

Romans 14

written and compiled by Gary Kukis

Romans 14:1–23

Being Practical Concerning Interactions with Other Believers

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Romans 14 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Romans, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: In the Roman church, there are Jews and gentiles, and their backgrounds clash. The Jews have been brought up with a very clear set of clean and unclean foods, whereas the Romans are not subject to these dietary laws. Romans 14 helps both Jews and gentiles to navigate these cultural differences without the local church descending into chaos. Paul actually provides a great deal of leeway for both cultures, saying, *if you want to observe this or that day as special, that is fine; if you want to limit your own food choices, that is fine. Just do not put these things on others.*

Bible Summary: *Accept those who are weak in faith. Everything is clean but it is wrong to cause anyone to stumble. Whatever is not of faith is sin.*¹

This should be the most extensive examination of Romans 14 available, where you will be able to examine in depth every word of the original text.

Brief Overview:²

Date	Events	Historical Events	Rome
57 AD	Paul wrote 2Corinthians (from Macedonia); Romans (from Corinth) End of his 3 rd Missionary Journey Acts 20:1–21:14	Felix was the procurator of Judæa until A.D. 59, when Festus replaces him	Nero (54–68 A.D.)

Paul wrote the book of Romans in the Spring A.D. 58 in the home of Phoebe in Corinth (as per R. B. Thieme, Jr.) Wikipedia³ suggests that Paul is in the home of Gaius in the mid to late 50s. Wikipedia provides an lengthy explanation as to why this epistle was written from Corinth.

Quotations:

Outline of Chapter 14:

Preface Introduction

v. 1–
v.
v.
v.
v.
v.
v.
v.
v.

¹ From <https://biblesummary.info/romans> accessed March 21, 2024.

² Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>

³ From https://en.wikipedia.org/wiki/Epistle_to_the_Romans accessed May 9, 2024. Not that it really makes any difference, but I would tend to trust R. B. Thieme, Jr. on this.

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www.kukis.org		Chapter Summary	
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Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

The links allow you to go back and forth between the definition and the first occurrence of this word. So, in some documents, where going back and forth is not as straightforward, here it is easy. One-click to get to the definition; and one click to get back where you were in the exegetical study.

In the book of Romans, this tends to be a long list.

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).

Some of these definitions are taken from
<https://www.gotquestions.org/>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/terms-and-definitions/>
<http://www.theopedia.com/>

Chapter Outline		Charts, Graphics and Short Doctrines	
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An Introduction to Romans 14

Introduction: Romans 14

A title or one or two sentences which describe Romans 14.

Titles and/or Brief Descriptions of Romans 14 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Romans 14 (various commentators)

[Chapter Outline](#)

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As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Romans 14

Some of these questions may not make sense unless you have read Romans 14. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

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It is important to understand what has gone before.

The Prequel to Romans 14

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Romans 14

Characters

Biographical Material

Characters	Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Romans 14

Place

Description

Place	Description

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By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

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At this point, we begin to gather up more details on this chapter.

A Synopsis of Romans 14

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Romans 14 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Romans 14 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Romans 14 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Romans 1–24)

Scripture	Text/Commentary
Romans 1	
Romans 2	
Romans 3A	
Romans 3B	

The Big Picture (Romans 1–24)

Scripture	Text/Commentary
Romans 4A	
Romans 4B	
Romans 5A	
Romans 5B	

Chapter Outline
Charts, Graphics and Short Doctrines

Changes—additions and subtractions:

I began to include Benjamin Brodie's original expanded translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Romans, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I have begun to include two translations from doctrinal teachers: James Allen and Bill Puryear (when such are available).

I came across an odd translation called the *Revised Standard Version New Testament, Electronic Text Center, University of Virginia Library; Blue Line Bolded Text expanded corrected translations according to Col. R. B. Thieme Jr. or R. B. Thieme III.*⁴ I took my translation by R. B. Thieme, Jr. directly from his series on Romans. What editor Dr. Frank P. Ferraro appears to have done is, simply replaced certain words and phrases in the RSV with words or phrases that Bob would have used. So, instead of *called*, Ferraro inserts the words *called or appointed and privileged*. He ends up with a translation which sounds very much like R. B. Thieme, Jr., but not something that R. B. Thieme, Jr. actually produced. I simply call this R. B. Thieme, Jr. trans2.

The Heritage Bible is not a Catholic translation so I to moved it to a new grouping.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to write and assemble this document.

Chapter Outline

Charts, Graphics and Short Doctrines

⁴ Link <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

What follows is a topic which Paul also covered in 2Corinthians, and it is about things which fall outside of the Christian life. What about those things and what about believers who believe differently concerning those things?

It is easy to make this all about eating meat as over against being a vegetarian; or, as one translation determined, fasting versus not fasting. The eating meat as over against not eating meat was the particular problem taking place in the Roman church. The reasons for eating or not eating meat might be interesting, but they are irrelevant to the doctrine being taught. The whole concept of eating or not eating meat is not the fundamental point of what is being taught; it is the illustration. There are many applications. Does one observe Halloween or not? Does one observe Christmas or not? Can you swim in the same swimming area men and women (or boys and girls) together? This latter is no longer a big deal, but it was at one time for some regions of the United States. Do you eat pork or not? Can you drink wine with meals? Can you have a beer with friends? Can a male Christian have long hair? Can a Christian be gay? We can replace eating meat or not with any one of these things, and preserve almost the exact same text.

Get the principle, understand the illustration given and then properly apply the principle.

In most cases, the same principle applies, which is live and let live; mind your own business; the privacy of the priesthood. Some people are not going to like this because they have some important taboos which are near and dear to them. However, try to understand the principle being taught, and that is based upon an illustration which you may or may not find relevant to your spiritual walk.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal translation:

Now the (one) being weak in the faith you (all) keep on taking in, not to discerning of speculations. Who indeed keeps on believing to eat anything, now the (one) being weak vegetables he keeps on eating. The (one) who keeps on eating the one not eating he will not disdain. Now the (one) not eating the eating (one) he will not judge, for the God him has taken in.

Romans
14:1-3

Kukis mostly literal translation:

Now you (all) keep on taking in the (one) being weak in the faith, [but] not to judgments of doubtful things. Indeed, the one who keeps on believing eats anything, but the (one) being weak keeps on eating vegetables [only]. The (one) who keeps on eating will not disdain the one not eating [everything]. Now the (one) not eating [everything] will not judge the (one) who eats [anything], for God has taken him in.

Kukis paraphrase

Welcome to your congregation the weak believer, but do not accept disputations about personal opinions. For instance, the person who eats anything should not dislike the person who is a vegetarian; and the vegetarian should not judge the person who eats meat. God has accept all of us as believers, so we should accept all believers into the local congregation.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has

the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁵ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)
Complete Apostles' Bible

Receive one that is weak in the faith, not for disputes over opinions.
One indeed believes that he may eat all things, but another, being weak, eats only vegetables.
Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him.

Douay-Rheims 1899 (Amer.)

Now him that is weak in faith, take unto you: not in disputes about thoughts.
For one believeth that he may eat all things: but he that is weak, let him eat herbs.
Let not him that eateth despise him that eateth not: and he that eateth not, let him not judge him that eateth. For God hath taken him to him.

Holy Aramaic Scriptures⁶
Original Aramaic NT⁷

.
But offer a hand to the one who is weak in faith and do not be divided by your disputes.
For there is one who believes that he may eat everything, and he who is weak eats vegetables.
But let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats, for God has accepted him.

Lamsa Peshitta (Syriac)

.

Significant differences:

English Translations:

I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

⁶ From <https://theholycaramaicscriptures.weebly.com/>

⁷ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English	Do not put on one side him who is feeble in faith, and do not put him in doubt by your reasonings. One man has faith to take all things as food: another who is feeble in faith takes only green food. Let not him who takes food have a low opinion of him who does not: and let not him who does not take food be a judge of him who does; for he has God's approval.
Bible in Worldwide English	Be ready to take a person into the church even if he does not know and believe all you believe. Do not judge what he thinks about things. One person believes he may eat anything. Another person, who does not believe that, eats only things that grow in the garden. The one who eats anything must not despise the one who does not eat everything. And the one who does not eat must not judge the person who does. God has accepted him as he is.
Easy English Easy-to-Read Version–2008	. Be willing to accept those who still have doubts about what believers can do. And don't argue with them about their different ideas. Some people believe they can eat any kind of food, but those who have doubts eat only vegetables. Those who know they can eat any kind of food must not feel that they are better than those who eat only vegetables. And those who eat only vegetables must not decide that those who eat all foods are wrong. God has accepted them.
God's Word™	Welcome people who are weak in faith, but don't get into an argument over differences of opinion. Some people believe that they can eat all kinds of food. Other people with weak faith believe that they can eat only vegetables. People who eat all foods should not despise people who eat only vegetables. In the same way, the vegetarians should not criticize people who eat all foods, because God has accepted those people.
Good News Bible (TEV)	Welcome those who are weak in faith, but do not argue with them about their personal opinions. Some people's faith allows them to eat anything, but the person who is weak in the faith eats only vegetables. The person who will eat anything is not to despise the one who doesn't; while the one who eats only vegetables is not to pass judgment on the one who will eat anything; for God has accepted that person.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible ⁸	.
Contemporary English V.	Welcome all the Lord's followers, even those whose faith is weak. Don't criticize them for having beliefs that are different from yours. Some think it is all right to eat anything, while those whose faith is weak will eat only vegetables. But you should not criticize others for eating or for not eating. After all, God welcomes everyone.
Goodspeed New Testament	.

⁸ The Casual English Bible is found here: <https://www.casualenglishbible.com/>

The Living Bible	.	
New Berkeley Version	.	
New Living Translation	.	
The Passion Translation	.	Offer an open hand of fellowship to welcome every true believer, even though their faith may be weak and immature. And refuse to engage in debates with them concerning nothing more than opinions. For example, one believer has no problem with eating all kinds of food, but another with weaker faith will eat only vegetables. The one who eats freely shouldn't judge and look down on the one who eats only vegetables. And the vegetarian must not judge and look down on the one who eats everything. Remember, God has welcomed him and taken him as his partner..
Plain English Version ⁹	.	
UnfoldingWord Simplified T.	.	Accept those who are not sure whether God will permit them to do certain things some people think are wrong. But when you accept them, do not argue with them about what they think. These questions are only personal opinions. Some people believe that they may eat all kinds of food. Others believe that God does not want them to eat certain things, so they believe that they may eat only vegetables. Anyone who thinks that it is all right to eat all kinds of food must not despise those who do not think that. Anyone who thinks it is not all right to eat all kinds of food must not condemn those who think differently, because God himself has accepted those people.
Williams' New Testament ¹⁰	.	Make it your practice to receive into full Christian fellowship people who are overscrupulous, but not to criticize their views. One man believes that he can eat anything; another who is overscrupulous eats nothing but vegetables. The man who eats anything must not look down on the man who does not do so, nor must the man who does not do so condemn the man who does, for God has fully accepted him.

Partially literal and partially paraphrased translations:

American English Bible	.	
Beck's American Translation	.	
Breakthrough Version	.	Take in the <i>person</i> who is weak in the trust, not into discernments of questions. <i>There certainly is a person</i> who trusts to eat all things, but the <i>person</i> who is weak eats vegetables. The <i>person</i> who eats must not treat the <i>person</i> who doesn't eat as a nobody. The <i>person</i> who doesn't eat must not judge the <i>person</i> who eats. You see, God has taken him in.
Common English Bible	.	
Len Gane Paraphrase ¹¹	.	Welcome him who is weak in the faith, but not for a judgmental confrontation. For one believes that he can eat anything, another, who is weak [in faith], eats herbs. Don't let him who [feels free] to eat [anything] despise him who doesn't, and don't let him who doesn't [feel free] to eat [some things], judge the other, for God has welcomed him.
A. Campbell's Living Oracles	.	Receive him who is weak in the faith, without regard to differences of opinions. One, indeed, believes he may eat everything; but he who is weak eats herbs only. Let not him who eats, despise him who eats not; and let not him who eats not, condemn him who eats: for God has received him.
New Advent (Knox) Bible	.	
NT for Everyone	.	
20 th Century New Testament	.	As for those whose faith is weak, always receive them as friends, but not for the purpose of passing judgment on their scruples. One man's faith permits of his

⁹ From <https://www.bible.com/versions/2530-PEV-plain-english-version>

¹⁰ William's New Testament - 1937 by Charles B. Williams.

¹¹ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

eating food of all kinds, while another whose faith is weak eats only vegetable food. The man who eats meat must not despise the man who abstains from it; nor must the man who abstains from eating meat pass judgment on the one who eats it, for God himself has received him.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	Accept him whose faith is weak, without passing judgment on his opinions. For one man has faith to eat all things, while another, who is weak, eats only vegetables. The one who eats everything must not belittle the one who does not, and the one who does not eat everything must not judge the one who does, for God has accepted him.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton ¹²	.
Free Bible Version ¹³	Accept those who are still struggling to trust in God, and don't get into arguments over personal opinions. One person may believe they can eat anything, while another whose trust is weak only eats vegetables*. Those who eat anything must not look down on those who won't, and those who won't eat must not criticize those who do—for God has accepted them both.
The Heritage Bible	And the one who is weak in the faith take to yourself, not into judging through reasonings. One truly believes he may eat all things, and one being weak, eats vegetables. ² The one eating is not to despise the one not eating, and the one not eating is not to judge the one eating, because God has taken him to himself. The footnote for v. 2 is placed in the Addendum .
International Standard V	How to Treat Weak Believers Accept anyone who is weak in faith, but not for the purpose of arguing over differences of opinion. One person believes that he may eat anything, while the weak [Or ill] person eats only [The Gk. lacks only] vegetables. The person who eats any kind of food [The Gk. lacks any kind of food] must not ridicule the person who does not eat them, [The Gk. lacks them] and the person who does not eat certain foods [The Gk. lacks certain foods] must not criticize the person who eats them, [The Gk. lacks them] for God has accepted him.
Lexham Bible	Do Not Pass Judgment on One Another Now receive the one who is weak in faith, <i>but</i> not for quarrels about opinions. One believes <i>he may</i> eat all <i>things</i> , but the one who is weak eats <i>only</i> vegetables. The one who eats must not despise the one who does not eat, and the one who does not eat must not judge the one who eats, because God has accepted him.
Montgomery NT	Welcome a man of weak faith, but not for the purpose of deciding doubtful points. One man has faith to eat anything; but he whose faith is weak, eats only vegetables. He who eats meat must not despise the man who abstains; and let not the man who abstains judge him who eats; for God has received him.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT ¹⁴	.
UnfoldingWord Literal Text	.

¹² From <https://bazinta.com/index.php?t=RF>

¹³ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹⁴ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Urim-Thummim Version Weymouth New Testament	.
Wikipedia Bible Project ¹⁵	I now pass to another subject. Receive as a friend a man whose faith is weak, but not for the purpose of deciding mere matters of opinion. One man's faith allows him to eat anything, while a man of weaker faith eats nothing but vegetables. Let not him who eats certain food look down upon him who abstains from it, nor him who abstains from it find fault with him who eats it; for God has received both of them. Welcome those who find it hard to trust. One person may have the confidence to eat anything, while another who is weak just eats vegetables. Those who will eat anything must not look down those that will not, and those who will not eat must not criticize those who do eat—for God has accepted them.
Worsley's New Testament	Receive him that is weak in the faith, <i>but</i> not to disputes about doubtful matters: for one believeth that he may eat any <i>food</i> ; another, who is weak, liveth upon herbs. Let not him, that eateth, despise him that eateth not; and let not him, that eateth not, censure him that eateth: for God hath received him.

Catholic Bibles (those having the imprimatur):¹⁶

Christian Community (1988) ¹⁷	The weak and the strong • Welcome those weak in faith and do not criticize their scruples. Some think they can eat any food, while others, less liberated, eat only vegetables. If you eat, do not despise those who abstain; if you abstain, do not criticize those who eat, for God has welcomed them. 1Cor 10:25 The footnote for this passage is placed in the Addendum .
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Eth Cipher Translation	.
Hebraic Roots Bible ¹⁸ Holy New Covenant Trans.	HIM that is weak in the faith receive ye, <i>but</i> not to doubtful disputations. For one believes that he may eat all things: another, who is weak, eats herbs. Let not him that eats despise him that eats not; and let not him which eats not judge him that eats: for Elohiym has received him.
The Scriptures 2009	Accept the brother who is weak in faith, but don't argue about opinions. One person believes that he is allowed to eat anything; but the weaker brother eats nothing but vegetables. The one who eats anything must not look down on the one who does not eat. And the one who does not eat meat must not condemn the one who eats, because God accepts him too. And receive him who is weak in the belief, not criticising <i>his</i> thoughts. One indeed believes to eat all food, but he who is weak eats only vegetables. He that eats, let him not despise him who does not eat, and he that does not eat, let him not judge him who eats, for Elohim received him.

¹⁵ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

¹⁶ Much as I have problems with many Catholic doctrines, over the past 30 or more years, they have given the imprimatur to many excellent Bible translations. Also, bear in mind, some people are in Catholic churches.

¹⁷ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

¹⁸ There are two slightly different versions of the HRB. The basic text can be found as a **module** for the e-sword Bible. **Online**, there is nearly the same text, but with the addition of many footnotes.

Tree of Life Version Now accept the one who is weak in faith, but not for the purpose of disputes about opinions. One person has faith to eat anything, but the weak eats only vegetables. Don't let the one who eats disparage the one who does not eat, and don't let the one who does not eat judge the one who eats, for God has accepted him.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹⁹ ...the [man] but having (weakness) [in] the faith receive! not to discernment* [of] reasoning* Who certainly believes to eat all [things] The [Man] but Having (Weakness) vegetables eats The [Man] Eating {something} the [man] not eating {it} not despise! The [Man] but not Eating {something} the [man] eating {it} not judge! The God for him receives...

Alpha & Omega Bible NOW ACCEPT THE ONE WHO IS WEAK IN FAITH, BUT NOT FOR THE PURPOSE OF PASSING JUDGMENT ON HIS OPINIONS.
ONE PERSON HAS FAITH THAT HE MAY EAT ALL THINGS, BUT HE WHO IS WEAK EATS VEGETABLES ONLY.
THE ONE WHO EATS IS NOT TO REGARD WITH CONTEMPT THE ONE WHO DOES NOT EAT, AND THE ONE WHO DOES NOT EAT (*fast*) IS NOT TO JUDGE THE ONE WHO EATS, FOR THEOS (*The Alpha & Omega*) HAS ACCEPTED HIM.
[Kukis: My initial reading was, the reference to someone who does not eat is the person who does not eat certain food items. The Alpha & Omega Bible suggests that this is a person who is fasting instead.]

Awful Scroll Bible He being weak in confidence, be you receiving-near to yourself, moreover, be not for separating-through thoroughly-reckoning.
Surely that, one confides he is to eat all manner of things, but he being weak eats vegetables.

Concordant Literal Version Be not he eating, making-not-even-one-thing-of him not eating, and be not he not eating, making judgment on him eating, for God received- him -near to Himself.

Now the infirm in the faith be taking to yourselves, but not for discrimination of reasonings."

One, indeed, is believing to eat all things, yet the infirm one is eating greens."
Let not him who is eating be scorning him who is not eating. Yet let not him who is not eating be judging him who is eating, for God took him to Himself."

exeGeses companion Bible **THE FRAIL IN THE TRUST**

And take not the frail in the trust
to discern reasonings.

For indeed one who trusts, eats all:
another, who is frail, eats herbs.

Whoever eats, belittle not whoever eats not;
and whoever eats not, judge not whoever eats:
for Elohim takes them to himself..

God's Truth (Tyndale)
Orthodox Jewish Bible

But welcome the one who is weak in emunah (faith). But not for the purpose of setting him straight in arguments.

For example, one person has emunah (faith) to eat every potential food; but the weak practice vegetarianism.

Let the one who eats not hold in contempt or despise the one who does not eat, and let not the one who does not eat pass judgment on the one who eats, for Hashem treats him as an oreach ratzuy (welcome guest).

Rotherham's Emphasized B. ||Him that is weak in his faith|| receive ye,—

Not for disputing opinions:—

||One|| indeed, hath faith to eat all things,

¹⁹ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Whereas ||he that is weak|| eateth |herbs|:
 Let not ||him that eateth|| despise |him that eateth not|,
 And let not ||him that eateth not|| judge |him that eateth|;
 For ||God|| hath received him.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
 But you should welcome [into your fellowship] the person whose faith is weak, and not argue [with him] over questionable matters. One person has enough faith that allows him to eat anything [i.e., without it bothering his conscience that the food, such as animal meat, was used in an idolatrous worship ceremony]. But the weak person can eat only vegetables [conscientiously]. The person who can eat anything should not look down on the person who cannot eat [what was used in idolatrous worship]; and the person who cannot eat [such things] should not pass judgment on the person who can. For God accepts that person, too.

Benjamin Brodie's trans.²⁰

Furthermore [church protocol], accept the person who is weak in doctrine [deficient due to arrogance and lack of motivation] without quarreling over opinions [avoid theological debates].

On the one hand, the person [mature believer] who has doctrine [strong in the faith] may as a result eat all things [absence of legalism]; but on the other hand, the person [immature believer] who is weak [lacks doctrine in the soul] makes it a practice to eat vegetables [presence of legalism].

The person [mature believer] who eats all things must not treat with contempt the person [immature believer] who does not eat all things [vegetarian]; furthermore, the person who does not eat all things [vegetarian] must not criticize the person who eats all things [mature believer], because God accepts him .

The Expanded Bible
 Jonathan Mitchell NT

.
 So constantly reach toward and receive in your arms (take as a companion, admit to your society and friendship, and partner with) the one continuing without strength in the faith (the person weak in trust, confidence and loyalty) – not [putting him] into separated distinctions (or: discriminations) based upon or pertaining to opinions (or: reasoned considerations; thought processes; dialogues or disputes; things being thought through; thoroughly considered and settled accounts).

One person, indeed, is habitually trusting (is continually believing; continues to have faith) to eat everything, yet the person being constantly weak (without strength) continues (or: is normally) eating vegetables.

The person habitually eating the one thing must not constantly make nothing out of (= look down on) the person not eating. And the person not normally eating the one thing must not constantly make a decision about (separate away from; make a distinction between; pass judgment on) the one habitually eating, for God reaches toward him and takes him in His arms (receives him as a companion and a friend, and has taken him as a partner).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
 NET Bible® .

²⁰ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT ²¹	Living as a Christian among Your Fellow Christians Also, accept people that are weak in faith, without arguing every point. ^a One person believes they can eat anything, but a weak person may only eat vegetables. ^b The person who eats meat shouldn't despise the person who doesn't eat it. And the person who doesn't eat meat shouldn't pass judgment on the person who does, since God has accepted them.
	a. Lit. "not for deciding arguments." b. The context is that some people won't eat any meat unless they are sure the meat has not at some point been offered to an idol. Paul's advice is, don't make fun of the person and try to argue them out of their feelings of conscience. Trust them to work it out.
Wilbur Pickering's New T.	The law of liberty Receive someone who is weak in the faith, but not for disputes over arguable. One man has faith to eat everything, while the weak one eats only vegetables. One who eats must not look down on one who does not, and one who does not eat must not judge one who does, because God has accepted him.
WEB — Messianic Edition	.
Literal, almost word-for-word, renderings:	
A Faithful Version	Receive the one who is weak in the faith, but not for divisive arguments. Now on the one hand, one believes he may eat all things that are lawful; but on the other hand, another one, who is weak, eats only vegetables. The one who eats meat should not despise the one who does not eat it. And the one who does not eat meat should not condemn the one who eats it, for God has received him.
Analytical-Literal Translation	Now be receiving the one being weak in the faith, not for disputes over opinions. One believes [it is permissible] to eat all [things], but the one being weak eats [only] vegetables. Stop letting the one eating despise [or, look down on] the one not eating; and stop letting the one not eating judge the one eating, for God [has] accepted him.
Berean Literal Bible	.
Bill Puryear translation ²²	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	But him who is weak in trust receive to yourselves, [yet] not for quarrels over opinions {or, disputes about scruples}. One man has trust eats all things: but he who is weak eats herbs. Don't let him who eats set at nothing him who does not eat; and don't let him who does not eat judge him who eats: for God has received him.
English Standard Version	.
Far Above All Translation ²³	Receive him <i>who is weak</i> in faith, <i>but not by getting involved</i> in arbitrating in arguments. One <i>person</i> believes in eating everything, another <i>who is weak</i> eats vegetables. Let not him who eats <i>something</i> despise him <i>who does not eat it</i> , nor he <i>who does not eat something</i> judge him who does eat <i>it</i> . For God has accepted him.
Green's Literal Translation	.

²¹ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

²² From <http://www.amadorbiblestudies.org/Translations/index.html>

²³ Online: <http://www.faraboveall.com/> by Graham Thomason.

James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	. determination
Modern English Version	.
Modern Literal Version 2020	But receive ^o for yourselves the one who is weak in the faith, yet not *for the discernings of <i>his</i> reasonings. One has faith to eat all things, but the one who is weak eats herbs. Do not let the one who eats, scorn the one who does not eat; and do not let the one who does not eat, judge the one who eats; for* God himself has received him.
New American Standard B.	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	The Law of Liberty Receive you him that is weak in the faith, but not to judge his doubtful disputations. For one believes that he may eat all things, while another who is weak eats herbs. Let not him that eats despise him that eats not; and let not him that eats not, judge him that eats; for God has received him.
R. B. Thieme, Jr. translation	Now receive that one who is weak [in the doctrine], but not for the purpose of getting into quarrels about opinions. On the one hand the one category [mature believer] holds the opinion [is convinced] that he may eat all things; on the other hand, that one, the weak believer [because of weakness or reversionism] eats only vegetables. He who eats [the mature or strong believer], let him stop regarding with contempt that one who does not eat [the legalistic weak believer who regards the taboos]; furthermore he who does not eat [weak believer], let him stop judging that one who keeps on eating everything; for the God has admitted him [the strong believer] into friendship.
R. B. Thieme, Jr. trans ²⁴	Now receive or accept or welcome that one who is deficient in Bible Doctrine and thus feeble or weak, not for the purpose of getting into quarrels or disputes about non essential opinions. On the one hand, one, the strong mature believer, believes and is convinced holding the opinion from consistent Perception, Cognition, Incultation & Metabolization of Bible Doctrine, that he may eat any food or drink any beverage, while, on the other hand, that one because of weakness from lack of Metabolized Bible Doctrine and resultant reversionism, the weak legalistic or antinomian believer eats only vegetables. Let him who eats, the strong believer, stop despising or regarding, treating or rejecting with contempt, him who abstains, the weak believer, furthermore he who does not eat or abstains, the weak reversionistic or infant believer, stop judging that one mature strong believer who keeps on eating everything; for the God has admitted him the strong mature believer into friendship.
Revised Geneva Translation	.
Ron Snider translation	Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions. One person has faith that he may eat all things, but he who is weak eats vegetables <i>only</i> . The one who eats is not to regard with contempt the one who does not eat, and the one who does not eat is not to judge the one who eats, for God has accepted him.
Updated Bible Version 2.17	.

²⁴ From <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf> This appears to be the RSV NT with many words and phrases being replaced by words and phrases used by R. B. Thieme, Jr. and R. B. Thieme, III.

A Voice in the Wilderness

Receive one who is weak in the faith, but not to disputes over doubtful thoughts. For one believes he may eat all things, but he who is weak eats vegetables. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him.

Webster's Translation

.

World English Bible

.

Worrell New Testament

. decisions

The gist of this passage:

1-3

Romans 14:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
astheneō (ἀσθενέω) [pronounced <i>as-then-EH-oh</i>]	<i>being weak, being feeble, being without strength, incapacitated; being powerless; being weak in means, being needy, being poor; sickly</i>	masculine singular, present active participle; accusative case	Strong's #770
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
pistis (πίστις) [pronounced <i>PIHS-tihs</i>]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102
proslambánō (προσλαμβάνω) [pronounced <i>pros-lam-BAHN-oh</i>]	<i>take to, take in addition, take to one's self; take (food), lead (aside), admit (to friendship or hospitality); receive; welcome</i>	2 nd person plural, present middle imperative	Strong's #4355

Translation: Now you (all) keep on taking in the (one) being weak in the faith,...

A believer who is weak in the faith would be, generally speaking, the new believer, but this could also reference the flaky believer or the believer who has been away from the faith for some time or the believer who has gone into reversionism and now wants to return. *Weak in the faith* is simply a believer who lacks Bible doctrine in his soul.

This passage (vv. 1–3) is bookended by the verb proslambánō (προσλαμβάνω) [pronounced *pros-lam-BAHN-oh*]. In general, this verb means, *to take to, take in addition, to take to one's self; to take (food), to lead (aside), to admit (to friendship or hospitality); to receive*. Strong's #4355. Paul is saying—this is the big picture—you all (as a church) take in the new believer (or even the flaky believer), because God has already taken that person in (v. 3c).

Romans 14:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
diákriais (διάκρισεις) [pronounced dee-AK-ree-sihc]	<i>distinguishing things, discernings, judgments, judicial estimations, judicial determinations</i>	feminine plural noun; accusative case	Strong's #1253
dialogismoí (διαλογισμοί) [pronounced dee-al-og-is-MOY]	<i>speculations, discussions, (an internal) considerations; or (an external) debates, disputes; doubtful, doubting; imaginations, reasonings, thoughts</i>	masculine plural noun, genitive/ablative case	Strong's #1261

Translation: ...[but] not to judgments of doubtful things.

Now, the church is not to welcome, along with the weak believer, disputations which are a matter of speculation.

If memory serves, R. B. Thieme, Jr. put out a book called *Doubtful Things in Corinth*. I don't think that it is still in print, but this covers this same topic, but from the passage in 2Corinthians.

Romans 14:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὃς) [pronounced hohc]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 rd person singular, present active indicative	Strong's #4100
phagō (φάγω) [pronounced FAG-oh]	<i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i>	aorist active infinitive	Strong's #5315
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956

Translation: Indeed, the one who keeps on believing eats anything,...

There is the believer who eats anything. That is, he has no dietary restrictions which he speaks about or promotes or tries to sell as being more spiritual.

Romans 14:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
astheneō (ἀσθενέω) [pronounced <i>as-then-EH-oh</i>]	<i>being weak, being feeble, being without strength, incapacitated; being powerless; being weak in means, being needy, being poor; sickly</i>	masculine singular, present active participle; nominative case	Strong's #770
láchana (λάχανα) [pronounced <i>LAKH-an-ah</i>]	<i>vegetable market, farmers market; herbs, (cultivated) vegetables</i>	neuter plural noun, accusative case	Strong's #3001
esthiō (ἐσθίω) [pronounced <i>es-THEE-oh</i>]	<i>to eat; to eat (consume) a thing; to take food, to eat a meal; metaphorically to devour, to consume</i>	3 rd person singular, present active indicative	Strong's #2068

Translation: ...but the (one) being weak keeps on eating vegetables [only].

The weak believer here is the vegetarian. His reasons for being a vegetarian are not germane to Paul's reasoning here. One translation suggests that meat is not eaten because maybe it was offered to idols. No doubt, in some cases, that is the reason. Others might be vegetarians because they believe that is a healthier diet. I am aware of children becoming vegetarians because it bothers them to eat an animal who was living. At some point in my early life, around age 20, I recall being a vegetarian. That was probably a phase I went through for a few months.

