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I counsel thee to  
buy of me gold  
tried in the fire...  
Revelation 3:18



## 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

## Romans 14: Part II

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- Mark 7:19
- What is the Weight of Evidence?
- 10 points lead to the Truth in 7:19
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# Romans 14: Setting the Stage

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# What do they say...?

- v1 Don't dispute about food and holydays
- v14 Nothing is unclean
- I am strong and your are weak because...

The  
INTERNATIONAL CRITICAL  
COMMENTARY  
on the Holy Scriptures of the Old and  
New Testaments

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VII. 7. THE 'STRONG' AND THE 'WEAK' (14.1-15.13)

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that men are justified and reconciled to God...by faith alone – or, better, by God's own free electing grace'.

## James 2:14-26

- 14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him? (KJV)
- 14 What *doth it* profit, my brethren, if a man keeps on saying he has faith but keeps on not having works? Can that faith save him? (EXP)

## James 2:14-26 WP

- 14 “What *doth it* profit” Rhetorical question
- “but keeps on not having works” It is the spurious claim to faith that James here condemns.
- “Can that faith save him?” Negative answer expected.

## James 2:14-26

- 17 Even so faith, if it hath not works, is dead, being alone. (KJV)
- 17 Even so faith, if it keeps on not having works, is dead itself. (EXP)

## James 2:14-26

- 18 Yea, a man may say, Thou hast **faith**, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. (KJV)
- 18 But someone will say, Hast thou faith? I have works also. Show me thy faith apart from thy works, and I, by my works, will show thee my faith. (EXP)

## James 2:14-26 WP

- 18 “Yea, a man will say” James introduces an imaginary objector who speaks one sentence.
- “thou hast faith and I have works” The objector can be regarded as asking a short question: “Hast thou faith?”
- In that case James replies: “I have works also.”

## James 2:14-26 WP

- 18 “Show me thy faith apart [ χωρὶς ] from thy works”. This is the reply of James to the objector.
- “The point lies in “apart” [ χωρὶς ], which means not “without”, but “apart from”, that is, “the works that properly belong to it and should characterize it.” (Hort)
- It is not faith **or** works, but proof of real faith (live faith vs. dead faith).

# James 2:14-26

- 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

## James 2:14-26 WP

- 18 James goes on with his reply...belief that God exists (there is one God), a fundamental doctrine, is not belief or trust in God.
- “Thou doest well”. That is good as far as it goes, which is not far.
- “The demons also believe.” They go that far. They never doubt the fact of God's existence.

## James 2:14-26

- 20 But wilt thou know, O vain man, that faith without works is dead? (KJV)
- But dost thou wish to know? You man, you empty vessel, faith apart from works is worthless. (EXP)

## James 2:14-26

- 24 Ye see then how that by works a man is justified, and not by faith only. (KJV)
- You see then how that by works a man is shown to be righteous, and not only by faith. (EXP)

## James 2:14-26 WP

- 24 “Is justified” Here not “is made righteous,” but “is shown to be righteous.” James is discussing the proof of faith, not the initial act of being set right with God.
- “And not only by faith” This phrase clears up the meaning of James. Faith (live faith) is what we must all have (2:18), only it must show itself also in deeds as Abraham's did.

## James 2:14-26

- 26 For as the body without the spirit is dead, so faith without works is dead also. (KJV)
- For as the body apart from breath is dead, so faith apart from works is also dead. (EXP)

## James 2:14-26 WP

- 26 “Apart from the spirit” “Apart from breath” (the breath of life). It is not easy to tell when one is dead, but the absence of a sign of breath on a glass before the mouth and nose is proof of death.
- Startling picture of dead faith in our churches and church members with only a name to live.

# Who was this James?

- Head of the Jerusalem assembly
- 1:1 Author of the epistle written to the 12 tribes scattered abroad, which are of the dispersion. [EXP & cont.]
- 1:21 ...receive with meekness the implanted|inborn (put within) [ ἔμφυτον ] word (Torah – Jer. 31), which is able to bring about your actual salvation.

# Who was this James?

- 1:22 Keep on becoming doers of the word, and not hearers only, deceiving your own selves.
- 1:23 For if any be a hearer of the word only, and not a doer [**no works**], he is like a man who looks into a mirror.
- 1:24 He glances at himself, and off he goes, straightway forgetting what manner of man he was.

# Who was this James?

- 1:25 But he who looks carefully into the **perfect law of liberty** [which is what ???], and continues therein, having become not a hearer that forgetteth, but a doer marked by works, in his doing, this man shall be blessed.
- Excursion to Psalms 119:43- 48 “Vav”  
With what is liberty associated?  
Torah or freedom from Torah?

## Psalms 119:43- 48

- 43 Take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.
- 44 So shall I keep thy **Torah** continually into perpetuity.
- 45 And I will walk at **liberty**: for I seek thy precepts.

# Psalms 119:43- 48

- 46 I will speak of thy testimonies also before kings, and will not be ashamed.
- 47 And I will delight myself in thy commandments, which I have loved.
- 48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

# Who was this James?

- While head of the Jerusalem assembly...
- He decreed the final decision in Acts 15 that the **new incoming Gentiles** need to adhere to the same Levitical commandments that Moses required the **new incoming Gentiles** back in the wilderness.
- He met Paul when he arrived in Jerusalem (Acts 21).

