

# Sepher Romyim (Romans)

## Chapter 14

יְלֹדִים וְחֲלָשִׁים אֵינְךָ מְשַׁפֵּט רֹמִיִּים רֹמִיִּים רֹמִיִּים Rom14:1  
:חֲלָשִׁים וְחֲלָשִׁים אֵינְךָ מְשַׁפֵּט רֹמִיִּים רֹמִיִּים רֹמִיִּים

אִתְּ-הֶחְלֹוּשׁ בְּאִמּוּנָה אֹתוֹ קִבְּלוּ  
וְלֹא לְדַיֵּן אֶת-הַמַּחְשָׁבוֹת:

1. w'eth-hechalush ba'emunah 'otho qabelu w'lo' ladin 'eth-hamachashaboth.

**Rom14:1** And the weak in faith they receive you, but not to judge the thoughts.

<14:1> Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε,  
μὴ εἰς διακρίσεις διαλογισμῶν.

1 Ton de asthenounta tē pistei proslambanesthe, mē eis diakriseis dialogismōn.

Now the one being weak in the faith receive, not with a view to passing judgment.

לְיָדָיִךְ אֵינְךָ מְשַׁפֵּט רֹמִיִּים רֹמִיִּים רֹמִיִּים 2  
:חֲלָשִׁים וְחֲלָשִׁים אֵינְךָ מְשַׁפֵּט רֹמִיִּים רֹמִיִּים רֹמִיִּים

בְּיַד מְאִמִּין שְׁמַתָּר לֶאֱכֹל כָּל-דְּבָר וְהֶחְלֹוּשׁ לֹא יֹאכַל  
כִּי אִם-יִרְקָ:

2. yesh ma'amin shemutar le'ekol kal-dabar w'hechalush lo' yo'kal ki 'im-yaraq.

**Rom14:2** There is a believer that it is forbidden to eat all things that the weak shall not eat, but vegetables.

<2> ὅς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει.

2 hos men pisteuei phagein panta, ho de asthenōn lachana esthiei.

One man indeed believes to eat all things, but the one being weak vegetables eats.

לְיָדָיִךְ אֵינְךָ מְשַׁפֵּט רֹמִיִּים רֹמִיִּים רֹמִיִּים 3  
:חֲלָשִׁים וְחֲלָשִׁים אֵינְךָ מְשַׁפֵּט רֹמִיִּים רֹמִיִּים רֹמִיִּים

גְּהֹאֲכִיל אֶל-יָבֵז אֶת-אֲשֶׁר לֹא יֹאכַל  
וְאֲשֶׁר לֹא יֹאכַל אֶל-יִדְיִן אֶת-הֹאֲכִיל כִּי-קִבְּל אֹתוֹ הָאֲלֹהִים:

3. ha'okel 'al-yibez 'eth-'asher lo' yo'kel

wa'asher lo' yo'kal 'al-yadin 'eth-ha'okel ki-qibel 'otho ha'Elohim.

**Rom14:3** Let not him that eats despise him who does not eat,  
and let not him which eats not judge him that eats, for the Elohim has received him.

<3> ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω,  
ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω, ὁ θεὸς γὰρ αὐτὸν προσελάβετο.

3 ho esthiōn ton mē esthionta mē exoutheneitō,

The one eating the one not eating not let despise,

ho de mē esthiōn ton esthionta mē krinetō,

and the one not eating the one eating let him not judge,

ho theos gar auton proselabeto.  
for the Elohim received him.

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כַּיָּא יְבִיחֵם אֱלֹהִים אֲנִי לְאָדָמוֹתַי  
:יִפְּלוּ אֲבָל יִשְׁׁמְרוּ אֶת-נַפְשֵׁי  
דְּמִי אֲתָה כִּי תִדְיִן עֶבֶד שְׁאֵינִי שֶׁלְּךָ הֵן לְאָדָמוֹתַי  
וְאֵם יִפְּלוּ אֲבָל יִשְׁׁמְרוּ אֶת-נַפְשֵׁי אֱלֹהִים לְהַקְיָמוֹ:

**4. mi 'atah ki thadin `ebed she'eyno shel'ak hen la'adonayu hu' 'im yaqum  
w'im yipol 'abal yuqam ki-yakol ha'Elohim lahaqimo.**

**Rom14:4 Who are you that judges the servant who is not that is yours?  
He is his own master, whether he shall rise or fall, but he shall stand,  
for the Elohim is able to make him stand.**

<4> σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην;  
τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθῆσεται δέ, δυνατεῖ γὰρ ὁ κύριος στηῆσαι αὐτόν.

