

Romans 14: Setting the Stage

- What do they say that it means?
- Implications for Paul
- What does the Doctor say?
- Bread|Stone & Fish|Serpent & ...
- **It's all GREEK to me**
- History of Scholarly Interpretation

It's all **GREEK** to me...

- Clean → καθάρτου
- Unclean → ἀκαθάρτου
- Common → κοινόν
- Acts 10:14 But Peter said, Not so, Lord; for I have never eaten any thing that is **common** or **unclean**.
- Acts 10:14 ὁ δὲ Πέτρος εἶπεν, Μηδαμῶς, κύριε, ὅτι οὐδέποτε ἔφαγον πᾶν **κοινόν** καὶ **ἀκάθαρτον**.

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Bible Versions

1370 - 1966

THOMPSON RARE BOOK READING ROOM
REYNOLDS RARE BOOK DISPLAY AREA



Wycliffe 1370

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<http://hodf.org>

82

herte of pis peple. is greetly fattid
and wip ens yei herden heuylly. ⁊
yei closide to gidre her yzen: lest
peraventure yei se wip yzen and
wip ens here. and bi herte vudir
stoude. and be conuertid and ⁊ he
le he verfore be it knowen to you.
pat pis helpe of god is sent to he
ym men: and yei schulen here ⁊
whane he hadde seid pese yngis:
rethis wenten out fro hym. and
hadden myche questiom eyn
mulsunge among hem self and
he diuelliðe ful two zeeer in his
hyrd place: and he ressepuere al
le pat entreden to hym. and ych
te ye kyngdom of god. and tauz
te yo yngis pat ben of ye lo
rd ihu crist: wip al trist wout
forbednige amen. **¶ Here**
eendy pe deedis of apost
lis. ¶ And

Romayns (72.)
ye wagis of synne. is deep/ ye grace
of god is euilastige liff ⁊ crist ihu our
Bryne wheet **¶ viii. c.** **¶ Lord**
ze knowen not: for ⁊ speke
to men yt knouwen ye laibe for ye lau
hay lordshyp in aman as longe
as he lyuey for pat wōman pat
is vudir an houdbonde: is boudeu
to ye laibe while ye houdbonde
lyuey but if ye houdbonde is deed.
sche is deliued fro ye laibe of ye
houdbonde. y fore sche schal be de
pid avoutrelle: if sche be wip an oy
man while hr houdbonde lyuey/
but if hr houdbonde is deed: sche is
deliued fro ye laibe of ye houdb
de pat sche be not avoutrelle if she
be wip anoy man ⁊ so my bryen
ze ben maad deed to ye laibe by
ye body of crist: pat ze ben of ano
yr yt roos azen fro deep. pat ze
bere fruit to god for whane we

and eos azen: pat he lord bove
of quylke & of deed men, but whi
demest pou pi bropr: for whi dif
pulist you pi bropr: for alle we
schulen doute bifoze pe throne of
arist: for it is witten / i hve seip pe
lord / for to me ech line schal be
houid: & ethe tinge schal knowle
che to god / p'fore ech of us schal
zelde reison to god for hi sike / per
fore no more deme we ech op / but
more deme ze vis pig: pat ze put
te not hurtyng or schandze to a
bropr / wot & truste in pe lord ihu.
p'no ping is vndene to hi / no but
to hi p' demey ouy pig to be vde
ne: to hi it is vndene / & if pi bropr
is maad sorp i constaence for me
te: nolb you walkist not aff' cha
rite / nyle you vorouy pi mete lele
hi: for whow arist diele / p'fore be
not oure good pig blasteued /

for why pe rebue of god is not in
te & dynke: but in tribulnelle & pe
es. & joie i pe holy gost / & he p' i vis
pig seruey arist: pleisy god / & is p
ued to me / p'fore sue we po visig
pat ven of pees: & liepe we to gidre
po visig p' ven of edificacon nyle
you for mete distre pe werk of god
for alle visig ven dene: but it is y
uel to pe man pat ety bi offendig
it is good to not ete fleisch & to not
dynke whyn. ney in whi pig pi
bropr offendip. or is schandid. or is
maad sike / you hast seip auentis
pi sike: hane you bifoze god / blelid
is he p' demey not hi sike in pat pig
pat he preuey / for he pat demey is
dampned. is he ety: for it is not of
seip / & al pig pat is not of seip is hve.
But we saddere me **Trin. c.**
bolbe to susteyne pe febilnelle
of sike me: & not plese to vs sike /

V
14

che to god / þ'fore ech of us schal
zelde resoun to god for hi self / ver-
fore no more deme we ech oþ' / but
more deme ze þis viſ. þat ze put
te not hurtynge or schandore to a
broþer / þ'fore & triste in þe lord ihu
þ' no þing is unclene to hi / no but
to hi þ' demey our viſ to be vnde-
ne: to hi it is unclene / & if þi broþer
is unad sorv i consaence for me-
te: nolþ þou walkist not aft' cha-
rite / nyle þou porou þi mete lece
hi: for whom crist diede / þ'fore be
not our good viſ blaffemed /

Erasmus 1519

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<http://hodf.org>

96

... non est... sed...

... non est... sed... non est... sed...

... non est... sed... non est... sed...

Hoc enim si feceris, carbonis igitur conuertis in caput illius. Ne uincas à malo, sed à bono malo. Omnis anima potestas à excellentibus subdita sit. Nō enim est potestas nisi à deo...

XIII

... non est... sed... non est... sed... non est... sed...

... non est... sed... non est... sed... non est... sed... non est... sed...

XIII

ἔοτίωμ, κυρίω οὐκ ἔοτία, καὶ εὐχαρισεῖ θεὸν
δεῶ. οὐδεὶς γὰρ ἡμῶν ἑαυτῶ ζῆ, καὶ οὐδεὶς
ἑαυθεὶ ἀποθνήσκει.

