

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 14

f35

¹ Τὸν δὲ ἀσθενοῦντα τῇ Πίστει
προσλαμβάνεσθε, μὴ εἰς διακρίσεις
διαλογισμῶν.
² Ὃς μὲν πιστεύει φαγεῖν πάντα. Ὁ δὲ
ἀσθενῶν λάχανα ἐσθίει.
³ Ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενεῖτω.
Καὶ ὁ¹ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω.

Ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. ⁴ Σὺ τίς
εἶ ὁ κρίνων ἀλλότριον οἰκέτην; Τῷ ἰδίῳ
κυρίῳ στήκει ἢ πίπτει. Σταθήσεται δέ;
δυνατὸς γὰρ ἐστίν² ὁ Θεὸς³ στήσαι αὐτόν.

⁵ Ὃς μὲν ⁴ κρίνει ἡμέραν παρ' ἡμέραν. ὃς
δὲ κρίνει πᾶσαν ἡμέραν. Ἐκαστος ἐν τῷ
ἰδίῳ νοῖ πληροφορεῖσθω.

⁶ Ὁ φρονῶν τὴν ἡμέραν **Κυρίῳ** φρονεῖ.
Καὶ ὁ μὴ φρονῶν τὴν ἡμέραν Κυρίῳ οὐ
φρονεῖ.⁵

¹ 95.6% of the Greek manuscripts, including the best line of transmission (f35), have Καὶ ὁ here instead of ὁ δέ.

² 92.7% of the Greek manuscripts, including the best line of transmission (f35), have δυνατὸς γὰρ ἐστίν here. On the basis of 1.2% the NU has δυνατεῖ γὰρ.

³ 98% of the Greek manuscripts, including the best line of transmission (f35), have Θεὸς here instead of Κύριος.

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

⁵ 95.4% of the Greek manuscripts, including the best line of transmission (f35), include the whole sentence Καὶ ὁ μὴ φρονῶν τὴν ἡμέραν Κυρίῳ οὐ φρονεῖ here. Its omission in some manuscripts is a clear case of homoioteleuton.

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 the⁶ 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 God⁷ is ABLE⁸ to make him stand!

5 ⁹ 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 **YaHWeH¹⁰** he is mindful. And, the one who is not mindful of the day, for **YaHWeH¹¹** he is not mindful.¹²

⁶ 95.6% of the Greek manuscripts, including the best line of transmission (f35), have 'And, ... the' here instead of 'But, ... the'.

⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'God' here instead of 'Lord'.

⁸ 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'.

⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include 'For,' here.

¹⁰ '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.

¹¹ '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.

¹² 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 omission in some manuscripts is a clear case of homoioteleuton.

Καὶ ὁ ἐσθίων **Κυρίῳ** ἐσθίει. Εὐχαριστεῖ γὰρ τῷ Θεῷ. Καὶ ὁ μὴ ἐσθίων **Κυρίῳ** οὐκ ἐσθίει. Καὶ εὐχαριστεῖ τῷ Θεῷ.

⁷ Οὐδείς γὰρ ἡμῶν ἑαυτῷ ζῇ. Καὶ οὐδείς ἑαυτῷ ἀποθνήσκει. ⁸ Ἐάν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν; ἐάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν. Ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν. ⁹ Εἰς τοῦτο γὰρ Χριστὸς καὶ ¹³ ἀπέθανεν καὶ ἀνέστη ¹⁴. Καὶ ἔζησεν ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

¹⁰ Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; Ἡ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; Πάντες γὰρ παραστησόμεθα τῷ Βήματι τοῦ **Χριστοῦ** ¹⁵. ¹¹ Γέγραπται γάρ· Ζῶ ἐγώ, λέγει **Κύριος**, ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ. ¹² Ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ.

¹³ Μηκέτι οὖν ἀλλήλους κρίνωμεν. Ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.

And, the one who is eating, for **YaHWeH**¹⁶ he is eating. For, he keeps on being thankful to the God. And, the *one* who is not eating does not eat for **YaHWeH**¹⁷. 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 both¹⁸ died and arose¹⁹. And, He lived in order that He might be exercising 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 Tribunal²⁰ Seat of the Anointed One²¹. ¹¹ For, it has been lastingly written, “**‘I, for My part, am living,’** says **YaHWeH**²², **‘that for Me every knee shall bow; and, every tongue shall make grateful acknowledgements to the God.’**”²³ ¹² So then, 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!

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.

¹⁷ ‘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.

¹⁸ 92% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘both’ here.

¹⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘and arose’ here.

