

1 Corinthians Chapter 8

1. Now concerning things offered to idols: We know that we all have knowledge. Knowledge puffs up, but love edifies.

A. Now concerning things offered to idols

1. offered to idols- Gr. *eidolothuton- sacrifice to idols*

a. Now Paul is addressing the next set of questions that dealt with idols.

b. Idol worship was rampant in Greece and in Corinth. You would have been looked at as weird or sacrilegious if you did not worship idols. You would be a heathen!

B. We know that we all have knowledge

1. we all

a. The Corinthians were puffed up because they felt they had so much knowledge.

2. knowledge- Gr. *gnosis- knowledge signifies in general intelligence, understanding*

a. This Greek word for “knowledge” means general natural knowledge. There is a word for revelation knowledge which is the Greek word **epignosis**- which means “higher knowledge” given by the Spirit through the Word of God.

C. Knowledge puffs up

1. puffs up- Gr. *phusioo- to be inflated*

a. Five times in this letter Paul speaks of their pride.

b. Pride fills people with hot air bubble that will burst upon the first poke.

D. but love edifies

1. love- Gr. *agape*

2. edifies- Gr. *oikodomeo- to build up*

a. Love builds a foundation that will allow you to withstand anything.

b. There is a big difference between a bubble and a building!

2. And if anyone thinks that he knows anything, he knows nothing yet as he ought to know.

A. And if anyone thinks that he knows anything,

1. thinks- Gr. *dokeo- to seem, suppose, think*

2. **knows**- Gr. **eido**- *to see or perceive with the mind*

- a. There is a difference between grasping a concept and experientially living it out.
- b. There are many young Christians that have a head full of knowledge and very little practical experience. You should not put these into church leadership. [1 Tim. 3:6](#)
- c. Our head knowledge should make its way down to our feet by way of our heart. Sometimes that takes a while. Until it does then it has not fulfilled its purpose.

B. he knows nothing yet as he ought to know

1. **knows**- Gr. **ginosko**- *to know by experience*

- a. It is important to look at words in their original language. There are two different Greek words for “know” in this verse with different meanings. One know means to know- Gr. eido- by perception. The other know is to know – Gr. ginosko- by experience.

2. **nothing**- Gr. **oudeis**- *not one thing*

3. **ought**- Gr. **dei**- *as is necessary*

- a. It is necessary for us to put the knowledge of God we possess into action and experience it for ourselves. This is necessary to grow as a Christian.

4. **know**- Gr. **ginosko**

3. But if anyone loves God, this one is known by Him.

A. But if anyone loves God,

1. **loves**- Gr. **agapao**

- a. We love God because He first loved us. [1 John 4:19](#)

B. this one is known by Him

1. **known**- Gr. **ginosko**

- a. God does not just know about us, he knows us experientially by relationship.
- b. Jesus knows His sheep. [John 10:14](#)
- c. There will be many that Jesus says to them, "Depart from me, I **never knew** you." [Matt. 7:23](#)

4. Therefore concerning the eating of things offered to idols, we know that an idol *is* nothing in the world, and that *there is* no other God but one.

A. Therefore concerning the eating of things offered to idols,

1. eating- Gr. *brosis*- *eating of meat*

a. There were two sources of meat in the ancient world: the regular market (where the prices were higher) and the local temples (where meat from the sacrifices was always available and the prices were lower). The strong members of the church realized that idols could not contaminate food, so they saved money by purchasing the cheaper meat available from the temples. Furthermore, if unconverted friends invited them to a feast at which sacrificial meat was served, the strong Christians attended it whether at the temple or in the home. All of this offended the weaker Christians. Many of them had been saved out of pagan idolatry and they could not understand why their fellow believers would want to have anything to do with meat sacrificed to idols. There was a potential division in the church, so the leaders asked Paul for counsel. - Weirsbe

b. Here we have the issue of eating meat sacrificed to idols. There was no scripture on this. Today we have many such issues. Should Christians go to movies? What ratings are acceptable? Should a Christian go to a party where there is dancing? What kind of dancing? Is a wedding ok if it has dancing? Can a Christian have a glass of wine in public? There are many such issues that the Word does not discuss as sin or such. We should follow the law of love in such matters and the leading of the Holy Spirit. We need to listen to our conscience and not violate it.