μ Εἰ μὲν γὰρ ζῶμεν, θεὸς κυρίω ζῶμεν,
εἰ μὲν τε ἀποθνήσκωμεν, θεὸς κυρίω ἀποθνή-
σκωμεν. εἰ μὲν περὶ οὐκ ἔοτία, εἰ μὲν τε ἀποθνή-
σκωμεν, τὸ κυρίω ἔοτία. εἰς τὸ το γὰρ χρι-
στὸς καὶ ἀπέθανε, καὶ ἀνέστη, καὶ ἀνέζησεν,
ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. σὺ δὲ
τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ, τί
δίζου δεινῶς τὸν ἀδελφόν σου; πάντες γὰρ πα-
ρασκόμεθα θεῷ βήματι τῆ χριστοῦ. γέγραπται
γὰρ. ζῶ ἐγὼ λέγει κύριος, ὅτι ἐμοὶ κάμψαι
πάντα γόνα, καὶ πάντα γλῶσσα δίζουμολογή-
σεται θεῷ θεῶ. ἄρα οὐκ ἕκαστος ἡμῶν πρὸς ἑαυ-
τὸ λόγος δώσει θεῷ θεῶ. μηκέτι οὐκ ἀλλήλους
κρίνωμεν, ἀλλὰ τὸ το κρίνατε μάλλον, ὅ, μὴ
τιδέναι πρόσκομμα θεῷ ἀδελφῶ, ἢ σκάν-
δαλοι. οἶδα καὶ πέπεισμαι ἐν κυρίω τη-
σοῦ, ὅτι οὐδέμ κοινὸν δ' ἑαυτῶ, εἰ μὴ θεὸς λο-
γισομεν τὴ κοινὸν εἶναι, ἐκείνῳ κοινὸν.
εἰ δὲ δ' ἄβρωμα ὁ ἀδελφός σου λυπᾶται,
οὐκ ἔτι μὴ ἀγάπῳ περιπατεῖς. μὴ θεὸς
βρώματι

nō uescit, dño non uescit, & gratias agit
deo. Nullus em̄ nostrum sibi ipsi uiuit, &
nullus sibi ipsi moritur. Nam siue uiui-
mus, dño uiuim⁹: siue morimur, dño mo-
rimur. Siue igitur uiuamus, siue moria-
mur, dñi sumus. In hoc em̄ Christus &
mortuus est, & resurrexit, & reuixit, ut
mortuis ac uiuentib⁹ dominef. Tu uero
cur iudicas fratrem tuum? Aut etiã tu, cur de-
spicis fratrem tuum? Omnes em̄ statuemur
apud tribunal Christi. Scriptum est enim:
Viuo ego dicit dñs: Mihi sese flectet
omne genu, & omnis lingua cōfitebitur
deo. Igitur unusquisq; nostrum de seipso
rationem reddet deo. Ne posthac igitur
alius alium iudicemus, uerum illud iudi-
cate magis, ne offendiculum ponat fratri,
aut lapsus occasio. Noui liquidẽ, & per-
lualum habeo per dñm Iesum, nihil esse
commune per se, nisi ei qui existimat ali-
quid esse comune, illi comune est. Verum
si propter cibum frater tuus cōtristat, nō
iam secundum charitatem ambulas. Ne
cibo

Σὺ δὲ τί κρίνεις ἐν ἀδελφόν σου; ἢ καὶ σὺ, τί ἔξοθενεῖς ἐν
ἀδελφόν σου; πάντες γὰρ πᾶσα σκόμθηα τῆς βήματι τῆς χει-
ρὸς σου. γέγραπται γὰρ. ζῶ ἐγὼ λέγει κύριος, ὅτι ἐμοὶ κάμψαι
πάντων, καὶ πάντα γλώσσα ἔξομολογήσεται τῆς θεῷ. ἄρα
οὖν ἕκαστος ἡμῶν πρὸς ἑαυτὸν λόγος ὁσὸς τῆς θεῷ. μηκέτι ἐν
ἀλλήλοις κρίνωμεν, ἀλλὰ ὅπως κρίνατε μάλλον, ὅτι, μὴ
τιθέναι πρόσκομμα τῷ ἀδελφῷ, ἢ σκάνδαλον. Οἶδα καὶ
πέπεισμαι ἐν κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινόν ἐστὶ ἐαυτῶν, εἰ μὴ
τῷ λογιζομένῳ τί κοινόν εἶναι, ἐκείνῳ κοινόν. Εἰ γὰρ ἔβρω-
μα ὁ ἀδελφός σου λυπεῖται, οὐκ ἐπικαταγάπην πρὸς πα-
τέρας. μὴ τῷ βρώματί σου ἐκείνον ἀπόλλυε, ὡς ἐρῶν χει-
ρὸς ἀπέθανε. Μὴ βλασφημείθω οὐν ὑμῶν ὅτι ἀγαθόν. Οὐ-
 γάρ ὅστις ἡ βασιλεία τῆς θεοῦ βρῶσις καὶ πόσις, ἀλλὰ δικαιο-
σύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἀγίῳ. ὃ γὰρ ἐν τούτοις
δουλεύων τῷ Χριστῷ, θυάρετος τῷ θεῷ, ὁ δίκιμος τοῖς
ἀνθρώποις. ἄρα οὖν τὰ τῆς εἰρήνης δυνάμει, καὶ τὰ τῆς οἰ-
κοδομῆς, φιλεῖς ἀλλήλους. Μὴ ἐνεκεν βρώματος κατάλυε
ὅτι ἐργῶν τῆς θεοῦ. Πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀν-
θρώπῳ, τῷ δὲ πρόσκομματος ἐστίοντι. Καλὸν ὅτι μὴ φα-
γεῖν κρέα, μηδέ πιεῖν οἶνον, μηδέ ἐν ᾧ ὁ ἀδελφός σου πρὸς