4 sy tis ei ho krinōn allotrion oiketēn?

You who are the one judging belonging to another a household servant?

tō idiō kyriō stēkei ē pīptei; stathēsetai de,

To his own master he stands or falls; but he shall be upheld,

dynatei gar ho kyrios stēsai auton.

is able for the Master to make him stand.

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וְהַיְשׁוּבִים מִבְּהֵימָתָם לְיוֹם יוֹם  
:אֲשֶׁר כָּל-הַיְמִים הַמִּים בְּעֵינָיו יְהִי כָל-אִישׁ נִכּוֹן בְּדַעְתּוֹ  
וְאֲשֶׁר כָּל-הַיְמִים הַמִּים בְּעֵינָיו יְהִי כָל-אִישׁ נִכּוֹן בְּדַעְתּוֹ

**5. yesh mab'dil beyn-yom layom w'yesh  
'asher kal-hayamim domim b`eynayu y'hi kal-'ish nakon b'da`to.**

**Rom14:5 There is a difference between the day and the day, and there shall be bloodshed  
in which all days are in his eyes. Every man shall be right in his knowledge.**

<5> ὁσ μὲν [γὰρ] κρίνει ἡμέραν παρ' ἡμέραν, ὁσ δὲ κρίνει πάσαν ἡμέραν·  
ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω.

5 hos men [gar] krinei hēmeran par' hēmeran, hos de krinei pasan hēmeran;

One man for esteems a day above a day, but another esteems every day;

hekastos en tō idiō noi plērophoreisthō.

each man in his own mind let him be convinced.

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וְהַיְשׁוּבִים מִבְּהֵימָתָם לְיוֹם יוֹם  
:אֲשֶׁר כָּל-הַיְמִים הַמִּים בְּעֵינָיו יְהִי כָל-אִישׁ נִכּוֹן בְּדַעְתּוֹ  
וְהַיְשׁוּבִים מִבְּהֵימָתָם לְיוֹם יוֹם  
:אֲשֶׁר כָּל-הַיְמִים הַמִּים בְּעֵינָיו יְהִי כָל-אִישׁ נִכּוֹן בְּדַעְתּוֹ

וְאֲשֶׁר אֵינָנוּ שׂוֹמֵר לְאָדוֹן אֵינָנוּ שׂוֹמֵר הָאֵכֶל אֵכֶל  
 לְשֵׁם הָאָדוֹן כִּי מוֹדָה הוּא לְאֱלֹהִים וְאֲשֶׁר אֵינָנוּ אֵכֶל  
 לְשֵׁם הָאָדוֹן אֵינָנוּ אֵכֶל וּמוֹדָה הוּא לְאֱלֹהִים:

6. hashomer 'eth-hayom l'qad'sho shomer 'otho la'Adon wa'asher 'eynenu shomer  
 la'Adon 'eynenu shomer ha'okel 'okel l'shem ha'Adon ki modeh hu' l'Elohim  
 wa'asher 'eynenu 'okel l'shem ha'Adon 'eynenu 'okel umodeh hu' l'Elohim.

**Rom14:6** He who keeps the day to sanctify it and keeps it to the Adon (Master),  
 and he who does not keep to the Adon, he does not keep the food, but he eats in the name  
 of the Adon, for he gives thanks to the Elohim. And he who does not eats in the name  
 of the Adon he does not eat, and he gives thanks to the Elohim.

<6> ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ· καὶ ὁ ἐσθίων κυρίῳ ἐσθίει,  
 εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει καὶ εὐχαριστεῖ τῷ θεῷ.

6 ho phronōn tēn hēmeran kyriō phroneī;

The one regarding the day to the Master regards it.

kai ho esthiōn kyriō esthieī, eucharistei gar tō theō;

And the one eating to the Master he eats, and he gives thanks to Elohim;

kai ho mē esthiōn kyriō ouk esthieī

and the one not eating to the Master he does not eat

kai eucharistei tō theō.

and gives thanks to the Elohim.

זכר איין-איש מִמֶּנּוּ חַי לְנַפְשׁוֹ וְאֵין אִישׁ מֵת לְנַפְשׁוֹ:  
 זכר איין-איש מִמֶּנּוּ חַי לְנַפְשׁוֹ וְאֵין אִישׁ מֵת לְנַפְשׁוֹ:

7. ki 'eyn-'ish mimenu chay l'naph'sho w'eyn 'ish meth l'naph'sho.

