

1 Cor. 8:1-13 mws

V. 1

εἰδωλοθύτων

something offered to a cultic image/idol, food sacrificed to idols, it refers to sacrificial meat, part of which was burned on the altar as the deities' portion, part was eaten at a solemn meal in the temple, and part was sold in the market for home use. Within the Mosaic tradition it was unclean and therefore forbidden, cf. v. 4, 7, 10, 10:19, 28

the meat of animals which have been sacrificed to idols, sacrificial meat, meat of animals sacrificed to an idol, 'concerning sacrificial meat, we know that we all have knowledge'

γνώσιν

comprehension or intellectual grasp of something, knowledge

the content of what is known, knowledge, what is known, 'we know that we all have knowledge'

φυσιοῖ

PAI3sg

fr. φυσιοω

figurative, to cause to have an exaggerated self-conception, puff up, make proud, of knowledge, 'it (only) puffs up'

to cause someone to be proud, to make arrogant, to make haughty, 'such knowledge makes a person haughty, but love builds up'

οἰκοδομεῖ·

PAI3sg

fr. οἰκοδομεω

to help improve ability to function in living responsibility and effectively, strengthen, build up, make more able, 'love builds up'

to increase the potential of someone or something, with focus upon the process involved, to strengthen, to make more able, to build up

V. 2

δοκεῖ

PAI3sg

fr. δοκεω

to consider as probable, think, believe, suppose, consider

to regard something as presumably true, but without particular certainty, to suppose, to presume, to assume, to imagine, to believe, to think

ἐγνωκέναι

PfAInf

fr. γινωσκω

ἔγνω

AAI3sg

fr. γινωσκω

γνώναι

AAInf

fr. γινωσκω

to have come to the knowledge of, have come to know, know

to possess information about, to know, to know about, to have knowledge of, to be acquainted with, acquaintance

οὔπω

the negation of extending time up to and beyond an expected point, not yet

the negation of extending time up to and beyond an expected point, not yet, still not

καθώς

of comparison, just as
marker of similarity in events and states, with the possible implication of something being in
accordance with something else, just as, in comparison to

δεῖ

PAI3sg

fr. δεῖ

to be something that should happen because of being fitting, of that which one should do
to be something which should be done as the result of compulsion, whether internal (as a matter
of duty) or external (law, custom, and circumstances), should, ought, to have to do

V. 3

ἀγαπᾷ

PAI3sg

fr. ἀγαπαω

to have a warm regard for and interest in another, cherish, have affection for, love
to have love for someone or something, based on sincere appreciation and high regard, to love, to
regard with affection, loving concern, love

ἐγνώσται

PfPI3sg

fr. γινωσκω

to have come to the knowledge of, have come to know, know
to learn to know a person through direct personal experience, implying a continuity of
relationship, to know, to become acquainted with, be familiar with

V. 4

βρώσεως

the act of partaking of food, eating, ‘eating of meat sacrificed to idols’
to consume solid food, to eat, eating, ‘concerning the eating of meat sacrificed to idols’

εἰδωλοθύτων

see above

εἶδωλον

the image and the deity or divinity alleged to be represented are frequently associated in such
manner that the image factor is less significant than the component of unreality or spuriousness
of what is represented, fabricated/imaged deity, idol, ‘no idol has any real existence in the
universe’
an unreal supernatural being, false god

θεός

transcendent being who exercises extraordinary control in human affairs or is responsible for
bestowal of unusual benefits, deity, god, goddess
any one of many different supernatural beings regarded as having authority or control over some
aspect of the universe or human activity, god

V. 5

εἴπερ

marker of a condition, existing in fact, or hypothetical, if indeed, if after all, since, ‘for even if’
an emphatic marker of condition, if indeed, if after all

λεγόμενοι

PPPtcpMPN

fr. λεγω

to identify in a specific manner, call, name, passive – be called, ‘so-called gods’
to use an attribution in speaking of a person, to call, to name

θεοὶ

see above

εἴτε

marker of a condition, existing in fact or hypothetical, if
a double or multiple marker of condition (equivalent in meaning to εἰ), ‘if...if, whether...or’

ὥσπερ

marker of similarity between events and states, connecting with what goes before, ‘just as indeed
there are many gods’
somewhat more emphatic marker of similarity between events and states, as, just as

κύριοι

one who is in a position of authority, lord, master, of transcendent beings, in contrast to the one
κύριος ‘there are many gods and many lords’
one who rules or exercises authority over others, ruler, master, lord

V. 6

ἐξ

marker denoting origin, cause, motive, reason, from, of
marker of the source of an activity or state, with the implication of something proceeding from or
out of the source, from, by

εἰς

marker of goals involving affective/abstract/suitability aspects, into, to, to denote purpose, in
order to, to
marker of persons benefited by an event, with the implication of something directed to them, for,
on behalf of

δι’

marker of personal agency, through, by
marker of intermediate agent, with implicit or explicit causative agent, through, by

V. 7

γνώσις

see above

συνηθεία

usage or practice that has become established or standard, custom, subjectively being or becoming accustomed, 'through being accustomed to idols in former times'
a pattern of behavior more or less fixed by tradition and generally sanctioned by the society, custom, habit

εἰδώλου

see above

εἰδωλόθυτον

see above

ἐσθίουσιν

ΠΑΙ3pl

fr. ἐσθιω

to take something in through the mouth, usually solids, but also liquids, eat
to consume food, usually solids, but also liquids, to eat, to drink, to consume food, to use food

συνείδησις

the inward faculty of distinguishing right and wrong, moral consciousness, conscience
the psychological faculty which can distinguish between right and wrong, moral sensitivity, conscience

