



The Judgments Series Part 26

The Negative Aspects of the *Bema*



There are a number of passages that refer to the negative aspects of the *Bema Which* need to be mentioned and explained.

In these passages we read such things as “give account of himself,” “suffer loss,” “shrink away from Him in shame,” and “recompense for his deeds ... whether good or bad.”

Will believers experience shame, grief, remorse at the *Bema*?

If so, how do we reconcile this with passages like:

Revelation 7:17 New Living Translation

17

For the Lamb on the throne^[a]
will be their Shepherd.

He will lead them to springs of life-giving water.
And God will wipe every tear from their eyes.”

Revelation 21:4 New Living Translation

4 He will wipe every tear from their eyes, and there will be no more death or sorrow or crying or pain. All these things are gone forever.”

Isaiah 65:17 New Living Translation

17

“Look! I am creating new heavens and a new earth,
and no one will even think about the old ones anymore.

The negative effects involve the following:

(1) The loss suffered in **1 Corinthians 3:15** refers to the loss of rewards:

1 Corinthians 3:15 New Living Translation

15 But if the work is burned up, the builder will suffer great loss. The builder will be saved, but like someone barely escaping through a wall of flames.

(2) The disqualification mentioned in **1 Corinthians 9:27** means disqualified from rewards, not loss of salvation. This is clear from the context and the analogy to the Greek athletic games.

1 Corinthians 9:27 New Living Translation

27 I discipline my body like an athlete, training it to do what it should. Otherwise, I fear that after preaching to others I myself might be disqualified.

(3) The “**recompense**” (NASB) or the “**receive back**” (KJV) of - **2 Corinthians 5:10** refers to the dispensing of rewards or their loss.

2 Corinthians 5:10 New Living Translation

10 For we must all stand before Christ to be judged. We will each receive whatever we deserve for the good or evil we have done in this earthly body.

Ephesians 6:8 New Living Translation

8 Remember that the Lord will reward each one of us for the good we do, whether we are slaves or free.



(4) That dispensing of rewards is in view is also evident from the Greek words in **2 Corinthians 5:10** translated “good”

(*agathos*)—valuable like good fruit) and “bad”

(*phaulos*)—unacceptable like rotten or spoiled fruit).

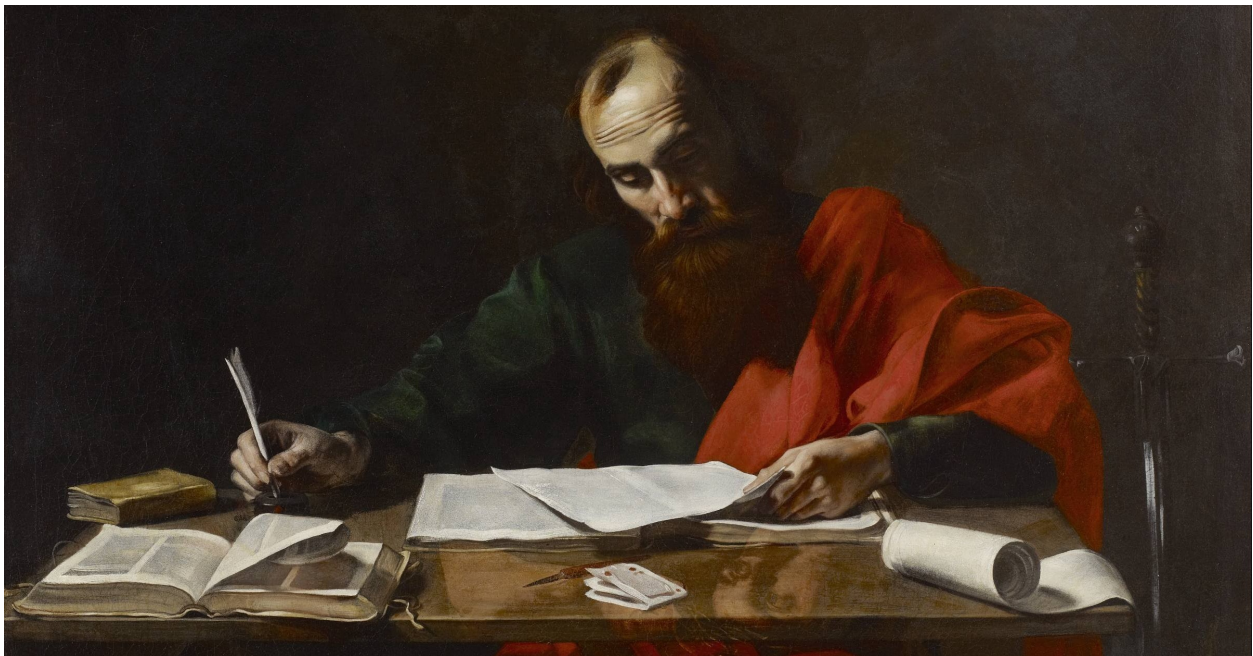
2 Corinthians 5:10 New Living Translation