**Rom14:7** For no one of us lives for himself, and no one dies for himself,

<7> οὐδεὶς γὰρ ἑμῶν ἑαυτῷ ζῆ καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει·

7 oudeis gar hēmōn heautō zē kai oudeis heautō apothnēskei;

For no one of us to himself lives and no one to himself dies;

חַי אִם-נַחֲיָה נַחֲיָה לְאָדוֹן וְאִם נָמוּת נָמוּת לְאָדוֹן לְכֵן  
 חַי אִם-נַחֲיָה נַחֲיָה לְאָדוֹן וְאִם נָמוּת נָמוּת לְאָדוֹן לְכֵן

חַי אִם-נַחֲיָה נַחֲיָה לְאָדוֹן וְאִם נָמוּת נָמוּת לְאָדוֹן לְכֵן  
 בֵּין חַיִּים וּבֵין מֵתִים לְאָדוֹן הֵנָּה:

8. ki 'im-nich'yeh nich'yeh la'Adon w'im namuth namuth la'Adon  
 laken beyn chayim ubeyn methim la'Adon hinenu.

**Rom14:8** for if we live, we shall live to the Adon (Master), or if we die,  
 we shall die to the Adon. Therefore, whether we live or we die, we are to the Adon.

<8> εἴαν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, εἴαν τε ἀποθνήσκαμεν, τῷ κυρίῳ  
 ἀποθνήσκομεν. εἴαν τε οὖν ζῶμεν εἴαν τε ἀποθνήσκαμεν, τοῦ κυρίου ἐσμὲν.

8 ean te gar zōmen, tō kyriō zōmen, ean te apothnēskōmen, tō kyriō apothnēskomen.

For whether we live, to the Master we live, or if we die, to the Master we die.

ean te oun zōmen ean te apothnēskōmen, tou kyriou esmen.  
Whether therefore we live or if we die, the Master's we are.

זכרתי (מפני) חזקתי את אבותי ואת בני  
מלכותי ואת כל אדם ואת כל יצור  
טובי בעבור זאת מת המשיח (ויקם) ויחי  
למען יתקן ארון גם על-המתים גם על-החיים:

9. ki ba`abur zo'th meth haMashiyach (wayaqam) wayechi  
l'ma'an yih'yeh 'Adon gam `al-hamethim gam `al-hachayim.

Rom14:9 For to this end the Mashiyach died, and rose up, and lived,  
so that He should be Adon (Master) both of the dead and of the living.

<9> εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

9 eis touto gar Christos apethanen kai ezēsen,

For this for the Messiah died and lived,

hina kai nekrōn kai zōntōn kyrieusē.

that both of dead ones and of living ones he might be Master.

עצמתי ואת אחיך ואת אחיך  
ומה-לך כי תבוי  
לא אחיך הלא כלנו עתידים לעמוד לפני כסא ה' אל-הים:

10. w'atah mah-l'ak ki thadin 'eth-'achiak umah-l'ak  
ki thabuz l'achiak halo' kulanu `athidim la`amod liph'ney kise' din 'Elohim.

Rom14:10 But you, why are you that judge your brother?

Or why are you that you despise your brother?

Not all of us are prepared to shall stand in the presence of the judgment seat of Elohim.

<10> σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου;  
πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ θεοῦ,

10 sy de ti krineis ton adelphon sou? ē kai sy ti exoutheneis ton adelphon sou?

You and why do judge your brother? Or indeed you why despise your brother?

pantes gar parastēsometha tō bēmati tou theou,

For all we shall stand before the judgment seat of Elohim,

וְכָל-לָשׁוֹן תִּוְדָה לְאֱלֹהִים:  
יֵא כִי כְתוּב חִי-אֲנִי נֶאֱמַר-יְהוָה כִּי לִי תִכְרַע כָּל-בְּרֵךְ  
זכרתי ואת אחיך ואת אחיך  
ומה-לך כי תבוי  
לא אחיך הלא כלנו עתידים לעמוד לפני כסא ה' אל-הים:

11. ki kathub chay-'ani n'um-Yahúwah ki li tik'ra` kal-bere'k  
w'kal-lashon todeh l'Elohim.

Rom14:11 For it is written, As I live, says יְהוָה, Every knee shall bow to Me,  
and every tongue shall thank to the Elohim.

<11> γέγραπται γάρ, Ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ.

