

The Epistle to the Romans, Chapter 14

ΠΡΟΣ ΡΩΜΑΙΟΥΣ ΙΔ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a **lexical note**.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 14:1-4

Welcome the weak

Receive the one weak in faith, not to dispute over opinions (1): one eats anything, another only vegetables (2). Let the eater not despise the abstainer, nor the abstainer judge the eater, for God has welcomed him (3). Who are you to judge another's servant? To his own master he stands or falls — and the Lord will make him stand (4).

B · 14:5-9

To the Lord

One esteems a day above others, another all alike — let each be convinced in his own mind (5). Whoever observes the day, eats, or abstains does so to the Lord with thanksgiving (6). None of us lives or dies to himself; living or dying, we are the Lord's (7-8) — for Christ died and rose to be Lord of dead and living (9).

C · 14:10-12

The judgment seat

Why then judge or despise your brother? We will all stand before God's judgment seat (10), for Scripture says every knee will bow and every tongue confess to God (11). So each of us will give an account of himself to God (12).

Do not make your brother stumble

Stop judging; resolve instead not to put a stumbling block before a brother (13). Nothing is unclean in itself, but if your eating grieves your brother you no longer walk in love — do not destroy by food one for whom Christ died (14-15). The kingdom is not food and drink but righteousness, peace, and joy in the Spirit (16-18); so pursue peace and edification (19), and do not tear down God's work over food (20-21). Keep your conviction before God; whatever is not from faith is sin (22-23).

1 Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν.

As for the one who is weak in faith, welcome him, but not to quarrel over opinions.

WELCOME THE WEAK **δὲ** The governing command of the section: receive the believer whose faith is weak — but not in order to argue him out of his scruples.

Τὸν

the (one)

Accusative

article (substantizes ptc.)

δὲ

now/as for

connective conjunction

ἀσθενοῦντα

who is weak

Pres Act Ptc · Acc Sg Masc · ἀσθενέω

substantival participle (direct object)

→ customary (characteristic)

ἀσθενέω: 'be weak, feeble' (cf. 4:19; 8:3); the 'weak in faith' — those with scruples about food and days, not yet free in conscience.

τῇ

in the

Dative

article

πίστει

faith

Dative

dat. of reference

πίστις: 'faith' (cf. 1:17; 14:22-23); weak 'with respect to faith' — limited in the liberty faith allows.

προσλαμβάνεσθε

welcome/receive

Pres Mid Impv 2 Pl · προσλαμβάνω

main verb (command)

→ imperatival (continuous)

προσλαμβάνω: 'receive, welcome, accept' (πρός + λαμβάνω; cf. v.3; 15:7); take the weak into full fellowship, as God has.

μὴ

not

negative particle

εἰς

for/to

preposition + accusative (purpose)

διακρίσεις

quarrels/disputes

Accusative

object of εἰς (purpose)

διάκρισις: 'distinguishing, dispute, passing judgment' (cf. διακρίνω, 4:20; 14:23); not for the purpose of disputing/judging his views.

διαλογισμῶν

of opinions/thoughts

Genitive

objective genitive

διαλογισμός: 'reasoning, opinion, doubtful thought' (cf. 1:21); the disputable matters of conscience.

2 ὅς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει.

One person believes he may eat anything, while the weak person eats only vegetables.

EATS ALL OR ONLY VEGETABLES **ASYNDETON** The presenting issue: the strong eats freely, the weak restricts himself to vegetables — a difference of conviction, not of righteousness.

ὅς

one/who

Nominative

relative/demonstrative pronoun (subject)

ὅς μὲν ... ὁ δέ: 'the one ... the other.'

μὲν

on the one hand

particle (μὲν ... δέ)

πιστεύει

believes/has faith

Pres Act Indic 3 Sg · πιστεύω

main verb

→ customary present

πιστεύω: 'believe, have confidence' (cf. v.1); his faith permits him to eat anything.

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

complementary infinitive

→ constative aorist

ἐσθίω (aor. φαγεῖν): 'eat'; the freedom claimed.

πάντα

all things

Accusative

direct object (substantival adj.)

πᾶς: 'all'; any food without restriction.

ὁ

the (one)

Nominative

article (substantizes ptc.)

δὲ

on the other

particle (δέ answering μὲν)

ἀσθενῶν

weak (one)

Pres Act Ptc · Nom Sg Masc · ἀσθενέω

substantival participle (subject)

→ customary (characteristic)

ἀσθενέω: 'be weak' (cf. v.1); the scrupulous believer.

λάχανα

vegetables

Accusative

direct object

λάχανον: 'garden herb, vegetable' (cf. λαχαίνω, 'dig'); a vegetarian restriction, perhaps to avoid meat tied to idols or non-kosher slaughter.

ἐσθίει

eats

Pres Act Indic 3 Sg · ἐσθίω

main verb

→ customary present

ἐσθίω: 'eat'; his self-limited diet.

3 ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενεῖτω, ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω, ὁ θεὸς γὰρ αὐτὸν προσελάβετο.

Let not the one who eats despise the one who abstains, and let not the one who abstains pass judgment on the one who eats, for God has welcomed him.

NEITHER DESPISE NOR JUDGE **ASYNDETON** The two matching errors named: the strong must not despise the weak, nor the weak condemn the strong — for God has already accepted both.

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἐσθίων

who eats

Pres Act Ptc · Nom Sg Masc · ἐσθίω

substantival participle (subject)

→ customary (characteristic)

ἐσθίω: 'eat'; the strong, who eats all.

τὸν

the (one)

Accusative

article (substantizes ptc.)

μὴ

not

negative particle (w/ ptc.)

ἔσθιοντα

who abstains

Pres Act Ptc · Acc Sg Masc · ἐσθίω

substantival participle (direct object)

→ customary (characteristic)

ἐσθίω: 'eat'; 'the non-eater' — the weak.

μὴ

not

negative particle (w/ imperative)

ἐξουθενείτω

let despise

Pres Act Impv 3 Sg · ἐξουθενέω

main verb (prohibition)

→ imperatival (continuous prohibition)

ἐξουθενέω: 'despise, treat with contempt, regard as nothing' (cf. v.10); the strong's temptation — to scorn the weak as backward.

ὁ

the (one)

Nominative

article (substantizes ptc.)

δὲ

and

connective conjunction

μὴ

not

negative particle (w/ ptc.)

ἔσθίων

who abstains

Pres Act Ptc · Nom Sg Masc · ἐσθίω

substantival participle (subject)

→ customary (characteristic)

ἐσθίω: 'eat'; 'the non-eater' — the weak.

τὸν

the (one)

Accusative

article (substantizes ptc.)

