

Sunday, April 14, 2013—Grace Life School of Theology—*Grace History Project*—Lesson 99 Bible Study for Bereans: February, 1936 through March, 1936

### **Anti-Acts 2 and Anti-Acts 28 Period**

*Bible Study for Bereans (February, 1936)*

- In “Facts and Questions For Your Meditation and Answer” O’Hair states that the mystery was known to Paul during the Acts period but fully developed after the close of the book of Acts.
  - “Whereas, the most spiritual saints today have none of these “sign” gifts. They are not for this dispensation. With the full revelation of the “mystery” after Acts 28:31, signs passed away. We accept this explanation.”
- Despite believing that Israel was not fully set aside until Acts 28:28, O’Hair still maintains that the plan of redemption recorded in Romans 3 is the same as the plan of redemption set forth in Ephesians.
  - “Here are two of the most important facts, altogether essential for intelligent Bible study: first, all Scripture must be studied, interpreted and applied as to whether it covered God’s program for His people before or after Acts 14:27; second, all of Paul’s messages must be studied, interpreted and applied as to whether they were written before or after God’s declaration in Acts 28:25 to 28; when Israel was set aside. Before that climax, Paul wrote Thessalonians, Galatians, Corinthians and Romans. After the “Acts” period he wrote Ephesians, Colossians, Philippians, Philemon, Titus, Timothy. Some of the things that accompany salvation in Paul’s earlier Epistles do not accompany salvation in Paul’s last Epistles. There is no change in the message of redemption clearly stated in Romans 3:24 to 28; Ephesians 2:8 to 10; Titus 3:5 to 7; II Timothy 1:9 and 10, for all emphasize salvation by pure and unadulterated grace apart from works; “without the law”, “without works”, “without a cause”, “unto good works”.”
- The February issue also contains an article by Charles F. Baker titled “The Great Commission, Part 1.” In this article, Pastor Baker endeavors to set forth the reasons why the so-called Great Commission is not the commission for the body of Christ.
  - “In asking the question: Is the Great Commission the supreme and final instruction for the Body of Christ today? much simplification of the problem will result from taking into consideration the following facts:
 

First: It is important to see that there was not ONE commission, but several, given by the resurrected Christ to His Apostles. The first was given to the Ten on the evening of the resurrection day in Jerusalem, and is recorded in John 20:19 to 23. The Apostles were given the Holy Spirit and the authority to forgive and to retain sins. The second commission was given to the Eleven as they sat at meat (Mark 16:14 to 18). . . The third

was given on a mountain in Galilee where Jesus had appointed them (Matthew 28:16 to 20). . . The fourth was given immediately preceding the Ascension and is recorded in Luke 24:46 to 48 and Acts 1:8 and 9. The Apostles were to wait in Jerusalem for the promise of the Father: power from on high; or baptism with the Holy Spirit; and then were to be witnesses in Jerusalem, Judea, Samaria, and unto the uttermost parts of the earth. It must now be decided just what is the “Great Commission”. Is it one of these separate commissions and, if so, which one? Or should all be fitted together to make one Great Commission? This latter would surely be contrary to intelligent exegesis, and to make one commission greater than another is to make a discrimination which God has not made. The Apostles no doubt were made to understand the place and purpose of each of these commissions, and it is our purpose to do likewise by God’s help.

Second: It is important to recognize that the Gospel commissions authorize the preaching of the Kingdom Gospel, and not the Gospel of the Grace of God which was committed to Paul for the Gentiles. This fact alone is one of the most conclusive and convincing evidences that these commissions do not stand unaltered today as the orders for the Body of Christ. A careful study of the Scripture will show that the only Gospel preached from John the Baptist to the call of Paul in Acts 13 was the Kingdom Gospel. It was several years after the Gospel commissions were given that Paul was saved and that there was given to him by revelation from the ascended Christ the message of the Grace of Christ (Galatians 1:6, 11, 12) which Paul called “my Gospel” (Romans 16:25), or the Gospel of the uncircumcision in contrast with the Gospel of the circumcision which the Twelve Apostles were authorized to preach by the Gospel Commissions. If Christ gave another Gospel to be preached after He gave the so-called Great Commission, does it not appear rather peculiar to insist upon ministering the new gospel under the old commission? Since Paul’s Gospel was for the Gentiles and the Twelve’s for the Jews (true it was given to Cornelius but Peter says it was the same message which God sent to the children of Israel: Acts 10:36), and since to Paul was committed the revelation of the Body of Christ and the Dispensation of the Mystery, it is only common sense that as members of the Body of Christ we should preach Paul’s Gospel under the distinctive orders of that message. A great deal of confusion exists today, even in the ranks of Fundamentalism, because of the mixing of these two Gospels in ministering to Gentile sinners and saints. When we mix that which God has kept apart, confusion is bound to result. It is as much error to read into Mark 16:15: Go ye into all the world and preach the Gospel of the Grace of God; as to read into Exodus 24:12: Come up to me in the mount, and be there and I will give thee the Gospel of the Grace of God. Peter, five or ten years before Paul’s revelation, didn’t know any more about the Body of Christ or the Gospel of Grace, than Moses did fifteen hundred years before that.