# Who was this James?

- What was his lifestyle?
- 21:20 ...James said, “Do you see, brother, how many tens of thousands of Jews there are which believe; and they are all zealous for the law.

# Who was this James?

- What was his lifestyle?
- 21:24 Take these men, and purify thyself with them, and pay their expenses, that they may shave *their* heads. Then, **all may know** that you are not teaching the Jews to commit apostasy [ **ἀποστασίαν** ] as regards the teachings of Moses; but that thou thyself also walkest orderly, and keepest the law.

# Who was this James?

- Conclusion on James
- He was the head over all the churches
- He set down church policy
- He was proud of the number of Jewish believers and their zeal for keeping Torah
- He counted himself in that group
- He invited Paul to take specific actions so that all could know once and for all if Paul should also be counted in that group

## Who was this James?

- 1:25 But he who looks carefully into the **perfect law of liberty** [which is what ???], and continues therein, having become not a hearer that forgetteth, but a doer marked by works, in his doing, this man shall be blessed.
- Based on his words and his lifestyle, what is the **Perfect law of Liberty**?

# The Perfect Law of Liberty

- If Torah is the **Perfect law of Liberty**, what are the “works” he refers to in the “faith apart from works” section? 1:22
- His “the word inborn” statement at 1:21 speaks to “the works that properly belong to faith and should characterize it.”
- It is not faith or works, but proof of real faith (live faith vs. dead faith) which equals **Observance of Torah** from the heart.

## Back to ICC p. 690-691

- It is often assumed that the people referred to in this section as 'weak in faith' or simply 'weak' are people who are legalists in the sense that they think to earn a status of righteousness before God by their own works...

## Back to ICC p. 690-691

- ...and imagine that their abstention from meat and wine and observance of special days constitute a claim on God, people who have not yet learned to accept justification as God's free gift.

## Back to ICC p. 690-691

- Thus Barrett holds that the weakness to which this passage refers ‘attests a failure to grasp the fundamental principle, which page after page of this epistle emphasizes
- that men are justified and reconciled to God...by faith alone – or, better, by God’s own free electing grace’.

## Continuing in ICC p. 694

- A sixth possibility is that the weakness of the weak consisted in a continuing concern with literal obedience of the ceremonial part of the OT law.
- Note: Their definition of the “ceremonial part of the OT law” was the Sabbath, feast days, clean & unclean, sacrifices at the temple including discharging vows, etc.

## Continuing in ICC p. 695

- ...the weak felt that they could not with a clear conscience give up the observance of such requirements of the law as the distinction between clean and unclean foods, the avoidance of blood, the keeping of the Sabbath and other special days.
- Who do we know is in this group?
- The avoidance of blood vs. Acts 15 and Concord?

## Continuing in ICC p. 696

- ...the weak in faith are also characterized by a **certain weakness of character**, a liability to yield to social pressure and allow themselves to be blown off the course which their own faith has set them free.

## Continuing in ICC p. 696

- The attachment to the **ceremonial requirements of the law** (Fs, NMs, & Ss; clean and unclean, no blood, etc.) is a feeling, which, while it goes very deep, is ill-defined and difficult to defend by argument.

## Continuing in ICC p. 696

- It accords too with what is said about the grief, the spiritual ruin, to which the weak (James and other Observers of Torah) can easily be brought to.
- For to have a deeply-felt conviction but be unable to marshal clear-cut arguments in it's defense is to be in very serious danger of losing one's personal integrity.

## Continuing in ICC p. 696

- The weak were abstaining from meat and observing days because they felt sincerely, **albeit mistakenly**, that it was only along this particular path that they could obediently express their response of faith to God's grace in Christ.

## Continuing in ICC p. 696

- The mention of abstinence from wine is not so easily accommodated in this framework.
- Perhaps the reference to abstinence from wine should be understood as **hypothetical** rather than as indicating an actual characteristic of the weak.

## Conclusion in ICC p. 697

- The most probable explanation of the nature of the disagreement between the weak and the strong is that, whereas the strong had recognized that, now that he (Yeshua), who is the goal and substance and innermost meaning of the OT law has come, the ceremonial part (Fs, NMs, & Ss; clean and unclean, no blood, etc.) of it no longer requires to be literally obeyed...

## Conclusion in ICC p. 697

- ...[on the other hand], the weak felt strongly that a continuing concern with the literal observance of the ceremonial law was an integral element of their response of faith to Christ.
- What are we up against?

## What do they say...?

- v1 Don't dispute about food and holydays
- v14 Nothing is unclean
- I am strong and your are weak because you want to continue to observe God's Righteous Standard (the Torah) [the ceremonial law] whereas I have been set free from it
- This is what we are up against.

# Romans 14: Setting the Stage

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# Implications for Paul

- Paul & James Acts 21
- Paul's conscience
- Conclusion:

# Paul & James Acts 21

- Acts 21:21 They have been informed that you teach all the Jews who live among the Gentiles to turn away from Moses, telling them not to circumcise their children or live according to our customs. [NIV]

# Paul & James Acts 21

- Acts 21:24b ... and all may know that those things, whereof they were informed concerning thee, are **nothing**; but *that* thou thyself **ALSO** **walkest orderly**, and **keepest** the law.

