



Bible Student's Notebook™

The Herald of His Grace

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume 37
Issue 901

Four Great Days

with Special Emphasis on “the Day of Christ”

by — Tom L. Ballinger

The Bible speaks of four different days in the sense of long periods of time.

Each one of these days marks a separate and distinct period of time. These are not meaningless expressions. They are: (1) “Man’s Day,” (2) “The Day of Christ,” (3) “The Day of the Lord,” and (4) “The Day of God.” The good workmen will identify the four days, and then “rightly divide” them.

“MAN’S DAY”

This designation is found in I Corinthians 4:3,

But with me it is a very small thing that I should be judged of you, or of man’s judgment ... (KJV).

The Greek word for “judgment” is *hemeras*, which means “day.” *Hemeras* is used 391 times in the New Testament, and the only time it was translated as “judgment” is in I Corinthians 4:3. So the verse should be rendered,

But with me it is a very small thing that I should be judged of you, or of Man’s Day ...

This comment was made by Paul because some in Corinth were attempting to examine, or judge him as to whether his service was acceptable to the Lord. He thought it to be a trivial matter that he should be examined by them, or “Man’s Day.” He was commissioned by the Lord Jesus Christ, not by them. Therefore, he refused to acknowledge that they had a right



to judge him. Neither would he be judged, or assessed by “Man’s Day,” because all judgments, or assessments made on the basis of man’s day will need to be revised by the Lord Jesus in the day when He does the judging.

“Man’s Day” can be described as man having the prominence, the exaltation, the glory, and the preeminence. Among the nations, corruption and tyranny abound. Man has ruined the world. As he continues his course of deterioration, we can only look for the Savior of the world to intervene.

The chief distinguishing feature of “Man’s Day” is *death*. The human race is born dying. Death is working in everyone. Graveyards are silent testimonies to the fact that death reigns.

“Man’s Day” will surely end, and the Psalmist will be answered,

Arise, O LORD; let not man prevail ... (Psalm 9:19-20).

“Man’s Day” will end when God manifestly intervenes in the affairs of man.¹ It will begin a day of the exaltation of the Christ.

1. [Editor:] It is at this point that we consider that the fulfillment of the “seventy sevens” of Daniel 9 begins, ushering in “The Day of Christ” (see below).

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*The lofty looks shall be humbled, and the haughtiness of men shall be bowed down, and the **LORD** shall be exalted in that day ... (Isaiah 2:11).*

The rule and misrule of man will end.

O let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon Earth (Psalm 67:4).

History records instance after instance where one nation invaded another, occupied its territory, assumed authority over the people, and established its own order in the conquered land. Today, it is done with sophisticated high-tech weaponry.

However, when God invades the Earth, it is not going to be done in this manner. He will not, at that time, send His Son, accompanied by the armies of Heaven, to wreak carnage and destruction upon the Earth's inhabitants. It will be done by His Word spoken in Heaven and His Spirit invading the Earth.

By His Spirit, He will invade the Earth, occupy every square foot of it, assume manifest sovereignty over it, establish His order upon it, and govern it as it should be governed. When God thus acts the manifestation of divine government will begin. The Apostle Paul refers to it as,

“THE DAY OF CHRIST”

Being confident of this very thing, that He who has begun a good work in you will perform it until the Day of Jesus Christ (Philippians 1:6).

That you may approve things that are excellent; that you may be sincere and without offence till the Day of Christ (:10).

Holding forth the word of life; that I may rejoice in the Day of Christ, that I have not run in vain, neither labored in vain (2:16).

The Lord Jesus Christ was rebuking the Pharisees and said,

Bible Student’s Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 37, No. 901 – January 3, 2022

Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the universality of death and resurrection (I Corinthians 15:21);
- the unique gospel of Paul – which he calls “my gospel” (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13:28; Acts 20:24);
- the “preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past” (Romans 16:25);
- the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the One Body (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the One Body (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);

- union in His death, burial and resurrection and ascended seated position among the celestials (Romans 6; Ephesians 2:6);
- adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any “church,” “denomination,” “movement,” “organization,” “mission,” “creed,” “meeting,” “school,” “conference” or “fellowship.”

We are always open for discussion, but never for disputation. – André Sneidar

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For definitions of abbreviations/acronyms, see the [online key](#).

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Your father Abraham rejoiced to see **My day: and he saw it, and was glad** (John 8:56).

It has been declared of Him and His Day,

“The Day of Christ” was the subject, theme and plot woven throughout the Bible. It just so happens that the “high calling of God in Christ Jesus” (Philippians 3:14) will also find its rewards and service in the “Day of Christ.”

I will be exalted among the nations, I will be exalted in the Earth (Psalm 46:10).

“The Day of Christ” will be when the whole world will understand the high esteem which God has for Christ. This begins His long, benevolent reign over all of mankind – while Christ remains in the Heavens where His seat of Government is.

Behold, My Servant shall deal prudently, He shall be exalted and extolled, and be very high (Isaiah 52:13).

