verb

→ constative aorist

γίνομαι: 'become'; Paul adapted his manner of life to each group.

τοῖς

to the

Dative

dat. of reference/advantage

Ἰουδαίοις

Jews

Dative

dat. of reference

Ἰουδαῖος: 'Jew'; the first mission group.

ὡς

as

comparative conjunction (manner)

Ἰουδαῖος

a Jew

Nominative

predicate nominative (with implied 'I')

Ἰουδαῖος: 'Jew'; Paul keeps Jewish custom to gain a hearing (cf. Acts 21:26).

ἵνα

that

conjunction (purpose)

Ἰουδαίους

Jews

Accusative

direct object

κερδήσω

I might win

Aor Act Subj 1 Sg · κερδαίνω

subjunctive (purpose clause)

→ constative aorist

τοῖς

to those

Dative

substantival article (dat. of reference)

ὑπὸ

under

preposition + accusative (subjection)

νόμον

law

Accusative

object of ὑπό

νόμος: 'law'; 'those under law' — those who live by the Mosaic Torah.

ὡς

as

comparative conjunction (manner)

ὑπὸ

under

preposition + accusative (subjection)

νόμον

law

Accusative

object of ὑπό

μὴ

not

negative (with participle)

ᾧν

being

Pres Act Ptc · Nom Sg Masc · εἰμί

concessive participle (parenthesis)

→ stative present

εἰμί: 'be'; 'though not myself being under law' — Paul guards his freedom from Torah.

αὐτός

myself

Nominative

intensive pronoun (emphatic)

αὐτός: here intensive — 'I myself', stressing his own position.

ὑπὸ

under

preposition + accusative (subjection)

νόμον

law

Accusative

object of ὑπό

ἵνα

that

conjunction (purpose)

τούς

those

Accusative

substantival article

ὑπὸ

under

preposition + accusative (subjection)

νόμον

law

Accusative

object of ὑπό

κερδήσω

I might win

Aor Act Subj 1 Sg · κερδαίνω

subjunctive (purpose clause)

→ constative aorist

21 τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὦν ἄνομος θεοῦ ἀλλ' ἔννομος Χριστοῦ, ἵνα κερδάνω τοὺς ἀνόμους·

to those without the law as without law (though not being without God's law but within the law of Christ), that I might win those without the law;

ACCOMMODATION: THOSE WITHOUT THE LAW **ASYNDETON** The third application, to Gentiles outside Torah. Again a guarded parenthesis: Paul is not lawless before God but bound by 'the law of Christ' — freedom is not antinomianism but a higher allegiance.

τοῖς

to those

Dative

substantival article (dat. of reference)

ἀνόμοις

without the law

Dative

substantival adjective

ἄνομος: 'without law, lawless' (ἀ- + νόμος); here Gentiles who lack the Mosaic Law, not 'wicked.'

ὡς

as

comparative conjunction (manner)

ἄνομος

without law

Nominative

predicate nominative (with implied 'I')

ἄνομος: 'without law'; Paul lived free of Torah custom among Gentiles.

μὴ

not

negative (with participle)

ὦν

being

Pres Act Ptc · Nom Sg Masc · εἰμί

concessive participle (parenthesis)

→ stative present

εἰμί: 'be'; 'though not being lawless toward God.'

ἄνομος

without law

Nominative

predicate nominative

ἄνομος: 'without law'; he is not in fact lawless before God.

θεοῦ

of God

Genitive

objective/relational genitive ('toward God')

θεός: God; 'lawless with respect to God' — a relation he denies of himself.

