

1 Corinthians 8

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13

Text

Greek

	Περί δε plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τών plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article εἰδωλοθύτων, οἰδαμεν ὅτι πάντες plugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. 1 Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → “every” John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 γνώσιν ἔχομεν. ἡ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article γνώσας φουσιοῖ, ἡ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δε plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἀγάπη οἰκοδομεῖ.
2	εἰ τις δοκεῖ ἐγνώκῃ τι, οὕτω ἐγνώ καθὼς δεῖ γινώσκειν. εἰ plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τις ἀγαπᾷ τὸν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article θεόν, plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God οὗτος plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὐτὴ / τοῦτο greek 3 Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἐγνωσται ὑπ’ αὐτοῦ. plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)

4	περι τῆς plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article βρώσεως οὖν τῶν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article εἰδωλοθύτων οἶδαμεν ὅτι οὐδὲν εἰδωλον ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". κόσμῳ, καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ὅτι οὐδεὶς θεὸς plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God εἰ μὴ εἷς.	
	καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" γὰρ εἴπερ εἰσὶν plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. λεγόμενοι θεοὶ plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God εἴτε ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". οὐρανῷ plugin-autotooltip__default plugin-autotooltip_bigοὐρανός Meaning: * The sky * Air * Heaven or heavens	
	278 occurrences in the New Testament. Οὐρανός is used in Scripture to describe the sky and universe (that is, the visible expanse above the earth) as well as the transcendent realm where God is present. For example, in Matthew 6:26Matthew 24:29Matthew 6:9 εἶτε ἐπὶ γῆς, plugin-autotooltip__default plugin-autotooltip_bigγῆ Meaning: * Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5) Feminine noun. Connected to the English words "ground", "geometry" and "geology". It occurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its meaning varies subtly on context, for example, in the LXX:Genesis 1:1Genesis 2:7Genesis 12:1 ὥσπερ εἰσὶν plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. θεοὶ plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God πολλοὶ καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So	
	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" κύριοι πολλοί,	

ἀλλ' ἡμῖν εἷς θεός	plugin-autotooltip__default plugin-autotooltip_bigθεός
greek	
Masculine noun meaning:	
* A god or goddess * God ὁ	
greek	
The definite article πατήρ, ἐξ οὗ	
greek	
The definite article πάντα	
greek	
Meaning	
* All * Every * The whole	
Adjective.	
Usage in the New Testament	
The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.	
With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 καί	
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἡμεῖς εἰς αὐτόν,	
greek	
Meaning	
* He, she, it * Himself, herself, itself * Same	
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.	
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καί	
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" εἷς κύριος Ἰησοῦς Χριστός,	
Christ means "anointed one"	
The equivalent Hebrew word is Messiah (מָשִׁיחַ)	
6	
Noun, masculine. δι'	
greek	
Meaning:	
* Through * Because * On account of	
Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation.	
When used with the genitive case, διά emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 οὗ	
greek	
The definite article πάντα	
greek	
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* All * Every * The whole	
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The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.	
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	ἀλλ’ οὐκ ἐν greek Preposition meaning “in”. πᾶσιν greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → “every” John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ἡ greek The definite article γνώσις· τινὲς δέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τῇ greek The definite article συνηθεία ἕως ἄρτι τοῦ greek The definite article εἰδῶλου ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἡ greek The definite article συνειδήσις αὐτῶν greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἀσθενῆς οὐσα greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. μολύνεται.
7	βρώμα δέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἡμᾶς οὐ παραστήσει τῷ greek The definite article θεῷ greek Masculine noun meaning: * A god or goddess * God οὔτε ἐὰν φάγωμεν περισσεύομεν, οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα.
8	βλέπετε δέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. μήπως ἡ greek The definite article ἐξουσία ὑμῶν αὐτῇ greek Meaning: * These or this * This one, this person, this thing * They or he or she or it
9	Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 πρόσκομμα γένηται greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 τοῖς greek The definite article ἀσθενέειν.

	ἐὰν γάρ τις ἴδῃ σὲ τὸν greek The definite article ἐχοντα γνώων ἐν greek Preposition meaning "in". εἰδωλῷ κατακείμενον, οὐχὶ ἡ greek The definite article συνειδήσις αὐτοῦ greek Meaning 10 * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἀσθενοῦς ὄντος greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. οἰκοδομηθήσεται εἰς τὸ greek The definite article τὰ greek The definite article εἰδωλόθυτα ἐσθίειν;
	ἀπόλλυται γὰρ ὁ greek The definite article ἀσθενῶν ἐν greek Preposition meaning "in". τῇ greek The definite article σὴ γνώσει, ὁ greek 11 The definite article ἀδελφός δι' greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 ὃν Χριστός Christ means "anointed one" The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. ἀπέθανεν.
	οὕτως δέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἁμαρτάνοντες εἰς τοὺς greek The definite article ἀδελφούς καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" τύπτοντες αὐτῶν 12 greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) τῇν greek The definite article συνειδήσιν ἀσθενοῦσαν εἰς Χριστὸν Christ means "anointed one" The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. ἁμαρτάνετε.

