

Romans 14 — clausal layout

ΠΡΟΣ ΡΩΜΑΙΟΥΣ ΙΔ΄

The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.

independent

relative

purpose

cause

content

conditional

phrase modifier

dashed = verbless / suspended

Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

Welcome the weak — without disputes 14:1–4

- 1 As for the one who is weak in faith, welcome him, independent — the section's governing command — receive him
| but not for disputes over opinions. phrase modifier — the welcome qualified — not to argue him out of his scruples
- 2 One person believes he may eat anything, independent — the antithesis, first limb — the strong's freedom
but the weak one eats only vegetables. independent — the second limb — the weak's restriction, level with the first

- 3 Let not the eater despise the abstainer, independent — prohibition to the strong — no contempt
 and let not the abstainer judge the eater, independent — prohibition to the weak — no condemnation
 | for God has welcomed him. cause — the ground of both prohibitions — God's προσελάβετο answers v. 1
- 4 Who are you, judging another's household servant? independent — the rebuke — emphatic σύ (cf. 9:20)
 To his own master he stands or falls. independent — the verdict belongs to his own master
 And stand he will, independent — the assurance — divine passive
 | for the Lord is able to make him stand. cause — the ground — the Lord's power to uphold his servant

Days and foods — unto the Lord 14:5–9

VV. 5–6 — DAYS AND FOODS: EACH TO THE LORD, WITH THANKSGIVING

- 5 For one esteems one day above another, independent — the second antithesis — κρίνει here 'esteem', not 'condemn'
 while another esteems every day alike. independent — the second limb — all days equal
 Let each be fully convinced in his own mind. independent — the ruling — settled conviction, not coercion
- 6 The one who observes the day observes it to the Lord; independent — the unto-the-Lord series opens — the day-keeper
 and the eater eats to the Lord, independent — the eater — the same dative κυρίῳ
 | for he gives thanks to God; cause — the proof — thanksgiving consecrates the eating
 and the abstainer abstains to the Lord, independent — the abstainer — his refusal is also worship
 and he gives thanks to God. independent — coordinate — the weak man's thanksgiving too

VV. 7–9 — WE ARE THE LORD'S, LIVING OR DYING

- 7 For none of us lives to himself, independent — the ground beneath the series (γάρ) — no self-referential living
 and none dies to himself. independent — the pair completed — not even our dying is our own

- 8 | For if we live, conditional — protasis — leans on the apodosis below
 we live to the Lord, independent — apodosis — living lands on κυρίῳ
 and if we die, conditional — protasis — leans on the apodosis below
 we die to the Lord. independent — apodosis — dying lands on κυρίῳ too
 So then, whether we live or whether we die, conditional — the doubled protasis — both cases gathered up (οὖν)
 we are the Lord's. independent — the punchline — the genitive of belonging
- 9 | For to this end Christ died and lived again, cause — the ground of the belonging — his death and resurrection (ἐζησεν ingressive)
 that he might be Lord both of the dead and of the living. purpose — the purpose — lordship over both realms, εἰς τοῦτο resolved

The judgment seat of God 14:10–12

- 10 | But you — why do you judge your brother? independent — to the weak — the judge challenged (σύ as in v. 4)
 Or you too — why do you despise your brother? independent — to the strong — the despiser challenged
 For we will all stand before the judgment seat of God. cause — the ground of both questions — 'of God' with the printed text (v.l. 'of Christ')
- 11 | For it is written: cause — the warrant from Scripture
 'As I live, says the Lord, content — the oath formula (Isa 49:18) prefixed to the citation
 every knee shall bow to me, content — Isa 45:23 — every knee
 and every tongue shall confess to God! content — Isa 45:23 — every tongue, before God alone
- 12 | So then each of us will give an account of himself to God. independent — the drawn conclusion (ἀρα οὖν) — of himself, not of his brother

Do not destroy the work of God 14:13–23

- 13 Therefore let us no longer judge one another; independent — the hortatory turn — μηκέτι closes vv. 1–12
 but decide this rather: independent — the re-point — κρίνω turned from condemning to resolving
 not to put a stumbling block or a snare before a brother. content — epexegetic articular infinitive — the content of τοῦτο
- 14 I know and am persuaded in the Lord Jesus independent — the strong conviction — Paul stands with the strong
 that nothing is unclean in itself; content — the content — κοινός, the purity vocabulary of the law (verb supplied)
 except that, for the one who reckons something unclean — conditional — the exceptive εἰ μή — leans on the verdict below
 to that one it is unclean. phrase modifier — the verbless verdict — conscience makes it so for him (on οὐδέν κοινόν)
- 15 For if your brother is grieved because of food, conditional — protasis — leans on the verdict below
 you are no longer walking according to love. independent — apodosis — liberty measured by the love command (13:8–10)
 Do not by your food destroy that one independent — the prohibition sharpened — your food against his ruin
 for whom Christ died. relative — on ἐκεῖνον — the brother priced at the cross