ἔσθιοντα

who eats

Pres Act Ptc · Acc Sg Masc · ἐσθίω

substantival participle (direct object)

→ customary (characteristic)

ἐσθίω: 'eat'; the strong.

μὴ

not

negative particle (w/ imperative)

κρινέτω

let judge/condemn

Pres Act Impv 3 Sg · κρίνω

main verb (prohibition)

→ imperatival (continuous prohibition)

κρίνω: 'judge, condemn' (cf. 2:1; 14:10, 13); the weak's temptation — to condemn the strong as lax.

ὁ

the

Nominative

article

θεός

God

Nominative

subject

γὰρ

for

explanatory conjunction

αὐτόν

him

Accusative

direct object

προσελάβετο

has welcomed

Aor Mid Indic 3 Sg · προσλαμβάνω

main verb

→ constative aorist

προσλαμβάνω: 'welcome, receive' (cf. v.1; 15:7); God's acceptance settles the matter — who are we to reject whom God receives?

4 σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθήσεται δέ, δυνατεῖ γὰρ ὁ κύριος στήσαι αὐτόν.

Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will stand, for the Lord is able to make him stand.

ANOTHER'S SERVANT ASYNDETON The decisive rebuke: you have no standing to judge another man's household servant — he answers to his own master, the Lord, who will uphold him.

σὺ

you

Nominative

subject (emphatic pronoun)

σὺ: 'you' — emphatic, challenging the judge's presumption (cf. 9:20; 14:10).

τίς

who

Nominative

interrogative pronoun (predicate)

τίς εἶ: 'who are you?' — what right have you?

εἶ

are

Pres Act Indic 2 Sg · εἶμι

main verb

→ stative present

ὁ

the (one)

Nominative

article (substantizes ptc.)

κρίνων

who judges

Pres Act Ptc · Nom Sg Masc · κρίνω

substantival participle (apposition to σὺ)

→ customary (characteristic)

κρίνω: 'judge, condemn' (cf. v.3); judging another's servant — not your place.

ἄλλότριον

another's

Accusative

attributive adjective

ἄλλότριος: 'belonging to another, foreign' (cf. ἄλλος); the servant is not yours to judge.

οἰκέτην

household servant

Accusative

direct object

οἰκέτης: 'house-slave, domestic servant' (cf. οἶκος, 'house'); a member of another's household — accountable to that master.

τῷ

to the/before the

Dative

article

ἰδίῳ

his own

Dative

attributive adjective

ἴδιος: 'one's own' (cf. 8:32; 14:5); the servant's own master.

κυρίῳ

master/lord

Dative

dat. of reference

κύριος: 'master, lord' (cf. v.6-9); the master to whom the servant answers — ultimately the Lord.

στήκει

he stands

Pres Act Indic 3 Sg · στήκω

main verb

→ gnomic present

στήκω: 'stand, stand firm' (a later present formed from ἕστηκα; cf. Phil 1:27); to stand approved before his master.

ἢ

or

disjunctive conjunction

πίπτει

falls

Pres Act Indic 3 Sg · πίπτω

main verb

→ gnomic present

πίπτω: 'fall' (cf. 11:11, 22); to fall — but that verdict belongs to the master, not to fellow servants.

σταθήσεται

he will stand/be made to stand

Fut Pass Indic 3 Sg · ἵστημι

main verb

→ predictive future

ἵστημι: 'stand, make stand' (cf. 5:2; 11:20); the divine passive — the Lord will uphold him.

δέ

and

adversative/connective conjunction

δυνατεῖ

is able

Pres Act Indic 3 Sg · δυνατέω

main verb

→ gnomic present

δυνατέω: 'be able, be powerful' (cf. δυνατός, 11:23); the Lord's power to sustain the servant.

γάρ

for

explanatory conjunction

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject

κύριος: 'Lord' (cf. v.6-9); able to make his servant stand — so do not write him off.

στήσαι

to make stand

Aor Act Inf · ἵστημι

complementary infinitive (w/ συναρτεῖ)

→ *constative aorist*

ἵστημι: 'make stand, establish'; the Lord upholds his own.

αὐτόν

him

Accusative

direct object

5 ὅς μὲν γὰρ κρίνει ἡμέραν παρ' ἡμέραν, ὅς δὲ κρίνει πᾶσαν ἡμέραν· ἕκαστος ἐν τῷ ἰδίῳ νοῷ πληροφορεῖσθω.

One person esteems one day as better than another, while another esteems all days alike. Let each be fully convinced in his own mind.

DAYS ESTEEMED DIFFERENTLY γὰρ A second disputable matter — sacred days — handled the same way: let each reach his own settled conviction before God.

ὅς

one/who

Nominative

relative/demonstrative pronoun (subject)

ὅς μὲν ... ὅς δέ: 'one ... another.'

μὲν

on the one hand

particle (μὲν ... δέ)

γὰρ

for

explanatory conjunction

κρίνει

esteems/judges

Pres Act Indic 3 Sg · κρίνω

main verb

→ *customary present*

κρίνω: here 'judge, regard, esteem' (a different nuance than 'condemn'); to rate one day above another.

ἡμέραν

day

Accusative

direct object

ἡμέρα: 'day' (cf. 13:12-13); a particular day held sacred.

παρ'

above/than

preposition + accusative (comparison)

παρά + acc.: 'above, more than' — one day rated over another.

ἡμέραν

day

Accusative

object of παρά

ὄς

another/who

Nominative

relative/demonstrative pronoun (subject)

δὲ

on the other

particle (δέ answering μὲν)

κρίνει

esteems/judges

Pres Act Indic 3 Sg · κρίνω

main verb

→ *customary present*

κρίνω: 'judge, esteem'; regarding every day alike.

πᾶσαν

every

Accusative

attributive adjective

ἡμέραν

day

Accusative

direct object

ἡμέρα: 'day'; all days equal — no sacred distinction.

ἕκαστος

each one

Nominative

subject (substantival adj.)

ἕκαστος: 'each' (cf. 12:3); the individual responsibility.

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

ἰδίῳ

his own

Dative

attributive adjective

ἴδιος: 'one's own' (cf. v.4); his own mind, not another's.

νοῖ

mind

Dative

dat. of sphere

νοῦς: 'mind, understanding' (cf. 12:2); the sphere of personal conviction.

πληροφορείσθω

let be fully convinced

Pres Pass Impv 3 Sg · πληροφορέω

main verb (3rd-person imperative)

→ *imperative (continuous)*

πληροφορέω: 'be fully assured, fully convinced' (cf. 4:21); let each settle the matter in his own conscience — not coerced.