Third: The Gospel Commissions do not represent the last commands of Christ. Some, in defending these commissions as our orders for today, state that they are being obedient to the last commands which Jesus Christ left, and that all who do not follow these orders are denying His last requests. This argument is designed to appeal to the emotions, and sounds convincing on the surface, but upon examination it is discovered to rest upon the

same premise as does destructive criticism. With the premise that these commissions are the last commands of Christ, is it not but simple logic to prove that Paul was an impostor and a false prophet? Paul came after these commissions, and if they represent Christ's last words, where is any room left for Paul's epistles to contain the words of Christ? But Paul boldly claims that years after the commissions were given, Christ appeared and spoke words to him. "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Galatians 1:11 and 12). "And I said, who art thou Lord? And He said, I am Jesus whom thou persecutest. But arise and stand on thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee" (Acts 26:15 and 16). These verses not only prove that all which Paul wrote was spoken by Christ after the Gospel commissions were given, but that Paul received more than one revelation of truth. If God gave to Moses commands which were superseded by the teachings of Christ and finally abolished by His death; if Jesus commissioned His Apostles to go only to the lost sheep of Israel and then superseded that by another command to go into all the world; could He not even after that supersede the Kingdom Commission with another to the Apostle Paul for the Body of Christ?"

- This edition contains a short article by Harry Bultema titled, "Notes From A Message" in which he states the following:
  - "In Ephesians the Holy Ghost went a step farther and pointed out to the saints that they are also united with Christ in his session at the right hand of God, "Far above all heavens." The Apostle, at that time, between 62 and 65 A.D., had a manacled mandate and ministry message. In the rat hole of the Roman prison God Almighty burst open the heavens and told him a sacred secret which in all other ages had been hid in God. This secret could not have been told before. Why not?
    1. Because Christ first had to suffer and die before the Body could come.
    2. Because the Body, of which this secret speaks, follows the Head and He became the Head through His resurrection and ascension. Ephesians 1:20 to 23; Ephesians 4:10; Philippians 2:9.
    3. Because Israel first had to have all its chances and had to be offered pardon through the crucified and risen Christ.
    4. Because it had to be kept secret from Satan and being "hid in God" the devil did not know of this secret.

When Satan thought at the cross and Israel's fall, that his triumph was complete and he had scored a complete victory over God, then this secret of a glory surpassing all things was told to the stultification of Satan."

- In “Circumcision and Baptism”, O’Hair states that the baptism of Romans 6:3-4 is the same as the one recorded in Ephesians 4:5. This is further proof that at this point, O’Hair viewed the Romans and the Ephesians as being a part of the one new man, i.e., the body of Christ.
  - “The baptism of Romans 6:3 and 4 does identify a believer with Christ in death, burial, and resurrection; and it is the same baptism of Ephesians 4:5 which seats the believer as a member of the Body of Christ in the upper-heavenlies.”

