

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 · έόρω

main verb

→ intensive perfect (abiding result)

έόρω: '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

ὕμεις

you

Nominative

subject (emphatic pronoun)

ἐστε

are

Pres Act Indic 2 Pl · εἰμι

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 · εἰμι

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>γάρ for <i>explanatory conjunction</i></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 Nominative <i>article</i></p>	<p>ἐμή my Nominative <i>possessive adjective (emphatic)</i> ἐμός: 'my own'; the emphatic possessive heightens the personal note of the defense.</p>	<p>ἀπολογία defense Nominative <i>subject</i> ἀπολογία: 'defense, reply' (legal term, cf. 'apologetics'); a reasoned answer to accusers.</p>	<p>τοῖς to those Dative <i>substantival article (dat. of reference)</i></p>
<p>ἐμέ me Accusative <i>direct object of ἀνακρίνουσιν</i></p>	<p>ἀνακρίνουσιν who examine Pres Act Ptc · Dat Pl Masc · ἀνακρίνω <i>substantival participle</i> → customary present 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 Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → stative present</p>	<p>αὕτη this Nominative <i>predicate nominative (cataphoric demonstrative)</i> οὗτος: 'this'; points forward to the argument that follows.</p>

4 μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πειν;

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] <i>interrogative negative (expects 'yes')</i></p> <p>μὴ ... οὐ: a question framed with double negation — 'we surely do have, don't we?'</p>	<p>οὐκ not <i>negative particle (with the verb)</i></p>	<p>ἔχομεν do we have Pres Act Indic 1 Pl · ἔχω <i>main verb</i></p> <p>→ <i>stative present</i></p> <p>ἔχω: 'have, hold'; here 'possess a right.' The 'we' is likely Paul (with Barnabas, v.6).</p>	<p>ἐξουσίαν right/authority Accusative <i>direct object</i></p> <p>ἐξουσία: 'authority, right, freedom to act'; the keyword of the chapter (cf. 8:9) — a legitimate claim Paul will renounce.</p>
<p>φαγεῖν to eat Aor Act Inf · ἐσθίω <i>epexegetical infinitive (defining ἐξουσίαν)</i></p> <p>→ <i>constative aorist</i></p> <p>ἐσθίω: 'eat'; the right to material support — meals provided by the congregation.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>πεῖν to drink Aor Act Inf · πίνω <i>epexegetical infinitive (coordinate)</i></p> <p>→ <i>constative aorist</i></p> <p>πίνω: 'drink'; 'eat and drink' = be supported, sustained by the church.</p>	

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.

μή

[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)

ἀδελφή: '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

exegetical 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.

τίς

who

Nominative

interrogative pronoun (subject)

στρατεύεται

serves as a soldier

Pres Mid Indic 3 Sg · στρατεύομαι

main verb

→ gnomic present

στρατεύομαι: 'serve in the army, campaign'; the gnomic present states a general truth.

ἰδίοις

his own

Dative

attributive adjective

ἴδιος: 'one's own'; emphasizes the absurdity — paying one's own way as a soldier.

ὀψωνίοις

wages/rations

Dative

dat. of means/price

ὀψώνιον: 'soldier's pay, provisions' (cf. Rom 6:23; Luke 3:14); a soldier's keep is supplied, not self-funded.

ποτέ

ever

adverb (indefinite time)

ποτέ: 'at any time, ever'; reinforces the rhetorical 'no one ever.'

τίς

who

Nominative

interrogative pronoun (subject)

φυτεύει

plants

Pres Act Indic 3 Sg · φυτεύω

main verb

→ *gnomic present*

φυτεύω: 'plant'; the vinedresser analogy.

ἀμπελῶνα

a vineyard

Accusative

direct object

ἀμπελών: 'vineyard'; a common scriptural image of labor and its yield.

καὶ

and

coordinating conjunction

τὸν

the

Accusative

article

καρπὸν

fruit

Accusative

direct object

καρπός: 'fruit, produce'; the yield the planter rightly enjoys.