# Implications for Paul

- Paul & James Acts 21
- **Paul's conscience**
- Conclusion:

# Paul's Conscience

- Acts 23:1 And Paul, earnestly beholding the council, said, Men and brethren, **I have lived in all good conscience** before God until this day.
- Acts 24:16 And herein do I exercise myself, to **always have a conscience void of offence toward God, and toward men.**

# Paul's Conscience

- 2 Corinthians 4:2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth **commending ourselves to every man's conscience** in the sight of God.

# Paul's Conscience

- 1 Timothy 1:5 Now the end of the commandment is charity out of a pure heart, and of **a good conscience...**
- 1 Timothy 1:19 Holding faith, and **a good conscience...**
- 2 Timothy 1:3 I thank God, **whom I serve from my forefathers with pure conscience...**

# Implications for Paul

- Paul & James Acts 21
- Paul's conscience
- **Conclusion:**

# Conclusions for Paul

- Paul is weak (observes Torah) and strong (Romans 15:1) at the same time.
- Paul teaches Colossae Gentiles to keep the ceremonial law
- Paul supports James, the elders, the other apostles, the whole church, and God in the blood restriction (Acts 15)
- Paul: A Middle of the Road Christian.

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# What does the Doctor say?

- P.C.s say it's really about food...
- Let's talk about some food!

# Dr. David Caron

- **Professor of Biological Sciences**
- **University of Southern California**
- **The History Channel**
- **Shellfish**

# Shell Fish

- Filter the water of toxins including the feces of all the aquatic life.
- 3 types of Shell Fish Poisoning available
- **Amnesic** Shell Fish Poisoning
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- Thank you

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## Bread | Stone & Fish | Serpent & ...

- Matthew 7:9 Or what man is there of you, whom if his son ask for bread, will he give him a **stone**?
- Matthew 7:10 Or if he ask for a fish, will he give him a **serpent**?
- Luke 11:12 Or if he shall ask for an egg, will he offer him a **scorpion**?
- Romans 14:14 Or if he asks for food, will give him **poison**?

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# 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

July 2, 2011

<http://hodf.org>

82

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14

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dynke wyū. ney in whi pig pi  
bropr offendip. or is schandid. or is  
maad silt / you hast seip auentis  
pi silt: hane you bifoze god / blelid  
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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.  
**B**ut we laddere me **Thom. c.**  
solbe to susteyne pe febilnelle  
of silt me: & not plele to vs silt /

che to god / y<sup>e</sup> fore ech of us schal  
zelde resoun to god for hi<sup>e</sup> self / ver-  
fore no more deme we ech o<sup>r</sup> / but  
more deme ze y<sup>e</sup>is y<sup>e</sup>ig: pat ze put  
te not hurtynge or schandore to a  
bro<sup>u</sup>er / triste in ye lord ihu  
yt no ying is unclene to hi / no but  
to hi<sup>e</sup> y<sup>e</sup> demey o<sup>r</sup> y<sup>e</sup>ig to be vide  
ne: to hi<sup>e</sup> it is unclene / & if y<sup>e</sup> bro<sup>u</sup>  
is unad sor<sup>y</sup> i consaence for me-  
te: nol<sup>l</sup> you walkist not aff<sup>r</sup> cha-  
rite / nyle you yozou<sup>z</sup> y<sup>e</sup> mete lele  
hi<sup>e</sup>: for whom crist diede / y<sup>e</sup> fore be  
not oure good y<sup>e</sup>ig blaffened /

# John Hus 1415

July 2, 2011

<http://hodf.org>

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# John Hus 1415

- Quote:
- “In 100 years, God will raise up a man whose calls for reform cannot be suppressed”.

# Thomas Linacre 1490

July 2, 2011

<http://hodf.org>

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# Thomas Linacre 1490

- Quote:
- “Either this [...] is not the gospel or we are not Christians”.
- Either this [GREEK NT] is not the gospel or [since we are following the Latin Vulgate NT], we are not Christians.

