

Romans 14

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23

Text

Greek

1	Τὸν greek The definite article δέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἀσθενοῦντα τῇ greek The definite article πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν.
2	ὃς μὲν πιστεῦει φαγεῖν πάντα, greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ὁ greek The definite article δέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἀσθενῶν λάχανα ἐσθίει.

	ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ
	greek
	The definite article ἐσθίων τὸν plugin-autotooltip__default plugin-autotooltip_bigὁ
	greek
	The definite article μὴ ἐσθίοντα μὴ ἐξουθενείτω, ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ
	greek
	The definite article δέ plugin-autotooltip__default plugin-autotooltip_bigδέ
	greek
	δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. μὴ ἐσθίων τὸν plugin-autotooltip__default plugin-autotooltip_bigὁ
3	greek
	The definite article ἐσθίοντα μὴ κρινέτω, ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ
	greek
	The definite article θεὸς plugin-autotooltip__default plugin-autotooltip_bigθεὸς
	greek
	Masculine noun meaning:
	* A god or goddess * God γὰρ αὐτὸν plugin-autotooltip__default plugin-autotooltip_bigαὐτός
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) προσελάβετο.

	σὺ τίς εἶ greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ὁ greek The definite article κρίνων· ἀλλότριον οἰκέτην· τῷ greek The definite article ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθήσεται δέ, autotooltip_bigδέ
4	greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. δυνατεῖ γὰρ ὁ autotooltip_bigὁ greek The definite article κύριος στήσαι αὐτόν. autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)

	ὅς μὲν γὰρ κρίνει ἡμέραν παρ' ἡμέραν, ὃς δέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. κρίνει πᾶσαν greek Meaning * All * Every * The whole Adjective. 5 Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ἡμέραν· ἕκαστος ἐν greek Preposition meaning “in”. τῷ greek The definite article ἰδίῳ νοὶ πληροφορεῖσθω.
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ὁplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article φρονῶν τήνplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article ἡμέραν κυρίῳ φρονεῖ· καὶplugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and”

ὁplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article ἐσθίων κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article θεῶ·plugin-autotooltip__default plugin-autotooltip_bigθεὸς

greek

Masculine noun meaning:

* A god or goddess * God καὶplugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and”

ὁplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει, καὶplugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and”

εὐχαριστεῖ τῷplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article θεῶ·plugin-autotooltip__default plugin-autotooltip_bigθεὸς

greek

Masculine noun meaning:

* A god or goddess * God

6

7	οὐδεὶς γὰρ ἡμῶν ἐαυτῷ ζῇ, καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οὐδεὶς ἐαυτῷ ἀποθνήσκει·
8	ἐάν τε γὰρ ζῶμεν, τῷ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article κυρίῳ ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τῷ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article κυρίῳ ἀποθνήσκομεν. ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, τοῦ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article κυρίου ἐσμέν.plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g.

εἰς τοῦτοplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο

greek

Meaning:

* These or this * This one, this person, this thing * They or he or she or it

Demonstrative pronoun.

οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 γὰρ Χριστὸςplugin-autotooltip__default plugin-autotooltip_bigΧριστός

Christ means “anointed one”

The equivalent Hebrew word is Messiah (מָשִׁיחַ)

Noun, masculine. ἀπέθανεν καὶplugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and”
ἐξηρσεν ἵνα καὶplugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and”
νεκρῶν καὶplugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and”
ζώντων κυριεύση.

σὺ δέ plugin-autotooltip__default plugin-autotooltip_bigδέ

greek

δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τί κρίνεις τὸν plugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article ἀδελφὸν σου; ἡ καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” σὺ τί ἔξουθενεῖς τὸν plugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article ἀδελφὸν σου; πάντες plugin-autotooltip__default plugin-autotooltip_bigπᾶς

greek

10 Meaning

* All * Every * The whole

Adjective.

Usage in the New Testament

The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.