*Bible Study for Bereans (March, 1936)*

- In “Far Off—But Brought Nigh”, O’Hair states that Peter’s message of repentance and restitution was not Paul’s message of reconciliation.
  - “God had raised Him from the dead in fulfillment of David’s prophecy, to reign on David’s throne. Would the Nation repent? God had exalted the Prince of Life, whom Israel had killed, to be a Prince and a Saviour, to give repentance and forgiveness of sins to Israel. Would Israel repent? This Israelitish message of repentance and kingdom restitution was not Paul’s ministry of reconciliation.”
- The March issue also contains part two of Charles F. Baker’s “The Great Commission,” article.
  - “The fourth outstanding fact is that Paul did not work under the commission which was given to the Twelve. In Galatians 1:11, 12 he made it very clear that he received none of his information or instruction concerning the Gospel which he preached among the Gentiles from the Twelve; neither was he taught it, but he received it all by revelation of Jesus Christ. . . This excludes the thought that Paul had the same Gospel or the same commission as had the Twelve. After fourteen years, Paul went up to Jerusalem by revelation and “Communicated unto them that gospel which I preach among the Gentiles” (Galatians 2:2) concerning they, had been ignorant all that time. Besides this, Paul very plainly stated: “Christ sent me not to baptize” (I Corinthians 1:17). Regardless of one’s views on water baptism or of why Paul said: “I thank God I baptized none of you, but Crispus and Gaius,” it must be admitted that Paul had no command to baptize in his commission for the Gentiles; and it must be equally admitted that no one who was working under the commission of the Twelve could truthfully have said: “Christ sent me not to baptize.” In no place does Paul instruct Gentiles to baptize or to be baptized, as contrary to his own commission.

A fifth fact of significance is that the commission in Matthew 28:19, 20 endures until the end of the age. This has been thought by some to be positive proof that this commission still stands for the Church, since the age has not yet ended, but closer examination will reveal just the opposite. The age in which we live is a secret age which was parenthetically injected into the age then existing while Christ was on earth, so that the secret Church age must end before that age spoken of in the commission can be resumed and brought to its climax. Paul claimed that the present Church Dispensation was

unknown to the sons of men until Christ revealed it to him. He was not saved until several years after the Twelve were commissioned, thus making it impossible for the age in the Matthew commission to mean the present secret period. . . Some claim it to be absurdity to teach that Christ would give a commission to His apostles and then shortly afterwards interrupt it by revealing a new commission to go with a new dispensation, so that the original commission would have to wait for two thousand years before being fulfilled; but these same ones teach that Jesus truthfully offered Himself as a literal King to Israel just a few days before His death and then but a few days later set aside the Kingship, the earthly kingdom, and His literal earthly reign for two thousand years by giving the Great Commission. If it is absurd to teach that the Great Commission was interrupted in its fulfillment, then it is absurd to teach that the Church Age is a parenthesis interrupting the Kingdom Age (which is taught by practically all pre-millennarians), which was proclaimed “at hand” while Jesus was on earth. It is all important to understand that Pentecost, instead of introducing the secret Church dispensation, ushered in the last days of that age which was to end with the Great Tribulation (Acts 2:17); so that it could be said of those Jews on Pentecost and thereafter who witnessed the miraculous signs and wonders that they “tasted the powers of the age to come” (Hebrews 6:5). The “age to come” was the Kingdom age, but because Israel fell away and crucified afresh the Son of God, it was impossible to renew them again to repentance; so God set Israel aside, and instead of the Kingdom Age being the age immediately to come, God injected this present, secret age. The Twelve, working under their commission, were preparing the people for the age to come, or the Kingdom; Paul, working under his commission, was administering a new dispensation in which God is calling out sinners saved by grace to be members of the Body of Christ. . .

The middle wall of partition between Jews and Gentiles (Ephesians 2:14) was broken down by the Cross of Christ, doctrinally; but the fact was not made known until after the close of the Book of Acts. During the “Acts” period, the Holy Spirit set up an entirely different system of practice for Jewish and Gentile believers, and Paul and James confirm this fact in Acts 21:18 to 26. Paul took a vow to prove that he had never taught the Jews of the dispersion to forsake Moses, or circumcision, or the customs; but “as touching the Gentiles which believe, we have written and concluded that they observe no such thing.”

- In “God’s Standard of Perfection”, O’Hair states that the revelation of the mystery completed the word of God.
  - “Let us not forget that Christ chose Paul to bring to completion the Word of God with the Mystery. Colossians 1:24 to 27. Certainly on from the word spoken to Israel to the revelation of the Mystery, through Paul, is progressive revelation: “On to perfection”. This should convince any Christian of the folly of the slogan of the Modernist: “Back to Jesus” or “give me the program of Jesus” or the folly of red-lettering the words that Jesus spoke to Israel. Not “back to Jesus”; but “on with the risen Christ’s revelations to the Body of Christ.” All Scripture was given on the installment plan. There is progressive revelation from Genesis 1 to Revelation 22. Then and there it ceases. . .