In any case, the weak believer is the believer who is the vegetarian, who has self-imposed limitations of his own diet.

Romans 14:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
esthiō (ἐσθίω) [pronounced <i>es-THEE-oh</i>]	<i>eating (consuming) [a thing]; taking in food, eating a meal; metaphorically to devouring, consuming</i>	masculine singular, present active participle; nominative case	Strong's #2068

Romans 14:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
esthiô (ἐσθίω) [pronounced <i>es-THEE-oh</i>]	<i>eating (consuming) [a thing]; taking in food, eating a meal; metaphorically to devouring, consuming</i>	masculine singular, present active participle; accusative case	Strong's #2068
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
exoutheneô (ἐξουθενέω) [pronounced <i>ex-oo-then-EH-oh</i>]	<i>make of no account, despise utterly, disdain; see as contemptible, making (something) the least esteemed</i>	3 rd person singular, present active imperative	Strong's #1848

Translation: The (one) who keeps on eating will not disdain the one not eating [everything].

There is the believer who will eat anything. Paul says to that believer, "Do not disdain the believer who is a vegetarian." In other words, do not form any sort of a negative mental attitude toward that person and do not speak badly of him to others.

Romans 14:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
esthiô (ἐσθίω) [pronounced <i>es-THEE-oh</i>]	<i>eating (consuming) [a thing]; taking in food, eating a meal; metaphorically to devouring, consuming</i>	masculine singular, present active participle; nominative case	Strong's #2068
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Romans 14:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esthiô (ἐσθίω) [pronounced es- THEE -oh]	<i>eating (consuming) [a thing]; taking in food, eating a meal; metaphorically to devouring, consuming</i>	masculine singular, present active participle; accusative case	Strong's #2068
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
krinô (κρίνω) [pronounced KREE -no]	<i>judge, decide (mentally or judicially); by implication try, punish to distinguish, avenge, conclude, condemn, damn, decree, determine, esteem, go to (sue at the) law, ordain, call in question, sentence to, think</i>	3 rd person singular, present active imperative	Strong's #2919

Translation: Now the (one) not eating [everything] will not judge the (one) who eats [anything],...

The person with the restricted diet is not to judge (condemn or damn) the person who eats anything.

In the parallel passage in Corinth, the issue was eating meat offered to idols. In that passage, Paul reasons, "It is just meat, nothing more. There is no spiritual issue."

So, the vegetarian is not to present his choice of limited eating as an important spiritual issue. It is not. It is his choice, he is able to make this choice, but doctrine is not an issue at this point. He is neither better or worse than those who have a different view of what one can eat.

Personally, I try to eat food with limited processing. I buy fresh fruits and vegetables and consider them to be better for you than processed food. I am pretty certain that I am right about this. However, this is not a spiritual issue. This does not mean the person who avoids the fresh produce aisles in the grocery stores is on a lower level from me spiritually. There is no spiritual issue here.

Now, there is nothing wrong, even, with me espousing *fresh foods are better*, as long as I do not put it into some sort of spiritual context and, obviously, I cannot hand out *fresh foods are better* pamphlets in church. Eating healthy and doing things which are healthy (like exercising) can make better one's life experience from the standpoint of personal health, but that is not a spiritual issue. And, there are certainly ailments which we may be subjected to, even if our diet is super-healthy.

Romans 14:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh -OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Romans 14:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
proslambánō (προσλαμβάνω) [pronounced pros-lam-BAHN-oh]	<i>to take to, take in addition, to take to one's self; to take (food), to lead (aside), to admit (to friendship or hospitality); to receive</i>	3 rd person singular, aorist middle indicative	Strong's #4355

Translation: ...for God has taken him in. (Kukis mostly literal translation)

Here is the key phrase: *God has taken him in, God has accepted him, God has welcomed him.* Aorist tense means that this took place in a point of time—the moment that person believed in Jesus Christ. Now, he may be a believer weak in the faith, but God has accepted him; therefore, those of a local church must accept him.

Now, this does not mean that a person has an innate right to attend any church and exhibit any behavior at all. Local churches sometimes lay down specific behaviors which can and cannot be exhibited in church. A person who talks continually during the teaching of the Word of God can reasonably be removed. A person who electioneers on church grounds could certainly be removed.

Here, a weak believer, a believer who happens to be a vegetarian, certainly can come into the local church for teaching and fellowship. He becomes subject to whatever regulations are in place at the local church.

None of this is meant to restrict free speech, meaning, if someone is willing to listen, a person can talk about the things which interest him, even if it is vegetarianism. However, that same person should not speak of this topic as though it were a spiritual issue. It is not.

Romans 14:1–3 *Now you (all) keep on taking in the (one) being weak in the faith, [but] not to judgments of doubtful things. Indeed, the one who keeps on believing eats anything, but the (one) being weak keeps on eating vegetables [only]. The (one) who keeps on eating will not disdain the one not eating [everything]. Now the (one) not eating [everything] will not judge the (one) who eats [anything], for God has taken him in.* (Kukis mostly literal translation)

Romans 14:1–3 *Welcome to your congregation the weak believer, but do not accept disputations about personal opinions. For instance, the person who eats anything should not dislike the person who is a vegetarian; and the vegetarian should not judge the person who eats meat. God has accepted all of us as believers, so we should accept all believers into the local congregation.* (Kukis paraphrase)

You, who are, the one judging another's (domestic) servant. To one's own lord he keeps on standing or he keeps on falling. Now he will make [him] stand for is able the lord to stand him up.

Romans
14:4

Who are you the one judging another's domestic servant. To one's own lord, he keeps on standing or he keeps on falling. Now he will make [him] to stand for (his) lord is able to make him stand.

Who do you think you are, to judge someone else's personal servant? That servant stands or falls before his own master, not before you. A master can make his servant to stand if the servant is willing.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	You, who are, the one judging another's (domestic) servant. To one's own lord he keeps on standing or he keeps on falling. Now he will make [him] stand for is able the lord to stand him up.
Complete Apostles Bible	Who are you to judge another's servant? To his own master he stands or he falls. And he shall be made to stand, for God is able to make him stand.
Douay-Rheims 1899 (Amer.)	Who art thou that judgest another man's servant? To his own lord he standeth or falleth. And he shall stand: for God is able to make him stand.
Holy Aramaic Scriptures Original Aramaic NT	. Who are you to judge a Servant who is not yours*? For if he stands, he stands to his Master, and if he falls, he falls to his Master, for it is appointed to his Master to be able to establish him.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Who are you to make yourself a judge of another man's servant? it is to his master that he is responsible for good or bad. Yes, his place will be safe, because the Lord is able to keep him from falling.
Bible in Worldwide English	Why do you judge another persons servant? He stands or he falls before his own master. But he will stand because the Lord can give him power to stand.
Easy English Easy-to-Read Version–2008	. You cannot judge the servants of someone else. Their own master decides if they are doing right or wrong. And the Lord's servants will be right, because the Lord is able to make them right.
God's Word™	Who are you to criticize someone else's servant? The Lord will determine whether his servant has been successful. The servant will be successful because the Lord makes him successful.
Good News Bible (TEV)	Who are you to judge the servants of someone else? It is their own Master who will decide whether they succeed or fail. And they will succeed, because the Lord is able to make them succeed.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	What right do you have to criticize someone else's servants? Only their Lord can decide if they are doing right, and the Lord will make sure that they do right.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Who do you think you are to sit in judgment of someone else's household servant? His own master is the one to evaluate whether he succeeds or fails. And God's servants will succeed, for God's power supports them and enables them to stand.
Plain English Version	.
UnfoldingWord Simplified T.	You are wrong when you evaluate somebody else's servant. We are all God's servants so God is the master of us all. He is the one who will decide whether those people have done wrong! No one should judge another in this regard, because he is able to keep them faithful to him.
Williams' New Testament	Who are you to criticize another man's servant? It is his own master's business whether he stands or falls, and he will stand, for the Lord has power to make him stand.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Who are you who judges another <i>person's</i> domestic servant? To his own master he stands or falls. He will be established. You see, the Master uses His ability to establish him.
Common English Bible	.
Len Gane Paraphrase	Who are you to judge another man's servant? He is approved or condemned by his own master. Yes, he will stand approved, for God is able to make him stand.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Who are you, that you should pass judgment on the servant of another? His standing or falling concerns his own master. And stand he will, for his Master can enable him to stand.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	What right do you have to judge someone else's servant? It's their own master who decides whether they are right or wrong. With the Lord's help they will be able to take their stand for right.
The Heritage Bible	Who are you who judge another's house servant? To his own lord he stands or falls, and he will stand, because God has the power to cause him to stand.
International Standard V	Who are you to criticize someone else's servant? He stands or falls before his own Lord—and stand he will, because the Lord [Other mss. read because God] makes him stand.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.

Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	Who are you that you should find fault with the servant of another? Whether he stands or falls is a matter which concerns his own master. But stand he will; for the Master can give him power to stand.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Who are you to pass judgment on the servant of another? Whether he stands or falls, the one concerned is his master. But he will not fall, for his master is able to keep him standing. Jas 4:11; Mt 7:1
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	Who are you that judge another man's servant? To his own adoniy he stands or falls. Yea, he shall be held up: for Elohiym is able to make him stand.
Hebraic Roots Bible	.
Holy New Covenant Trans.	Who are you? Can you judge the servant of someone else? That servantmaster decides whether he stands or falls, not you. He will be made to stand; the Lord is able to make him stand.
The Scriptures 2009	.
Tree of Life Version	.

Weird English, ©l̄t̄ English, Anachronistic English Translations:

Accurate New Testament	...You Who? are The [Man] Judging (not) own servant [to] the own lord [He] stands or [He] falls [He] will be stood but has (ability) for The Lord to stand him...
Alpha & Omega Bible	.
Awful Scroll Bible	Who is you, judging the household servant of another? To his own master he stands firm or falls, yet he will be standing, for God is able to make him stand.
Concordant Literal Version	Who are you who are judging Another's domestic? To his own Master he is standing or falling. Now he will be made to stand, for the Lord is able to make him stand."
exeGesés companion Bible	You - who are you to judge the housekeeper of another? unto his own adoni he stands firm or falls. Yes, he stands: for Elohim is able to stand him.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	Who are you to condemn the eved (house slave) of someone else? In relation to Ribbono (shel Olam) he stands or falls. And he shall stand, for Ribbono (shel Olam) is able to make him stand.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Who [do you think] you are, to pass judgment on someone else household servant? He stands [approved] or falls [into disapproval] before his own Master [only]. Yes, [surely] he will stand [approved], for the Lord is capable of helping him to stand.
Brodie's Expanded Trans.	Who are you [weak believer] who keeps on judging another member of the same household [fellow believer]? He stands firm [advances in the spiritual life] or falls down [becomes a spiritual casualty] by means of his own Lord [Jesus Christ]. Yes, he shall be supported, for the Lord has the power to cause him to stand [He doesn't need help from a legalist].
The Expanded Bible	.
Jonathan Mitchell NT	You, who are the person constantly judging (separating away; making a distinction or a decision about) another man's house-servant (domestic)! By (In; To; For; With) his own Lord (Master; Owner) he continues standing, or, he is falling. Yet he will repeatedly be made to stand, for you see, the Lord [= Yahweh or Christ] is constantly able (perpetually powerful) to make him stand.
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	.
The Voice	.

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	Who art thou , that judgest another's' domestic ⁹ ? To his own master he standeth_ or falleth; He shall_ however_ be made to stand,— For his master is able' to make him stand. ⁹ Ja. iv. 12.
The Spoken English NT	Who are you to pass judgment on somebody else's servant? It's up to the person's own boss whether they stand or fall. And they will stand, because the Lord is able to hold ^c them up. c. Lit. "stand."
Wilbur Pickering's New T.	Who are you to judge someone else's household servant? To his own master he stands or falls. And stand he will, for God has the power to make him stand. ¹ (1) Christ is the Master of the Church.
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	.
Berean Literal Bible	Who are you, judging another's servant? To the own master he stands or falls. And he will be upheld, for the Lord is able to uphold him.
Bill Puryear translation	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	.
Far Above All Translation	.
Green's Literal Translation	.

James Allen translation
 Legacy Standard Bible
 Literal New Testament
 Literal Standard Version

You—who are you that are judging another’s domestic [affairs]? To his own master he stands or falls; and he will be made to stand, for God is able to make him stand.

Modern English Version
 Modern Literal Version 2020

Who are you who is judging another’s domestic servant? He stands or falls to his own lord. Now, he will be made to stand up; for* it is possible for God to stand him up.

New American Standard
 New European Version
 New King James Version
 New Matthew Bible
 NT (Variant Readings)
 Niobi Study Bible
 R. B. Thieme, Jr. translation

You there, who are you, the one who keeps judging a house slave belonging to another? To his own Lord [the Lord Jesus Christ] he stands firm or becomes a casualty [through reversionism]. In fact, he will hold his ground [or, *stand firm*] for the Lord has the power to make him stand [or, *hold his ground*].

R. B. Thieme, Jr. trans2

You there, Who are you, who do you think you are, the one who keeps judging the (female) domestic slave belonging to another? To his own Lord, Jesus of Nazareth, The Christ, he stands firm and stabilized with steady advance without emotion to take the objective under maximum pressure under discipline and authority or he becomes a casualty falling or being slain in the battle from reversionism. For the Lord has the power to cause him to stand fast to hold his ground and when you judge stand he will.

Revised Geneva Translation
 Ron Snider translation

Who are you to judge the personal servant, who belongs to someone else? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand.

Updated Bible Version 2.17
 A Voice in the Wilderness
 Webster’s Translation
 World English Bible
 Worrell New Testament

The gist of this passage:

Romans 14:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
su (σου) [pronounced <i>sue</i>]	<i>you</i>	2 nd person personal pronoun; nominative case	Strong’s #4771
tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong’s #5101
ei (εἶ) [pronounced <i>ī</i>]	<i>you are, thou art</i>	2 nd person singular, present indicative	Strong’s #1488 (second person singular present of #1510)

Romans 14:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
krinō (κρίνω) [pronounced <i>KREE-no</i>]	<i>judging, deciding (mentally or judicially); by implication trying, condemning, punishing to distinguish, also avenging, damning, decreeing, determining, esteeming, going to (sue at the) law, ordaining, calling into question, sentencing to, thinking</i>	masculine singular, present active participle, nominative case	Strong's #2919
allōtrios (ἄλλότριος) [pronounced <i>al-LOT-ree-oss</i>]	<i>another's, belonging to another, a stranger's, not one's own; by extension foreign, not akin, hostile, alien</i>	masculine singular adjective; accusative case	Strong's #245
oikētēs (οἰκέτης) [pronounced <i>oy-KEHT-ace</i>]	<i>domestic servant, menial domestic; one who serves in home of his master</i>	masculine singular noun, accusative case	Strong's #3610

Translation: *Who are you the one judging another's domestic servant.*

Paul draws an analogy here, but one which is quite easy to follow. Do you go over to another person's home and begin to tell the servants there what to do and how they are not doing everything that they are supposed to do? Of course not!

In the same manner, we do not tell God's servants (fellow believers) what they should be doing; nor do we tell them how they have fallen down on the job and are therefore displeasing to the Lord.

When you consider the analogy, does this not make perfect sense?

R. B. Thieme, Jr. coined the phrase, *the privacy of the priesthood*. This means that we live our lives before God and it is no one else's business.

Now, quite obviously, this is not an absolute. You cannot, for instance, rob another believer, and that believer, knowing who you are, keep this information from the police.

Most of us know or have known a vegetarian, who might be a believer or might be an unbeliever. Is it our business to tell him what he should be eating? No, it is not! Is it our prerogative to judge and malign this person? It is not!

Romans 14:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Romans 14:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ídios (ἴδιος) [pronounced IH-dee- os]	<i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #2398
kurios (κύριος) [pronounced KOO-ree- oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
stêkô (στήκω) [pronounced STAY- koh]	<i>to stand firm; to persevere, to persist, to be steadfast; to keep one's standing, to remain stationary</i>	3 rd person singular, present active indicative	Strong's #4739
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
piptô (πίπτω) [pronounced PIHP-toh]	<i>to fall [down, from, upon]; to be thrust down; to fall under judgment [or, condemnation]; to be cast down [from a higher state]; to fall [from a more virtuous state]</i>	3 rd person singular, present active indicative	Strong's #4098

Translation: To one's own lord, he keeps on standing or he keeps on falling.

The domestic servant to his own master stands or falls. We are completely unrelated to this. It is not our business in any way to take a stand here.

The analogy is, it is not our business to tell a believer that he is doing good or not; nor is it our business to monitor his life.

There are some exceptions to this. If a detective is told that Charlie Brown may have committed such-and-such a crime and he is to investigate it, the detective cannot say, "Listen, Charlie Brown and I are both believers, so I cannot investigate him." That would be silly. Determining when a person is connected to a crime or not is what the detective is supposed to do.

But, I, as a believer, cannot follow you, a believer, around, and tell you what is going good in your life and what is not. It is not my business to make any value judgments on your life.

We will, at some point in time, run into a believer who appears also to be gay. Whether this person is blatant about it or not is not our business. Obviously, if such a person attempts to spread pro-gay propaganda literature around the church, he would have to go; or if he shows up with a gay lover and they kiss and make out on church grounds—that would be a problem. But what he supports or does not support and what he does behind closed doors is not our business (unless, of course, he is a pedophile).

When I was first saved, I had long hair. I was a hippie. It was no one's business to take me aside and say, "Listen, now that you have believed in Jesus, you need to cut off your hair." That was the business of no one else. At some point, I did cut my hair. But, until that time, it was no one else's business.

Romans 14:4c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
histêmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish; to stop</i>	3 rd person singular, future passive indicative	Strong's #2476
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Translation: Now he will make [him] to stand...

The master of the personal servant can make this person to stand.

Ideally speaking, a master who has a slave wants to put him in a position that he can do. That master is making his servant to stand in this way.

Romans 14:4d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dunatéō (δυνατέω) [pronounced doo-nat-EH-oh]	<i>to be able; to have power; to be powerful or mighty; show one's self powerful</i>	3 rd person singular, present active indicative	Strong's #1414 hapax legomenon
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
histêmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish; to stop</i>	aoist active infinitive	Strong's #2476
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...for (his) lord is able to make him stand. (Kukis mostly literal translation)

It is the Lord who can make the believer stand or fall. God is able to do that (unless we, of course, exhibit negative volition toward Bible teaching).

Romans 14:4 *Who are you the one judging another's domestic servant. To one's own lord, he keeps on standing or he keeps on falling. Now he will make [him] to stand for (his) lord is able to make him stand. (Kukis mostly literal translation)*

Romans 14:4 *Who do you think you are, to judge someone else's personal servant? That servant stands or falls before his own master, not before you. A master can make his servant to stand if the servant is willing. (Kukis paraphrase)*

For who indeed keeps on judging a day beside a day, now who keeps on judging every day. Each one in one's own mind be convinced. The one having understanding the day in [the] Lord, keeps on having understanding; and the one eating in [the] Lord, he will keep on eating, for he is grateful to the God. And the one not eating in [the] Lord he will not eat and he keeps on being grateful to the God.

Romans
14:5-6

For one indeed keeps on judging [one] day in comparison to [another] day; and one who keeps on judging every day [alike]. Let each one in his own mind be convinced. The one understanding the day keeps on respecting [the day] in the Lord; (and the one not understanding the day keeps on not respecting [the day] in the Lord;) [and] the one eating will keep on eating in the Lord, for he is grateful to the God. And the one not eating [specific foods] will continue not eating [these foods] in the Lord and he keeps on being grateful to the God.

One person certainly views one day are being more important than another; and there is another who sees every day as being alike. Let each one of those men be fully convinced of their viewpoint. One may understand things about a particular day and he has respect or demonstrates respect on that day while in the Lord. Similarly, there is a man who eats and he keeps on eating in the Lord. Both are grateful to God. But there is also a person who is a vegetarian, and he will continue not eating meat. Still, he keeps on being grateful to God.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) For who indeed keeps on judging a day beside a day, now who keeps on judging every day. Each one in one's own mind be convinced. The one having understanding the day in [the] Lord, keeps on having understanding; and the one eating in [the] Lord, he will keep on eating, for he is grateful to the God. And the one not eating in [the] Lord he will not eat and he keeps on being grateful to the God.
- Complete Apostles Bible One indeed judges one day above another; but another judges every day the same. Let each be fully assured in his own mind. He that regards the day, regards it to the Lord; and he that does not regard the day, to the Lord he does not regard it. And he that eats, eats to the Lord, for he gives thanks to God; and he that does not eat, to the Lord he does not eat, and he gives thanks to God.
- Douay-Rheims 1899 (Amer.) For one judgeth between day and day: and another judgeth every day. Let every man abound in his own sense. He that regardeth the day regardeth it unto the Lord. And he that eateth eateth to the Lord: for he giveth thanks to God. And he that eateth not, to the Lord he eateth not and giveth thanks to God.

Holy Aramaic Scriptures
Original Aramaic NT

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There is one who distinguishes one day from another and there is another who judges all days the same, but let every person be certain in his own mind. Whoever esteems whatever day, he esteems it for his Lord, and everyone who does not esteem whatever day, for his Lord he does not esteem it. He who eats, eats for his Lord and he gives thanks to God, and he who does not eat, for his Lord he does not eat, and he gives thanks to God.*

Lamsa Peshitta (Syriac)

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

This man puts one day before another: to that man they are the same. Let every man be certain in his mind. He who keeps the day, keeps it to the Lord; and he who takes food, takes it as to the Lord, for he gives praise to God; and he who does not take food, to the Lord he takes it not, and gives praise to God.

Bible in Worldwide English

One man thinks, This day is better than that day. But another man thinks, All days are alike. Every man should be sure in his own mind what he believes. One man honours the day to honour the Lord; another man does not honour the day to honour the Lord. The person who eats everything, eats it because he honours the Lord. And he thanks God. And the person who will not eat every kind of food also does so to honour the Lord. And he still gives thanks to God.

Easy English

Easy-to-Read Version–2008

.
Some people might believe that one day is more important than another. And others might believe that every day is the same. Everyone should be sure about their beliefs in their own mind. Those who think one day is more important than other days are doing that for the Lord. And those who eat all kinds of food are doing that for the Lord. Yes, they give thanks to God for that food. And those who refuse to eat some foods do that for the Lord. They also give thanks to God.

God's Word™

One person decides that one day is holier than another. Another person decides that all days are the same. Every person must make his own decision. When people observe a special day, they observe it to honor the Lord. When people eat all kinds of foods, they honor the Lord as they eat, since they give thanks to God. Vegetarians also honor the Lord when they eat, and they, too, give thanks to God.

Good News Bible (TEV)

Some people think that a certain day is more important than other days, while others think that all days are the same. We each should firmly make up our own minds. Those who think highly of a certain day do so in honor of the Lord; those who will eat anything do so in honor of the Lord, because they give thanks to God for the food. Those who refuse to eat certain things do so in honor of the Lord, and they give thanks to God.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

Contemporary English V.

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Some of the Lord's followers think one day is more important than another. Others think all days are the same. But each of you should make up your own mind. Any

followers who count one day more important than another day do it to honor their Lord. And any followers who eat meat give thanks to God, just like the ones who don't eat meat.

Goodspeed New Testament .
The Living Bible .
New Berkeley Version .
New Living Translation .
The Passion Translation

In the same way, one person regards a certain day as more sacred than another, and another person regards them all alike. There is nothing wrong with having different personal convictions about such matters. For the person who observes one day as especially sacred does it to honor the Lord. And the same is true regarding what a person eats. The one who eats everything eats to honor the Lord, because he gives thanks to God, and the one who has a special diet does it to honor the Lord, and he also gives thanks to God.

Plain English Version .
UnfoldingWord Simplified T.

Some people regard certain days as more holy than other days. Other people regard all days as equally suitable for worshiping God. Each person should be fully convinced about such matters, thinking and deciding for himself and not for others. As for those who believe that they should worship on a certain day of the week, it is to honor the Lord that they worship on that day. And as for those who think that it is all right to eat all kinds of food, it is to honor the Lord that they eat those foods, because they thank God for their food. As for those who abstain from eating certain kinds of food, it is to honor the Lord that they do not eat those foods, and they also thank God for the food that they do eat. So these people are not wrong, even though they think differently.

Williams' New Testament

One man rates one day above another, another rates them all alike. Let every man be fully convinced in his own mind. The man who keeps a certain day keeps it for the Lord. The man who eats anything does it for the Lord too, for he gives God thanks. The man who refuses to eat anything does it for the Lord too, and gives God thanks.

Partially literal and partially paraphrased translations:

American English Bible .
Beck's American Translation .
Breakthrough Version

One *person* judges one day beyond *another* day. Another judges every day. Each person must be well-established in his own way of thinking. The *person* who focuses on the day, focuses on *it* with *the* Master. And the *person* who eats, eats with *the* Master (you see, he thanks God) and the *person* who doesn't eat, *his* not eating *is* with *the* Master (he also thanks God).

Common English Bible .
Len Gane Paraphrase

Someone decides that one day is more important than another; someone else decides that every day [is alike]. Each one must be fully convinced in his mind. The one who considers one day [more important] considers [it] for the Lord's [honor], and the one who doesn't consider one day [more important] considers [that] for the Lord. He who [feels free] to eat [all foods], eats for the Lord's [honor], because he gives thanks to God. He who doesn't [feel free] to eat [some things] does that for the Lord's [honor] and gives God thanks.

A. Campbell's Living Oracles

One, indeed, thinks one day more holy than another: but another thinks every day alike. Let every one be convinced in his own mind. He who observes the day, observe it to the Lord; and he who does not observe the day to the Lord, does not observe it: he who eats, eats to the Lord, for he gives God thanks.

New Advent (Knox) Bible .
NT for Everyone .

20th Century New Testament Again, one man considers some days to be more sacred than others, while another considers all days to be alike. Every one ought to be fully convinced in his own mind. He who observes a day, observes it to the Master's honor. He, again, who eats meat eats it to the Master's honor, for he gives thanks to God; while he who abstains from it abstains from it to the Master's honor, and also gives thanks to God.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Some people consider some days more important than others, while others consider each day the same. Everyone should be completely convinced in their own minds. Those who respect a special day do so for the Lord; and those who eat without worrying* do so for the Lord since they give thanks to God; while those who avoid eating certain things does so for the Lord, and they also give thanks to God.
The Heritage Bible	One indeed judges a day above <i>another</i> day, and one judges every day <i>alike</i> . Let each in his own mind carry <i>it</i> to a full conclusion. The one who exercises his mind on the day, exercises his mind on it to the Lord, and the one who does not exercise his mind on the day, he absolutely does not exercise his mind on it to the Lord. The one eating, eats to the Lord, because he gives thanks to God, and the one not eating, to the Lord he absolutely does not eat, and gives God thanks.
International Standard V	One person decides in favor of one day over another, while another person decides that all days are the same. Let each one be fully convinced in his own mind: The one who observes a special day, [Lit. the day] observes it to honor the Lord. The one who eats, eats to honor the Lord, since he gives thanks to God. And the one who does not eat, refrains from eating to honor the Lord; yet he, too, gives thanks to God.
Lexham Bible	.
Montgomery NT	. disregard
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	One person values one day above another day. But another person values every day equally. Let each person be convinced in his own mind. He who observes the day, observes it for the Lord; and he who eats, eats for the Lord, for he gives thanks to God. He who does not eat, refrains from eating for the Lord, he also gives thanks to God.
Urim-Thummim Version	.
Weymouth New Testament	One man esteems one day more highly than another; another esteems all days alike. Let every one be thoroughly convinced in his own mind. He who regards the day as sacred, so regards it for the Master's sake; and he who eats certain food eats it for the Master's sake, for he gives thanks to God; and he who refrains from eating it refrains for the Master's sake, and he also gives thanks to God.
Wikipedia Bible Project	One person considers one day more important than another, while another considers every day the same. Let everyone be completely convinced in their own minds. Whoever respects a special day, respects it for the Lord; and whoever eats without concerns eats for the Lord since they give thanks to God; while whoever avoids eating does not eat for the Lord, and they also give thanks to God.

Worsley's New Testament One preferreth some days to others; another esteemeth every day *alike*. Let every *one* be fully satisfied in his own mind. He that regardeth a day regardeth *it* to the Lord; and he that regardeth not the day, *in deference* to the Lord he doth not regard *it*. So he, that eateth *all sorts of food*, eateth to the Lord; for he giveth God thanks *for it*; and he that eateth not *of some kinds of food*, *in deference* to the Lord he eateth not, and giveth God thanks *for the rest*.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Some judge one day to be better than the other; let us act according to our own opinion. The one who distinguishes among days does that for the Lord; and the one who eats, eats for the Lord and in eating gives thanks to the Lord. And the one who does not eat does it for the Lord and gives him thanks as well.

Gal 4:10; Col 2:16 1Cor 10:30; 1Tim 4:4

New American Bible (2011) .

New Catholic Bible .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Eth Cipher Translation One man esteems one day above another: another esteems every day alike. Let every man be fully persuaded in his own mind. He that regards the day, regards it unto **Yahuah**; and he that regards not the day, to **Yahuah** he does not regard it. He that eats, eats to **Yahuah**, for he gives **Elohiym** thanks; and he that eats not, to **Yahuah** he eats not, and gives **Elohiym** thanks.

Hebraic Roots Bible One indeed judges a day above another day; and another one judges every day alike. Let each one be fully assured in his own mind. The one minding the day, he is considerate of His duty to YAHWEH. And the one not minding the day, he is not considerate of his duty to YAHWEH. The one eating, he eats to YAHWEH; for he gives thanks to YAHWEH. And the one not eating, he does not eat to YAHWEH, and gives thanks to YAHWEH.

Holy New Covenant Trans. One person thinks that one day is more holy than another day. But another man thinks that every day is the same. Each person must be sure in his own mind. When someone is honoring a special day, he is doing this for the Lord. When someone is eating in a special way, he is thanking God. And the brother who is not eating meat is doing that for the Lord. He also thanks God!

The Scriptures 2009 One indeed judges one day above another, another judges every day alike. Let each one be completely persuaded in his own mind. He who minds the day, minds it to הוהי. And he who does not mind the day, to הוהי he does not mind it. He who eats, eats to הוהי, for he gives Elohim thanks. And he who does not eat, to הוהי he does not eat, and gives Elohim thanks.

Tree of Life Version .

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Accurate New Testament Who certainly for judges day against day Who but judges every day Each [Man] in the own mind be assured! The [Man] Thinking the day [for] lord thinks and The [Man] Eating {something} [for] lord eats {it} [He] thanks for the god and The [Man] not Eating {something} [for] lord not eats {it} and [He] thanks the god.

