

## 1 CORINTHIANS 9

## NLET

PAUL CONTENTS THAT GOD'S HERALDS

OUGHT TO RECEIVE SUPPORT

FROM THOSE HEAR THEIR EXCELLENT ANNOUNCEMENT

1 Am I not an apostle?

Am I not a free man<sup>1</sup>?Have I not lastingly seen Jesus *the* Anointed<sup>2</sup> – the Lord *who is* ours?!Are you not, *for your parts*, the work *that is* mine in connection with YaHWeH<sup>3</sup>?2 If to others I am not an apostle; rather, at least to you I am. For, YOU, *for your parts*, are the seal of the apostleship *that is* mine<sup>4</sup> in connection with YaHWeH<sup>5</sup>.3 The speech *that is* mine in defense to the ones who keep on interrogating me is this:

- 4 Do we not have license to be eating and to be drinking?<sup>6</sup>
- 5 Do we not have license to be bringing along a *believing* sister as a wife, as also
  - the rest of the apostles, and
  - the brothers of the Lord, and
  - Cephas

do?

6 Or, do I, *for my part*, only – and Barnabas – not have license not to be working?

7 Who serves as a soldier at his own expense at any time?

Who plants a vineyard and does not eat from the fruit<sup>7</sup>

of it?

Or, who shepherds a flock of sheep and does not drink of the milk from the flock of sheep?

8 I am not speaking these things in accord with *the view of a mere person, am I?* Or, does not<sup>8</sup> the Law also <sup>9</sup> say these *things*? <sup>9</sup> For, in the Law of Moses<sup>10</sup> it has been lastingly written: “**You shall not muzzle<sup>11</sup> the ox which is treading the grain.**” <sup>12</sup> The oxen are not a concern for the God *here, are they?*10 Or, is he evidently speaking FOR THE SAKE OF YOU? For, for the sake of you it was written; because, the one who is plowing ought to be ploughing with dependence on a hope; and, the one who is threshing with the hope *that is* his to partake with dependence on a hope<sup>13</sup>.11 If for you we, *for our part*, sowed the spiritual *things*, *is it a big deal* if we, *for our part*, reap the fleshy *things that are yours?*12 If others share in the authority over you, do not we, *for our parts*, moreso?!However, we did not use the authority – *that is*, this *authority*. Rather, we supported ALL *things*, in order that we might not give any hindrance to the Excellent Announcement of the Anointed One.13 Do you not know that the ones who are performing the sacred rites, keep on eating <sup>14</sup> from the Temple, *that* the ones who regularly attend to the Altar keep on taking their share?14 In this way also, the Lord set *it* in order for the ones

<sup>1</sup> 93.2% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘... an apostle? Am I not a free man?’ *here*. On the basis of 5.8% the NU has ‘a free man? Am I not an apostle?’.

<sup>2</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the title ‘the Anointed’ *here*.

<sup>3</sup> ‘YaHWeH’ – The Greek word *here* is the word Κυρίου which normally means ‘Lord’ or ‘Master’. However, *here* it is not preceded with a definite article (‘the’). Frequently in the New Testament this un-articulated noun is used to indicate the famous name for God that was used in the Old Testament – that is, YaHWeH. This is especially evident when Old Testament passages are being quoted by New Testament writers. Cf. 1 Corinthians 3:20.

<sup>4</sup> 92.4% of the Greek manuscripts, including the best line of transmission (f35), have ‘the seal of the apostleship *that is* mine’ *here* instead of ‘the seal *that is* mine of the apostleship’.

<sup>5</sup> ‘YaHWeH’ – Cf. the appearance of this Name in the previous verse.

<sup>6</sup> 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘to be drinking’ (a present infinitive) *here* instead of ‘to drink’ (an aorist infinitive).

<sup>7</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘from the fruit’ *here* instead of ‘the fruit’.

<sup>8</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include ‘not’ *here*.

<sup>9</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘not’ *here*.

<sup>10</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ *here* instead of ‘Moses’.

<sup>11</sup> 97.5% of the Greek manuscripts, including the best line of transmission (f35), have a different synonym for ‘muzzle’ *here* than the Greek word accepted by the NU.

<sup>12</sup> A reference to Deuteronomy 25:4

<sup>13</sup> 93.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘the hope *that is* his to partake with dependence on a hope’ *here*. On the basis of 3.7% the NU has ‘a hope to partake’.

<sup>14</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article which would be translated as ‘the things’ *here*.

who proclaim the Excellent Announcement that they live from the Excellent Announcement.