11 gegraptai gar, Zō egō, legei kyrios, hoti emoi kampsei pan gony  
For it has been written, I live, says YHWH, that to me shall bend every knee  
kai pasa glōssa exomologēsetai tō theō.  
and every tongue shall confess to Elohim.

יב הנה כָּל-אֶחָד מִמֶּנּוּ עַל-נַפְשׁוֹ יִתֵּן חֶשֶׁבֹן לְאֱלֹהִים: 12

12. hinneh kal-'echad mimenu `al-naph'sho yiten chesh'bon l'Elohim.

Rom14:12 Behold, every one of us shall give an account of his soul to Elohim.

<12> ἄρα [οὖν] ἕκαστος ἑμῶν περὶ ἑαυτοῦ λόγον δώσει [τῷ θεῷ].

12 ara [oun] hekastos hēmōn peri heautou logon dōsei [tō theō].  
So then each one of us concerning himself account shall give to Elohim.

יג לִכֵּן אַל-נִדְיִן עוֹד אִישׁ אֶת-רֵעֵהוּ כִּי אִם-זֶה יְהִי: 13  
דִּינְכֶם שְׂפֵלֵא-יִתֵּן אִישׁ לְפָנַי אֶחָיו מְכַשׁוֹל אוֹ מוֹקֵשׁ:

13. laken 'al-nadin `od 'ish 'eth-re`ehu  
ki 'im-zeh y'hi din'kem shel'-yiten 'ish liph'ney 'achiu mik'shol 'o moqesh.

Rom14:13 Therefore let us not judge one another any longer,  
but this shall be your judgment that no man shall give  
in the presence of his brother a stumbling block or an obstacle.

<13> Μηκέτι οὖν ἀλλήλους κρίνωμεν·  
ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.

13 Mēketi oun allēlous krinōmen;  
No longer therefore one another let us judge;  
alla touto krinate mallon, to mē tithenai proskomma tō adelphō ē skandalon.  
but judge this rather, not to put a stumblig block to one's brother or a trap.

יד אֲנִי יָדַעְתִּי וּבָרוּר לִי הַדָּבָר בְּאָדוֹן יְהוֹשֻׁעַ כִּי-אֵין: 14  
טָמֵא בְּפָנַי עֲצָמוֹ וְרַק-טָמֵא הוּא לְמִי שֶׁיִּחְשָׁבֵנּוּ לוֹ לְטָמֵא:

14. 'ani yada'ti ubarur li hadabar ba'Adon Yahushua  
ki-'eyn tame' biph'ney `ats'mo w'raq-tame' hu' l'mi sheyach'sh'benu lo l'tame'.

Rom14:14 I know and I am persuaded in the Word of the Adon (Master) ὡς ἴσται  
that it is not impure in the presence of its own.  
And only the impure to whom that we regard, to him it is unclean.

<14> οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ

ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ, εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.

14 oida kai pepeismai en kyriō Iēsou

I know and have been persuaded in the Master Yahushua

hoti ouden koinon di' heautou, ei mē tō logizomenō

that nothing is common through itself, except to the one counting

ti koinon einai, ekeinō koinon.

anything common to be, to that man it is common.

יָדָעָא וְיָדָעָא וְיָדָעָא לְיָדָעָא יָדָעָא-לֹא וְיָדָעָא שְׂרָוּת-יָדָעָא 15  
:חֲזָרָא וְיָדָעָא וְיָדָעָא וְיָדָעָא-יָדָעָא וְיָדָעָא וְיָדָעָא וְיָדָעָא וְיָדָעָא

טו וְיָדָעָא-יָדָעָא אֲחִיךָ עַל-דְּבָר מְאָכַל אֵינְךָ הִלֵּךְ הִרְךָ

אֲחִיךָ אֶל-נָא תֵאבֹד בְּאֲכִלְךָ אֶת-אֲשֶׁר בְּעֵדוֹ מֵת הַמְּשִׁיחַ:

15. w'im-ye`atseb `achiak `al-d'bar ma`akal `eyn`ak hole`k dere`k `achawah  
`al-na` th`abed b`ak`l`ak `eth-`asher ba`ado meth haMashiyach.

**Rom14:15** And if your brother is grieved on the word of food, you are no longer walking the way of Love. Do not ruin when you have eaten which the Mashiyach died for him.

<15> εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς· μὴ τῷ βρῶματί σου ἐκείνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν.

15 ei gar dia brōma ho adelphos sou lypeitai,

For if because of food your brother is grieved,

ouketi kata agapēn peripateis;

no longer according to love you walk;

mē tō brōmati sou ekeinon apollue hyper hou Christos apethanen.

not by your food that man ruin on behalf of whom the Messiah died.