B. we know that an idol is nothing in the world,

1. idol- Gr. *eidolon*- *image*

2. world- Gr. *kosmos*

a. An idol was nothing in this world. [Gal. 4:8](#) It was just wood, stone, or metal. However, what was backing idol worship is spiritual and is influenced by demons. [1 Cor. 10:20-21](#)

C. and that there is no other God but one.

1. There is only one true God. The Greeks worshipped many gods. However, these were not gods but demons.

5. For even if there are so-called gods, whether in heaven or on earth (as there

are many gods and many lords),

A. For even if there are so-called gods,

1. so-called- Gr. *lego*

2. gods- Gr. *theos*

a. There were pagan deities such as Zeus that were worshipped by the Greeks. These were really no gods at all. They are mythical beings.

b. What about Biblical passages which some take to suggest there are other gods? For example, in [Joh 10:34](#), Jesus quotes [Psa 82:8-8](#), in saying *You are gods*. But the judges of Psalms 82 were called “gods” because in their office they determined the fate of other men. Also, in [Exo 21:6](#); [Exo 22:8-9](#), God calls earthly judges “gods.” - Guzik

B. whether in heaven or on earth

1. heaven- Gr. *ouranos*

2. earth- Gr. *ge*

C. as there are many gods and many lords

1. lords- Gr. *kurios*

a. In some cultures that worship many gods you must make it clear that they must accept Jesus alone as their Lord and not just add them to the other myriad of gods and lords they worship.

6. yet for us *there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.*

A. yet for us there is one God,

1. There is one God manifested in three persons- The Father, The Son, and the Holy Spirit

B. the Father,

1. He is supreme in authority

C. of whom are all things,

1. All things find it source in God the Father. [Act 17:28](#)

2. Some people are trying to find their roots. We find our roots in God the Father.

D. and we for Him,

1. We were made for God. Then why do we so often act like God is

here for us?

E. and one Lord Jesus Christ,

1. Lord- Gr. kurios

a. The Greek word **kurios** was used in the Greek translation of the Old Testament to render the divine name, **Yahweh**.

Christians who used this as their Bible would be familiar with the term as equivalent to deity.” - Guzik

b. Jesus Christ is the visible member of the Godhead.

F. through whom are all things,

1. God the Father created all things through His Word- The Lord Jesus Christ. [John 1:1-3](#), [Eph 3:9](#)

G. through whom we live

1. We have been given new life in Christ Jesus.

7. However, *there is* not in everyone that knowledge; for some, with consciousness of the idol, until now eat *it* as a thing offered to an idol; and their conscience, being weak, is defiled.

A. However,

B. there is not in everyone that knowledge;

1. knowledge- Gr. gnosis

a. It is sad but there will always be superstitious Christians.

They were present in the early church and there are those with us today. These are the type that believe candy becomes evil on Halloween.

C. for some,

D. with consciousness of the idol,

1. **consciousness-** Gr. **suneidesis-** *to know together with*

2. **idol-** Gr. **eidolon**

E. until now eat it as a thing offered to an idol,

1. **eat-** Gr. **esthio**

F. and their conscience,

1. **conscience-** Gr. **suneidesis-** *to know together with*

a. The conscience is a by-product of man eating from the knowledge of good and evil. Before the fall man did not have a conscience of good and evil. They only received their information from God Himself on what was right and wrong.

b. The conscience is trained by knowledge. The more accurate

knowledge you attain the more your conscience will be a good guide.

G. being weak,

1. **weak-** Gr. **asthenes**

a. Just as our body will become weak if it is not properly nourished, so our conscience will be weak if it is not nourished with sound doctrine and knowledge of New Covenant truths.

F. is defiled

1. **defiled-** Gr. **moluno-** *to pollute, stain, contaminate, defile, to darken*

a. We can have a good and pure conscience or a defiled, evil, and seared conscience.

b. The conscience can be purged by the knowledge and appropriation of the shed blood of Jesus. [Heb. 9:14](#)

8. But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse.

A. But food does not commend us to God;

1. **food-** Gr. **broma-** *meat*

2. **commend-** Gr. **paristemi-** *to present to God, dedicate, consecrate, devote*

a. Our works can never commend us to God. It is Jesus who presents each believer faultless to God through His finished work. [Jude 1:24](#), [Eph. 5:27](#), [Col. 1:22](#), [Col 1:28](#)

b. The kingdom of God is not in eating and drinking, but in righteousness, peace, and joy in the Holy Spirit. [Rom. 14:17](#)

c. Our standing with God is not established on what we eat or don't eat, but upon the grace of God. [Heb. 13:9](#)

B. for neither if we eat are we the better,

1. **eat-** Gr. **phago**

2. **better-** Gr. **perisseuo-** *super abound*

a. We are not better in our standing with God. Our standing can't be improved on because our standing with the Father is based upon Christ's righteousness.

C. nor if we do not eat are we the worse

1. **eat-** Gr. **phago**

2. **worse-** Gr. **hustereo**

- a. Our standing with God is not made worse by our works. Again, our standing with the Father is the righteousness of Jesus Christ. It can neither be increased or diminished.