λόγον

Luther 1522

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100

verachtstu deynē bruder? wyr werdē alle fur dē gericht-
Jsa. 45. stuel Christi dargestellet werden / nach dem es geschriben
stehet / So war als ich lebe / spricht der herr / myr sollē alle
knye gebeuget werdē / vñ alle jungē sollen Got bekennē /
So wirt nu eyn ygllicher fur sich selb Gotte rechen schafft
gebē / darumb last vns nicht mehr eyner dē andern richtē.
Sondern das richtet viel mehr / das niemant seynē bruder
eyn anstos odder ergernis dar stelle. Ich weysz vñ byns ge-
wis / ynn dē hern Jhesu / das nichts gemeyn ist an yhm
selbs / on der es rechnet fur gemeyn / dem selbē ist gemeyn.
So aber deyn bruder vber deynere speyse betrubt wirt / so
wandelstu schon nicht nach der liebe. Lieber verterbe den
nicht mit deynere speyse / vmb wilchs willen Christus ge-
storbē ist / Darumb schafft / das vnser schatz nicht verlestert
werde. Deñ das reyck Gottis ist nicht essen vnd trincken /
sondern / gerechticheyt vnd frid vñ freude ynn dem heyligen
geyst / Wer darynnen Christo dienet / der ist Got gefellig /
vnd den menschen bewert.
Darumb last vns dē nach streben / das zum fride dienet /
vnd was zur besserung vnternander dienet. Lieber verstore
nicht vmb der speyse willen Gottis werck. Es ist zwar alles
reyck / aber es ist nicht gut / dem / der es isset mit eynē an-
stos seynes gewissens. Es ist viel besser / du essest keyn fleysch /
vnd trinckest keyn weyn / odder das / daran sich deyn bru-

(gemeyn)
Ist eben so viel
als vnreyck / als
das da nicht ge-
weyhet odder
heylig ist.

Das Euangelion
ist vnser schatz /
das der selb ver-
lestert wirt ma-
chen die / so der
Christlichen
freyheyt frech
brauchen den
schwachē zum
ergernis.

die sechste stund / vñ als er hungerig wart / wolt er anbey-
sen / da sie yhm aber zu bereyten / wart er entzuckt / vnd
sah den hymel auffgethan / vñ ernydder faren zu yhm eyn
gesez / wie eyn groß lynen tuch an vier yppffel gepunden /
vnd ward niddel gelassen auff die erden / darinnen wa-
ren allerley vierfussige thier der erden / vnd wylde thyer /
vnd gewurme / vnd vogel des hymels / vnd geschach eyne
stymme zu yhm / stand auff Petre / schlachte vnd yss / Petrus
aber sprach / Nit nicht / herr / den ich habe noch nie etwas
gemeynes oder vnreynes gessen / Dñ die stymme sprach zum
andern mal zu yhm / was Gott gereyniget hatt / das mache
du nit gemeyn / Vnd das geschach zu drey malen / vnd das
gesez wart widder auffgenommen gen hymel.

Als er aber sich ynn yhm selb bekummert / was das gesicht
were / das er gesehen hatte / sihe / da fragten die menner
von Cornelio gesand nach dem hauße Simonis / vnd stun-
den an der thur / rieffen vñ forscheten / ob Simon mit dem
zunamen Petrus alda zur herberge were / ynn dem aber
Petrus sich besynnet vber dem gesicht / sprach der geyst zu
yhm / sihe / die menner suchen dich / aber stand auff / steyg
hynab vnd zeuch mit yhn / vnd zweyffel nichts / denn ich
hab sie gesand / Da steyg Petrus hynab zu den mennern /
die

Coverdale 1535

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103

The Epistle

to the Romanes. Ho. lxxi.

of thine enemy hunger, see him: if he
be hungry, give him to eat, for in so doing thou
shalt beape coales of fyre vpon his head. Doe
not ouercome with euill, but ouercome thou
euill with good.

The XIII. Chapter.

Let every soule submitte him selfe to
the an croate of the higher powere.
For there is no power but of God:
the powere that be, are ordeyned of God:
so that who so euill resisteth the powere, resisteth
the ordinaunces of God. And they that
resist, shall receiue to them selues damnacion.
For rulers are not to be feared for good reuer-
ence, but for euill. If thou wilt be wis thou
shalt loue the power, do well then, and thou
shalt haue prayse of the same: for he is the
minister off God for thy wealch. But yf
thou do euill, thou feare, for he beareth reu-
el the sword for nanghe. For he is the myn-
ister of God, as a ser of vengeance, to pun-
nysh him that doth euill. Wherefore ye
must obey, not onely for punishment,
but also because of conscience. For this cause
must ye obey whome alse, for they are Gods
ministers, which ministere y same defence.

25 Obey to whome maner thou art his duty: tri-
bune, to whom tribute belongeth: custome,
to whom custome is due: feare, to whom
feare belongeth: honoure, to whom honou-
re payneth. One nothinge to any man,
but to loue one another. For he that loveth
another, hath fulfilled the lawe. For wher
it is sayde: Thou shalt not keeleme bloo-
de: thou shalt not kill: thou shalt not steale:
thou shalt not beare false witness: thou
shalt not lust: and yf there be any other com-
mandement, it is compred in this wor-
de: Thou shalt loue thy neighbour as thy
selfe. Love doth his neighbour no euill.
Therefore to loue y fulfillinge of the lawe.

And for so much as we knowe this, name-
ly the tyme that the houre is now for us
to ryse from slepe: for now is our saluacion
nearer, then when we beled: the night is
past, but the day is come. Let us there-
fore cast away y woyses of darknesse, and
put on the armour of lighte. Let us walke
honestly as in the daye, not in excess off
eateinge and in drunkenesse, not in chamba-
ryng and in wantonnesse, not in stryfe and en-
uenge: but put ye on the LORDE Iesus
Christ, and haue no prouision for y flesch,
to fulfill the lustice of it.

The XIII. Chapter.

