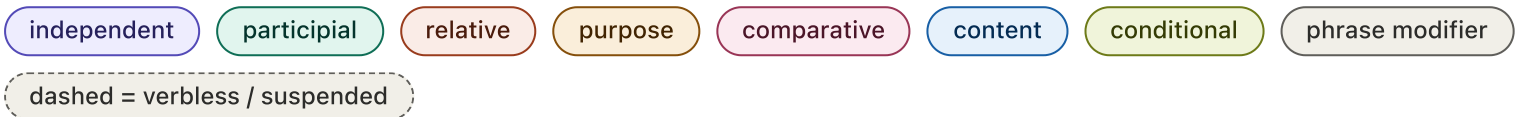


1 Corinthians 8 — clausal layout

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' Η'

Each line is one clause or discrete phrase of the standard critical text, colored by syntactic type; indentation marks levels of subordination. The verse numbers sit in the left gutter; the small tag on each line names the clause type and its function.



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

Knowledge versus love 8:1–3

VV. 1–3 — KNOWLEDGE PUFFS UP, LOVE BUILDS UP

1 | Περι δὲ τῶν εἰδωλοθύτων, phrase modifier — Περι δέ — the next item from their letter (cf. 7:1, 25); topic frame leaning on οἶδαμεν below

οἶδαμεν independent — the shared premise

ὅτι πάντες γινῶσιν ἔχομεν. content — likely the Corinthians' slogan, quoted with assent — 'we all have knowledge'

ἡ γινῶσις φυσιοῖ, independent — the aphorism — φυσιώω, Paul's Corinthian rebuke-word (4:6, 18–19; 5:2; 13:4)

ἡ δὲ ἀγάπη οἰκοδομεῖ. independent — the counter-principle — the verb v. 10 will turn to irony

2 εἴ τις δοκεῖ ἐγνώκεναι τι, conditional — protasis — leans on the apodosis below; the presumption of possessed knowledge (perfect infinitive)

οὐπω ἔγνω independent — the deflation — real knowing has not yet occurred

καθὼς δεῖ γινῶναι. comparative — the standard — love-shaped knowing (cf. 13:12)

3 εἰ δέ τις ἀγαπᾷ τὸν θεόν, conditional — protasis — love for God, not gnosis, is the index

οὗτος ἔγνωσται ὑπ' αὐτοῦ. independent — the reversal — being known by God is what counts (cf. Gal 4:9)

One God, one Lord 8:4–6

VV. 4–6 — THE SLOGANS GRANTED, THE SHEMA RESHAPED

4 Περί τῆς βρώσεως οὖν τῶν εἰδωλοθύτων phrase modifier — the topic resumed (οὖν) after the corrective of vv. 2–3 — leaning on οἶδαμεν below

οἶδαμεν independent — again the shared premise

ὅτι οὐδέν εἶδωλον ἐν κόσμῳ, content — slogan 1, quoted with assent — the idol has no corresponding reality (verbless)

καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἷς. content — slogan 2 — the Shema's monotheism (Deut 6:4); εἰ μὴ exceptive (verbless)

5 καὶ γὰρ εἶπερ εἰσὶν λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς, conditional — εἴτε concession, granted for argument's sake — leans forward on the ἀλλ' of v. 6

ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί, comparative — parenthesis on the protasis's εἰσὶν — such 'gods' and 'lords' do abound in the religious world

6 ἀλλ' ἡμῖν εἷς θεὸς ὁ πατήρ, independent — the creed's first limb — the Shema's one God, now named the Father (verbless)

ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, relative — source and goal — ἐξ οὗ / εἰς αὐτόν, bare prepositions carrying the cosmology (verbless)

καὶ εἷς κύριος Ἰησοῦς Χριστός,

independent — the second limb — the Shema's κύριος confessed of Jesus (verbless)

δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ.

relative — mediation — δι' οὗ / δι' αὐτοῦ, creation and our new existence through him (verbless)

But not all have this knowledge 8:7–8

VV. 7–8 — THE WEAK CONSCIENCE, AND FOOD'S INDIFFERENCE

7 Ἄλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις: independent — the pivot — the creed is true but not internalized by all (verbless)

τινὲς δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσιν,

independent — reading συνηθείᾳ ('habituation'), not the Byzantine

συνειδήσει — the meat still feels cultic to them

καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὕσα μολύνεται.

independent — the cost — ἀσθενὴς οὕσα causal: because it is weak, it is stained by the act

