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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Epistle to the Corinthians, Chapter 8

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ Η΄

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 · 8:1–3

Knowledge versus love

Paul takes up the next reported question — food sacrificed to idols (1a) — and at once relativizes the Corinthians' boast of 'knowledge': we all have knowledge, but knowledge inflates while love builds up (1b); the one who presumes to know does not yet know as he ought (2); rather, the one who loves God is the one truly known by him (3). Love, not gnosis, is the governing measure.

B · 8:4–6

The theological premise: one God, one Lord

Returning to the question of eating idol-food (4a), Paul grants the 'strong' their monotheistic axiom: an idol is nothing in the world, and there is no God but one (4b); even granting so-called gods many in heaven and earth (5), yet for us there is one God the Father, from whom and for whom are all things, and one Lord Jesus Christ, through whom are all things and we through him (6). The confession is true — but incomplete as a guide to conduct.

C · 8:7–8

But not all have this knowledge

The axiom is not shared by all (7a): some, habituated to the idol until now, eat the food as genuinely idol-food, and their weak conscience is defiled (7b). Food, however, does not commend us to God; we are neither worse for not eating nor better for eating (8). The thing itself is adiaphora — which is precisely why it must yield to love.

D · 8:9–13

The danger of the stumbling block

Therefore the 'right' must not become a stumbling block to the weak (9): if a weak brother sees the man of knowledge reclining in an idol-temple, his conscience will be 'built up' to eat against itself (10), and so by your knowledge the weak one is destroyed — the brother for whom Christ died (11). Sinning thus against the brothers and wounding their weak conscience is sin against Christ (12). Hence Paul's own resolve: if food causes a brother to fall, he will never eat meat again (13).

1 Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες γινῶσιν ἔχομεν. ἡ γινῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ

Now concerning things sacrificed to idols: we know that we all have knowledge. Knowledge puffs up, but love builds up.

NEW TOPIC / RESPONSE **Περὶ δὲ** Περὶ δὲ marks a fresh reply to the Corinthians' letter (as at 7:1, 7:25). Paul cites their slogan ('we all have knowledge') only to subordinate it instantly to a higher principle: love, not knowledge, edifies.

Περὶ

concerning

preposition + genitive (reference)

δὲ

now

transitional conjunction (new topic)

δέ: here a discourse marker; Περὶ δὲ signals Paul turning to the next item from the Corinthians' inquiry.

τῶν

the

Genitive

article

εἰδωλοθύτων

things sacrificed to idols

Genitive

object of Περὶ (topic)

εἰδωλόθυτον: 'idol-sacrifice' (εἶδωλον + θύω), meat offered to a pagan deity, then sold or eaten at temple feasts; a coinage of Jewish/Christian polemic.

οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

main verb

→ intensive perfect (present sense)

οἶδα: 'know' (perfect with present meaning); introduces shared common ground — possibly echoing the Corinthians' own claim.

ὅτι

that

conjunction (content of οἶδαμεν)

πάντες

all

Nominative

subject (substantival adj.)

πᾶς: 'all'; the inclusive 'we all' frames the slogan as common property — perhaps with slight irony.

γνώσιν

knowledge

Accusative

direct object

γνώσις: 'knowledge'; the prized Corinthian commodity — here the monotheistic insight of vv.4–6, valued but insufficient.

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

main verb (ὅτι clause)

→ stative present

ἔχω: 'have, hold'; states possession of the knowledge as a settled fact.

ἡ

the

Nominative

article

γνώσις

knowledge

Nominative

subject

γνώσις: now subject of a gnomic maxim — abstract 'knowledge' personified as an agent.

φυσιοῖ

puffs up

Pres Act Indic 3 Sg · φυσιοῶ

main verb (gnomic)

→ gnomic present

φυσιοῶ: 'inflate, puff up' (from φῦσα, 'bellows'); a favorite Corinthian rebuke-word (4:6,18,19; 5:2; 13:4) — knowledge swells the ego.

ἡ

the

Nominative

article

δὲ

but

adversative conjunction

ἀγάπη

love

Nominative

subject (contrastive)

ἀγάπη: self-giving love directed to the other's good; the counter-principle that governs the whole chapter (cf. ch. 13).

οἰκοδομεῖ

builds up

Pres Act Indic 3 Sg · οἰκοδομέω

main verb (gnomic, antithetic)

→ gnomic present

οἰκοδομέω: lit. 'build a house'; metaphor for strengthening the community — the constructive opposite of mere self-inflation.