26 I beseeche you in the faith, receiue
me into you, and trouble not me

sciences. One beareth that he maye take
all thinge but he that is made, caneth
herbe. Let not him that caneth, despise
him that caneth not: and ke not him that
caneth not, to deride him that caneth: for God
hath reuened him. Who are thou, that
indragst another mans sinne? He standeth
or falleth vnto his LORDE: You haue maye
well iudge, for God is able to make his stode.
Some men putrech diffiden betwixen da ye
2 days, but another man correcteth all dayes
alyke. Let every man be sure of his meanynge.
He that putrech diffidence in the daye,
doeth it vnto the LORDE: he that putrech
no diffidence in the daye, doeth it vnto y LOR-
DE also. He y caneth, caneth vnto the LOR-
DE, for he caneth God thynges: and he that
caneth not, caneth not vnto y LORDE, and
caneth God thynges. For none of vs caneth
as himselfe, and none dyeth to him selfe. If
we lyue, we lyue vnto the LORDE: if we
dye, we dye vnto the LORDE. Whether we
liue, whether we dye, we are the LOR-
DE S.

Forthero dyeth Christ, and rose againe, y
and reuued, that he mighte be y LORDE
both of dead and quyet. But why indragst
thou y brother? Do thou other, why dyest
thou y brother? Doe that all be brought
to before y iudgemente of Christ. For so is
wrytten: Who truly as y lyue, sayeth the LOR-
D Hall knowe that heuie vnto me, y all thynges
shal knowe vnto God. Thus shal every
one of vs gaue accompt for himselfe vnto
God. Let vs none therfore iudge one another
euymer. But iudge this rather, y none put
a stumblinge blocke or an occasion to fall in
his brotheres waye. I knowe, y am full cer-
tified in y LORDE Iesu, y there is nothinge
comen offe selfe, but vnto him y indrageth
me to be comen to him into comen. But yf y
brother begetted ouer y mente, the walke
thou not: nor as afeare charite. Destroye not w-
thynges, him, for whom Christ dyed.

So therfore that your treasure be not
euill spede of, for the kyngdome of God is
not made of golde, but of righteousnes, y
peace, and loyde in the holy goost. So that in
thynges which touch Christ, please you folow
the comendement of him. Let us therfore folow
those thynges which make for peace, and thynges
wherewith one maye reedifie another. Let
therfore not y worke of God for any manes sa-
le. All thynges truly are cleane, but if we sell
for y man, which we buye of his coic-
ence: Iesu maye begetted thine as no flesch,
and thynges no wyne, not any thyng, wherby

The Epistle

to the Romanes.

thy brother stembled, or falleth, or is made
weake, y ife thou faith, haue it with y flesch
before God happy is he, that obtempereth
not him selfe in y thynges which be allowed.
But he that hath no conscience offe it, and yet
caneth, is dampned because he doth it not
of faith. For y wheris enur to moe of faith,
that same is synne.

The XV. Chapter.

What are stronger, engh to bea-
re y fructuofe of them which are
weake, and not to stande in our
owne conscience. Let every one of us orde-
hanselfe, that he please his neighbour
vnto his wealch, and euenge: for Christ plea-
seth not himselfe, but as it is wrytten: The re-
butes of them which rebuteth, are filled
vpon me. What if our thynges are weake
as thynges, are weake: for none of vs learnyng,
that we thour patience and comfort off
the longuance, mighte haue hope. The God
of patience and consolation graunte you to
be like myghte one to another, accordyng
vnto Iesu Christ, that ye beynge of
one myne, maye one mouth prayse God
the father of our LORDE Iesu Christ.

Wherefore receiue ye one another, as
Christ hath receiued you to the payse off
God. But I saye that Christ Iesu was a
mynister of the circumcision for the wech-
e of God, to confirm the promys made vnto
the fathers, and that the they then mighte
praise God because of mercy, as it is wryt-
ten: For this cause wyl I praise the aminge
the Gentyles, and synge vnto thy name. And
of people he sayeth: Reioyse ye they then with
the people. And againe: Praise the LOR-
D all ye Gentyles, and laude him all ye na-
cions. And againe: Say sayeth: There shal
be the reue of Iesu, and he that shal ryse to
rule the Gentyles, in him that the Gentyles
cry. The God offe they shall you w all loye
and peace in beleyng, y yemys be plene-
tous in hope thour y pouere of the holy
goost.

I myghte am full certified of you (my
brother) that ye yonre stode are full of good-
nes, y yd with all fructuofe, so that ye are
able to exhort one another. Thertherles
beeth y I haue stinche more boldly wryt-
ten vnto you, as one that putrech you in re-
membrence, for the greaer hast to gentile
of God, that I shulde be a mynister of Iesu
Christ amonge the they then, to declare the
gospell of God, that the they then mighte
be an acceptable offeringe vnto God, sanc-
tified by the holy goost. Therfore maye y

best myghte showe Iesu Christ, that I
wrote with thynges pertaininge vnto God.
For I wyl not speake vnto, excepte
Christ had wroughte the same by me, come
to the they then obredie thour to rede and
rede, thour the power of colens and men-
bers, and thour the power of the space of
God. I shal from Ierusalem, and redde abou-
te vnto Iherusalem I haue filled all with the
gospell of Christ. So haue I enforced my
selfe to goe vnto y Gentyles, not where Christ
name was knowen, lest I shulde buyde out
another mans foundation, but as it is wryt-
ten: To whom he was noce of us, they
shal: and they that haue not here, shal
wonder. This is also the cause, wherfor
I haue bene offe vnto you: let us come vnto
you. But now y I haue receiued place in
the countrey, wher ye are dwelle many
yeres since to come vnto you, when I shal
take my iourney in to Spayne, I wyl come
to you: for I shal passe y reue
and se you, and to be broughte vnto you
that I maye by you, but that I shal
reue my selfe alid with you.

But now y I to Ierusalem, to mynister
vnto the sayntes. For they of Macedonia
and Achata haue diligently prepared a com-
mon collection together, for the poore sayntes
at Ierusalem. They haue doner wyllyngly,
and their detere are they: For yf they
shal be made paratere off their iurament
thynges, their dutye is to mynister vnto the
in bodily thynges. For when I haue per-
formed this, and haue broughte the chieftie
partes fulfilled, I wyl take my iourney by you
in to Spayne. But I am sure when I come
vnto you, that I shal come with y full blas-
tynges of the Gospell of Christ.