Moreover, we must carry this progressive revelation and perfection of doctrine beyond the thirty years covered by the Book of Acts; for in I Corinthians 13:8 to 13, written a few years before Acts closed, we are specifically instructed in this very thing. Certain things, which are spoken of as childhood, or “that which is in part”, had their rightful place in the Church program before “Acts” closed, before Israel was set aside (Acts 28:25 to 28). But they were to be done away as the Church moved on to perfection. “Till we all come in the unity of the faith unto a perfect man”. “No more children, tossed to and fro”. Ephesians 4:13 and 14. “When I became a man I put away childish things”. I Corinthians 13:11. “When that which is perfect is come, then that which is in part shall be done away. I Corinthians 13:10.”

- “That Day? What Day” is perhaps the first time that O’Hair shows direct awareness of the writings of Bullinger and Welch. While he does not mention them by name, he does demonstrate that he had read some of their works. He refers to their views as new premillennialism.
  - “We are asking this question because God’s people are being disturbed by a new teaching that these two hopes were entirely different hopes. The student of the Word of God is instructed to distinguish between things that differ. Philippians 1:10. And if these hopes are entirely different hopes, we desire to distinguish between them.

Because John wrote, “it is the last time,” it is the opinion of those who differentiate between these hopes that John was referring to the coming of Jesus Christ, the same coming of Jesus Christ mentioned in Matthew 24:37, the “parousia” (presence) of the Son of man. They declare that this hope was the hope of the Corinthians, Galatians and Thessalonians, but not the hope of the Ephesians, Colossians, and Philippians. They opine that the hope of the Body of Christ is not the coming of Jesus Christ; that the glorious appearing of the Great God, our Saviour Jesus Christ, has no reference to the coming of Jesus Christ. They furthermore claim that there is not the slightest suggestion of any coming of Jesus Christ in Philippians 3:20 and 21: “our body fashioned unto His own body of glory” or in Colossians 3:3 and 4, “appearing with Him in glory when He appears in glory.” When the “Acts” period closed, a new church began, the Body of Christ, with a new calling and new hope.

Surely this teaching is rather disconcerting to Christians who have been led into the “premillennialism” taught by most Fundamentalists. It has been difficult enough to oppose organized “postmillennialism” and make as much progress in dispensationalism as has been made by teachers who have propagated what might be called “Plymouth Brethren premillennialism”, the doctrine of the imminent return of the Lord; the teaching that in a moment, in the twinkling of an eye, the Lord shall descend with the shout and the trump, at which time the dead in Christ shall be raised and we which are alive and remain shall be caught up to meet the Lord in the air and ever be with Him. I Thessalonians 4:13 to 18; I Corinthians 15:51 to 54.

Now it is rather a radical departure from this standardized premillennialism to the teaching of other premillennialists today: that I Thessalonians 4:13 to 18 and I Corinthians 15:23 and I Corinthians 15:51 to 53, describing the rapture of the Church of God, speak of the parousia (presence) of the Lord Jesus Christ. These scriptures refer to the second coming of the Son of Man to save “tribulation” saints. The Greek word “parousia” is used in I Thessalonians 2:19; 3:13; 5:23; II Thessalonians 2:1; James 5:7 and 8; I Corinthians 15:23; also in Matthew 24:27 and 24:37 and 39.

Much of God’s glorious truth, down through the Christian centuries, has been buried beneath man-made church creeds and traditions of apostate leaders, and the recovery of Body truth has met with much bitter religious opposition. Therefore it has been slow, tedious work, a very difficult task and, in many respects, a most unpleasant one. Because of these facts, Bereans are not primarily interested in whether a teaching is disconcerting to some Christians or by them considered radical. The all important question is, “is the teaching the rightly divided Word of truth?” Is the blessed hope of Titus 2:13 and Philippians 3:20 and 2,1 altogether different from the rapture of I Thessalonians 4:13 to 18?