# John Colet 1496

July 2, 2011

<http://hodf.org>

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John Colet Dean of S. Pauls

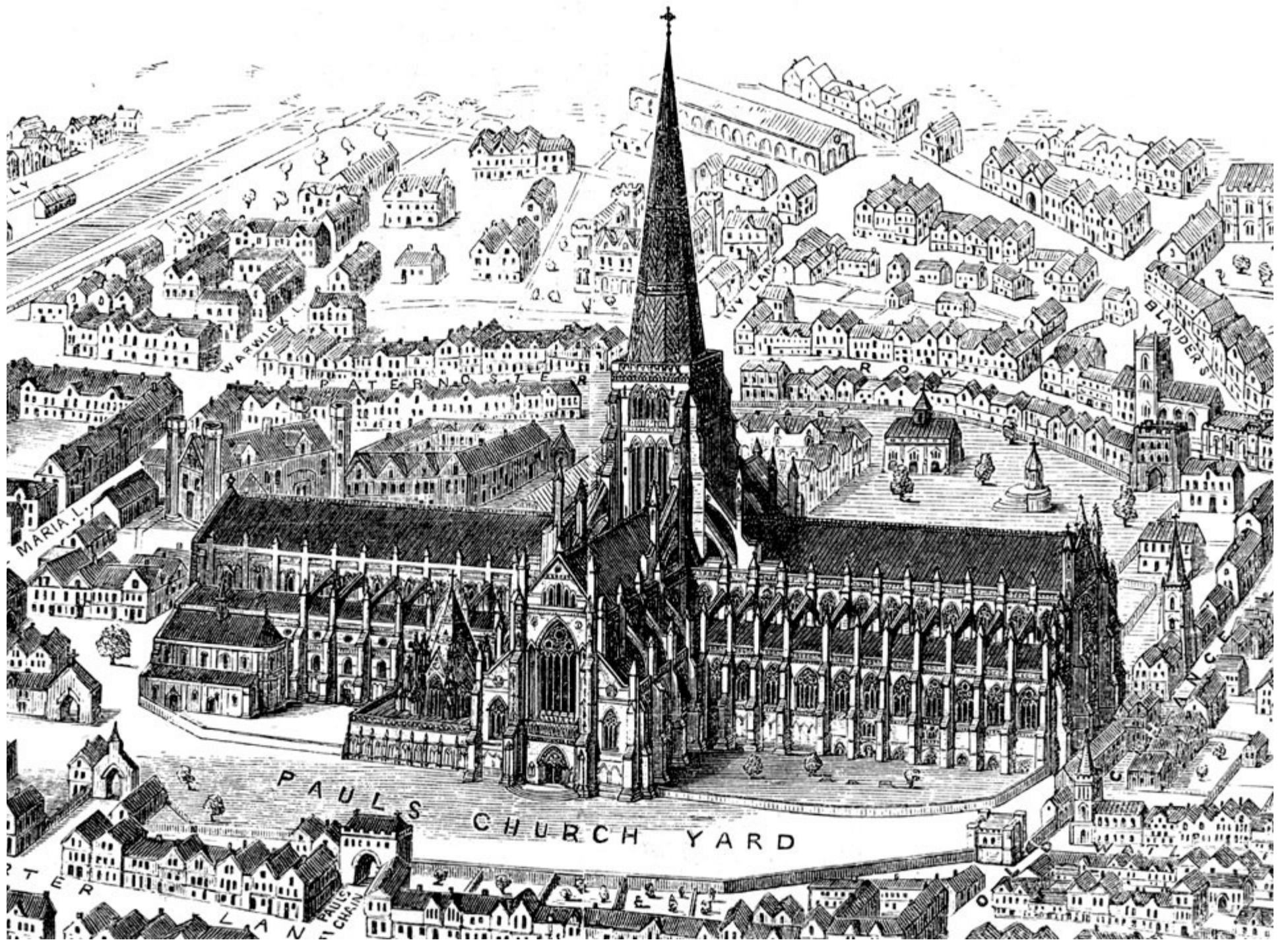


# St. Paul's Cathedral

July 2, 2011

<http://hodf.org>

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# Erasmus 1519

July 2, 2011

<http://hodf.org>

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Hoc enim si feceris, carbonis ignis coner-  
 uabis in caput illius. Ne uincas à malo,  
 sed à uincito bono malo. Omnis ani-  
 ma potestas à excellentibus subdita sit.  
 Nō enim est potestas nisi à deo: quæ uero  
 sunt potestates, à deo ordinatæ sunt. Ita  
 quæ quisque resistit potestati, dei ordina-  
 tionem resistit. Qui autem resistit, sibimetip-  
 sum iudicium accipit. Nam pœnitens nō terro-  
 ri sunt in agendum, sed male. Vis autē nō  
 timere potestatem? Quod bonum est, facite:  
 & formam laudem ab illa. Dei enim minister  
 est tibi in bonum. Quod si feceris, ut quod ma-  
 lum est, time. Non enim frustra gladium  
 gestas. Nam dei minister est, ulcor ad  
 ueritatem ei qui quod malum est, facit. Quæ po-  
 testas oportet esse subditam, nō sibi, p̄pter  
 iuramentum, p̄pter obsequium. Propter  
 hoc enim & uictigalia soluitis. Siquidē mi-  
 nistri dei sunt, in hoc ipsum inuoluntati-  
 tes. Reddite igitur omnibus, quod deus ius  
 tribuit, tributa: uicini uictigalia, uictigalia  
 timore, timore enim inuoluntati honorē. Ne-  
 uicini quicquid debentis, nisi hoc, ut inuicē  
 diligatis. Nam qui diligit alterum, legē ex-  
 pleuit. Siquidē illa: Non adulteraberis,  
 nō occides, nō furaberis, nō falsum testi-  
 monium dices, nō concupisces: si quod aliud  
 præcepit, in hoc sermone summam  
 cōprehendit: Nempe, diliges proximi-  
 tum, sicut teipsum. Dilectio proximo  
 malum nō operatur. Consummatio itaque  
 legis, est dilectio. P̄sertim cum sciam⁹  
 tempus, quod est temporarium sit, nos iam  
 à sermo expectamus. Nunc enim propius  
 ad est nobis salus, quæ cum, cum credidimus  
 in domino. Nos progressa est, dies autē appro-  
 pinquant. Abijcimus igitur opera memo-  
 rantium, & induimus arma lucis: namque  
 in die cōpositæ ambulamus, nō in cubilibus ac  
 lasciuia.