I beseeche you brethren showe oure LOR-
DE Iesu Christ, and thour the lone of the
space, y ye helpe me in my bynesse with you
ye prayse vnto God for me, that I maye
be deliuered from the vndelers in Ierome
and that this my firste ye which I do to Ier-
usalem maye be a ceptre of the sayntes, y
I maye come vnto you with loye by y myght
of God, and reue my selfe with you. The
God of peace be with you all. Amen.

The XVI. Chapter.

I Commende vnto you y hebe once
ter, which is a mynister of the conge-
gation of Gentiles, that ye receiue
her in the LORDE, as it is comen the sayntes
and that ye helpe her in what soeuer
synne she hath made offe you. For she hath
succored many, and myne amonst them also.

other. For he that loueth
hath killed the lawe. For where
thou shalt not breake wedloc-
k: thou shalt not steale:
thou shalt not be false witnesse:
thou shalt not be false iudger:
if there be any other com-
mandment comprehēded in this wor-
de, thou shalt loue thy neighbour
as thy selfe. This is the love
which is his neighbour no euell.
This is the fulfyllinge of the lawe.
As we know this, name
the hour is now for vs
for now is oure saluacion
nigh at hand: the night is
come nye.) Let vs ther-
fore worke of darknesse, and
not of lighte. Let vs walke
in the daye, * not in excesse of
drinke, nor in glasse,
nor in chamberlaine,
nor in stryfe and en-
uylousnesse, nor in the
LORDE Iesus
not prouision for y flesh,
of it.

Chapter.

weake in the faith, recea-
ve, and trouble not the con-

wey you shall truly as I saye, (sayeth the LOR-
DE) all knees shall bowe vnto me, z all tūges
shall knowlege vnto God. Thus shall euery
one of vs geue a comptes for himselfe vnto
God. Let vs not therfore iudge one another
enymore. But iudge this rather, y noma put
a stonblinge blocke or an occasion to fall in
his brothers waye. * I knowe, z am full cer-
tified in y LORDE Iesu, y there is nothin-
ge comen of it selfe: but vnto him y iudgeth
it to be comen, to him is it comen. But yf y
brother be greued ouer y meate, the walkest
thou not now after charite. Destroye not w
thy meate, him, for whom Chust dyed,

Se therfore that youre treasure be not
euell spokē of. For the kyngdome of God is
not meate and drynke, but righteousnes, z
peace, and ioye in the holy goost. He that in
these thinges serueth Chust, pleaseth God,
z is comended of me. Let vs therfore folowe
those thinges which make for peace, z thin-
ges wherwith one maye edifye another. Des-
troye not y worke of God for eny meates sa-
ke. All thinges truly are cleane, but it is euell
for y mā, which eateth w hurte of his cōsci-
ence * It is moch better y thou eat no flesh,
and drynke no wyne, nor eny thinge, wberby

Esa. 45. c
Phil. 2. a

1. Cor. 8. a

C

Tit. 1. c

1. Cor. 8. b

M atthew 1535

July 2, 2011

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107

Drinkyng: nether in chamburyng and
wantannes, nether in strife and chulenge:
but put ye on the Lord Jesus Christ:
* And make not prouffion for y^e fleche,
to fulfil the lustes of it.

* Thogh thou were of power to resist the poweres
yet were thou dampned in thy conscience if thou
byddest it because it was against godes commaunde-
mente.

Loue is the fulfylling of the lawe, Christe whiche
is our saluacion is now nere then when we looked
for hym in the olde testament. (Remouere) of lycht,
fayth, hope, loue, the feare that God, trueth al that
the lycht of godes worde teacheth.

The weake ought not to be despyled. No man
shulde offende another's conscience. Agayne, for oute-
warde thynges shulde no man condempne another.

The .viii. Chapter.

Hym^a that is weake in the
faith receaue vnto you, not
in disputinge & troubyng
his conscience. One beleueth
y^e he maye eat al thinge.

Another which is weake eateth carbes
Let not him that eteth dispise him that
eateth not, and let not him which eateth
not, iudge hym that eateth. For god
hath receaued hym:

What arte thou that iudgest another

shal bowe to me, and all toges shal geue
a knowlede to god. So shal euery one
of vs geue acomptes of hi selfe to god.
Let vs not therfor iudge one another any
more. But iudge this rather, y^e no man
put a stomblyng blocke, or an occasiō to
faule in his brothers way. For I know
I am ful certified in the Lord Jesus y^e
ther is nothng comen of it self: but vnto
hym that iudgeth it to be comen. If
thou brother be greued wth thy meate,
now walkest thou not charitably. Des-
troye not hym with thy meate, for whome
Christ dyed. Cause not youre treasure
to be euelspoken of. For the kingdom of
god, is not meate & drinck, but rightu-
ousnes, peace and loye in the holy goost
For whosoever in these thinges serueth
Christ pleseth wel god, & is comended of
men. Let vs folow those thinges which
make for peace, and thinges wherwth one
may edifie another: destroy not y^e work
of god for a litel meates sake. Al thing-
es are pure: but it is euil for y^e mā, which
eateth wth hurt of his conscience, It is

Great 1539

July 2, 2011

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111

b. 6. f
. 11. b
he myght be * Lorde of dead and quycke.

C But why doest þ then iudge thy bzother? Cy-
ther, why doest þ despyle thy bzother? We shal-
be all brought befoze þ iudgemēt seat of Christ.
For it is wyrtte: as truelye as I lye, sayeth the
Lorde: * all knees shall bowe to me, & al tonges
shall geue prayse to God. So shall euery one of
vs geue accomptes of hym selve to God. Let vs
not therfoze iudge one another any moze.