10 For we must all stand before Christ to be judged. We will each receive whatever we deserve for the good or evil we have done in this earthly body

The idea is not good in the sense of righteousness versus bad in the sense of evil or sinfulness.

For those ideas Paul would have most likely used kalos, “good,” and kakos, “evil.”

For good works, those valuable like good fruit, we will receive back rewards, but for bad works, those rotten and worthless, we will receive no rewards or the loss of rewards.



This is no more a punishment than when a student turns in a worthless assignment and receives an F or a D.

His poor work results in a just grade or recompense.

This is what his work deserves.

There used to be a sign in the registrar's office at Dallas Seminary which read, "Salvation is by grace ... Graduation is by works."

(5) 1 John 2:28 New Living Translation

Living as Children of God

28 And now, dear children, remain in fellowship with Christ so that when he returns, you will be full of courage and not shrink back from him in shame.

This verse undoubtedly refers to the *Bema* and shows there will be both boldness as a result of abiding, and shame before the Lord as a result of failing to abide.

“And now little children.” John is writing to believers.

This is his term of endearment for his readers as born again people.

“Abide in Him.”

“**Abide**” is a synonym for fellowship which is the subject of:

John 15:4-11 New Living Translation

4 Remain in me, and I will remain in you. For a branch cannot produce fruit if it is severed from the vine, and you cannot be fruitful unless you remain in me.

5 “Yes, I am the vine; you are the branches. Those who remain in me, and I in them, will produce much fruit. For apart from me you can do nothing.

6 Anyone who does not remain in me is thrown away like a useless branch and withers. Such branches are gathered into a pile to be burned.

7 But if you remain in me and my words remain in you, you may ask for anything you want, and it will be granted!

8 When you produce much fruit, you are my true disciples. This brings great glory to my Father.

9 “I have loved you even as the Father has loved me. Remain in my love.

10 When you obey my commandments, you remain in my love, just as I obey my Father’s commandments and remain in his love.

11 I have told you these things so that you will be filled with my joy. Yes, your joy will overflow!

It means to remain in Him from the standpoint of drawing on His life as the source of ours and then to obey Him out of that relationship of dependence.

This is the basis of rewards or the cause of their loss, the abiding, Christ-dependent life.

“So that” points us to the purpose, the return of the Savior and what it will mean.

“When He appears.”

The “when” points to the imminency of the return of the Lord. It is literally “if He appears.”

The conditional clause does not question the reality of Christ's coming, only the time of it and thereby points to its imminency.

“Appears” refers to the rapture which leads quickly into the *Bema*.



“We may have confidence.” “Confidence” is *parrhesia* and means “courage, boldness to speak.” Point:

Though none of us are perfect or ever will be, still,-
faithfulness to abide and obey the Lord will give confidence of rewards.

“And not shrink away from Him in shame at His coming (presence).”

Please note several things here.

The verb is what we call in Greek an aorist subjunctive, and with the basic meaning of this verb, the grammar points to a future act, but not a continuous state. This in no way suggests a permanent condition.

The voice of the verb is passive.

The subject receives the action, that is, he is made to feel shame.

But how?

There are two views:

(1) The believer who fails to abide is made to feel shame by the Lord, i.e., the Lord puts him to shame. This would be somewhat punitive and does not fit the concept of the *Bema* nor the promises of the Lord that we will not come into judgment.

(2) The believer who fails to abide experiences shame by the revelatory nature of Christ's presence at the *Bema*.

This is caused by the realization of what his own failure and sin has cost him in terms of the loss of rewards and loss of glory to the Lord.

