

Romans 14:10

Authorized King James Version (KJV)

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

Analysis

But why dost thou judge thy brother? or why dost thou set at nought thy brother?—Sy de ti krineis ton adelphon sou? ē kai sy ti exoutheneis ton adelphon sou? (σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου;). The emphatic sy (you) confronts both groups: 'weak' judge (krineis) the strong as licentious; 'strong' despise (exoutheneis, set at nothing) the weak as legalistic. Both sins violate ton adelphon sou (your brother)—familial language. You're judging/despising family, not strangers.

For we shall all stand before the judgment seat of Christ—Pantes gar parastēsometha tō bēmati tou Christou (πάντες γὰρ παραστησόμεθα τῷ βῆματι τοῦ Χριστοῦ). The future parastēsometha (we shall stand) is certain. Tō bēmati (the judgment seat) was the elevated platform where Roman magistrates pronounced judgment. Christou (of Christ) identifies the Judge—not Caesar, not fellow believers, but Christ Himself (2 Corinthians 5:10). If all appear before Christ's bēma, usurping His role by judging brothers is presumptuous. Leave judgment to the Judge.

Historical Context

The bēma (judgment seat) in Roman cities was where officials adjudicated disputes (Acts 18:12-17, Paul before Gallio's bēma). Paul applies this to Christ's eschatological tribunal where believers give account for their stewardship (not for

salvation, secured by grace). This judgment evaluates works for reward/loss (1 Corinthians 3:10-15), faithfulness in disputable matters, and motives. Early Christians anticipated this bēma with sobriety, living 'coram Deo' (before God's face), accountable to Christ alone. This relativized human judgment—why fear man's judgment when Christ is Judge?

Related Passages

Revelation 20:12 — Judgment according to deeds

Matthew 25:31 — Final judgment

Study Questions

1. How does anticipation of standing before Christ's '*bēma*' (judgment seat) curb your tendency to judge or despise brothers?
2. What will Christ evaluate at the *bēma*—salvation status, faithfulness, motives, or stewardship of freedom?
3. How should the reality that 'we shall all stand' (*pantes parastēsometha*) shape your current attitudes toward those who differ on disputable matters?

Interlinear Text

σὺ	δὲ	τί	κρίνεις	τὸν	ἀδελφόν	σου;	ἢ	καὶ	σὺ	τί
thou	But	why	dost	G3588	brother	thy	or	G2532	thou	why
G4771	G1161	G5101	G2919		G80	G4675	G2228		G4771	G5101

ἐξουθενεῖς	τὸν	ἀδελφόν	σου;	πάντες	γὰρ	παραστησόμεθα
set at nought	G3588	brother	thy	all	for	stand before
G1848		G80	G4675	G3956	G1063	G3936

τῷ	βήματι	τοῦ	Χριστοῦ
G3588	the judgment seat	G3588	of Christ
	G968		G5547

Additional Cross-References

2 Corinthians 5:10 (Judgment): For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

1 Corinthians 4:5 (Judgment): Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

Ecclesiastes 12:14 (Judgment): For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Romans 2:16 (Judgment): In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

John 5:22 (Judgment): For the Father judgeth no man, but hath committed all judgment unto the Son:

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