With singular countable nouns → "every" John 1:9 John 3:16 Romans 5:12 Matthew 28:19 Colossians 1:16 Romans 3:23 Romans 3:23 John 3:16 Colossians 1:17 γὰρ παραστησόμεθα τῷ plugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article βήματι τοῦ plugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article θεοῦ· plugin-autotooltip__default plugin-autotooltip_bigθεὸς

greek

Masculine noun meaning:

* A god or goddess * God

γέγραπται γάρ, ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πᾶν

greek

Meaning

* All * Every * The whole

Adjective.

Usage in the New Testament

The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.

With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 γόνυ, καὶ

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and"

πᾶσα

11

greek

Meaning

* All * Every * The whole

Adjective.

Usage in the New Testament

The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.

With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 γλῶσσα ἐξομολογήσεται τῷ

greek

The definite article θεῶ.

greek

Masculine noun meaning:

* A god or goddess * God

12	ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... δώσει τῷ greek The definite article θεῷ. greek Masculine noun meaning: * A god or goddess * God
13	Μηκέτι οὖν ἀλλήλους κρίνωμεν, ἀλλὰ τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 κρίνατε μᾶλλον, τὸ greek The definite article μὴ τιθέναι πρόσκομμα τῷ greek The definite article ἀδελφῷ ἢ σκάνδαλον.

οἷδα καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and”

πέπεισμαι ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν

greek

Preposition meaning “in”. κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι’ plugin-autotooltip__default plugin-autotooltip_bigδιὰ

greek

Meaning:

14 * Through * Because * On account of

Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation.

When used with the genitive case, διὰ emphasizes the means or channel by which something happens. John 1:3 Matthew 24:12 John 1:32 Timothy 2:10 Romans 5:1 John 1:17 ἐαυτοῦ· εἰ μὴ τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article λογιζομένῳ τι κοινὸν εἶναι, plugin-autotooltip__default plugin-autotooltip_bigεἰμί

greek

εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”).

It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἐκεῖνῳ κοινόν.

	εἰ γὰρ διὰ plugin-autotooltip__default plugin-autotooltip_bigδιά greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens. John 1:3 Matthew 24:12 John 1:32 Timothy 2:10 Romans 5:1 John 1:17 βρώμα ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ
15	greek The definite article ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article βρώματί σου ἐκεῖνον ἀπόλλυε ὑπὲρ οὗ Χριστοῦ plugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. ἀπέθανεν.
16	μὴ βλασφημείσθω οὖν ὑμῶν τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀγαθόν.

οὐ γάρ ἐστιν plugin-autotooltip__default plugin-autotooltip_big εἰμί

greek

εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”).

It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἡ plugin-autotooltip__default plugin-autotooltip_big ὁ

greek

The definite article βασιλεία τοῦ plugin-autotooltip__default plugin-autotooltip_big ὁ

greek

The definite article θεοῦ plugin-autotooltip__default plugin-autotooltip_big θεός

greek

Masculine noun meaning:

* A god or goddess * God βρῶσις καὶ plugin-autotooltip__default plugin-autotooltip_big καί

greek

Meaning

17

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” πόσις, ἀλλὰ δικαιοσύνη καὶ plugin-autotooltip__default plugin-autotooltip_big καί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” εἰρήνη καὶ plugin-autotooltip__default plugin-autotooltip_big καί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” χαρὰ ἐν plugin-autotooltip__default plugin-autotooltip_big ἐν

greek

Preposition meaning “in”. πνεύματι ἀγίῳ·

ὁplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article γὰρ ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν

greek

Preposition meaning “in”. τούτῳplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο

greek

Meaning:

* These or this * This one, this person, this thing * They or he or she or it

Demonstrative pronoun.

οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 δουλεύων τῷplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article Χριστῷplugin-autotooltip__default plugin-autotooltip_bigΧριστός

18 Christ means “anointed one”

The equivalent Hebrew word is Messiah (מָשִׁיחַ)

Noun, masculine. εὐάρεστος τῷplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article θεῷplugin-autotooltip__default plugin-autotooltip_bigθεὸς

greek

Masculine noun meaning:

* A god or goddess * God καὶplugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and”
δόκιμος τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article ἀνθρώποις.

