

# 1 Corinthians 9:10

Authorized King James Version (KJV)

Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

## Analysis

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**Or saith he it altogether for our sakes?** Paul intensifies his argument: the ox-muzzling law was written primarily (Greek *pantōs*, πάντως, "altogether, certainly") for human application. **For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.** Agricultural workers labor with expectation of reward—the plowman anticipates harvest; the thresher expects to share the grain.

Paul universalizes the principle: all labor should yield fruit to the laborer. The repetition of "hope" (*elpis*, ἐλπίς) emphasizes forward-looking expectation grounded in justice. This is not greed but recognition that God designed work to sustain workers. Applied to ministry: those who sow spiritual seed (the gospel) and thresh spiritual grain (discipleship) should partake of material support from those they serve. The logic is covenantal—reciprocity between spiritual service and material provision.

## Historical Context

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Ancient Palestinian agriculture depended on seasonal rains and hard labor. Plowing rocky soil with wooden plows pulled by oxen was back-breaking; threshing in summer heat was exhausting. Workers endured hardship with hope of harvest—

a universal human experience Paul leverages to explain ministerial support. His audience would immediately grasp the analogy: just as farmers expect to eat from their fields, ministers expect provision from their congregations.

## Related Passages

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**Romans 10:9** — Confession and belief for salvation

**John 3:16** — God's love and salvation

## Study Questions

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1. How does the concept of "hope" connect labor with reward in Paul's argument?
2. What is the typological relationship between agricultural work and spiritual ministry?
3. How does this principle protect both ministers (from exploitation) and churches (from mercenary motives)?

## Interlinear Text

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ἢ	δι'	ἡμᾶς	πάντως	λέγει	δι'	ἡμᾶς	γὰρ	ἐγράφη
Or	For	our	it altogether	saith he	For	our	no doubt	this is written
G2228	G1223	G2248	G3843	G3004	G1223	G2248	G1063	G1125
ὅτι	ἐπ'	ἐλπίδι	όφείλει	ό	ἀροτριᾶν	ἀροτριᾶν	καὶ	
that	in	hope	should	G3588	he that ploweth	he that ploweth	and	
G3754	G1909	G1680	G3784		G722	G722		G2532
ο		ἀλοῶν		τῆς	ἐλπίδι	αύτοῦ	μετέχειν	ἐπ'
G3588		that he that thresheth		G3588	hope	G846	should be partaker	in
		G248			G1680		G3348	G1909
ἐλπίδι								
hope								
G1680								

## Additional Cross-References

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**Romans 15:4** (Hope): For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

**2 Timothy 2:6** (Parallel theme): The husbandman that laboureth must be first partaker of the fruits.

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