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XIII

lasciuia, nō cōtentione & cumulariōe, sed  
 in dāmni dñi Iesum Christum. Et car-  
 nis carnis ne agaris, nō concupiscentias. Post  
 nō eam qui infirmatur fide, affinitate, nō  
 ad dijudicationes discipulationum. Alius  
 quidē credit uelocitatem esse quibuslibet.  
 Alius autē qui in illam uelocitatem uelocitatem.  
 Qui uelocitatem, nō uelocitatem despicit. Et  
 qui non uelocitatem, uelocitatem ne uelocitatem.  
 Deus enim illi assumptus. Tu quis exqui iudicem  
 dualitatem famulos? Propter dñm tuum autē  
 cadit, nō uelocitatem ut sit. Potens enim est  
 deus efficere ut sit. Hic quidem indicat,  
 dñm nō dñm cōfitebuntur autē idem iudicē  
 car de quoniam die. Vnicuique sua mens sa-  
 tisfaciat. Qui curat dñm, dñm non curat. Et qui  
 nō curat dñm, dñm non curat. Qui uelocitatem,  
 dñm uelocitatem, gratias enim agit deo & qui  
 nō uelocitatem, dñm non uelocitatem. & gratias agit  
 deo. Null

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

μ Εἰ μὲν γὰρ ζῶμεν, θεὸν κυρίω ζῶμεν,  
εἰ μὲν τε ἀποθνήσκωμεν, θεὸν κυρίω ἀποθνή-  
σκωμεν. εἰ μὲν περὶ οὐκ ἔοτία, εἰ μὲν τε ἀποθνή-  
σκωμεν, τὸν 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 δεινῆς τὸν ἀδελφόν σου; πάντες γὰρ πα-  
ρασκόμεθα θεὸν βήματι τῆ χριστοῦ. γέγραπται  
γὰρ. ζῶ ἐγὼ λέγει κύριος, ὅτι ἐμοὶ κάμψαι  
πάντα γόνα, καὶ πάντα γλῶσσα δίζομολογή-  
σεται θεῷ θεῶ. ἄρα οὐκ ἔκαστος ἡμῶν πρὸς ἑαυ-  
τὸν λόγος δώσει θεῷ θεῶ. μή κέτι οὐκ ἀλλήλους  
κρίνωμεν, ἀλλὰ τὸ το κρίνατε μάλλον, ὅ, μὴ  
τιδέναι πρόσκομμα θεῷ ἀδελφῶ, ἢ σκάν-  
δαλοι. οἶδα καὶ πείρασμα ἐν κυρίω τη-  
σοῦ, ὅτι οὐδέμ κοινὸν δ' ἑαυτῶ, εἰ μὴ θεὸν λο-  
γίζομεν τί κοινὸν εἶναι, ἐκείνῳ κοινὸν.  
εἰ δὲ διὰ βρώμα ὁ ἀδελφός σου λυπᾶται,  
οὐκ ἔτι μὴ ἀγάπῳ περιπατεῖς. μὴ θεὸν  
βρώματι

nō uescit, dñō non uescit, & gratias agit  
deo. Nullus em̄ nostrum sibi ipsi uiuit, &  
nullus sibi ipsi moritur. Nam siue uiui-  
mus, dñō uiuim⁹: siue morimur, dñō 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 etiā tu, cur de-  
spicis fratrem tuum? Omnes em̄ statuemur  
apud tribunal Christi. Scriptū est enim:  
Viuo ego dicit dñs: Mihi sese flectet  
omne genu, & omnis lingua cōfitebitur  
deo. Igitur unusquisq; nostrū de seipso  
rationem reddet deo. Ne posthac igitur  
alius alium iudicemus, uerum illud iudi-  
cate magis, ne offendiculū ponat fratri,  
aut lapsus occasio. Noui liquidē, & per-  
lualum habeo per dñm Iesum, nihil esse  
commune per se, nisi ei qui existimat ali-  
quid esse cōmune, illi cōmune est. Verū  
si propter cibum frater tuus cōtristat, nō  
iam secundum charitatem ambulas. Ne  
cibo

Σὺ δὲ τί κρίνειῖς ἐν ἀδελφόν σου; Ἡ καὶ σὺ, τί ἔξοθενεῖς ἐν  
ἀδελφόν σου; πάντες γὰρ πᾶσα σκόμθηα τῆς βήματι τῆς χει  
σοῦ. 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  
τήσ. 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 ἕνεκεν βρώματος κατάλυε  
ὅτι ἐργασίαν τῆς θεοῦ. Πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀν  
θρώπῳ, τῷ δὲ πρόσκομματος ἐπίουσι. Καλὸν ὅτι μὴ φα  
γεῖν κρέα, μηδέ πιεῖν οἶνον, μηδέ ἐν ᾧ ὁ ἀδελφός σου πρὸ