לֹא-יִזְכָּרְךָ אֲחִיךָ עַל-דְּבָר מְאָכַל אֵינְךָ הִלֵּךְ הִרְךָ 16  
:טז לְכֵן הִזְהָרוּ בְּפִן-יְהִיָּה טוֹבְכֶם לְגַדְוָפִים:

16. laken hizaheru pen-yih'yeh tub`kem l'giduphim.

**Rom14:16** Therefore be cautious lest it shall be your good to the blasphemies;

<16> μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.

16 mē blasphemēisthō oun hymōn to agathon.

Let not be spoken against therefore your good.

אֲכָלָא וְשָׂרָא אֲכָלָא אֲכָלָא וְשָׂרָא אֲכָלָא וְשָׂרָא אֲכָלָא וְשָׂרָא אֲכָלָא 17  
:וְשָׂרָא אֲכָלָא אֲכָלָא וְשָׂרָא אֲכָלָא אֲכָלָא אֲכָלָא אֲכָלָא וְשָׂרָא אֲכָלָא

יז כִּי-מַלְכוּת הָאֱלֹהִים אֵינְנָה אֲכִילָה וְשִׁתְיָה

כִּי-צְדָקָה הִיא וְשָׁלוֹם וְשִׂמְחָה בְּרוּחַ הַקֹּדֶשׁ:

17. ki-mal`kuth ha'Elohim `eynenah `akilah ush`thiah  
ki-ts`daqah hi' w`shalom w`sim`chah b`Ruach haQodesh.

**Rom14:17** for the kingdom of the Elohim is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

<17> οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ·

17 ou gar estin hē basileia tou theou brōsis kai posis  
For not is the kingdom of the Elohim eating and drinking  
alla dikaiosynē kai eirēnē kai chara en pneumati hagiō;  
but righteous and peace and joy in the Spirit Holy;

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יְהוָה עֹבֵד בְּאֵלֶיךָ אֶת-הַמָּשִׁיחַ רָצוּי הוּא לְאֵלֵהֶם  
וּבְחֵן לְאֲנָשִׁים: 18

18. w'ha`obed ba'eleh 'eth-haMashiyach ratsuy hu' l'Elohim ubachun la'anashim.  
Rom14:18 And the one serves the Mashiyach in these and he is well-pleasing to Elohim and approved by men.

<18> ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ εὐάρεστος τῷ θεῷ καὶ δόκιμος τοῖς ἀνθρώποις.

18 ho gar en toutō douleuōn tō Christō euarestos tō theō  
for the one in this serving the Messiah is well pleasing to Elohim  
kai dokimos tois anthrōpois.  
and approved by men.

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יְשׁוּעָתָה נִרְהַפְּחָנָא דְהַרְכִּי שְׁלוֹם  
וְאֲשֶׁר נְכוּיֵן בּוֹ אִישׁ אֶת-רַעְיָהוּ: 19

19. w`atah nir'd'phah-na' dar'key shalom wa'asher n'konen bo 'ish 'eth-re`ehu.  
Rom14:19 And now I am persecuted the way of peace and in which the building up for one another.

<19> ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.

19 ara oun ta tēs eirēnēs diōkōmen  
So then the things of peace let us pursue  
kai ta tēs oikodomēs tēs eis allēlous.  
and the things of building up for one another.

---

כְּאֵל-תַּהְרוּם אֶת-מַעֲשֵׂה הָאֵלֵהֶם עַל-דְּבַר מֵאֲכָל הֵן  
הַכֹּל טָהוּר וְרַע הוּא לְאָדָם אֲשֶׁר יֵאָכְלֵנוּ לְמִכְשׁוֹל: 20

20. 'al-taharos 'eth-ma`aseh ha'Elohim `al-d'bar ma'akal hen hakol tahor  
w'ra` hu' la'adam 'asher yo'kalenu l'mik'shol.

Rom14:20 Do not destroy the work of the Elohim on the word of food.

Everything indeed is clean but it is evil for the man who eats with stumbling block.

<20> μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ.  
πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι.

20 mē heneken brōmatos katalue to ergon tou theou.

Not for the sake of food destroy the work of the Elohim.

panta men kathara, alla kakon tō anthrōpō tō dia proskommatos esthionti.

All things indeed are clean, but evil to the man who by causes stumbling eating.