2 εἴ τις δοκεῖ ἐγνωκέναι τι, οὕτω ἔγνω καθὼς δεῖ γινῶναι.

If anyone supposes that he knows something, he does not yet know as he ought to know;

MAXIM / CORRECTIVE ASYNDETON A conditional aphorism puncturing the pretension behind 'we all have knowledge': true knowing is humble and incomplete (cf. 13:9,12). Asyndeton heightens the epigram.

εἴ

if

conjunction (first-class condition)

τις

anyone

Nominative

subject (indefinite pronoun)

δοκεῖ

supposes

Pres Act Indic 3 Sg · δοκέω

main verb (protasis)

→ customary present

δοκέω: 'think, suppose, seem'; here of self-assessment — the mere appearance of knowing, often mistaken.

ἐγνωκέναι

to have known

Perf Act Inf · γινώσκω

complementary infinitive (of δοκεῖ)

→ intensive perfect (settled knowledge)

γινώσκω: 'come to know'; the perfect connotes a possessed, completed knowledge — exactly the presumption being deflated.

τι

something

Accusative

object of ἐγνωκέναι

οὕτω

not yet

negative adverb (time)

οὕτω: 'not yet'; concedes future possibility while denying present attainment.

ἔγνω

he has known

Aor Act Indic 3 Sg · γινώσκω

main verb (apodosis)

→ constative aorist

γινώσκω: the bare aorist with οὕτω — 'he has not yet come to know'; real knowing has not occurred.

καθὼς

as

comparative conjunction (manner)

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal verb

→ stative present

δεῖ: 'it is necessary, one ought'; sets the standard of true knowing — measured by obligation, not pretension.

γινῶναι

to know

Aor Act Inf · γινώσκω

complementary infinitive (of δεῖ)

→ constative aorist

γινώσκω: the infinitive completing δεῖ — the proper, love-shaped knowing one is bound to attain.

3 εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ.

but if anyone loves God, this one is known by him.

ANTITHETIC CORRECTION εἰ δέ The decisive reversal: what matters is not our knowing God but God's knowing us, which is grounded in love, not gnosis. The passive ἔγνωσται relocates the initiative to God.

εἰ

if

conjunction (first-class condition)

δέ

but

adversative conjunction

τις

anyone

Nominative

subject (indefinite pronoun)

ἀγαπᾷ

loves

Pres Act Indic 3 Sg · ἀγαπάω

main verb (protasis)

→ customary present

ἀγαπάω: 'love'; the cognate verb of ἀγάπη (v.1) — love for God is the real index of relationship to him.

<p>τὸν the Accusative article</p>	<p>θεόν God Accusative direct object</p> <p>θεός: God; the proper object of love — contrasted with the τι ('something') one merely claims to know in v.2.</p>	<p>οὗτος this one Nominative subject (resumptive demonstrative)</p>	<p>ἔγνωσται is known Perf Pass Indic 3 Sg · γινώσκω main verb (apodosis)</p> <p>→ intensive perfect (abiding state)</p> <p>γινώσκω (pass.): 'be known'; the perfect passive — to be acknowledged/chosen by God (cf. the Hebrew 'know' of election, Gal 4:9).</p>
<p>ὑπ' by preposition + genitive (agency)</p>	<p>αὐτοῦ him Genitive genitive of agency (object of ὑπό)</p>		

4 Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων οἶδαμεν ὅτι οὐδὲν εἶδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἷς.

Concerning, then, the eating of things sacrificed to idols: we know that an idol is nothing in the world, and that there is no God but one.

RESUMPTION OF TOPIC **οὖν** οὖν resumes the question of v.1 after the corrective digression, restating the shared monotheistic premises Paul grants the 'strong' — the foundation he will both affirm (vv.5–6) and qualify (vv.7ff).

Περὶ

concerning

preposition + genitive (reference)

τῆς

the

Genitive

article

βρώσεως

eating

Genitive

object of Περί

βρώσις: 'eating, food'; the action-noun narrows the topic from idol-meat in general to the act of consuming it.

οὖν

then

inferential/resumptive conjunction

οὖν: 'therefore, then'; here resumptive — picking up the thread after vv.2–3.

τῶν

the

Genitive

article

εἰδωλοθύτων

things sacrificed to idols

Genitive

objective genitive (of βρώσεως)

εἰδωλόθυτον: the idol-meat (see v.1); here the object eaten.

οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

main verb

→ *intensive perfect (present sense)*

οἶδα: again 'we know' — introducing the agreed dogmatic content (vv.4b).

ὅτι

that

conjunction (content of οἶδαμεν)

οὐδέν

nothing

Nominative

predicate nominative

οὐδεὶς: 'no one, nothing'; here neuter — the idol has no real existence corresponding to it.

εἶδωλον

idol

Nominative

subject (verbless clause)

εἶδωλον: 'image, idol' (from εἶδος, 'form'); in LXX/NT the false god's representation — and, the slogan says, a mere nothing.

ἐν

in

preposition + dative (sphere)

κόσμῳ

world

Dative

dat. of sphere

κόσμος: 'world'; the idol corresponds to no reality in the created order.

καὶ

and

coordinating conjunction

ὅτι

that

conjunction (second content clause)

οὐδεὶς

no

Nominative

attributive (negates θεός)

οὐδεὶς: 'no one'; here adjectival — 'no God!'

θεός

God

Nominative

subject (verbless clause)

θεός: God; the Shema's monotheism (Deut 6:4) is the bedrock of the argument.

εἰ

except

conjunction (with μή = 'except')

μή

not

negative (εἰ μή = 'except')

εἰ μή: 'except, but'; the exceptive idiom isolating the one true God.

εἷς

one

Nominative

predicate (substantival numeral)

εἷς: 'one'; the cardinal of the Shema — 'the LORD is one' — programmatic for v.6.

5 καὶ γὰρ εἴπερ εἰσὶν λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς, ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί,

For even if there are so-called gods, whether in heaven or on earth — as indeed there are many gods and many lords —

CONCESSIVE GROUND **καὶ γὰρ** καὶ γάρ introduces a concession that sets up the contrast of v.6: granting the existence of many alleged deities and powers, Paul will nonetheless confess one God and one Lord. The protasis hangs, completed by ἀλλ' in v.6.

καὶ

even

adverbial (with γάρ)

γάρ

for

explanatory conjunction

καὶ γάρ: 'for even / for indeed!'; grounds the monotheistic claim by way of concession.

εἴπερ

if indeed

conjunction (concessive condition)

εἴπερ: 'if indeed, even if!'; the -περ intensifies — granting the premise for argument's sake.

εἰσὶν

there are

Pres Act Indic 3 Pl · εἰμί

main verb (protasis)

→ stative present

εἰμί: 'be, exist!'; existence here in the sense of being 'so-called!'

λεγόμενοι

so-called

Pres Pass Ptc · Nom Pl Masc · λέγω

attributive participle

→ present (general)

λέγω (pass.): 'be called/named'; 'so-called gods' — named such by others, not real deities.

θεοὶ

gods

Nominative

subject

θεός: here plural of the pagan pantheon — gods only in name.

εἴτε

whether

correlative conjunction

εἴτε ... εἴτε: 'whether ... or!'; distributes the alleged deities across the cosmos.

ἐν

in

preposition + dative (place)

οὐρανῶ

heaven

Dative

dat. of place

οὐρανός: 'heaven, sky!'; the celestial deities (sun, stars, astral powers).

εἴτε

or

correlative conjunction

ἐπὶ

on

preposition + genitive (place)

γῆς

earth

Genitive

object of ἐπί (place)

γῆ: 'earth, land!'; the terrestrial deities and cultic powers.

ὥσπερ

as indeed

comparative conjunction (confirmatory)

ὥσπερ: 'just as!'; here confirms that such 'gods and lords' do abound in the religious world.

εἰσὶν

there are

Pres Act Indic 3 Pl · εἶμι

main verb

→ stative present

θεοὶ

gods

Nominative

subject

πολλοὶ

many

Nominative

attributive adjective

πολύς: 'many!'; the polytheistic plurality contrasted with the εἷς of v.4.

καὶ

and

coordinating conjunction

κύριοι

lords

Nominative

subject (coordinate)

κύριος: 'lord!'; cultic 'lords' (e.g. mystery-cult deities), anticipating the one κύριος of v.6.

πολλοί

many

Nominative

attributive adjective

6 ἄλλ' ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ.

yet for us there is one God, the Father, from whom are all things and we for him, and one Lord, Jesus Christ, through whom are all things and we through him.

