

## Parson to Person

### ROMANS 14 PART 5

*“Receive one who is weak in the faith, but not to disputes over doubtful things. For one believes he may eat all things, but he who is weak eats only vegetables. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who are you to judge another’s servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.*

*One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind. He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks. For none of us lives to himself, and no one dies to himself. For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord’s. For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living. But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. For it is written: ‘As I live, says the LORD, every knee shall bow to Me, and every tongue shall confess to God.’ So then each of us shall give account of himself to God. Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother’s way.*

*I know and am convinced by the Lord Jesus that there is nothing unclean of itself; but to him who considers anything to be unclean, to him it is unclean. Yet if your brother is grieved because of your food, you are no longer walking in love. Do not destroy with your food the one for whom Christ died. Therefore do not let your good be spoken of as evil; for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he who serves Christ in these things is acceptable to God and approved by men. Therefore let us pursue the things which make for peace and the things by which one may edify another. Do not destroy the work of God for the sake of food. All things indeed are pure, but it is evil for the man who eats with offense. It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak. Do you have faith? Have it to yourself before God. Happy is he who does not condemn himself in what he approves. But he who doubts is condemned if he eats, because he does not eat from faith; for whatever is not from faith is sin” (Romans 14:1–23 NKJV).*

(Thoughts on The Judgment Seat of Christ—Part 1)

As we have been examining the many truths found in Romans 14, we now come to one of great importance. It relates to “The Judgment Seat of Christ” referenced in verses 10b–12 where Paul wrote, *“...why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. For it is written: ‘As I live, says the LORD, every knee shall bow to Me, and every tongue shall confess to God.’ So then each of us shall give account of himself to God.”*

It has been said, “When the plain sense makes the most sense, seek no other sense.” Therefore, in the development of the doctrines concerning “The Judgment Seat of Christ” (as taught by some), there must be something amiss. Simply stated, the plain sense (without extra-biblical or synthesized explanation) makes little or no sense. Therefore, a deeper and more thoughtful look at the subject is in order. Moreover, it is necessary if we are to correct many erroneous views.

Many Christians have been taught that in the nearing future every Church-Age believer will “*appear before the judgment seat of Christ*” (“*bema*”) in order to experience a complimentary or condemnatory evaluation. Some even suggest the event will be a combination of the two. Therefore, in an effort to help define the particulars, we must consider the following:

- 1) Most Dispensational thinkers place the “*bema*” just after the Rapture.
- 2) Most Dispensational thinkers suggest the “*bema*” is for “believers only.”
- 3) Most who hold to the “believers-only” view suggest that only Church-Age believers will “*appear before the judgment seat of Christ.*”
- 4) The “Church-Age,” “believer-only” view suggests that no Old Testament believers, Tribulation believers, and/or Millennial-Age believers will “*appear before the judgment seat of Christ.*”
- 5) Many suggest that Church-Age believers who have already died are waiting on that day.
- 6) Some suggest there will be punitive judgment experienced by those who receive a condemnatory evaluation at the “*judgment seat of Christ.*”
- 7) Others suggest that “*the judgment seat of Christ*” is non-condemnatory—but simply “a place of rewards.”
- 8) Some suggest that as a believer-only event, the “*judgment seat*” will serve as a place of accounting for stewardship. Therefore, the future evaluation should serve to motivate personal performance warranting commendation and reward.

9) Those who hold the views expressed in points 7 and 8 suggest that the believer's works will be "*tried by fire*" at the "*judgment seat*," and that the surviving works will merit the believer a reward; but for those works that are burned, the believer will suffer loss.

10) Finally, most who hold to a believer-only view of "*the judgment seat of Christ*" also believe that after the Millennial Age there will be a final judgment of all unbelievers. This event is known as "The Great White Throne Judgment." They also assert that no believer will appear at "The Great White Throne Judgment."

The above particulars are a mixture of truth and error. Some of which I embrace and others I reject. For clarity, it should be noted that I believe that no believer will appear at the Great White Throne Judgment.

Some of these views have been developed by assuming certain Scriptural passages interconnect with others. However, when these passages are viewed alone, little or no direct connection demands subject and/or timing harmony. I intend to show that all the support passages require re-evaluation, and inasmuch as Scriptural synthesis is often needed in the development of sound doctrine, some of the passages used in this case have or may have been improperly applied.

I Love you all,  
Pastor Paul