6 ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ· καὶ ὁ ἐσθίων κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ θεῷ.

The one who observes the day, observes it in honor of the Lord. The one who eats, eats in honor of the Lord, since he gives thanks to God; and the one who abstains, abstains in honor of the Lord and gives thanks to God.

ALL TO THE LORD ASYNDETON The unifying motive beneath the difference: both the observer and the eater (and the abstainer) act 'to the Lord,' each with thanksgiving — so both honor God.

<p>ὁ the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p>φρονῶν who observes/regards Pres Act Ptc · Nom Sg Masc · φρονέω <i>substantival participle (subject)</i> → customary (characteristic) φρονέω: 'think, regard, be intent on' (cf. 8:5; 12:3); to mind/observe the day.</p>	<p>τὴν the Accusative <i>article</i></p>	<p>ἡμέραν day Accusative <i>direct object</i> ἡμέρα: 'day'; the day observed.</p>
<p>κυρίῳ to the Lord Dative <i>dat. of advantage/reference</i> κύριος: 'Lord' (cf. v.4, 8); the day kept 'unto the Lord' — that is what sanctifies it.</p>	<p>φρονεῖ observes Pres Act Indic 3 Sg · φρονέω <i>main verb</i> → customary present</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ὁ the (one) Nominative <i>article (substantizes ptc.)</i></p>

ἐσθίων

who eats

Pres Act Ptc · Nom Sg Masc · ἐσθίω

substantival participle (subject)

→ customary (characteristic)

ἐσθίω: 'eat'; the strong.

κυρίῳ

to the Lord

Dative

dat. of advantage/reference

κύριος: 'Lord'; he eats 'unto the Lord.'

ἐσθίει

eats

Pres Act Indic 3 Sg · ἐσθίω

main verb

→ customary present

εὐχαριστεῖ

gives thanks

Pres Act Indic 3 Sg · εὐχαριστέω

main verb

→ customary present

εὐχαριστέω: 'give thanks' (cf. 1:21; 14:6); thanksgiving consecrates his eating — proof it is done to the Lord.

γὰρ

for/since

explanatory conjunction

τῷ

to

Dative

article

θεῷ

God

Dative

dat. of recipient

καὶ

and

coordinating conjunction

ὁ

the (one)

Nominative

article (substantizes ptc.)

μὴ

not

negative particle (w/ ptc.)

ἐσθίων

who abstains

Pres Act Ptc · Nom Sg Masc · ἐσθίω

substantival participle (subject)

→ customary (characteristic)

ἐσθίω: 'eat'; 'the non-eater' — the weak.

κυρίῳ

to the Lord

Dative

dat. of advantage/reference

κύριος: 'Lord'; he abstains 'unto the Lord' too.

οὐκ

not

negative particle

ἐσθίει

eats

Pres Act Indic 3 Sg · ἐσθίω

main verb

→ customary present

καὶ

and

coordinating conjunction

εὐχαριστεῖ

gives thanks

Pres Act Indic 3 Sg · εὐχαριστέω

main verb

→ customary present

εὐχαριστέω: 'give thanks'; the weak, too, thanks God — his abstention is also worship.

τῷ

to

Dative

article

θεῷ

God

Dative

dat. of recipient

7 οὐδείς γὰρ ἡμῶν ἑαυτῷ ζῆ, καὶ οὐδείς ἑαυτῷ ἀποθνήσκει·

For none of us lives to himself, and none of us dies to himself.

NOT TO OURSELVES γὰρ The deeper truth grounding it all: no believer's life or death is his own private affair — we belong to the Lord.

οὐδείς

no one

Nominative

subject

οὐδείς: 'no one' (cf. 13:8); none of us.

γὰρ

for

explanatory conjunction

ἡμῶν

of us

Genitive

partitive genitive

ἑαυτῷ

to himself

Dative

reflexive (dat. of advantage/reference)

'to/for himself' — no autonomous, self-referential existence.

ζῆ

lives

Pres Act Indic 3 Sg · ζάω

main verb

→ gnomic present

ζάω: 'live' (cf. 6:10-11; 14:8); our living is not for ourselves but for the Lord.

καὶ

and

coordinating conjunction

οὐδείς

no one

Nominative

subject

οὐδείς: 'no one.'

ἑαυτῷ

to himself

Dative

reflexive (dat. of reference)

ἀποθνήσκει

dies

Pres Act Indic 3 Sg · ἀποθνήσκω

main verb

→ *gnomic present*

ἀποθνήσκω: 'die' (cf. 6:10; 14:8); even our dying belongs to the Lord.

8 ἔάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, ἔάν τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκομεν. ἔάν τε οὖν ζῶμεν ἔάν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν.

For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's.

WE ARE THE LORD'S **γὰρ** The glorious conclusion: living or dying, we are the Lord's — and that total belonging dwarfs every dispute about food and days.

ἔάν

if

conjunction (third-class condition)

ἔάν τε ... ἔάν τε: 'whether ... or.'

τε

both/whether

correlative particle

γὰρ

for

explanatory conjunction

ζῶμεν

we live

Pres Act Subj 1 Pl · ζάω

subjunctive (protasis)

→ *present (general)*

ζάω: 'live' (cf. v.7).

τῷ

to the

Dative

article

κυρίῳ

Lord

Dative

dat. of advantage/reference

κύριος: 'Lord' (cf. v.4-9); the Lord, to whom we live.

ζῶμεν

we live

Pres Act Indic 1 Pl · ζάω

main verb (apodosis)

→ *gnomic present*

ἔάν

if

conjunction (third-class condition)

τε

or/whether

correlative particle

ἀποθνήσκωμεν

we die

Pres Act Subj 1 Pl · ἀποθνήσκω

subjunctive (protasis)

→ present (general)

ἀποθνήσκω: 'die.'

τῷ

to the

Dative

article

κυρίῳ

Lord

Dative

dat. of advantage/reference

ἀποθνήσκομεν

we die

Pres Act Indic 1 Pl · ἀποθνήσκω

main verb (apodosis)

→ gnomic present

εἰάν

if

conjunction (third-class condition)

τε

whether

correlative particle

οὖν

then/so

inferential conjunction

ζῶμεν

we live

Pres Act Subj 1 Pl · ζάω

subjunctive (protasis)

→ present (general)

εἰάν

if

conjunction (third-class condition)

τε

or

correlative particle

ἀποθνήσκωμεν

we die

Pres Act Subj 1 Pl · ἀποθνήσκω

subjunctive (protasis)

→ present (general)

τοῦ

the

Genitive

article

κυρίου

Lord's

Genitive

genitive of possession (predicate)

κύριος: 'Lord'; 'we are the Lord's' —
belonging wholly to him in life and
death.