Alpha & Omega Bible ONE PERSON REGARDS ONE DAY ABOVE ANOTHER, ANOTHER REGARDS EVERY DAY ALIKE. EACH PERSON MUST BE FULLY CONVINCED IN HIS OWN

MIND. †(*The context is eating vs. fasting. It has nothing to do with Sabbaths, rest days, festivals or commandments. There is nothing in this entire chapter about doing away with any of Ten Commandments or the 7th day commanded rest or the annual Festivals and Holy Days. This chapter should never be used to teach that we are free to break the 4th Commandment or that we are free to sin in any way or to choose our own sabbath to keep pagan holidays.*)

HE WHO OBSERVES THE DAY †(*fasting on the days that the Temple was destroyed*), **OBSERVES IT FOR THE LORD, AND HE WHO EATS, DOES SO FOR THE LORD, FOR HE GIVES THANKS TO THEOS** (*The Alpha & Omega*); **AND HE WHO EATS NOT** (*fasting*), **FOR THE LORD HE DOES NOT EAT, AND GIVES THANKS TO THEOS** (*The Alpha & Omega*). [Kukis: The context is actually eating pretty much everything as over against being a vegetarian, which is illustrative and not the main point.]

Awful Scroll Bible

Surely that there is, one who determines a day off from a day, and that there is, one who determines all the days, be each fully-bearing it from-within his own mind. He reasoning the day, reasons it to the Lord, and he not reasoning the day, to the Lord he reasons it not. And he eating, eats to the Lord, for to God he gives-good-favoredness, and he not eating, to the Lord he eats not, and to God he gives-good-favoredness.

Concordant Literal Version

One indeed, is deciding for one day rather than another day, yet one is deciding for every day. Let each one be fully assured in his own mind." He who is disposed to the day, is disposed to it to the Lord; and he who is eating, is eating to the Lord, for he is thanking God. And he who is not eating, to the Lord is not eating, and is thanking God."

exeGesés companion Bible

One judges one day above another;
another judges every day.
Each of you, assure fully in your own mind.
Whoever thinks of the day,
thinks it to Adonay;
and whoever thinks not the day,
thinks it not to Adonay;
whoever eats,
eats to Adonay for he eucharistizes Elohim;
and whoever eats not to Adonay,
eats not and eucharistizes Elohim.

God's Truth (Tyndale)
Orthodox Jewish Bible

One person judges one day to be more important than another; another person judges every day to be alike. Let each be fully convinced in his own mind. The one who holds an opinion on the day does so to Hashem. And the one who eats does so to Hashem, for he does the bentshen (custom of saying grace after meals) of the Birkat Hamazon to Hashem. And the one who does not eat does so to Hashem and gives the hodayah (thanksgiving) to Hashem.

Rotherham's Emphasized B.

{For} ||one|| indeed, esteemeth one day beyond another,
Whereas ||another|| esteemeth every' day:—
Let ||each one|| |in his own' mind| be fully persuaded.
<He that regardeth the day> ||Unto the Lord|| regardeth it,—
And <he that eateth> ||Unto the Lord|| doth eat,
For he giveth thanks unto God;
And <he that eateth not> ||Unto the Lord|| doth not eat, and give God thanks.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version	One person regards a certain day as more important than another; the next person regards every day alike. Each person should be fully convinced in his own mind [<i>i.e.</i> , concerning their relative importance]. The person who observes a certain day [<i>as specially sacred</i>], does so out of devotion to the Lord. And the person who eats [<i>only certain foods</i>] does so out of devotion to the Lord, for he is thankful to God [<i>for what he eats</i>]. And the person who refuses to eat [<i>certain foods</i>], does so out of devotion to the Lord and he is thankful to God [<i>for what he does eat</i>].
Brodie's Expanded Trans.	On the one hand, a person [weak believer] may distinguish a day [designates Sunday as the "Lord's Day"] over a day [every other day of the week]. On the other hand, a person [strong believer] may prefer all days [every day is a day for doctrine, not just Sunday]. Let each person be fully convinced in his own thinking [flexibility according to one's level of spiritual growth]. The person [strong believer] who observes the day [any day] regards it unto the Lord. Moreover, the person [strong believer] who eats [all categories of meat], eats unto the Lord, for he gives thanks to God. Moreover, the person [weak believer] who does not eat [vegetarian], does not eat [all categories of meat] unto the Lord, but gives thanks unto God [for his vegetables].
The Expanded Bible Jonathan Mitchell NT	. One person, on the one hand, is habitually discriminating (deciding; separating; passing judgment; making a distinction): a day from (or: beside) a day (or: = [one] day more than, or compared with, [another] day). Yet, on the other hand, another is habitually deciding for every day (or: is constantly separating each day [as alike, or, as set-apart]). Let each one habitually be fully led within his own mind (or: Each person must constantly be carried to full measure in union with his own mind [on this matter]). He who is habitually minding (being disposed to; being opinionated about) the day, in the Lord [= Yahweh] is continuously opinionated (or: for the Lord [= Christ] is he [thus] minding or being disposed; [some MSS add: and yet the person not minding the day, to, for or in the Lord he is not minding it]). And the one habitually eating, in the Lord [= Yahweh or Christ] is he eating, for he habitually gives thanks to God (constantly expresses gratitude by God, for God and in God). And the one not eating is not eating in God (to God; for God), and habitually expresses gratitude for God (in God; gives thanks to God).
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	One person [Some manuscripts have "For one person"] prefers <i>one</i> day over <i>another</i> day, and another person regards every day <i>alike</i> . Each one must be fully convinced in his own mind. The one who is intent on the day is intent on <i>it</i> for the Lord, and the one who eats eats for the Lord, because he is thankful to God, and the one who does not eat does not eat for the Lord, and he is thankful to God.
NET Bible® New American Bible (2011) The Passion Translation Rotherham's Emphasized B. The Spoken English NT So, ^d one person regards one day as <i>better</i> in relation to another, and another person regards every day <i>the same</i> . Each person should be convinced in their own mind. The person who regards a day as <i>special</i> regards it <i>that way</i> for the Lord. And the person who eats <i>meat</i> eats it for the Lord, since they're giving thanks to

God. And the person who doesn't eat meat avoids eating meat for the Lord, and also gives thanks to God.

d. Lit. "For."

Wilbur Pickering's New T.

One man esteems one day above another; another esteems everyday alike. Let each one be fully convinced in his own mind. He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it.² And he who eats, eats to the Lord, since he gives thanks to God; while he who does not eat, to the Lord he does not eat, also giving thanks to God.

(2) "And he who does not observe the day, to the Lord he does not observe it" is omitted by 4.6% of the Greek manuscripts, to be followed by NIV, NASB, TEV, LB, etc.—an inferior proceeding.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation One indeed judges [or, considers] a day [to be] above [another] day, but another judges every day [to be alike]; be letting each be fully convinced in his own mind. The one honoring [or, observing] the day, to [the] Lord he honors [it], and the one not honoring the day, to [the] Lord he does not honor [it]. And the one eating, to [the] Lord he eats, for he gives thanks to God; and the one not eating, to [the] Lord he does not eat, and he gives thanks to God.

Berean Literal Bible .

Bill Puryear translation .

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version .

For one man judges one day above another: another judges every day [alike]. Let each man be fully assured in his own mind. He who regards the day, regards it to the Lord: and he who eats, eats to the Lord, for he gives God a recognition of [his] indebtedness; and he who does not eat, to the Lord he does not eat, and gives God a recognition of [his] indebtedness.

English Standard Version .

Far Above All Translation .

One *person* judges *one* day against another, while another judges each day. Let each *one* be completely sure in his own mind. He *who* considers the day considers *it* to *the honour of the* Lord, and he *who* ignores the day ignores *it* to *the honour of the* Lord. And he *who* eats *something*, eats it to the honour of the Lord, for he gives thanks to God. And he *who* refrains from eating *something* refrains from eating *it also to the honour of the* Lord, and gives God thanks.

Green's Literal Translation . Minding

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 .

One who indeed is judging a day beside *another* day; but one is judging every day *the same*; let each one be fully assured in *his* own mind. He who is mindful of the day, is mindful of it to the Lord; and he who is not mindful of the day, is not mindful of it to the Lord; and he who eats, eats to the Lord, for* he gives-thanks to God. And he who does not eat, he does not eat to the Lord, and gives-thanks to God.

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible

R. B. Thieme, Jr. translation

For on the one hand this one [the weak believer] considers one day greater than another day (inflexibility in the nonessentials); on the other hand that one [the strong believer] considers every day alike [from the Lord]. Let each one be fully convinced in his own mind. [The privacy of the priesthood.]

He who observes the day [mature believer] observes it to the Lord. And he who eats [mature believer], eats to the Lord; for he gives thanks to God; in fact he who does not eat [weak or immature believer], with reference to the Lord he does not eat, and he gives thanks to God.

R. B. Thieme, Jr. trans2

For on the one hand this one weak believer considers or judges one day as greater than another day, on the other hand another strong believer in Maturity Adjustment to the Justice of God with maximum Metabolized Bible Doctrine in the Stream of Consciousness of the Soul always considers or judges every day alike in the connotation of a grace gift of Logistical Grace from the Lord. Let each one believer in privacy and individuality be completely filled with the principle from Metabolized Bible Doctrine and thus fully convinced in his own thinking.

He, the mature believer, who privately thinks and forms opinions from prior doctrinal information in the Norms and Standards of the Stream of Consciousness of the Soul and applies these to life thus observing the Day as special, observes it to the Lord, and he the same mature believer, who eats what he wants eats as unto the Lord for he gives thanks to The God, In fact, he, the immature weak believer, who does not eat meat or wine, who eats ascetically with food taboos, with reference to the Lord he does not eat nor drink these certain foods, for he gives thanks to the God saying grace over his food.

Revised Geneva Translation

Ron Snider translation

One person regards one day above another day, another person regards every day alike. Each person must be fully convinced in his own mind. He who regards the day, regards it because of the Lord, and he who eats, does so because of the Lord, for he gives thanks to God; and he who eats not, because of the Lord he does not eat, and he also gives thanks to God.

Updated Bible Version 2.17

A Voice in the Wilderness

One person esteems one day above another; another esteems every day alike. Let each be fully assured in his own mind. He who regards the day, regards it to the Lord; and he who does not regard the day, to the Lord he does not regard it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks.

Webster's Translation

World English Bible

Worrell New Testament

The gist of this passage:

5-6

Romans 14:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced hohç]	who, which, what, that, whose, whoever	masculine singular relative pronoun; nominative case	Strong's #3739

Romans 14:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mén (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily</i> while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it	an affirmative or concessive particle; a conjunction	Strong's #3303
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
krinô (κρίνω) [pronounced <i>KREE-no</i>]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	3 rd person singular, present active indicative	Strong's #2919
hêmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250
para (παρά) [pronounced <i>paw-RAW</i>]	<i>by, along; at [or by] the edge of; by [or, to] the side of, beside; near, at; in comparison to, more than, beyond; except for; because of; against, in opposition to; less</i>	preposition of location with the accusative	Strong's #3844
hêmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250

Translation: For one indeed keeps on judging [one] day in comparison to [another] day;...

In any given church, there will be all kinds of people and they will be of many minds when it comes what the observe and celebrate. A Jewish Christian is going to give some thought to the Passover when that day rolls around, as he will to Pentecost and to other days of his faith.

Many people celebrate birthdays; many celebrate Christmas or Easter; and many celebrate Halloween.

Romans 14:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Romans 14:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
krinō (κρίνω) [pronounced KREE-no]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	3 rd person singular, present active indicative	Strong's #2919
pasan (πασαν) [pronounced PAH-sahn]	<i>each, every, any, anything; all, entire; anyone, some</i>	feminine singular adjective; accusative case	Strong's #3956
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250

Translation: ...and one who keeps on judging every day [alike].

Other people see each day as simply a day.

In my yard, there are birds and squirrels and butterflies. None of these animals observe one day or another.

Romans 14:5c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hekastos (ἕκαστος) [pronounced HEHK-as-toss]	<i>each [one], every [man, one]; both, any [man, one]</i>	masculine singular adjective; nominative case	Strong's #1538
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
idios (ἴδιος) [pronounced IH-dee-os]	<i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #2398
noús (νοῦς) [pronounced noose]	<i>mind, the intellect, understanding, reasoning (ability), mind (divine or human; in thought, feeling, or will); by implication, meaning</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3563

Romans 14:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêrophoreô (πληροφορέω) [pronounced <i>play-rof-or-EH-oh</i>]	<i>bear or bring full, make full; cause a thing to be shown to the full; fulfil the ministry in every part; carry through to the end, accomplish (specific things); fill one with any thought, be convinced, be convicted, be inclined; make one certain, be persuaded, convince another; be fully convinced or assured</i>	3 rd person singular, present passive imperative	Strong's #4135

Translation: Let each one in his own mind be convinced.

Paul is not going to lay down a law here or a principle to follow. He tells the readers, *whatever you choose to believe in this realm, be fully convinced in your own mind.*

Romans 14:5 For one indeed keeps on judging [one] day in comparison to [another] day; and one who keeps on judging every day [alike]. Let each one in his own mind be convinced. (Kukis mostly literal translation)

Romans 14:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
phroneô (φρονέω) [pronounced <i>fron-EH-oh</i>]	<i>having understanding, being wise; one who is feeling, those who are thinking; having an opinion of one's self, thinking of one's self, being modest, not letting one's opinion (though just) of himself exceed the bounds of modesty; thinking or judging what one's opinion is</i>	masculine singular, present active participle; nominative case	Strong's #5426
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
hêmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962

Romans 14:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phroneō (φρονέω) [pronounced <i>fron-EH-oh</i>]	<i>to have understanding, to be wise; to feel, to think; to have an opinion of one's self, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the bounds of modesty; to think or judge what one's opinion is</i>	3 rd person singular, present active indicative	Strong's #5426

R. B. Thieme, Jr.: *[This verb] means to think of beforehand, to apply one's self to a thing, to strive to exhibit, the perceive in advance, to think in advance. It finally comes to mean "have regard for" or "respect." Here it means to respect.*²⁵

Translation: The one understanding the day keeps on respecting [the day] in the Lord;...

Note R. B. Thieme, Jr.'s understanding of this verb. I think key here is to present the participle as being slightly different from the present active indicative form of the verb.

One person has some knowledge about a particular day and he respects this day in the Lord. Paul is very nonspecific, but simply says that this is done *in the Lord*, suggesting that this person is in fellowship.

Romans 14:6a₁

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This phrase is not found in the Westcott Hort text or in Tischendorf's Greek text. It is found in the Scrivener Textus Receptus and the Byzantine Greek text.			
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
mē (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
phroneō (φρονέω) [pronounced <i>fron-EH-oh</i>]	<i>having understanding, being wise; one who is feeling, those who are thinking; having an opinion of one's self, thinking of one's self, being modest, not letting one's opinion (though just) of himself exceed the bounds of modesty; thinking or judging what one's opinion is</i>	masculine singular, present active participle; nominative case	Strong's #5426

²⁵ From Thieme's 1977 Roman series, lesson #377 given on 03/30/1978.

Romans 14:6a ₁			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
phroneô (φρονέω) [pronounced fron-EH-oh]	<i>to have understanding, to be wise; to feel, to think; to have an opinion of one's self, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the bounds of modesty; to think or judge what one's opinion is</i>	3 rd person singular, present active indicative	Strong's #5426
<p>R. B. Thieme, Jr.: <i>[This verb] means to think of beforehand, to apply one's self to a thing, to strive to exhibit, the perceive in advance, to think in advance. It finally comes to mean "have regard for" or "respect." Here it means to respect.</i>²⁶</p>			
<p>Wilbur Pickering's note: <i>"And he who does not observe the day, to the Lord he does not observe it" is omitted by 4.6% of the Greek manuscripts, to be followed by NIV, NASB, TEV, LB, etc.—an inferior proceeding.</i>²⁷</p>			
<p>The problem with Pickering's note is, it makes it seem, that, because an overwhelming number of manuscripts have it, that suggests that it is the correct text. However, that is simply not the case.</p>			

Translation: ...*(and the one not understanding the day keeps on not respecting [the day] in the Lord;)*...

Although I do not believe that this belongs in the text, it is not really a problem whether it is here or not. This is simply a person choosing not to recognize one day over another.

Romans 14:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

²⁶ From Thieme's 1977 Roman series, lesson #377 given on 03/30/1978.

²⁷ Wilbur N. Pickering, ThM PhD, *Wilbur Pickering New Testament*; from e-Sword, Romans 14:6 (footnote).

Romans 14:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
esthiō (ἐσθίω) [pronounced <i>es-THEE-oh</i>]	<i>eating (consuming) [a thing]; taking in food, eating a meal; metaphorically to devouring, consuming</i>	masculine singular, present active participle; nominative case	Strong's #2068
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
esthiō (ἐσθίω) [pronounced <i>es-THEE-oh</i>]	<i>to eat; to eat (consume) a thing; to take food, to eat a meal; metaphorically to devour, to consume</i>	3 rd person singular, present active indicative	Strong's #2068

Translation: ...[and] the one eating will keep on eating in the Lord,...

Similarly, there is a person who eats and he will keep on eating in the Lord. Again, he is in fellowship.

Romans 14:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eucharisteō (εὐχαριστέω) [pronounced <i>yew-khahr-ih-STEH-oh</i>]	<i>to be grateful, to feel thankful; to give thanks</i>	3 rd person singular, present active indicative	Strong's #2168
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: ...for he is grateful to the God.

The key—and this applies to both sets of people—each one is grateful to God.

Romans 14:6d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
esthiô (ἐσθίω) [pronounced <i>es-THEE-oh</i>]	<i>eating (consuming) [a thing]; taking in food, eating a meal; metaphorically to devouring, consuming</i>	masculine singular, present active participle; nominative case	Strong's #2068
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esthiô (ἐσθίω) [pronounced <i>es-THEE-oh</i>]	<i>to eat; to eat (consume) a thing; to take food, to eat a meal; metaphorically to devour, to consume</i>	3 rd person singular, present active indicative	Strong's #2068

Translation: *And the one not eating [specific foods] will continue not eating [these foods] in the Lord...*

There is another believer, and there are some foods which he does not eat. Maybe it is shrimp, because shrimp is unclean; maybe it is meat because he is a vegetarian. In any case, there is something that he does not eat.

Romans 14:6e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
eucharisteô (εὐχαριστέω) [pronounced <i>yew-khahr-ih-STEH-oh</i>]	<i>to be grateful, to feel thankful; to give thanks</i>	3 rd person singular, present active indicative	Strong's #2168
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Romans 14:6e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced theh- OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: ...and he keeps on being grateful to the God. (Kukis mostly literal translation)

This person, who has personal restrictions on his diet, he is grateful to God.

Romans 14:6 The one understanding the day keeps on respecting [the day] in the Lord; (and the one not understanding the day keeps on not respecting [the day] in the Lord;) [and] the one eating will keep on eating in the Lord, for he is grateful to the God. And the one not eating [specific foods] will continue not eating [these foods] in the Lord and he keeps on being grateful to the God. (Kukis mostly literal translation)

Romans 14:5–6 For one indeed keeps on judging [one] day in comparison to [another] day; and one who keeps on judging every day [alike]. Let each one in his own mind be convinced. The one understanding the day keeps on respecting [the day] in the Lord; (and the one not understanding the day keeps on not respecting [the day] in the Lord;) [and] the one eating will keep on eating in the Lord, for he is grateful to the God. And the one not eating [specific foods] will continue not eating [these foods] in the Lord and he keeps on being grateful to the God. (Kukis mostly literal translation)

So all of these people are in the Lord and they are grateful to God.

Notice what Paul is not doing. He is not saying, "Listen, this is exactly how it is, and you need to go from person to person and convince them of my viewpoint right here." Instead, Paul allows for live and let live.

Romans 14:5–6 One person certainly views one day are being more important than another; and there is another who sees every day as being alike. Let each one of those men be fully convinced of their viewpoint. One may understand things about a particular day and he has respect or demonstrates respect on that day while in the Lord. Similarly, there is a man who eats and he keeps on eating in the Lord. Both are grateful to God. But there is also a person who is a vegetarian, and he will continue not eating meat. Still, he keeps on being grateful to God. (Kukis paraphrase)

For none of us to himself keeps on living and no one to himself keeps on dying. For if we both might keep on living, to the Lord we keep on living and if we might keep on dying, in the Lord we keep on dying. If both, therefore, we might keep on living, if also we might keep on dying, of the Lord we keep on being. For because of this Christ died and He lived so even of dead ones and of those being alive He might rule.

Romans
14:7–9

For none of us lives to himself and no one dies to himself. For if we might live, to the Lord we live; and if we might die, to the Lord we die. Therefore, whether we live or whether we die, we keep on being of the Lord. For this reason, Christ both died and He lived [again] so that He might have dominion over both the dead and the living.

For no one lives to himself or dies to himself. If we live, it is by the Lord that we live; and if we die, it is by the Lord that we die. Therefore, whether we live or die, we continue our being as the Lord's. For this reason, Jesus Christ both died and then rose again that He might have dominion over the living and the dead.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For none of us to himself keeps on living and no one to himself keeps on dying. For if we both might keep on living, to the Lord we keep on living and if we might keep on dying, in the Lord we keep on dying. If both, therefore, we might keep on living, if also we might keep on dying, of the Lord we keep on being. For because of this Christ died and He lived so even of dead ones and of those being alive He might rule.
Complete Apostles Bible	For none of us lives to himself, and no one dies to himself. For whether we live, we live to the Lord; and whether we die, we die to the Lord. Therefore, whether we live, or whether we die, we are the Lord's. For to this end Christ died and rose and lived again, so that He might be Lord of both the dead and the living.
Douay-Rheims 1899 (Amer.)	For none of us liveth to himself: and no man dieth to himself. For whether we live, we live unto the Lord: or whether we die, we die unto the Lord. Therefore, whether we live or whether we die, we are the Lord's. For to this end Christ died and rose again: that he might be Lord both of the dead and of the living.
Holy Aramaic Scriptures Original Aramaic NT	. For none of us lives for himself and no man dies for himself. For if we live, we live for Our Lord, and if we die, we die for Our Lord; whether we live, therefore, or we die, we belong to Our Lord. * For this purpose also The Messiah died and lived and arose, that he would be THE LORD JEHOVAH* to the dead and to the living.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For every man's life and every man's death has a relation to others as well as to himself. As long as we have life we are living to the Lord; or if we give up our life it is to the Lord; so if we are living, or if our life comes to an end, we are the Lord's. And for this purpose Christ went into death and came back again, that he might be the Lord of the dead and of the living.
Bible in Worldwide English	Not one of us lives for himself. And not one of us dies for himself. If we live, we live for the Lord. And if we die, we die for the Lord. So then, if we live or if we die we belong to the Lord. Christ wanted to be Lord, both of dead people and of living people. That is why he died and lived again.
Easy English Easy-to-Read Version–2008	. We don't live or die just for ourselves. If we live, we are living for the Lord. And if we die, we are dying for the Lord. So living or dying, we belong to the Lord. That is why Christ died and rose from death to live again--so that he could be Lord over those who have died and those who are living.

God's Word™

It's clear that we don't live to honor ourselves, and we don't die to honor ourselves. If we live, we honor the Lord, and if we die, we honor the Lord. So whether we live or die, we belong to the Lord. For this reason Christ died and came back to life so that he would be the Lord of both the living and the dead.

Good News Bible (TEV)

We do not live for ourselves only, and we do not die for ourselves only. If we live, it is for the Lord that we live, and if we die, it is for the Lord that we die. So whether we live or die, we belong to the Lord. For Christ died and rose to life in order to be the Lord of the living and of the dead.

J. B. Phillips

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The Message

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NIRV

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New Life Version

.

Radiant New Testament

.

New Simplified Bible

.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

.

Contemporary English V.

Whether we live or die, it must be for God, rather than for ourselves. Whether we live or die, it must be for the Lord. Alive or dead, we still belong to the Lord. This is because Christ died and rose to life, so that he would be the Lord of the dead and of the living.

Goodspeed New Testament

.

The Living Bible

.

New Berkeley Version

.

New Living Translation

.

The Passion Translation

No one lives to himself and no one dies to himself. While we live, we must live for our Master, and in death we must bring honor to him. So dead or alive we belong to our Master. For this very reason the Anointed One died and was brought back to life again, so that he would become the Lord God over both the dead and the living.

Plain English Version

.

UnfoldingWord Simplified T.

None of us should live merely to please ourselves, and none of us should think that when we die, it affects only us. While we live, it is the Lord whom we belong to and should be trying to please, and not just ourselves. And when we die, it is the Lord whom we should be trying to please. So, while we live and also when we die, we should try to please the Lord, for we belong to him. For the Messiah died and became alive again in order that he might be Lord whom all people should obey, both those alive and those who are dead.

Williams' New Testament

For none of us can live alone by himself, and none of us can die alone by himself; indeed, if we live, we always live in relation to the Lord, and if we die, we always die in relation to the Lord. So whether we live or die we belong to the Lord. For Christ died and lived again for the very purpose of being Lord of both the dead and the living.

Partially literal and partially paraphrased translations:

American English Bible

.

Beck's American Translation

.

Breakthrough Version

You see, not one of us lives by himself, and not one dies by himself; for both if we live, we live with the Master, and if we die, we die with the Master. So both if we live and if we die, we are the Master's. You see, for this *the* Anointed King died and lived, so that He might be the Master of both *the* dead and *the* living.

Common English Bible

.

Len Gane Paraphrase	None of us lives for our self, and no one dies for himself. For if we live, we live for the Lord, and if we die, we die for the Lord. Therefore whether we live or die, we are the Lord's, for this reason Christ died, regained life, and rose again, so that he would rule over both the dead and living.
A. Campbell's Living Oracles	For none of us lives to himself, and none of us dies to himself. But whether we live, we live to the Lord; and whether we die, we die to the Lord: whether we live, therefore, or die, we are the Lord's. For to this end, Christ both dies and rose, and lives again, that he might rule over both the dead and the living.
New Advent (Knox) Bible NT for Everyone	.
20 th Century New Testament	There is not one of us whose life concerns himself alone, and not one of us whose death concerns himself alone; For, if we live, our life is for the Master, and, if we die, our death is for the Master. Whether, then, we live or die we belong to the Master. The very purpose for which Christ died and came back to life was this--that he might be Lord over both the dead and the living.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	.
The Heritage Bible	Because absolutely no one of us lives to himself, and absolutely no one dies to himself. Because both, if we live, we live unto the Lord, and if we die, we die unto the Lord; both therefore if we live, and if we die, we are the Lord's. Because for this Christ also died, and rose, and lived again that he might be Lord both of the dead and living.
International Standard V	For none of us lives for himself, and no one dies for himself. If we live, we live to honor the Lord; and if we die, we die to honor the Lord. So whether we live or die, we belong to the Lord. For this reason the Messiah [Or Christ] died and returned to life, so that he might become the Lord of both the dead and the living.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	For no one of us lives for himself; and no one dies for himself; for if we live, we live for the Lord, and if we die, we die for the Lord; whether therefore we live, or whether we die, we are the Lord's. For this end Christ died and lived again, that he might exercise lordship over the dead and living.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	For none of us live to himself, and no man dies to himself. Because whether we live, we live to the LORD; and whether we die, we die to the LORD: whether we live therefore or die, we are the LORD's. Because to this end Christ both died, and rose, and was restored to life, that he might be LORD both of the dead and living.
Weymouth New Testament	For not one of us lives to himself, and not one dies to himself. If we live, we live to the Lord: if we die, we die to the Lord. So whether we live or die, we belong to the Lord. For this was the purpose of Christ's dying and coming to life--namely that He might be Lord both of the dead and the living.
Wikipedia Bible Project	For none of us lives for ourselves, or dies for ourselves. If we live, we live for the Lord, or if we die, we die for the Lord—so whether we live or die, we belong to the

Lord. This is why Christ died and came back to life, so that he could be the Lord of both the dead and the living.

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) . In fact, none of us lives for himself, nor dies for himself. If we live, we live for the Lord, and if we die, we die for the Lord. Either in life or in death, we belong to the Lord; It was for this purpose that Christ both died and come to life again to be Lord both of the living and of the dead. 1Cor 3:23; 2Cor 5:15 Acts 10:42

New American Bible (2011) .

New Catholic Bible .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Eth Cipher Translation .

For none of us lives to himself, and no man dies to himself. For whether we live, we live unto Yahuah; and whether we die, we die unto **Yahuah**: whether we live therefore, or die, we are **Yahuah's**. For to this end **Mashiach** both died, and rose, and revived, that he might be Adonai both of the dead and living.

Hebraic Roots Bible .

Holy New Covenant Trans. .

None of us lives alone and none of us dies alone. If we live, let's live for the Lord. If we die, let's die for the Lord. It doesn't matter whether we live or die — we belong to the Lord! Christ died and came back to life so that he could rule over the living and the dead.

The Scriptures 2009 .

For not one of us lives to himself, and not one dies to himself. For both, if we live, we live unto the Master, and if we die, we die unto the Master. Therefore, whether we live or die, we are the Master's. For unto this Messiah died and rose and lived again, to rule over both the dead and the living.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament .

...No [Man] for [of] us [for] himself lives and No [Man] [for] himself dies if also for [We] may live [for] the lord [We] live if also [We] may die [for] the lord [We] die if also so [We] may live if also [We] may die [of] the lord [We] are to this for Christ dies and [He] lives that and [men] dead and [men] living [He] may rule...

Alpha & Omega Bible .

Awful Scroll Bible .

For not-even-one of us lives to himself, and not-even-one dies-away to himself. For if- both we -shall live, we live to the Lord, and if- we -shall die-away, we die-away to the Lord. If- both we -shall live, consequently if- we -shall die-away, it is to the Lord. For to this-same thing the Anointed One even died-away, and rose-up and comes-back-to-life, in order that, He might be Lord over both the dead and the living.

Concordant Literal Version .

exeGeses companion Bible .

For none of us lives to self and no one dies to self. For whenever we live, we live to Adonay; and whenever we die, we die to Adonay: so whenever we live, whenever we die, we are to Adonay.

For to this end
 Messiah both died and rose and relived
 - to overlord the dead and living.

God's Truth (Tyndale)
 Orthodox Jewish Bible

.
 For no one of us lives for himself and no one dies for himself. For if we live, we live for Hashem; and if we die, we die for Hashem. So whether we live or we die, we belong to Hashem. For it was for this tachlis (purpose) that Moshiach had his histalkus and came to live again, in order that he might have charge as Moshiach Adoneinu over both the Mesim (dead ones) and the Chayyim (living ones).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
 For none of us lives for his own benefit [*only*], and none of us dies for his own benefit [*only*]. For if we live, it is for the Lord's [*honor*]; or if we die, it is for the Lord's [*honor*]. So, whether we live or die, we belong to the Lord. For this is the reason that Christ died and [*now*] lives again, so that He could be Lord of both those who have [*already*] died and those who are [*still*] alive.

Brodie's Expanded Trans.

For none of us [believers] should live for himself [blessing by association is our goal]; moreover, none [believers] should die for himself [dying grace is our goal]. For when we are living [the spiritual life] we should living [providing blessings by association to others] unto the Lord, and when we are dying [approaching physical death], we should be dying [providing dying grace benefits to others] unto the Lord. Therefore, whether we are living or whether we are dying, we should be the Lord's. For Christ died [death on the cross] and lived [resurrection life] towards this purpose, so that He might become Lord over both the dying ones [those in dying grace status] and the ones who are living [imparting blessings by association due to momentum in their spiritual life].