But iudge thys rather, that no mā put a stō-
blynge blocke, or an occasyon to fall in hys bzō-
thers waye. For **I knowe, and am full certy-
fied by the Lorde Jesus, that * ther is nothyng
commune of it selve: but vnto hym that iudgeth
it to be comune: to hym is it cōmune.** If thy bzō-
ther be greued wyth thy meate, nowe walkeste
thou not charytable. Destroye not hym w thy
meate, for whom Christe dyed. Cause not poure
treasure to be euell spoken of. For the kyngdom

amonge the gentyles, and synge vnto thy name.
And agayne he sayeth: * Reioyce ye gentyles
wyth hys people. And agayne: * prayse þ Lorde
al ye gentyles, and laude hym all ye nacions to-
gether. And agayne Esaye sayeth: there shall be
* the roote of Jesse, & he that shall ryse to raygne
ouer the gentyles: in him shall the gentyles trust.
The God of hope fyll you wyth al ioye, & peace
in beleuyng: that ye maye be ryche in hope, tho-
rowe the power of the holy goost. ¶

I my selve am full certyfyed of you (my bre-
thren) that ye also are full of goodnes, & fylled
wyth all knowledge, wyllynge to exhorte one
another. Neuerthelesse (brethren) I haue some-
what moze boldly wyrtten vnto you, partlye to
put you in remembraunce, thoroze the grace þ
is geuen me of God, that I shulde be þ mynister
of Jesu Christ amonge the gentyles, and shulde
mynister the Gospell of God, þ the offerynge of
Hh is the

Geneva 1557

July 2, 2011

<http://hodf.org>

113

occasion.
that is, ho-
maners
godly.
21.34.
riote.
5.16.
L.2.11.

kennes, neither in chambering & Wan-
tonnes, noz in strife and enuying:

14 * But put ye on the Lorde Jesus
Christ, and take no thought for the flesh,
to [fulfill] the lustes of it.

CHAP. XIII.

1 The weake ought not to be despised. 10 No man should
offende anothers conscience, 15 But one to support ano-
ther in charitie and fayth.

In that is weake in ^a faith,
receiue vnto you, [but] not
for controuerſies of diſpu-
tations.

2 One beleueneth that he may eate of
all things: & another, which is weake,
eateth herbes.

3 Let not him that eateth, despise him
that eateth not: and let not him which
eateth not, iudge him that eateth: for
God hath receiued him.

4 * who art thou that condemnest an-
other mans seruant: he standeth or fal-
leth to his owne^c master: yea, he shall be
established: for God is able to make him
stand.

5 This man esteemeth one day aboue
another day, and another man counteth

ment rather in this, that no man put an
occasion to fall, or a stumbling blocke be-
fore [his] brother.

14 ^m I knowe, and am perswaded
through the Lorde Jesus, that there is
nothing vncleane of it selfe: but vnto him
that iudgeth any thing to be vncleane, to
him [it is] vncleane.

15 But if thy brother be grieved for the
meate, nowe walkest thou not charita-
ble: * destroy not him with thy meate,
for whom Christ dyed.

16 Cause not yourⁿ commoditie to be
euill spoken of.

17 For the^o kingdome of God is not
meate noz drinke, but righteousnes, and
peace, and ioye in the holy Ghost.

18 For whosoever^p in these things
serueth Christ, is acceptable vnto God,
and is approued of men.

19 Let vs then followe those things
which concerne peace, and wherewith
one may edifie another.

20 Destroy not the worke of God for
meates sake: * all thinges in deede are
pure: but [it is] euill for the man which
eateth with offence

1 And acknow-
ledge me for
their God.

n He preuen-
eth the obiection
which the
Christians
might vse.

2. Cor. 8. 11.
n Which is
the benefite of
Christian li-
bertie, by abu-
sing whereof
ye cause the
weaklings to
blaspheme the
Gospel, which
might seeme to
them contrary
to Gods will,
and ^h doctrine
of the lawe.
o God will
not reign ouer
his by such ob-
seruations.
p In peace &
righteousnes,
Titus 1. 15.
1. Cor. 8. 13.
q Faith here

hat is, the
line of the
pel.
it he should
rt either
e ignozant
he came,
s with a
ter seru-
of consci-
es 4. 12.
it is the
is matier
not thine.
He must be
red in our
cience by
is worde
l things
we doe:
if we be
ng, we
knowe
it is our li-

14 But Peter sayd, Not so, Lord: for
I haue neuer eaten any thing that is
polluted, or vncleane.

Or, common.

e In taking a way the difference betwixt vncleane beasts and cleane, he sheweth there is no difference betwixt the Jewes and Gentiles, f Take it not for polluted and impure.

15 And the voyce [spake] vnto him againe the seconde time, The things that God hath purified, f pollute thou not.

16 This was so done thise: & the besseil was drawne by againe into heauen.

17 **C** Nowe while Peter doubted in himselfe what this vision which he had seene, meant, behold, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit said vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee downe, and go with them, and doubt nothing: for I haue sent them.

21 **C** Then Peter went downe to the men, which were sent vnto him from Cornelius, and saide, Beholde, I am he whom ye seeke: what is the cause wherefore ye are come?

22 And they saide, Cornelius the centurion

30 Then Cornelius said, Foure dayes ago, about this houre, I fasted, and at the ninth houre I prayed in mine house, and beholde, a man stood before mee in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the seaside) who when hee cometh, shall speake vnto thee.

33 Then sent I for thee immediately, and thou hast well done to come. Nowe therefore are wee all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened [his] mouth, and said, Of a trueth I perceiue, that *God is no acceptor of persons.

35 But in euerie nation he that feareth him, and worketh^k righteousness, is accepted with him.

36 We knowe the worde which God hath sent to the children of Israel, preaching^l peate by Jesus Christ, which is Lord of all

g Then true obedience which proceedeth of faith, ought to be without doubt or questioning.