ἐσμέν

we are

Pres Act Indic 1 Pl · εἰμι

main verb

→ stative present

9 εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἔζησεν ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.

LORD OF DEAD AND LIVING **γὰρ** The ground of that belonging: Christ died and rose precisely to become Lord over the dead and the living alike.

<p>εἰς for/to <i>preposition + accusative (purpose)</i> εἰς τοῦτο: 'for this purpose, to this end.'</p>	<p>ΤΟΥΤΟ this Accusative <i>object of εἰς (demonstrative)</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>Χριστὸς Christ Nominative <i>subject</i></p>
<p>ἀπέθανεν died Aor Act Indic 3 Sg · ἀποθνήσκω <i>main verb</i> → constative aorist ἀποθνήσκω: 'die' (cf. 5:8; 14:15); his death.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἔζησεν lived again Aor Act Indic 3 Sg · ζάω <i>main verb</i> → ingressive aorist ζάω: 'live'; the ingressive aorist 'came to life' = rose again (cf. Rev 2:8); his resurrection.</p>	<p>ἵνα that <i>conjunction (purpose)</i></p>
<p>καὶ both <i>correlative (καὶ ... καὶ)</i></p>	<p>νεκρῶν dead Genitive <i>genitive (object of κυριεύσῃ)</i> νεκρός: 'dead' (cf. 4:17; 6:11); the dead, over whom Christ is Lord.</p>	<p>καὶ and <i>correlative (καὶ ... καὶ)</i></p>	<p>ζώντων living Pres Act Ptc · Gen Pl Masc · ζάω <i>substantival participle (object of κυριεύσῃ)</i> → present (ongoing) ζάω: 'live'; the living, over whom Christ is also Lord.</p>

κυριεύση

he might be Lord/rule

Aor Act Subj 3 Sg · κυριεύω

subjunctive (purpose clause)

→ ingressive aorist

κυριεύω: 'be lord over, rule' (cf. κύριος; 6:9, 14); Christ's lordship over all — the goal of his death and resurrection, grounding our belonging.

10 σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ θεοῦ·

Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God.

THE JUDGMENT SEAT **δὲ** The argument turns to accountability: who are you to judge or despise a brother, when all of us must stand before God's tribunal?

σὺ

you

Nominative

subject (emphatic pronoun)

σὺ: 'you' — addressing the weak (the judge; cf. v.3).

δὲ

now/but

adversative conjunction

τί

why

interrogative (adverbial accusative)

κρίνεις

do you judge

Pres Act Indic 2 Sg · κρίνω

main verb

→ customary present

κρίνω: 'judge, condemn' (cf. v.3-4); the weak judging the strong.

τὸν

the

Accusative

article

ἀδελφόν

brother

Accusative

direct object

ἀδελφός: 'brother' (cf. 12:1; 14:13); a fellow believer — the relationship that makes judging so wrong.

σου

your

Genitive

genitive of relationship

ἢ

or

disjunctive conjunction

καὶ

also/even

adverbial

σύ

you

Nominative

subject (emphatic pronoun)

σύ: 'you' — now addressing the strong (the despiser; cf. v.3).

τί

why

interrogative (adverbial accusative)

ἐξουθενεῖς

do you despise

Pres Act Indic 2 Sg · ἐξουθενέω

main verb

→ customary present

ἐξουθενέω: 'despise, treat with contempt' (cf. v.3); the strong scorning the weak.

τὸν

the

Accusative

article

ἀδελφόν

brother

Accusative

direct object

ἀδελφός: 'brother'; the same family bond.

σου

your

Genitive

genitive of relationship

πάντες

all

Nominative

subject (substantival adj.)

πᾶς: 'all'; everyone — judge and judged alike.

γὰρ

for

explanatory conjunction

παραστησόμεθα

we will stand before

Fut Mid Indic 1 Pl · παρίστημι

main verb

→ predictive future

παρίστημι: 'present oneself, stand before' (cf. 6:13; 12:1); all will be arraigned before God.

τῷ

the

Dative

article

βήματι

judgment seat

Dative

dat. (the tribunal stood before)

βῆμα: 'tribunal, judgment seat, raised platform' (cf. the βῆμα at Corinth, Acts 18:12); God's court — where all give account (some MSS read 'of Christ').

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

11 γέγραπται γάρ· Ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ.

For it is written: 'As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God.'

EVERY KNEE SHALL BOW γάρ Scripture's oath confirms it (Isa 45:23): the living God has sworn that all will bow and confess to him — so all are accountable to him, not to us.

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb (citation formula)

→ intensive perfect (standing record)

γράφω: 'it stands written'; quoting Isa 45:23 (cf. 49:18).

γάρ

for

explanatory conjunction

Ζῶ

I live

Pres Act Indic 1 Sg · ζάω

main verb (citation, oath formula)

→ stative present

ζάω: 'live'; 'as I live' — the divine oath formula, God swearing by his own life.

ἐγώ

I

Nominative

subject (emphatic pronoun, God speaking)

ἐγώ: 'I' — God himself.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (citation tag)

→ gnomic present

κύριος

the Lord

Nominative

subject

κύριος: 'Lord'; God, the one who swears.

ὅτι

that

conjunction (content of oath)

ἐμοὶ

to me

Dative

dat. of indirect object (emphatic, fronted)

'to me' — every knee bows to God.

κάμψει

shall bow

Fut Act Indic 3 Sg · κάμπτω

main verb (citation)

→ predictive future

κάμπτω: 'bend, bow' (cf. 11:4);
universal homage to God (cf. Phil 2:10).

πᾶν

every

Nominative

attributive adjective

γόνυ

knee

Nominative

subject

γόνυ: 'knee' (cf. 11:4); every knee — the
posture of submission.

καὶ

and

coordinating conjunction

πᾶσα

every

Nominative

attributive adjective

γλῶσσα

tongue

Nominative

subject

γλῶσσα: 'tongue, language' (cf. 3:13);
every tongue — universal confession.

ἐξομολογήσεται

shall confess/acknowledge

Fut Mid Indic 3 Sg · ἐξομολογέω

main verb (citation)

→ predictive future

ἐξομολογέω: 'confess openly,
acknowledge, praise' (ἐκ + ὁμολογέω;
cf. 10:9); every tongue will openly
acknowledge God.

τῷ

to

Dative

article

θεῷ

God

Dative

dat. of indirect object

12 ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ θεῷ.

So then each of us will give an account of himself to God.

ACCOUNT TO GOD ἄρα οὖν The conclusion drawn: each of us will answer to God for himself — which leaves no room to be his brother's judge.

