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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# 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).

D · 14:13-23

### 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 Imprv 2 Pl · προσλαμβάνω

*main verb (command)*

→ *imperative (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 ὃς 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.

## ὃς

one/who

Nominative

*relative/demonstrative pronoun (subject)*

ὃς 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.)*

παῖς: '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.)

ἐσθίοντα

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)

ἐξουθενεῖτω

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.)

ἐσθίων

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.)

ἐσθίωντα

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

γάρ

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 στηῆσαι 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*)

σύ: '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 · εἰμί

*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 σύ)*

→ 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.

γὰρ

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/ δυνατεῖ)*

→ *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 νοῦ πληροφοροεῖσθω.

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)

→ imperatival (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.

ὁ

the (one)

Nominative

article (substantizes ptc.)

φρονῶν

who observes/regards

Pres Act Ptc · Nom Sg Masc · φρονέω

substantival participle (subject)

→ customary (characteristic)

φρονέω: 'think, regard, be intent on' (cf. 8:5; 12:3); to mind/observe the day.

τὴν

the

Accusative

article

ἡμέραν

day

Accusative

direct object

ἡμέρα: 'day'; the day observed.

κυρίῳ

to the Lord

Dative

dat. of advantage/reference

κύριος: 'Lord' (cf. v.4, 8); the day kept 'unto the Lord' — that is what sanctifies it.

φρονεῖ

observes

Pres Act Indic 3 Sg · φρονέω

main verb

→ customary present

καὶ

and

coordinating conjunction

ὁ

the (one)

Nominative

article (substantizes ptc.)

## ἔσθίων

who eats

Pres Act Ptc · Nom Sg Masc · ἔσθίω

*substantival participle (subject)*

→ customary (characteristic)

ἔσθίω: 'eat'; the strong.

## κύριω

to the Lord

Dative

*dat. of advantage/reference*

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

## ἔσθiei

eats

Pres Act Indic 3 Sg · ἔσθίω

*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.

## γάρ

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.)*

## ἔσθίων

who abstains

Pres Act Ptc · Nom Sg Masc · ἔσθίω

*substantival participle (subject)*

→ customary (characteristic)

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

## κύριω

to the Lord

Dative

*dat. of advantage/reference*

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

## οὐκ

not

*negative particle*

## ἔσθiei

eats

Pres Act Indic 3 Sg · ἔσθίω

*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 οὐδεις γὰρ ἡμῶν ἑαυτῷ ζῆ, καὶ οὐδεις ἑαυτῷ ἀποθνήσκει·

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

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

οὐδεις

no one

Nominative

subject

οὐδεις: '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*

οὐδεις

no one

Nominative

subject

οὐδεις: 'no one.'

ἑαυτῷ

to himself

Dative

*reflexive (dat. of reference)*

## ἀποθήσκει

dies

Pres Act Indic 3 Sg · ἀποθήσκω

*main verb*

→ gnomic present

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

## 8 ἔάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, ἔάν τε ἀποθήσκωμεν, τῷ κυρίῳ ἀποθήσκομεν. ἔάν τε οὖν ζῶμεν ἔάν τε ἀποθήσκωμεν, τοῦ κυρίου ἔσμεν.

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 **γάρ** 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

ἐάν

if

*conjunction (third-class condition)*

ΤΕ

whether

*correlative particle*

οὕν

then/so

*inferential conjunction*

**ζῶμεν**

we live

Pres Act Subj 1 Pl · ζάω

*subjunctive (protasis)*

→ present (general)

ἐάν

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 · εἰμί

*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.

εἰς  
for/to

*preposition + accusative (purpose)*

εἰς τοῦτο: 'for this purpose, to this end.'

τοῦτο

this

*Accusative*

*object of εἰς (demonstrative)*

γὰρ  
for

*explanatory conjunction*

Χριστὸς

Christ

*Nominative*

*subject*

ἀπέθανεν

died

*Aor Act Indic 3 Sg · ἀποθνήσκω*

*main verb*

→ constative aorist

ἀποθνήσκω: 'die' (cf. 5:8; 14:15); his death.

καὶ

and

*coordinating conjunction*

ἔζησεν

lived again

*Aor Act Indic 3 Sg · ζάω*

*main verb*

→ ingressive aorist

ζάω: 'live'; the ingressive aorist 'came to life' = rose again (cf. Rev 2:8); his resurrection.

ἵνα

that

*conjunction (purpose)*

καὶ

both

*correlative (καὶ ... καί)*

νεκρῶν

dead

*Genitive*

*genitive (object of κυριεύσῃ)*

νεκρός: 'dead' (cf. 4:17; 6:11); the dead, over whom Christ is Lord.