Then we ask several questions: “Is it rightly dividing the Word of truth to teach that the last trump of I Corinthians 15:52 is the seventh (or last) trumpet of Revelation 13:15, and therefore, the rapture of I Corinthians 15:51 to 53 is the rapture of the “tribulation” saints and not the rapture of the Body of Christ? Because there is also a trump in Matthew 24:31 and I Thessalonians 4:16, is that proof positive that in these two chapters we have the record of the rapture of the same “tribulation” saints mentioned in Revelation and I Corinthians 15:51 to 53? This is part of the Scriptural evidence offered by certain Premillennarians in support of this new dispensationalism. We state again that according to their exegesis, the hope of members of the church of God, mentioned in the Book of Acts, I and II Thessalonians, I and II Corinthians, Galatians and Romans, (Epistles written during the “Acts” period) was I Thessalonians 4:13 to 18 and I Corinthians 15:51 to 53, a hope different from the blessed hope of Titus 2:13 and Philippians 3:20 and 21. This blessed hope is the hope of members of the Body of Christ in Ephesians, Philippians, Colossians, Titus and II Timothy (Epistles written after the “Acts” period closed), and our hope. If I Thessalonians 4:13 to 18 is our hope, the Body of Christ is headed for the “great tribulation”.

In I Timothy 6:14 Paul instructed his son, Timothy, to keep the commandment until the “appearing” (epi-phaino), of our Lord Jesus Christ. I Timothy 6:14. But it is claimed that the hope in the Epistle is rather uncertain, as the date of this Epistle is uncertain, whether before or after Acts 28:25 to 28. However, the same appearing (epi-phaino) is mentioned in II Timothy 4:1. And, according to this verse, the Lord Jesus Christ is to judge the living and the dead at His appearing. This is not “parousia”. The judgment of saints, according to I Corinthians 4:5 and II Corinthians 5:10, they claim is at Christ’s “parousia” and not His “Epiphinaea”.

Much importance in support of this new “premillennialism” is attached to the words of I Corinthians 7:29, “the time is short” and the words of Romans 16:20, “the God of peace shall bruise Satan under your feet shortly”. If Corinthian saints were instructed not to bear children because the time was short and, if Paul later wrote that women should marry and bear children in I Timothy 5:14, the dispensation in which the saints of Corinth lived came suddenly to an end, and immediately after the close of the “Acts” period, a new dispensation with an entirely new calling and hope began with the historical beginning of the Body of Christ after God’s judgment upon Israel. Acts 28:25 to 28. According to this separating of Paul’s Epistles, the “till He come”, in connection with the Lord’s Supper, spoke of the coming of I Thessalonians 4:13 to 18, and, inasmuch as God postponed that coming and Israel’s tribulation, the believer’s obligation to remember the Lord at His table was canceled with the beginning of a new Church, the Body of Ephesians 1:19 to 22; Ephesians 3:6 and Colossians 1:24 to 27. The expounders of this “new premillennialism” are divided as to whether the church members of Paul’s pre-prison Epistles, who lived beyond the close of the “Acts” period, became members of the later “Body” Church. But they are sure that those “Church of God” members who died before the close of the “Acts” period, died outside of the Body of Christ. They will be raised at the last trump with “tribulation” saints.

Inasmuch as you will have to meet this new teaching, I would ask that you hear with as much patience as possible another fine point of distinction. The saints of the “Acts” period had a “celestial” hope; the New Jerusalem of Revelation 21:2 to 10. The saints of the “Post-Acts” period had a “super-celestial” hope. This latter is the hope of the Church today; our hope. The “celestial” hope is supported by “mother Jerusalem” of Galatians 4:26 and “father Abraham” of Romans 4:16. Abraham was looking for a city whose builder was God. The “Acts” Church of God members were Abraham’s seed. Members of the Body of Christ are not. That city is to be the New Jerusalem of Revelation 21:1 to 10. The Body of Christ is seated in the upper-heavenlies with Christ, far above, waiting to appear with Him in glory and will never reach that heavenly city. Of course if this teaching is Scripturally correct, Israel, and not the Body, is Christ’s Bride.

If this teaching is fantastic, unscriptural, speculation, the corrective is not the ridicule and condemnation; but II Timothy 2:15. It is no more ridiculous than is the inconsistency of the majority of other accepted premillennarians who, in one message, tell about the noble and spiritual saints, servants of the Lord in generations past, who were Scriptural premillennarians and, in the next message, prove that the Lord is soon to appear because of the activities of Stalin, Hitler, Mussolini and even Roosevelt, with his new deal. If these dictators had to be before the Lord could come, the noble saints of other ages were not Scriptural; they were deceived. Political “sign” teachers and “date-fixers” have done much harm to the “premillennial” teaching.