Deut. 10. 17.
2. chro. 19. 7.
Iob 34. 19. wif.
6. 7. ecclus. 35.
16. rom. 2. 11.
gal. 2. 6. ephes.
6. 9. col. 3. 25.
1. pet. 1. 17.
i By this
speech the E

Bishop 1568

July 2, 2011

<http://hodf.org>

117

not, iudge hym that eateth. For
ath receaved hym.

at art thou that iudgest another
seruaunt: To his owne maister
ndeth or falleth: Yea, he shalbe
t bp. For god is able to make hym

man putteth difference betwene
d day. Another man counteth all
alyke. Let euery man be fully
aded in his owne ^(b) mynde.

hat esteemeth the day, esteemeth
y^e Lorde: And he that esteemeth
e day to the Lorde, he doeth not
ie it. He that eateth, eateth to the
; for he geueth God thanks: And
it eateth not, eateth not to the
; and geueth God thanks.

none of vs lyueth to hym selfe,
man dyeth to hym selfe.

of we lyue, we lyue vnto y^e Lorde:
we dye, we dye vnto the Lorde.
her we lyue therfore, or dye, we
e Lordes.

to this ende Christe both dyed
ise agayne and reuyued, that he
t be *Lorde both of dead & quicke.

any moze: But iudge this rather, that
no man put a stumblyng blocke, or an
occasion to fall, in his brothers way.

14 For I knowe, and am perlwaded
by the Lorde Jesus, that * there is no-
thyng common of it selfe: but vnto hym
that iudgeth it to be common, to hym is
it common.

Math. xv. b.
Actes. x. b.
i Tim. iiii. a.
Mark. vii. d.

15 But yf thy brother be greued with
thy meat, nolwe walkest thou not chari-
tably. Destroy not hym with thy meat,
for whom Christe dyed.

16 Let not your good be euyl spoken of. **D**

17 For the kyngdome of God, is not meat
and drinke: but righteousnesse, & peace,
and ioy in the holy ghost.

18 For he that in these thynges serueth
Christe, pleaseeth God, and is comended
of men.

19 Let vs therfore folowe those thynges
which make for peace, & thynges wher-
with one may edifie another.

20 Destroy not the worke of God for
meates sake. * All thynges are pure: but
it is euyl for that man, which eateth
with offence.

Titus. i. d.

21 It is good neither to eate fleshe, nei-
ther

KJV 1611

July 2, 2011

<http://hodf.org>

119

t in champing and wantonnesse, not
trife and envying:

14 But put yee on the Lord Jesus
Christ, and make not provision for the
flesh, to fulfill the lustes thereof.

CHAP. XIII.

Men may not contemne nor condemne one
the other for things indifferent: 13 But
take heed that they giue no offence in them:

15 For that the Apostle prooueth vnlaw-
full by many reasons.

In that is weake in the
faith receiue you, but not
to doubtfull disputations.

2 For one beleueneth
that he may eat all things:
another who is weake, eateth herbes.

3 Let not him that eateth, despise
him that eateth not: and let not him
which eateth not, iudge him that eateth,
or God hath receiued him.

4 Who art thou that iudgest ano-
ther mans seruant: to his owne master
he standeth or falleth; Pea, he shall bee
holden by: for God is able to make him
stand.

that no man put a stumbling blocke, or
an occasion to fall in his brothers way.

14 I know, and am perswaded by
the Lord Jesus, that there is nothing
† vnclane of it selfe: but to him that
esteemeth any thing to be † vnclane, to
him it is vnclane.

15 But if thy brother be grieved with
thy meat: now walkest thou not † chari-
tably. Destroy not him with thy meat,
for whom Christ died.

16 Let not then your good bee euill
spoken of.

17 For the kingdome of God is not
meat and drinke; but righteousness, and
peace, and ioy in the holy Ghost.

18 For hee that in these things ser-
ueth Christ, is acceptable to God, and
approved of men.

19 Let vs therefore follow after
the things which make for peace, and
things wherewith one may edifie an-
other.

20 For meat, destroy not the worke
of God: all * things indeed are pure; but
it is euill for that man who eateth with
offence.

† Gr. com-
mon.

† Gr. com-
mon.

† Gr. accor-
ding to cha-
ritie, 1. Co.
8. 11.

* Tit. 1. 1

Rheims 1861

July 2, 2011

<http://hodf.org>

121

iram, sed etiam propter conscientiam.

Ideo enim et tributa praestatis: ministri enim sunt, in hoc ipsum servientes.

(b) Reddite ergo omnibus debita: cui tributum, utrumque: cui vectigal, vectigal: cui timorem, timor: cui honorem, honorem.

Nemini quidquam debeatis: nisi ut invicem diligatis: qui enim diligit proximum, legem implevit.

Nam: (c) Non adulterabis: Non occides: Non furaberis: Non falsum testimonium dices: Non concuies: et si quod est aliud mandatum, in hoc verbo auratur: (d) Diliges proximum tuum sicut teipsum.

10. Dilectio proximi malum non operatur. Pleni ergo ergo legis est dilectio.

11. Et hoc scientes tempus: quia hora est iam nos somno surgere. Nunc enim propior est nostra hora, quam cum credidimus.

12. Nox praecessit, dies autem appropinquavit. Metuemus ergo opera tenebrarum, et induamur armis.

13. Sicut in die honeste ambulemus: (e) non in ebriationibus, et ebrietatibus, non in cubilibus, non in impudiciis, non in contentione, et aemulatione:

14. (f) Sed induimini Dominum Iesum Christum, cuius carnis curam ne feceritis in desideriis.

CAPUT XIV.

*Et firmiores debent eos qui adhuc infirmi sunt for-
tere, et non contemnere, et nec hi nec illi iudicare
quemquam ob ciborum aut dierum discrimen, scien-
tes quod omnes eundem habeamus Dominum, cui
vivimus et morimur, cui etiam rationem quisque
pro se redditurus est: et quanquam nullus cibus*

12. Itaque unusquisque nostrum pro se rationem reddet Deo.

13. Non ergo amplius invicem iudicemus: sed hoc iudicate magis, ne ponatis offendiculum fratri, vel scandalum.

14. Scio, et confido in Domino Iesu, quia nihil commune per ipsum, nisi ei qui existimat quid com-
mune esse, illi commune est.