The Expanded Bible

Jonathan Mitchell NT

.
 You see, not one of us is living to himself (for himself; by himself; in himself), and not one is dying away by himself (in himself; for himself; to himself). For it follows, both if we are (or: should be) living, in the Lord (or: for, to and by the Lord [= Yahweh or Christ]) we are (or: could and should be) living, and then, if we may (or: would) be dying, in, for, to and by the Lord we would be dying. Then, both if we are living, and if we may be dying, we are the Lord's (we constantly exist being of [Yahweh]; we continuously belong to the Lord; we are from the Owner). For into this [situation] Christ not only died away, but also now lives, to the end that He would (or: should) be Lord (Owner; Master; Possessor) both of dead folks as well as of living people.

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

.
 .
 .
 .
 .
 For ||none of us|| |unto himself| liveth,
 And ||none|| |unto himself| dieth;
 For both <if we live> ||Unto the Lord|| we live,

And <if we die> ||Unto the Lord|| we die;
 <Whether therefore we live,
 Or whether we die> } ||The Lord's|| we are;
 For <to this end> |Christ| died and lived,^h
 In order that ||both of dead and living|| he might have lordship.
^hOr: "lived again"; cp. Lu. xv. 32; Rev. ii. 8; xx. 4.

The Spoken English NT
 Wilbur Pickering's New T.

You see, none of us lives to himself, and no one dies to himself. Because if we live, we live to the Lord; and if we die, we die to the Lord. So whether we live or whether we die, we are the Lord's. For this very reason Christ both died and rose, and lived,³ so as to rule both dead and living.⁴

(3) Although seemingly out of sequence, I assume that the reference of "and lived" is to His earthly life—without the incarnation He could not have died and conquered death. However, the perceived difficulty was enough to lead perhaps 2% of the Greek manuscripts to omit "and rose", to be followed by NIV, NASB, TEV, LB, etc., except that they then make "and lived" refer to the resurrection.

(4) Most presentations of the Gospel I have heard revolve around the selfish interests of the hearers, what they are going to get out of it. But the clearest statements in Scripture giving the 'why' of the cross tell a different story. Here in 14:9 we have a very explicit one: He died to be Lord! 2Corinthians 5:15 is also explicit: "He died for all so that those who now live should no longer live for themselves but for the One who died for all and was raised again." Php. 2:8-11 refers to the final victory. Hebrews 2:14 refersto destroying Satan. How about preaching a Gospel that revolves around Christ's interests!

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation For none of us lives to himself, and none dies to himself. For both if we live, to the Lord we live, and if we die, to the Lord we die. So both if we live and if we die, we are the Lord's. Because for this [reason] Christ also died and rose and lives, so that He should exercise lordship over both dead [ones] and living [ones].

Berean Literal Bible .

Bill Puryear translation .

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version .

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 For* none of us is living to himself, and none dies to himself. For* in both, if we live, we live to the Lord; and if we die, we die to the Lord; therefore, in both, if we live or if we die, we are the Lord's. For* Christ both died and rose* up and lived *for this, in-order-that he might have lordship over both the dead and the living.

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings)
Niobi Study Bible

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For none of us liveth (is living) to himself, and no man dieth (is dying) to himself. None of us liveth to himself means that life is ongoing. Such a one is in the continual process of being alive. "No man dies to himself" means the act of dying, but this leaves us short of the meaning of the verse. Dieth tells us that he is in the continual process of dying. 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. For to this end Christ both died, and arose, and revived, that he might be Lord both of the dead and living.

R. B. Thieme, Jr. translation

For not one of us lives for himself, and not one of us dies for himself. For just as when we live, we live to the Lord; so also when we die, we die to the Lord; so not only if we live, but also if we die, we are the Lord's. You see, for this reason Christ died and lived, in order that he might be Lord over both dead and living.

R. B. Thieme, Jr. trans2

For not one of us in the Royal Family of God, lives for himself and most certainly, and not one believer in the Plan of God, dies for himself. For just as when we, believers in Maturity Adjustment to the Justice of God, live, we live to the Lord, so also when we, believers in Maturity Adjustment to the Justice of God, die under dying grace; we die for the Lord, so not only if we live maybe we will and maybe we will not based on the timing of God, but also if we die when life is over, we are the Lord's. You see, for this reason, Christ died, and lived, in order that or for the purpose that he might be the Lord over both dead and living.

Revised Geneva Translation
Ron Snider translation

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For not one of us lives because of himself, and not one dies because of himself; for if we live, we live because of the Lord, or if we die, we die because of the Lord; therefore whether we live or die, we belong to the Lord. For it was for this reason Christ died and lived again, namely that He might be Lord both of the dead and of the living.

Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Translation
World English Bible
Worrell New Testament

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The gist of this passage:
7-9

Romans 14:7			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>oudeís (οὐδείς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]</p>	<p>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</p>	<p>neuter singular adjective; accusative case; used as an absolute denial; emphatic negation; designates exclusivity</p>	<p>Strong's #3762</p>
<p>gár (γάρ) [pronounced gahr]</p>	<p>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</p>	<p>postpositive explanatory particle</p>	<p>Strong's #1063</p>

Romans 14:7			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
heautō (ἑαυτῷ) [pronounced heh-ow-TOH]	<i>his, his own; for himself, to him, in him, by him</i>	3 rd person masculine singular reflexive pronoun; dative, locative or instrumental case	Strong's #1438
zaō (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	3 rd person singular, present active indicative	Strong's #2198
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
oudeís (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; accusative case; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
heautō (ἑαυτῷ) [pronounced heh-ow-TOH]	<i>his, his own; for himself, to him, in him, by him</i>	3 rd person masculine singular reflexive pronoun; dative, locative or instrumental case	Strong's #1438
apothnēskō (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	3 rd person singular, present active indicative	Strong's #599

Translation: For none of us lives to himself and no one dies to himself.

No person, believer or unbeliever, lives a life to himself only; nor does he die to himself. A child cannot survive without a parent, guardian or caretaker of some sort.

In life, as we grow physically, emotionally and mentally, that is among people. Those few who are denied personal interaction—those know as wild children—cannot develop, and after a certain point, cannot develop at all (or very little). There have been instances of children growing up in the wilds among animals; of having insantly cruel parents who deprive them of all human interaction when growing up (they are locked in a room, or worse, a cage), and without this interaction, they do not grow up. We require interaction with, at least, our parents, in order to develop a vocabulary, in order to develop a conscience and empathy. If that period of time is missed, as in the documented cases of wild children, growth is stunted and it cannot be made up. No vocabulary is developed during that crucial period of time, which makes normal soul growth impossible. In other words, we must have interaction throughout our life, from the earliest age and up, which is key to our normal development.

We do not live to ourselves or die to ourselves. We are locked into the human race.

Many of us have thought, you know, I would not mind living in that cabin in the woods, away from all else, and to function there. But even in that scenario, thousands of people were involved in the making of that cabin (even if you personally cut all of the wood and assembled it), and for your supplies, even if you hunt and grow your own food, there are hundreds if not thousands involved with your necessary supplies.

There is a Twilight Zone story where a man is many stories underground in a library (if memory serves) and a nuclear war destroys everything above ground. This is the greatest thing ever, because he has all of these books and there is no one to bother him while he reads. This show, being the Twilight Zone, does have the twist at the end where he drops his reading glasses and breaks them and now he cannot read anything.

I recall giving a lot of thought to being that person and what would I do (I set aside the whole glasses thing as being a Twilight Zone plot point). How long can I find food to eat? Where would I go to do it? How long would freezers and air conditioners work? How long would the food keep? So many movies and shows have begun with similar premises and built up from there.

But the point I am trying to make, there is no life apart from other people. Much of my life is spent writing, which, on the surface, seems to be a completely solitary work. However, just to have access to Greek manuscripts of the Bible, and to have the morphology and spellings all available, that involved thousands of people, if not tens of thousands. I won't personally know any one of them (although I will in heaven), but without their great work, I would have nothing whatever to write about. I was also blessed with being under the greatest Bible teacher of the 20th century, R. B. Thieme, Jr. Even though he spent many solitary hours writing and studying, he had to depend on the work of thousands of men, in a variety of ways, in order to pull together the informative teaching that he did.

Romans 14:7–9 **For none of us lives to himself and no one dies to himself.** (Kukis mostly literal translation)

Romans 14:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
zaô (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	1 st person plural, present active subjunctive	Strong's #2198
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Romans 14:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
zaō (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	1 st person plural, present active indicative	Strong's #2198

Translation: For if we might live, to the Lord we live;...

If we live, it is in the Lord that we live. Paul is writing to believers in Rome and to believers in this era. Our lives are related directly to Jesus Christ. It is through Him we have life; it is by Him I have the motivation to study and write; and it is through the power of the Holy Spirit that I am able to do so (along with the many provisions that He has made for me). Life is a total grace process. You the reader have families, jobs, commutes, shopping, and all of this is related to other people, but the key to our lives is being in the Lord and living to the Lord.

Romans 14:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eán (ἐάν) [pronounced eh-AHM]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
apothnêskō (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	1 st person plural, present active subjunctive	Strong's #599
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
apothnêskō (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	1 st person plural, present active indicative	Strong's #599

Translation: ...and if we might die, to the Lord we die.

And if we die—and we will die (unless the rapture comes first), it is in the Lord that we die, and to the Lord that we die. The whole idea is, God has a marvelous plan for our lives, and death means (1) we completed or nearly completed that plan or (2) we were going to come nowhere near doing what God had for us to do, so He takes us out of this world. So, even in death, our lives are bound to His.

Romans 14:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eán (ἐάν) [pronounced eh-AHM]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
zaô (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	1 st person plural, present active subjunctive	Strong's #2198
eán (ἐάν) [pronounced eh-AHM]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	1 st person plural, present active subjunctive	Strong's #599
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
esmen (ἐσμέν) [pronounced ehs-MEHN]	<i>we are; we have our being</i>	1 st person plural, present indicative	Strong's #2070 (a form of Strong's #1510)

Translation: Therefore, whether we live or whether we die, we keep on being of the Lord.

The conclusion is obvious: whether we live or die, our lives are of the Lord. Our lives find their meaning in the Lord.

Romans 14:8 For if we might live, to the Lord we live; and if we might die, to the Lord we die. Therefore, whether we live or whether we die, we keep on being of the Lord. (Kukis mostly literal translation)

Romans 14:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
γάρ (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	3 rd person singular, aorist active indicative	Strong's #599
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
zaô (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	3 rd person singular, aorist active indicative	Strong's #2198

Translation: For this reason, Christ both died and He lived [again]...

For this reason—for us in fact—Jesus Christ died and then He rose again to live. It is because he keeps on living that we live. Our focus in life is being of Jesus Christ. Now, this does not mean that we do not have jobs or responsibilities. Obviously, we have to feed ourselves. We go out into public, so we bathe ourselves. We have a life in this world, but our fundamental relationship is with Jesus Christ.

So there is no misunderstanding, this fundamental relationship is based upon knowledge and understanding. That means knowing Bible doctrine and the Word of God.

Romans 14:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443

Romans 14:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
nekroi (νεκροί) [pronounced nehk-ROY]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
zaō (ζάω) [pronounced DZAH-oh]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	masculine plural, present active participle; genitive/ablative case	Strong's #2198
kurieúō (κυριεύω) [pronounced ko-ree-YOO-oh]	<i>to rule; to be master of, to have dominion over, to lord, to be lord of, to exercise lordship over, to exercise influence upon, to have power over</i>	3 rd person singular, aorist active subjunctive	Strong's #2961

Translation: ...so that He might have dominion over both the dead and the living. (Kukis mostly literal translation)

Jesus Christ died and rose again, that He might have dominion over both the dead and the living. The dead refers to believers who have died and the living refers to believers who are currently alive.

Romans 14:9 For this reason, Christ both died and He lived [again] so that He might have dominion over both the dead and the living. (Kukis mostly literal translation)

Romans 14:7–9 For none of us lives to himself and no one dies to himself. For if we might live, to the Lord we live; and if we might die, to the Lord we die. Therefore, whether we live or whether we die, we keep on being of the Lord. For this reason, Christ both died and He lived [again] so that He might have dominion over both the dead and the living. (Kukis mostly literal translation)

Romans 14:7–9 For no one lives to himself or dies to himself. If we live, it is by the Lord that we live; and if we die, it is by the Lord that we die. Therefore, whether we live or die, we continue our being as the Lord's. For this reason, Jesus Christ both died and then rose again that He might have dominion over the living and the dead. (Kukis paraphrase)

Now you, why do you keep on judging the brother of you or even you, why do you make of no account the brother of you? For all, we will stand to the bema of the God [or, *of the Christ*], for it has been written, "I keep on living, [even] I," says [the] Lord, that, "To Me will bow every knee and every tongue will confess to God." Consequently, therefore, each one of us a word we will give to the God.

Romans
14:10–12

Now you, why do you keep on judging your brother? Or even you, why do you disdain your brother? For we all will stand at the judgment seat of God [or, *of the Christ*], for it stands written, "[As] I, [even] I live, says the Lord, "Every knee will bow to Me and every tongue will confess to God." Consequently, each one of us will give an account to the God.

Now, you—why do you judge your brother in the Lord? Or why do you think it is okay to dislike your brother in the Lord? Every one of us will stand before the Judgment Seat of Christ. We know this because it stands written, "As I live," says the Lord, "Every knee will bow to Me and every person will acknowledge My sovereignty." Therefore, at that time, each one of us will give to God and account of our lives and the time that He gave us.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now you, why do you keep on judging the brother of you or even you, why do you make of no account the brother of you? For all, we will stand to the bema of the God [or, <i>of the Christ</i>], for it has been written, "I keep on living, [even] I," says [the] Lord, that, "To Me will bow every knee and every tongue will confess to God." Consequently, therefore, each one of us a word we will give to the God.
Complete Apostles Bible	But why do you judge your brother? Or why do you despise your brother? For we shall all stand before the judgment seat of Christ. For it is written: "As I live, says the LORD, every knee shall bow to Me, and every tongue shall confess to God." So then each of us shall give account concerning himself to God.
Douay-Rheims 1899 (Amer.)	But thou, why judgest thou thy brother? Or thou, why dost thou despise thy brother? For we shall all stand before the judgment seat of Christ. For it is written: As I live, saith the Lord, every knee shall bow to me and every tongue shall confess to God. Therefore every one of us shall render account to God for himself.
Holy Aramaic Scriptures Original Aramaic NT	. But why are you judging your brother, or why do you even despise your brother? For all of us are going to stand before the judgment seat of The Messiah*, According to what is written: "As I live, says THE LORD JEHOVAH, every knee shall bow to me and to me every tongue shall swear."* So then, every person among us gives an account of himself to God.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But you, why do you make yourself your brother's judge? or again, why have you no respect for your brother? because we will all have to take our place before God as our judge. For it is said in the holy Writings, By my life, says the Lord, to me every knee will be bent, and every tongue will give worship to God.
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Bible in Worldwide English	<p>So every one of us will have to give an account of himself to God. Why do you judge your brother? Or why do you despise your brother? We shall all stand before God to be judged. The holy writings say, The Lord says, "As sure as I live, every knee will bow to me. Every tongue will praise God." So each of us will tell God about what he has done.</p>
Easy English Easy-to-Read Version–2008	<p>. So why do you judge your brother or sister in Christ? Or why do you think that you are better than they are? We will all stand before God, and he will judge us all. Yes, the Scriptures say, "'As surely as I live,' says the Lord, 'Everyone will bow before me; everyone will say that I am God.'" So each of us will have to explain to God about the things we do.</p>
God's Word™	<p>Why do you criticize or despise other Christians? Everyone will stand in front of God to be judged. Scripture says, "As certainly as I live, says the Lord, everyone will worship me, and everyone will praise God." All of us will have to give an account of ourselves to God.</p>
Good News Bible (TEV)	<p>You then, who eat only vegetables---why do you pass judgment on others? And you who eat anything---why do you despise other believers? All of us will stand before God to be judged by him. For the scripture says, "As surely as I am the living God, says the Lord, everyone will kneel before me, and everyone will confess that I am God." Every one of us, then, will have to give an account to God.</p>
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
Casual English Version	.
Contemporary English V.	<p>Why do you criticize other followers of the Lord? Why do you look down on them? The day is coming when God will judge all of us. In the Scriptures God says, "I swear by my very life that everyone will kneel down and praise my name!" And so, each of us must give an account to God for what we do.</p>
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	<p>Why would you judge your brothers or sisters because of their diet, despising them for what they eat or don't eat? For we each will have our turn to stand before God's judgment seat. Just as it is written: "As surely as I am the Living God, I tell you: 'Every knee will bow before me and every tongue will confess the truth and glorify me!' " Therefore, each one must answer for himself and give a personal account of his own life before God.</p>
Plain English Version	.
UnfoldingWord Simplified T.	<p>It is disgraceful that you who obey certain rules say that God will punish your fellow believers who do not obey them. For God will judge each one of us. We know this because it is written in the scriptures: " Everyone will bow down before me! And everyone will praise me." So we will each have to tell God what we have done and let him decide whether or not he approves of it.</p>

Williams' New Testament Then why should you criticize your brother? Or, why should you look down on your brother? Surely, we shall all stand before God to be judged, for the Scripture says: "'As surely as I live,' says the Lord, 'every knee shall bend before me, and every tongue shall make acknowledgment to God.'" So each of us must give an account of himself to God.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version Why do you judge your brother? Or also, why do you treat your brother as a nobody? You see, we will all stand up next to God's judicial bench; for it has been written *in Isaiah 45:23*, "As I live," says *the* Master, "every knee will double over to Me, and every tongue will acknowledge God out loud." So clearly each of us will give an answer concerning himself to God.

Common English Bible .
 Len Gane Paraphrase So why do you judge your brother, or why do you despise your brother? For we will all stand before the judgment seat of Christ. For it is written, "As I live," says the Lord, "every knee will bow to me, and every tongue will confess to God." So then every one of us will give an account of himself to God.

A. Campbell's Living Oracles But you, why do you condemn your brother? and you, also, why do you despise your brother? for we shall all be placed before the judgment seat of Christ. For it is written, "As I live, says the Lord, surely every knee shall bow to me, and every tongue shall confess to God." Well, then, every one of us shall give an account of himself to God.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament I would ask the one man 'Why do you judge your Brother?' And I would ask the other 'Why do you despise your Brother?' For we shall all stand before the Bar of God. For Scripture says--"As surely as I live," says the Lord, "every knee shall bend before me; and every tongue shall make acknowledgment to God." So, then, each one of us will have to render account of himself to God.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 Free Bible Version So why do you criticize your fellow-believer? Why do you despise your fellow-believer? For all of us will stand before God's throne of judgment. For the Scriptures say, "'As surely as I am alive,' the Lord says, 'Every knee shall bow before me, and every tongue will declare that I am God.'"* So every one of us will have to explain ourselves to God.

The Heritage Bible And why do you judge your brother? Or also why do you make your brother utterly nothing? Because we shall all stand before the judgment seat of Christ, Because it has been written, As I live, says the Lord, that every knee will bend to me, and every tongue will acknowledge God. So therefore everyone of us will give the word concerning himself to God.

International Standard V Why, then, do you criticize your brother? Or why do you despise your brother? For all of us will stand before the judgment seat of God. [Other mss. read of the Messiah] For it is written, "As certainly as I live, declares the Lord,

every knee will bow to me,
and every tongue will praise [Or confess] God." [Isa 49:18; 45:23]
Consequently, each of us will give an account of himself to God.

Lexham Bible
Montgomery NT

.
But you the abstainer, why do you pass judgment on your brother? Or you again the non-abstainer, why do you despise yours? For we shall all stand before the judgment-seat of God.

For it is written, "As I live," says the Lord, "to me every knee shall bow, And to God shall every tongue confess."

So then each one of us shall give account of himself to God.

NIV, ©2011
Riverside New Testament
Leicester A. Sawyer's NT
The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version
Weymouth New Testament

.
But you, why do you find fault with your brother? Or you, why do you look down upon your brother? We shall all stand before God to be judged; for it is written, "'AS I LIVE,' says the Lord, 'TO ME EVERY KNEE SHALL BOW, AND EVERY TONGUE SHALL MAKE CONFESSION TO GOD.'"

So we see that every one of us will give account of himself to God.

Wikipedia Bible Project

So you, why do you criticize your fellow-believer? Or you there, why do you despise your fellow-believer? For all of us shall stand before God's judgment seat. As Scripture records, "'As surely as I live,' the Lord says, 'Every knee shall bow before me, and every tongue will praise God.'"

Consequently every one of us will have to explain ourselves to God.

Worsley's New Testament

But why dost thou censure thy brother? or why dost thou set at nought thy brother? since we shall all stand before the tribunal of Christ; for it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So that every one of us shall give an account of himself to God.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Then you, why do you criticize your brother or sister? And you, why do you despise them? For we will all appear at the tribunal of God. It is written: I swear by myself—word of the Lord—every knee will bend before me, and every tongue shall give glory to God. So each of us will account for himself before God.
Is 49:18; 45:23 Gal 6:5

New American Bible (2011) .
New Catholic Bible .
New Jerusalem Bible .
NRSV (Anglicized Cath. Ed.) .
Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Eth Cipher Translation

.
But why do you judge your brother? Or why do you set at nought your brother? For we shall all stand before the judgment seat of **Mashiach**.

For it is written, As I live, says **Yahuah**, every knee shall bow to me, and every tongue shall confess to **Elohiym**.

So then everyone of us shall give account of himself to **Elohiym**.

Hebraic Roots Bible

Holy New Covenant Trans.	But who are you? Can you judge your brother? Also, why do you look down on your brother? Because we will all stand in front of God at the Judge's bench. This is written: "The Lord says, 'As sure as I am alive: every knee will bow to Me. Every tongue will declare that I am God.'" So each one of us must give an answer to God for the way we live.
The Scriptures 2009	But why do you judge your brother? Or why do you despise your brother? For we shall all stand before the judgment seat of Messiah. For it has been written, " As I live, says הוהי, every knee shall bow to Me, and every tongue shall confess to Elohim. " Isaiah 45:23.
Tree of Life Version	Each one of us, therefore, shall give account of himself to Elohim. But you, why do you judge your brother? Or you too, why do you look down on your brother? For we all will stand before the judgment seat of God. For it is written, "As I live, says Adonai, every knee shall bow to Me, and every tongue shall give praise to God." So then each one of us shall give account of himself to God.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...You but why? judge the brother [of] you or and You why? despise the brother [of] you All for [We] will present {us} [to] the step [of] the god [It] has been written for live I says Lord for [to] me will bow Every Knee and Every Tongue will acknowledge the god then so Each [Man] [of] us about himself word will give [to] the god...
Alpha & Omega Bible Awful Scroll Bible	. And why judge you your brother? Or also, why make you not-even-one-thing-of your brother? For we will all stand-before the judgment seat of the Anointed One. For it has been written, "I Live", instructs the Lord, "certainly-of-which every knee will bow to Me, and every tongue will for themselves consider-together-away to God." Consequently therefore, each of us will give an account about himself to God.
Concordant Literal Version	Now why are you judging your brother? Or why are you also scorning your brother? For all of us shall be presented at the dais of God, for it is written: Living am I, the Lord is saying, For to Me shall bow every knee, And every tongue shall be acclaiming God!" Consequently, then, each of us shall be giving account concerning himself to God."
exeGesés companion Bible	<u>JUDGING AND JUSTNESS</u> And you, why judge your brother? Or why belittle your brother? For we all stand by the bamah of the Messiah. For it is scribed, As I live, Yah Veh words, every knee bows to me and every tongue avows to Elohim. Isaiah 45:23, Philipians 2:10, 12 So each of us gives word to Elohim concerning self.
God's Truth (Tyndale) Orthodox Jewish Bible	. So you, why do you judge your Ach b'Moshiach? Or you, why do you despise your Ach b'Moshiach? For we shall all stand in the Bet Din (Court of Law) of Hashem (see 2C 5:10) before his Kisse Din (judgment seat), his Kisse Mishpat, For it is written, "As I live, says Hashem, before Me KOL BERECH (every knee) will bow and KOL LASHON (every tongue) shall give praise to Hashem" [Isa 49:18]. So then each of us will give account of himself to Hashem.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

But why do you [who eat only certain foods] condemn your brother [who feels he can eat anything]? Or, indeed, why do you [i.e., who feels he can eat anything] look down on your brother [i.e., who eats only certain foods]? For all of us will have to stand before the judgment bar of God. For it is written [Isa. 45:23], "As surely as I am the living God, says the Lord, everyone's knee will bow before me, and everyone's mouth will confess to [or, praise] God." So then, every one of us [i.e., including Christians] will have to give an account of himself to God.

Brodie's Expanded Trans.

But you [the immature believer], why do you judge your brother [the strong believer]? Or you [the mature believer], again, why do you treat your brother [the weak believer] with contempt? For we shall all [both weak and strong, immature and mature] stand before the judgment seat of God [for rewards].

For it stands written [in Isaiah 45:23]: "As I live," says the Lord, "every knee shall bow to Me [worship Jesus Christ], also every tongue shall confess [their sins] to God [the Father]."

Consequently, therefore, each one of us shall give an account concerning himself [for the purpose of receiving rewards] to God.

The Expanded Bible

Jonathan Mitchell NT

But you! Why are you constantly judging (discriminating against; separating away; making a decision about) your brother (= fellow believer; or: = fellowman)? Or why are you also habitually making light of (making nothing out of; setting at naught; treating with scorn or contempt) your brother? For you see, we will all continue standing in attendance alongside on God's elevated place (platform or stage which is ascended by steps, from which one speaks in a public assembly; or: we will all repeatedly present ourselves at the seat, dais or throne which is God [some MSS: Christ]),

for it has been written, "I, Myself, am continuously living. The Lord [= Yahweh] is saying that in Me (by Me; to Me; for Me) every knee will repeatedly bend in worship, or, to sit down (or: I live, says the Lord, because every knee will repeatedly bend to sit down in Me), and every tongue will continue to agree, bind itself and promise to God (speak out of the same word in God; publicly acclaim/acknowledge God; openly profess by God)." [Isa. 45:23]

Consequently, then, each one of us will continue giving a word (presenting a message; rendering an account) about himself to God (or: for God; by God; in God).

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

But why do you judge your brother? Or also, why do you despise your brother? For we will all stand before the judgment seat of God.

For it is written,

"As I live, says the Lord, every knee will bow to me, and every tongue will praise God." [A quotation from Isa 45:23]

So [Some manuscripts have "So then,"] each one of us will give an account concerning himself. [Some manuscripts have "an account concerning himself to God"]

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

But ||thou|| why dost thou judge thy brother?

Aye! ||and thou|| why dost thou despise thy brother?

For ||all of us|| shall present ourselves unto the judgment seat of God;

For it is written—

<Living am |||, saith the Lord>

||Unto me|| shall bow every knee,

And ||every tongue|| shall openly confess unto God.^j

Hence, {then}, ||each one of us|| |of himself| shall give |account| unto God.

ⁱCp. 2 Co. v. 10.

^jIs. xlv. 23; xlix. 18.

The Spoken English NT

So you-why do you judge your brother or sister? And you-why do you despise your brother or sister? After all, we're all going to stand in front of the judgment bench of God.

Because scripture says,^e

By my life,^f says the Lord, every knee is going to bend to me, and every tongue is going to admit that I am God.^g

So each of us is going to have to give an account for ourselves to God.

e. Lit. "For it is written."

f. Lit. "I live."

g. Or "every tongue is going to confess to God." Isaiah 49:18; Isaiah 45:23.

Compare Php. 2:10-11.

Wilbur Pickering's New T.

The Judgment Seat of Christ

But you, why do you judge your brother? And you too, why do you look down on your brother? Because we will all stand before the Judgment Seat of Christ.⁵

For it is written: "'As I live,' says the LORD, 'every knee shall bow to me, and every tongue shall acknowledge God.'"⁶

So then, each of us will give an account of himself to God.

(5) 2.4% of the Greek manuscripts read "God" instead of "Christ", to be followed by NIV, NASB, TEV, LB, etc.—an inferior proceeding.

(6) See Isaiah 45:23.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

But why do you judge your brother? Or also, why do you despise [or, look down on] your brother? For we will all stand before the judgment seat of Christ.

For it has been written, "[As] I live, says [the] LORD, every knee will bow to Me, and every tongue will confess to God." [Isaiah 45:23; cp. Phil 2:10,11]

So, consequently, each of us will give an account concerning himself to God.

Berean Literal Bible

Bill Puryear translation

C. Thomson updated NT

Charles Thomson NT

Context Group Version

But you, why do you judge your brother? Or you again, why do you set at nothing your brother? For we shall all stand before the judgment-seat of God. For it is written, As I live, says the Lord, to me every knee shall bow, And every tongue shall confess to God. So then each one of us shall give account of himself to God.

English Standard Version

Far Above All Translation

Green's Literal Translation

James Allen translation

Legacy Standard Bible

Literal New Testament

Literal Standard Version

Modern English Version

Modern Literal Version 2020	But you, why do you judge your brother? Or you also, why do you scorn your brother? For* we will all be standing-before the judicial-seat of Christ. For* it has been written, 'As I live, says the Lord, that every knee will bow to me, and every tongue will confess to God.' {Isa 45:23} Therefore consequently*, each of us will be giving an account concerning himself to God.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	But you [weak believer], why do you judge your brother? Or you also [strong believer], why do you despise [or, <i>regard with contempt</i>] your brother? For all believers will be present at the tribunal of the God. For it stands written, I keep on living, and by Myself I have sworn, Every knee shall genuflect to Me [Christ], and every tongue shall confess to God [the Father]. So therefore each one of us will give a word [or an account] to God concerning himself.
R. B. Thieme, Jr. trans2	But You there, weak, legalistic and antinomian growing and reversionistic believers, why do you always judge, malign, gossip about your fellow Believer, or you also strong believer why do you despise or regard your fellow weak Believer with contempt as their not being as spiritual as yourself? For all believers, the Royal Family of God, shall be present or stand by under orders at the Presiding Judgment Seat or Tribunal Throne of The God, Jesus of Nazareth, the Christ For it stands written, (Is 45:23) "As I keep on living, having perfect attributes and essence and integrity, and By myself I have sworn the Lord communicates, 'Every knee shall kneel in genuflex to me, Jesus of Nazareth, The Christ, and every tongue in every language shall confess to the God the Father." So Therefore, each one of us, the Royal Family of God, shall give an account to God, Jesus of Nazareth, The Christ, concerning himself.
Revised Geneva Translation	.
Ron Snider translation	But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God. For it is written, "AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD." So then each one of us will give an account of himself to God.
Updated Bible Version 2.17	.
A Voice in the Wilderness	But why do you judge your brother? Or why do you treat your brother as being of no account? For everyone shall appear before the judgment seat of Christ. For it is written: As I live, says the Lord, Every knee shall bow to Me, and every tongue shall confess to God. So then each of us shall give account concerning himself to God.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:

Romans 14:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
su (σου) [pronounced sue]	<i>you</i>	2 nd person personal pronoun; nominative case	Strong's #4771
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
krinô (κρίνω) [pronounced KREE-no]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	2 nd person singular, present active indicative	Strong's #2919
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
adelphos (ἀδελφός) [pronounced ad-el-FOSS]	<i>a brother (literally or figuratively)</i>	masculine singular noun, accusative case	Strong's #80
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: Now you, why do you keep on judging your brother?