There should be no doubt in the mind of any intelligent, spiritual, careful student of the Scriptures, that a radical change took place with God’s judgment upon Israel pronounced in Acts 28:25 to 28. There are high and glorious truths in connection with the Body of

Christ revealed in Paul's Epistles, written after that pronouncement. In his prison epistles we find truth concerning the unsearchable riches of Christ, the dispensation of the mystery, the heavenly calling of believers identified with the glorified Christ, the seven-fold unity of the Spirit, the believer's conflict, etc., not found prior to that time.

But the question is, were the saints of the "Acts" period waiting for a day of redemption different from that day for which the saints of the "Post-Acts" period waited? Romans 8:23 and Ephesians 4:30.

The word, "coming" in I Corinthians 1:8 is still another Greek word (apokalupsis)- disclosure or revelation. So, according to the teachers of the "new premillennialism", the Corinthian saints were waiting for the "apokalupsis", the "erkomai" (I Corinthians 11:26), the "parousia". They claim that the Epistle of John was written before the close of the "Acts" period, and therefore the believers addressed were waiting for the same coming of the Lord Jesus Christ. The saints of the "Post-Acts" period were not looking for any coming of the Lord Jesus. The blessed hope must not be considered a "coming". The majority of these teachers teach that the hope of the "Acts" saints is the "anastasis" (resurrection from the dead); that the hope of the "Post-Acts" saints is "exanastasis", used but once in the Bible. Philippians 3:11, "The resurrection out from among the dead." They hesitate to designate this as a rapture. In fact, most of these teachers are reluctant to offer any Scriptural proof as to just how members of the Body of Christ are going to reach glory without death. Some of them are now teaching two raptures; the Body of Christ is to be called on high and then the tribulation and then the last trump of I Thessalonians 4:13 to 18.

#### THE DAY OF JESUS CHRIST

Perhaps we will find the refutation of the arguments of the preachers of this "new premillennialism" by comparing Philippians 1:6 and 10 and Philippians 2:16 with I Corinthians 1:8; I Corinthians 3:13; I Corinthians 5:5; I Corinthians 4:5; II Corinthians 1:14; I Thessalonians 5:2 and II Thessalonians 2:2 and 3. Were not the saints of Corinth and Thessalonica waiting for the same day as were the saints of Philippi? Paul preached in Corinth after he preached in Philippi. The church at Philippi existed before the church at Corinth. Compare Acts 16 with Acts 18. Was not Paul waiting for the same day of Christ, both before and after Acts 28? Let us read Philippians 1:6; Philippians 1:10; Philippians 2:16.

"Being confident of this very thing, that, He which hath begun a good work in you will perform it until the day of Jesus Christ".

"That ye may be sincere and without offence till the day of Christ".

"That I may rejoice in the day of Christ".

These Philippians were to be kept until the day of Christ and were to look to that day for their reward. Is not the day of Christ dependent upon the coming of Christ? The

Corinthian saints were to be confirmed unto the end and look to the day of our Lord Jesus Christ for their rewards. I Corinthians 1:7 and 8. They were waiting for the same day, the appearing of Christ to judge the living, as well as the dead. II Corinthians 5:10; II Timothy 4:1.

Now I Corinthians 1:8; I Corinthians 5:5; and II Corinthians 1:14.

“Who shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ?”

“The Spirit may be saved in the day of the Lord.” (Jesus omitted in some manuscripts).

“That we are your rejoicing, even as ye also are ours, in the day of the Lord Jesus.”

Now I Timothy 6:14:

“That thou keep this commandment without spot, until the appearing of our Lord Jesus Christ.”

Paul was to be preserved unto His heavenly kingdom, which was to be at His appearing, to judge. II Timothy 4:1 and 18. Who are the living who are to be judged at the “epi-phaino” of the Lord Jesus Christ? Compare II Corinthians 5:10 with Colossians 3:24 and 25.

Acts 2:20 speaks of the notable day of the Lord. Surely this notable day of the Lord has to do with the coming of Christ for Israel. The Greek word translated notable is “epiphanes”, which is the Greek word expressing Christ’s appearing, the blessed hope of the Church which is His Body.”

### **Works Cited**

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