ADVERSATIVE CLIMAX ἄλλ' The strong adversative completes the concession of v.5 with the Christian confession — a binitarian reshaping of the Shema (Deut 6:4): the one God is the Father (source and goal), the one Lord is Jesus Christ (mediator), 'all things' and 'we' running through both. This is the chapter's theological anchor.

ἄλλ'

yet

strong adversative conjunction

ἄλλά: 'but, yet'; the decisive contrast — over against the many, the Christian 'one.'

ἡμῖν

for us

Dative

dat. of possession/advantage (fronted)

εἷς

one

Nominative

predicate (numeral, verbless)

εἷς: 'one'; the Shema's confession applied to the Father.

θεός

God

Nominative

subject

θεός: God; defined appositionally as 'the Father.'

ὁ

the

Nominative

article

πατήρ

Father

Nominative

apposition to θεός

πατήρ: 'Father'; identifies the one God specifically as the Father — source and goal of all.

ἐξ

from

preposition + genitive (source)

οὗ

whom

Genitive

relative pronoun (object of ἐξ)

τὰ

the

Nominative

article

πάντα

all things

Nominative

subject (verbless; 'are')

παῖς: τὰ πάντα = 'the universe, all things';
creation as a whole derives from the
Father.

καὶ

and

coordinating conjunction

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

εἰς

for

preposition + accusative (goal)

αὐτόν

him

Accusative

object of εἰς (goal)

αὐτός: refers to the Father — believers exist
'for him' as their telos.

καὶ

and

coordinating conjunction

εἷς

one

Nominative

predicate (numeral, verbless)

εἷς: 'one'; now of the Lord — κύριος from
the Shema applied to Christ.

κύριος

Lord

Nominative

subject

κύριος: 'Lord'; the LXX name of YHWH now
confessed of Jesus — a remarkable
christological reading of the Shema.

Ἰησοῦς

Jesus

Nominative

apposition to κύριος

Χριστός

Christ

Nominative

apposition

δι'

through

preposition + genitive (agency/means)

οὓς

whom

Genitive

relative pronoun (object of *διὰ*)

τὰ

the

Nominative

article

πάντα

all things

Nominative

subject (verbless; 'are')

παῖς: all things came to be 'through' Christ
— his mediatorial role in creation (cf. Col
1:16; Jn 1:3).

καὶ

and

coordinating conjunction

ἡμεῖς

we

Nominative

subject (*emphatic pronoun*)

δι'

through

preposition + genitive (*agency*)

αὐτοῦ

him

Genitive

object of *διά* (*agency*)

αὐτός; refers to Christ — our new existence/redemption is mediated through him.

7 Ἄλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις· τινὲς δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνείδησις αὐτῶν ἀσθενῆς οὕσα μολύνεται.

But this knowledge is not in everyone; rather some, through their habituation to the idol until now, eat the food as actually sacrificed to an idol, and their conscience, being weak, is defiled.

QUALIFICATION / COUNTERPOINT Ἄλλ' The pivot: the confession of v.6 is true, but not everyone holds it experientially. For the 'weak,' long conditioned by paganism, the meat is still felt to be idol-food, and eating it defiles a conscience not yet free. Knowledge alone cannot reach them.

Ἄλλ'

but

strong adversative conjunction

ἀλλά: 'but'; turns from the shared dogma to its uneven reception.

οὐκ

not

negative particle

ἐν

in

preposition + dative (*sphere*)

πᾶσιν

everyone

Dative

object of *ἐν* (*substantival adj.*)

πᾶς; 'all'; 'not in all' — the knowledge is not universally internalized.

ἡ

the

Nominative

article

γνῶσις

knowledge

Nominative

subject (*verbless; 'is'*)

γνῶσις; the monotheistic insight of vv.4–6 — possessed in theory but not lived by all.

τινὲς

some

Nominative

subject (*indefinite pronoun*)

δὲ

and

conjunction (*continuative*)

τῆ

the

Dative

article

συνηθεία

by habituation

Dative

dat. of means/cause

συνήθεια: 'custom, habituation' (σύν + ἦθος); long-ingrained pagan habit still shapes their perception of the meat.

ἕως

until

preposition/adverb (time)

ἄρτι

now

adverb (time)

ἄρτι: 'just now, at present'; ἕως ἄρτι = 'until now' — the conditioning persists into their Christian present.

τοῦ

the

Genitive

article

εἰδώλου

of the idol

Genitive

objective genitive (of συνηθεία)

εἶδωλον: 'idol'; their accustomedness 'to the idol' — i.e. to idol-worship and its food.