9. **But beware lest somehow this liberty of yours become a stumbling block to those who are weak.**

A. **beware-** Gr. **blepo-** *see, look, to turn the thoughts or direct the mind to a thing, to consider, contemplate, to look at, to weigh carefully, examine*

B. **liberty-** Gr. **eleutheros-** *freedom, license*

1. We are to use our freedom to serve, not indulge ourselves.

[Gal 5:13](#)

C. **stumbling block-** Gr. **proskomma-** *a stumbling block, an occasion of sinning, means of inducing to sin*

1. Whatever is not of faith is sin. [Rom. 14:23](#)

2. We are not to give occasion to the Jews, Gentiles, or the church of God to be unduly offended by us. [1Co 10:32](#)

D. **weak-** Gr. **astheneo-** *to be weak in faith, to doubt, hesitate, be unsettled, timid*

1. This is weak in the faith having a conscience untrained by New Covenant truths.

10. **For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols?**

A. **For if anyone sees you who have knowledge eating in an idol's temple,**

1. **sees-** Gr. **eido**

2. **knowledge-** Gr. **gnosis**

3. **eating-** Gr. **katakeimi-** *to recline down*

- a. In the ancient world people did not eat sitting at chairs. They reclined on the floor.

- b. Knowledge will lead you to recline and rest. Ignorance will always get you all worked up.

4. **idol's temple-** Gr. **eidoleion**

- a. This was where the best restaurants usually were. Today, we would say some of the best restaurants are found in casinos.
- b. Some Christians would be offended by the thought of a Christian having a nice meal in a casino because of what takes place in casinos.

B. will not the conscience of him who is weak be emboldened to eat those things offered to idols

1. **conscience**- Gr. **suneidesis**

2. **weak**- Gr. **asthenes**

- a. Fun fact: Many people who are actually weak think they are the strong ones.

3. **emboldened**- Gr. **oikodomeo**- *to be built up*

- a. This is the same Greek word for being built up in the Spirit by praying in tongues. [1 Cor. 14:4](#) We are to be built up in and by the Spirit and Word, not by viewing the behavior of other people.

4. **eat**- Gr. **esthio**

11. And because of your knowledge shall the weak brother perish, for whom Christ died?

A. And because of your knowledge shall the weak brother perish,

1. **knowledge**- Gr. **gnosis**

2. **brother**- Gr. **adelphos**

3. **perish**- Gr. **apollumi**- *to ruin, to damage, to bring to nought, make void, to lose, be deprived of, to be lost, to stray, to destroy utterly*

- a. The word "perishing" is in the present tense. It is not a final conclusion but a process begun.

- b. It is important to take scripture in context. "Perishing" here in context to the next verse means to damage their weak conscience and ruin their faith. This verse is not talking about loss of eternal salvation.

- c. The word "brother" implies this does not end in eternal destruction but is a temporal effect.

B. for whom Christ died

1. **died**- Gr. **apothenesko**- *to die off*

12. But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ.

A. But when you thus sin against the brethren,

1. **sin**- Gr. **hamartano**

2. **brethren**- Gr. **adelphos**

a. The word "brethren" implies they are Christians, not lost.

B. and wound their weak conscience,

1. **wound**- Gr. **tupto**- *to beat, strike, smite, to wound or shock the conscience of any one*

a. In context, this is what the Greek word **apollumi** means here in this chapter- to wound. It means to beat, strike, and wound the conscience of your brother.

b. In [Rom. 14:21-22](#) the word **apollumi** means in context there to cause to stumble, offend, and to make weak.

2. **weak**- Gr. **astheneo**

a. They are weak in the faith having a weak conscience that is ill-informed of New Covenant truth.

3. **conscience**- Gr. **suneidesis**

C. you sin against Christ

1. **sin**- Gr. **hamartano**

a. Whatever we do to the least of our brethren, we do it unto Christ.

b. When Paul was persecuting Christians, Jesus asked Him, "Why do you persecute me?"

13. Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.

A. Therefore,

B. if food makes my brother stumble,

1. **food**- Gr. **broma**- meat

2. **makes stumble**- Gr. **skandalizo**- *to put a stumbling block or*

impediment in the way, upon which another may trip and fall, metaphorically to offend

- a. Notice that Paul says that they are made to *stumble*, not *fall*. To fall would mean they would be eternally lost. God is able to make us stand even if we stumble, and stand we will! [Rom. 14:4](#)

C. I will never again eat meat,

1. **eat-** Gr. **phago**
2. **meat-** Gr. **kreas-** *the flesh (of a sacrificed animal)*

D. lest I make my brother stumble

1. **make stumble-** Gr. **skandalizo-** *to put a stumbling block or impediment in the way, upon which another may trip and fall, metaphorically to offend*