PAUL EXPRESSES HIS DETERMINATION NOT AVAIL HIMSELF OF THE SUPPORT THAT GOD ALLOWS TO HIS HERALDS

15 Now, I, *for my part*,<sup>15</sup> to no one have I furnished the use<sup>16 17</sup> of these *things*,

Now, I have not written these things in order that thus it might come to be in my case. For, *it is* more honorable for me to die rather than that anyone should empty<sup>18</sup> the boast *that is* mine.

16 For, if ever I should be proclaiming the Excellent Announcement, for me it is not a cause for boasting. For, a constraint is being laid upon me.

Now,<sup>19</sup> woe to me, if ever I should not be proclaiming the Excellent Announcement<sup>20</sup>. 17 For, if I achieve this voluntarily, I have a reward. Now, if involuntarily, I have been lastingly entrusted with a stewardship.

18 So then, what is the wage FOR ME<sup>21</sup>? That, being one who proclaims the Excellent Announcement, I might lay out the Excellent Announcement about the Anointed One<sup>22</sup> without charge, in order that I might not abuse the authority *that is* mine in connection with the Excellent Announcement.

PAUL DOES ALL THAT HE DOES  
IN ORDER TO WIN AS MANY OTHERS AS HE CAN  
WITH THE EXCELLENT ANNOUNCEMENT

19 For, although being free from all, I have enslaved myself to all, in order that I might gain the greater *things*.

20 And, I have come to be

- to the Jews as a Jew, in order that I might win Jews over;
- to the *ones* under law as though under law,<sup>23</sup> in order that I might win the *ones* under law over;
- 21 to the ones without law as one without law (not being one without law with respect to God<sup>24</sup>, rather lawful with respect to an anointed One<sup>25</sup>), in order that I might win<sup>26</sup> ones without law over<sup>27</sup>.
- 22 To the weak *ones* I came to be weak, in order that I might win the weak *ones* over.

To the whole *of people* I lastingly came to be the *things necessary*<sup>28</sup>, in order that assuredly I should save some.

23 Now, I keep on doing THIS<sup>29</sup> for the cause of the Excellent Announcement, in order that I might come to be a fellow participant of it.

24 Do you not know that, on the one hand, all the ones who are running in a stadium are running. On the other hand, one receives the prize? In the same way, keep on running, in order that you might lay hold of *it*.

25 Now, every one who contends *in the public games* exercises self-control. These, on the one hand, *contend* in order that they might receive a perishable crown. Now, we, *for our parts*, on the other hand, *contend for* an imperishable crown.

26 Accordingly, in this way I, *for my part*, keep on running, not unknowingly.

In this way, I keep on boxing, not as one who is *merely* beating air.

27 Rather, I keep disciplining the body *that is* mine;

<sup>15</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), do not include 'not' here.

<sup>16</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have 'to no one have I furnished the use' here instead of 'have I lastingly furnished the use to no one'.

<sup>17</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have 'have ... furnished' (an aorist verb) here instead of 'have ... lastingly furnished' (a perfect verb).

<sup>18</sup> 89% of the Greek manuscripts, including the best line of transmission (f35), have 'that anyone should empty' (with an aorist subjunctive verb) here. On the basis of 1.5% instead of 'no one shall empty' (with a future tense verb).

<sup>19</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here instead of 'For,'.

<sup>20</sup> 79% of the Greek manuscripts, including the best line of transmission (f35), have 'should ... be proclaiming the excellent announcement' (a present subjunctive verb) here. On the basis of 1% the NU has 'should ... proclaim the excellent announcement' (an aorist verb) instead.

<sup>21</sup> 80.7% of the Greek manuscripts, including the best line of transmission (f35), have 'FOR ME' (the emphasis is suggested by the placement of this pronoun in the sentence) here. On the

basis of 13.1% the NU has 'of me' instead.

<sup>22</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include 'about the Anointed One' here.

<sup>23</sup> 92.2% of the Greek manuscripts, including the best line of transmission (f35), do not include 'not being under law myself' here.

<sup>24</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have 'to God' here instead of 'of God'.

<sup>25</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have 'to an anointed One' here instead of 'of an anointed One'.

<sup>26</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), do not include 'the' here.

<sup>27</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), have 'might win ... over' (an aorist subjunctive verb) here instead of 'might be winning ... over' (present subjunctive verb).

<sup>28</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article translated as 'the things necessary' here.

<sup>29</sup> 92.9% of the Greek manuscripts, including the best line of transmission (f35), have 'THIS' here instead of 'all things'.

and, I keep on treating *it* as a slave, lest somehow, having heralded to others, I myself might come to be discredited.