ἄρα οὖν τὰ

greek

The definite article τῆς

greek

The definite article εἰρήνης διώκομεν καὶ

greek

Meaning

19 * And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and”

τὰ

greek

The definite article τῆς

greek

The definite article οἰκοδομῆς τῆς

greek

The definite article εἰς ἀλλήλους·

μὴ ἔνεκεν βρώματος κατάλυε τὸ

greek

The definite article ἔργον τοῦ

greek

The definite article θεοῦ.

greek

Masculine noun meaning:

* A god or goddess * God πάντα

greek

Meaning

* All * Every * The whole

Adjective.

Usage in the New Testament

20 The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.

With singular countable nouns → "every" John 1:9 John 3:16 Romans 5:12 Matthew 28:19 Colossians 1:16 Romans 3:23 Romans 3:23 John 3:16 Colossians 1:17 μὲν καθαρὰ, ἀλλὰ κακὸν τῷ

greek

The definite article ἀνθρώπῳ τῷ

greek

The definite article διὰ

greek

Meaning:

* Through * Because * On account of

Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation.

When used with the genitive case, διὰ emphasizes the means or channel by which something happens. John 1:3 Matthew 24:12 John 1:32 Timothy 2:10 Romans 5:1 John 1:17 προσκόμματος ἐσθίουσι.

21	καλὸν τὸ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον μηδὲ ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. ὣ ὅplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἀδελφός σου προσκόπτει.
22	σὺ πίστιν ἣν ἔχεις κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θεοῦ.plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God μακάριος ὁplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article μὴ κρίνων ἑαυτὸν ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. ὣ δοκιμάζει·

	ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δὲplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. διακρινόμενος ἐὰν φάγη κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶνplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. 23 Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 δὲplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ὁ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g.
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ESV

1	As for the one who is weak in faith, welcome him, but not to quarrel over opinions.
2	One person believes he may eat anything, while the weak person eats only vegetables.
3	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.
4	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 be upheld, for the Lord is able to make him stand.
5	One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind.
6	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, while the one who abstains, abstains in honor of the Lord and gives thanks to God.
7	For none of us lives to himself, and none of us dies to himself.
8	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.
9	For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.

10	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;
11	for it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God."
12	So then each of us will give an account of himself to God.
13	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.
14	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.
15	For if your brother is grieved by what you eat, you are no longer walking in love. By what you eat, do not destroy the one for whom Christ died.
16	So do not let what you regard as good be spoken of as evil.
17	For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit.
18	Whoever thus serves Christ is acceptable to God and approved by men.
19	So then let us pursue what makes for peace and for mutual upbuilding.
20	Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for anyone to make another stumble by what he eats.
21	It is good not to eat meat or drink wine or do anything that causes your brother to stumble.
22	The faith that you have, keep between yourself and God. Blessed is the one who has no reason to pass judgment on himself for what he approves.
23	But whoever has doubts is condemned if he eats, because the eating is not from faith. For whatever does not proceed from faith is sin.

NIV

1	Accept him whose faith is weak, without passing judgment on disputable matters.
2	One man's faith allows him to eat everything, but another man, whose faith is weak, eats only vegetables.
3	The man who eats everything must not look down on him who does not, and the man who does not eat everything must not condemn the man who does, for God has accepted him.
4	Who are you to judge someone else's servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand.
5	One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind.
6	He who regards one day as special, does so to the Lord. He who eats meat, eats to the Lord, for he gives thanks to God; and he who abstains, does so to the Lord and gives thanks to God.
7	For none of us lives to himself alone and none of us dies to himself alone.
8	If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord.
9	For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living.
10	You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat.
11	It is written: "'As surely as I live,' says the Lord, 'every knee will bow before me; every tongue will confess to God.'"
12	So then, each of us will give an account of himself to God.
13	Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way.