<p>ἀλλ'</p> <p>but</p> <p><i>adversative conjunction</i></p>	<p>ἔννομος</p> <p>within the law</p> <p>Nominative</p> <p><i>predicate nominative</i></p> <p>ἔννομος; 'in/under law, subject to law' (έν + νόμος); bound to Christ's law, not lawless.</p>	<p>Χριστοῦ</p> <p>of Christ</p> <p>Genitive</p> <p><i>genitive (relation: 'within Christ's law')</i></p> <p>Χριστός; 'Christ'; 'the law of Christ' (cf. Gal 6:2) — the rule of love that governs his freedom.</p>	<p>ἵνα</p> <p>that</p> <p><i>conjunction (purpose)</i></p>
<p>κερδάνω</p> <p>I might win</p> <p>Aor Act Subj 1 Sg · κερδαίνω</p> <p><i>subjunctive (purpose clause)</i></p> <p>→ <i>constative aorist</i></p> <p>κερδαίνω; 'gain, win'; an alternate aorist subjunctive form (κερδάνω) of the same verb.</p>	<p>τούς</p> <p>those</p> <p>Accusative</p> <p><i>substantival article</i></p>	<p>ἀνόμους</p> <p>without the law</p> <p>Accusative</p> <p><i>direct object (substantival adj.)</i></p> <p>ἄνομος; 'without law'; the Gentiles to be won.</p>	

22 ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα πάντα, ἵνα πάντως τινὰς σώσω.

To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some.

ACCOMMODATION SUMMARIZED ASYNDETON The series climaxes. To the 'weak' (the scrupulous of ch. 8) Paul made himself weak; comprehensively, he became 'all things to all' — the maxim of his ministry, governed by the saving purpose: 'that by all means I might save some!'

ἐγενόμην

I became

Aor Mid Indic 1 Sg · γίνομαι

main verb

→ constative aorist

γίνομαι: 'become'; he identified with the weak.

τοῖς

to the

Dative

dat. of reference/advantage

ἀσθενέσιν

weak

Dative

substantival adjective

ἀσθενής: 'weak, without strength'; the tender-conscienced believers of ch. 8 (cf. 8:9–12).

ἀσθενής

weak

Nominative

predicate nominative (with implied 'I')

ἀσθενής: 'weak'; Paul forwent his own liberty for their sake.

ἵνα

that

conjunction (purpose)

τούς

the

Accusative

article

ἀσθενεῖς

weak

Accusative

direct object (substantival adj.)

κερδήσω

I might win

Aor Act Subj 1 Sg · κερδαίνω

subjunctive (purpose clause)

→ constative aorist

τοῖς

to the

Dative

dat. of reference/advantage

πᾶσιν

all

Dative

substantival adjective

πᾶς: 'all'; people of every kind.

γέγονα

I have become

Perf Act Indic 1 Sg · γίνομαι

main verb

→ intensive perfect (settled pattern)

γίνομαι: 'become'; the perfect marks the abiding character of his policy.

πάντα

all things

Accusative

predicate accusative (substantival)

πᾶς: 'all'; the famous 'all things to all people!'

ἵνα

that

conjunction (purpose)

πάντως

by all means

adverb (degree/manner)

πάντως: 'by all means, certainly!'; wordplay on πάντα/πᾶσιν — 'all things ... by all means.'

τινάς

some

Accusative

direct object (indefinite pronoun)

τις: 'some'; realistic restraint — not all, but at least some.

σώσω

I might save

Aor Act Subj 1 Sg · σφύζω

subjunctive (purpose clause)

→ constative aorist

σφύζω: 'save, rescue'; the deepest aim — beyond merely 'winning,' the eternal salvation of hearers.

23 πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι.

And I do all things for the sake of the gospel, that I may share in it.

GOVERNING MOTIVE **δὲ** The summarizing motive of vv.19–22: everything is done for the gospel's sake, so that Paul himself may be a partaker of it — his self-denial is not loss but a way of sharing in the gospel's blessing.

πάντα

all things

Accusative

direct object (substantival)

παῖς: 'all'; sums up the whole accommodation strategy.

δὲ

and

connective conjunction

ποιῶ

I do

Pres Act Indic 1 Sg · ποιέω

main verb

→ customary present

ποιέω: 'do, make'; his habitual practice.