Paul asks, *why do you keep on judging your brother in Christ?* We might cast our eyes over the congregation where we worship and take in a number of questionable people. We might know something about them or maybe we just don't like the way that they are dressed or what their hair looks like. With a little bit of imagination, you can come up for reasons for judging pretty much every person that you come into contact with. Paul asks, *why do you keep doing this?* It is not our place to judge any other believer (or unbeliever, in fact).

Now, for the most part, judging means you see a person and you attribute one or more sins to that person. You have never heard or seen them commit any of those sins, but you make the assumption that they do. We are not allowed to do that.

This does not mean that we cannot evaluate people for specific purposes. Our daughter brings home a boy to study with, and his notebooks are covered with his drawing of marijuana leaves. You do not want your children hanging around with druggies.

You are hiring and someone shows up to an interviewing wearing specific clothes or having a look which is done for a political or social purpose. You do not have to hire that person.

You are giving a job performance review for someone, or someone has asked you for a recommendation. It is okay to be honest.

Today, one political faction has taken the practice of displaying things on their person related to their sexual deviance, often to proclaim it, but then do not want to be judged by that.

Romans 14:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
su (σου) [pronounced <i>sue</i>]	<i>you</i>	2 nd person personal pronoun; nominative case	Strong's #4771
ti (τί) [pronounced <i>tee</i>]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
exoutheneô (ἐξουθενέω) [pronounced <i>ex-oo-then-EH-oh</i>]	<i>to make of no account, to despise utterly, to disdain; to see as contemptible, being least esteemed</i>	2 nd person singular, present active indicative	Strong's #1848
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
adelphos (ἀδελφός) [pronounced <i>ad-el-FOSS</i>]	<i>a brother (literally or figuratively)</i>	masculine singular noun, accusative case	Strong's #80
sou (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: Or even you, why do you disdain your brother?

Or, for whatever reason, you dislike, look down on, or absolutely disdain another believer. Believe it or not, we are not allowed to do that. We belong to the same family of God, and it is God's prerogative to judge and to discipline. If that is coming to the person we do not like, then stand back and give God a clear target. But you do not get to hate your brother while doing that (you need to rebound those emotions).

Romans 14:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956

Romans 14:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
paristēmi/paristanō (παρίστημι/παριστάνω) [pronounced par-IHS-tay-meet/par-is-TAHN-oh]	<i>to stand beside (by or near) (one), to be at hand, to be present; to be a bystander; to appear; to stand ready (by) (to help), to succor; to have come</i>	1 st person plural, future (deponent) middle indicative	Strong's #3936; second set of definitions
tō (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
bēma (βῆμα) [pronounced BAY-mah]	<i>a step, pace, the space which a foot covers, a foot-breath; a platform, tribune; of the official seat of a judge, judgment seat</i>	neuter singular noun, dative, locative or instrumental case	Strong's #968
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
As per the Westcott Hort text and Tischendorf's Greek text. The Byzantine Greek text and Scrivener Textus Receptus both have:			
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: For we all will stand at the judgment seat of God [or, of the Christ],...

You will stand before the judgment seat of God and I will stand before it. That is the judgment that counts. Nothing else does.

You will notice that there is some question whether this reads *of the God* or *of the Christ*. Since Jesus Christ is God, either reading is fine.

Romans 14:10 Now you, why do you keep on judging your brother? Or even you, why do you disdain your brother? For we all will stand at the judgment seat of God [or, of the Christ],... (Kukis mostly literal translation)

Romans 14:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 rd person singular, perfect passive indicative	Strong's #1125
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Translation: ...for it stands written,...

Throughout the book of Romans, Paul unapologetically quotes from the Scriptures. Even though these are the Scriptures of the Jews, God has given these Scriptures to all believers.

Romans 14:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zaô (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	1 st person singular, present active indicative	Strong's #2198
This is the seventh time this verb has occurred in Romans 14.			
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
légô (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

Translation: ..."[As] I, [even] I live, says the Lord,...

Paul is quoting Isaiah 45:23.

God takes an oath by Himself, by His Own Life. That means, these things are super-true. They can be depended upon.

Romans 14:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emoi (ἐμοί) [pronounced ehm-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
kámptō (κάμπτω) [pronounced KAMP-toh]	<i>to bend, to bow the knee (the knees) [to one; in honour of one; in religious veneration]; used of worshipers; to bow one's self</i>	3 rd person singular, future active indicative	Strong's #2578
pan (πάν) [pronounced pahh]	<i>each, every, any; all, entire; anyone</i>	neuter singular adjective, nominative case	Strong's #3956
gonu (γόνυ) [pronounced gon-OO]	<i>the knee, the act of kneeling down</i>	neuter singular noun; nominative case	Strong's #1119

Translation: ...“Every knee will bow to Me...

There will be a point in time when every knee will bow to Jesus Christ, in obedience to Him.

Romans 14:11d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
pasa (πάσα) [pronounced PAH-sah]	<i>each, every, any; all, entire; anyone, some</i>	feminine singular adjective; nominative case	Strong's #3956
glōssa (γλῶσσα) [pronounced GLOHS-sah]	<i>the tongue, a member of the body, an organ of speech; a tongue; the language or dialect used by a particular people distinct from that of other nations</i>	feminine singular noun; nominative case	Strong's #1100
exomologeō (ἐξομολογέω) [pronounced ex-o-mo-lo-GEH-oh]	<i>to confess; to profess, to acknowledge openly and joyfully; to praise, to celebrate; to promise or agree [to do something]</i>	3 rd person singular, future middle indicative	Strong's #1843
tō (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: ...and every tongue will confess to God.”

There will be a point in time when every person acknowledges Jesus Christ as our Lord and God.

Romans 14:11 ...for it stands written, “[As] I, [even] I live, says the Lord, “Every knee will bow to Me and every tongue will confess to God.” (Kukis mostly literal translation)

Romans 14:12			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ára (ἄρα) [pronounced AHR-ah]	consequently, then, therefore, so then, wherefore	illative particle, expressing a more subjective or informal inference	Strong's #686
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong's #3767
These two particles are variously translated, in 2Thessalonians 2:15: so then; therefore, so, then; consequently then, so consequently, therefore consequently; well then, now then, so clearly. By far, the most used translation is so then, follow by therefore and so (which do not occur nearly as often).			
hekastos (ἕκαστος) [pronounced HEHK-as-toss]	each [one], every [man, one]; both, any [man, one]	masculine singular adjective; nominative case	Strong's #1538
hēmōn (ἡμῶν) [pronounced hay-MOHN]	us, of us, from us, our, ours	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation	masculine singular noun, accusative case	Strong's #3056
didōmi (δίδωμι) [pronounced dihd-OH-mee]	to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice	3 rd person singular, future active indicative	Strong's #1325
tō (τῷ) [pronounced toe]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: Consequently, each one of us will give an account to the God. (Kukis mostly literal translation)

Every one of us will give an account to God. Presumably, this is in relation to our life on earth and how much of God's plan did we complete on the time that He gave us.

Romans 14:12 **Consequently, each one of us will give an account to the God.** (Kukis mostly literal translation)

Romans 14:10–12 **Now you, why do you keep on judging your brother? Or even you, why do you disdain your brother? For we all will stand at the judgment seat of God [or, of the Christ], for it stands written, “[As] I, [even] I live, says the Lord, “Every knee will bow to Me and every tongue will confess to God.”** Consequently, each one of us will give an account to the God. (Kukis mostly literal translation)

Romans 14:10–12 **Now, you—why do you judge your brother in the Lord? Or why do you think it is okay to dislike your brother in the Lord? Every one of us will stand before the Judgment Seat of Christ. We know this because it stands written, “As I live,” says the Lord, “Every knee will bow to Me and every person will acknowledge My sovereignty.”** Therefore, at that time, each one of us will give to God and account of our lives and the time that He gave us. (Kukis paraphrase)

So no longer one another you (all) might judge, but this judge more: to not place a cause for stumbling to the brother or a snare.

Romans
14:13

So [that] you (all) do not judge one another any longer, instead judge this: to not place a cause for stumbling or an impediment for (your) brother.

So that you no longer take God’s prerogative and judge one another, make this judgment instead: that you do not place a cause for stumbling or an impediment in your brother’s path.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	So no longer one another you (all) might judge, but this judge more: to not place a cause for stumbling to the brother or a snare.
Complete Apostles Bible	Therefore let us no longer judge one another, but judge this rather, not to put a stumbling block or an offense before our brother.
Douay-Rheims 1899 (Amer.)	Let us not therefore judge one another any more. But judge this rather, that you put not a stumblingblock or a scandal in your brother's way.
Holy Aramaic Scriptures Original Aramaic NT	. From now on let us not judge one another, but determine this rather: "You shall not lay a stumbling block for your brother."
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then let us not be judges of one another any longer: but keep this in mind, that no man is to make it hard for his brother, or give him cause for doubting.
Bible in Worldwide English	So we must not judge each other any longer. But it is better for us to judge this. Never put anything in a brothers way that will hurt him or that will make him fall down.
Easy English	.

Easy-to-Read Version–2008	So we should stop judging each other. Let's decide not to do anything that will cause a problem for a brother or sister or hurt their faith.
God's Word™	So let's stop criticizing each other. Instead, you should decide never to do anything that would make other Christians have doubts or lose their faith.
Good News Bible (TEV)	So then, let us stop judging one another. Instead, you should decide never to do anything that would make others stumble or fall into sin.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	We must stop judging others. We must also make up our minds not to upset anyone's faith.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	So stop being critical and condemning of other believers, but instead determine to never deliberately cause a brother or sister to stumble and fall because of your actions.
Plain English Version	.
UnfoldingWord Simplified T.	Since it is God who will judge everyone, we must stop saying that God should punish some of our fellow believers! Instead, you must be determined to never cause another brother or sister to sin or to stop trusting the Messiah.
Williams' New Testament	Then let us stop criticizing one another; instead, do this, determine to stop putting stumbling blocks or hindrances in your brother's way.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	So we shouldn't judge each other anymore. But judge this instead, the "not to be putting a stumble or obstacle for the brother" <i>thing</i> .
Common English Bible	.
Len Gane Paraphrase	Therefore we can't condemn one another anymore, instead condemn this: let no one put a stumbling block or offending thing in [his] brother's way.
A. Campbell's Living Oracles	Let us, therefore, no more judge one another; but let us decide, rather, not to lay an occasion of stumbling before a brother, or a cause of falling.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Let us, then, cease to judge one another. Rather let this be your resolve--never to place a stumbling-block or an obstacle in a Brother's way.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.

Revised Ferrar-Fenton Bible	.
Free Bible Version	Therefore let's not judge each other anymore, but decide to do this instead—we won't put obstacles in the way of fellow-believers, or cause them to fall.
The Heritage Bible	Let us therefore absolutely not judge one another any more, but judge this rather, not to put a stumbling stone or an offense to the brother.
International Standard V	Acting in Love Therefore, let's no longer criticize [Or let's not criticize] each other. Instead, make up your mind not to put a stumbling block or hindrance in the way of a brother.
Lexham Bible	Therefore, let us no longer pass judgment on one another, but rather decide this: not to place a cause for stumbling or a temptation before a brother.
Montgomery NT	.
NIV, ©2011	.
Numeric New Testament	Let us therefore judge one another no more: but judge this rather, that no stumbling-block be put in the brothers way, or an occasion of falling.
Riverside New Testament	Therefore let us no longer judge one another, but let us rather decide not to put a stumbling block in a brother's way, or anything to trip him up.
Leicester A. Sawyer's NT	.
The Spoken English NT	So let's stop judging each other. Instead, determine this: not to put an obstacle in front of a brother or sister or anything that will trip them up.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	Therefore let us no longer judge one another; but, instead of that, you should come to this judgement--that we must not put a stumbling-block in our brother's path, nor anything to trip him up.
Wikipedia Bible Project	So let us not judge each other anymore, but decide this instead: that no one should put obstacles in another believer's way, or cause them to fall.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Therefore, let us not continue criticizing one another; let us try, rather, never to put in the way of our brother anything that would make him stumble or fall.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	.
Hebraic Roots Bible	.
Holy New Covenant Trans.	Stop criticizing one another. Instead, do this: decide not to put anything in the way that could trip your brother or cause him to sin.
The Scriptures 2009	Therefore let us not judge one another any longer, but rather judge this, not to put an obstacle or a stumbling-block in our brother's way.
Tree of Life Version	Therefore let us not judge one another from now on, but rather decide this—not to put a stumbling block or a trap in the way of a brother.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...no more so one another [We] may judge but this judge! more the+ not to place stumbling [to] the brother or offense...
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Alpha & Omega Bible	THEREFORE LET US NOT JUDGE ONE ANOTHER ANYMORE (<i>about fasting on non-commanded Jewish holidays that mourn the loss of the Temple or about vegetarians</i>), BUT RATHER DETERMINE THIS: NOT TO PUT AN OBSTACLE OR A STUMBLING BLOCK IN A BROTHER'S WAY.
Awful Scroll Bible	You should therefore, yet-not judge one another, however, be resolving to the same-as-this far more, not to put a striking-at or an entrapment to your brother.
Concordant Literal Version exeGesés companion Bible	. snare So judge one another no longer: but rather judge this, that no one put a stumbling or a scandal in the way of his brother.
God's Truth (Tyndale) Orthodox Jewish Bible	. Let us therefore no longer pass judgment on one another, but decide this rather: not to put an occasion for michshol (stumbling, offense, downfall 9:32-33) in the way of the Ach b'Moshiach.
Rotherham's Emphasized B.	[[No longer]] then, [[upon one another]] let us be sitting in judgment, But [[this]] judge ye, rather— Not to be putting a cause of stumbling before your brother, or an occasion to fall.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. So, we should stop judging one another any more. But instead, you people should determine not to put anything in your brotherway [<i>to cause him</i>] to trip or fall [<i>away from God</i>].
Brodie's Expanded Trans.	Therefore, let us not judge one another of the same kind [fellow believers], but instead let us consider this: Let no one put an obstacle or a distraction in front of a brother [a weak believer]. .
The Expanded Bible Jonathan Mitchell NT	. No longer, then, should we continue judging (making decisions about; discriminating against; separating away) one another, but rather, to a greater extent you folks must decide this: not to continue placing (or: setting) the stumbling-block (that which results in tripping) for or in the brother; neither a snare (a trap-spring; a cause for tripping or becoming trapped).
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	.
Wilbur Pickering's New T.	Therefore let us stop passing judgment on one another, but rather resolve this: not to put a stumbling block or pitfall in a brother's way.
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
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Analytical-Literal Translation	Therefore, let us no longer be judging one another, but rather, judge [or, determine] this, not to be putting a stumbling-stone before your brother, or an offence [or, occasion for sin].
Berean Literal Bible	.
Bill Puryear translation	.
C. Thomson updated NT	.
Charles Thomson NT	Since every one of us then shall give an account of himself to God, let us therefore no more judge one another, but rather come to this determination, not to lay a stumbling block in the way of a brother, nor give any occasion of offence. V. 12 is included for context.
Context Group Version	Let us not therefore judge one another anymore: but judge (pl) this rather, that no man put a stumbling block in his brother's way, or a scandal.
English Standard Version	. Pass
Far Above All Translation	.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Therefore we should no longer judge ^o one another, but rather judge this: <i>you are</i> not to place a stumbling block, or offense, in <i>the way of</i> the brother.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	Therefore let us no longer judge each other, but rather determine this, not to place an obstacle or distraction in front of his brother [the weak believer].
R. B. Thieme, Jr. trans2	Therefore let us, from our own motivation of Bible Doctrine in our Stream of Consciousness of the Soul, not, from now on judge each other but rather distinguish, prefer, or determine this, instinctively and instantaneously, not to place an obstacle, distraction or trap in front of his fellow weak Believer.
Revised Geneva Translation	.
Ron Snider translation	Therefore let us not judge (condemn) one another in the future, but rather judge (determine) this--not to put an obstacle or a stumbling block in a brother's way.
Updated Bible Version 2.17	Let us not therefore judge one another anymore: but judge this rather, that no man put a stumbling block in his brother's way, or an occasion of falling.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	Therefore let's not judge one another any more, but judge this rather, that no man put a stumbling block in his brother's way, or an occasion for falling.
Worrell New Testament	.

The gist of this passage:

Romans 14:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêketi (μηκέτι) [pronounced may- KEHT-ee]	<i>any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more</i>	adverb	Strong's #3371

Romans 14:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240
General meanings: ἀλλήλους = <i>one another</i> ; ἀλλήλων = <i>of one another</i> ; ἀλλήλοις = <i>for, in, to one another</i> .			
krinō (κρίνω) [pronounced KREE-no]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	1 st person plural, present active subjunctive	Strong's #2919

Translation: So [that] you (all) do not judge one another any longer,...

It is God's prerogative to judge us. Paul says, "I will give you something else to judge, so that you do not judge one another any more."

Romans 14:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ah-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
krinō (κρίνω) [pronounced KREE-no]	<i>judge, decide (mentally or judicially); by implication try, punish to distinguish, avenge, conclude, condemn, damn, decree, determine, esteem, go to (sue at the) law, ordain, call in question, sentence to, think</i>	2 nd person plural, aorist active imperative	Strong's #2919
This is the 7 th time this verb has occurred in this chapter.			
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123

Translation: ...instead judge this:...

Paul will give his readers something else to judge, or to evaluate or to condemn. What the reader is to condemn is something that he might be doing.

Romans 14:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
mē (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
tithēmi (τίθημι) [pronounced <i>TITH-ā-mee</i>]	<i>to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute; to decree (when of God)</i>	present active infinitive	Strong's #5087
próskomma (πρόσκομμα) [pronounced <i>PROS-kom-mah</i>]	<i>a cause for stumbling, stumbling stone, stumbling block; actual or metaphorical: an obstruction (to stumble over)</i>	neuter singular noun; accusative case	Strong's #4348
tō (τῷ) [pronounced <i>toe</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; dative, locative and instrumental cases	Strong's #3588
adelphos (ἄδελφός) [pronounced <i>ad-el-FOSS</i>]	<i>a brother (literally or figuratively)</i>	masculine singular noun, accusative case	Strong's #80
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
skandalon (σκάνδαλον) [pronounced <i>SKAN-da-lon</i>]	<i>snare, trap; an impediment, a stumbling block, cause for stumbling; an offensive thing</i>	neuter plural noun, accusative case	Strong's #4625

Translation: ...to not place a cause for stumbling or an impediment for (your) brother. (Kukis mostly literal translation)

Something that believers were doing, and Paul says do not do this. Condemn yourselves for doing this. Do not put an impediment or a reason to stumble before your brother. Now, physically, the idea is, do not dig a ditch where your fellow believer might walk, so that he trips over it or falls into it. Or do not put something in his path that he will trip over.

This is not what Roman believers are doing to one another. However, Paul is speaking metaphorically. Do not do anything which is intended to trip up a fellow believer. Maybe this is a trigger that you know you can pull. Siblings are very good at this. We know the kinds of things to get our brothers or sisters riled up. This is especially effective when we make it seem as though they are the ones out of line and crazy, when it is really us

who starts it up. I know that, as a young person (say age 12 or younger), I knew some things to say or do to anger my brothers, and when things were boring, I might do something like that to start something up.

If you are aware that you are doing something like this, then the believer is to stop doing it.

Romans 14:13 So [that] you (all) do not judge one another any longer, instead judge this: to not place a cause for stumbling or an impediment for (your) brother. (Kukis mostly literal translation)

Romans 14:13 So that you no longer take God's prerogative and judge one another, make this judgment instead: that you do not place a cause for stumbling or an impediment in your brother's path. (Kukis paraphrase)

I have seen and I have been convinced in a Lord Jesus that nothing [is] common by itself, if not to the counting one to be common to him common. For if by food the brother of you keeps on being grieved, no longer according to agapê (love). You keep on walking not to the food of you, him destroy over who Christ died.

Romans
14:14–15

I have known and I have been fully persuaded in the Lord Jesus that nothing [is] unclean by itself, except to the one supposing a thing to be unclean. To him [it is] unclean. For if your brother keeps on being offended by food, [then] you no longer keep on walking according to agapê love. Do not render him useless by your food, [a person] for whom Christ died.

Listen, I know for a fact that in Christ, there is nothing which can be considered unclean in and of itself, except to the person who supposes it to be. To him, that thing is unclean. Now, if your brother is continually offended by certain things, then you are not walking according to love if you keep throwing this stuff in his face. Don't get him out of fellowship by the things that you do or say, as he is a person for whom Jesus Christ died.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	I have seen and I have been convinced in a Lord Jesus that nothing [is] common by itself, if not to the counting one to be common to him common. For if by food the brother of you keeps on being grieved, no longer according to agapê (love). You keep on walking not to the food of you, him destroy over who Christ died.
Complete Apostles Bible	I know and am convinced in the Lord Jesus that nothing is unclean of itself; except to him considering anything to be unclean, to him it is unclean. But if your brother is grieved on account of your food, you are no longer walking according to love. Do not destroy with your food the one on behalf of whom Christ died.
Douay-Rheims 1899 (Amer.)	I know, and am confident in the Lord Jesus, that nothing is unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. For if, because of thy meat, thy brother be grieved, thou walkest not now according to charity. Destroy not him with thy meat, for whom Christ died.
Holy Aramaic Scriptures Original Aramaic NT	. For I know and I am persuaded by THE LORD JEHOVAH Yeshua* that there is nothing that is defiled in his presence. But to the one who regards anything impure, it is impure to him alone. But if you grieve your brother because of food, you are not walking in love. You shall not destroy, by your food, one for whose sake The Messiah died.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	I am conscious of this, and am certain in the Lord Jesus, that nothing is unclean in itself; but for the man in whose opinion it is unclean, for him it is unclean. And if because of food your brother is troubled, then you are no longer going on in the way of love. Do not let your food be destruction to him for whom Christ went into death.
Bible in Worldwide English	As a Christian, I know and believe that nothing in itself is not right to eat. But it is not right for anyone to eat who thinks it is not right to eat. Does what you eat trouble your brother? If it does, you are no longer living in love. Do not destroy the faith of someone because of what you eat. Christ died for him.
Easy English Easy-to-Read Version–2008	I know that there is no food that is wrong to eat. The Lord Jesus is the one who convinced me of that. But if someone believes that something is wrong, then it is wrong for that person. If you hurt the faith of your brother or sister because of something you eat, you are not really following the way of love. Don't destroy anyone's faith by eating something they think is wrong. Christ died for them.
God's Word™	The Lord Jesus has given me the knowledge and conviction that no food is unacceptable in and of itself. But it is unacceptable to a person who thinks it is. So if what you eat hurts another Christian, you are no longer living by love. Don't destroy anyone by what you eat. Christ died for that person.
Good News Bible (TEV)	My union with the Lord Jesus makes me certain that no food is of itself ritually unclean; but if you believe that some food is unclean, then it becomes unclean for you. If you hurt others because of something you eat, then you are no longer acting from love. Do not let the food that you eat ruin the person for whom Christ died!
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version Contemporary English V.	The Lord Jesus has made it clear to me that God considers all foods fit to eat. But if you think some foods are unfit to eat, then for you they are not fit. If you are hurting others by the foods you eat, you are not guided by love. Don't let your appetite destroy someone Christ died for.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	I know and am convinced by personal revelation from the Lord Jesus that there is nothing wrong with eating any food. But to the one who considers it to be unclean, it is unacceptable. If your brother or sister is offended because you insist on eating what you want, it is no longer love that rules your conduct. Why would you wound someone for whom the Messiah gave his life, just so you can eat what you want?
Plain English Version	.

UnfoldingWord Simplified T.	Because I am joined to the Lord Jesus, I am absolutely certain that there is nothing that by itself is wrong to eat. But if people think it is wrong to eat something, then for them it is wrong to eat it. So you should not encourage them to eat it. If you eat food that a fellow believer thinks is wrong to eat, you might cause him to stop obeying God. You would no longer be loving him. Do not cause any fellow believer to stop trusting in the Messiah. After all, the Messiah died for him, too!
Williams' New Testament	I know, and through my union with the Lord Jesus I have a clear conviction, that nothing is unclean in itself; that a thing is unclean only to the person who thinks it unclean. For if your brother is hurt because of the food you eat, you are not living by the standard of love. Stop ruining, by what you eat, the man for whom Christ died.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	I have seen and have been confident in Master Jesus that nothing by itself <i>is</i> shared except to the <i>person</i> who considers something to be shared. To that <i>person</i> it is shared. You see, if because of food your brother is sad, you no longer traipse around in line with love. Don't ruin that <i>brother</i> with your food, on behalf of whom <i>the</i> Anointed King died.
Common English Bible	.
Len Gane Paraphrase	I know and am persuaded by the Lord Jesus that nothing [is] unclean in itself, but to him who considers something unclean, then to him, [it is] unclean. If your brother's feelings are hurt because of your food, you are not walking in love. Do not destroy him, for whom Christ died, with your food.
A. Campbell's Living Oracles	I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; yet, to him who accounts anything to be unclean, to that man it is unclean. Now, if your brother be hurt through your meat, you no longer walk as love requires. Do not destroy him with your meat for whom Christ died.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Through my union with the Lord Jesus, I know and am persuaded that nothing is 'defiling in itself.' A thing is 'defiling' only to him who holds it to be so. If, for the sake of what you eat, you wound your Brother's feelings, your life has ceased to be ruled by love. Do not, by what you eat, ruin a man for whom Christ died!

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	I'm certain—persuaded by the Lord Jesus—that nothing in itself is ceremonially unclean. But if someone considers it to be unclean, to them it is unclean. If your fellow-believer is hurt by you over matters of food, then you're no longer behaving in a loving way. Don't destroy someone for whom Christ died by the food you choose to eat.
The Heritage Bible	I see, and am convinced in the Lord Jesus, that there is absolutely not one thing common through itself, but to the one who calculates anything to be common, to that one it is common. Because if your brother is grieved through food, you absolutely do not walk according to love. Do not destroy that one with your food for whom Christ died.

International Standard V Lexham Bible Montgomery NT NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT I know, and am persuaded in the Lord Jesus, that nothing is defiled in itself, except to him that thinks any thing to be defiled; to him it is defiled. For if your brother is grieved by your food, you no longer walk in love. Destroy not with your food him for whom Christ died.
The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament As one who lives in union with the Lord Jesus, I know and am certain that in its own nature no food is 'impure'; but if people regard any food as impure, to them it is. If your brother is pained by the food you are eating, your conduct is no longer controlled by love. Take care lest, by the food you eat, you lead to ruin a man for whom Christ died.
Wikipedia Bible Project	I know, and I am convinced by the Lord Jesus, that nothing in itself is unclean. But if someone considers it to be unclean, to them it is unclean. If your fellow-believer is upset with you over matters of food, then you are no longer acting in a loving way. Do not destroy someone for whom Christ died with arguments over what you should eat.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	I know, I am sure of this in the Lord Jesus, that nothing is unclean in itself, it is only unclean for those who consider it unclean. But if you hurt your brother or sister because of a certain food, you are no longer walking according to love. Let not your eating cause the loss of one for whom Christ died. Mt 15:11; Acts 10:15
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Eth Cipher Translation	. I know, and am persuaded by Adonai Yahusha , that there is nothing unclean of itself: but to him that esteems anything to be unclean, to him it is unclean. But if your brother be grieved with your food, now walk you not charitably. Destroy not him with your meat, for whom Mashiach died.
Hebraic Roots Bible	I know and am persuaded in the Master YAHWEH Yahshua that nothing by itself is common; except to the one deeming anything to be common, it is common. But if your brother is grieved because of your food, you no longer walk according to love. Do not by your food destroy that one for whom Messiah died.
Holy New Covenant Trans.	In the Lord Jesus, I know and I'm sure that nothing is unholy in and of itself — unless it becomes "unholy" to the person who thinks it is unholy. If your brother feels upset because of what you eat, you are not giving yourself to him, for his good, expecting nothing in return, anymore. Don't destroy that brother with your food — Christ died for him!
The Scriptures 2009	I know and am persuaded in the Master עשויה that none at all is common of itself. But to him who regards whatever to be common, to him it is common. And if your

brother is grieved because of your food, you are no longer walking in love. Do not by your food ruin the one for whom Messiah died.

Tree of Life Version

I know, and am persuaded in the Lord Yeshua, that nothing is unholy in itself; but it is unholy for the one who considers it unholy. For if your brother is grieved on account of food, you are no longer walking according to love. Do not destroy by your food the one for whom Messiah died.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[I] have seen and [I] have been agreed in lord jesus for No [Thing] Common {is} through itself if not [to] the [man] accounting something common to be [to] that [It] Common {is} if for because of food The Brother [of] you is saddened no more in love [You] walk not [by] the food [of] you that lose! for whom Christ dies...

Alpha & Omega Bible

I KNOW AND AM CONVINCED IN THE LORD JESUS THAT NOTHING IS UNCLEAN IN ITSELF; BUT TO HIM WHO THINKS ANYTHING TO BE UNCLEAN, TO HIM IT IS UNCLEAN. †(Paul did not make any exception here but he did in 1Corinthians 10:14 to 1Corinthians 10:23. We must also consider Acts 15:19 to Acts 15:29, Revelation 2:14; Revelation 2:20. We are still not allowed to eat anything that we know was sacrificed to idols such as halal marked foods.)

FOR IF BECAUSE OF FOOD YOUR BROTHER IS HURT, YOU ARE NO LONGER WALKING ACCORDING TO LOVE. DO NOT DESTROY WITH YOUR FOOD HIM FOR WHOM CHRIST DIED.

Awful Scroll Bible

I have perceived and have been persuaded by-within the Lord Jesus, certainly-of-what, not-even-one thing is common by the means of itself, if-not he reckoning something to be common, to him it is common.

Furthermore, if your brother is being grieved because of food, you yet no-longer walk-about according to dear love, be not destroying- him -away with your food, in behalf of whom the Anointed One died-away.

Concordant Literal Version

I have perceived and am persuaded in the Lord Jesus that nothing is contaminating of itself, except that the one reckoning anything to be contaminating, to that one it is contaminating."

For if, because of food, your brother is sorrowing, you are no longer walking according to love. Do not, by your food, destroy that one for whose sake Christ died."

exeGeses companion Bible

I know and am convinced in Adonay Yah Shua that naught is profane through itself: except to him who reckons aught profane, to him it is profane.

And if your brother sorrows through food, you no longer still walk in love.

Destroy not him for whom Messiah died through your food:...

God's Truth (Tyndale)

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Orthodox Jewish Bible

I have da'as and am convinced in Adoneinu Yehoshua that nothing is tamei beetzem (intrinsically), except that to the one who reckons something profane, to that person it is profane.

For if your Ach B'Moshiach is deeply upset on account of [your] okhel (food), you are no longer conducting yourself in a halakhah of ahavah. Do not by your okhel destroy that one for whom Moshiach died.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

.