καὶ

and

*correlative (καὶ ... καί)*

ζώντων

living

*Pres Act Ptc · Gen Pl Masc · ζάω*

*substantival participle (object of κυριεύσῃ)*

→ present (ongoing)

ζάω: 'live'; the living, over whom Christ is also Lord.

## 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)*

σύ: '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.

**γάρ**

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 · κάπτω

*main verb (citation)*

→ predictive future

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

**πάν**

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

ἄλλήλους

one another

*Accusative*

*reciprocal pronoun (object of κρίνωμεν)*

ἄλλήλων: '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.

ἀλλά

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)

## οὐδέν

nothing

Nominative

subject

οὐδεῖς: '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.)

## κοινὸν

common/unclean

Accusative

predicate accusative

κοινός: 'unclean'; what he deems defiled.

## εἶναι

to be

Pres Act Inf · εἶμι

infinitive (indirect discourse)

→ stative present

## ἐκείνῳ

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 **γάρ** 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.

<p><b>εἰ</b> if conjunction (first-class condition)</p>	<p><b>γὰρ</b> for explanatory conjunction</p>	<p><b>διὰ</b> because of preposition + accusative (cause)</p>	<p><b>βρῶμα</b> food Accusative object of <b>διὰ</b> (cause) βρῶμα: 'food' (cf. βιβρώσκω, 'eat'; v.20); the trivial cause set against the brother's eternal worth.</p>
<p><b>ὁ</b> the Nominative article</p>	<p><b>ἀδελφός</b> brother Nominative subject ἀδελφός: 'brother' (cf. v.10, 13).</p>	<p><b>σου</b> your Genitive genitive of relationship</p>	<p><b>λυπεῖται</b> 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.</p>

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

βρῶμα: '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.

ὑπέρ

for/on behalf of

preposition + genitive (advantage)

οὓν

whom

Genitive

relative pronoun (object of ὑπέρ)

Χριστός

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 Impv 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.

<p>οὐ not <i>negative particle</i></p>	<p>γάρ for <i>explanatory conjunction</i></p>	<p>ἐστιν is Pres Act Indic 3 Sg · εἰμί <i>main verb</i> → gnomic present</p>	<p>ἡ the Nominative <i>article</i></p>
<p><b>βασιλεία</b> kingdom Nominative <i>subject</i> βασιλεία: 'kingdom, reign' (cf. βασιλεύω, 5:17, 21); God's rule — a relatively rare term in Romans, here defining true priorities.</p>	<p><b>τοῦ</b> of Genitive <i>article</i></p>	<p><b>θεοῦ</b> God Genitive <i>possessive genitive</i></p>	<p><b>βρῶσις</b> eating Nominative <i>predicate nominative</i> βρῶσις: 'eating, food' (cf. βρώμα, v.15); not a matter of what one eats.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>πόσις</b> drinking Nominative <i>predicate nominative</i> πόσις: 'drinking, drink' (cf. ποτίζω, 12:20); not about what one drinks.</p>	<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p><b>δικαιοσύνη</b> righteousness Nominative <i>predicate nominative</i> δικαιοσύνη: 'righteousness' (cf. 1:17; here likely right conduct/relationship); the kingdom's true substance.</p>

καὶ and <i>coordinating conjunction</i>	<b>εἰρήνη</b> peace Nominative <i>predicate nominative</i> εἰρήνη: 'peace' (cf. 5:1; 14:19); peace with God and with one another.	καὶ and <i>coordinating conjunction</i>	<b>χαρά</b> joy Nominative <i>predicate nominative</i> χαρά: 'joy' (cf. χαίρω, 12:12, 15); gladness in the Spirit.
ἐν in <i>preposition + dative (sphere/source)</i>	<b>πνεύματι</b> Spirit Dative <i>dat. of sphere</i> πνεῦμα: 'Spirit' (cf. ch. 8); the Holy Spirit — the source of this righteousness, peace, and joy.	<b>ἁγίῳ</b> Holy Dative <i>attributive adjective</i> 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 **γάρ** The reward of such priorities: the one who serves Christ in this way pleases God and earns the respect of others.