8 βρῶμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ. independent — adiaphora — taken as Paul's own concession, not a Corinthian slogan (arguable); gnomic future

οὔτε ἐὰν μὴ φάγωμεν

conditional — protasis — the case of abstaining; leans on the apodosis below

ὕστερούμεθα,

independent — no loss

οὔτε ἐὰν φάγωμεν

conditional — protasis — the case of eating

περισσεύομεν.

independent — no gain — the matter is genuinely indifferent, which is why it must yield to love

The stumbling block 8:9–13

VV. 9–12 — THE SCENARIO: A RIGHT BECOMES A RUIN

9 βλέπετε δὲ independent — the section's imperative — vigilance over one's own liberty

μή πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν.

content — the feared outcome (apprehensive μή πως) — ἐξουσία turned

πρόσκομμα

10 ἐὰν γὰρ τις ἴδῃ σὲ τὸν ἔχοντα γινῶσιν ἐν εἰδωλείᾳ κατακείμενον, conditional — protasis — the 'knower' seen at the temple banquet; leans on the question below

οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται

independent — the ironic apodosis-question (οὐχὶ expects 'yes') — an 'edification' to ruin, inverting v. 1; ἀσθενοῦς ὄντος causal gen. abs.

εἰς τὸ τὰ εἰδωλόθута ἐσθίειν;

purpose — εἰς τό + infinitive — the result: eating against his own conscience

11 ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, independent — the verdict, verb fronted — knowledge severed from love destroys; σῇ pointedly singular

ὁ ἀδελφός

phrase modifier — apposition — not a statistic but kin (verbless)

δι' ὃν Χριστὸς ἀπέθανεν.

relative — the measure of his worth — Christ's death set against a meal

12 οὕτως δὲ ἀμαρτάνοντες εἰς τοὺς ἀδελφούς participial — fronted participle of means — leans on ἀμαρτάνετε below; the deed named sin, not indiscretion

καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν

participial — its twin — τύπτοντες, a violent word: battering the conscience precisely in its weakness

εἰς Χριστὸν ἀμαρτάνετε.

independent — the true object — to sin against his own is to sin against him (cf. Mt 25:40; Acts 9:4)

V. 13 — PAUL'S OWN RESOLVE

13 διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, conditional — διόπερ + protasis — the emphatic inference ('for this very reason'), leaning on the resolve below

οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα,

independent — the resolve — οὐ μὴ + aorist subjunctive, the strongest denial; κρέα: meat altogether, not just idol-meat

ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

purpose — the aim — never to trip the brother; the chapter ends on his name

Analysis. The chapter's shape is an argument bent around the antithesis of its first breath: γνώσις puffs up, ἀγάπη builds up. Three times the layout shows Paul granting the strong their theology in flush-left lines — the shared οἶδαμεν of vv. 1 and 4, and the great verbless creed of v. 6, whose two limbs (one God the Father, one Lord Jesus Christ) each carry a verbless relative line of bare prepositions, ἐξ οὗ/εἰς αὐτόν and δι' οὗ/δι' αὐτοῦ — and each time immediately bending the concession: the εἴ τις protasis pair of vv. 2–3 leaning forward

on their apodoses, the εἴπερ concession of v. 5 hanging above the ἀλλ' of v. 6 with the ὥστε parenthesis tucked beneath it, and the Ἀλλ' of v. 7 that breaks the creed's spell. From v. 9 the imperative βλέπετε governs, and the protases multiply — ἐὰν γάρ τις ἴδῃ with its ironic apodosis-question, διόπερ εἰ βρῶμα σκανδαλίζει — until Paul's own οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα stands flush left with its ἵνα μή hanging beneath it, the chapter ending on the brother's name. Cruxes the layout takes a side on: πάντες γινώσκοντες ἔχομεν (v. 1) and both ὅτι clauses of v. 4 (οὐδὲν εἶδωλον ἐν κόσμῳ, οὐδεὶς θεὸς εἰ μὴ εἷς) are read as Corinthian slogans quoted with assent — set as content lines under οἶδαμεν and flagged in their tags — while βρῶμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ (v. 8) is taken as Paul's own adiaphora concession rather than a slogan, a genuinely arguable call flagged in its tag; οἰκοδομηθήσεται (v. 10) is rendered as bitter irony, an 'edification' to ruin that inverts v. 1; ἀσθενοῦς ὄντος is treated as a causal genitive absolute inside the question; and the fronted participles of v. 12 are set anchor-less above ἀμαρτάνετε as the means of the sin against Christ.

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