ἀσθενής

pertaining to experiencing some incapacity or limitation, weak, of the inner life, of a weakness in faith, which, through lack of advanced knowledge, considers externals of the greatest importance
pertaining to being morally weak and hence incapable of doing good, morally weak, without moral strength

μολύνεται

PPI3sg

fr. μολυνω

to cause something to be ritually impure, defile, 'conscience is defiled by eating meat sacrificed to idols'
to cause something to be ceremonially impure, with the implication of serious defilement, to defile, to stain, 'and their conscience, being weak, is defiled' or 'their conscience is weak and they feel defiled'

V. 8

βρῶμα

that which is eaten, food
any kind of food or nourishment, food

παραστήσει FAI3sg fr. παριστημι
to cause to be present in any way, as a legal technical term, bring before, ‘food will not bring us before (the judgment seat of) God, the sense is probably, ‘bring before God = bring close to God’ to deliver a person into the control of someone else, involving either the handing over of a presumably guilty person for punishment by authorities or the handing over of an individual to an enemy who will presumably take undue advantage of the victim, to hand over, to turn over to, to betray

φάγωμεν AAS1pl fr. ἐσθιω
see above

ὑστερούμεθα PPI1pl fr. ὑστερεω
to experience deficiency in something advantageous or desirable, lack, be lacking, go without, come short of
to be lacking in any special benefit or advantage, to lack benefits, to lack an advantage, ‘if we do not eat, we shall not be lacking in any advantage’

περισσεύομεν PAI1pl fr. περισσευω
to be in abundance, abound, have an abundance, abound, be rich, ‘we have more (divine approval)
to experience superior benefit or advantage, implying some type of comparison, to have a greater benefit, to experience a superior advantage, ‘if we do eat, we will have no special advantage’

V. 9

ἐξουσία

a state of control over something, freedom of choice, right, ‘be at liberty with regard to a thing’ the right to judge on the basis of having the potential to evaluate, right, freedom of choice, freedom of action, power to evaluate, ‘but see to it that your freedom of choice does not become a cause of offense to those who are weak (in the faith)’

πρόσκομμα

opportunity to experience inward pain (take offense) or make a misstep, cause for offense, cause for making a misstep, figurative, ‘take care that your freedom does not somehow turn out to be a hindrance to the weak, or cause the weak to stumble’

ἀσθενέσιν

see above

V. 10

ἴδη

AAS3sg

fr. εἶδον

to perceive by sight of the eye, see, perceive
to see, sight, seeing

εἰδωλείω

place of worship with a cult image, idol's temple
a temple or sanctuary which houses an idol, temple of an idol, 'for if a person sees you who have knowledge banqueting in the temple of an idol'

κατακείμενον

PM/PdepPtcpMSA fr. κατακειμαι

to recline (on a couch) for the purpose of dining, recline for a meal, dine, 'dine in a temple'
to eat a meal, with possible reference to the fact of the people reclining to eat, to eat a meal

συνείδησις

see above

ἀσθenoῦς

see above

οἰκοδομηθήσεται

FPI3sg

fr. οικοδομew

see above, 'the apostle is probably speaking ironically, with reference to the 'strong' party at Corinth, who declare that by their example they are benefitting the 'weak'...will not his conscience be 'strengthened' so that he will eat meat offered to idols?'

εἰδωλόθυτα

see above

V. 11

ἀπόλλυται

PPI3sg

fr. ἀπολλυμι

to cause or experience destruction, perish, be ruined, cf. 15:18
to destroy or to cause the destruction of persons, objects, or institutions, to ruin, to destroy, destruction

ἀσθενῶν

see above

ἐν

marker introducing means or instrument, with
marker of cause or reason, because of, on account of

δι'

marker of something constituting cause, the reason why something happens, results, exists, because of, for the sake of
marker of a participant who is benefited by an event or for whom an event occurs, for the sake of, for, on behalf of, for the benefit of

ἀπέθανεν

AAI3sg

fr. ἀποθνησκω

to cease to have vital functions, whether at an earthly or transcendent level, die
the process of dying, to die, death

V. 12

ἀμαρτάνοντες PAPtcpMPN fr. ἀμαρτανω
ἀμαρτάνετε PAI2pl fr. ἀμαρτανω

to commit a wrong, to sin

to act contrary to the will and law of God, to sin, to engage in wrongdoing, sin

τύπτουντες PAPtcpMPN fr. τυπτω

to inflict a blow, strike, beat, wound, figurative – strike, assault, ‘assault someone’s conscience’
figurative extension of ‘to strike’, to cause serious harm to, in a psychological sense, to harm, to injure, ‘harming their weak consciences’ or ‘causing spiritual injury to those whose consciences are weak’

συνείδησιν
see above

ἀσθενοῦσαν PAPtcpFSA fr. ἀσθενεω

to experience some personal incapacity or limitation, be weak, of weakness in determining correct courses of action

to be in a state of incapacity or weakness, to be weak, to be unable to, to be limited in

V. 13

διόπερ

therefore, for this very reason, cf. 10:14, 14:13

relatively emphatic marker of result, usually denoting the fact that the inference is self-evident, therefore, for this reason, for this very reason, so then

βρῶμα
see above

σκανδαλίζει PAI3sg fr. σκανδαλιζω
σκανδαλίσω AAS1sg fr. σκανδαλιζω

to cause to be brought to a downfall, cause to sin

to cause to sin, with the probable implication of providing some special circumstances which contribute to such behavior, to cause to sin

φάγω AAS1sg fr. ἐσθιω
see above

κρέα

meat, cf. Rom. 14:21

the flesh of animals used as food, meat