διὰ

for the sake of

preposition + accusative (cause/purpose)

τὸ

the

Accusative

article

εὐαγγέλιον

gospel

Accusative

object of διὰ (cause)

εὐαγγέλιον: 'gospel'; the all-controlling end (cf. v.12).

ἵνα

that

conjunction (purpose)

συγκοινωνὸς

a fellow-sharer

Nominative

predicate nominative

συγκοινωνός: 'partner, joint-sharer' (σύν + κοινωνός); Paul wants a share in the gospel's saving blessing.

αὐτοῦ

in it

Genitive

genitive (object of sharing)

γένωμαι

I may become

Aor Mid Subj 1 Sg · γίνομαι

subjunctive (purpose clause)

→ constative aorist

γίνομαι: 'become'; to come to share fully in the gospel.

24 Οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε.

Do you not know that those who run in a stadium all run, but one receives the prize? So run that you may obtain it.

ATHLETIC EXHORTATION **ASYNDETON** A shift to the games (familiar from the Isthmian contests near Corinth). The runners' single-minded effort becomes a summons to the readers: run to win — self-discipline, not mere participation, secures the prize.

Οὐκ

not

negative (question expecting 'yes')

οἶδατε

do you know

Perf Act Indic 2 Pl · οἶδα

main verb

→ perfect with present sense (know)

οἶδα: 'know'; another appeal to shared knowledge (cf. v.13).

ὅτι

that

conjunction (content clause)

οἱ

those

Nominative

article (substantizes ptc.)

ἐν

in

preposition + dative (place)

σταδίῳ

a stadium

Dative

dat. of place

στάδιον: 'stadium, racecourse'; the arena of the foot-race.

τρέχοντες

who run

Pres Act Ptc · Nom Pl Masc · τρέχω

substantival participle (subject)

→ progressive present

τρέχω: 'run'; the competitors in the race.

πάντες

all

Nominative

subject (adjective in apposition)

πᾶς: 'all'; every runner competes.

μὲν

indeed

particle (μὲν ... δέ)

μὲν: correlative with δέ — 'on the one hand ... on the other.'

τρέχουσιν

run

Pres Act Indic 3 Pl · τρέχω

main verb (content clause)

→ gnomic present

εἷς

one

Nominative

subject (numeral)

εἷς: 'one'; only the single victor takes the prize.

δὲ

but

adversative particle (δέ)

λαμβάνει

receives

Pres Act Indic 3 Sg · λαμβάνω

main verb

→ *gnomic present*

λαμβάνω: 'take, receive'; only one claims the award.

τὸ

the

Accusative

article

βραβεῖον

prize

Accusative

direct object

βραβεῖον: 'prize, award' (given by the βραβεύς, the umpire; cf. Phil 3:14); the victor's reward.

οὕτως

so

adverb (manner)

οὕτως: 'thus, so'; 'run in such a way as to win!'

τρέχετε

run

Pres Act Impv 2 Pl · τρέχω

imperative (exhortation)

→ *customary present (general command)*

τρέχω: 'run'; the imperative turns the image on the readers.

ἵνα

that

conjunction (purpose)

καταλάβετε

you may obtain

Aor Act Subj 2 Pl · καταλαμβάνω

subjunctive (purpose clause)

→ *constative aorist*

καταλαμβάνω: 'seize, attain' (κατά + λαμβάνω); to grasp the prize (cf. Phil 3:12).

25 πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον.

Everyone who competes exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable one.

THE ATHLETE'S SELF-CONTROL **δὲ** The point of the image: rigorous self-control. The contrast of prizes — a fading wreath versus an imperishable crown — raises the stakes infinitely higher for the believer than for the games.

πᾶς

everyone

Nominative

subject (adjective, substantival)

πᾶς: 'every, all'; every serious competitor.

