



# ROMANS Part 126

Chapter 14:10-12

## The God Who makes everything right.



**Now why are you judging your brother? Or why are you also scorning your brother? For all of us shall be presented at the dais of God, 11 for it is written: Living am I, the Lord is saying, For to Me shall bow every knee, And every tongue shall be acclaiming God! 12 Consequently, then, each of us shall be giving account concerning himself to God.**

Many classic mainstream commentators misconstrue this passage fairly completely—but how could they not? To a man, they’re referencing the King James Version. Referencing the King James Version in the hopes of commenting upon God’s thoughts is like reading a meatloaf recipe in the hopes of producing cheesecake. The KJV has been convicted of containing only 20,000 translation errors, so perhaps I should not be so hard on it. As they say at bible-researcher.com (I swear that I’m not making this up): “It must be confessed that this highly esteemed version is excellent, but defective.” What a statement. “How do you like my meatloaf?” “Oh, it’s excellent. But defective.”

The commentators think that God is telling us that we should avoid judging others—in the hopes of “giving them theirs”—because *we* are going to “get ours” in due time, namely at the judgment seat of God. I don’t like it. It reeks of law, not grace. Foreboding coats this interpretation like ketchup coats meatloaf. Fortunately, this is not God’s thought. Proof is coming but I’ll begin by saying that this is not a case of “don’t bring the hammer down upon your priggish brother or sister because the same hammer shall soon come down upon you.” It’s rather, “Why judge or scorn *anyone* when God is going to make *everyone* right?”

### STANDING ROOM ONLY

This sentiment hearkens back to verse four of this chapter, “Who are you who are judging Another’s domestic? To his own Master he is standing or falling. Now he will be made to stand, *for the Lord is able to make him stand.*” It’s all about, “The Lord is able to make him stand.” Paul basically says (Zender paraphrase coming), “The Lord made *you* stand, and so He will do the same for these others, for *everyone* will appear at the

dais of Christ, and *everyone* will acclaim God. This is what the dais of God is *for*.”

Rather than being a disgusting chunk of doctored meat covered in fake tomato sauce (meatloaf is the only meal I unconditionally despise), this is a delightful, creamy dessert covered in cherries. The common thought of God “getting” those who “get” others smacks of law. It smacks of an eye for an eye. Reading this passage properly is to hear God saying, “I will be *gracious* with others because I have been gracious with you. Therefore, your judgment and your scorn are so much wasted energy.” Exactly right. Judgment and scorn needn’t be exercised in light of God’s ultimate intention. Such behavior, even if engaged in, would never cause God to return it in kind. Now to the details.

### “THE DAIS OF GOD”

Quoted at the head of this ZWTF is the *Concordant Literal New Testament* version of Romans 14:10-12. What follows is the King James Version of the same passage. You may be expecting cheesecake, but prepare for an abomination of hamburger mixed with breadcrumbs, forced into a loaf—

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. 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. 12 So then every one of us shall give account of himself to God.

It sounds foreboding. Well, of course. It’s mistranslated. No such foreboding exists here in Romans. Believers do not come into judgment. Jesus Christ said to the Circumcision in John 5:24—

“Verily, verily, I am saying to you that he who is hearing My word and believing Him Who sends Me, has life eonian and is not coming into judging, but has proceeded out of death into life.”

If this is true of the Circumcision, who are merely forgiven of their sins, how much truer is it of us, who are justified by faith apart from law (Romans 3:28), and are thus reckoned as righteous? Paul says of us in Romans 4:5—

Yet to him who is not working, yet is believing on Him Who is justifying the irreverent, his faith is reckoned for righteousness.

The KJV serves up a sickening concoction of cow meat and gluten, declaring that we shall all stand “before the

judgment seat of Christ”; whereas the delicious dessert that we’ve all been expecting (we are not to be disappointed) is that found in the Concordant Version, namely—

All of us shall be presented at the dais of God.

What is the difference between “the judgment seat of Christ” and “the dais of God?” And how could the KJV have screwed up the translation so badly?

The proper Greek word translated “judgment” is *krima*. In the New Testament, the KJV translators made *krima* “judgment” thirteen times. Good for them. This is a good translation. Here in verse ten of Romans fourteen, however, the Greek word is *bema*, not *krima*. It’s “a raised platform,” not “judgment.” The CLNT translates it “dais,” which is a



raised platform. Why does the KJV take a completely different Greek word (*bema*) and translate it the exact same way they translated *krima*? Because this “highly esteemed” version is defective.