But this will only be momentary or short-lived at best in view of passages like **Revelation 7:17; 21:4 and Isaiah 65:17.**

Revelation 7:17 New Living Translation

17

For the Lamb on the throne^[a]
will be their Shepherd.

He will lead them to springs of life-giving water.
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“Look! I am creating new heavens and a new earth,
and no one will even think about the old ones anymore.

Dr. Samuel Hoyt has a good summary of what this passage is talking about and involves:

The Bible suggests that there will be shame at the judgment seat of Christ to a greater or lesser degree, depending on the measure of unfaithfulness of each individual believer.

Therefore it should be each believer’s impelling desire to be well-pleasing to the Lord in all things.

Although Christians apparently will reflect on this earthly life with some regret, they will also realize what is ahead for them in the heavenly life.

This latter realization will be the source of boundless joy.

English strikes a proper balance on this subject.

“Joy will indeed be the predominant emotion of life with the Lord; but I suspect that, when our works are made manifest at the tribunal, some grief will be mixed with the joy, and we shall know shame as we suffer loss.

But we shall rejoice also as we realize that the rewards given will be another example of the grace of our Lord; for at best we are unprofitable servants”

(E.Schuyler English, “The Church At the Tribunal,” in *Prophetic Truth Unfolding Today*, ed. Charles Lee Feingberg [Old Tappan, NJ: Fleming H. Revell Co., 1968], p. 29)

The elements of remorse, regret, and shame cannot be avoided in an examination of the judgment seat of Christ.

But this sorrow must be somewhat relative because even for the finest of Christians there will be some things worthy of unceasing remorse in the light of God’s unapproachable holiness.

This would mean that the finest of Christians could be sorrowful throughout eternity. However, this is not the picture that the New Testament gives of heaven.

The overwhelming emotion is joyfulness and gratefulness.

Although there is undeniably some measure of remorse or regret, this is not the overriding emotion to be experienced throughout the eternal state.

The emotional condition of the redeemed is that of complete and unending happiness.

Emotion proceeds from the realization of facts in personal experience.

Hope will at last become reality for all those who are delivered from the bondage of corruption into the glorious liberty of the children of God:

Romans 8:18-25 New Living Translation

The Future Glory

18 Yet what we suffer now is nothing compared to the glory he will reveal to us later.

19 For all creation is waiting eagerly for that future day when God will reveal who his children really are.

20 Against its will, all creation was subjected to God's curse. But with eager hope,

21 the creation looks forward to the day when it will join God's children in glorious freedom from death and decay.

22 For we know that all creation has been groaning as in the pains of childbirth right up to the present time.

23 And we believers also groan, even though we have the Holy Spirit within us as a foretaste of future glory, for we long for our bodies to be released from sin and suffering. We, too, wait with eager hope for the day when God will give us our full rights as his adopted children,[a] including the new bodies he has promised us.

24 We were given this hope when we were saved. (If we already have something, we don't need to hope[b] for it.

25 But if we look forward to something we don't yet have, we must wait patiently and confidently.)



Elimination of the curse, pain and death will also remove sorrow, tears and crying:

Revelation 21:4 New Living Translation

4 He will wipe every tear from their eyes, and there will be no more death or sorrow or crying or pain. All these things are gone forever.”



The judgment seat of Christ might be compared to a commencement ceremony.

At graduation there is some measure of disappointment and remorse that one did not do better and work harder.

However, at such an event the overwhelming emotion is joy, not remorse. The graduates do not leave the auditorium weeping because they did not earn better grades.

Rather, they are thankful that they have graduated, and they are grateful for what they did achieve.

To overdo the sorrow aspect of the judgment seat of Christ is to make heaven hell.

To under do the sorrow aspect is to make faithfulness inconsequential.

How do we obtain the Forgiveness of our Sins?



How do we get right with God, regardless of our individual sins?

Just say this Prayer and all of your sins will be forgotten, and you will have Eternal life, with Christ Jesus, in Heaven:

Lord Jesus, I repent of all my sins, and I ask you to come into my life a be my Lord and Savior.

Friends, if you prayed that prayer, I believe that you are born again, and you have ever lasting life, get in a good bible teaching church, and may you keep growing, in the Lord, and may HE use you to help save many souls for His Kingdom !

In, Jesus Mighty Name!

Rev. Jesus Del Rio, Ed