“The Day of Christ” will be the time of *His* preeminence, government, justice and righteousness reigning in the affairs of men. He will bring all of His resources to bear as He establishes the divine government (“kingdom”).

“The Day of Christ” is the day when the *GLORY* of the Lord shall be revealed, and all flesh will see it together and at the same time (Isaiah 40:5). We who make up His Fullness will be privileged to praise the glory of His grace.

“The Day of Christ” will bring an end to a “government of the people, by the people, and for the people.” It will be the dawning of a government that gives instead of takes. This day sees a *government of Christ, by Christ, and for all mankind*.

“The Day of Christ” will be the time when the Kingdom of God is manifested in the Earth. Christ Jesus assumes manifest sovereignty over the nations and rules from Heaven.

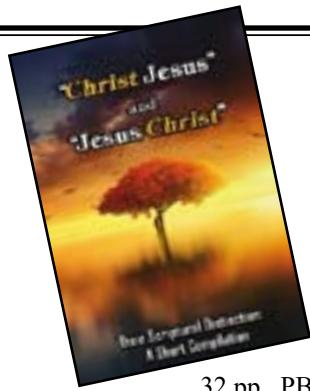
Whereas the distinguishing feature of **Man’s Day is death**, the distinguishing feature of the **Day of Christ will be life**, the time of the beginning of resurrections, “*every man in his own order*” (I Corinthians 15:23).

“The Day of Christ” is the time when there is another advent of holy spirit. The first advent was on the Day of Pentecost and continued throughout the Acts period, and it was limited to those to whom the Gospel of the Kingdom of God was delivered. The next advent of God’s spirit will be all-pervasive – worldwide.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly (John 10:10).

And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD has spoken it (Isaiah 40:5).

And it shall come to pass in the last days, saith God, “I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on My servants and on My handmaidens I will pour



“Christ Jesus” and “Jesus Christ” – Their Scriptural Distinction (A Short Compilation)

Most students of Scripture know nothing of the distinction between “*Christ Jesus*” and “*Jesus Christ*.” What an eye-opening discovery such a finding is! Authors include: E.W. Bullinger (1837-1913), A.E. Knoch (1874-1965) and Charles H. Welch (1880-1967). See [order form](#) under “Compilations.”

out in those days of My Spirit; and they shall prophesy" (Acts 2:17-18).

God's next manifest act will be to speak to all of mankind at once, and to individuals, and to the nations. All will understand in their native tongue. The human race will be enlightened and plunged into light and truth (cf. Isaiah 55:11; 45:22-23; Deuteronomy 32:1-4; Luke 17:24). How will this be done? Saul, on the road to Damascus, is the biblical example, "as one born out of due time" (I Corinthians 15:8). This worldwide illumination affects even "babes and sucklings" (Psalm 8:2; Matthew 21:16).

Most pre-millennial dispensational teachers declare that God's next great public act will be to remove all believers from the Earth, then plunge the rest of mankind into error and darkness.

Instead, God's next move will be to invade the Earth with His spirit, and begin to judge (set in order) the living and the dead to enjoy life under the Government of God. Consult the following Scriptures: Isaiah 40:5; 59:19; Habakkuk 2:14; John 6:39-40, 44; 16:7-8.

Ruling from Heaven, Christ skillfully will bring about a perfect solution to every problem plaguing mankind (Isaiah 9:6; Matthew 12:18-21). The people of all nations will put their trust in Him and enjoy a long period of peace, righteousness and justice (Isaiah 26:9; 41:1-4; Romans 15:9-12).

As Christ Jesus governs the world, He begins to identify the true descendants of Abraham, Isaac and Jacob. He pleads with them as described in Ezekiel 20:35-37 (cf. Ezekiel 11:17-21). The Jews who are converted are brought back to their promised land. David is raised from the dead and is their king. The twelve Apostles, likewise, are raised and become the judges of the twelve tribes.

The present-day State of "Israel" is not the Israel that God will bring back to the land. When God does His work during "the Day of Christ," the Jew will live in the land that He promised them. Their land will be from the River Nile to the Tigris-Euphrates Rivers.

The Temple will be rebuilt, with financial help from

the Gentiles (Zechariah 6:15; 8:23), and is accepted by the Lord (II Thessalonians 2:4); the order of the daily sacrifice is renewed (Ezekiel 20:40; 46:13). Over many years, Israel's ascendancy over other nations will gradually increase (Mark 4:26-28; Luke 17:20-21).