<b>ὁ</b> the (one) Nominative <i>article (substantizes ptc.)</i>	<b>γάρ</b> for <i>explanatory conjunction</i>	ἐν in <i>preposition + dative (sphere/manner)</i> ἐν τούτῳ: 'in this (way)' — by these priorities (some MSS, 'in these things').	<b>τούτῳ</b> this Dative <i>demonstrative (object of ἐν)</i>
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<p><b>δουλεύων</b> who serves</p> <p>Pres Act Ptc · Nom Sg Masc · δουλεύω <i>substantival participle (subject)</i></p> <p>→ customary (characteristic)</p> <p>δουλεύω: 'serve as a slave' (cf. 6:6; 12:11); serving Christ in righteousness, peace, joy.</p>	<p><b>τῷ</b> the</p> <p>Dative <i>article</i></p>	<p><b>Χριστῷ</b> Christ</p> <p>Dative <i>dat. (the master served)</i></p> <p>Χριστός: 'Christ'; the Lord served in such living.</p>	<p><b>εὐάρεστος</b> acceptable/pleasing</p> <p>Nominative <i>predicate adjective</i></p> <p>εὐάρεστος: 'well-pleasing, acceptable' (cf. 12:1-2); pleasing to God.</p>
<p><b>τῷ</b> to</p> <p>Dative <i>article</i></p>	<p><b>θεῷ</b> God</p> <p>Dative <i>dat. of reference</i></p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>δόκιμος</b> approved/esteemed</p> <p>Nominative <i>predicate adjective</i></p> <p>δόκιμος: 'approved, tested, esteemed' (cf. δοκιμάζω, 12:2; δοκιμή, 5:4); commended also in others' eyes.</p>
<p><b>τοῖς</b> the</p> <p>Dative <i>article</i></p>	<p><b>ἀνθρώποις</b> men/people</p> <p>Dative <i>dat. of reference</i></p> <p>ἄνθρωπος: 'person' (cf. 12:17-18); approved by people — a good witness.</p>		

## 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*

εἰρήνης

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*

→ imperatival (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)*

ἀλλήλους

one another

Accusative

*reciprocal pronoun (object of εἰς)*

ἀλλήλων: '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 ἐσθίοντι.

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><b>μὴ</b> not negative particle (w/ imperative)</p>	<p><b>ἕνεκεν</b> for the sake of preposition + genitive (cause) ἕνεκεν: 'on account of, for the sake of' (cf. 8:36); over a mere matter of food.</p>	<p><b>βρώματος</b> food Genitive object of ἕνεκεν βρῶμα: 'food' (cf. v.15).</p>	<p><b>κατάλυε</b> tear down/destroy Pres Act Impv 2 Sg · καταλύω main verb (prohibition) → imperatival (continuous prohibition) καταλύω: 'demolish, tear down, destroy' (κατά + λύω; the opposite of οικοδομέω, v.19); do not undo God's building work.</p>
<p><b>τὸ</b> the Accusative article</p>	<p><b>ἔργον</b> work Accusative direct object ἔργον: 'work' (cf. 2:6); God's work — the brother, or the church being built.</p>	<p><b>τοῦ</b> of Genitive article</p>	<p><b>θεοῦ</b> God Genitive possessive genitive</p>
<p><b>πάντα</b> all things Nominative subject (substantival adj.) πᾶς: 'all'; all foods.</p>	<p><b>μὲν</b> indeed particle (μὲν ... ἀλλά)</p>	<p><b>καθαρὰ</b> clean Nominative predicate adjective καθαρός: 'clean, pure' (cf. ἀκαθαρσία, 1:24; opposite of κοινός, v.14); all food is ritually clean — Paul again with the strong.</p>	<p><b>ἀλλὰ</b> but adversative conjunction</p>

<p><b>κακὸν</b> wrong/evil</p> <p>Nominative</p> <p><i>predicate adjective (verbless)</i></p> <p>κακός: 'bad, evil' (cf. v.20; 12:17); the eating that trips a brother is evil — though the food is clean.</p>	<p><b>τῷ</b> for the</p> <p>Dative</p> <p><i>article</i></p>	<p><b>ἄνθρωπῳ</b> person</p> <p>Dative</p> <p><i>dat. of disadvantage</i></p> <p>ἄνθρωπος: 'person'; the one who eats so as to cause stumbling.</p>	<p><b>τῷ</b> the (one)</p> <p>Dative</p> <p><i>article (substantizes ptc.)</i></p>
<p><b>διὰ</b> through/with</p> <p><i>preposition + genitive (attendant circumstance)</i></p> <p>διὰ προσκόμματος: 'with offense, so as to cause stumbling.'</p>	<p><b>προσκόμματος</b> stumbling/offense</p> <p>Genitive</p> <p><i>object of διὰ</i></p> <p>πρόσκομμα: 'stumbling, offense' (cf. v.13; 9:32-33); eating that puts an obstacle before a brother.</p>	<p><b>ἔσθιοντι</b> who eats</p> <p>Pres Act Ptc · Dat Sg Masc · ἐσθίω</p> <p><i>substantival participle (apposition)</i></p> <p>→ customary (characteristic)</p> <p>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.