14	As one who is in the Lord Jesus, I am fully convinced that no food is unclean in itself. But if anyone regards something as unclean, then for him it is unclean.
15	If your brother is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy your brother for whom Christ died.
16	Do not allow what you consider good to be spoken of as evil.
17	For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit,
18	because anyone who serves Christ in this way is pleasing to God and approved by men.
19	Let us therefore make every effort to do what leads to peace and to mutual edification.
20	Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a man to eat anything that causes someone else to stumble.
21	It is better not to eat meat or drink wine or to do anything else that will cause your brother to fall.
22	So whatever you believe about these things keep between yourself and God. Blessed is the man who does not condemn himself by what he approves.
23	But the man who has doubts is condemned if he eats, because his eating is not from faith; and everything that does not come from faith is sin.

NLT

1	Accept other believers who are weak in faith, and don't argue with them about what they think is right or wrong.
2	For instance, one person believes it's all right to eat anything. But another believer with a sensitive conscience will eat only vegetables.
3	Those who feel free to eat anything must not look down on those who don't. And those who don't eat certain foods must not condemn those who do, for God has accepted them.
4	Who are you to condemn someone else's servants? They are responsible to the Lord, so let him judge whether they are right or wrong. And with the Lord's help, they will do what is right and will receive his approval.
5	In the same way, some think one day is more holy than another day, while others think every day is alike. You should each be fully convinced that whichever day you choose is acceptable.
6	Those who worship the Lord on a special day do it to honor him. Those who eat any kind of food do so to honor the Lord, since they give thanks to God before eating. And those who refuse to eat certain foods also want to please the Lord and give thanks to God.
7	For we don't live for ourselves or die for ourselves.
8	If we live, it's to honor the Lord. And if we die, it's to honor the Lord. So whether we live or die, we belong to the Lord.
9	Christ died and rose again for this very purpose- to be Lord both of the living and of the dead.
10	So why do you condemn another believer? Why do you look down on another believer? Remember, we will all stand before the judgment seat of God.
11	For the Scriptures say, " 'As surely as I live,' says the LORD, 'every knee will bend to me, and every tongue will confess and give praise to God. ' "
12	Yes, each of us will give a personal account to God.
13	So let's stop condemning each other. Decide instead to live in such a way that you will not cause another believer to stumble and fall.
14	I know and am convinced on the authority of the Lord Jesus that no food, in and of itself, is wrong to eat. But if someone believes it is wrong, then for that person it is wrong.
15	And if another believer is distressed by what you eat, you are not acting in love if you eat it. Don't let your eating ruin someone for whom Christ died.
16	Then you will not be criticized for doing something you believe is good.

17	For the Kingdom of God is not a matter of what we eat or drink, but of living a life of goodness and peace and joy in the Holy Spirit.
18	If you serve Christ with this attitude, you will please God, and others will approve of you, too.
19	So then, let us aim for harmony in the church and try to build each other up.
20	Don't tear apart the work of God over what you eat. Remember, all foods are acceptable, but it is wrong to eat something if it makes another person stumble.
21	It is better not to eat meat or drink wine or do anything else if it might cause another believer to stumble.
22	You may believe there's nothing wrong with what you are doing, but keep it between yourself and God. Blessed are those who don't feel guilty for doing something they have decided is right.
23	But if you have doubts about whether or not you should eat something, you are sinning if you go ahead and do it. For you are not following your convictions. If you do anything you believe is not right, you are sinning.

KJV

1	Him that is weak in the faith receive ye, but not to doubtful disputations.
2	For one believeth that he may eat all things: another, who is weak, eateth herbs.
3	Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.
4	Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.
5	One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.
6	He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.
7	For none of us liveth to himself, and no man dieth to himself.
8	For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.
9	For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.
10	But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.
11	For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
12	So then every one of us shall give account of himself to God.
13	Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.
14	I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.
15	But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.
16	Let not then your good be evil spoken of:
17	For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.
18	For he that in these things serveth Christ is acceptable to God, and approved of men.
19	Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20	For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.
21	It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.
22	Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.
23	And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

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