δὲ

and

connective conjunction

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἀγωνιζόμενος

who competes

Pres Mid Ptc · Nom Sg Masc · ἀγωνίζομαι

substantival participle (with πᾶς)

→ customary present

ἀγωνίζομαι: 'contend, compete' (cf. 'agony'); of athletic exertion in the games.

πάντα

in all things

Accusative

accusative of respect/reference

πᾶς: 'all'; self-control extending to everything.

ἐγκρατεύεται

exercises self-control

Pres Mid Indic 3 Sg · ἐγκρατεύομαι

main verb

→ gnomic present

ἐγκρατεύομαι: 'be self-controlled, exercise restraint' (cf. 7:9); the athlete's strict training discipline.

ἐκεῖνοι

they

Nominative

subject (demonstrative pronoun)

ἐκεῖνος: 'that one, those'; the athletes, in contrast to 'we.'

μὲν

indeed

particle (μὲν ... δέ)

οὖν

then

inferential particle

ἵνα

that

conjunction (purpose)

φθαρτὸν

perishable

Accusative

attributive adjective

φθαρτός: 'perishable, corruptible' (cf. 15:53–54); the withering pine or celery wreath of the games.

στέφανον

wreath/crown

Accusative

direct object

στέφανος: 'wreath, victor's crown' (not the royal διάδημα); the garland awarded the winner.

λάβωσιν

they may receive

Aor Act Subj 3 Pl · λαμβάνω

subjunctive (purpose clause)

→ constative aorist

λαμβάνω: 'receive'; the athletes' aim — a fading prize.

ἡμεῖς

we

Nominative

subject (emphatic; verb implied)

δὲ

but

adversative conjunction

ἄφθαρτον

imperishable

Accusative

attributive adjective ('crown' implied)

ἄφθαρτος: 'imperishable, incorruptible' (ἀ- + φθαρτός); the eternal crown that does not wither (cf. 1 Pet 5:4).

26 ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλως, οὕτως πυκτεύω ὡς οὐκ ἀέρα δέρων·

So I myself run in this way, not aimlessly; I box in this way, not as one beating the air.

PAUL'S OWN DISCIPLINE **τοίνυν** Paul applies the image to himself with two metaphors — running and boxing — both purposeful, not random. His ministry is deliberate, directed effort, not shadow-sparring.

ἐγὼ

I

Nominative

subject (emphatic pronoun)

τοίνυν

so/therefore

inferential particle

τοίνυν: 'accordingly, therefore'; draws the personal conclusion.

οὕτως

in this way

adverb (manner)

οὕτως: 'so, thus'; 'I run thus — namely, not aimlessly!'

τρέχω

I run

Pres Act Indic 1 Sg · τρέχω

main verb

→ customary present

τρέχω: 'run'; resuming the race image of his own ministry.

ὡς

as

comparative conjunction

οὐκ

not

negative particle

ἀδήλως

aimlessly

adverb (manner)

ἀδήλως: 'uncertainly, without a clear goal' (ἀ- + δηλος, 'clear'); not running without direction.

οὕτως

in this way

adverb (manner)

πυκτεύω

I box

Pres Act Indic 1 Sg · πυκτεύω

main verb

→ customary present

πυκτεύω: 'box, fight with fists' (from πύξ, 'with the fist'); the second athletic image.

ὡς

as

comparative conjunction

οὐκ

not

negative particle

ἀέρα

air

Accusative

direct object of δέρων

ἀήρ: 'air'; 'beating the air' = landing no blows — wasted, missed effort.

δέρων

beating

Pres Act Ptc · Nom Sg Masc · δέρω

adverbial ptc. (manner; 'as one beating')

→ progressive present

δέρω: 'beat, strike, flay'; the boxer who only flails — Paul does not.

27 ἀλλὰ ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μή πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.

But I discipline my body and bring it into subjection, lest after preaching to others I myself should be disqualified.