We do not come into judgment. No hammer is about to descend upon our heads, no boom lowered. Rather, we are to be invited to step up upon a dais—much as Olympic medal winners do. It’s an awards platform. There, we will be recompensed for good deeds done in the flesh, and tweaked for the not-so-good. It will be a time of reward and adjustment. It goes without saying that the rewards will feel good. But even the adjustments will elicit a deep “ahhhh!” from our throats, similar to a satisfying trip to the chiropractor. And why does the KJV put “Christ” here instead of “God”? It’s just another one of those highly esteemed defects.

### “EVERY TONGUE ACCLAIMING”

For verse 11, the KJV has—



For it is written, “As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.”

The esteemed screw-up here is the word “confess.” From this, we get the idea that God is stomping people to their knees and extracting from them a forced confession—much like the bully on the playground who makes the sissy kid say, “Uncle!” or “I give up!” Here is Matthew Poole’s commentary on verse 11 (emphasis mine)—

That which is generally spoken of Jehovah, being here in a peculiar manner applied to Christ, it evidently showeth that he is supreme Judge, and sovereign Lord, unto whom all knees *must* bow in *token* of subjection; and before whose tribunal all persons, will they, *or will they not*, must appear.

The following is from *Gill’s Exposition of the Entire Bible*—

Every tongue shall confess to God; that is, everyone that has a tongue, every man, be he who he will, a good *or a bad man*, shall own at the last day, that Christ is God

and Lord of all...This place affords a considerable proof of Christ’s true and proper deity, being in the prophet styled “Jehovah”, and by the apostle “God”; and such things being ascribed to him, as swearing by himself, which no creature may do, and the subjection and confession of all creatures to him, *whether they will or not*.

Here is the common conclusion upon consulting the common, mistranslated version (the KJV): *the bowing of the knee by all will be—at least for “a bad man”—a forced confession; a token acknowledgment of God’s deity*. Indeed, we get this thought from “every tongue shall *confess* to God.” We get the picture of a jackboot pressed against a neck. But is the Greek word here properly translated? Does the word “confess” satisfy the context?

#### “EXCLAIMING IN FULL AGREEMENT”

The Greek word in question is *exomologio*. It is a three-part Greek word whose English elements are: OUT-LIKE-SAY. “Out” carries the thought of a forceful exclamation; “like” the thought of agreement (think



“likeness”)—that is, being in complete accord with what one is forcefully exclaiming; “say” speaks for itself. This is one of those times where the Concordant Version translates the same word two different ways. I’m unhappy about it. The definition of the word doesn’t change, only the usage. When sins are being *exomologio*, for instance, as in Matthew 3:6, the CLNT makes *exomologio* “confess.” But here in Romans 14:11, with people in the presence of the living God, the Concordant Version has “acclaim.”

I would have preferred one word or phrase carrying the thought of “exclaiming in full agreement” that the CLNT could have used in both circumstances. In fact, I would settle for the phrase “exclaiming in full agreement.” I would have translated it this way, across the board. This would work both for sins (“Yes, I’m a sinner. I exclaim in full agreement of that!”) and for marveling in the presence of Christ (“Yes, I exclaim in full agreement that Jesus is Lord!”). In both instances, we perceive relief. The agreement (“like”) brings relief rather than angst. It is relieving agreement; this is how strong the “like” (Gr. *omo*) is. Being thus delivered of a burden (either of sin or self), one instinctively exclaims over it.

The Dabhar translation (“The Writ”) solves this by simply putting “likewording<sup>out</sup>” in every context. I like the consistency, but it’s unreadable. A stupid “word” like that doesn’t belong in a version. What the heck does “likewording<sup>out</sup>” mean? The CLNT attempts readability, which is why it calls itself a version, which is why it allows for various usages—i.e. positive and negative

(“confessing” sins; “acclaiming” that Jesus is Lord)—which is why it translates *exomologio* by two different words. The overriding thought is of deliverance from a former deception. I like my idea better—just translate *exomologio* as “exclaiming in agreement,” and be done with it. Be consistent and sensible at the same time. Get on with dessert.

#### THAT IS CORRECT, YOUR HONOR

Now that we have corrected both “judgment seat” and “confess,” this passage shines with new clarity. This is not us restraining judgment for fear of God bringing the same judgment upon us. Rather, this is God bringing to everyone a happy confession of His sovereignty. This is God doing for our weaker brothers and sisters what He has already done for us: adjust the thinking. He will make them stand just as He has done for us. He will inspire them to exclaim in full agreement, finally, over the joys of freedom in Christ.

Each of us “giving an account concerning himself to God” (verse 12) will be a thing of sweet deliverance rather than of pain or dread. Talk about something to exclaim in full agreement over. The weak in faith will be happily rid of their superstitions; we will gladly feel our tendency to judge getting cracked out of our spines. Once rid of these foibles and fault-findings, rewards will come to each from God Himself.

Meatloaf will be nowhere on the premises. —MZ

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