αὐτοῦ

its

Genitive

genitive of possession

οὐκ

not

negative particle

ἐσθίει

eat

Pres Act Indic 3 Sg · ἐσθίω

main verb

→ *gnomic 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

→ *gnomic 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)

<p>τοῦ the Genitive <i>article</i></p>	<p>γάλακτος milk Genitive <i>object of ἐκ (partitive source)</i> γάλα: 'milk'; the flock's natural provision for its keeper (cf. 3:2).</p>	<p>τῆς of the Genitive <i>article</i></p>	<p>ποιμνης flock Genitive <i>genitive of source</i></p>
<p>οὐκ not <i>negative particle</i></p>	<p>ἐσθίει drink/partake Pres Act Indic 3 Sg · ἐσθίω <i>main verb</i> → gnomic present ἐσθίω: lit. 'eat'; idiomatically of partaking — here 'drink/live from' the milk.</p>		

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> 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> 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> οὗτος: 'this'; the foregoing analogies and claims.</p>
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<p>λαλῶ do I say Pres Act Indic 1 Sg · λαλέω <i>main verb</i></p> <hr/> <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> <hr/> <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) **γὰρ** 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>γὰρ 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></p> <p>Μωϋσῆς: Moses; 'the law of Moses' = the Pentateuch.</p>
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νόμῳ

law

Dative

dat. of sphere (locus of the writing)

νόμος: 'law'; the Torah as authoritative Scripture.

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb (citation formula)

→ **intensive perfect (standing authority)**

γράφω: 'write'; the perfect γέγραπται = the standard 'it stands written' — Scripture's abiding force.

Οὐ

not

negative particle (with future = prohibition)

φιμώσεις

you shall muzzle

Fut Act Indic 2 Sg · φιμῶω

main verb (citation; future of prohibition)

→ **imperative future**

φιμῶω: 'muzzle, silence'; the future-as-command (LXX Deut 25:4) — let the working ox eat.

βοῦν

an ox

Accusative

direct object

βοῦς: 'ox'; the threshing animal that must be left to feed as it works.

ἀλοῶντα

treading out grain

Pres Act Ptc · Acc Sg Masc · ἀλοῶω

attributive participle (modifying βοῦν)

→ **progressive present**

ἀλοῶω: 'thresh, tread out grain'; the ox at work, naturally entitled to eat.

μή

[surely not]

interrogative negative (expects 'no')

μή: a question expecting 'no' — 'God isn't merely concerned about oxen, is he?'

τῶν

the

Genitive

article

βοῶν

oxen

Genitive

genitive of concern (with μέλει)

βοῦς: '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 <i>disjunctive conjunction</i>	δι' for the sake of <i>preposition + accusative (cause/benefit)</i>	ἡμᾶς us Accusative <i>object of διὰ (benefit)</i>	πάντως entirely/surely <i>adverb (degree)</i> πάντως: 'altogether, by all means'; 'no doubt for our sake.'
λέγει does he speak Pres Act Indic 3 Sg · λέγω <i>main verb (subject: God/Scripture)</i> → gnomic present	δι' for the sake of <i>preposition + accusative (cause/benefit)</i>	ἡμᾶς us Accusative <i>object of διὰ (benefit)</i>	γὰρ for <i>explanatory conjunction</i>
ἐγράφη it was written Aor Pass Indic 3 Sg · γράφω <i>main verb</i> → constative aorist γράφω: 'write'; the aorist looks to the act of inscripturation 'for our sake.'	ὅτι because/that <i>conjunction (causal/explanatory)</i>	ὀφείλει ought Pres Act Indic 3 Sg · ὀφείλω <i>main verb (with complementary inf.)</i> → gnomic present ὀφείλω: 'owe, be obligated, ought'; expresses moral fitness.	ἐπ' in/on <i>preposition + dative (basis/condition)</i>