<p>ἄρα</p> <p>so</p> <p><i>inferential particle</i></p> <p>ἄρα οὖν: 'so then' (cf. 5:18; 8:12); the conclusion of vv.10-11.</p>	<p>οὖν</p> <p>then</p> <p><i>inferential conjunction</i></p>	<p>ἕκαστος</p> <p>each one</p> <p>Nominative</p> <p><i>subject (substantival adj.)</i></p> <p>ἕκαστος: 'each' (cf. v.5; 12:3); individual accountability.</p>	<p>ἡμῶν</p> <p>of us</p> <p>Genitive</p> <p><i>partitive genitive</i></p>
<p>περὶ</p> <p>concerning/of</p> <p><i>preposition + genitive (reference)</i></p>	<p>ἑαυτοῦ</p> <p>himself</p> <p>Genitive</p> <p><i>reflexive (object of περὶ)</i></p> <p>'concerning himself' — each answers for his own life, not his brother's.</p>	<p>λόγον</p> <p>account</p> <p>Accusative</p> <p><i>direct object</i></p> <p>λόγος: 'account, reckoning' (cf. 'logos'; here a financial/judicial 'account'); λόγον δοῦναι = 'render account.'</p>	<p>δώσει</p> <p>will give/render</p> <p>Fut Act Indic 3 Sg · δίδωμι</p> <p><i>main verb</i></p> <p>→ predictive future</p> <p>δίδωμι: 'give'; to render an account to God — the sobering motive to stop judging.</p>
<p>τῷ</p> <p>to</p> <p>Dative</p> <p><i>article</i></p>	<p>θεῷ</p> <p>God</p> <p>Dative</p> <p><i>dat. of indirect object</i></p>		

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

Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother.

DECIDE NOT TO TRIP A BROTHER οὖν The pivot from judging to caring: stop judging each other; instead resolve — a different kind of 'judging' — never to set a snare before a brother.

Μηκέτι

no longer

adverb (negation of time)

μηκέτι: 'no longer' (cf. 6:6); cease the mutual judging.

οὖν

therefore

inferential conjunction

ἀλλήλους

one another

Accusative

reciprocal pronoun (object of κρίνωμεν)

ἀλλήλων: 'one another' (cf. 12:5, 10); the mutual judging to stop.

κρίνωμεν

let us judge

Pres Act Subj 1 Pl · κρίνω

hortatory subjunctive

→ *imperative (continuous prohibition)*

κρίνω: 'judge, condemn' (cf. v.3-4, 10); let us stop condemning each other.

ἀλλὰ

but

adversative conjunction

τοῦτο

this

Accusative

demonstrative (direct object, proleptic)

κρίνατε

decide/resolve

Aor Act Impv 2 Pl · κρίνω

main verb (command)

→ *ingressive aorist*

κρίνω: here 'decide, determine, resolve' (a different sense of the same verb — a deliberate wordplay); make this your judgment instead.

μᾶλλον

rather

adverb (comparative)

τὸ

the

Accusative

article (substantizes inf.)

μὴ

not

negative particle (w/ inf.)

τιθέναι

to put/place

Pres Act Inf · τίθημι

articular infinitive (exegetical of τοῦτο)

→ *present (ongoing)*

τίθημι: 'place, put, set' (cf. 4:17; 9:33); not to lay an obstacle in a brother's path.

πρόσκομμα

stumbling block

Accusative

direct object

πρόσκομμα: 'stumbling block, obstacle' (cf. 9:32-33); something that trips a brother into sin.

τῷ

the/for the

Dative

article

ἀδελφῷ

brother

Dative

dat. of disadvantage

ἀδελφός: 'brother' (cf. v.10); the fellow believer to be protected.

ἢ

or

disjunctive conjunction

σκάνδαλον

hindrance/snare

Accusative

direct object (coordinate)

σκάνδαλον: 'snare, trap, cause of stumbling, offense' (cf. 9:33; 11:9; 'scandal!'); a trap that causes a fall.

14 οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.

I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean.

NOTHING UNCLEAN IN ITSELF **ASYNDETON** Paul's own settled conviction, with a crucial qualification: no food is intrinsically unclean — yet it becomes unclean for the one whose conscience deems it so.

οἶδα

I know

Perf Act Indic 1 Sg (pres. sense) · οἶδα

main verb

→ perfect w/ present force

οἶδα: 'know'; Paul's firm knowledge — he sides with the 'strong.'

καὶ

and

coordinating conjunction

πέπεισμαι

am persuaded

Perf Pass Indic 1 Sg · πείθω

main verb

→ intensive perfect (settled conviction)

πείθω (pass.): 'be persuaded, convinced' (cf. 8:38); a settled, abiding conviction.

ἐν

in

preposition + dative (sphere)

κυρίῳ

the Lord

Dative

object of ἐν (sphere)

κύριος: 'Lord'; his conviction held 'in the Lord Jesus' — grounded in Christ (cf. Jesus' teaching, Mark 7:19).

Ἰησοῦ

Jesus

Dative

apposition

ὅτι

that

conjunction (content clause)

οὐδὲν

nothing

Nominative

subject

οὐδεὶς: 'nothing'; no food is unclean of itself.

κοινὸν

common/unclean

Nominative

predicate adjective

κοινός: 'common, profane, ritually unclean' (cf. Acts 10:14; the opposite of ἅγιος/καθαρός); 'common' = defiled, ceremonially impure — a Jewish category Paul relativizes.

δι'

in/through

preposition + genitive (means/reference)

δι' ἑαυτοῦ: 'through itself, in itself, of its own nature.'

ἑαυτοῦ

itself

Genitive

reflexive (object of διὰ)

'in itself' — no food is intrinsically defiled.

εἰ

except

conjunction (εἰ μὴ, 'except')

εἰ μὴ: 'except' — the qualification that follows.

μὴ

not

negative particle

τῷ

for the (one)

Dative

article (substantizes ptc.)

λογιζομένῳ

who considers/reckons

Pres Mid Ptc · Dat Sg Masc · λογίζομαι

substantival participle (dat. of reference)

→ customary (characteristic)

λογίζομαι: 'reckon, consider, regard' (cf. ch. 4; 14:14); for the one who regards something as unclean.

τι

anything/something

Accusative

indefinite pronoun (accusative subject of inf.)

κοινόν

common/unclean

Accusative

predicate accusative

κοινός: 'unclean'; what he deems defiled.

εἶναι

to be

Pres Act Inf · εἶμι

infinitive (indirect discourse)

→ **stative present**

ἐκεῖνῳ

for that one

Dative

demonstrative (dat. of reference)

'for that person' — subjectively unclean, because his conscience condemns it; conscience must not be violated (cf. v.23).