15. Si enim propter cibum frater tuus contristatur: iam non secundum charitatem ambulas. (k) Noli cibo tuo illum perdere, pro quo Christus mortuus est.

16. Non ergo blasphemetur bonum nostrum.

17. Non est enim regnum Dei esca, et potus: sed iustitia, et pax, et gaudium in Spiritu sancto:

18. Qui enim in hoc servit Christo, placet Deo, et probatus est hominibus.

19. Itaque quae pacis sunt, sectemur: et quae aedificationis sunt, in invicem custodiamus.

20. Noli propter escam destruere opus Dei. (l) omnia quidem sunt munda: sed malum est homini, qui per offendiculum manducat.

21. (m) Bonum est non manducare carnem, et non bibere vinum, neque in quo frater tuus offenditur, aut scandalizatur, aut infirmatur.

22. Tu fidem habes? penes teipsum habe coram Deo: Beatus, qui non iudicat semetipsum in eo, quod probat.

23. Qui autem discernit, si manducaverit, damnatus est: quia non ex fide. Omne autem, quod non est ex fide, peccatum est.

CAPUT XV.

Firmiores debent infirmorum ferre et sublevare im-

CHAPTER 14

Like a moderator and peacemaker between the firm Christians (who were the Gentiles) and the inform (who were the Christian Jews, having yet a scruple to cease from keeping the ceremonial meats and days of Moses Law) he exhorteth the Jew not to condemn the Gentile using his liberty: and the Gentile again: not to condemn the scrupulous Jew: but rather to abstain from using his liberty, then offending the Jew, to be an occasion unto him of apostatizing.

- eateth
- A**ND him that is weak in faith, take unto you: not in disputations of cogitations.
2. For one believeth that he may eat all things: but he that is weak, let him 'eat' herbs.
 3. 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.
 4. Who art thou that judgest another mans servant? To his own Lord he standeth or falleth. and he shall stand: for God is able to make him stand.
 5. For one judgeth between day and day: and another judgeth every day. let every one abound in his own sense.
 6. He that respecteth the day, respecteth to our Lord. And he that eateth, eateth to our Lord: for he giveth thanks to God.
 7. For none of us liveth to himself: and no man dieth to himself.
 8. For whether we live, We live to our Lord: or whether we die, we die to our Lord. Therefore whether we live, or whether we die, we are our Lords.
 9. For to this end Christ died and rose again: that he may have dominion both of the dead and of the living.
- 2 Cor. 5:10 10. But thou, why judgest thou thy brother? or thou, why doest thou despise thy brother? For *we shall all stand before the judgment seat of Christ.
- Es. 45:23 11. For it is written, Live I, saith our Lord, *that every knee shall bow to me: and every tongue shall confess to God.*
12. Therefore every one of us for himself shall tender account to God.
 13. Let us therefore no more judge one another. but this judge ye rather, that you put not a stumbling block or scandal to your brother.
 14. I know and am persuaded in our Lord JESUS Christ, that nothing is common of itself, but to him that supposeth, anything to be common, to him it is common.
 15. For if because of meat thy brother be grieved: how thou walkest not according to charity.
- 1 Cor. 8 *Do not with thy meat destroy him for whom Christ died.
16. Let not then our good be blasphemed.
 17. For the kingdom of God is not meat and drink: but justice, and peace, and joy in the holy Ghost.
 18. For he that in this serveth Christ, pleaseth God, and is acceptable to men.
 19. Therefore the things that are of peace let us pursue: and the things that are of edifying one toward another let us keep.
 20. Destroy not the work of God for meat. *All things indeed are clean: but it is ill for the man that eateth by giving offense.
 21. It is good not to eat flesh, and not to drink wine, nor that wherein thy brother is offended, or scandalized, or weakened.
 22. Hast thou faith? have it with thyself before God. blessed is he that judgeth not himself in that which he approveth.
 23. But he that discerneth, if he eat, is damned: because not of faith. for all that is not of faith, is sin.

*Common, that is, unclean. See Annot. Mark 7:2
Though he wish the weak to be borne withal, yet he uttereth his mind plainly, that in deed all the meats forbidden and unclean in the Law, are now though Christ cleansed and lawful for every man to use.

Titus 1:15

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124

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Second Edition

Do Not Make Your Brother Stumble

13 Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε
 μάλλον, τὸ μὴ τιθέναι πρόσκοιμα τῷ ἀδελφῷ ἢ σκάνδα-
 λον. 14 οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν
κοινὸν δι' ἑαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι,
ἐκείνῳ κοινόν. 15 εἰ γὰρ διὰ βρώμα ὁ ἀδελφός σου
 λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώ-
 ματί σου ἐκείνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν.
 16 μὴ βλασφημείσθω οὖν ὑμῶν⁶ τὸ ἀγαθόν. 17 οὐ γάρ
 ἐστὶν ἡ βασιλεία τοῦ θεοῦ βρώσις καὶ πόσις, ἀλλὰ δικαιο-
 σύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ. 18 ὁ γὰρ
 ἐν τούτῳ δουλεύων τῷ Χριστῷ εὐάρεστος τῷ θεῷ καὶ
 δόκιμος τοῖς ἀνθρώποις. 19 ἄρα οὖν τὰ τῆς εἰρήνης
 διώκωμεν⁷ καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους·
 20 μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ.
 πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ
 προσκόμματος ἐσθίοντι. 21 καλὸν τὸ μὴ φαγεῖν κρέα
 μηδὲ πιεῖν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει⁸.

Summary

- **Wycliffe** 1370
- Linare 1490
- Colet 1496
- Erasmus 1521
- Luther 1522
- Coverdale 1535
- Matthew 1535
- Great 1539
- **Geneva** 1557
- Bishop 1568
- KJV 1611
- Rheims 1861
- GNT 1966