<p>ἐλπίδι</p> <p>hope</p> <p>Dative</p> <p><i>dat. (basis: 'in hope')</i></p> <p>ἐλπίς: 'hope, expectation'; the worker labors expecting a share of the fruit.</p>	<p>ὁ</p> <p>the (one)</p> <p>Nominative</p> <p><i>article (substantizes ptc.)</i></p>	<p>ἀροτριῶν</p> <p>who plows</p> <p>Pres Act Ptc · Nom Sg Masc · ἀροτριάω</p> <p><i>substantival participle (subject)</i></p> <p>→ customary present</p> <p>ἀροτριάω: 'plow'; the plowman, first of the paired field-workers.</p>	<p>ἀροτριᾶν</p> <p>to plow</p> <p>Pres Act Inf · ἀροτριάω</p> <p><i>complementary infinitive (of ὀφείλει)</i></p> <p>→ customary present</p>
<p>καὶ</p> <p>and</p> <p><i>coordinating conjunction</i></p>	<p>ὁ</p> <p>the (one)</p> <p>Nominative</p> <p><i>article (substantizes ptc.)</i></p>	<p>ἀλοῶν</p> <p>who threshes</p> <p>Pres Act Ptc · Nom Sg Masc · ἀλοάω</p> <p><i>substantival participle (subject)</i></p> <p>→ customary present</p> <p>ἀλοάω: 'thresh'; the second field-worker, echoing the threshing ox of v.9.</p>	<p>ἐπ'</p> <p>in</p> <p><i>preposition + dative (basis/condition)</i></p>
<p>ἐλπίδι</p> <p>hope</p> <p>Dative</p> <p><i>dat. (basis: 'in hope')</i></p>	<p>τοῦ</p> <p>of the</p> <p>Genitive</p> <p><i>article (with articular inf.)</i></p>	<p>μετέχειν</p> <p>to share</p> <p>Pres Act Inf · μετέχω</p> <p><i>articular infinitive (epexegetical: hope of sharing)</i></p> <p>→ customary present</p> <p>μετέχω: 'partake, share in' (μετά + ἔχω); the worker's hope is a share in the produce.</p>	

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.

εἰ

if

conjunction (first-class condition)

εἰ: 'if'; a condition assumed true —
'since we sowed.'

ἡμεῖς

we

Nominative

subject (emphatic)

ὑμῖν

among you

Dative

dat. of place/advantage

τὰ

the

Accusative

article (substantizes adj.)

πνευματικὰ

spiritual things

Accusative

direct object (substantival adj.)

πνευματικός: 'spiritual'; the gospel and
its gifts — the greater seed Paul sowed.

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).

μέγα

[too] much

Nominative

predicate nominative (verbless: 'is it a great
thing')

μέγας: 'great, much'; 'is it too great a
thing?' — understating the claim.

εἰ

if

conjunction (introduces the questioned clause)

ἡμεῖς

we

Nominative

subject (emphatic)

ὑμῶν

your

Genitive

genitive of source/possession

τὰ

the

Accusative

article (substantizes adj.)

σαρκικὰ

material things

Accusative

direct object (substantival adj.)

σαρκικός: 'fleshly, material'; here
neutral — bodily/material provision,
the lesser harvest.

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 μὴ 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 · χράομαι

main verb

→ constative aorist

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

τῇ

the

Dative

article

ἐξουσία

right

Dative

dat. object of ἐχρησάμεθα

ἐξουσία: 'right'; χράομαι 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)

τινα

any

Accusative

indefinite adjective

τις: 'any, some'; 'any hindrance whatever.'

ἐγκοπὴν

hindrance

Accusative

direct object

ἐγκοπὴ: 'obstacle, hindrance' (lit. a 'cutting-in,' as breaking up a road); anything that would impede the gospel.

δῶμεν

we may give

Aor Act Subj 1 Pl · δίδωμι

subjunctive (purpose clause)

→ constative aorist

δίδωμι: 'give'; 'give a hindrance' = cause an obstacle.

