

ROMANS 14

NLET

PAUL TEACHES THE BROTHERS WHO DIFFER IN REGARD TO
WHAT CAN BE EATEN OR IN REGARD TO OBSERVING
CERTAIN DAYS HOW TO RELATE TO EACH OTHER

¹ Now, be taking for yourself the one who is weak with respect to the Faith as a partner, but not for the purpose of resolving a debate by argument.

² On the one hand, *there is one* who believes that it is permissible to eat all things. On the other hand, *there is the one* who is weak eats vegetables.

³ Let not the one who is eating *all things* consider the one who is not eating as insignificant. And, let the ¹ one who is not eating all things not pass judgment on the one who is eating *all things*.

PAUL EXPLAINS

THE RELATIONSHIP OF BOTH PARTIES TO GOD

For, the God has taken him for Himself as a partner.

⁴ Who are YOU, *for your part*, the one who is passing judgment on another's household slave?! To one's own lord he stands, or he falls. Now, he shall be made to stand; for, the God² is ABLE³ to make him stand!

⁵ ⁴ On the one hand, *there is one* who passes judgement that one day is above another day. On the other hand, *there is one* who passes judgement that every day is alike. Let each one be fully satisfied in his own mind.

⁶ The one who is mindful of the day, for **YaHWeH**⁵ he is mindful. And, the one who is not mindful of the day, for **YaHWeH**⁶ he is not mindful.⁷

¹ 95.6% of the Greek manuscripts, including the best line of transmission (f35), have 'And, ... the' here instead of 'But, ... the'.

² 98% of the Greek manuscripts, including the best line of transmission (f35), have 'God' here instead of 'Lord'.

³ 92.7% of the Greek manuscripts, including the best line of transmission (f35), have 'for, ... is ABLE' here. On the basis of 1.2% the NU has 'for, ... enables'.

⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include 'For,' here.

⁵ 'YaHWeH' – The Greek has the word 'Lord' (κύριον) without a definite article here. Paul and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament.

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⁷ 95.4% of the Greek manuscripts, including the best line of transmission (f35), include the whole sentence 'And, the one who is not mindful of the day, for **YaHWeH** he is not mindful.' here. *Its*

And, the one who is eating, for **YaHWeH**⁸ he is eating. For, he keeps on being thankful to the God. And, the *one* who is not eating does not eat for **YaHWeH**⁹. And, he keeps on being thankful to the God.

⁷ For, not one of us is living for himself. And, not one is dying for himself. ⁸ For, *it is both* – if ever we might live, for the Lord we should live; and, if ever we might be dying, for the Lord we are dying.

So then, *it is both* – if ever we might be living and if ever we might be dying, we are belonging to the Lord. ⁹ For, toward this end an anointed One both¹⁰ died and arose¹¹. And, He lived in order that He might be exercise lordship over both dead ones and living ones.

PAUL REMINDS ALL BROTHERS

THAT WE SHALL ALL STAND BEFORE GOD FOR JUDGMENT

¹⁰ Now, you, *for your part*, why are you passing judgment on the Brother *who is yours*? Or, also, you, *for your part*, why are you regarding the Brother *who is yours* as despicable? For, we all shall stand before the Tribunal¹² Seat of the anointed One¹³. ¹¹ For, it has been lastingly written, “**'I, for My part, am living,' says YaHWeH¹⁴, 'that for Me every knee shall bow; and, every tongue shall make grateful acknowledgements to the God.'**”¹⁵ ¹² So then,

omission in some manuscripts is a clear case of homoioteleuton.

⁸ 'YaHWeH' – The Greek has the word 'Lord' (κύριον) without a definite article here. Paul and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament.

⁹ 'YaHWeH' – The Greek has the word 'Lord' (κύριον) without a definite article here. Paul and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament.

¹⁰ 92% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'both' here.

¹¹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the words 'and arose' here.

¹² 'tribunal' – referring to a tribune, a Roman official under the monarchy and the republic with the function of protecting the plebeian citizen from arbitrary action by the patrician magistrates, a defender of the people.

¹³ 96.5% of the Greek manuscripts, including the best line of transmission (f35), have 'anointed One' here instead of 'God'.

¹⁴ 'YaHWeH' – The Greek has the word 'Lord' (κύριον) without a definite article here. Paul and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament.

¹⁵ A reference to Isaiah 45:23

take note – each one of us shall give an account as to ourselves to the God!