δόπερ εἰ βρώμα σκανδαλίζει τὸν	plugin-autotooltip__default plugin-autotooltip_bigὸ
greek	
The definite article ἄδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν	plugin-autotooltip__default plugin-autotooltip_bigὸ
13 greek	
The definite article αἰῶνα, ἵνα μὴ τὸν	plugin-autotooltip__default plugin-autotooltip_bigὸ
greek	
The definite article ἄδελφόν μου σκανδαλίσω.	

ESV

1	Now concerning food offered to idols: we know that “all of us possess knowledge.” This “knowledge” puffs up, but love builds up.
2	If anyone imagines that he knows something, he does not yet know as he ought to know.
3	But if anyone loves God, he is known by God.
4	Therefore, as to the eating of food offered to idols, we know that “an idol has no real existence,” and that “there is no God but one.”
5	For although there may be so-called gods in heaven or on earth- as indeed there are many “gods” and many “lords”-
6	yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.
7	However, not all possess this knowledge. But some, through former association with idols, eat food as really offered to an idol, and their conscience, being weak, is defiled.
8	Food will not commend us to God. We are no worse off if we do not eat, and no better off if we do.
9	But take care that this right of yours does not somehow become a stumbling block to the weak.
10	For if anyone sees you who have knowledge eating in an idol's temple, will he not be encouraged, if his conscience is weak, to eat food offered to idols?
11	And so by your knowledge this weak person is destroyed, the brother for whom Christ died.
12	Thus, sinning against your brothers and wounding their conscience when it is weak, you sin against Christ.
13	Therefore, if food makes my brother stumble, I will never eat meat, lest I make my brother stumble.

NIV

1	Now about food sacrificed to idols: We know that we all possess knowledge. Knowledge puffs up, but love builds up.
2	The man who thinks he knows something does not yet know as he ought to know.
3	But the man who loves God is known by God.
4	So then, about eating food sacrificed to idols: We know that an idol is nothing at all in the world and that there is no God but one.
5	For even if there are so-called gods, whether in heaven or on earth (as indeed there are many “gods” and many “lords”),
6	yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live.
7	But not everyone knows this. Some people are still so accustomed to idols that when they eat such food they think of it as having been sacrificed to an idol, and since their conscience is weak, it is defiled.
8	But food does not bring us near to God; we are no worse if we do not eat, and no better if we do.
9	Be careful, however, that the exercise of your freedom does not become a stumbling block to the weak.
10	For if anyone with a weak conscience sees you who have this knowledge eating in an idol's temple, won't he be emboldened to eat what has been sacrificed to idols?

11	So this weak brother, for whom Christ died, is destroyed by your knowledge.
12	When you sin against your brothers in this way and wound their weak conscience, you sin against Christ.
13	Therefore, if what I eat causes my brother to fall into sin, I will never eat meat again, so that I will not cause him to fall.

NLT

1	Now regarding your question about food that has been offered to idols. Yes, we know that “we all have knowledge” about this issue. But while knowledge makes us feel important, it is love that strengthens the church.
2	Anyone who claims to know all the answers doesn't really know very much.
3	But the person who loves God is the one whom God recognizes.
4	So, what about eating meat that has been offered to idols? Well, we all know that an idol is not really a god and that there is only one God.
5	There may be so-called gods both in heaven and on earth, and some people actually worship many gods and many lords.
6	But we know that there is only one God, the Father, who created everything, and we live for him. And there is only one Lord, Jesus Christ, through whom God made everything and through whom we have been given life.
7	However, not all believers know this. Some are accustomed to thinking of idols as being real, so when they eat food that has been offered to idols, they think of it as the worship of real gods, and their weak consciences are violated.
8	It's true that we can't win God's approval by what we eat. We don't lose anything if we don't eat it, and we don't gain anything if we do.
9	But you must be careful so that your freedom does not cause others with a weaker conscience to stumble.
10	For if others see you- with your “superior knowledge”- eating in the temple of an idol, won't they be encouraged to violate their conscience by eating food that has been offered to an idol?
11	So because of your superior knowledge, a weak believer for whom Christ died will be destroyed.
12	And when you sin against other believers by encouraging them to do something they believe is wrong, you are sinning against Christ.
13	So if what I eat causes another believer to sin, I will never eat meat again as long as I live- for I don't want to cause another believer to stumble.

KJV

1	Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.
2	And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.
3	But if any man love God, the same is known of him.
4	As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.
5	For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)
6	But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.
7	Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.
8	But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9	But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.
10	For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;
11	And through thy knowledge shall the weak brother perish, for whom Christ died?
12	But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.
13	Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

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