



## Documentation by Means of I.C.E. that the Word “Day” in 1 Corinthians 3:13 Refers to the Evaluation Tribunal of Christ: Rom 14:10; 2 Cor 5:10

A day in the Bible can refer to a solar day of 24 hours as in the six days of restoration in Genesis 1:3-31.

“Day” can also refer to a period of time less than 24 hours. The “day of salvation” in 2 Corinthians 6:2 obviously occurs on a specific date on the calendar but the action itself occurs in a second of time.

The “day of God” in 2 Peter 3:12, and the “day of eternity” in verse 18 of the NIV refer to the beginning of the eternal state since the context of this passage is the destruction of the universe and the creation of the new heavens and new earth.

The “day of Christ” refers to the Rapture of the church. This event takes place in a fraction of a second according to 1 Corinthians 15:52 compared with Philippians 1:10 and 2:16.

When the word “day” is used figuratively in the Bible it can refer to more than one day. There is the “day of wrath” mentioned in Romans 2:5 which points toward the Great White Throne judgment described in Revelation 20:11-15. This is a trial that takes place in the eternal state between the destruction of the universe noted in 2 Peter 3:10-12 and the creation of the new heavens and the new earth in 2 Peter 3:13.

The “day of the Lord” includes the Tribulation, the Second Advent, and the Millennium totaling 1,007 years and can refer to any portion of that period, the context dictating how long. For example, Joel 1:15 makes reference to the entire period beginning with the Tribulation. The footnote to Joel 1:15 in the Scofield editions of the Bible is helpful.

The “day” in 1 Corinthians 3:13 is erroneously called the “judgment seat of Christ” in:

**2 Corinthians 5:10 - For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.**

The context of this verse indicates that those being addressed are members of the church at Corinth who are believers. Paul is stressing the point that the deeds these believers produce in time fall into two categories, good and bad.

Finally, these deeds will be “evaluated” by Christ, not “judged” by Him. The word for “judgment seat” is the noun:

**βῆμα, *bēma*** - “evaluation tribunal”

This translation is confirmed by a bit of research that involves isagogics, categories, and exegesis.

First of all we’ve done the exegesis: the noun *bēma* identifies something belonging to Christ which is said to be a “judgment seat.” But this is the English translation and we must examine the etymology of the word in the Greek language in order to understand its precise meaning:

**Liddell, Henry George and Robert Scott. *A Greek-English Lexicon*. Revised by Henry Stuart Jones. (New York: Oxford University Press, 1968), 314:**

**βῆμα, *bēma***, A raised place or tribune to speak from in a public assembly; also in the law courts; tribunal of a magistrate; in the Pnyx at Athens.



A tribune is a dais or platform from which an assembly is addressed such as at the Pnyx in Athens.

**Encyclopaedia Britannica: Macropaedia. 15th ed. (Chicago: Encyclopaedia Britannica, 1979), 2:265:**

**Athens.** Across Apostle Paul Avenue (is) the middle hill, the Pnyx, meaning “tightly crowded together,” the meeting place of the Ecclesia, the assembly of 18,000 citizens who heard the great Athenian orators.

**Liddell and Scott, A Greek-English Lexicon, 1425:**

**πνύξ, *pnux* -** The Pnyx, at Athens, where the ἐκκλησία (*ekklēsia*) was held.

A summary of this information is provided by:

**Vine, W. E., Merrill F. Unger, and William White, Jr. *An Expository Dictionary of Biblical Words*. (Nashville: Thomas Nelson Publishers, 1984), 612:**

**βῆμα, *bēma*,** used to denote a raised place or platform, reached by steps, originally that at Athens in the Pnyx Hill, where was the place of assembly. The word became used for a tribune, two of which were provided by the law courts of Greece, one for the accuser and one for the defendant; it was applied to the tribunal of a Roman magistrate or ruler. (Pontius Pilate’s “judgment seat” in Matthew 27:19 and that of Jesus in John 19:13; Herod’s “judgment seat” in Acts 12:21; Gallio’s in Acts 18:12, 16-17; and Festus’s “tribunal” in Acts 25:6, 10, 17.)

In two passages the word is used of the Divine tribunal before which all believers are hereafter to stand. In Romans 14:10 it is called “the judgment-seat of God.”

This translation is debatable because of the testimony of the Majority Text, a Greek edition of the Bible compiled by:

**Hodges, Zane C. and Arthur L. Farstad (eds.). *The Greek New Testament According to the Majority Text*. (Nashville: Thomas Nelson Publishers, 1985), v, 505:**

The Majority Text is a text that employs the available evidence of the whole range of surviving manuscripts rather than relying chiefly on the evidence of a few. (p. v)

(Romans 14:10) τῷ βήματι τοῦ Χριστοῦ, (*tōi bēmati tou Christou*) (p. 505)

This line in the Majority Text should be translated “the judgment seat of Χριστοῦ, *Christou*: “Christ,” not θεοῦ, *Theou*: “God” as is the case in the NIV and NASB.