λόγον

# Luther 1522

July 2, 2011

<http://hodf.org>

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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 zungē 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 nidder gelassen auff die erden / darynnen 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

July 2, 2011

<http://hodf.org>

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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 soeuer resisteth the powere, resisteth the ordinaunces of God. And they that resist, shall receive to them selves damnacion. For rulers are not to be feared for good reuerence, but for euill. If thou wilt be in his loue, thou shalt haue paye of the same: for he is the minister of God for thy wealch. But if thou do euill, thou shalt be feared, for he beareth the sword for thy vengeance. For he is the minister of God, as a minister of vengeance, to punish him that doth euill. Wherefore ye must obey, not onely for punishment, but also because of conscience. For this cause must ye obey, because they are Gods ministers, which minister to him defence.

Obey to whom tribute belongs: tribute is due to whom tribute belongs: tribute is due to whom tribute belongs: tribute is due to whom tribute belongs. One thing is due to any man, but to love one another. For he that loveth another, hath fulfilled the lawe. For where it is sayde: Thou shalt not beare false witness: thou shalt not beare false witness: thou shalt not lust: and yf there be any other commandement, it is compred in this word: Thou shalt loue thy neighbour as thy selfe. Love doth his neighbour no euill. Therefore to love is fulfilling of the lawe.

And for so much as we know this, namely by the tyme that the hour is now for us to ryse from slawe: for now is our saluacion neare, then when we beled: then might is past, but the day is come. Let us therefore cast away yf weares of darknesse, and put on the armour of lighte. Let us walke honestly as in the daye, not in excess of eatinge and in drunkennesse, not in chaburage and in wantonnesse, not in stryfe and enuenge: but put ye on the LORDE Iesus Christ, and fulfill the lustice of it.

The XIII. Chapter.

Imprudente uel in the faith, receat us into you, and trouble necepe cor

science. 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 he that caneth not, despise him that caneth: for God hath reuened him. Who are thou, that indragst another mans sinne? He standeth or falleth vnto his LORDE: You he maye well iudge, for God is able to make his stode. Some men putrech diffidence betweene daye & daye, but another man correcteth all daye aylyke. Let every man be sure of his meanyng. He that putrech diffidence in the daye, doeth it vnto the LORDE: he that putrech no diffidence in the daye, doeth it vnto the LORDE also. He that caneth, caneth vnto the LORDE, for he caneth God thynges: and he that caneth not, caneth not vnto the LORDE, and caneth God thynges. For none of us caneth to 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 whether we lyue or dye, we are the LORDES.

Forthero dyeth Christ, and rose againe, & and is ayde, that he mighte be the LORDE. Both of deede and quyte. But why indragst thou thy brother? Do thou other, why dyest thou thy brother? Doe thou all be brought before thy iudges face of Christ, for so is written: Doe euery man to his LORDE. He that knoweth his owne sinne, let him knowe his sinne, and let him knowe his sinne, and let him knowe his sinne. Thus shall every one of us gaine accompe for himselfe vnto God. Let us none the fore iudge one another any more. But iudge this rather, if none put a stumblinge blocke or an occasion to fall in his brothers waye. If thouwert an ill corrected in the LORDE Iesu, if there is nothinge comen of thy selfe, but vnto him, and godshere to be comen to him into comen. But if thy brother begethened ouer thy meate, thy walke, thy thought, nor a fewe charite. Destroye not thy meate, him, for whom Christ dyed.

So therefore that your treasure be not euill spoed of, for the kyngdome of God is not meate and drynke, but righteousnesse, & peace, and ioye in the holy goost. So that in these thynges searche Christ, please your selfe, to commend you of him. Let us whether for some of these thynges which make for peace, & thynges which crutch Christ, please your selfe. Let us whether for some of these thynges which make for peace, & thynges which crutch Christ, please your selfe. Let us whether for some of these thynges which make for peace, & thynges which crutch Christ, please your selfe. Let us whether for some of these thynges which make for peace, & thynges which crutch Christ, please your selfe.

The Epistle

to the Romanes.

thy brother stembled, or fallath, or is made weake, if it be thou faith, haue it with yf kille before God. Happy is he, that obtempereth not him selfe in yf thinges which be allowed. But he that hath such confidence of it, and yet caneth, is dampned because he doth it not of faith. For a maner is our to moe of faith, that same is fynde.

The XV. Chapter.

What are stronger, engh to beare yf trustlesse of them which are weake, and none to stande in our arens conlayce. Let every one of us ordeu himselfe, that he please his neighbour vnto his wealch, and euylng: for Christ pleased not himselfe, but as it is written: The reuerber of them which reuerber the, are filled upon me. What if our changes are weake after tyme, as a myner for our learninge, that we thour patience and comfort off the longuance, mighte haue hope. The God of patience and consolation grante you to be like mynerd one to another, accordinge vnto Iesu Christ, that ye beynge of one myne, maye one mouth praye God the father of our LORDE Iesu Christ.