κοινόν

common/unclean

Nominative

predicate adjective (verbless)

κοινός: 'unclean'; for him it is genuinely defiling — to eat against conscience is sin.

15 εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν.

For if your brother is grieved by what you eat, you are no longer walking in love. Do not destroy by your food the one for whom Christ died.

DO NOT DESTROY BY FOOD **γὰρ** The weight of the matter: to wound a brother over food is to abandon love — never let your eating ruin one for whom Christ gave his life.

εἰ

if

conjunction (first-class condition)

γὰρ

for

explanatory conjunction

διὰ

because of

preposition + accusative (cause)

βρῶμα

food

Accusative

object of διὰ (cause)

βρῶμα: 'food' (cf. βιβρώσκω, 'eat'; v.20); the trivial cause set against the brother's eternal worth.

ὁ

the

Nominative

article

ἀδελφός

brother

Nominative

subject

ἀδελφός: 'brother' (cf. v.10, 13).

σου

your

Genitive

genitive of relationship

λυπεῖται

is grieved

Pres Pass Indic 3 Sg · λυπέω

main verb

→ present (ongoing)

λυπέω: 'grieve, distress, cause pain' (cf. λύπη, 9:2); the brother wounded — drawn into sin against conscience or distress.

οὐκέτι

no longer

adverb (negation)

οὐκέτι: 'no longer.'

κατὰ

according to

preposition + accusative (standard)

ἀγάπην

love

Accusative

object of κατὰ (standard)

ἀγάπη: 'love' (cf. 12:9; 13:10); the standard abandoned when one insists on rights over a brother's good.

περιπατεῖς

you are walking/living

Pres Act Indic 2 Sg · περιπατέω

main verb

→ present (ongoing)

περιπατέω: 'walk, conduct oneself' (cf. 6:4; 13:13); to walk by love means to limit one's liberty for the brother.

μὴ

not

negative particle (w/ imperative)

τῷ

by the

Dative

article

βρώματι

food

Dative

dat. of means

βρώμα: 'food'; the means of destruction — a thing so trivial.

σου

your

Genitive

genitive of possession

ἐκεῖνον

that one

Accusative

demonstrative (direct object)

‘that person’ — the brother.

ἀπόλλυε

destroy

Pres Act Impv 2 Sg · ἀπόλλυμι

main verb (prohibition)

→ imperatival (continuous prohibition)

ἀπόλλυμι: ‘destroy, ruin, cause to perish’ (cf. ἀπώλεια, 9:22); do not ruin a brother spiritually over a meal.

ὑπὲρ

for/on behalf of

preposition + genitive (advantage)

οὗ

whom

Genitive

relative pronoun (object of ὑπέρ)

Χριστὸς

Christ

Nominative

subject (rel. clause)

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (rel. clause)

→ constative aorist

ἀποθνήσκω: ‘die’ (cf. 5:8; 14:9); Christ died for this brother — the measure of his worth, and the rebuke to careless liberty.

16 μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.

So do not let what you regard as good be spoken of as evil.

GUARD YOUR GOOD NAME οὖν A brief guard on reputation: do not let your genuine liberty (your ‘good’) become a thing others revile.

μὴ

not

negative particle (w/ imperative)

βλασφημείσθω

let be spoken evil of/reviled

Pres Pass Impvn 3 Sg · βλασφημέω

main verb (3rd-person prohibition)

→ imperatival (continuous prohibition)

βλασφημέω: 'slander, revile, speak evil of' (cf. 3:8); do not let your good be defamed by misuse.

οὖν

so/therefore

inferential conjunction

ὑμῶν

your

Genitive

genitive of possession

τὸ

the

Nominative

article

ἀγαθόν

good

Nominative

subject (substantival adj.)

ἀγαθός: 'good' (cf. v.16; 12:9); 'your good' — likely the good gift of Christian liberty, not to be turned into an occasion of reproach.

17 οὐ γάρ ἐστιν ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ·

For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit.

THE KINGDOM IS NOT FOOD γάρ The principle that reframes the whole dispute: God's kingdom is not about diet but about righteousness, peace, and Spirit-given joy.

οὐ

not

negative particle

γάρ

for

explanatory conjunction

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb

→ gnomic present

ἡ

the

Nominative

article

βασιλεία

kingdom

Nominative

subject

βασιλεία: 'kingdom, reign' (cf. βασιλεύω, 5:17, 21); God's rule — a relatively rare term in Romans, here defining true priorities.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

βρῶσις

eating

Nominative

predicate nominative

βρῶσις: 'eating, food' (cf. βρῶμα, v.15); not a matter of what one eats.

καὶ

and

coordinating conjunction

πόσις

drinking

Nominative

predicate nominative

πόσις: 'drinking, drink' (cf. ποτίζω, 12:20); not about what one drinks.

ἀλλὰ

but

adversative conjunction

δικαιοσύνη

righteousness

Nominative

predicate nominative

δικαιοσύνη: 'righteousness' (cf. 1:17; here likely right conduct/relationship); the kingdom's true substance.

καὶ

and

coordinating conjunction

εἰρήνη

peace

Nominative

predicate nominative

εἰρήνη: 'peace' (cf. 5:1; 14:19); peace with God and with one another.

καὶ

and

coordinating conjunction

χαρά

joy

Nominative

predicate nominative

χαρά: 'joy' (cf. χαίρω, 12:12, 15); gladness in the Spirit.

ἐν

in

preposition + dative (sphere/source)

πνεύματι

Spirit

Dative

dat. of sphere

πνεῦμα: 'Spirit' (cf. ch. 8); the Holy Spirit — the source of this righteousness, peace, and joy.

ἁγίῳ

Holy

Dative

attributive adjective

ἅγιος: 'holy'; qualifying the Spirit.

18 ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ εὐάρεστος τῷ θεῷ καὶ δόκιμος τοῖς ἀνθρώποις.

Whoever thus serves Christ is acceptable to God and approved by men.

ACCEPTABLE AND APPROVED **γὰρ** The reward of such priorities: the one who serves Christ in this way pleases God and earns the respect of others.

ὁ

the (one)

Nominative

article (substantizes ptc.)

γὰρ

for

explanatory conjunction

ἐν

in

preposition + dative (sphere/manner)

ἐν τούτῳ: 'in this (way)' — by these priorities (some MSS, 'in these things').

τούτῳ

this

Dative

demonstrative (object of ἐν)

δουλεύων

who serves

Pres Act Ptc · Nom Sg Masc · δουλεύω

substantival participle (subject)

→ customary (characteristic)

δουλεύω: 'serve as a slave' (cf. 6:6; 12:11); serving Christ in righteousness, peace, joy.