τῷ

to the

Dative

article

εὐαγγελίῳ

gospel

Dative

dat. of disadvantage (the obstacle's victim)

εὐαγγέλιον: 'gospel, good news'; the supreme concern that governs Paul's renunciation.

τοῦ

of the

Genitive

article

Χριστοῦ

Christ

Genitive

objective/possessive genitive

Χριστός: 'Christ'; the gospel about and belonging to Christ.

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.

οἱ

those

Nominative

article (substantizes ptc.)

τῶ

the

Dative

article

θυσιαστηρίῳ

altar

Dative

dat. complement of παρεδρεύοντες

θυσιαστήριον: 'altar' (LXX/NT word for the sacrificial altar); the place of service.

παρεδρεύοντες

who attend

Pres Act Ptc · Nom Pl Masc · παρεδρεύω

substantival participle (subject)

→ customary present

παρεδρεύω: 'sit beside, attend constantly' (παρά + ἔδρα, 'a seat'); of those in regular altar service.

τῷ

the

Dative

article

θυσιαστηρίῳ

altar

Dative

dat. complement of συμμερίζονται

θυσιαστήριον: 'altar'; they share in the altar's offerings.

συμμερίζονται

share

Pres Mid Indic 3 Pl · συμμερίζομαι

main verb (content clause)

→ gnomic present

συμμερίζομαι: 'share together, have a portion with' (σύν + μερίζω); a share of the sacrifices.

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 'T' 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.

ἐγώ

I

Nominative

subject (emphatic pronoun)

δὲ

but

adversative/contrastive conjunction

δέ: 'but, and'; sets Paul's practice over against the right just established.

οὐ

not

negative particle

κέχρημαι

have made use of

Perf Mid Indic 1 Sg · χρήομαι

main verb

→ intensive perfect (settled practice)

χρήομαι: 'use'; the perfect stresses Paul's consistent, abiding policy of self-support.

οὐδενὶ

none

Dative

dat. object of κέχρημαι

οὐδεὶς: 'no one, none'; not one of these rights has he used.

τούτων

of these things

Genitive

partitive genitive

οὐκ

not

negative particle

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.

δὲ

and

connective conjunction

ταῦτα

this/these things

Accusative

direct object

ἵνα

so that

conjunction (purpose)

οὕτως

thus

adverb (manner)

οὕτως: 'so, thus'; 'that it be done so in my case' = that support now be given him.

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')

καλὸν

good/better

Nominative

predicate nominative (verbless)

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

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

οὐδείς

no one

Nominative

subject

οὐδείς: '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 **γὰρ** 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.

<p>ἔὰν if conjunction (third-class condition) ἔάν: 'if; with subjunctive, a general/hypothetical condition.</p>	<p>γὰρ for explanatory conjunction</p>	<p>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.</p>	<p>οὐκ not negative particle</p>
<p>ἔστιν is Pres Act Indic 3 Sg · εἰμί main verb (apodosis) → stative present</p>	<p>μοι to me Dative dat. of possession</p>	<p>καύχημα ground of boasting Nominative subject καύχημα: 'boast, ground for boasting'; mere preaching gives him none, since it is not optional.</p>	<p>ἀνάγκη necessity Nominative subject ἀνάγκη: 'necessity, compulsion'; a constraint laid on him by his calling (cf. Jer 20:9).</p>

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

γὰρ

for

explanatory conjunction

ἑκὼν

willingly

Nominative

adjective used adverbially (predicative)

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

τούτο

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.

μισθὸν

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' (ἀ-
+ ἑκὼν); 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 μου ἐστὶν 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.