ὡς

as

comparative particle (manner)

ὡς: here 'as being' — they regard the food as genuinely idol-meat.

εἰδωλόθυτον

idol-sacrifice

Accusative

object/predicate ('as idol-food')

εἰδωλόθυτον: the idol-meat — for the weak it remains charged with cultic meaning.

ἐσθίουσιν

they eat

Pres Act Indic 3 Pl · ἐσθίω

main verb

→ customary present

ἐσθίω: 'eat'; the disputed act, here done with a divided conscience.

καὶ

and

coordinating conjunction (result)

ἡ

the

Nominative

article

συνείδησις

conscience

Nominative

subject

συνείδησις: 'conscience' (σύν + οἶδα, 'co-knowledge'); the inner moral awareness that judges one's own act — a key term in 8–10.

αὐτῶν

their

Genitive

genitive of possession

ἀσθενής

weak

Nominative

predicate adj. (with οὓσα)

ἀσθενής: 'weak, without strength'; the 'weak' conscience lacks the firmness that knowledge would give — the chapter's pastoral focus.

οὓσα

being

Pres Act Ptc · Nom Sg Fem · εἰμί

causal/concessive participle

→ present (concurrent)

εἰμί: the participle gives the ground — 'because it is weak' — for the defilement that follows.

μολύνεται

is defiled

Pres Pass Indic 3 Sg · μολύνω

main verb

→ present (resultative)

μολύνω: 'stain, defile, soil'; the weak conscience is contaminated by acting against its own conviction.

8 βρῶμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ· οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα, οὔτε ἐὰν φάγωμεν περισσεύομεν.

But food will not commend us to God; we are neither worse off if we do not eat, nor better off if we do eat.

CONCESSION (ADIAPHORA) **δὲ** A balancing concession to the strong: in itself food is morally indifferent — it neither advances nor diminishes our standing before God. The very neutrality of the matter, however, becomes the basis for surrendering one's 'right' (v.9).

βρῶμα

food

Nominative

subject (fronted)

βρῶμα: 'food'; the concrete thing eaten — here weighed for its (lack of) spiritual value.

δὲ

but

conjunction (mild contrast)

ἡμᾶς

us

Accusative

direct object (fronted)

οὐ

not

negative particle

παραστήσει

will commend / present

Fut Act Indic 3 Sg · παρίστημι

main verb

→ gnomic future

παρίστημι: 'present, bring near, commend'; food does not 'present' us favorably before God — gnomic future of a general truth.

τῷ

the

Dative

article

θεῷ

to God

Dative

dat. of relation (before God)

θεός: God; the standing in view is one's acceptance before him, untouched by diet.

οὔτε

neither

correlative negative conjunction

οὔτε ... οὔτε: 'neither ... nor'; balances the two cases of eating and abstaining.

<p>ἐάν if conjunction (third-class condition)</p>	<p>μή not negative particle</p>	<p>φάγωμεν we eat Aor Act Subj 1 Pl · ἐσθίω verb (protasis) → constative aorist (subjunctive) ἐσθίω: 'eat' (suppletive aorist φαγεῖν); the case of abstaining.</p>	<p>ὕστερούμεθα are we worse off Pres Pass Indic 1 Pl · ὑστερέω main verb (apodosis) → stative present ὕστερέω: 'lack, fall short, be worse off'; abstaining costs us nothing before God.</p>
<p>οὔτε nor correlative negative conjunction</p>	<p>ἐάν if conjunction (third-class condition)</p>	<p>φάγωμεν we eat Aor Act Subj 1 Pl · ἐσθίω verb (protasis) → constative aorist (subjunctive) ἐσθίω: the case of eating.</p>	<p>περισσεύομεν are we better off Pres Act Indic 1 Pl · περισσεύω main verb (apodosis) → stative present περισσεύω: 'abound, have surplus, be better off'; eating gains us nothing — the matter is truly indifferent.</p>

9 βλέπετε δὲ μή πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν.

But take care that this right of yours does not somehow become a stumbling block to the weak.

EXHORTATION (TURN TO APPLICATION) **δὲ** The hinge from premise to pastoral demand: precisely because food is indifferent, the 'right' to eat must be subordinated to the brother's welfare. βλέπετε issues the first imperative of the section.

βλέπετε

take care

Pres Act Impv 2 Pl · βλέπω

main verb (imperative)

→ imperativ present (general precept)

βλέπω: 'see, look'; idiomatic 'watch out, beware' when followed by μή — a vigilant warning.