Wherefore receaue ye one another, as Christ hath receaue you to the paye off God. But I saye that Christ Iesus was a mynister of the circumcision for the treach of God, to confirm the promys made vnto the fathers, and that the they then mighte praye God because of mercy, as it is written: For this cause will I praise the aminge the Gentyles, and singe vnto thy name. And of people he sayeth: Reioyse ye they then with the people. And againe: Praise the LORDE all ye Gentyles, and laude him all ye nations. And againe: Say sayeth: There shall be the name of Iesu, and laude him all ye nations. And againe: Say sayeth: There shall be the name of Iesu, and laude him all ye nations.

The God off they fill you w all ioye and peace in beleuyng, & yemys be plentiful in hope thour yf pouere of the holy goost.

I my selfe am full certisid of you (my brethren) that ye yonre stode are full of goodme, yf id with all fidelite, so that ye are able to exhort one another. Nevertheless (brether) I haue stinched more boldly wrytten vnto you, as one that putrech you in remembrance, for the greaer hast to gentme of God, that I shoulde be a mynister of Iesu Christ amonge the they then, to declare the gopell of God, that the they then mighte be an acceptable offeringe vnto God, sanctified by the holy goost. Therefore maye I

be off myselfe shew Iesu Christ, that I made with changes perteyng vnto God. For I durst not speake ought, excepte Christ had wroughte the same by me, come to the they then obtemperat vnto me and vnto, thour the power of tokens and members, and thour the power of the space of God. I that from Ierusalem, and resde aboute vnto Illyrican I haue filled all with the gopell of Christ. So haue I enforced my selfe to goe vnto Illyrican, lest I shoulde buyde out another mans foundation, but as it is written: To whom he was nocepe of, they shall be: and they that haue not here, shall stande vnto. This is also the cause, whereby I haue bene off tyme to come vnto you. But now I haue remene place in these countre, in a waye yet a while many years since to come vnto you, when I shal take my iourney in to Spayne, I will come to you for Ierusalem that I shal passe & receaue of se you, and to be broughte vnto you that I maye by you, but that I shal testify my selfe alide with you.

But now I go to Ierusalem, to mynister vnto the sayntes. For they of Macedonia and Achata haue diligently prepared a common collection together, for the poore sayntes at Ierusalem. They haue done willingly, and their detere are they: for yf they haue made paratere off their iudicial changes, their detere to mynister vnto the in bodily thynges. For when I haue performed this, and haue broughte the this iute fulfilled, I will take my iourney by you in to Spayne. But I am sure when I come vnto you, that I shal come with yf full blessinge of the gopell of Christ.

I beseech you brethren shour oue LORDE Iesu Christ, and thour the lone of the spere, & ye helpe me in my busines with you ye praye vnto God for me, that I maye be deliuered from the vndelers in Ierome and that this my firste ye which I do to Ierusalem maye be a ceptre of the sayntes, & I maye come vnto you with ioye by yf myll of God, and resfre be my selfe with you. The God of peace be with you all. Amen.

The XVI. Chapter.

Commonde vnto you I haue once sif ter, which is a mynister of the conque gracion of Genethas, that ye receaue her in the LORDE, as it be comen the sayntes, and that ye helpe her in what souerba siffit: she hath made off you. For she hath succored many, and myne amou siffit also.



# M atthew 1535

July 2, 2011

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The Epistle

the mynde of the Xp[ist]... who was his counsellor & other who hath given unto him syff...

¶ The first Chapter. ¶ These were commutations, iustice, and mercie of such as were in Xp[ist]...

The first Chapter.

¶ Behold the you therefore Brethren, by the mercies of God, that ye make your bodies a quicke sacrifice...

¶ We have many members in one body, and all members haue of one office...

¶ Hence thus we haue diuers gifts accordyng to the grace that is given into euery man...

¶ Let not that business which ye haue in hand be tedious to you... Reioyce in hope. Be patient in tribulation. Continue in prayer...

¶ The second Chapter. ¶ Behold the you therefore Brethren, by the mercies of God...

¶ Let every soule submit him selfe unto that authority of the Lord... ¶ The third Chapter. ¶ Let every soule submit him selfe...

to the Romanes.

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obey, not for feare of vengeance only: but also because of conscience.

¶ Come to euery man the four his deniability: as to who seibus beinge the custome...

¶ This also we knowe, I meane the least, though it is true, I we should haue a man out of sleep...

¶ The fourth Chapter. ¶ Behold the you therefore Brethren, by the mercies of God...

¶ Another which is weake carerly regeb Xp[ist] not him that crech...

in iames for a mye whether he stande or faile...

¶ This man puerly by ferret bitwee day & daye. In other mans conuulsiu...

¶ Behold the you therefore Brethren, by the mercies of God...

¶ The fifth Chapter. ¶ Behold the you therefore Brethren, by the mercies of God...

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<sup>e</sup> fleche, to fulfil the lustes of it.

\* Thogh thou were of power to resist the powers yet were thou dampned in thy conscience if thou byddest it because it was against godes commaundemente.

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 anothers conscience. Agayne, for outwarde thynges shulde no man condempne another.

