

Romans 14:10-13

Romans 14:10 - “Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God;”

4771 [e]	1161 [e]	5101 [e]	2919 [e]	3588 [e]	80 [e]	4771 [e]	2228 [e]	2532 [e]	4771 [e]	5101 [e]	1848 [e]	3588 [e]	80 [e]	4771 [e]	
Sy	de	ti	krineis	ton	adelphon	sou	ē	kai	sy	ti	exoutheneis	ton	adelphon	sou	
10	Σὺ	δὲ ,	τί	κρίνεις	τὸν	ἀδελφόν	σου ,	ἢ	καὶ	σὺ	τί	ἐξουθενεῖς	τὸν	ἀδελφόν	σου ?
	you	however	why	judge you	the	brother	or you	or	also	you	why	do you despise	the	brother	of you
	PPro-N2S	Conj	IPro-ANS	V-PIA-2S	Art-AMS	N-AMS	PPro-G2S	Conj	Conj	PPro-N2S	IPro-ANS	V-PIA-2S	Art-AMS	N-AMS	PPro-G2S

3956 [e]	1063 [e]	3936 [e]	3588 [e]	968 [e]	3588 [e]	2316 [e]
pantes	gar	parastēsometha	tō	bēmati	tou	Theou
πάντες	γὰρ	παραστήσομεθα	τῷ	βήματι	τοῦ	Θεοῦ .
all	indeed	we will stand before	the	judgment seat	of	God
Adj-NMP	Conj	V-FIM-1P	Art-DNS	N-DNS	Art-GMS	N-GMS

- 2 Corinthians 5:10
- Bema seat or Judgment Seat of Christ
 - 1 Corinthians 3:12-15
 - NOT the Great White Throne judgment of Rev. 20:11-15

Romans 14:11 - “for it is written, ‘As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God.’”

- Paul uses Isaiah 45:23 as his scriptural reference to build and support his position and doctrinal statements

Romans 14:12 - “So then each of us will give an account of himself to God.”

686 [e]	3767 [e]	1538 [e]	1473 [e]	4012 [e]	1438 [e]	3056 [e]	1325 [e]	3588 [e]	2316 [e]	
ara	oun	hekastos	hēmōn	peri	heautou	logon	dōsei	tō	Theō	
12	ἄρα	οὖν ,	ἕκαστος	ἡμῶν	περὶ	ἑαυτοῦ ,	λόγον	δώσει	τῷ	Θεῷ .
	So	then	each	of us	concerning	himself	account	will give	-	to God
	Conj	Conj	Adj-NMS	PPro-G1P	Prep	RefPro-GM3S	N-AMS	V-FIA-3S	Art-DMS	N-DMS

- “Account” is from the Greek *logon* which comes from *logos* (word, rational expression) and in this form means “account” or “settlement”:
 - Matthew 12:36 -
 - Luke 16:2 -
 - Acts 19:40 -
 - Philippians 4:17 -
 - Hebrews 13:17 -
 - 1 Peter 3:15 -
 - 1 Peter 4:5 -
- Paul’s point for saying we must each give an account:
 - Each and every individual will stand before the Lord Jesus, their creator, to explain
 - The person you are judging will have to account to the Lord, not you.

- The “strong” believer will have to explain to the Lord their position for judging the “weak” believer (or, vice versa)
- The “strong” believer will have to explain to the Lord (not the weak believer) why they felt it was appropriate to eat and drink what they did and to do what they did on “holy days”

Romans 14:13 - “Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother.”

3371 [e]	3767 [e]	240 [e]	2919 [e]	235 [e]	3778 [e]	2919 [e]	3123 [e]	3588 [e]	3361 [e]	5087 [e]	4348 [e]	3588 [e]
Mékēti	oun	allēlous	krinōmen	alla	touto	krinate	mallon	to	mē	tithenai	proskomma	tō
13 Μηκέτι	οὐν	ἀλλήλους	κρίνωμεν ;	ἀλλὰ	τοῦτο	κρίνατε	μᾶλλον ,	τὸ	μὴ	τιθέναι	πρόσκομμα	τῷ
No longer	therefore	one another	should we judge	but	this	determine	rather	-	not	to put	[any] stumbling block	before [your]
Adv	Conj	RecPro-AMP	V-PSA-1P	Conj	DPro-ANS	V-AMA-2P	Adv	Art-ANS	Adv	V-PNA	N-ANS	Art-DMS

80 [e]	2228 [e]	4625 [e]
adelphō	ē	skandalon
ἀδελφῶ , ἢ		σκάνδαλον .
brother	or	snare
N-DMS	Conj	N-ANS

- Romans 14:13-23 is focused on the “strong” not becoming a stumbling block to the “weak”
- The Christian’s freedom should be governed by the Christian’s love.
- This section (14:13-14:21):
 - begins and ends warning the “strong” not to cause the weak to stumble (14:13 and 14:21)
 - Stating twice that nothing is unclean (or, all things are clean) after the opening and right before the closing (14:14 and 14:20)
 - Providing theology and logic for this position in verses 14:15-20.
- Notice the Greek word “krino” (*krinomen* and *krinate*) is used for “judge” and “determine”
 - Point” instead of using your spiritual sensitivities and theological knowledge to “judge” believers, use them to “determine” your proper course of action with your fellow believers.
- “Stumbling block” is from *proskomma* - something that causes a person to trip
- “Snare” is from *skandalon* - a word that began to mean “spiritual downfall” during its use in the New Testament in every case (Matt. 13:41; Rom. 9:33; 1 Cor. 1:23; Gal. 5:11; 1 Peter 2:8; 1 John 2:10; Rev. 2:14, and more). The original meaning of *skandalon* is “cause of ruin”.