δὲ

but

conjunction (transitional)

μή

lest

negative (introduces caution clause)

μή πως: 'lest somehow'; the apprehensive construction warning of a possible bad outcome.

πως

somehow

particle (indefinite)

ἡ

the

Nominative

article

ἐξουσία

right / authority

Nominative

subject

ἐξουσία: 'authority, freedom, right'; the strong's legitimate liberty to eat — a key word Paul will probe in ch. 9.

ὑμῶν

your

Genitive

genitive of possession

αὕτη

this

Nominative

demonstrative (attributive)

πρόσκομμα

stumbling block

Nominative

predicate nominative (of γένηται)

πρόσκομμα: 'obstacle, occasion of stumbling' (πρός + κόπτω, 'strike against'); what trips the weak into sin (cf. Rom 14:13).

γένηται

become

Aor Mid Subj 3 Sg · γίνομαι

verb (μή-clause, subjunctive)

→ ingressive aorist

γίνομαι: 'become'; the feared result — the right turning into a snare.

τοῖς

to the

Dative

article

ἀσθενέσιν

weak

Dative

dat. of disadvantage (substantival adj.)

ἀσθενής: 'weak'; the brothers whose consciences are unsettled (v.7) — those endangered by the strong's liberty.

10 ἔὰν γάρ τις ἴδῃ σὲ τὸν ἔχοντα γινῶσιν ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν;

For if someone sees you, the one who has knowledge, reclining at table in an idol's temple, will not his conscience, since he is weak, be 'built up' so as to eat the things sacrificed to idols?

GROUND (SCENARIO) **γάρ** γάρ supplies the concrete danger behind v.9: the weak brother, seeing the 'knower' at a temple banquet, is emboldened against his own conviction. Paul ironically borrows οἰκοδομηθήσεται ('built up') — the very edification of v.1 — to name a destructive 'building!'

<p>ἔὰν if <i>conjunction (third-class condition)</i></p>	<p>γάρ for <i>explanatory conjunction</i></p>	<p>τις someone Nominative <i>subject (indefinite pronoun)</i></p>	<p>ἴδῃ sees Aor Act Subj 3 Sg · ὁράω <i>verb (protasis)</i> → constative aorist (subjunctive) ὁράω: 'see' (suppletive aorist εἶδον); the public visibility of the act is decisive.</p>
<p>σὲ you Accusative <i>direct object</i></p>	<p>τὸν the (one) Accusative <i>article (substantizes ptc.)</i></p>	<p>ἔχοντα having Pres Act Ptc · Acc Sg Masc · ἔχω <i>attributive participle (apposition to σέ)</i> → present (general) ἔχω: 'have'; 'the one who has knowledge' — the strong believer addressed directly.</p>	<p>γινῶσιν knowledge Accusative <i>object of ἔχοντα</i> γινῶσις; the very 'knowledge' of v.1 — now seen to imperil others.</p>

ἐν

in

preposition + dative (place)

εἰδωλείω

an idol's temple

Dative

dat. of place

εἰδωλεῖον: 'idol-temple'; the pagan sanctuary whose dining rooms hosted cultic banquets — the most provocative setting.

κατακείμενον

reclining (at table)

Pres Mid Ptc · Acc Sg Masc · κατάκειμαι

complementary/circumstantial participle (of ἴδη)

→ present (concurrent)

κατάκειμαι: 'lie down, recline'; the posture of dining at a banquet — i.e. participating in the temple feast.

οὐχί

not

interrogative negative (expects 'yes')

οὐχί: emphatic 'not'; introduces a question anticipating an affirmative answer.

ἡ

the

Nominative

article

συνείδησις

conscience

Nominative

subject

συνείδησις: 'conscience' (see v.7); here it is wrongly 'emboldened' against its own judgment.

αὐτοῦ

his

Genitive

genitive of possession

ἀσθενοῦς

weak

Genitive

predicate adj. (in gen. absolute)

ἀσθενής: 'weak'; the genitive-absolute gives the circumstance — 'since he is weak.'

ὄντος

being

Pres Act Ptc · Gen Sg Masc · εἰμί

genitive absolute (causal)

→ present (concurrent)

εἰμί: the participle of the genitive absolute — 'he being weak.'