An Understandable Version	As one who is in <i>[fellowship with]</i> the Lord Jesus, I am fully convinced that nothing in itself is <i>[ceremonially]</i> unclean. But to the person who considers something <i>[ceremonially]</i> unclean, it then becomes unclean to him. For if your brother is hurt <i>[spiritually]</i> by <i>[your eating certain]</i> food, you are no longer acting lovingly <i>[toward him]</i> . Do not destroy <i>[spiritually]</i> the person Christ died for by what you eat.
Brodie's Expanded Trans.	I know for certain and have received confidence in the Lord Jesus that nothing [category of food] is unclean by itself, except to him [the weak believer] who considers something to be unclean - to him it is unclean. For if your brother is distracted because of food [dietary taboos], then you are no longer walking [conducting your Christian way of life] according to the standard of virtue love. Do not contribute to the ruin [destroyed spiritual life] of a person [weak believer] on behalf of whom Christ died .
The Expanded Bible Jonathan Mitchell NT	. I have seen to know (or: have perceived), and I have been persuaded and now stand convinced, within [the] Lord Jesus, that nothing (not one thing) [is] common (ceremonially defiled; unclean; contaminating; = the opposite of set-apart or holy) through itself, except to (in; by; for) the person considering (or: logically accounting and reckoning) anything to be common (defiled; contaminating); to (for; in; by) that one [it is] common and unclean. For instance, if because of solid food (or: the effect of something eaten) your brother is continually made sad (made sorry, distressed or grieved), you are no longer continuing to walk about (= living your life) in accord with (or: down from and on the level of) Love (or: you are not yet habitually walking [your path] in participation with transcendent unity of unambiguous, uniting acceptance toward others). Do not, by your food (or: for your solid food), progressively destroy away (lose by ruining; bring to loss) that person over whom Christ died.
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	I know and am persuaded in the Lord Jesus— That nothing is profane of itself ,— Save to him who reckoneth anything to be profane , Unto that man [it is] profane. ^k <If_ in fact_ because of food thy brother is being grieved> ^l No longer_ by the rule of love art thou walking:— Do not by thy food that man be destroying_ on whose behalf Christ died!
The Spoken English NT	I know-in fact, I'm convinced-in the Lord Jesus that nothing is unholy ^h in and of itself. However, if someone considers something unholy, it is unholy for them. So ⁱ if your brother or sister is harmed because of food that you eat, then you aren't walking in line with love anymore. Don't destroy a person Christ died for, by the food you eat! h. Lit. "common," which is the opposite of "sacred," or "holy." i. Lit. "for."
Wilbur Pickering's New T.	I know and have been convinced by the Lord Jesus that nothing is unclean of itself ⁷ (still, to someone who considers a thing to be unclean, to him it is unclean), but if

your brother is offended because of food, you are no longer walking according to love. Do not, with your food, ruin someone for whom Christ died.

(7) For a Jew to say this, he had to be convinced by a higher power.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version	I understand and am persuaded by the Lord Jesus that nothing is common of itself, except to the one who regards anything to be common?to that one it is common. But if, because of meat, your brother is offended, you are no longer walking according to love. With your meat, do not destroy the one for whom Christ died.
Analytical-Literal Translation	I know and have been persuaded in the Lord Jesus that nothing [is] unclean by means of itself, except to the one considering anything to be unclean, to that one [it is] unclean. But if on account of food your brother is distressed, you are no longer walking about [fig., conducting yourself] according to love; stop ruining with your food that one on behalf of whom Christ died.
Berean Literal Bible	.
Bill Puryear translation	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: except that to him who accounts anything to be unclean, to him it is unclean. For if because of food your brother is grieved, you walk no longer in allegiance. Don't destroy with your food him for whom the Anointed died.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	I know, and have confidence in the Lord Jesus, that nothing is desecrated through itself, except to the one counting something to be desecrated, to that one it is desecrated. But if your brother is made sorrowful because of food, you are no longer walking according-to love*. Do not destroy that <i>man</i> , on behalf of whom Christ died, with your food.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	. charitably
R. B. Thieme, Jr. translation	I know and have received confidence in the Lord Jesus, that there is nothing [no food] unclean by means of itself; except the one [weak believer] who presumes something to be unclean, to that one it is unclean. For if because of food your brother [weak believer] is distracted [and he is], you no longer walk according to [impersonal] love. Because of that food, stop destroying him in behalf of whom Christ died.
R. B. Thieme, Jr. trans2	I absolutely know and have received true complete confidence; based on Metabolized Bible Doctrine being persuaded; in the sphere of the Lord Jesus; in union with him from the Baptism of God the Holy Spirit, the Plan of God for the Royal Family of God; that there is nothing either ceremonially nor commonly unclean by means of itself; except for any weak believer, without Bible Doctrine in

the Stream of Consciousness of the Soul thus with a false standard of conscience, who presumes something to be unclean, to that one weak believer it is unclean. For If,,because of food, your brother, the weak believer in the Royal Family of God, is becoming sad, distressed or distracted in his arrogant subjectivity, and he is, you now are no longer walking according to the standard of love. Because of that food or meat, STOP destroying or ruining him the weak immature believer, or do not let what you eat cause the ruin or destruction of one, the weak believer; for whom Christ, in receiving imputation of all personal sins on the cross, died spiritually.

Revised Geneva Translation .
Ron Snider translation

I know and have been convinced by the Lord Jesus that nothing is unclean in itself; but to him who thinks anything to be unclean, to him it is unclean. For if because of food your brother is hurt, you are no longer walking according to love. Do not destroy with your food him for whom Christ died.

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Worrell New Testament . aggrieved

The gist of this passage:

14-15

Romans 14:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>Ī-doh</i>]; also oida (οἶδα) [pronounced <i>OY-da</i>]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	1 st person plural, perfect active indicative	Strong's #1492
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
peithō (πείθω) [pronounced <i>PIE-thoh</i>]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey</i>	1 st person singular, perfect passive indicative	Strong's #3982
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kurios (κύριος) [pronounced <i>KOO-ree- oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay- SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

Romans 14:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐδείς (οὐδείς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; nominative case; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
κοινός (κοινός) [pronounced koy-NOSS]	<i>common, (literally) shared by all or several, or (ceremonially) profane, defiled, unclean, unholy</i>	neuter singular adjective, nominative case	Strong's #2839
διά (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
ἑαυτοῦ (ἑαυτοῦ) [pronounced heh-ow-TO]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438

The form of the masculine reflexive pronoun is the exact same as the neuter form; so this is better understood as a neuter singular referring back to the negative neuter singular adjective οὐδείς (οὐδείς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN].

Translation: I have known and I have been fully persuaded in the Lord Jesus that nothing [is] unclean by itself,...

By using both of these verbs of perception, Paul is saying, *nothing, and I mean nothing, is unclean by itself*. There is an entire chapter in Leviticus about things which are clean and unclean, but Paul states here, unequivocally, that no food is unclean in and of itself.

Remember back in the book of Acts, Peter had a vision of a large number of animals on a large tarp and God said, "Kill and eat." Peter was starving at the time. Peter said, "I cannot eat anything that is unclean, Lord;" and God tells him, "These animals are not unclean."

So we have two Apostles setting aside the clean and unclean food chapter in Leviticus.

Here is the reasoning. These restrictions were given specifically to nation Israel. They were not given to gentiles, and since God has accepted gentiles as a part of His church, He is not going to place them under the requirements of the Law.

This puts to rest the argument that, "If you eat shrimp, then you must accept homosexuality as being okay." Foods being clean and unclean was never a matter of immorality. These were laws which protected Israel. The foods which God declared clean were less likely to become infected or dangerous to eat (or, if you will, *unclean*).

From a practical point of view, why were these foods now clean, if, in a time of no refrigeration, they were still more prone to become dangerous to eat? Well, over the centuries, by trial and error, gentiles had determined how to better preserve some of these foods. The trial and error meant, people died eating these unclean foods, and gentiles figured out that certain things preserved them and made them safer to eat.

There was never a moral component from God concerning clean and unclean foods. It was a quick and easy way to determine which foods were safest to consume.

Now, with reference to the argument, “If you eat shrimp then you must accept homosexuality.” There is a moral component to homosexual acts. God never designed men to be with men, or women to be with women. This is why 96–98% of men have a natural attraction to women and a large percentage of these are repulsed by other men. Not only is this built into the DNA, but God has clearly declared in the Old and New Testaments that homosexual acts are an abomination to Him.

I have gone off on a tangent, so let me return to the context of this passage.

Romans 14:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
Together, these two particles mean, <i>nevertheless, only not, except</i> . Literally, these words mean, <i>if not</i> .			
tō (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; dative, locative and instrumental cases	Strong's #3588
logizomai (λογίζομαι) [pronounced log-IHD-zohm-ah-ee]	<i>counting, numbering, taking an inventory, estimating (literally or figuratively); concluding, an accounting (of), imputing; reasoning, reckoning, supposing, thinking (on)</i>	masculine singular, present (deponent) middle participle; dative, locative or instrumental case	Strong's #3049
tina (τινα) [pronounced tih-n-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; something; some, some time, awhile; only</i>	neuter singular enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
koinos (κοινός) [pronounced koy-NOSS]	<i>common, (literally) shared by all or several, or (ceremonially) profane, defiled, unclean, unholy</i>	neuter singular adjective, accusative case	Strong's #2839
einai (εἶναι) [pronounced I-nī or I-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)

Translation: ...except to the one supposing a thing to be unclean.

No food is considered unclean except to a person who determines to himself it is unclean. Now, this is more than simply not wanting to eat a particular kind of food. This is a person who makes some types of food in his own mind to be unclean and therefore wrong to consume.

Romans 14:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekeinō (ἐκεῖνῳ) [pronounced ehk-INE-oh]	to him [it], of him [it], by him [it]; his, its; that	3 rd person masculine singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
koinos (κοινός) [pronounced koy-NOSS]	common, (literally) shared by all or several, or (ceremonially) profane, defiled, unclean, unholy	neuter singular adjective, nominative case	Strong's #2839

Translation: To him [it is] unclean.

Paul emphasizes, to him, that food is unclean.

Romans 14:14 I have known and I have been fully persuaded in the Lord Jesus that nothing [is] unclean by itself, except to the one supposing a thing to be unclean. To him [it is] unclean. (Kukis mostly literal translation)

Romans 14:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	if; whether; that; though; suppose; when	conditional conjunction	Strong's #1487
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
diá (διὰ) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account	preposition	Strong's #1223
brōma (βρῶμα) [pronounced BRO-mah]	food; that which is eaten, especially (ceremonial) articles allowed or forbidden by the Jewish law	neuter singular noun; accusative case	Strong's #1033
ho (ὁ) [pronounced ho]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
adelphos (ἀδελφός) [pronounced ad-el-FOSS]	a brother (literally or figuratively)	masculine singular noun, nominative case	Strong's #80
sou (σου) [pronounced sow]	of you, your, yours; from you	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Romans 14:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lupeō (λυπέω) [pronounced loo-PEH-oh]	<i>to make sorrowful; to affect with sadness, cause grief, to throw into sorrow; to grieve, offend; to make one uneasy, cause him a scruple</i>	3 rd person singular, present passive indicative	Strong's #3076
oukēti (οὐκέτι) [pronounced ook-EHT-ee]	<i>no more, no longer, no further; not as yet (now), now no more (not), yet (not)</i>	adverb	Strong's #3765
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
agápē (ἀγάπη) [pronounced ag-AH-pay]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, accusative case	Strong's #26
peripateō (περιπατέω) [pronounced per-ee-paht-EH-oh]	<i>to walk [around, to and fro, all over, about]; metaphorically used to mean to conduct oneself [typically, consistently in life]; to live, to pass through life, to function [in life]</i>	2 nd person singular, present active indicative	Strong's #4043

Translation: For if your brother keeps on being offended by food, [then] you no longer keep on walking according to agapē love.

If you keep on doing something which seriously offends your brother, then you are not walking according to agapē love.

At this time, there were a number of things which were said to be unclean by the Law of Moses. Many Jews just could not get over this. Gentile believers who had been eating such foods all of their lives should not flaunt this before the Jews.

Now, we have to be careful here. You cannot spend every moment of your life waling on eggshells, worried to death that you might offend another believer.

Application: Modern-day examples, particularly in the United States, are more difficult to come up with. A simple one would be, a woman should not dress provocatively so that every guy around is put out of fellowship. On the other hand, no woman is required to cover herself head-to-foot with some article of clothing. A woman knows (or learns) what is very provocative, and the believing woman preserves this for her husband. Obviously, some unbelieving women might flaunt this before anyone, enjoying the attention that she receives as a result.

Applying this passage is going to be different from culture to culture. There is a delicate balance. Sometimes, just about anything you do, someone will find offensive. Obviously, you cannot live your life entirely under the whims of dozens of people around you. You use your best judgment.

Application: In the previous national election of 2024, there was clearly one side that was on the right side of God and the other side was not. However, even having this knowledge does not mean that you need to share it every chance you get. Some believers are going to be sensitive to your politics, even though you may be completely

right and they may be completely wrong. I attend a small FX group, and there have been times where a new person was introduced to the group. When that occurs, we do not talk politics, not knowing anything about this new person. We are not looking to offend him or her right off the bat.

Romans 14:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
tō (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
brōma (βρῶμα) [pronounced BRO-mah]	<i>food; that which is eaten, especially (ceremonial) articles allowed or forbidden by the Jewish law</i>	neuter singular noun; dative, locative or instrumental case	Strong's #1033
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
ekeinon (ἐκεῖνον) [pronounced ehk-INE-on]	<i>him, it; that, this (one)</i>	3 rd person masculine singular pronoun or remote demonstrative; accusative case	Strong's #1565
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>destroy; put out of the way entirely, abolish, put an end to ruin; render useless; kill; declare that one must be put to death; metaphorically devote or give over to eternal misery in hell; be made to perish, be lost, be ruined, be destroyed; lose</i>	2 nd person singular, present active imperative	Strong's #622
hypér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
apothnêskō (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	3 rd person singular, aorist active indicative	Strong's #599

Translation: Do not render him useless by your food, [a person] for whom Christ died. (Kukis mostly literal translation)

The verb used here can be extreme, but it does not have to be. *apollumi* (ἀπόλλυμι) [pronounced *ap-OL-loo-mee*] means, *destroy; put out of the way entirely, abolish, put an end to ruin; render useless; kill; declare that one must be put to death; metaphorically devote or give over to eternal misery in hell; be made to perish, be lost, be ruined, be destroyed; lose*. Strong's #622. Generally speaking, an offended believer is not going to be destroyed or ruined or abolished because he comes up to something which offends him. However, what most often happens is, he gets out of fellowship due to mental attitude sins, and he is rendered useless (because he is no longer filled with the Spirit).

Application: Paul is simply saying here, try not to say or do things which have the probable affect of putting everyone around you out of fellowship. If a little restraint will keep those around you in fellowship, then exercise a little restraint.

Romans 14:15 For if your brother keeps on being offended by food, [then] you no longer keep on walking according to *agapê* love. Do not render him useless by your food, [a person] for whom Christ died. (Kukis mostly literal translation)

Romans 14:14–15 I have known and I have been fully persuaded in the Lord Jesus that nothing [is] unclean by itself, except to the one supposing a thing to be unclean. To him [it is] unclean. For if your brother keeps on being offended by food, [then] you no longer keep on walking according to *agapê* love. Do not render him useless by your food, [a person] for whom Christ died. (Kukis mostly literal translation)

Romans 14:14–15 Listen, I know for a fact that in Christ, there is nothing which can be considered unclean in and of itself, except to the person who supposes it to be. To him, that thing is unclean. Now, if your brother is continually offended by certain things, then you are not walking according to love if you keep throwing this stuff in his face. Don't get him out of fellowship by the things that you do or say, as he is a person for whom Jesus Christ died. (Kukis paraphrase)

Let [there] not be vilification, therefore, of you (all) the good, for is not the kingdom of God eating and drinking but righteousness and peace and joy in the Spirit a Holy (One). For in these things the one being a slave to Christ [is] pleasing to the God and accepted by the men.

Romans
14:16–18

Therefore, do not let your good be vilified, for the kingdom of God is not eating and drinking, but [it is] righteousness and peace and joy in the Holy Spirit. For by these things the one serving Christ [is] pleasing to the God and approved by men.

Therefore, act in such a way that your divine good not be designated as evil, for the kingdom of God is not all about eating and drinking; it is about righteousness and peace with God and joy in the Holy Spirit. It is by means of these things that one serves Jesus Christ, thus pleasing God and being approve by man.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Let [there] not be vilification, therefore, of you (all) the good, for is not the kingdom of God eating and drinking but righteousness and peace and joy in the Spirit a Holy (One). For in these things the one being a slave to Christ [is] pleasing to the God and accepted by the men.

Complete Apostles Bible	Therefore do not let your good be slandered. For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he that serves Christ in these things is well pleasing to God and approved by men.
Douay-Rheims 1899 (Amer.)	Let not then our good be evil spoken of. For the kingdom of God is not meat and drink: but justice and peace and joy in the Holy Ghost. For he that in this serveth Christ pleaseth God and is approved of men.
Holy Aramaic Scriptures Original Aramaic NT	. And let not our good be blasphemed. For The Kingdom of God is not eating and drinking, but the righteousness and the peace and the joy in The Spirit of Holiness. For whoever serves The Messiah in these things is beautiful to God and is approved before the children of men.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Let it not be possible for men to say evil about your good: For the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit. And he who in these things is Christ's servant, is pleasing to God and has the approval of men.
Bible in Worldwide English	What is good for you must not be something that other people say is wrong. The kingdom of God is not about what a person eats and drinks. But it is about living in a way which is right with God. It is peace. It is joy because a person has the Holy Spirit. A person who does the work of Christ in this way pleases God. And people like him.
Easy English Easy-to-Read Version–2008	. Don't allow what is good for you to become something they say is evil. In God's kingdom, what we eat and drink is not important. Here is what is important: a right way of life, peace, and joy--all from the Holy Spirit. Whoever serves Christ by living this way is pleasing God, and they will be accepted by others.
God's Word™	Don't allow anyone to say that what you consider good is evil. God's kingdom does not consist of what a person eats or drinks. Rather, God's kingdom consists of God's approval and peace, as well as the joy that the Holy Spirit gives. The person who serves Christ with this in mind is pleasing to God and respected by people.
Good News Bible (TEV)	Do not let what you regard as good get a bad name. For God's Kingdom is not a matter of eating and drinking, but of the righteousness, peace, and joy which the Holy Spirit gives. And when you serve Christ in this way, you please God and are approved by others.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .

Contemporary English V.	Don't let your right to eat bring shame to Christ. God's kingdom isn't about eating and drinking. It is about pleasing God, about living in peace, and about true happiness. All this comes from the Holy Spirit. If you serve Christ in this way, you will please God and be respected by people.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	So don't give people the opportunity to slander what you know to be good. For the kingdom of God is not a matter of rules about food and drink, but is in the realm of the Holy Spirit, filled with righteousness, peace, and joy. Serving the Anointed One by walking in these kingdom realities pleases God and earns the respect of others.
Plain English Version	.
UnfoldingWord Simplified T.	Similarly, do not do something that fellow believers would call bad, even if you think it is good. When God rules how we live, we do not worry about what we eat and drink. Instead, we think about how what is the right way to obey him, have peace with each other, and rejoice because of the Holy Spirit. Those who serve the Messiah by acting in such ways please God, and others will also respect them.
Williams' New Testament	Then stop abusing your rights. For the kingdom of God does not consist in what we eat and drink, but in doing right, in peace and joy through the Holy Spirit; whoever in this way continues serving Christ is well-pleasing to God and approved by men.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	So hurtful words must not be spoken about your good. You see, God's empire isn't food and drink, but <i>it is the</i> right way, peace, and happiness in <i>the</i> Sacred Spirit; for the <i>person</i> who is a slave in this to the Anointed King <i>is</i> very satisfying to God and approved by the people..
Common English Bible	.
Len Gane Paraphrase	So then don't let your good be evil spoken of, for the kingdom of God is not food and drink but righteousness, peace, and joy in the Holy Spirit. He who serves Christ in these things [is] well pleasing to God and approved by men.
A. Campbell's Living Oracles	Let not your good, then, be an evil spoken of. For the Reign of God is not meat and drink; but righteousness and peace, and joy, in the Holy Spirit. And he who, by these things, serves Christ, is acceptable to God, and approved by men.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Do not let what is right for you become a matter of reproach. For the Kingdom of God does not consist of eating and drinking, but of righteousness and peace and gladness through the presence of the Holy Spirit. He who serves the Christ in this way pleases God, and wins the approval of his fellow men.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	Do not allow what you consider good, then, to be spoken of as evil. For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit. For whoever serves Christ in this way is pleasing to God and approved by men.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.

Free Bible Version	Don't let the good things you do be misrepresented—for God's kingdom is not about eating and drinking, but about living right, having peace and joy in the Holy Spirit. Anyone who serves Christ in this way pleases God, and is appreciated by others.
The Heritage Bible	Therefore do not let your inherent good be blasphemed, Because the kingdom of God is absolutely not eating and drinking, but righteousness, and peace, and joy in the Holy Spirit, Because the one serving Christ in these things is fully agreeable to God, and approved of men.
International Standard V	Do not allow what seems good to you to be spoken of as evil. For God's kingdom does not consist of food and drink, but of righteousness, peace, and joy produced by the Holy Spirit. For the person who serves the Messiah [Or Christ] in this way is pleasing to God and approved by people. Therefore, let's keep on pursuing those things that bring peace and that lead to building up one another. V. 19 is included for context.
Lexham Bible	Therefore do not let your good be slandered. For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For the one who serves Christ in this way <i>is</i> well-pleasing to God and approved by people.
Montgomery NT	Therefore do not let what is right, so far as you are concerned, be evil spoken of. For the kingdom of God is not a matter of eating and drinking, but of righteousness and peace and joy in the Holy Spirit. Those who are slaving for Christ devotedly in these ways, are well pleasing to God and highly commended by man.
NIV, ©2011 Riverside New Testament	. Do not let what is good to you be spoken of as evil. For the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit. For he who thus serves Christ is pleasing to God and esteemed by men.
Leicester A. Sawyer's NT	Let not your good therefore be injuriously spoken of. For the kingdom of God is not eating and drinking, but righteousness, and peace, and joy in the Holy Spirit; for he that in this serves Christ is well pleasing to God and approved by men.
The Spoken English NT UnfoldingWord Literal Text	. So do not allow what you consider to be good to be spoken of as evil. For the kingdom of God is not about food and drink, but about righteousness, peace, and joy in the Holy Spirit. For the one who serves Christ in this way is acceptable to God and approved by people.
Urim-Thummim Version	Let not then your good be evil spoken of: Because the Kingdom of Elohim is not food and drink; but righteousness and peace, and joy in the Sacred Spirit. Because he that in these things serves Christ and is acceptable to Elohim, has human approval.
Weymouth New Testament	Therefore do not let the boon which is yours in common be exposed to reproach. For the Kingdom of God does not consist of eating and drinking, but of right conduct, peace and joy, through the Holy Spirit; and whoever in this way devotedly serves Christ, God takes pleasure in him, and men highly commend him.
Wikipedia Bible Project	Do not let the good things you do be spoken of badly—for God's kingdom is not about eating and drinking, but living rightly, peacefully, and joyfully in the Holy Spirit. Whoever serves Christ like this pleases God, and is appreciated by people.
Worsley's New Testament	.
Catholic Bibles (those having the imprimatur):	
Christian Community (1988)	Don't put yourself in the wrong with something good. 17 The kingdom of God is not a matter of food or drink; it is justice, peace and joy in the Holy Spirit, and if you serve Christ in this way, you will please God and be praised by people. Let us look, then, for what strengthens peace and makes us better. Gal 5:22; 1Thes 1:6
New American Bible (2011)	.
New Catholic Bible	.

New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Eth Cipher Translation Let not then your good be evil spoken of: For the Kingdom of **Elohiym** is not meat and drink; but righteousness, and peace, and joy in the **Ruach Ha'Qodesh**. For he that in these things serves **Mashiach** is acceptable to **Elohiym**, and approved of men.

Hebraic Roots Bible .
 Holy New Covenant Trans. So don't let anyone say something evil about your good. God's kingdom does not consist of eating and drinking; what's important is being right with God, having peace, and being happy in the Holy Spirit. The person who serves Christ like this will please God and be liked by people.

The Scriptures 2009 Do not then allow your good to be spoken of as evil.
 For the reign of Elohim is not eating and drinking, but righteousness and peace and joy in the Set-apart Spirit.
 For he who is serving Messiah in these matters is well-pleasing to Elohim and approved by men.

Tree of Life Version Therefore do not let what is good for you be spoken of as evil—for the kingdom of God is not about eating and drinking, but righteousness and shalom and joy in the Ruach ha-Kodesh. For the one who serves Messiah in this manner is pleasing to God and approved by men.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...not be profaned! so [of] you* The [Thing] Good not for is The Kingdom [of] the god Eating and Drinking but {She is} Right and Peace and Happiness in spirit pure The [Man] for in this Serving the christ {is} Pleasing the god and Approved [by] the men...

Alpha & Omega Bible THEREFORE DO NOT LET WHAT IS FOR YOU A GOOD THING BE SPOKEN OF AS EVIL;
 FOR THE KINGDOM OF THEOS (*The Alpha & Omega*) IS NOT EATING AND DRINKING, BUT RIGHTEOUSNESS AND PEACE AND JOY IN THE HOLY GHOST. †(*Mark 7:1 to Mark 7:23. Also, although we should consider the spiritual weaknesses & feelings of others, we are not to live in fear of offending. Not offending is important, but exercising our liberty in the truth is also important. There is a time to refrain, and a time to offend. Ecclesiastes 3*)
 FOR HE WHO IN THIS WAY SERVES CHRIST IS ACCEPTABLE TO THEOS (*The Alpha & Omega*) AND APPROVED BY MEN.

Awful Scroll Bible Be not then your good be harmed- in its -enlightened-exposure.
 For the Rule of God is not eating and drinking, however virtuousness, peace, and joy, by-within the Awful Breath.
 For from-within the same-as-these, he devotedly serving the Anointed One is well-accommodating to God, and is reputed of men!

Concordant Literal Version Let not, then, your good be calumniated, for the kingdom of God is not food and drink, but righteousness and peace and joy in holy spirit."
 For he who in this is slaving for Christ, is well pleasing to God and attested by men."

exeGesés companion Bible so that your good is not blasphemed.
 For the sovereignty of Elohim is not eat and drink;
 but justness and shalom

and cheer in the Holy Spirit.
 For whoever serves the Messiah in these
 is well-pleasing to Elohim
 and approved of humanity.

God's Truth (Tyndale)
 Orthodox Jewish Bible

.
 Therefore, do not let HaTov of you be brought into contempt.
 For the Malchut Hashem is not a matter of eating and drinking, but of tzedek
 (righteousness, DANIEL 9:24), shalom (peace) and simcha b'Ruach Hakodesh.
 For he who serves Moshiach in this is pleasing to Hashem and approved by people
 in general.

Rotherham's Emphasized B.

Therefore, suffer not to be defamed, your own' good thing;
 For [the kingdom of God] is not [eating and drinking],
 But righteousness and peace and joy in Holy Spirit;
 For [he that in this] doeth service unto the Christ||
 Is acceptable unto God,
 And approved unto men.

Expanded/Embellished Bibles:

The Amplified Bible
 An Understandable Version

.
 Do not allow what you consider good to be spoken against [i.e., the exercise of a
 liberty by the strong to eat anything must not become the occasion of criticism by
 the weak]. For God's kingdom is not a matter of what people eat or drink, but
 [instead, it is a matter] of doing what is right, having peace [of heart] and having
 [inner] joy, which come from the Holy Spirit. For the person who serves Christ with
 these qualities is very pleasing to God and wins the approval of people.

Brodie's Expanded Trans.

Therefore, do not allow your privilege [of grace-oriented eating & drinking] to be
 maligned,
 For the royal power [essence of the Christian way of life] of God does not consist
 of eating and drinking [external rituals], but righteousness [imputed at salvation] and
 prosperity [imputed at maturity] and inner happiness [imputed upon the attainment
 of super-abounding grace status] by means of the Holy Spirit,
 Because the person who serves Christ in this manner [spiritual rather than material]
 is well thought of by God [as a result of a successful priesthood] and respected by
 men [as a result of a successful ambassadorship] .

The Expanded Bible
 Jonathan Mitchell NT

.
 Do not cause your good thing (or: the excellence and virtue which pertain to you)
 to be slandered (defamed; insulted; blasphemed; vilified; have its light hindered),
 for you see, God's kingdom (or: the reign-and-rule which is God; the expression,
 influence and activity of God's sovereignty) is not (or: does not exist being) solid
 food and drink, but rather, fair and equitable dealing which brings justice and right
 relationship in the Way pointed out (being turned in the right direction;
 rightwisdom; also = covenant inclusion and participation), peace (and: harmony;
 = shalom) and joy (or: happiness; rejoicing) within set-apart Breath-effect (or: a
 dedicated spirit and sacred attitude; or: in [the] Holy Spirit).
 You see the one continuously slaving for and in the Christ in this [realm, sphere or
 regard] [is; continues being] well-pleasing (well-satisfying; fully acceptable) to (or:
 in; by; with) God, and approved (after examination and testing) by people (or:
 among mankind)..

P. Kretzmann Commentary
 Syndein/Thieme
 Translation for Translators
 The Voice

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	In conclusion, ^j don't let what is good for you be insulted. After all, the kingdom of God isn't about food and drinks, but about right living ^k and peace and joy in the Holy Spirit. The person who serves Christ in this way is both pleasing to God and respected ^l by other people.
	j. Lit. "So—" He's summarizing what he's just been saying in vv. 1-15, not basing a conclusion on it.
	k. Or "integrity" or "justice"; traditionally: "righteousness" (see "Bible Words"). Righteous, Righteous-ness This traditional word connotes being just and having ethical and spiritual integrity. In relation to human beings, it also tends to connote being a law-abiding person. "Righteousness" connotes justice, fairness, and integrity.
	l. Lit. "esteemed." It's about having a good reputation.
Wilbur Pickering's New T.	So do not let your good be slandered; because the Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For whoever serves the Christ in these things is satisfying to God and approved by men.
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	So stop letting your good be slandered [or, be spoken of as evil]. For the kingdom of God is not eating and drinking, but righteousness and peace and joy in [the] Holy Spirit. For the one serving as a slave to Christ in these [things] [is] acceptable to God and approved by people.
Berean Literal Bible	.
Bill Puryear translation	.
C. Thomson updated NT	.
Charles Thomson NT	Let not therefore the good which you enjoy be ill spoken of. For the reign of God is not eating and drinking, but righteousness and peace and joy in a holy spirit. For he who serveth the Christ in these things is acceptable to God and approved by men.
Context Group Version	Don't let then your (pl) good be evil spoken of: for God's kingdom is not eating and drinking, but vindication and peace and joy in the Special Spirit. For he who in this [way] is serving as a slave to the Anointed is well-pleasing to God, and accepted by men.
English Standard Version	.
Far Above All Translation	So do not let your good <i>behaviour</i> be slandered, for the kingdom of God is not food and drink, but righteousness and peace and joy by holy spirit. For he <i>who</i> serves Christ in these <i>matters</i> is pleasing to God, and approved of by men.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Therefore do not let your ^o good thing be blasphemed; for* the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit. For* the

one *who is serving** Christ in these things *is* well pleasing to God and approved by men.