<p>τίς what Nominative <i>interrogative pronoun (predicate)</i></p>	<p>οὖν then <i>inferential conjunction</i> οὖν: 'therefore, then'; draws the question from vv.16–17.</p>	<p>μου my Genitive <i>genitive of possession</i></p>	<p>ἐστὶν is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → stative present</p>
<p>ὁ the Nominative <i>article</i></p>	<p>μισθός reward Nominative <i>subject</i> μισθός: 'wage, reward'; redefined paradoxically as the privilege of receiving none.</p>	<p>ἵνα that <i>conjunction (epexegetic: defining the reward)</i> ἵνα: here introducing the content of the reward, not strict purpose.</p>	<p>εὐαγγελιζόμενος in preaching Pres Mid Ptc · Nom Sg Masc · εὐαγγελίζω <i>adverbial ptc. (temporal/circumstantial)</i> → progressive present εὐαγγελίζομαι: 'preach the gospel'; the activity in which the free offer is made.</p>
<p>ἀδάπανον free of charge Accusative <i>predicate accusative (object complement of θήσω)</i> ἀδάπανος: 'without expense, free of charge' (ἀ- + δαπάνη, 'cost'); the gospel offered at no cost to hearers.</p>	<p>θήσω I may make/offer Aor Act Subj 1 Sg · τίθημι <i>subjunctive (ἵνα clause)</i> → constative aorist τίθημι: 'place, set, render'; 'set the gospel forth as free of charge.'</p>	<p>τὸ the Accusative <i>article</i></p>	<p>εὐαγγέλιον gospel Accusative <i>direct object</i></p>

<p>εἰς</p> <p>so as</p> <p><i>preposition + articular inf. (purpose/result)</i></p> <p>εἰς τό + inf.: a purpose/result construction — 'so as to.'</p>	<p>τὸ</p> <p>the</p> <p>Accusative</p> <p><i>article (with articular inf.)</i></p>	<p>μὴ</p> <p>not</p> <p><i>negative (with infinitive)</i></p>	<p>καταχρήσασθαι</p> <p>to make full use of</p> <p>Aor Mid Inf · καταχράομαι</p> <p><i>articular infinitive (purpose)</i></p> <p>→ constative aorist</p> <p>καταχράομαι: 'use fully, use up' (κατά intensive of χράομαι); to press one's right to the limit (cf. 7:31).</p>
<p>τῇ</p> <p>the</p> <p>Dative</p> <p><i>article</i></p>	<p>ἐξουσία</p> <p>right</p> <p>Dative</p> <p><i>dat. object of καταχρήσασθαι</i></p> <p>ἐξουσία: 'right'; the right to support, here deliberately not pressed.</p>	<p>μου</p> <p>my</p> <p>Genitive</p> <p><i>genitive of possession</i></p>	<p>ἐν</p> <p>in</p> <p><i>preposition + dative (sphere)</i></p>
<p>τῷ</p> <p>the</p> <p>Dative</p> <p><i>article</i></p>	<p>εὐαγγελίῳ</p> <p>gospel</p> <p>Dative</p> <p><i>dat. of sphere</i></p> <p>εὐαγγέλιον: 'gospel'; the sphere within which the unused right belongs.</p>		

19 Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἐμαυτὸν 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 **γὰρ** 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. ὄν)

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

γὰρ

for

explanatory conjunction

ὄν

being/though I am

Pres Act Ptc · Nom Sg Masc · εἰμι

concessive participle

→ *stative present*

εἰμι: '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.

ἐμαυτὸν

myself

Accusative

direct object (reflexive)

ἐμαυτοῦ: '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)

τούς

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 ὢν 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.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐγενόμην I became Aor Mid Indic 1 Sg · γίνομαι <i>main verb</i> → <i>constative aorist</i> γίνομαι: 'become'; Paul adapted his manner of life to each group.</p>	<p>τοῖς to the Dative <i>dat. of reference/advantage</i></p>	<p>Ἰουδαίοις Jews Dative <i>dat. of reference</i> Ἰουδαῖος: 'Jew'; the first mission group.</p>
<p>ὡς as <i>comparative conjunction (manner)</i></p>	<p>Ἰουδαῖος a Jew Nominative <i>predicate nominative (with implied 'I')</i> Ἰουδαῖος: 'Jew'; Paul keeps Jewish custom to gain a hearing (cf. Acts 21:26).</p>	<p>ἵνα that <i>conjunction (purpose)</i></p>	<p>Ἰουδαίους Jews Accusative <i>direct object</i></p>

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.