οἰκοδομηθήσεται

will be built up

Fut Pass Indic 3 Sg · οἰκοδομέω

main verb (apodosis)

→ predictive future (ironic)

οἰκοδομέω: 'build up'; sardonically — an 'edification' that in fact emboldens to ruin, inverting v.1.

εἰς

so as

preposition + articular inf. (result/purpose)

τὸ

the

article (with infinitive)

τὰ

the

Accusative

article

εἰδωλόθυτα

things sacrificed to idols

Accusative

object of ἐσθίειν

εἰδωλόθυτον: the idol-meat (see v.1) — what the emboldened conscience now consents to eat.

ἐσθίειν

to eat

Pres Act Inf · ἐσθίω

articular infinitive (of result)

→ customary present

ἐσθίω: 'eat'; the infinitive states the outcome — eating against conscience.

11 ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῆ γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς ἀπέθανεν.

For the weak person is destroyed by your knowledge — the brother for whom Christ died.

CONSEQUENCE (THE STAKES) γὰρ The grave outcome stated baldly: knowledge, severed from love, destroys. The appositional 'the brother for whom Christ died' sets the weak one's eternal worth against the trivial liberty being defended.

ἀπόλλυται

is destroyed

Pres Mid/Pass Indic 3 Sg · ἀπόλλυμι
main verb (fronted)

→ present (progressive/result)

ἀπόλλυμι: 'destroy, ruin, perish'; spiritual ruin — the antithesis of being 'built up' (v.10).

γὰρ

for

explanatory conjunction

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἀσθενῶν

weak one

Pres Act Ptc · Nom Sg Masc · ἀσθενέω
substantival participle (subject)

→ present (general)

ἀσθενέω: 'be weak'; the participle names the endangered brother — 'the one who is weak.'

ἐν

by

preposition + dative (means/cause)

τῇ

the

Dative

article

σῆ

your

Dative

possessive adjective

σός: 'your' (sg.); pointedly individual — your private knowledge wrecks this ruin.

γνώσει

knowledge

Dative

dat. of means/cause

γνώσις: the boasted 'knowledge' (v.1) — now the very instrument of a brother's destruction.

ὁ

the

Nominative

article

ἀδελφός

brother

Nominative

apposition to ὁ ἀσθενῶν

ἀδελφός: 'brother'; the family bond makes the harm a betrayal of kin, not a mere policy difference.

δι'

for

preposition + accusative (cause/sake)

ὃν

whom

Accusative

relative pronoun (object of διὰ)

Χριστός

Christ

Nominative

subject (rel. clause)

Χριστός: the measure of the brother's value
– Christ's own death was for him.

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (rel. clause)

→ *constative aorist*

ἀποθνήσκω: 'die'; the atoning death – the gravest possible counterweight to a meal.

12 οὕτως δὲ ἀμαρτάνοντες εἰς τοὺς ἀδελφοὺς καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν ἀμαρτάνετε.

And so, sinning against the brothers and wounding their weak conscience, you sin against Christ.

INFERENCE (THEOLOGICAL GRAVITY) **δὲ** The argument's verdict: harming the weak brother is no minor lapse but sin against Christ himself – for the brother is one with whom Christ has identified (v.11). The two participles specify the offense; the main verb names its true object.

οὕτως

so

adverb (manner, resumptive)

οὕτως: 'thus, in this way'; gathers up the scenario of vv.10–11 into a general verdict.

δὲ

and

conjunction (inferential/continuative)

ἀμαρτάνοντες

sinning

Pres Act Ptc · Nom Pl Masc · ἀμαρτάνω

circumstantial participle (means/temporal)

→ *present (concurrent)*

ἀμαρτάνω: 'sin, miss the mark'; the deed is named sin, not mere indiscretion.

εἰς

against

preposition + accusative (disadvantage)

τούς

the

Accusative

article

ἀδελφούς

brothers

Accusative

object of εἰς

ἀδελφός: 'brother'; the offense is against fellow members of Christ's family.

καὶ

and

coordinating conjunction

τύπτοντες

wounding / striking

Pres Act Ptc · Nom Pl Masc · τύπτω

circumstantial participle (coordinate)

→ present (concurrent)

τύπτω: 'strike, beat'; a violent metaphor — to 'batter' the tender conscience of the weak.

αὐτῶν

their

Genitive

genitive of possession

τὴν

the

Accusative

article

συνείδησιν

conscience

Accusative

object of τύπτοντες

συνείδησις: 'conscience' (see v.7); the vulnerable faculty that the strong's example assaults.