τῷ

the

Dative

article

Χριστῷ

Christ

Dative

dat. (the master served)

Χριστός: 'Christ'; the Lord served in such living.

εὐάρεστος

acceptable/pleasing

Nominative

predicate adjective

εὐάρεστος: 'well-pleasing, acceptable' (cf. 12:1-2); pleasing to God.

τῷ

to

Dative

article

θεῷ

God

Dative

dat. of reference

καὶ

and

coordinating conjunction

δόκιμος

approved/esteemed

Nominative

predicate adjective

δόκιμος: 'approved, tested, esteemed'
(cf. δοκιμάζω, 12:2; δοκιμή, 5:4);
commended also in others' eyes.

τοῖς

the

Dative

article

ἀνθρώποις

men/people

Dative

dat. of reference

ἄνθρωπος: 'person' (cf. 12:17-18);
approved by people — a good witness.

19 ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους·

| So then let us pursue what makes for peace and for mutual edification.

PURSUE PEACE AND EDIFICATION | ἄρα οὖν | The positive program: chase after the things that build peace and that build one another up.

ἄρα

so

inferential particle

| ἄρα οὖν: 'so then' (cf. v.12; 5:18).

οὖν

then

inferential conjunction

τὰ

the things

Accusative

article (substantival)

τῆς

of

Genitive

article

ειρήνης

peace

Genitive

genitive (the things of peace)

εἰρήνη: 'peace' (cf. v.17); 'the things that make for peace.'

διώκωμεν

let us pursue

Pres Act Subj 1 Pl · διώκω

hortatory subjunctive

→ *imperative (continuous)*

διώκω: 'pursue, chase after' (cf. 9:30-31; 12:13); actively seek peace and edification (some MSS read indicative 'we pursue').

καὶ

and

coordinating conjunction

τὰ

the things

Accusative

article (substantival)

τῆς

of

Genitive

article

οἰκοδομῆς

building up/edification

Genitive

genitive (the things of building up)

οἰκοδομή: 'building up, edification' (οἶκος + δέμω, 'build'; cf. 15:2); the constructive strengthening of others.

τῆς

the (which is)

Genitive

article (attributive)

εἰς

toward

preposition + accusative (direction)

ἄλλήλους

one another

Accusative

reciprocal pronoun (object of εἰς)

ἄλλήλων: 'one another' (cf. v.13); the mutual upbuilding of the body.

20 μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουσι.

Do not, for the sake of food, tear down the work of God. Everything is indeed clean, but it is wrong for anyone to make another stumble by what he eats.

DO NOT TEAR DOWN GOD'S WORK **ASYNDETON** The principle pressed: do not demolish God's work in a brother over a meal — all food is clean, yet eating that trips a brother is evil.

<p>μὴ not <i>negative particle (w/ imperative)</i></p>	<p>ἕνεκεν for the sake of <i>preposition + genitive (cause)</i></p> <p>ἕνεκεν: 'on account of, for the sake of' (cf. 8:36); over a mere matter of food.</p>	<p>βρώματος food Genitive <i>object of ἕνεκεν</i></p> <p>βρῶμα: 'food' (cf. v.15).</p>	<p>κατάλυε tear down/destroy Pres Act Impv 2 Sg · καταλύω <i>main verb (prohibition)</i></p> <p>→ imperatival (continuous prohibition)</p> <p>καταλύω: 'demolish, tear down, destroy' (κατά + λύω; the opposite of οἰκοδομέω, v.19); do not undo God's building work.</p>
<p>τὸ the Accusative <i>article</i></p>	<p>ἔργον work Accusative <i>direct object</i></p> <p>ἔργον: 'work' (cf. 2:6); God's work — the brother, or the church being built.</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>θεοῦ God Genitive <i>possessive genitive</i></p>

<p>πάντα all things Nominative <i>subject (substantival adj.)</i> πᾶς; 'all'; all foods.</p>	<p>μὲν indeed <i>particle (μὲν ... ἀλλά)</i></p>	<p>καθαρά clean Nominative <i>predicate adjective</i> καθαρός; 'clean, pure' (cf. ἀκαθαρσία, 1:24; opposite of κοινός, v.14); all food is ritually clean — Paul again with the strong.</p>	<p>ἀλλὰ but <i>adversative conjunction</i></p>
<p>κακὸν wrong/evil Nominative <i>predicate adjective (verbless)</i> κακός; 'bad, evil' (cf. v.20; 12:17); the eating that trips a brother is evil — though the food is clean.</p>	<p>τῷ for the Dative <i>article</i></p>	<p>ἄνθρωπῳ person Dative <i>dat. of disadvantage</i> ἄνθρωπος; 'person'; the one who eats so as to cause stumbling.</p>	<p>τῷ the (one) Dative <i>article (substantizes ptc.)</i></p>
<p>διὰ through/with <i>preposition + genitive (attendant circumstance)</i> διὰ προσκόμματος; 'with offense, so as to cause stumbling.'</p>	<p>προσκόμματος stumbling/offense Genitive <i>object of διὰ</i> πρόσκομμα; 'stumbling, offense' (cf. v.13; 9:32-33); eating that puts an obstacle before a brother.</p>	<p>ἐσθίοντι who eats Pres Act Ptc · Dat Sg Masc · ἐσθίω <i>substantival participle (apposition)</i> → customary (characteristic) ἐσθίω; 'eat'; the one whose eating offends.</p>	

21 καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει.

| It is good not to eat meat or drink wine or do anything that causes your brother to stumble.

| GOOD TO ABSTAIN ASYNDETON The voluntary self-limitation love embraces: it is good to forgo meat, wine, or anything else, if it would trip your brother.

καλὸν

good

Nominative

predicate adjective (verbless)

καλός: 'good, fine, noble' (cf. 7:16; 14:16); the noble course — self-denial for the brother.

τὸ

the

Nominative

article (substantizes inf.)

μὴ

not

negative particle (w/ inf.)

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

articular infinitive (subject)

→ constative aorist

ἐσθίω (aor. φαγεῖν): 'eat'; abstaining from meat.

κρέα

meat

Accusative

direct object

κρέας: 'meat, flesh'; the specific food in view (perhaps idol-meat).

μηδὲ

nor

negative conjunction

πιεῖν

to drink

Aor Act Inf · πίνω

articular infinitive (subject)

→ constative aorist

πίνω: 'drink' (cf. ποτίζω, 12:20); abstaining from wine.

οἶνον

wine

Accusative

direct object

οἶνος: 'wine' (cf. 'oeno-'); the second item to forgo if needful.