2 Corinthians 5:10

3588 [e]	1063 [e]	3956 [e]	1473 [e]	5319 [e]	1163 [e]	1715 [e]	3588 [e]	968 [e]	3588 [e]	5547 [e]	2443 [e]	2865 [e]
tous	gar	pantas	hēmas	phanerōthēnai	dei	emprosthen	tou	bēmatos	tou	Christou	hina	komisētai
10 τούς	γὰρ	πάντας	ἡμᾶς ,	φανερωθῆναι	δεῖ ,	ἔμπροσθεν	τοῦ	βήματος	τοῦ	Χριστοῦ ,	ἵνα	κομισῆται
-	indeed	all	we	be revealed	must	before	the	judgment seat	-	of Christ	that	might receive
Art-AMP	Conj	Adj-AMP	PPro-A1P	V-ANP	V-PIA-3S	Prep	Art-GNS	N-GNS	Art-GMS	N-GMS	Conj	V-ASM-3S

1538 [e]	3588 [e]	1223 [e]	3588 [e]	4983 [e]	4314 [e]	3739 [e]	4238 [e]	1535 [e]	18 [e]	1535 [e]	5337 [e]
hekastos	ta	dia	tou	sōmatos	pros	ha	epraxen	eite	agathon	eite	phaulon
ἕκαστος	τὰ	διὰ	τοῦ	σώματος ,	πρὸς	ἃ	ἔπραξεν ,	εἴτε	ἀγαθὸν	εἴτε	φᾶυλον .
each	the things [done]	through	the	body	according to	what	he did	whether	good	or	evil
Adj-NMS	Art-ANP	Prep	Art-GNS	N-GNS	Prep	RelPro-ANP	V-AIA-3S	Conj	Adj-ANS	Conj	Adj-ANS

Phaulon - “evil” - **phaulos: worthless, bad**

Original Word: φαῦλος, η, ον

Part of Speech: Adjective

Transliteration: phaulos

Phonetic Spelling: (fow'-los)

Short Definition: worthless, wicked, base

Definition: worthless, wicked, base.

Translated in NASB: "bad" 3x and "evil" 3x

STRONGS NT 5337: φαῦλος

φαῦλος, φαύλη, φαῦλον (akin to German faul and flau), easy, slight, ordinary, mean, worthless, of no account; ethically, bad, wicked, base (Theognis, (?), Euripides, Xenophon, Plato, Plutarch): [James 3:16](#); φαῦλον τί λέγειν περί τίνος, [Titus 2:8](#); φαῦλα πράσσειν (R. V. to do ill), [John 3:20](#); τά φαῦλα πράσσειν opposed to τά ἀγαθά ποιεῖν, [John 5:29](#); φαῦλον (opposed to ἀγαθόν πράσσειν, [Romans 9:11](#) L T Tr WH; [2 Corinthians 5:10](#) T Tr text WH. (See Trench, Synonyms, § lxxxiv.)

Philippians 3:2 - "*Evil doers*" - "Look out for the evil doers" - **kakos** means "evil, bad, wrong; injury".
kakos: bad, evil

- **Original Word:** κακός, ἦ, ὄν
- **Part of Speech:** Adjective
- **Transliteration:** kakos
- **Phonetic Spelling:** (kak-os')
- **Short Definition:** bad, evil
- **Definition:** bad, evil, in the widest sense.
- **2556** *kakós* (an adjective, and the root of [2549](#) /*kakía*, "inner malice") – properly, inwardly *foul, rotten (poisoned)*; (figuratively) inner *malice* flowing out of a *morally-rotten* character (= the "rot is already in the wood").
- [[2556](#) /*kakós* is often a pronominal adjective (i.e. used as a substantive) meaning, "wickedness, inner evil."]
- In Psalms 5:5; 6:8; 13:4; 35:12; 52:4; 58:2, 5; and more, the workers of iniquity are those who oppose or disregard God's Law. Here the workers of evil or iniquity are those who oppose God's righteousness through Christ and instead hold to the Old Covenant of pursuing God through works.
- Mutilation - Look out for the mutilation -
 - The Greek word for circumcision is **peritome** which means "to cut around"
 - The Greek word used here is **katatome** which means "cutting to pieces" or, mutilation.
 - Paul says "we are the circumcision", but they are the mutilation. We by the Spirit of God; they by the flesh.
 - Galatians 5:12 used the term castrate
 - Cutting the flesh like the pagan priests did (1 Kings 18:28) was forbidden in Leviticus 21:5. And, those who did could not serve as a priest.