ἀσθενούσαν

being weak

Pres Act Ptc · Acc Sg Fem · ἀσθενέω

attributive participle (of συνείδησιν)

→ present (state)

ἀσθενέω: 'be weak'; the conscience precisely in its weakness is wounded.

εἰς

against

preposition + accusative (disadvantage)

Χριστὸν

Christ

Accusative

object of εἰς (the true victim)

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

ἁμαρτάνετε

you sin

Pres Act Indic 2 Pl · ἁμαρτάνω

main verb

→ customary present

ἁμαρτάνω: 'sin'; repeated from the participle to land the indictment — against Christ himself.

13 διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

Therefore, if food causes my brother to stumble, I will never eat meat again, ever, so that I may not cause my brother to stumble.

CONCLUSION (PERSONAL RESOLVE) **διόπερ** The emphatic inferential διόπερ ('for this very reason') seals the argument with Paul's own example: the apostle will forgo a lawful liberty permanently rather than imperil a brother — the model of love-governed freedom developed in ch. 9.

διόπερ

therefore

emphatic inferential conjunction

διόπερ: 'for this very reason' (διό + intensive -περ); a strengthened 'therefore' drawing the practical conclusion.

εἰ

if

conjunction (first-class condition)

βρῶμα

food

Nominative

subject (protasis)

βρῶμα: 'food' (see v.8); the indifferent thing, now weighed against a brother.

σκανδαλίζει

causes to stumble

Pres Act Indic 3 Sg · σκανδαλίζω

main verb (protasis)

→ customary present

σκανδαλίζω: 'cause to stumble, trap' (from σκάνδαλον, a trap's trigger); to lead into sin or apostasy.

τὸν

the

Accusative

article

ἀδελφόν

brother

Accusative

direct object

ἀδελφός: 'brother'; the personal 'my brother' makes the obligation intimate.

μου

my

Genitive

genitive of relationship

οὐ

not

negative (with μή = emphatic)

<p>μή never</p> <p><i>negative (οὐ μή = emphatic denial)</i></p> <p>οὐ μή: the strongest Greek negation — 'by no means, never'; with the aorist subjunctive it categorically denies.</p>	<p>φάγω I will eat</p> <p>Aor Act Subj 1 Sg · ἐσθίω</p> <p><i>main verb (apodosis; subjunctive of emphatic denial)</i></p> <p>→ constative aorist (emphatic negation)</p> <p>ἐσθίω: 'eat'; with οὐ μή = 'I will absolutely not eat.'</p>	<p>κρέα meat</p> <p>Accusative</p> <p><i>direct object</i></p> <p>κρέας: 'meat, flesh'; the plural κρέα of butchered meat — Paul renounces it altogether, not merely idol-meat.</p>	<p>εἰς for</p> <p><i>preposition + accusative (time/extent)</i></p>
<p>τὸν the</p> <p>Accusative article</p>	<p>αἰῶνα age / ever</p> <p>Accusative</p> <p><i>object of εἰς (extent of time)</i></p> <p>αἰών: 'age'; εἰς τὸν αἰῶνα = 'forever, for all time' — the renunciation is unconditional in duration.</p>	<p>ἵνα so that</p> <p><i>conjunction (purpose)</i></p>	<p>μή not</p> <p><i>negative (in purpose clause)</i></p>
<p>τὸν the</p> <p>Accusative article</p>	<p>ἀδελφόν brother</p> <p>Accusative</p> <p><i>direct object (of σκανδαλίσω)</i></p> <p>ἀδελφός: 'brother'; the goal of the renunciation — sparing the brother.</p>	<p>μου my</p> <p>Genitive</p> <p><i>genitive of relationship</i></p>	<p>σκανδαλίσω I cause to stumble</p> <p>Aor Act Subj 1 Sg · σκανδαλίζω</p> <p><i>verb (purpose clause, subjunctive)</i></p> <p>→ ingressive aorist</p> <p>σκανδαλίζω: 'cause to stumble' (see above); the very thing love refuses to risk.</p>

On the text. Verse punctuation, capitalization, and paragraphing are editorial and conventional. All thirteen verses are present in the critical text; none is bracketed or omitted. At v.7 the better-attested reading is τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου ('by their habituation to the idol until now'), printed here, against the Byzantine τῇ συνειδήσει ('by their conscience'); at v.8 the order and particles of the two clauses (οὔτε ... οὔτε) vary among witnesses but the sense is stable.

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.