ὥς

as

comparative conjunction (manner)

ὑπὸ

under

preposition + accusative (subjection)

νόμον

law

Accusative

object of ὑπό

μὴ

not

negative (with participle)

ὄν

being

Pres Act Ptc · Nom Sg Masc · εἰμι

concessive participle (parenthesis)

→ stative present

εἰμι: '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.

<p>τοῖς to those Dative <i>substantival article (dat. of reference)</i></p>	<p>ἀνόμοις without the law Dative <i>substantival adjective</i> ἀνομος: 'without law, lawless' (ἀ- + νόμος); here Gentiles who lack the Mosaic Law, not 'wicked.'</p>	<p>ὡς as <i>comparative conjunction (manner)</i></p>	<p>ἄνομος without law Nominative <i>predicate nominative (with implied 'I')</i> ἀνομος: 'without law'; Paul lived free of Torah custom among Gentiles.</p>
<p>μὴ not <i>negative (with participle)</i></p>	<p>ὦν being Pres Act Ptc · Nom Sg Masc · εἰμί <i>concessive participle (parenthesis)</i> → <i>stative present</i> εἰμί: 'be'; 'though not being lawless toward God.'</p>	<p>ἄνομος without law Nominative <i>predicate nominative</i> ἀνομος: 'without law'; he is not in fact lawless before God.</p>	<p>θεοῦ of God Genitive <i>objective/relational genitive ('toward God')</i> θεός: God; 'lawless with respect to God' — a relation he denies of himself.</p>
<p>ἀλλ' but <i>adversative conjunction</i></p>	<p>ἐννομος within the law Nominative <i>predicate nominative</i> ἐννομος: 'in/under law, subject to law' (ἐν + νόμος); bound to Christ's law, not lawless.</p>	<p>Χριστοῦ of Christ Genitive <i>genitive (relation: 'within Christ's law')</i> Χριστός: 'Christ'; 'the law of Christ' (cf. Gal 6:2) — the rule of love that governs his freedom.</p>	<p>ἵνα that <i>conjunction (purpose)</i></p>

κερδάνω

I might win

Aor Act Subj 1 Sg · κερδαίνω

subjunctive (purpose clause)

→ constative aorist

κερδαίνω: 'gain, win'; an alternate aorist subjunctive form (κερδάνω) of the same verb.

τούς

those

Accusative

substantival article

άνόμους

without the law

Accusative

direct object (substantival adj.)

άνομος: 'without law'; the Gentiles to be won.

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 forfeited his own liberty for their sake.

<p>ἵνα that <i>conjunction (purpose)</i></p>	<p>τούς the Accusative <i>article</i></p>	<p>ἀσθενεῖς weak Accusative <i>direct object (substantival adj.)</i></p>	<p>κερδήσω I might win Aor Act Subj 1 Sg · κερδαίνω <i>subjunctive (purpose clause)</i> → constative aorist</p>
<p>τοῖς to the Dative <i>dat. of reference/advantage</i></p>	<p>πᾶσιν all Dative <i>substantival adjective</i> πᾶς: 'all'; people of every kind.</p>	<p>γέγονα I have become Perf Act Indic 1 Sg · γίνομαι <i>main verb</i> → intensive perfect (settled pattern) γίνομαι: 'become'; the perfect marks the abiding character of his policy.</p>	<p>πάντα all things Accusative <i>predicate accusative (substantival)</i> πᾶς: 'all'; the famous 'all things to all people.'</p>
<p>ἵνα that <i>conjunction (purpose)</i></p>	<p>πάντως by all means <i>adverb (degree/manner)</i> πάντως: 'by all means, certainly'; wordplay on πάντα/πᾶσιν — 'all things ... by all means.'</p>	<p>τινὰς some Accusative <i>direct object (indefinite pronoun)</i> τις: 'some'; realistic restraint — not all, but at least some.</p>	<p>σώσω I might save Aor Act Subj 1 Sg · σφῶζω <i>subjunctive (purpose clause)</i> → constative aorist σφῶζω: 'save, rescue'; the deepest aim — beyond merely 'winning,' the eternal salvation of hearers.</p>