μηδὲ

nor

negative conjunction

ἐν

in/by

preposition + dative (means/circumstance)

ἐν ᾧ: 'in/by which, anything whereby' — generalizing beyond food and drink.

ᾧ

which

Dative

relative pronoun (object of ἐν)

ὁ

the

Nominative

article

ἀδελφός

brother

Nominative

subject

ἀδελφός: 'brother' (cf. v.10, 13, 15).

σου

your

Genitive

genitive of relationship

προσκόπτει

stumbles

Pres Act Indic 3 Sg · προσκόπτω

main verb (rel. clause)

→ gnomic present

προσκόπτω: 'strike against, stumble, take offense' (cf. 9:32; πρόσκομμα, v.13, 20); whatever trips the brother is to be avoided.

22 σὺ πίστιν ἣν ἔχεις κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ. μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.

The faith that you have, keep between yourself and God. Blessed is the one who has no reason to judge himself for what he approves.

KEEP YOUR FAITH BEFORE GOD **ASYNDETON** A word to the strong: hold your liberating conviction privately before God; happy is the one whose conscience does not condemn what he allows himself.

σὺ

you

Nominative

subject (emphatic pronoun)

σὺ: 'you' — addressing the strong, who has the 'faith' of liberty.

πίστιν

faith

Accusative

direct object (fronted)

πίστις: 'faith' (cf. v.1, 23); here the conviction of liberty — to be held, not paraded.

ἣν

which

Accusative

relative pronoun (object of ἔχεις)

ἔχεις

you have

Pres Act Indic 2 Sg · ἔχω

main verb (rel. clause)

→ stative present

κατὰ

according to/in regard to

preposition + accusative (reference)

κατὰ σεαυτὸν: 'with respect to yourself, to yourself' — privately.

σεαυτὸν

yourself

Accusative

reflexive (object of κατὰ)

ἔχε

have/keep

Pres Act Impv 2 Sg · ἔχω

main verb (command)

→ imperatival (continuous)

ἔχω: 'have, hold'; keep your conviction — exercise it before God, not as a weapon over the weak.

ἐνώπιον

before/in the sight of

preposition + genitive (position)

ἐνώπιον: 'before, in the sight of' (cf. 3:20; 12:17); held before God, who alone fully judges.

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

object of ἐνώπιον

μακάριος

blessed

Nominative

predicate adjective

μακάριος: 'blessed, happy' (cf. 4:7-8);
the beatitude — happy is the clear
conscience.

ὁ

the (one)

Nominative

article (substantizes ptc.)

μὴ

not

negative particle (w/ ptc.)

κρίνων

who judges/condemns

Pres Act Ptc · Nom Sg Masc · κρίνω

substantival participle (subject)

→ customary (characteristic)

κρίνω: 'judge, condemn' (cf. v.3-4); the
one whose conscience does not
condemn him.

ἑαυτὸν

himself

Accusative

reflexive (direct object)

ἐν

in/by

preposition + dative (reference)

ὃ

what

Dative

relative pronoun (object of ἐν)

δοκιμάζει

he approves

Pres Act Indic 3 Sg · δοκιμάζω

main verb (rel. clause)

→ customary present

δοκιμάζω: 'test and approve, sanction'
(cf. 12:2; 14:22); what he has examined
and allows himself — a clear conscience
in his choices.

23 ὁ δὲ διακρινόμενος ἐὰν φάγη κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.

But whoever has doubts is condemned if he eats, because the eating is not from faith; and whatever is not from faith is sin.

WHATEVER IS NOT FROM FAITH **δὲ** A word to the doubter and a governing maxim: to act against one's own doubts is to be self-condemned — for anything not done out of faith is sin.

ὁ

the (one)

Nominative

article (substantizes ptc.)

δὲ

but

adversative conjunction

διακρινόμενος

who doubts/wavers

Pres Mid Ptc · Nom Sg Masc · διακρίνω

substantival participle (subject)

→ customary (characteristic)

διακρίνω (mid.): 'be divided in oneself, waver, doubt' (cf. 4:20; 14:1); the one of two minds about eating.

ἐὰν

if

conjunction (third-class condition)

φάγη

he eats

Aor Act Subj 3 Sg · ἐσθίω

subjunctive (protasis)

→ constative aorist

ἐσθίω (aor. φάγη): 'eat'; eating while doubting.

κατακέκριται

is condemned

Perf Pass Indic 3 Sg · κατακρίνω

main verb

→ intensive perfect (standing verdict)

κατακρίνω: 'condemn' (cf. 8:1, 3; 14:22); self-condemned — for he acts against his own conscience.

ὅτι

because

causal conjunction

οὐκ

not

negative particle

<p>ἐκ</p> <p>from/out of</p> <p><i>preposition + genitive (source)</i></p>	<p>πίστεως</p> <p>faith</p> <p>Genitive</p> <p><i>object of ἐκ (source)</i></p> <p>πίστις: 'faith' (cf. v.1, 22); the eating did not proceed from settled conviction — hence sin for him.</p>	<p>πάν</p> <p>everything/all</p> <p>Nominative</p> <p><i>subject (substantival adj.)</i></p> <p>πᾶς: 'all'; the universal maxim.</p>	<p>δὲ</p> <p>and</p> <p><i>connective conjunction</i></p>
<p>ὃ</p> <p>that which</p> <p>Nominative</p> <p><i>relative pronoun (subject)</i></p>	<p>οὐκ</p> <p>not</p> <p><i>negative particle</i></p>	<p>ἐκ</p> <p>from/out of</p> <p><i>preposition + genitive (source)</i></p>	<p>πίστεως</p> <p>faith</p> <p>Genitive</p> <p><i>object of ἐκ (source)</i></p> <p>πίστις: 'faith'; the principle — action not springing from faith/conviction is sinful.</p>
<p>ἁμαρτία</p> <p>sin</p> <p>Nominative</p> <p><i>predicate nominative</i></p> <p>ἁμαρτία: 'sin' (cf. 3:9; 6:23); whatever violates conscience-faith is sin — the chapter's sober closing principle.</p>	<p>ἐστί</p> <p>is</p> <p>Pres Act Indic 3 Sg · εἶμι</p> <p><i>main verb</i></p> <p>→ <i>gnomic present</i></p>		

On the text. The Greek follows the standard critical text of Romans 14, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation is editorial and conventional. At v.10 the manuscripts vary between 'the judgment seat of God' (printed here) and 'of Christ.' The doxology now placed at 16:25-27 stands at the end of chapter 14 in a number of witnesses, reflecting the complex transmission of Romans' ending. The chapter cites Isaiah 45:23 (v.11).

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard

intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.