SELF-DISCIPLINE & ITS STAKE **ἀλλὰ** The chapter's sober conclusion. Paul subdues his own body like a defeated opponent, lest the herald himself be ruled out of the contest. The freedom he so prized (v.1) is mastered by strenuous self-discipline — the example he sets before the self-indulgent 'strong!'

ἀλλὰ

but

adversative conjunction

ἀλλά: 'but'; the positive counterpart to the negatives of v.26.

ὑπωπιάζω

I discipline/buffet

Pres Act Indic 1 Sg · ὑπωπιάζω

main verb

→ customary present

ὑπωπιάζω: lit. 'strike under the eye, give a black eye' (ὑπόπιον, the area below the eye); a boxing term — Paul pummels his body into submission.

μου

my

Genitive

genitive of possession

τὸ

the

Accusative

article

σῶμα

body

Accusative

direct object

σῶμα: 'body'; not denigrated, but its appetites mastered for the gospel's sake.

καὶ

and

coordinating conjunction

δουλαγωγῶ

bring into subjection

Pres Act Indic 1 Sg · δουλαγωγέω

main verb

→ customary present

δουλαγωγέω: 'lead into slavery, enslave' (δοῦλος + ἄγω); echoes ἐμαυτὸν ἐδούλωσα (v.19) — he masters his body as a slave.

μή

lest

conjunction (negative purpose/fear)

πῶς

somehow

particle (with μή: 'lest somehow')

πῶς: 'somehow'; μή πῶς = 'lest in any way!'

ἄλλοις

to others

Dative

dat. of indirect object (of κηρύξας)

ἄλλοις: 'other'; those to whom he has preached.

κηρύξας

having preached

Aor Act Ptc · Nom Sg Masc · κηρύσσω

adverbial ptc. (temporal/concessive)

→ antecedent aorist

κηρύσσω: 'proclaim as a herald' (κῆρυξ, 'herald'); aptly, the herald of the games who is himself disqualified.

αὐτός

myself

Nominative

intensive pronoun (emphatic)

αὐτός: intensive — 'I myself', the dread of the preacher's own failure.

ἄδόκιμος

disqualified

Nominative

predicate nominative

ἄδόκιμος: 'failing the test, disqualified, rejected' (ἀ- + δόκιμος, 'approved'); like an athlete ruled out by the judges.

γένωμαι

I should become

Aor Mid Subj 1 Sg · γίνομαι

subjunctive (negative purpose clause)

→ constative aorist

γίνομαι: 'become'; the feared outcome guarded against by self-discipline.

On the text. Verse punctuation, capitalization, and paragraphing are editorial and conventional; the dense run of rhetorical questions in vv.1–13 is punctuated by interpretation. All twenty-seven verses are present in the critical text; none is bracketed or omitted. At v.1 the order of the first two questions ('Am I not free? Am I not an apostle?') is reversed in part of the tradition; the printed order follows the earliest witnesses. At v.9 the better-attested φιμώσεις ('you shall not muzzle') is printed against the Byzantine οὐ φιμώσεις/κημώσεις. At v.10 'in hope' (ἐπ' ἐλπίδι) is

repeated in some witnesses; the shorter, well-attested wording is followed. At v.15 the anacoluthon 'than that anyone should make my boast void' (ἢ ... οὐδεὶς κενώσει) is left as the harder, original reading rather than smoothed. At v.20 the clause 'though not myself under the law' (μὴ ὦν αὐτὸς ὑπὸ νόμον) is part of the earliest text. At v.21 'of God ... of Christ' (θεοῦ ... Χριστοῦ) is the well-attested genitive form, against the Byzantine datives. At v.22 the article before ἀσθενέσιν and the absence of ὡς in 'I became weak' vary; the well-attested reading is printed. At v.23 'all things' (πάντα) is read against the variant 'this' (τοῦτο).

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.