

Romans 14 — clausal layout

ΠΡΟΣ ΡΩΜΑΙΟΥΣ ΙΔ΄

Each line is one clause or discrete phrase of the standard critical text, colored by syntactic type; indentation marks levels of subordination. The verse numbers sit in the left gutter; the small tag on each line names the clause type and its function.

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 Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, independent — the section's governing command — receive him
| μὴ εἰς διακρίσεις διαλογισμῶν. phrase modifier — the welcome qualified — not to argue him out of his scruples
- 2 ὃς μὲν πιστεύει φαγεῖν πάντα, independent — the antithesis, first limb — the strong's freedom

- 3 ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. independent — the second limb — the weak's restriction, level with the first
- ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενεῖτω, independent — prohibition to the strong — no contempt
- ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω, independent — prohibition to the weak — no condemnation
- ὁ θεὸς γὰρ αὐτὸν προσελάβετο. cause — the ground of both prohibitions — God's προσελάβετο answers v. 1
- 4 σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; independent — the rebuke — emphatic σύ (cf. 9:20)
- τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· independent — the verdict belongs to his own master
- σταθήσεται δέ, independent — the assurance — divine passive
- δυνατεῖ γὰρ ὁ κύριος στήσαι αὐτόν. 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 ὃς μὲν γὰρ κρίνει ἡμέραν παρ' ἡμέραν, independent — the second antithesis — κρίνει here 'esteem', not 'condemn'
- ὃς δὲ κρίνει πᾶσαν ἡμέραν· independent — the second limb — all days equal
- ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω. independent — the ruling — settled conviction, not coercion
- 6 ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ· independent — the unto-the-Lord series opens — the day-keeper
- καὶ ὁ ἐσθίων κυρίῳ ἐσθίει, independent — the eater — the same dative κυρίῳ
- εὐχαριστεῖ γὰρ τῷ θεῷ· cause — the proof — thanksgiving consecrates the eating
- καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει, independent — the abstainer — his refusal is also worship
- καὶ εὐχαριστεῖ τῷ θεῷ. independent — coordinate — the weak man's thanksgiving too

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

- 7 οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, independent — the ground beneath the series (γάρ) — no self-referential living

καὶ οὐδεὶς ἐαυτῷ ἀποθνήσκει· independent — the pair completed — not even our dying is our own

8 ἐάν τε γὰρ ζῶμεν, conditional — protasis — leans on the apodosis below

τῷ κυρίῳ ζῶμεν, independent — apodosis — living lands on κυρίῳ

ἐάν τε ἀποθνήσκωμεν, conditional — protasis — leans on the apodosis below

τῷ κυρίῳ ἀποθνήσκομεν. independent — apodosis — dying lands on κυρίῳ too

ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, conditional — the doubled protasis — both cases gathered up (οὖν)

τοῦ κυρίου ἐσμέν. independent — the punchline — the genitive of belonging

9 εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἔζησεν cause — the ground of the belonging — his death and resurrection (ἐζησεν ingressive)

ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. purpose — the purpose — lordship over both realms, εἰς τοῦτο resolved

The judgment seat of God 14:10–12

10 σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; independent — to the weak — the judge challenged (σύ as in v. 4)

ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; independent — to the strong — the despiser challenged

πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ θεοῦ. cause — the ground of both questions — 'of God' with the printed text (v.l. 'of Christ')

11 γέγραπται γάρ· cause — the warrant from Scripture

Ζῶ ἐγώ, λέγει κύριος, content — the oath formula (Isa 49:18) prefixed to the citation

ὅτι ἐμοὶ κάμψει πᾶν γόνυ, content — Isa 45:23 — every knee

καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ. content — Isa 45:23 — every tongue, before God alone

12 ἄρα οὖν ἕκαστος ἡμῶν περὶ ἐαυτοῦ λόγον δώσει τῷ θεῷ. independent — the drawn conclusion (ἀρα οὖν) — of himself, not of his brother

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

VV. 13–15 — FROM JUDGING TO CARING: NOTHING UNCLEAN, YET LOVE LIMITS LIBERTY

- 13 Μηκέτι οὖν ἀλλήλους κρίνωμεν· independent — the hortatory turn — μηκέτι closes vv. 1–12
 ἀλλὰ τοῦτο κρίνατε μᾶλλον, independent — the re-point — κρίνω turned from condemning to resolving
 τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. content — expegetic articular infinitive — the content of τοῦτο
- 14 οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ independent — the strong conviction — Paul stands with the strong
 ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ· content — the content — κοινός, the purity vocabulary of the law (verb supplied)
 εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, conditional — the exceptive εἰ μὴ — leans on the verdict below
 ἐκεῖνῳ κοινόν. phrase modifier — the verbless verdict — conscience makes it so for him (on οὐδὲν κοινόν)
- 15 εἰ γὰρ διὰ βρώμα ὁ ἀδελφός σου λυπεῖται, conditional — protasis — leans on the verdict below
 οὐκέτι κατὰ ἀγάπην περιπατεῖς. independent — apodosis — liberty measured by the love command (13:8–10)
 μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε independent — the prohibition sharpened — your food against his ruin
 ὑπὲρ οὗ Χριστὸς ἀπέθανεν. relative — on ἐκεῖνον — the brother priced at the cross

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

- 16 μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. independent — the liberty itself must not become a scandal
- 17 οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις, cause — the ground — the kingdom defined negatively
 ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ· cause — the positive triad — ἐστὶν carried over (elliptical)
- 18 ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ εὐάρεστος τῷ θεῷ καὶ δόκιμος τοῖς ἀνθρώποις. cause — the ground beneath — ἐν τούτῳ, in that sphere (copula supplied)
- 19 ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους· independent — the drawn conclusion (ἄρα οὖν, as v. 12) — hortatory

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

- 20 μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. independent — κατάλυε against οἰκοδομή (v. 19) — demolition versus building
 πάντα μὲν καθαρά, independent — the concession — the strong's principle granted (verbless)

ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι.

independent — the counter — read of the strong whose eating occasions offense

(verbless)

21

καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον

independent — the positive maxim — abstinence for love's sake (verbless)

μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει.

relative — the third member — elliptical: '(anything) in which he stumbles'

22

σὺ πίστιν ἣν ἔχεις κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ.

independent — the ruling for the strong — conviction held privately, coram Deo

μακάριος ὁ μὴ κρίνων ἑαυτὸν

independent — the beatitude — an uncondemning conscience (verbless)

ἐν ᾧ δοκιμάζει·

relative — the sphere — his own tested and approved practice

23

ὁ δὲ διακρινόμενος

independent — suspended subject — διακρίνομαι, divided against himself

ἐὰν φάγη

conditional — protasis — leans on the verdict below

κατακέκριται,

independent — the verdict — perfect: the sentence already standing

ὅτι οὐκ ἐκ πίστεως·

cause — the reason — his eating does not proceed from conviction (elliptical)

πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.

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 (ὅς μὲν / ὁ δὲ eating, ὅς μὲν / ὅς δὲ 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 (ἐὰν τε... ἐὰν 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.