### The. viii. Chapter.

**H**ym<sup>a</sup> that is weake in the faith receaue vnto you, not in disputinge & troubyng his conscience. One beleueth y<sup>e</sup> 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<sup>e</sup> no man put a stomblyng blocke, or an occasio to faule in his brothers way. For I knowe a am ful certified in the Lord Jesus y<sup>e</sup> ther is nothng comen of it self: but vnto hym that iudgeth it to be comen. If thy brother be grieved w<sup>th</sup> thy meate, now walkest thou not charitably. Destroye 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 righteousness, 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 wherw<sup>th</sup> one may edifie another: destroye not y<sup>e</sup> work of god for a litel meates sake. Al thinges are pure: but it is euil for y<sup>e</sup> mā, which eateth w<sup>th</sup> hurt of his conscience, It is

# Great 1539

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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-  
blyng 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 wryth 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  
wryth hys people. And agayne: \* prayse þ Lorde  
al ye gentyles, and laude hym all ye nacions to-  
gether. And agayne Esaye sayeth: there shalbe  
\* the roote of Jesse, & he that shal ryse to raygne  
ouer the gentyles: in him shal the gentyles trust.  
The God of hope fyll you wryth 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  
wryth all knowledge, wryllng to exhorte one  
another. Neuerthelesse (brethren) I haue some-  
what moze boldly wrytten vnto you, partlye to  
put you in remembraunce, thowowe 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

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A Sermon of the Right Honourable Sir Thomas More, Knight of the Bath, Chancellor of the Duchy of Lancaster, and one of the Kings of England's Privy Counsellors, touching the Duties of Magistrates, and the Order of the Commonwealth. Preached at the Court of the Kings of England's High Court of Chancery, the 20th of June, 1533.

Believe me, I say through the grace that is given unto me, to every one that is among you, that woman justice is to be best beloved above that which is made to be her hand, but that he which is made according to justice, as God hath dealt to every man the measure of law.

1. And first, let us speak of the duties of a Magistrate. The first is to be just, and to be true. The second is to be merciful, and to be gentle. The third is to be wise, and to be diligent. The fourth is to be brave, and to be courageous. The fifth is to be honest, and to be upright. The sixth is to be patient, and to be long-suffering. The seventh is to be temperate, and to be sober. The eighth is to be chaste, and to be continent. The ninth is to be continent, and to be continent. The tenth is to be continent, and to be continent.

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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 sayth,

**I**n that is weake in y<sup>a</sup> 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 oꝝ fal-  
leth to his owne<sup>c</sup> 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, oꝝ a stumbling blocke be-  
foze [his] brother.

14 <sup>m</sup> 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, no we walkest thou not charita-  
ble : \* destroy not him with thy meate,  
for whom Christ dyed.

16 Cause not your<sup>n</sup> commoditie to be  
euill spoken of.

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

18 For whoſoever<sup>p</sup> 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 obie-  
ction 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 y<sup>e</sup> 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.  
t 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<sup>k</sup> righteousness, is accepted with him.

36 We knowe the worde which God hath sent to the children of Israel, preaching<sup>l</sup> 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

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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 vp. 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 <sup>(b)</sup> mynde.

hat esteemeth the day, esteemeth  
y<sup>e</sup> Lorde: And he that esteemeth  
e day to the Lorde, he doeth not  
ie it. He that eateth, eateth to the  
e, for he geueth God thanks: And  
t eateth not, eateth not to the  
e, and geueth God thanks.

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

of we lyue, we lyue vnto y<sup>e</sup> 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 yr 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

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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.

**I**n 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  
† uncleane of it selfe: but to him that  
esteemeth any thing to be † uncleane, to  
him it is uncleane.

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

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iram, sed etiam propter conscientiam.

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

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

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

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

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

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

2. Nox praecessit, dies autem appropinquavit. iciamus ergo opera tenebrarum, et induamur arma s.

3. Sicut in die honeste ambulemus: (e) non in essionationibus, et ebrietatibus, non in cubilibus, mpudicitis, non in contentione, et aemulatione:

4. (f) Sed induimini Dominum Iesum Christum, arnis curam ne feceritis in desideriis.

#### CAPUT XIV.

*e firmiores debent eos qui adhuc infirmi sunt fo-  
ere, et non contemnere, et nec hi nec illi iudicare  
uemquam ob ciborum aut dierum discrimen, scien-  
is quod omnes eundem habeamus Dominum, cui  
t vivimus et morimur, cui etiam rationem quisque  
ro 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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THE GREEK  
NEW TESTAMENT

Edited by

KURT ALAND, MATTHEW BLACK, CARLO M. MARTINI,

BRUCE M. METZGER, and ALLEN WIKGREN

in cooperation with the

Institute for New Testament Textual Research

*Second Edition*

## Do Not Make Your Brother Stumble

13 Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε  
 μάλλον, τὸ μὴ τιθέσθαι 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 βρῶμα ὁ ἀδελφός σου  
 λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώ-  
 ματί σου ἐκείνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν.  
 16 μὴ βλασφημείσθω οὖν ὑμῶν<sup>6</sup> 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  
 διώκωμεν<sup>7</sup> 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 προσκόπτει<sup>8</sup>.

# 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