²⁰ ‘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.

²¹ 96.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘anointed One’ here instead of ‘God’.

²² ‘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.

²³ A reference to Isaiah 45:23

¹³ 92% of the Greek manuscripts, including the best line of transmission (f35), include καὶ here.

¹⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include καὶ ἀνέστη here.

¹⁵ 96.5% of the Greek manuscripts, including the best line of transmission (f35), have Χριστοῦ here instead of θεοῦ.

PAUL EXPRESSES HIS OWN CONVICTION ABOUT THESE THINGS

14 I know and have been lastingly convinced in connection with **YaHWeH**²⁷ – *that is*, Jesus – that nothing *is* profane by agency of Him²⁸, 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,²⁹ 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 spirit³⁰ – *that is*, a holy *one*. 18 For, the one who is slaving away for an anointed One in connection with these *things*³¹ *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.

²⁷ '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.

²⁸ 93% of the Greek manuscripts, including the best line of transmission (f35), have 'Him' (a personal pronoun) here instead of 'Himself' (a reflexive pronoun).

²⁹ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here instead of 'For,'.

³⁰ '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.

³¹ 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).

¹⁴ Οἶδα καὶ πέπεισμαι ἐν **Κυρίῳ** Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' αὐτοῦ²⁴ · εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι. Ἐκεῖνῳ κοινόν.

¹⁵ Εἰ δὲ²⁵ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. Μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν.

¹⁶ Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.

¹⁷ Οὐ γάρ ἐστιν ἡ Βασιλεία τοῦ Θεοῦ βρώσις καὶ πόσις. Ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ. ¹⁸ Ὁ γὰρ ἐν **τούτοις**²⁶ δουλεύων τῷ Χριστῷ εὐάρεστος τῷ Θεῷ καὶ δόκιμος τοῖς Ἀνθρώποις.

¹⁹ Ἄρα οὖν τὰ τῆς Εἰρήνης διώκωμεν καὶ τὰ τῆς Οἰκοδομῆς τῆς εἰς ἀλλήλους.

²⁰ Μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ.

²⁴ 93% of the Greek manuscripts, including the best line of transmission (f35), have αὐτοῦ (a personal pronoun) here instead of ἐαυτοῦ (a reflexive pronoun).

²⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), have δὲ here instead of γὰρ.

²⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have τούτοις (a plural, demonstrative pronoun) here instead of τούτῳ (a singular, demonstrative pronoun).

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 weak³⁵.

PAUL URGES ALL THE BROTHERS
TO LIVE ACCORDING TO THEIR CONVICTIONS

²² You, *for your part*, ³⁶ 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 Kerygma³⁷ about Jesus *the* Anointed,
- in accord with an unveiling of a mystery³⁸ having been lastingly kept *secret* for periods of ages –

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!³⁹

Πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ
ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουσι.

²¹ Καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον
μηδὲ ἐν ᾧ ὁ ἀδελφός σου

προσκοπτεῖ ἢ

σκανδαλίζεται ἢ

ἀσθενεῖ³².

²² Σὺ πίστιν ³³ ἔχεις. Κατὰ σεαυτὸν ἔχε
ἐνώπιον τοῦ Θεοῦ. Μακάριος ὁ μὴ κρίνων
ἑαυτὸν ἐν ᾧ δοκιμάζει.

²³ Ὁ δὲ διακρινόμενος ἐὰν φάγῃ
κατακέκριται, ὅτι οὐκ ἐκ πίστεως.
Πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.

²⁴ Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι
κατὰ τὸ Εὐαγγέλιόν μου, καὶ τὸ Κήρυγμα
Ἰησοῦ Χριστοῦ,
κατὰ ἀποκάλυψιν μυστηρίου χρόνοις
αἰωνίοις σεσιγημένου,

²⁵ φανερωθέντος δὲ νῦν διὰ τε γραφῶν
προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου
Θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη
γνωρισθέντος,

²⁶ μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ χριστοῦ ᾧ ἡ
δόξα εἰς τοὺς αἰῶνας. Ἀμήν.³⁴

³² 88.4% of the Greek manuscripts, including the best line of transmission (f35), include the words ἢ σκανδαλίζεται ἢ ἀσθενεῖ here. On the basis of 1.8% the NU omits them.

³³ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the relative pronoun ἣν here.

³⁴ 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.

³⁵ 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.

³⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the relative pronoun 'which' here.

³⁷ '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.

³⁸ 'mystery' – a divine secret, something above human intelligence.

³⁹ 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.