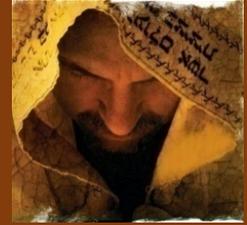




# Jews For Yeshua

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To the Torah & the Testimony  
If anyone does not speak according to these words  
It is because they have no light in them.  
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



## Translation 14 on Romans 14

### Eating Meat vs. Vegetarianism

**A literal translation base in context with Torah, and paraphrased as needed to bring out and clarify the Hebrew idioms, culture, and background in which it was written.**

The following is how a Jewish person understands Romans 14 when he reads it. We have an understanding of the background of our culture that Christians just simply do not have. It is like going to school to learn Chinese culture without ever having lived in China; and so it is with the Brit Chadasha (New Testament) given to my people, the Jews – especially concerning Shaul's (Paul's) writings which were written from a highly intricate Torah perspective to a generally un-Torah educated Gentile audience; causing his messages which would normally be very easily understood by a Jewish audience of the time to sound almost like a foreign language to the gentile audiences his epistles were mostly directed towards.

Then we also have the matter of the Greek culture to consider as well, so that we can determine what issue it is that Shaul is addressing. In this present scenario in Romans 14 we have some new believers here {the more "civilized" vegetarian Orphic Greeks who had previously worshipped animals as gods}, who are offended that we eat animals, and are contending that it is wrong to eat animals, though Torah teachers in the community have instructed them plainly from the Torah that some animals are acceptable to be eaten as food.

To resolve the issue Shaul, in perfect harmony with the Torah, responds as follows,

#### **Romans 14:1-23,**

**14:1** "Accept one who is weak in the faith, but do not argue over differences of opinion."

**14:2** "For one believes he may eat all things that are lawful to eat, but he who is weak in the faith eats only vegetables."

**14:3** "So do not let those who eat kosher meat, despise those who do not eat any kind of meat; and likewise, do not let those who do not eat any kind of meat condemn those who eat kosher meat, for **יהוה** has received them both."

**14:4** "Who are you to condemn another's servant? To his own master he shall stand or fall. Indeed, he can ultimately stand through Elohim who is able to help him stand."

**14:5** <sup>1</sup>"For example, one person considers one day to be more holy than another; another considers every holy day to be of equal importance. Let each have a fully clear conscience in the matter."

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**Note** <sup>1</sup>: Here in **verses 14:5,6** Shaul uses an analogy concerning Holy days to show how favoring one type of food to another is like comparing one Holy day to another.

This is further supported as an analogy by the fact that the entire text of Romans 14, both before and after these two verses, is entirely about the issue of food, not about Holy days; with the purpose of Shaul's analogy being to show that meat eating vs. vegetarianism (like preferring one holy day over another) is just a matter of preference – and a preference of which is in perfect harmony with the established boundaries of Torah; as it is written "These are the animals you are permitted to eat" – not that you "must" eat: **V'yikra (Leviticus) 11:2; D'varim (Deuteronomy) 14:4.**

**14:6** “For everybody who observes the holy days, observes them to יהוה,<sup>2</sup> so that even though each may not be in complete agreement concerning a given holy day, it is to the Eternal One that his thoughts on the stature of each holy day is different. In the same way, he who has a clear conscience about eating kosher meat, eats before the Eternal One, and gives the Eternal One thanks; and he who does not have a clear conscience about eating meat, it is before the Eternal One that he does not eat meat, and he also gives the Eternal One thanks.”

**14:7** “None of us lives for himself, and no one dies for himself.”

**14:8** “For while we are alive, we live to honor יהוה, and if die, we die to honor יהוה. For whether we live or die, our hope is in יהוה.”

**14:9** “And for this purpose the Messiah died and rose and lived again, so that He might be Judge of both the dead and of the living.”

**14:10** “So why are you condemning your brother? Or why are you despising your brother? For we shall all stand before the judgment seat of Elohim.”

**14:11** As it is written, to Elohim, “every knee shall bow; and every tongue take oath.”

**14:12** “So then each of us shall give account of himself to יהוה.”

**14:13** “Therefore let us not condemn one another anymore, but rather resolve this, not to cause a brother to stumble or to wrongly incite them, causing them to unnecessarily fall away.”

**14:14** “I know and am convinced by Yeshua our Master that no kosher animal is vulgar of itself; but to the vegetarian who is young or weak in the faith and considers it vulgar to consume animal flesh, to him it is wrong to consume”.

**14:15** “Therefore, if your brother is grieved because of<sup>3</sup> food that you are compelling him to eat, you are not walking in love. Do not destroy a relationship with one whom the Messiah died for over whether one should include meat in their diet or eat only plants.

**14:16** “Do not let your good be spoken of as evil.”

**14:17** “For the kingdom of יהוה is not about<sup>4</sup> eating and drinking; but about doing what’s right, and about being complete with shalom and joy in the Ruach haKadosh (Holy Spirit).”

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**Note**<sup>2</sup>: The remainder of the verse is not in the oldest of manuscripts

**Note**<sup>3</sup>: In this verse, and in the verses that follow, the word “food” comes from the Greek word “broma” which refers specifically to things allowed to be eaten as food by the Torah.

**Note**<sup>4</sup>: In other words, the emphasis about what constitutes acceptable behavior from a fellow believer is not whether they like and eat the same biblically kosher foods as you do, but about righteousness, that is, about doing that which is right; and that which is right is ultimately defined by Torah.

In this case, the Torah states that it is not proper to compel someone to eat meat in the absence of a commandment requiring the consumption of meat; for the Torah states plainly that meat is not required as part of one’s standard diet, but only forbids the consumption of certain types of meat.

As it is written in **D’varim (Deuteronomy) 14:4,6,9,11,20**, “...these are the animals you may eat...the sea life you may eat...the birds and insects you may eat...”, ...**not shall** eat - the Pesach lamb eaten in Jerusalem (the eternal place of His name) excepted; **Shemot (Exodus) 12:8**; **D’varim (Deuteronomy) 16:6,7**; **I Melekim (I Kings) 14:21**; **II Melekim (2 Kings) 21:4**; **Divre haYamim Bet (2 Chronicles) 33:4**.

**14:18** For he who serves the Messiah in this manner is acceptable to יהוה and approved of men.

**14:19** Therefore let us pursue the things that make us complete with shalom, and with the things that build each other up.

**14:20** Do not diminish the work of יהוה over the issue of meat eating versus vegetarianism; for all food indeed is pure, but it is evil for the man who stumbles at what they eat.

**14:21** It is good for your brother not to eat meat or drink wine or do anything that causes him to stumble in his conscience,<sup>5</sup> causes him to fall away, or causes him to be weakened in his walk.

**14:22** So if you have faith concerning the consumption of kosher animals, embrace it before יהוה; for blessed is he who does not condemn himself in that which he allows.

**14:23** But if you make the vegetarian eat meat contrary to his conscience, you will bring condemnation upon him for compelling him to eat something that he sees as vulgar to consume; thereby causing him to sin against his conscience.

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**Note** <sup>5</sup>: Many translations in **verse 14:21** add, "...causes him to fall away, or causes him to be weakened in his walk". However, the oldest manuscripts do not contain these words.

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