- New American Standard .
- New European Version .
- New King James Version .
- New Matthew Bible .
- NT (Variant Readings) .
- Niobi Study Bible .
- R. B. Thieme, Jr. translation

Let not the good attained by you [maturity adjustment to the justice of God] be slandered/maligned.

For the kingdom of God is not eating and drinking; but righteousness [imputed at salvation] and (resultant) prosperity [imputed at maturity], and happiness by means of the Holy Spirit.

For he who serves the Christ in this, is pleasing to the God [royal priesthood], and respected by men [royal ambassadorship].

R. B. Thieme, Jr. trans2

Therefore let not the absolute good of intrinsic value of Maturity Adjustment to the Justice of God attained by you be slandered, defamed, injured by false accusations or maligning.

For, in conclusion, the kingdom of God, never, is not ever, eating nor drinking alcohol but in contrast to these low priorities, is imputed righteousness received at Salvation Adjustment to the Justice of God and prosperity received by imputation at Maturity Adjustment to the Justice of God along with Sharing the Happiness of God, by means of God the Holy Spirit;

For he who serves The Christ, the anointed appointed savior of the earth, thus in this, is well pleasing to The God and respected by men.

Revised Geneva Translation
Ron Snider translation

Therefore do not let what is for you a good thing be spoken of as evil; for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he who in this way serves Christ is acceptable to God and approved by men.

- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Worrell New Testament .

The gist of this passage:
16-18

Romans 14:16			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
blasphêmeō (βλασφημέω) [pronounced blahs-fay-MEH-oh]	<i>vilify; speak impiously; blaspheme, speak blasphemies, be defamed, be railed (against, on), revile, speak evil</i>	2 nd person singular, present passive imperative	Strong's #987
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767

Romans 14:16

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter singular adjective; accusative case	Strong's #18

Translation: Therefore, do not let your good be vilified,...

Generally speaking, the Greek word agathos (ἀγαθός) [pronounced ag-ath-OSS] means *good (of intrinsic value), benefit, well*, and, therefore, *divine good*. We are not to allow our divine good to be vilified, blasphemed, or reviled.

The wrong way to understand this is, *we are not to allow our good thing (the food that we are eating) to be vilified or reviled by others*. There are two reasons for this being the wrong understanding: (1) we set aside matters of food if they cause a brother to stumble (vv. 13 and 15) and (2) Paul draws the conclusion that the kingdom of God is not all about eating and drinking.

Therefore, if the good food you eat is spoken of as evil, don't worry about that. In some cases, you might not partake of that good food, if it causes a fellow believer to stumble. However, there is the concept of divine good in the believer's life. We do not allow that which is divine good to be blasphemed or classified as evil.

Romans 14:17

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)

Romans 14:17			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
basileia (βασιλεία) [pronounced <i>bas-il-ī-ah</i>]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; nominative case	Strong's #932
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
brôsis (βρῶσις) [pronounced <i>BROH-sihs</i>]	<i>1) act of eating, the act of consumption; 1a) in a wider sense, erosion, corrosion, rust; consumption (by insects, the elements); 2) meal, that which is eaten, food, meat, nourishment, ailment; 2a) of the soul's food, either which refreshes the soul, or nourishes and supports it</i>	feminine singular noun, nominative case	Strong's #1035
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
posis (πόσις) [pronounced <i>POS-ihs</i>]	<i>(the act of) drinking; a drink</i>	feminine singular noun; nominative case	Strong's #4213
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
dikaïosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i>]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; nominative case	Strong's #1343
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
eirênê (εἰρήνη, ης, ἡ) [pronounced <i>eye-RAY-nay</i>]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity; unity</i>	feminine singular noun; nominative case	Strong's #1515
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
chara (χαρά) [pronounced <i>khahr-AH</i>]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, nominative case	Strong's #5479

Romans 14:17

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #40

Translation: ...for the kingdom of God is not eating and drinking, but [it is] righteousness and peace and joy in the Holy Spirit.

Then Paul explains why. The kingdom of God—our eventual destination after this life (or in this life)—is not about food and drink. The kingdom of God is not the greatest banquet that you have ever enjoyed. The kingdom of God is all about righteousness (God's righteousness, which we have by imputation); and peace (which is the peace between man and God); and joy in the Holy Spirit (having +H in the soul, despite what is taking place in the world or in your nation).

Romans 14:16–17 Therefore, do not let your good be vilified, for the kingdom of God is not eating and drinking, but [it is] righteousness and peace and joy in the Holy Spirit. (Kukis mostly literal translation)

Romans 14:18

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
toutô (τούτῳ) [pronounced TWO-toh]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case	Strong's #3778 (also #5129)

Romans 14:18			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
douleúō (δουλεύω) [pronounced <i>dool-YOO-oh</i>]	<i>servicing, acting as a servant, being a slave, being in bondage to</i>	masculine singular, present active participle, nominative case	Strong's #1398
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
eúarestos (εὐάρεστος) [pronounced <i>yoo-AR-es-toss</i>]	<i>pleasing; well-pleasing; fully agreeable, acceptable</i>	masculine singular adjective; nominative case	Strong's #2101
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
dótimos (δόκιμος) [pronounced <i>DOK-ee-moss</i>]	<i>accepted (particularly of coins and money); pleasing, acceptable, tested; approved; tried and approved</i>	masculine singular adjective; nominative case	Strong's #1384
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
anthrōpoi (ἄνθρωποι) [pronounced <i>ANTH-row-poy</i>]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444

Translation: For by these things the one serving Christ [is] pleasing to the God and approved by men. (Kukis mostly literal translation)

It is by these things—righteousness and peace and joy in the Holy Spirit—that the servant of Jesus Christ pleases God (which means, he is performing divine good) and is approved of by men. Clean and unclean foods has become a line of division among Jews and gentiles, and Paul is saying, do not let food and drink divide you. With that attitude, you are approved of by man. Furthermore, if your life is all about righteousness, peace and joy in the Spirit, then you are pleasing God and approved of by man.

Romans 14:18 For by these things the one serving Christ [is] pleasing to the God and approved by men. (Kukis mostly literal translation)

Romans 14:16–18 Therefore, do not let your good be vilified, for the kingdom of God is not eating and drinking, but [it is] righteousness and peace and joy in the Holy Spirit. For by these things the one serving Christ [is] pleasing to the God and approved by men. (Kukis mostly literal translation)

There are Jews and gentiles in the Roman church. Paul does not want them to spend time worried about which foods that can be eaten. Food and drink is a non-issue. The Jews were not to superimpose their traditions about clean and unclean foods among the gentiles; but the gentiles were not to intentionally antagonize the Jews with unclean foods.

Application: Let's just take this out of the spiritual realm and give an example which is purely secular. Your daughter is bringing home her new boyfriend for dinner and she has told her parents that he is a strict vegetarian. The parents have the wrong approach, which is serving the best steak money can buy, potatoes with bacon, chives and sour cream on the side. What they often do is one of two paths: (1) they make certain that the meal is mostly or all vegetarian; or (2) the boyfriend has at least a non-meat substitute as a part of his meal. Now, obviously, the family is not going to go vegetarian for life for the boyfriend, but they will make some reasonable accommodation for him.

Application: Another secular example: your thing might be swearing. However, when you are working and dealing with customers, the prudent thing to do is not to swear around them or to them—even, in your mind, if they are asking for it.

Application: If you have the sense to know when to curb your behavior in the secular world, then you should have some clue when it comes to curbing your behavior among believers as well.

Application: What about the pastor? The pastor has a greater leeway, at least with regards to teaching. That is, he has to lay it on the line and be truthful. Sometimes, believers in the congregation will be offended by this. Nevertheless, the pastor needs to be brutally honest. Of course, this is presented in a way which is not a personal attack on specific members of that local congregation. All things are presented as principles; and people in the congregation are not to be used as examples.

Romans 14:16–18 Therefore, act in such a way that your divine good not be designated as evil, for the kingdom of God is not all about eating and drinking; it is about righteousness and peace with God and joy in the Holy Spirit. It is by means of these things that one serves Jesus Christ, thus pleasing God and being approve by man. (Kukis paraphrase)

Therefore, consequently, these (things) of peace we might pursue and these (things) of the building up of the (things) to one another. Not because of food you demolish the work of God. All (things) [are] indeed clean. But evil to the man through the eating [is] a cause for stumbling. Good the (thing) not to eat flesh and not to drink wine and not in whom the brother of you keeps on stumbling.

Romans
14:19–21

Therefore, let us pursue the things of peace and the things of the [kingdom] [which] build up one another. Do not make the work of God come to naught because of food—surely all things [are] clean. Moreover, [it is] evil for the man of stumbling [to come to naught] through the [act] of eating. It [is] good not to eat meat, not to drink wine, and not [to do anything] by which your brother keeps on stumbling.

Therefore, let us pursue peace with God and all there is to know about the kingdom, which are the spiritual building blocks for the edification complex. Do not cause the work of God to come to naught over something as trivial as food. Surely, all foods are ceremonially clean. It is evil for a man's spiritual advance to come to naught because he stumbles over some act of eating. It is good not to eat meat or to drink wine if these things cause your brother to stumble.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Therefore, consequently, these (things) of peace we might pursue and these (things) of the building up of the (things) to one another. Not because of food you demolish the work of God. All (things) [are] indeed clean. But evil to the man through the eating [is] a cause for stumbling. Good the (thing) not to eat flesh and not to drink wine and not in whom the brother of you keeps on stumbling.
Complete Apostles Bible	Therefore let us pursue the things which make for peace and the things by which one may edify another. Do not destroy the work of God for the sake of food. All things indeed are clean, but are evil for the man eating with offense. It is good neither to eat meat nor drink wine nor to do anything by which your brother stumbles or is offended or becomes weak.
Douay-Rheims 1899 (Amer.)	Therefore, let us follow after the things that are of peace and keep the things that are of edification, one towards another. Destroy not the work of God for meat. All things indeed are clean: but it is evil for that man who eateth with offence. It is good not to eat flesh and not to drink wine: nor any thing whereby thy brother is offended or scandalized or made weak.
Holy Aramaic Scriptures Original Aramaic NT	. And now, let us run after peace and after building one another up. And let us not destroy a Servant of God because of food, for everything is pure, but it is evil to a man who eats with offense. For it is good that we do not eat flesh, neither drink wine, neither anything by which our brother is subverted.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So then, let us go after the things which make peace, and the things by which we may be a help to one another. Do not let the work of God come to nothing on account of food. All things are certainly clean; but it is evil for that man who by taking food makes it hard for another. It is better not to take meat or wine or to do anything which might be a cause of trouble to your brother.
Bible in Worldwide English	But we must do the things that make peace and that help each other to do better. Do not spoil what God has done because you want some food. Everything is right. But it is wrong for anyone to eat anything if that will make his brother fall. The right thing is to eat no meat, and drink no wine, and not do anything that makes your brother fall.
Easy English	.

Easy-to-Read Version—2008	So let's try as hard as we can to do what will bring peace. Let's do whatever will help each other grow stronger in faith. Don't let the eating of food destroy the work of God. All food is right to eat, but it is wrong for anyone to eat something that hurts the faith of another person. It is better not to eat meat or drink wine or do anything else that hurts the faith of your brother or sister.
God's Word™	So let's pursue those things which bring peace and which are good for each other. Don't ruin God's work because of what you eat. All food is acceptable, but it's wrong for a person to eat something if it causes someone else to have doubts. The right thing to do is to avoid eating meat, drinking wine, or doing anything else that causes another Christian to have doubts.
Good News Bible (TEV)	So then, we must always aim at those things that bring peace and that help strengthen one another. Do not, because of food, destroy what God has done. All foods may be eaten, but it is wrong to eat anything that will cause someone else to fall into sin. The right thing to do is to keep from eating meat, drinking wine, or doing anything else that will make other believers fall.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	We should try to live at peace and help each other have a strong faith. Don't let your appetite destroy what God has done. All foods are fit to eat, but it is wrong to cause problems for others by what you eat. It is best not to eat meat or drink wine or do anything else that causes problems for other followers of the Lord.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	So then, make it your top priority to live a life of peace with harmony in your relationships, eagerly seeking to strengthen and encourage one another. Stop ruining the work of God by insisting on your own opinions about food. You can eat anything you want, but it is wrong to deliberately cause someone to be offended over what you eat. Consider it an act of love to refrain from eating meat or drinking wine or doing anything else that would cause a fellow believer to be offended or tempted to be weakened in his faith.
Plain English Version	.
UnfoldingWord Simplified T.	So we should always eagerly try to live in a way that will cause peace among fellow Christians, and we should try to do what will help each other to trust and obey the Messiah. Do not destroy how God has helped any believer just because you want to eat a certain kind of food. It is true that God allows us to eat every kind of food. But if you eat something that another believer thinks is wrong, then you are encouraging him to do what he thinks is wrong. It is good neither to eat meat nor to drink wine, nor to do anything else at any time if it will cause one of your fellow believers to stop trusting in God.
Williams' New Testament	So let us keep on pursuing the things that make for peace and our mutual upbuilding. Stop undoing the work of God just for the sake of food. Everything is clean, but it is wrong for a man to eat anything when it makes another stumble. The right thing to do is not to eat meat, or drink wine, or do anything else, that makes your brother stumble.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	So clearly we should pursue the <i>things</i> of the peace and the <i>things</i> of the construction for each other. On account of food don't tear down the work of God. All <i>things</i> certainly are clean, but <i>it is</i> bad for the person who eats through a stumble. The "not to eat meat" <i>thing</i> is nice (nor to drink wine, nor to do <i>anything</i> in which your brother stumbles).
Common English Bible	.
Len Gane Paraphrase	Therefore let us follow things that result in peace and things that can build up each another. Don't tear down the work of God on account of food. It's true that everything is pure but even so [it is] wrong for that man who eats, who feels he is doing wrong. It would be better not to eat flesh or drink wine or [anything] that would cause your brother to stumble, be offended, or be weakened [in the faith].
A. Campbell's Living Oracles	Well, then, let us strive after peace, and mutual edification. Do not, for the sake of meat, destroy the work of God. All meats, indeed, are clean; but that meat is hurtful to the man who eats to occasion stumbling. It is good neither to eat flesh, nor to drink wine, nor to do anything by which your brother is made to stumble, or to fall, or is weakened.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Therefore our efforts should be directed towards all that makes for peace and the mutual building up of character. Do not undo God's work for the sake of what you eat. Though everything is 'clean,' yet, if a man eats so as to put a stumbling-block in the way of others, he does wrong. The right course is to abstain from meat or wine or, indeed, anything that is a stumbling-block to your Brother.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	So let's pursue the path of peace, and find ways to encourage each other. Don't destroy the work of God with arguments over food. Everything is clean—but it would be wrong to eat and offend others. It's better not to eat meat or drink wine or anything else that would cause your fellow-believer to stumble.
The Heritage Bible	So therefore let us pursue the things of peace, and the things that build these things into one another, Since food does not loosen down the work of God. All things indeed are clean, but evil to the man who through stumbling eats. <i>It is</i> beautifully good neither to eat meat, nor to drink wine, nor anything in which your brother stumbles, or is offended, or is made weak.
International Standard V	Do not destroy God's action for the sake of food. Everything is clean, but it is wrong to make another person stumble because of what you eat. The right thing to do is to avoid eating meat, drinking wine, or doing anything else that makes your brother stumble, upset, or weak. [Other mss. lack upset, or weak]. V. 19 was placed with the previous passage for context.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.

Riverside New Testament	Therefore, let us seek for what makes for peace and our mutual upbuilding. Do not for the sake of food break down the work of God. All things are pure, but anything is evil to the man who eats it with a feeling of doing wrong. It is noble not to eat meat or to drink wine or to do anything over which your brother stumbles.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	So then, let us pursue the things of peace and the things that build up one another. Do not destroy the work of God because of food. All things are indeed clean, but it is evil for that person who eats and causes him to stumble. It is good not to eat meat, nor to drink wine, nor anything by which your brother stumbles, or is led into sin, or becomes weak.
Urim-Thummim Version	.
Weymouth New Testament	Therefore let us aim at whatever makes for peace and mutual upbuilding of character. Do not for food's sake be throwing down God's work. All food is pure; but a man is in the wrong if his food is a snare to others. The right course is to forego eating meat or drinking wine or doing anything that tends to your brother's fall.
Wikipedia Bible Project	So let us pursue whatever leads to peace, and find ways to build up each other. Do not demolish the work of God with arguments over food. Everything is clean—but it would be wrong for someone to eat and offend others. It is better not to eat meat or drink wine or anything else that would cause your fellow-believer to stumble.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Do not destroy the work of God because of food. All food is clean, but it is wrong for you to make others fall by what you eat. And it may be better not to eat meat, or drink wine, or anything else that causes your brother or sister to stumble. V. 19 was placed with the previous passage for context. 1Cor 7:15; 14:26 1Cor 8:13
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	.
Hebraic Roots Bible	.
Holy New Covenant Trans.	Therefore let us try to have peace and build up one another. Don't destroy God's work for the sake of food. Everything is pure. But it is wrong for a person to eat anything that might trip someone else. It is better if you don't eat meat, drink wine, or do anything that might trip your brother.
The Scriptures 2009	So, then, let us pursue the <i>matters</i> of peace and the <i>matters</i> for building up one another. Do not destroy the work of Elohim for the sake of food. All indeed are clean, but evil to that man who eats so as to cause stumbling. It is good not to eat meat or drink wine, nor to do <i>whatever</i> by which your brother stumbles.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...then so the [things] [of] the peace [We] may pursue and the [things] [of] the building the [one] to one another not for food destroy! the work [of] the god All [Things] certainly Clean {are} but [Thing] Bad {is} [to] the man the [man] through stumbling eating {something} Good {is} The+ not {you} to eat meats neither to drink wine neither {to make something} in what The Brother [of] you stumbles...
Alpha & Omega Bible	SO THEN WE PURSUE THE THINGS WHICH MAKE FOR PEACE AND THE BUILDING UP OF ONE ANOTHER. DO NOT TEAR DOWN THE WORK OF THEOS (<i>The Alpha & Omega</i>) FOR THE SAKE OF FOOD. ALL THINGS INDEED ARE CLEAN, BUT THEY ARE EVIL FOR THE MAN WHO EATS AND GIVES OFFENSE. IT IS GOOD NOT TO EAT MEAT OR TO DRINK WINE (<i>in front of weak religious people who don't have correct doctrine</i>), OR BY WHICH YOUR BROTHER STUMBLES.
Awful Scroll Bible	So then consequently let us endeavor peace, and to build-the-house of one another. For the sake of food be not breaking-down the Work of God. Everything surely is clean, however, they are injurious by the man eating through striking-at. It is choice not to eat flesh and-not to drink wine, and-not by-within what your brother strikes-at, or is being entrapped or is made weak.
Concordant Literal Version	Consequently, then, we are pursuing that which makes for peace and that which is for edification of one another." Not on account of food demolish the work of God. All, indeed, is clean, but it is evil to the man who with stumbling is eating." It is ideal not to be eating meat, nor yet to be drinking wine, nor yet to do aught by which your brother is stumbling, or is being snared or weakened."
exeGesés companion Bible	So pursue those that make for shalom and those that edify one another. Disintegrate not the work of Elohim for sake of food. All indeed are pure; but evil for that human who, through stumbling, eats. It is good neither to eat meat nor to drink wine nor aught wherein your brother stumbles or is scandalized, or is frailed.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	So then we pursue what makes for shalom and for the building up of one another. Do not for the sake of okhel bring churban to the work of Hashem. It is a fine thing not to eat meat nor drink wine nor anything by which your Ach b'Moshiach stumbles.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	.
Brodie's Expanded Trans.	So then, let us pursue such things that produce peace and things that build one another up [<i>spiritually</i>]. Do not destroy God's work [<i>i.e., someone's life</i>] for the sake of something to eat. All foods are truly clean [<i>ceremonially</i>]; however, it is wrong for a person to eat something when it causes another person to fall [<i>away from God</i>]. [<i>So</i>], it is better [<i>for you</i>] not to eat bread, nor to drink wine, nor to do anything [<i>else</i>] that could cause your brother to fall [<i>away from God</i>]. Consequently, then, let us continue to pursue prosperous things [those that provide spiritual momentum], especially those related to the edification complex [doctrinal structure in the soul] from which comes blessing to each other of the same kind [encourage fellow believers to pursue spiritual protocol].

The Expanded Bible
Jonathan Mitchell NT

Stop demolishing the work of God [replacing the principles grace mechanics with legalism] for the sake of food [unimportant external precepts]. On the one hand, all types of things [categories of food] are clean [sanctified by God through prayer], but on the other hand, evil for the man [strong believer] who eats with offense [flaunting his spiritual freedom in front of a weak believer].

It is advantageous [beneficial to the weak believer] not to eat meat, nor to drink wine, nor by that which your brother [weak believer] might stumble .

Consequently, then, we are continuously pressing forward and pursuing the things pertaining to, belonging to and which are the peace [= shalom] and the things pertaining to, belonging to and which are the act of building a house, pertaining to [input] into one another (or: which [effect] edification [infusing] into each other).

Stop tearing down (dissolving; loosing down; demolishing) God's work for the sake of solid food (or: on account of the effect of what is eaten). Indeed, all things [are] clean (= ceremonially pure; [Aleph2 adds: to the clean ones]), but on the other hand, [it is] bad (harmful; unsound; base; wicked; evil; not as ought to be) for (or: to; in; with) the person who by habitually eating [experiences] an effect of [or causes] stumbling through it.

[It is] beautiful (fine; as it ought to be; profitable; ideal) not to eat meat (animal flesh), neither to drink wine, nor even that in which your brother habitually stumbles (strikes himself against [it]), or is being constantly snared, or is continually weak.

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible

So then, let us pursue what promotes peace [Literally “the things of peace”] and what edifies one another [Literally “the things of edification toward one another”]. Do not destroy the work of God on account of food. All things are clean, but it is wrong for the person who eats and stumbles in the process [Literally “who eats with stumbling”]. It is good not to eat meat or to drink wine or to do anything by which your brother stumbles or is offended or is weakened. [Some manuscripts omit “or is offended or is weakened”]

NET Bible®

New American Bible (2011)
The Passion Translation

Rotherham's Emphasized B.

Hence, then, ||the things pertaining to peace|| let us pursue,
And the things which belong to the upbuilding one of another:
Do not ||for the sake of food|| be throwing down^a the work of God!
||All things|| indeed, are pure^b;
But ||ill|| is it for the man who [with occasion of stumbling] doth eat,—
||Well|| is it, not to eat flesh, nor to drink wine, nor [to do aught] whereby [thy brother] is caused to stumble.

^a Or: “undoing.”

^b Ver. 14; Tt. i. 15

The Spoken English NT

So let's strive for^m the things that lead to peace, and the things that build each other up.

Don't ruin God's work for the sake of food. All foods are pure, but it's still bad for a person to eat something that offends them.ⁿ

It's better not to eat meat or to drink alcohol,^o or to do anything that offends your brother or sister.

m. Lit. “pursue.”

n. Lit. “to eat through offense.” Lattimore: “it is bad for a man to eat in a way that will mislead.” The Greek is ambiguous.

o. Lit. “wine.”

Wilbur Pickering’s New T.

So then, let us pursue the things that promote peace and the things by which one may edify another. Do not destroy the work of God for the sake of food. All things indeed are ‘clean’; however it is wrong for the man who gives offence by eating. It is good not to eat meat nor drink wine nor do anything by which your brother stumbles, or is offended, or is weakened.⁸

(8) “Or is offended, or is weakened” is omitted by 1.8% of the Greek manuscripts, to be followed by NIV, NASB, TEV, LB, etc.—an inferior proceeding.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation

So, consequently, let us be pursuing the [things] of peace and the [things] of building up [or, edifying] one another. Stop tearing down the work of God for the sake of food. All [things] indeed [are] clean, but [they are] evil to the person eating with offense [fig., eating something that cause someone else to sin]. [It is] good not to eat meat nor to drink wine nor [to do anything] by which your brother is caused to stumble [fig., to sin] or is made to fall [fig., is offended] or becomes weak.

Berean Literal Bible .

Bill Puryear translation .

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version

So then let us follow after things which make for peace, and things by which we may edify one another. Don't overthrow the work of God for food's sake. All things indeed are clean; nevertheless it is evil for that man who eats with offense. It is good not to eat flesh, nor to drink wine, nor [to do anything] by which your brother stumbles.

English Standard Version .

Far Above All Translation

So then, let us pursue the *things that pertain* to peace and to each other's edification. Do not undo the work for God on account of food. All *things are* clean, but *it is* wrong for the man who eats with offence *to do so*. *It is* good not to eat meat or drink wine or *to consume anything* at which your brother stumbles or is offended or falters.

Green’s Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

Therefore consequently*, we may pursue the things of peace, and the things from the building up of the *kingdom* *for one another. Do not tear-down the work of God because of food. All things indeed *are* clean, but *it is* evil to the man who eats through a stumbling block. *It is* good not to eat meats, nor to drink wine, nor *anything* in which your brother stumbles or is offended or is weak.

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible .

R. B. Thieme, Jr. translation **Consequently we pursue those things [doctrines] related to prosperity [imputation of divine blessing], and those things related to the edification complex from which comes blessing to each other.**

Because of food do not destroy [tear down, demolish] the work of the God. To be sure, all foods are clean; but it becomes evil to that one [strong believer] who by eating gives offence.

It is honorable not to eat meat, nor to drink wine in a specific situation, nor do anything else by which your brother [the weak believer] stumbles.

R. B. Thieme, Jr. trans2

So then, consequently we run after in pursuit exploiting by means of Logistical Grace, the breakthroughs of those things of Bible Doctrine related to The Prosperity of Maturity Adjustment to the Justice of God and the Super-Grace blessings from the Justice of God for time, and those things of Bible Doctrine related to the Edification Complex of the Soul from which comes blessing to each other.

Because of or on account of Food, do not destroy, pull down, nullify, or demolish the building of the Edification Complex of the Soul in another believer, the work or plan of God. In fact to be sure, every category of food is indeed ceremonially clean or pure with regard to the soul or thinking and is edible, but it becomes evil for that man, the strong mature believer, who is inflexible about non essential applications, who by eating gives offense to the positive weak believer;

It is honorable not to eat meat nor to drink wine, under the Royal Family Honor Code, in certain specific situations, or do anything else (formula elipsis) by which your brother weak believer stumbles because of your violation of his taboos.

Revised Geneva Translation
Ron Snider translation

Consequently therefore, let us pursue the things which make for peace and the building up of one another. Do not tear down the work of God for the sake of food. All things (foods) indeed are clean, but it (eating) is wrong for the man who eats through (because of) an offense. It is good not to eat meat or to drink wine, or to do anything by which your brother stumbles.

Updated Bible Version 2.17
A Voice in the Wilderness

Therefore let us pursue the things of peace and the things that build up one another. Do not bring to naught the work of God on account of food. All things indeed are pure, but it is evil for the man whose eating causes a stumbling block. It is good not to eat flesh nor drink wine nor do anything by which your brother stumbles or is enticed to sin or is made weak.

Webster's Translation
World English Bible
Worrell New Testament

So, then, let us follow after the things *productive* of peace, and the things *that tend to* mutual edification. Do not, for the sake of food, overthrow the work of God. All things, indeed, are clean; but it is evil to him who eats with offense. *It is* good, neither to eat flesh, nor to drink wine, nor *to do anything* whereby your brother stumbles.

The gist of this passage:
19-21

Romans 14:19			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ára (ἄρα) [pronounced AHR-ah]	consequently, then, therefore, so then, wherefore	illative particle, expressing a more subjective or informal inference	Strong's #686

Romans 14:19

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
These two particles are variously translated, in 2Thessalonians 2:15: <i>so then; therefore, so, then; consequently then, so consequently, therefore consequently; well then, now then, so clearly</i> . By far, the most used translation is <i>so then</i> , follow by <i>therefore</i> and <i>so</i> (which do not occur nearly as often).			
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
eirênê (εἰρήνη, ης, ῆ) [pronounced eye-RAY-nay]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity; unity</i>	feminine singular noun; genitive/ablative case	Strong's #1515
diôkô (διώκω) [pronounced Dee-OH-koh]	<i>to put to flight; to hasten, to run, to pursue; to harass, to mistreat; to persecute</i>	1 st person plural, present active subjunctive	Strong's #1377
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
oikodomê (οἰκοδομή) [pronounced oy-kod-om-AY]	<i>(the act of) building, building up; metaphorically edifying, edification; the act of one who promotes another's growth in Christian wisdom, piety, happiness, holiness; a building (I</i>	feminine singular noun; genitive/ablative case	Strong's #3619
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

Romans 14:19

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240

General meanings: ἀλλήλους = *one another*; ἀλλήλων = *of one another*; ἀλλήλοις = *for, in, to one another*.

Translation: *Therefore, let us pursue the things of peace and the things of the [kingdom] [which] build up one another.*

We have a definite article out there by itself. The closest thing which is a feminine singular noun in the genitive/ablative case is *kingdom* back in v. 17. Therefore, I have inserted *kingdom* into this verse.

We are to pursue peace with God (which is salvation) and all things related to that, as well as the kingdom of God and all that is related to that. By these pursuits, we built one another up.

How does this happen exactly? Believers in the Roman church focus upon their peace with God (everyone has this) and upon the kingdom of God, which was introduced in the Scriptures and related directly to the return of Jesus Christ.

Romans 14:19 *Therefore, let us pursue the things of peace and the things of the [kingdom] [which] build up one another.* (Kukis mostly literal translation)

Romans 14:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
heneka/henekēn /heineken (ἕνεκα/ἕνεκεν/εἴνεκεν) [pronounced HEN-ek-ah, HEN-ek-en, HInek-en]	<i>because, on account of, for the (cause, sake) of, by reason of, that</i>	preposition	Strong's #1752
brōma (βρῶμα) [pronounced BRO-mah]	<i>food; that which is eaten, especially (ceremonial) articles allowed or forbidden by the Jewish law</i>	neuter singular noun; genitive/ablative case	Strong's #1033
kataluō (καταλύω) [pronounced kaht-al-OO-oh]	<i>loosen down (disintegrate), that is, (by implication) demolish (literally or figuratively), make come to nought, overthrow, throw down, destroy, dissolve; but also, halt for the night, be a guest, lodge</i>	2 nd person singular, present active imperative	Strong's #2647

Romans 14:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ergon (ἔργον) [pronounced EHR-gon]	<i>work, deed, act, something done; undertaking; business, enterprise</i>	neuter singular noun, accusative case	Strong's #2041
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: Do not make the work of God come to naught because of food...

God's work, which is the building up of the saints, should not come to naught over something as inconsequential as food.

Romans 14:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
panta (πάντα) [pronounced PAN-ta]	<i>the whole, all; everyone, each one, all [things]</i>	neuter plural adjective; nominative case	Strong's #3956
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
katharós (καθαρός) [pronounced kahth-ar-OSS]	<i>clean, clear, pure (literally or figuratively)</i>	neuter plural adjective, nominative case	Strong's #2513

Translation: ...—surely all things [are] clean.