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21 אֲשֶׁר יִתְנַגֵּף-בּוֹ אֶחָיִךָ וְהָיָה לוֹ לְמַכְשָׁל וּלְפִוְקָה:  
כֹּא טוֹב שְׁלֵא-תֹאכַל בְּשֶׁר וְלֹא-תִשְׁתֶּה יַיִן וְלֹא-תַעֲשֶׂה דְבָר  
אֲשֶׁר יִתְנַגֵּף-בּוֹ אֶחָיִךָ וְהָיָה לוֹ לְמַכְשָׁל וּלְפִוְקָה:

21. tob shel'-tho'kal basar w'lo'-thish'teh yayin w'lo'-tha'aseh dabar  
'asher yith'nageph-bo 'achiak w'hayah lo l'mik'shol ul'phuqah.

Rom14:21 It is good not to eat meat nor to drink wine, nor to do anything by which your brother stumbles. And he had a stumbling block and a poke.

<21> καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον  
μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει.

21 kalon to mē phagein krea mēde piein oinon

It is good not to eat flesh nor to drink wine

mēde en hō ho adelphos sou proskoptei.

nor anything by which your brother stumbles.

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כִּבְּאֵם יֵשׁ לְךָ אֱמוּנָה תְהִי-לְךָ לְבַדְּךָ לְפָנַי הָאֱלֹהִים אֲשֶׁר־י  
הַעֲשֶׂה הַכָּשֶׁר בְּעֵינָיו וְאֵין לְבוֹ נִקְפוֹ:  
22 אֲשֶׁר יִתְנַגֵּף-בּוֹ אֶחָיִךָ וְהָיָה לוֹ לְמַכְשָׁל וּלְפִוְקָה:  
כֹּא טוֹב שְׁלֵא-תֹאכַל בְּשֶׁר וְלֹא-תִשְׁתֶּה יַיִן וְלֹא-תַעֲשֶׂה דְבָר  
אֲשֶׁר יִתְנַגֵּף-בּוֹ אֶחָיִךָ וְהָיָה לוֹ לְמַכְשָׁל וּלְפִוְקָה:

22. 'im yesh l'ak 'emunah t'hi-l'ak l'bad'ak liph'ney ha'Elohim  
'ash'rey ha'oseh hakasher b'eynayu w'eyn libo noq'pho.

Rom14:22 If you have the faith, you shall be alone in the presence of the Elohim.  
Blessed is he who does what is fit in his eyes, and his heart is not approved.

<22> σὺ πίστιν [ἤν] ἔχεις κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ.  
μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει·

22 sy pistin [hēn] echeis kata seauton eche enōpion tou theou.

You the faith which have by yourself have before the Elohim.

makarios ho mē krinōn heauton en hō dokimazei;

Blessed the one not judging himself in what he approves;

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כִּבְּאֵם יֵשׁ לְךָ אֱמוּנָה תְהִי-לְךָ לְבַדְּךָ לְפָנַי הָאֱלֹהִים אֲשֶׁר־י  
הַעֲשֶׂה הַכָּשֶׁר בְּעֵינָיו וְאֵין לְבוֹ נִקְפוֹ:  
23 אֲשֶׁר יִתְנַגֵּף-בּוֹ אֶחָיִךָ וְהָיָה לוֹ לְמַכְשָׁל וּלְפִוְקָה:  
כֹּא טוֹב שְׁלֵא-תֹאכַל בְּשֶׁר וְלֹא-תִשְׁתֶּה יַיִן וְלֹא-תַעֲשֶׂה דְבָר  
אֲשֶׁר יִתְנַגֵּף-בּוֹ אֶחָיִךָ וְהָיָה לוֹ לְמַכְשָׁל וּלְפִוְקָה:



וְכָל-הַנֶּעֱשֶׂה שְׂלֵא מֵאֲמוּנָה הֵטָא הוּא:

23. wa'asher sapheq lo b'ak'lo ne'sham ki lo' `asah me'emunah  
w'kal-hana`aseh shel' me'emunah chet' hu'.

**Rom14:23** But he who is doubtful of eating is condemned,  
because he does not do his faith, and all that is done without faith is sin.

<23> ὁ δὲ διακρινόμενος ἐὰν φάγη κατακέκριται, ὅτι οὐκ ἐκ πίστεως·  
πάν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.

23 ho de diakrinomenos ean phagē katakekritai

But the one being doubtful if he eats has been condemned

hoti ouk ek pisteōs; pan de ho ouk ek pisteōs hamartia estin.

because it is not out of faith; and all which is not out of faith is sin.