

Sunday, January 19, 2014—The Judgment Seat of Christ—The JSC: The Core Pauline Texts, Romans 14:10-12

Introduction/Review

- Two weeks ago we began our new series of studies on the JSC by looking at some basic information by considering the use of the Greek word *bema* in the New Testament.
- Last Sunday we studied the timing and location of the JSC and observed that the event occurs after the catching up (Rapture) of the church to meet the Lord in the air. Therefore, we concluded that the location of the event is somewhere in the 2nd heaven.
 - II Timothy 4:1
- This week we want to begin studying what will occur at the JSC by considering the core Pauline texts that include the expression. As we have seen there are two passages where Paul uses the phrase “judgment seat of Christ” in his epistles.
 - Romans 14:10
 - II Corinthians 5:10
- By studying some basic things about these passages we will seek to establish some basic truths about the nature of the JSC.

Romans 14:10

- The context of Romans 14 is discussing the differences of opinion and conviction that exist among believers this is evident in the following verses. It is important to note that these statements of opinion only apply to those areas for which there is not clear teaching. For example, fornication is off limits to every believer because of I Thessalonians 4:3
 - Verse 2—“one believeth” and “another”
 - Verse 5—“one man esteemeth” and “another esteemeth”
- Romans 14:10—contains the first of the two occurrences of the phrase JSC in the Pauline Epistles. The verse begins by asking two questions:
 - “But why dost thou judge thy brother?”
 - Why dost thou set at nought thy brother?
- These two questions refer back to what Paul said in verse 3. There are two different groups of people that Paul is addressing here: 1) him that eateth, and 2) him that eateth not. According to verse 2, the one that eats only herbs is “weak” thereby making the one who eats “all things” strong in this context.

- Strong = eats “all things”
 - Weak—“eateth herbs”
- According to verse 3 the stronger believer is not to “despise” (To condemn; to scorn; to disdain; to have the lowest opinion of. Abhor) the weaker believer that does not eat. Likewise, the weaker saint is not “judge” him that eats “all things.”
 - Romans 14:4-8—the main point of these verses is that both weak and strong believers belong to the Lord. Consequently, Paul calls them brothers in verse 10.
 - Romans 14:10—since the weak believer and the strong believer are both brothers in Christ Paul addresses a question to each group.
 - Weak—why do you persist in judging your brother?
 - Strong—why do you continue to set at naught (same Greek word as “despise” in verse 3) thy brother?
 - According to verse 10, this type of behavior is inappropriate because all believers will stand before the JSC.
 - Some commentators have argued based upon the so-called oldest and best manuscripts that the verse should really read the “judgment seat of God.” Given the fact that the Textus Receptus, the Greek text underlying the King James Bible clearly reads *Christos* the Greek word for Christ, we see no reason to alter the text. That this the appropriate reading seems evident given the following Scriptures:
 - John 5:22, 27—God the Father committed ALL judgment to the Son.
 - Acts 17:31
 - Romans 14:11—Paul quotes Isaiah 45:23 to solidify the general principle that God holds men accountable for their actions. It is important to note given the textual dispute regarding the end of verse 10 that Paul ultimately attributes Isaiah 45:23 to the Lord Jesus Christ in Philippians 2:9-11.
 - Romans 14:12—the expression “so then” indicates the consequence of what was just said. Every one of us will have to give account of himself to God because we will all appear before the JSC. Please note the following important aspects of this verse:
 - Every believer will have the responsibility of giving an account regarding him or herself.
 - This account will be about and represent the individual believer and no one else.
 - The English word “account” carries the following relevant meaning according to *Webster’s 1828 Dictionary*: An assignment of reasons; explanation by a recital of particular transactions, given by a person in an employment, or to a superior, often implying responsibility.

- Matthew 12:36—“shall give account thereof”
 - Luke 16:2—“give an account of thy stewardship”
 - This account will be made before the Lord Jesus Christ.
- Romans 14:13—on account of the reality of the JSC Paul instructed the saints at Rome to stop judging one another.