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)

πᾶς: '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)

συγκοινωνός

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)

καταλάβητε

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)

<p>οὖν then <i>inferential particle</i></p>	<p>ἵνα that <i>conjunction (purpose)</i></p>	<p>φθαρτὸν perishable Accusative <i>attributive adjective</i> φθαρτός: 'perishable, corruptible' (cf. 15:53–54); the withering pine or celery wreath of the games.</p>	<p>στέφανον wreath/crown Accusative <i>direct object</i> στέφανος: 'wreath, victor's crown' (not the royal διάδημα); the garland awarded the winner.</p>
<p>λάβωσιν they may receive Aor Act Subj 3 Pl · λαμβάνω <i>subjunctive (purpose clause)</i> → <i>constative aorist</i> λαμβάνω: 'receive'; the athletes' aim — a fading prize.</p>	<p>ἡμεῖς we Nominative <i>subject (emphatic; verb implied)</i></p>	<p>δὲ but <i>adversative conjunction</i></p>	<p>ἄφθαρτον imperishable Accusative <i>attributive adjective ('crown' implied)</i> ἄφθαρτος: 'imperishable, incorruptible' (ἀ- + φθαρτός); the eternal crown that does not wither (cf. 1 Pet 5:4).</p>

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.

<p>ἐγὼ I Nominative <i>subject (emphatic pronoun)</i></p>	<p>τοίνυν so/therefore <i>inferential particle</i> τοίνυν: 'accordingly, therefore'; draws the personal conclusion.</p>	<p>οὕτως in this way <i>adverb (manner)</i> οὕτως: 'so, thus'; 'I run thus — namely, not aimlessly.'</p>	<p>τρέχω I run Pres Act Indic 1 Sg · τρέχω <i>main verb</i> → <i>customary present</i> τρέχω: 'run'; resuming the race image of his own ministry.</p>
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<p>ὥς as <i>comparative conjunction</i></p>	<p>οὐκ not <i>negative particle</i></p>	<p>ἀδήλως aimlessly <i>adverb (manner)</i> ἀδήλως: 'uncertainly, without a clear goal' (ἀ- + δηλος, 'clear'); not running without direction.</p>	<p>οὕτως in this way <i>adverb (manner)</i></p>
<p>ΠΥΚΤΕΥΩ I box Pres Act Indic 1 Sg · πυκτεύω <i>main verb</i> → customary present πυκτεύω: 'box, fight with fists' (from πύξ, 'with the fist'); the second athletic image.</p>	<p>ὥς as <i>comparative conjunction</i></p>	<p>οὐκ not <i>negative particle</i></p>	<p>ἄερα air Accusative <i>direct object of δέρων</i> ἄηρ: 'air'; 'beating the air' = landing no blows — wasted, missed effort.</p>
<p>δέρων beating Pres Act Ptc · Nom Sg Masc · δέρω <i>adverbial ptc. (manner; 'as one beating')</i> → progressive present δέρω: 'beat, strike, flay'; the boxer who only flails — Paul does not.</p>			

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)

πως

somehow

particle (with μή: 'lest somehow')

πως: 'somehow'; μή πως = 'lest in any way.'

ἄλλοις

to others

Dative

dat. of indirect object (of κηρύξας)

ἄλλος: '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.

αὐτὸς

myself

Nominative

intensive pronoun (emphatic)

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

ἀδόκιμος

disqualified

Nominative

predicate nominative

ἀδόκιμος: '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. The Greek follows the standard critical text of 1 Corinthians 9, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. 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 φημίσεις ('you shall not muzzle') is printed against the Byzantine οὐ φημίσεις/κημίσεις. 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.