VV. 16–19 — THE KINGDOM IS NOT FOOD AND DRINK: PURSUE PEACE

- 16 Therefore do not let your good be reviled. independent — the liberty itself must not become a scandal
- 17 For the kingdom of God is not eating and drinking, cause — the ground — the kingdom defined negatively
 but righteousness and peace and joy in the Holy Spirit; cause — the positive triad — ἐστίν carried over (elliptical)
- 18 for the one serving Christ in this way is pleasing to God and approved by men. cause — the ground beneath — ἐν τούτῳ, in that sphere
 (copula supplied)
- 19 So then let us pursue the things of peace and the things of mutual upbuilding. independent — the drawn conclusion (ἀρα οὖν, as v. 12) — hortatory

VV. 20–23 — DO NOT TEAR DOWN GOD'S WORK: KEEP YOUR FAITH BEFORE GOD

- 20 Do not for the sake of food tear down the work of God. independent — κατάλυε against οἰκοδομή (v. 19) — demolition versus building
 All things indeed are clean, independent — the concession — the strong's principle granted (verbless)

- but it is evil for the man who eats so as to cause stumbling. independent — the counter — read of the strong whose eating occasions offense (verbless)
- 21 It is good not to eat meat nor to drink wine independent — the positive maxim — abstinence for love's sake (verbless)
nor to do anything in which your brother stumbles. relative — the third member — elliptical: '(anything) in which he stumbles'
- 22 You — the faith that you have, keep to yourself before God. independent — the ruling for the strong — conviction held privately, coram Deo
Blessed is the one who does not judge himself independent — the beatitude — an uncondemning conscience (verbless)
in what he approves. relative — the sphere — his own tested and approved practice
- 23 But the one who doubts — independent — suspended subject — διακρίνομαι, divided against himself
if he eats, conditional — protasis — leans on the verdict below
he stands condemned, independent — the verdict — perfect: the sentence already standing
because it is not from faith, cause — the reason — his eating does not proceed from conviction (elliptical)
and everything that is not from faith is sin. independent — the closing maxim — the chapter's widest principle

Analysis. Romans 14 is pastoral diatribe, and the shape shows a chapter ruled by flush-left imperatives and matched pairs. The purple margin carries the commands — προσλαμβάνεσθε, the twin prohibitions μὴ ἐξουθενεῖτω / μὴ κρινέτω, πληροφορεῖσθω, κρίνωμεν, μὴ ἀπόλλυε, μὴ κατάλυε, διώκωμεν, ἔχε — while short red γάρ-grounds hang one step below each of them: God has welcomed him, the Lord is able to make him stand, he gives thanks, we will all stand before the judgment seat. Antithesis pairs sit level with each other on the margin (ὃς μὲν / ὃς δέ eating, ὃς μὲν / ὃς δέ on days, πάντα μὲν καθαρά / ἀλλὰ κακόν), so neither party ever outranks the other visually — the point of the chapter. In vv. 7–9 the olive protases show their forward lean three times (ἐάν τε... ἐάν τε...) over apodoses that keep landing on κυρίῳ, until the punchline τοῦ κυρίου ἐσμέν sits alone on the margin with Christ's death-and-life beneath it as its ground and the ἵνα κυριεύσῃ purpose beneath that. Verse 11 is a miniature catena: γέγραπται carries three blue lines of Isa 45:23 (prefixed with the Isa 49:18 oath ζῶ ἐγώ). Interpretive choices the layout takes a side on: ὁ θεὸς γὰρ

αὐτὸν προσελάβετο (v. 3) is hung on the second prohibition but read as grounding both; κρίνει in v. 5 is taken as 'esteem', not 'condemn'; τὸ βῆμα is 'of God' with the printed text (v. 10, against the 'of Christ' variant); the εἰ μή of v. 14 is treated as a true exceptive protasis leaning on the verbless verdict ἐκείνῳ κοινόν; τῷ διὰ προσκόμματος ἐσθίοντι (v. 20) is read of the strong man whose eating occasions the stumbling, not of the weak man who eats against conscience; and ὁ δὲ διακρινόμενος (v. 23) is set as a suspended subject over its own conditional, with the verdict κατακέκριται returning to the margin.

The clause segmentation, the type assigned to each line, and the indentation are interpretive — one defensible reading of the syntax, chosen to match the analysis in the chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or attach some lines differently. The Greek text is identical to the chapter data behind the interlinear and follows the standard critical text.