13 So then, no longer pass judgment on one another. Rather, judge this way – not to lay a cause of stumbling for the Brother or – *worse yet* – a deathtrap!

PAUL EXPRESSES

HIS OWN CONVICTION ABOUT THESE THINGS

14 I know and have been lastingly convinced in connection with **YaHWeH**¹⁶ – *that is*, Jesus – that nothing is profane by agency of Him¹⁷, except to the one who is reckoning something to be profane. To that one *it is* profane.

PAUL DIRECTS THE ATTENTION OF THE BROTHERS
TO HIGHER CONCERNS

15 Now,¹⁸ if by reason of food, the Brother *who is* yours is being distressed, no longer are you walking in accord with love. Do not be driving to ruin that one in behalf of whom an anointed One died.

16 So then, do not let the good *thing* that is yours be profaned. 17 For, the Kingdom of God is not eating and drinking. Rather, *it is* righteousness, and peace, and joy in connection with a spirit¹⁹ – *that is*, a holy one. 18 For, the one who is slaving away for an anointed One in connection with these *things*²⁰ is well-pleasing to the God and esteemed by the People.

19 Now then, we intentionally keep on pursuing the *things* belonging to the Peace and the *things* belonging

to the Upbuilding – *namely*, the *Upbuilding* in regard to one another.

20 Stop, on account of that which is eaten, tearing down the Work *done* by the God.

PAUL INTIMATES

THAT IT IS BETTER FOR THE STRONG NOT TO DO THINGS
THAT WILL CAUSE THE WEAK TO STUMBLE

On the one hand, all things *are* clean. On the other hand rather, *they are* bad for the person – *namely*, the one who is eating in the process of stumbling. 21 *It is* good not to eat dressed meat, nor to drink wine, neither *do anything* in connection with which the Brother *who is* yours

- is stumbling, or
- is being caught in a deathtrap, or
- is weak²¹.

PAUL URGES ALL THE BROTHERS

TO LIVE ACCORDING TO THEIR CONVICTIONS

22 You, *for your part*,²² have faith. As far as concerns yourself, keep on having *it* before the God. Blessed *is* the one who is not passing judgment on himself in relation to the *thing* he assays!

23 Now, the one who wavers, if ever he might eat, has been lastingly condemned; because, *his eating* is not from faith.

Now, all that *is* not from faith is moral failure.

PAUL ATTRIBUTES GLORY TO GOD

24 Now, to the One Who is able to make us stable

- in accord with the Excellent Announcement *that is* mine – that is, the Kerygma²³ about Jesus *the* Anointed,
- in accord with an unveiling of a mystery²⁴ having been lastingly kept *secret* for periods of ages –

¹⁶ 'YaHWeH' – The Greek has the word 'Lord' (κύριον) without a definite article here. Paul and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears. This name is intimated in Deuteronomy 32:36.

¹⁷ 93% of the Greek manuscripts, including the best line of transmission (f35), have 'Him' (a personal pronoun) here instead of 'Himself' (a reflexive pronoun).

¹⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here instead of 'For,'.

¹⁹ 'a holy spirit' – As occurred several times in Romans 8, this short noun phrase lacks a definite article and in context seems to refer to the spirit of a person (namely, that aspect of a person's being which relates to God) rather than to the Holy Spirit.

²⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'these things' (a plural, demonstrative pronoun) here instead of 'this thing' (a singular, demonstrative pronoun).

²¹ 88.4% of the Greek manuscripts, including the best line of transmission (f35), include the words 'or is being caught in a deathtrap, or is weak' here. On the basis of 1.8% the NU omits them.

²² 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the relative pronoun 'which' here.

²³ 'Kerygma' – a transliteration of the Greek word which means 'that which is cried out by a herald.' It refers to the initial, fundamental teachings of the Christian faith.

25 now, *He is* the One Who has now been made manifest and the One Who by means of prophetic writings in accord with an injunction to all the Ethnicities from the eternal God to end in a persuasion to faith is being made known –

26 to an only, wise God, to whom by agency of Jesus *the* Anointed One *be* the Glory for the Ages.

Amen!²⁵

²⁴ 'mystery' – a divine secret, something above human intelligence.

²⁵ 94.8% of the Greek manuscripts, including the best line of transmission (f35), include verses 24-26 here. The others place these verses either after 15:33 and/or 16:24.