

**St. Paul's Epistle to the Romans, Chapter 14, Greek Text – Westcott-Hort
Interlinear English – G.T. Emery**

Christian Freedom

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

The and being weak in the faith you receive, not to disputations of thoughts.

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

whom indeed believes to eat all things, the but being weak vegetables he eats.

3 ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω, ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω, ὁ

The eating the not not eating not despise, the but not eating the eating not let judge, the

θεὸς γὰρ αὐτὸν προσελάβετο.

God for him received.

4 σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει·

You who are the judging another's servant? To the own master he stands or falls;

σταθήσεται δὲ, δυνατεῖ γὰρ ὁ κύριος στήσαι αὐτόν.

he will be made to stand but, is able for the Lord to make stand him.

5 Ὃς μὲν [γὰρ] κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν· ἕκαστος ἐν τῷ

Whom indeed [for] judges a day from a day, whom and judges every day; each one in the

ἰδίῳ νοί πληροφορεῖσθω.

own mind let him be fully assured.

6 ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ· καὶ ὁ ἐσθίων κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ

The thinks highly of the day to Lord he savours; and the eating to Lord he eats, gives thanks for

τῷ θεῷ· καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει καὶ εὐχαριστεῖ τῷ θεῷ.

to the God; and the not eating to Lord not he eats and gives thanks to the God.

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

No one for of us to himself lives, and no one to himself dies;

8 ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκομεν.

if both for we may live, to the Lord we live, if and we should die, to the Lord we die.

ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν.

If both therefore we may live if or we should die, of the Lord we are.

9 εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων

Towards this for Christ died and lived, in order that both of dead and of living

κυριεύσῃ.

he might be Lord.

10 Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου;

You and why judge the brother of you? Or also you why despise the brother of you?

πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ θεοῦ,

All for we shall stand at the tribunal of the of God,

11 γέγραπται γάρ·

it has been written for;

Ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ

I live, says Lord, that to me shall bow every knee

καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ.

and every tongue shall confess to the to God.¹

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

So then [therefore] each one of us concerning himself account will give [to the to God].

1 Isaiah 49:18,

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Christian Tolerance

13 Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι
No longer therefore one another should we judge; but this you judge rather, the not to place
πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.
an obstacle to the brother or entrapment.

14 οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ,
I have known² and have been persuaded in Lord Jesus that no thing unclean through itself,
εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.
except to the reckoning anything unclean to be, to that one unclean.

15 εἰ γὰρ διὰ βρωῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς·
If for through food the brother of you is uneasy, no longer according to love do you walk;
μὴ τῷ βρώματι σου ἐκείνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανεν.
not by the food of you that one destroy, on behalf of whom Christ died.

16 μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.
Not let be evil spoken spoken therefore of you the good.

17 οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ βρωσὶς καὶ πόσις, ἀλλὰ δικαιοσύνη
Not for is the kingdom of the of God food and drink, but righteousness
καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ·
and peace and joy in Spirit Holy;

18 ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ εὐάρεστος τῷ θεῷ καὶ δόκιμος τοῖς
the for in this is serving the Christ is pleasing the God and approved to the
ἀνθρώποις.
by people.

19 Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς
So then therefore the things of the of peace we should pursue and the things of the building up
τῆς εἰς ἀλλήλους.
to the for one another.

20 μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. πάντα μὲν καθαρὰ,
Not for sake of food throw down the work of the of God. All things indeed clean,
ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουσι.
but evil to the person the through obstacle is eating.

21 καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει.
Good the not to eat ³ flesh nor to drink wine nor in which the brother of you causes to sin.

22 σὺ πίστιν ἣν ἔχεις κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ.
You faith which you have by yourself have before of the of God.

μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει·
Fortunate the not judging himself in what he approves;

23 ὁ δὲ διακρινόμενος ἐὰν φάγη κατακέκριται, ὅτι οὐκ ἐκ πίστεως·
The but doubting if he should eat has been condemned, because not out of faith;
πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.
all and which not out of faith sin is.

² perfect with present understanding.

³ κρέα, n.n. flesh of an animal sacrificed, - here & 1 Cor. 8:13.