Paul clearly states, *all foods are clean!* Therefore, food should not be a cause for stumbling in the local church of Rome.

Romans 14:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ah-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235

Romans 14:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kakós (κακός) [pronounced kak-OSS]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter singular adjective, accusative case	Strong's #2556
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-poss]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; dative, locative or instrumental case	Strong's #444
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
diá (διὰ) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
prôskomma (πρόσκομμα) [pronounced PROS-kom-mah]	<i>a cause for stumbling, stumbling stone, stumbling block; actual or metaphorical: an obstruction (to stumble over)</i>	neuter singular noun; genitive/ablative case	Strong's #4348
esthiô (ἐσθίω) [pronounced es-THEE-oh]	<i>eating (consuming) [a thing]; taking in food, eating a meal; metaphorically to devouring, consuming</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #2068

Translation: Moreover, [it is] evil for the man of stumbling [to come to naught] through the [act] of eating.

This seems to be missing the verb, so I have inserted the verb from the previous phrase (v. 20a). We do not want the spiritual advance of a person to end up in stumbling, for his spiritual growth to come to naught simply over the act of eating.

Romans 14:20 Do not make the work of God come to naught because of food—surely all things [are] clean. Moreover, [it is] evil for the man of stumbling [to come to naught] through the [act] of eating. (Kukis mostly literal translation)

Romans 14:21

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kalos (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use); honorable, with virtue, beautiful, better, fair, goodly, honest, meet, well, worthy</i>	neuter singular adjective, nominative case	Strong's #2570
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
phagô (φάγω) [pronounced FAG-oh]	<i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i>	aoist active infinitive	Strong's #5315
kréas (κρέας) [pronounced KREH-as]	<i>meat; flesh (of a sacrificed animal)</i>	neuter plural noun; accusative case	Strong's #2907
mêde (μηδέ) [pronounced may-DEH]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
pinô/riô/roô (πίνω/πίω/πώω) [pronounced PEE-noh/PEE-oh/POH-oh]	<i>to drink, to imbibe; figuratively, to receive into the soul what serves to refresh strengthen, nourish it unto life eternal</i>	aoist active infinitive	Strong's #4095
oinos (οἶνος) [pronounced OY-noss]	<i>wine; metaphorically the fiery wine [of God's wrath]</i>	masculine singular noun; accusative case	Strong's #3631
mêde (μηδέ) [pronounced may-DEH]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hō (ὧ) [pronounced hoh]	<i>to whom, for which, by which, in what, by means of that, whose</i>	neuter singular relative pronoun; dative, locative or instrumental case	Strong's #3739
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
adelphos (ἀδελφός) [pronounced ad-el-FOSS]	<i>a brother (literally or figuratively)</i>	masculine singular noun, nominative case	Strong's #80

Romans 14:21

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
proskoptō (προσκόπτω) [pronounced pros-KOP-toh]	<i>to stub on, to trip up; to beat upon, to dash, to stumble (at); to strike at; to surge against [with water as the subject]</i>	3 rd person singular, present active indicative	Strong's #4350

Translation: It [is] good not to eat meat, not to drink wine, and not [to do anything] by which your brother keeps on stumbling. (Kukis mostly literal translation)

Paul is telling the Romans to self-regulate and not to let the eating of meat or the drinking of wine or anything else which causes a brother to stumble.

Romans 14:21 It [is] good not to eat meat, not to drink wine, and not [to do anything] by which your brother keeps on stumbling. (Kukis mostly literal translation)

Romans 14:19–21 Therefore, let us pursue the things of peace and the things of the [kingdom] [which] build up one another. Do not make the work of God come to naught because of food—surely all things [are] clean. Moreover, [it is] evil for the man of stumbling [to come to naught] through the [act] of eating. It [is] good not to eat meat, not to drink wine, and not [to do anything] by which your brother keeps on stumbling. (Kukis mostly literal translation)

Now, remember the context. Paul has spent three chapters talking about the Jews and the gentiles, their relationship to one another, the concept of the church, and things which have changed. When it comes to dispensations, he did not hit that topic very hard (in fact, one could argue that Paul has said virtually nothing about dispensational theology in this book). But we have two very different cultures coming together—Jewish and Roman culture—and they have a completely different set of values and backgrounds. Paul is telling them, all of you need to be built up or edified by the teaching of Bible doctrine, by the teaching of this epistle. Do not allow something as trivial as eating this or that thing to bollacks (bollix) this up.

Romans 14:19–21 Therefore, let us pursue peace with God and all there is to know about the kingdom, which are the spiritual building blocks for the edification complex. Do not cause the work of God to come to naught over something as trivial as food. Surely, all foods are ceremonially clean. It is evil for a man's spiritual advance to come to naught because he stumbles over some act of eating. It is good not to eat meat or to drink wine if these things cause your brother to stumble. (Kukis paraphrase)

You, a faith which you keep on having, according to you, have (and hold) before the God. Blessed [is] the one not judging himself in whom he keeps on testing (for approval). Now the one separating thoroughly if he might eat, he has been judged against, for not out of faith. Now all which is not out from faith, sin it keeps on being.

Romans
14:22–23

The faith that you, [even] you, keep on having, keep on having [this faith] before the God, according to your (own) norm (or standard). Blessed [is] the one not judging himself in what he keeps on approving. But the one doubting if he eats, he has been judged, for he is not [eating] out from faith. Now anything which is not out from faith, it keeps on being sin.

You have learned Bible doctrine and you have and hold that doctrine before God, according to your own norms and standards (which are in line with God's norms and standards). Happy is the man who does not judge himself or second-guess himself when it comes to activity that he knows is legitimate. However, if a person is filled with doubts while he eats (or exercising his spiritual freedom in any way), he had been judged, because he is not eating according to his faith-doctrine. Whatever is not from faith, that thing keeps on being sin.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	You, a faith which you keep on having, according to you, have (and hold) before the God. Blessed [is] the one not judging himself in whom he keeps on testing (for approval). Now the one separating thoroughly if he might eat, he has been judged against, for not out of faith. Now all which is not out from faith, sin it keeps on being.
Complete Apostles Bible	Do you have faith? By yourself, have it before God. Blessed is he that does not condemn himself in what he approves. But he who doubts, if he eats, has been condemned, because it is not of faith; and everything which is not of faith is sin.
Douay-Rheims 1899 (Amer.)	Hast thou faith? Have it to thyself before God. Blessed is he that condemneth not himself in that which he alloweth. But he that discerneth, if he eat, is condemned; because not of faith. For all that is not of faith is sin.
Holy Aramaic Scriptures Original Aramaic NT	. You who have faith in your soul, hold it before God. Whoever does not judge his soul in the thing which he designates is blessed. For whoever is doubtful and eats is condemned because it is not in faith, for everything that is not from faith is sin.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The faith which you have, have it to yourself before God. Happy is the man who is not judged by that to which he gives approval. But he who is in doubt is judged if he takes food, because he does it not in faith; and whatever is not of faith is sin.
Bible in Worldwide English	Keep to yourself and God what you believe about these things. God blesses a man who does not feel he has done wrong when he did what he thought was right.

But a man who is not sure that he should eat something, does wrong if he eats it. That is because he does not believe the thing he is doing is right to do. And it is wrong to do what you do not believe is right.

Easy English

Easy-to-Read Version–2008

You should keep your beliefs about these things a secret between yourself and God. It is a blessing to be able to do what you think is right without feeling guilty. But anyone who eats something without being sure it is right is doing wrong. That is because they did not believe it was right. And if you do anything that you believe is not right, it is sin.

God's Word™

So whatever you believe about these things, keep it between yourself and God. The person who does what he knows is right shouldn't feel guilty. He is blessed. But if a person has doubts and still eats, he is condemned because he didn't act in faith. Anything that is not done in faith is sin.

Good News Bible (TEV)

Keep what you believe about this matter, then, between yourself and God. Happy are those who do not feel guilty when they do something they judge is right! But if they have doubts about what they eat, God condemns them when they eat it, because their action is not based on faith. And anything that is not based on faith is sin.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

Contemporary English V.

What you believe about these things should be kept between you and God. You are fortunate, if your actions don't make you have doubts. But if you do have doubts about what you eat, you are going against your beliefs. And you know that is wrong, because anything you do against your beliefs is sin.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

Keep the convictions you have about these matters between yourself and God, *and don't impose them upon others*. You'll be happy when you don't judge yourself in doing what your conscience approves. But the one who has misgivings feels miserable if he eats meat, because he doubts and doesn't eat in faith. For anything we do that doesn't spring from faith is, by definition, sinful.

Plain English Version

UnfoldingWord Simplified T.

Let God tell you what things are right for you to do, but do not try to force others to accept what you believe. And you will please God if you have no doubts about your convictions about what is right and wrong to do. But some believers fear that God will not be pleased if they eat certain kinds of food. And indeed, he will say that they have done wrong, if they do not do what they believe to be right. If we do anything without being certain that God approves of it, we are sinning.

Williams' New Testament

On your part, you must exercise your faith by the standard of yourself in the sight of God. Happy is the man who need not condemn himself for doing the thing that he approves. But the man who has misgivings about eating, if he then eats, has already condemned himself by so doing, because he did not follow his faith, and any action that does not follow one's faith is a sin.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version .
 Common English Bible .
 Len Gane Paraphrase .
 A. Campbell's Living Oracles .
 New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament .

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible . *Keep your belief about such matters between yourself and God. Blessed is the one who does not condemn himself by what he approves. But the one who has doubts is condemned if he eats, because his eating is not from faith; and everything that is not from faith is sin.*

Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 Free Bible Version . *What you personally believe is between you and God. Happy are those who don't condemn themselves for doing what they think is right! But if you have doubts whether it's right or wrong to eat something, then you shouldn't, because you're not convinced it's right. Whatever isn't based on conviction* is sin.**

The Heritage Bible . *Do you have faith? Have it to yourself before the face of God. Supremely blest is the one who does not condemn himself in what he tests.
 And the one judging through it is condemned if he eats, because he absolutely is not eating out of faith, because whatever is not out of faith is sin.*

International Standard V .
 Lexham Bible . *pass judg*
 Montgomery NT .
 NIV, ©2011 .
 Riverside New Testament .
 Leicester A. Sawyer's NT .
 The Spoken English NT . *You have faith, and you should hold it yourself in front of God. The blessed person is the person that doesn't condemn themselves by what they approve of.
 But the person that doubts gets condemned if they eat, because it's not from faith, and everything that's not from faith is sin.*

UnfoldingWord Literal Text .
 Urim-Thummim Version .
 Weymouth New Testament . *As for you and your faith, keep your faith to yourself in the presence of God. The man is to be congratulated who does not pronounce judgement on himself in what his actions sanction. But he who has misgivings and yet eats meat is condemned already, because his conduct is not based on faith; for all conduct not based on faith is sinful.*

Wikipedia Bible Project . *What you believe is between you and God, and it is good for people not to punish themselves for doing what they think is right! But those who doubt are wrong to eat, because they are not convinced it is right. Whatever is not based on trust is sin.*

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Keep your own belief before God, and happy are you if you never act against your own belief. Instead, whoever eats some thing in spite of his doubt is condemned by his conscience, because whatever we do against our conscience is sinful.**
Jas 4:17

New American Bible (2011) .
New Catholic Bible .
New Jerusalem Bible .
NRSV (Anglicized Cath. Ed.) .
Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
Eth Cipher Translation **Have you faith? Have it to yourself before **Elohiym**. Happy is he that condemns not himself in that thing which he allows. And he that doubts is damned if he eat, because he eats not of faith: for whatsoever is not of faith is sin.**

Hebraic Roots Bible **Do you have faith? Have it to yourself before YAHWEH. Blessed is the one not condemning himself in doing the things he has selected. But the one doubting, if he eats, he has been condemned, because it is not of faith; and whatever is not of faith is sin.**

Holy New Covenant Trans. **You have your own faith. Keep it between yourself and God! The person who doesn't feel condemned is happy. He knows what he is doing. But the person who has doubts feels condemned if he goes ahead and eats, because he is not sure. A person must be sure that everything he does is by faith, or else it is sin.**

The Scriptures 2009 .
Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament **You faith whom have in yourself have! before the god Blessed {is} The [Man] not Judging himself in what [He] tests The [Man] but Judging if [He] may eat {something} has been condemned for not from faith {is} Every [Thing] but What {ever} not {is} from faith Offense is...**

Alpha & Omega Bible .
Awful Scroll Bible **Hold you confidence? Be holding it accordingly to yourself, beheld-by-within God. Happy is he not judging himself by-within what he deems. Moreover, he himself separating-through has been judged-against, if- he -should eat certainly-of-what it is not out of confidence, furthermore, everything not out of confidence is missing-the-mark.**

Concordant Literal Version **The faith which you have, have for yourself in God's sight. Happy is he who is not judging himself in that which he is attesting."
Now he who is doubting if he should be eating is condemned, seeing that it is not out of faith. Now everything which is not out of faith is sin."**

exeGesés companion Bible **Have you trust?
Have it to yourself in sight of Elohim.
Blessed
- whoever judges not self by what he approves.
And whoever doubts
is condemned whenever he eats
because it is not of trust:
for whatever is not of trust is sin.**

God's Truth (Tyndale) .

Orthodox Jewish Bible	<p>The emunah that you have, keep beshita (as a matter of conviction or principle) to yourself before G-d. Ashrey is the man who does not condemn himself by the things he approves.</p> <p>But in the man who doubts, there is found in him a dvar ashmah (a thing of guilt, condemnation) if he eats, because it is not of emunah. And whatever is not of emunah is averah (sin).</p>
Rotherham's Emphasized B.	<p> The faith which thou' hast have to thyself before God: Happy he that bringeth not judgment upon himself by that which he approveth; But he that is in doubt if he eat hath condemned himself,— Because [it was] not of faith, And everything' which is not of faith is sin.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	<p>.</p> <p>Therefore, whatever you believe about this matter should be held between you and God. That person is happy who does not condemn himself for practicing something he believes is right. But the person who has doubts about eating [<i>a certain food</i>] is self-condemned if he [<i>goes ahead and</i>] eats it, because his action is not based on faith [<i>i.e., if he lacks the conviction that he is doing what is right</i>]. And whatever is not done with such a conviction is a sin.</p>
Brodie's Expanded Trans.	<p>With reference to the doctrine which you [the mature believer] possess: Keep holding it within yourself before God. The person [mature believer] who does not question himself by the things he previously approved [accepts after testing] is happy [free from legalistic guilt complex], But the person [weak believer] who hesitates out of guilt [over some legalistic taboo] is condemned [by his own conscience] if he eats [meat], because it [eating meat] is not out from doctrine as the source [of his norms & standards] and everything [categories of food & drink] which is not out from doctrine as the source [of his norms & standards] is sin [guilt as a mental attitude sin].</p>
The Expanded Bible Jonathan Mitchell NT	<p>.</p> <p>The faith, trust and confidence which you yourself continue to have, hold it in accord with (in line with, on the level of, and corresponding to) yourself in God's sight and presence (or: = Keep your personal faith between you and God). Blessed and happy [is] the one not constantly judging himself (evaluating himself; separating and dividing things within himself; criticizing himself; making decisions or determinations about himself) within that which he is habitually examining to test and to prove (or: in what he normally approves). Now the person continually wavering and doubting, being undecided, has been and remains correspondingly evaluated (or: commensurately decided about; separated by following the pattern and judged accordingly; condemned), if he should eat, because [it is] not forth from out of faith (or: it does not have trust as its source). And everything which [is] not forth from out of faith (or: [does] not arise from trust) is a failure to hit the target (exists being an error; is a deviation from the goal; continues being sin, and a mistake).</p>
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice	<p>.</p> <p>.</p> <p>.</p> <p>.</p>

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.

New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. .
 The Spoken English NT .
 Wilbur Pickering's New T.

Do you have faith? Have it privately before God. Happy is he who does not judge himself in what he approves. But he who eats with doubt stands condemned, because it is not from faith; for whatever is not from faith is sin.⁹

Doxology

^[14:24] Now to Him who has power to establish you according to my Gospel and the proclamation of Jesus Christ, according to the revelation of the mystery kept secret through long ages, ^[14:25] but now revealed and made known through the prophetic Scriptures,¹⁰ according to the command of the eternal God, with a view to obedience of faith among all ethnic nations ^[14:26] —to the only wise God, through Jesus Christ—to Him be the glory forever! Amen.¹¹

(9) Well now, faith would appear to be a rather important commodity! But just why is everything else 'sin'? If the basic idea in 'sin' is to miss the mark, or to fall short (Romans 3:23), then faith is of the essence. Hab. 2:4, "the just shall live by faith", is repeated three times in the New Testament—Romans 1:17, Galatians 3:11, Hebrews 10:38. "That no one is justified by the law in the sight of God is evident, for 'the just shall live by faith'" (Galatians 3:11). So to depend on the law (or any equation based on works) is to fall short. "But without faith it is impossible to please Him, for he who comes to God must believe that He exists, and that He is a rewarder of those who diligently seek Him" (Hebrews 11:6). If God demands faith, then anything else will fall short, will miss the mark.

(10) Since it is being revealed 'only now', these 'prophetic Scriptures' must be New Testament writings, given by God!

(11) 5.2% of the Greek manuscripts place verses 24-26 at the end of the book, rather than here. Paul habitually places doxologies throughout his letters—they do not occur only at the end.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation You have faith? Be having [it] to yourself before God. Happy is the one not judging himself in what he approves [of]. But the one doubting, if he eats, has been condemned, because [it is] not of faith. Now all which [is] not of faith is sin.

Berean Literal Bible .

Bill Puryear translation .

C. Thomson updated NT

You have a belief; exercise it at home by yourself before God. Happy he who upon a strict examination does not condemn himself. Now he who makes distinctions is condemned if he eats, because he eats not with belief; and every thing which is not according to belief is a sin.

Charles Thomson NT .

Context Group Version

The trust which you have, you have to yourself before God. Happy is he who does not judge himself in that which he validates. But he who hesitates is condemned if he eats, because [he eats] not from trust; and whatever is not from trust is disgrace.

English Standard Version .

Far Above All Translation

Do you have faith? Have *it* as your own in God's sight. Blessed *is* he *who* does not judge himself in what he approves of. But he *who is* in two minds stands condemned if he eats *like that*, because *it is* not based on faith. Indeed everything that is not based on faith is a sin.

To him *who is* able to establish you according to my gospel and the proclaiming of Jesus Christ by revelation of a mystery, kept silent in *past* durations of the ages, but *which is* now made manifest, through prophetic scriptures on command of age-abiding God, for obedience to faith, having been made known to all the nations, to God *the only wise one*, through Jesus Christ, to him *be* glory throughout the ages. Amen. Romans 16:25–27 are placed here in some Greek manuscripts.

Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Do you have faith? Have it to yourself in God's sight! The fortunate one is not judging himself in what he is approving. But the one doubting has been condemned if he eats, because he does not <i>eat</i> out-of faith, and everything which is not from faith is sin. Now to the one who is able to establish you ^o according-to my good-news, and the preaching of Jesus Christ, according-to the revelation of the mystery, having been kept-silent in times everlasting, but now, having been manifested, and through the prophetic Scriptures, according-to the commandment of the everlasting God, was made known to all the nations, into <i>the</i> obedience of <i>the</i> faith; to the only wise God, through Jesus Christ, in whom is the glory forever. Amen.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth. But he that doubteth is condemned if he eat, because [he eateth] not of faith; and whatsoever is not of faith is sin. ^o Byz.-Hast thou faith? have [it] to thyself...
Niobi Study Bible	.
R. B. Thieme, Jr. translation	You there [mature believer], the doctrine which you have, be having it to yourself in the sight of God. Happy is that one [mature believer] who does not condemn himself in what he approves. But he [weak believer] who doubts is condemned [by his weak conscience] if he eats [contrary to his taboo], because he does not eat by means of doctrine. And everything which is not eaten by means of doctrine is equivalent to sin.
R. B. Thieme, Jr. trans2	You there, advancing and mature strong believers, the doctrine which you have and hold, be having it, Bible Doctrine, in an inflexible relationship to yourself in the sight of and before The God; happy is that one mature strong believer who is Sharing the Happiness of God, who does not condemn nor judge himself in what he tests and decides through Metabolized Bible Doctrine in the Stream of Consciousness of the Soul to approve. But he, the weak believer, who has worrying doubts, taking issue with self and wavering from his own Norms and Standards, has already been condemned by his conscience, and is therefore in a state of self condemnation if he eats or drinks his personal forbidden things, because he does not act in eating or drinking by means of doctrine; and everything which is not eaten by means of Bible Doctrine is tantamount or equivalent to sin.
Revised Geneva Translation	.
Ron Snider translation	The faith which you have, have as your own conviction before God. Happy is he who does not condemn himself with reference to what he approves. But he who doubts is condemned if he eats, because his eating is not from the source of faith. Now everything which does not come from the source of faith is sin.

Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .

The gist of this passage:

22-23

Romans 14:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
su (σου) [pronounced sue]	<i>you</i>	2 nd person personal pronoun; nominative case	Strong's #4771
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; accusative case	Strong's #4102
hên (ἣν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	2 nd person singular, present active indicative	Strong's #2192

Translation: *The faith that you, [even] you, keep on having,...*

The word for *faith* can also refer to *what is believed*. The strong believer, the believer with doctrine, knows some things; and they keep on having and holding onto that doctrine.

Romans 14:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
seauton (σεαυτόν) [pronounced seh-ow-TOM]	<i>yourself; you; to you, towards you</i>	2 nd person masculine singular reflexive pronoun; accusative case	Strong's #4572
echô (ἔχω) [pronounced EHKH-oh]	<i>have [and/or] hold; own, possess, adhere to, cling to</i>	2 nd person singular, present active imperative	Strong's #2192

Romans 14:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
enōpion (ἐνώπιον) [pronounced en-OH- pee-on]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...keep on having [this faith] before the God, according to your (own) norm (or standard).

Paul commands them to continue holding onto this thing. What that thing is, is not specified, so I have assume he is telling the Romans to keep holding on to their faith and what they have learned and believe. They hold onto their faith before God and this is done according to their own norms and standards (which norms and standards are built up over a period of time from learning Bible doctrine).

Romans 14:22c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
makarios (μακάριος) [pronounced mahk-AHR-ee-oss]	<i>blessed, happy; being fortunate, well off; one possessing the favor (grace) of God</i>	feminine singular, adjective; nominative case	Strong's #3107
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
krinō (κρίνω) [pronounced KREE-no]	<i>judging, deciding (mentally or judicially); by implication trying, condemning, punishing to distinguish, also avenging, damning, decreeing, determining, esteeming, going to (sue at the) law, ordaining, calling into question, sentencing to, thinking</i>	masculine singular, present active participle, nominative case	Strong's #2919
This word occurs eight times in this chapter.			
heauton (ἑαυτόν) [pronounced heh-ow-TOHN]	<i>him, himself, to him</i>	3 rd person masculine singular reflexive pronoun; accusative case	Strong's #1438

Romans 14:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hō (ὧ) [pronounced hoh]	<i>to whom, for which, by which, in what, by means of that, whose</i>	neuter singular relative pronoun; dative, locative or instrumental case	Strong's #3739
dokimázō (δοκιμάζω) [pronounced dohk-ihm-AHD-zoh]	<i>to test, to examine, to prove, to scrutinize (to see whether a thing is genuine or not) (such as metals); to recognize as genuine after examination, to approve, to deem worthy; to allow, to discern, to examine</i>	3 rd person singular, present active indicative	Strong's #1381

Translation: Blessed [is] the one not judging himself in what he keeps on approving.

Paul writes that such a person is blessed or happy, because he does not judge himself in what he eats. He knows that this is approved by God. So the person who does not add on additional taboos to his spiritual life is happier for that.

Romans 14:22 The faith that you, [even] you, keep on having, keep on having [this faith] before the God, according to your (own) norm (or standard). Blessed [is] the one not judging himself in what he keeps on approving. (Kukis mostly literal translation)

Romans 14:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
diakrinō (διακρίνω) [pronounced dee-ak-REE-no]	<i>separating thoroughly, (literally and reflexively) withdrawing from, (or by implication) opposing; (figuratively), discriminating, (by implication), deciding, (reflexively) hesitating; contending, making (some) difference, discerning, doubting, judging, being partial, staggering, wavering</i>	masculine singular, person masculine plural, nominative case	Strong's #1252
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437

Romans 14:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phagō (φάγω) [pronounced FAG-oh]	<i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i>	3 rd person singular, aorist active subjunctive	Strong's #5315
katakρίνω (κατακρίνω) [pronounced kaht-ak-REE-noh]	<i>to judge (against) (as worthy of punishment), to judge according to a norm or standard; to pronounce a sentence (on, against), to give judgment (against), to condemn, to damn</i>	3 rd person singular, perfect passive indicative	Strong's #2632

Translation: But the one doubting if he eats, he has been judged,...

Now, there is a potential problem. One might be eating a wonderful steak which has been offered to the Roman gods, and he begins to doubt being able to eat this meat. If he does this, he has been judged. He has judge himself using false norms and standards.

Romans 14:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
pistis (πίστις) [pronounced PIHS-tihz]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

Translation: ...for he is not [eating] out from faith.

He has been judged because he is not eating this meat out from his recently acquired Bible doctrine (called here *faith*). Our lives must be based upon faith and faith in the doctrine which Paul teaches us. The example here is eating meat, but it could be participating in any taboo with a clear conscience.

Now, remember that you do not necessarily flaunt this freedom in front of a weak believer, but this is a freedom which you have. In our culture, taboos were a very big thing in Christianity at one time; but now, we have entered into a time period where there do not appear to be any standards.

Romans 14:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pan (πᾶν) [pronounced <i>pahn</i>]	<i>each, every, any; all, entire; anyone</i>	neuter singular adjective, nominative case	Strong's #3956
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὃ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whoever</i>	neuter singular relative pronoun; nominative case	Strong's #3739
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
pistis (πίστις) [pronounced <i>PIHS-tihs</i>]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
hamartia (ἁμαρτία, ἡ) [pronounced <i>hahm-ahr-TEE-ah</i>]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, nominative case	Strong's #266
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: Now anything which is not out from faith, it keeps on being sin. (Kukis mostly literal translation)

Whatever does not come from faith (or from Bible doctrine), that thing keeps on being sin.

Romans 14:23 But the one doubting if he eats, he has been judged, for he is not [eating] out from faith. Now anything which is not out from faith, it keeps on being sin. (Kukis mostly literal translation)

Romans 14:22–23 The faith that you, [even] you, keep on having, keep on having [this faith] before the God, according to your (own) norm (or standard). Blessed [is] the one not judging himself in what he keeps on approving. But the one doubting if he eats, he has been judged, for he is not [eating] out from faith. Now anything which is not out from faith, it keeps on being sin. (Kukis mostly literal translation)

Romans 14:22–23 You have learned Bible doctrine and you have and hold that doctrine before God, according to your own norms and standards (which are in line with God's norms and standards). Happy is the man who does

not judge himself or second-guess himself when it comes to activity that he knows is legitimate. However, if a person is filled with doubts while he eats (or exercising his spiritual freedom in any way), he had been judged, because he is not eating according to his faith-doctrine. Whatever is not from faith, that thing keeps on being sin. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines	
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First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Romans	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Romans 14 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Romans 14

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Romans 14

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Brief Review of Romans 14

Addendum

This footnote was referenced in [Romans 14:1](#).

Footnote for Romans 14:1 (Christian Community Bible)

• 14.1 Were the people in Paul's audience really different from us? Reminding them of great truths, were they capable of smoothing the blocks that make community life so difficult?

Welcome those weak in faith. The Christians of Rome were mainly recruited among foreigners. Jews or Greeks came from different cultures and religions and had not wholly rejected their ancient customs. If the Jews wanted special meat, the vegetarians for their part would only complicate the problem. If the Jews had their Sabbath, others had their days of "fasting" and days of ill omen. In the beginning people were courteous towards one another; but then with time and pride, they did not fail to provoke a neighbor "in a spirit of faith."

Paul reminds us of what Jesus had taught (Mk 7:19): there is no food or drink that is forbidden. Paul rejects, however, the disputes about all these things. Do not criticize their scruples. Whoever has overcome common prejudices must respect the conscience of others. Each must sacrifice his own comfort for the well-being of others when this is required. We find similar difficulties when Christians of different backgrounds, races or political groups have to live together. It is an opportunity for them to show respect for one another.

Whatever we do against our conscience is sinful (v. 23): an important affirmation of the liberty of conscience. Perhaps it is often forgotten; but St. Thomas Aquinas himself reminds us that no law or religious authority should be followed against our conscience. It is, therefore, a grave responsibility to acquire good criteria through readings, conversations, reading the Bible, knowing that the Spirit is at work in all the life of the Church

From http://kukis.org/Translations/Christian_Community_Bible/38-Romans-Large.pdf (Romans 14).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was cited in [Romans 14:2](#).

Heritage Bible Footnote for Romans 14:2

² **14:2 eats vegetables**, iachana esthie. The question here is not whether it is right to eat meat or whether one should be a vegetarian. The problem here has absolutely nothing to do with nutrition, with environmentalism, or whether it is right to kill and eat animals. The problem is strictly a religious question of how to obey the Law of God and how to obey the law given by the apostles in Acts 15 on abstaining from blood and abstaining from participation in eating food offered to idols. Practically all the meat that one could buy in the market was meat slaughtered by union workers dedicated to some idol in the city. Therefore there were two problems: (1) the meat was not prepared according to the Law of God, that is, the blood had not been properly drained from it in slaughter, and (2) the meat was dedicated to an idol which was the deity being served by the union which slaughtered the meat. That is the question Paul treats in the rest of this chapter and in 1 Cor 8, and in 1 Cor 10:19-33. His advice given has great application to many modern day circumstances. The main advice he gives is that we should not cause a weak brother to stumble by acting upon our freedom.

From http://kukis.org/Translations/Heritage_Bible/45Romans.pdf accessed October 14, 2024.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

Bob Bolender	https://austinbiblechurch.com/documents/Romans	Romans 1–16
Benjamin Brodie	http://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2024_a.pdf http://www.versebyverse.com/uploads/1/0/1/0/101034580/romans_1-8_expanded_translation.pdf http://www.versebyverse.com/uploads/1/0/1/0/101034580/romans_9-16_expanded_translation_3.pdf	Romans 1–16
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/romans-menuitem	Romans 1–16
Dr. Daniel Hill	https://www.gracenotes.info/romans/romans.pdf (Grace Notes)	Romans 1–16
Pastor John Griffith	http://www.ironrangebible.com/griffith/Romans/Romans.htm	Romans 1–16
Mark Newbold	http://www.tbc-archives.org/notes.htm	Romans 3–16
Billy J. Puryear	http://www.amadorbiblestudies.org/Notes/Romans/	Romans 1–16
Mike Smith	http://www.countrybiblechurch.us/Romans13/index.html	Romans 13
Ron Snider	http://www.makarios-bible-church.org/newtest.html	Romans 1–16
Syndein	http://syndein.com/Romans.html	Romans 1–16

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Word Cloud from the Kukis Paraphrase of Romans 14

Word Cloud from Exegesis of Romans 14²⁸

These two graphics should be very similar; this means that the exegesis of Romans 14 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Romans	

²⁸ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.