<p><b>καλὸν</b> good</p> <p>Nominative</p> <p><i>predicate adjective (verbless)</i></p> <p>καλός: 'good, fine, noble' (cf. 7:16; 14:16); the noble course — self-denial for the brother.</p>	<p><b>τὸ</b> the</p> <p>Nominative</p> <p><i>article (substantizes inf.)</i></p>	<p><b>μὴ</b> not</p> <p><i>negative particle (w/ inf.)</i></p>	<p><b>φαγεῖν</b> to eat</p> <p>Aor Act Inf · ἐσθίω</p> <p><i>articular infinitive (subject)</i></p> <p>→ constative aorist</p> <p>ἐσθίω (aor. φαγεῖν): 'eat'; abstaining from meat.</p>
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<p><b>κρέα</b> meat</p> <p>Accusative <i>direct object</i></p> <p>  κρέας: 'meat, flesh'; the specific food in view (perhaps idol-meat).</p>	<p><b>μηδὲ</b> nor</p> <p><i>negative conjunction</i></p>	<p><b>πιεῖν</b> to drink</p> <p>Aor Act Inf · πίνω <i>articular infinitive (subject)</i></p> <p>→ <i>constative aorist</i></p> <p>  πίνω: 'drink' (cf. ποτίζω, 12:20); abstaining from wine.</p>	<p><b>οἶνον</b> wine</p> <p>Accusative <i>direct object</i></p> <p>  οἶνος: 'wine' (cf. 'oeno-'); the second item to forgo if needful.</p>
<p><b>μηδὲ</b> nor</p> <p><i>negative conjunction</i></p>	<p><b>ἐν</b> in/by</p> <p><i>preposition + dative (means/circumstance)</i></p> <p>  ἐν ᾧ: 'in/by which, anything whereby' — generalizing beyond food and drink.</p>	<p><b>ᾧ</b> which</p> <p>Dative <i>relative pronoun (object of ἐν)</i></p>	<p><b>ὁ</b> the</p> <p>Nominative <i>article</i></p>
<p><b>ἀδελφός</b> brother</p> <p>Nominative <i>subject</i></p> <p>  ἀδελφός: 'brother' (cf. v.10, 13, 15).</p>	<p><b>σου</b> your</p> <p>Genitive <i>genitive of relationship</i></p>	<p><b>προσκόπτει</b> stumbles</p> <p>Pres Act Indic 3 Sg · προσκόπτω <i>main verb (rel. clause)</i></p> <p>→ <i>gnomic present</i></p> <p>  προσκόπτω: 'strike against, stumble, take offense' (cf. 9:32; πρόσκομμα, v.13, 20); whatever trips the brother is to be avoided.</p>	

## 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.

**σύ**

you

Nominative

*subject (emphatic pronoun)*

σύ: '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

**κατά**

according to/in regard to

*preposition + accusative (reference)*

κατά σεαυτόν: 'with respect to yourself, to yourself' — privately.

**σεαυτόν**

yourself

Accusative

*reflexive (object of κατά)*

**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.

**ἑαυτόν**

himself

Accusative

*reflexive (direct object)*

**ἐν**

in/by

*preposition + dative (reference)*

ὥ

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 κατακέρκται, 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*

## ἐκ

from/out of

*preposition + genitive (source)*

## πίστεως

faith

Genitive

*object of ἐκ (source)*

πίστις: 'faith' (cf. v.1, 22); the eating did not proceed from settled conviction — hence sin for him.

## πᾶν

everything/all

Nominative

*subject (substantival adj.)*

πᾶς: 'all'; the universal maxim.

## δὲ

and

*connective conjunction*

## ὃ

that which

Nominative

*relative pronoun (subject)*

## οὐκ

not

*negative particle*

## ἐκ

from/out of

*preposition + genitive (source)*

## πίστεως

faith

Genitive

*object of ἐκ (source)*

πίστις: 'faith'; the principle — action not springing from faith/conviction is sinful.

## ἁμαρτία

sin

Nominative

*predicate nominative*

ἁμαρτία: 'sin' (cf. 3:9; 6:23); whatever violates conscience-faith is sin — the chapter's sober closing principle.

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*main verb*

→ gnomic present

**On the text.** 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.