Abundant life (John 10:10) will be realized during "the Day of Christ" – however, the Ecclesia over which Christ Jesus is Head has a prior resurrection (Philippians 3:11; Ephesians 1:12) before the other company of God's redeemed. Abundant life belongs to the John 3:16 believers, while we have a higher and more glorious calling than the "born again" ones. The "One New Man" (Ephesians 2:15) will be the first company of redeemed to be raised.²

Some highlights of the coming "Day of Christ" which will benefit men living in natural bodies could be summed up this way:

- Mankind will be enlightened, supernaturally, by Jesus Christ.
- Every individual and every nation will acknowledge that Jesus Christ is Lord and submit to His rule (Isaiah 45:23; Romans 14:11; Philippians 2:10-11).
- All of Israel's things will be restored (Acts 3:19-21).
- Natural men living during this time will not die as a result of Adam's sin, "but every one shall die for his own iniquity" (Jeremiah 31:30).
- Life expectancy will be lengthened (or restored) as it was before the flood (Isaiah 65:20).
- Perfect health will be the order of "the Day of Christ" (Isaiah 33:24; 35:6-7).
- Hunger and starvation will disappear (Psalm 67:6; Isaiah 35:1, 6).
- Change will take place in the animal kingdom and their nature (Isaiah 11:6-7).
- Universal peace will prevail (Isaiah 2:4; Micah 4:3).
- Prayers will be answered immediately (Isaiah 65:24).
- Divine direction will be given to individuals (Isaiah 30:21).

2. [Editor:] Instead of a new **birth**, Paul taught a new creation, where Jews and Gentiles are "**created in Christ Jesus**" (Ephesians 2:10), formed into "**One Body**" (Ephesians 2:16; 4:4; Colossians 3:15) – the "**Body of Christ**" (Ephesians 1:22-23) – the "**One New Man**" (Ephesians 2:15), the "**One New Humanity**" (CV, WNT, GWT). For further study about this topic, see:
– [The New Birth: \(A Compilation\)](#), listed on the [order form](#) under "Compilations."



After many generations of divine rule, in which God's spirit acts as the restrainer of evil, the spirit's influence slowly will be withdrawn. As a result, the natural man, even after years and years of learning righteousness under the Government of God, begins falling away from the previous enlightenment, that is to say, goes into apostasy, and the man of sin is revealed (II Thessalonians 2:3).

The apostasy and revolt comes at the end of "*the Day of Christ*," not at the end of our Grace Dispensation. Present-day teachers of prophecy portray that we are living in the "end times," and that the Tribulation events are about to overtake us. The failure to rightly divide the Word of Truth has embraced and embellished traditional Christian teaching.

Let us keep in mind that truth which belongs to one part of the future must not be read into another part of the future. We are not to mix and mingle "*the Day of Christ*" with "*the Day of the Lord*."

THE DAY OF THE LORD

"*The Day of The Lord*" follows "*the Day of Christ*." There is no one single event that marks the beginning of "*the Day of the Lord*" since it comes as a thief in the night (I Thessalonians 5:2; II Peter 3:10).

After Christ's long display of divine government in the Earth, after mankind has been enlightened, and the "*restitution of all things*" has been accomplished, the restraining force of evil is gradually relaxed; thereby, testing the world as to what they have

learned. Thus, after the worldwide enlightenment and the rule of Christ for generations, there comes "*a falling away*" – an apostasy which leads to a rebellion (II Thessalonians 2:3).

During "*the Day of Christ*" the Adversary is restrained and frustrated only by the pervasiveness of God's spirit in the world. Yet, as the divine restraint is being withdrawn, he deceives some of the nations to begin a revolt against the Government of God. This is "*the times of the Gentiles*" (Ezekiel 30:3; Luke 21:24; Revelation 11:2). Psalm 2 depicts this rebellion with great clarity.

The kings of the Earth set themselves, and the rulers take counsel together, against the LORD [Christ], and against His anointed [David] saying, "Let us break their bands [halters or restraints] asunder, and cast away their cords [ropes or chains] from us." He [Christ] that sits in the Heavens shall laugh: the LORD shall have them in derision. Then He shall speak unto them in His wrath and vex them in His sore displeasure (Psalm 2:2-5).

This governmental uprising ushers in Daniel's Seventieth Week. With the exception of the first nine verses and the last two chapters, the entire book of Revelation belongs to "*the Day of the Lord*." Not one word in the book of Revelation deals with anything that will transpire during the Dispensation of the Mystery. It deals with the events that will come to pass in "**that day**."

The uprising and persecution of the saints ends with
(see *Days*, last page)

 Check out a **NEW BOOK!**

The Christian's
Greatest Need



The Christian's Greatest Need

by — E.W. Bullinger (1837-1913)

This work has proven to be a great encouragement to many saints over the years. Sections include: Practical Christian Living; We Must Worship Him in Spirit; A True Knowledge of Christ; Found in Him; Like Him; That I May Know Him. This title is also in Bullinger's *Short Papers* (Volume 1). This work is available in two formats:

40 pp, PB (#8705) 40 pages, See [order form](#) under "Bullinger." (#8701) 16 pages, 16 pp, PB pamphlet. \$1.²⁵

The Christian's
Greatest Need

E.W. Bullinger
1837-1913



Tidbits of Truth #28

“Tidbits” is a column dedicated to short comments, thoughts, studies and excerpts.

God Writes the Story

[*Excerpt:*] We like to think that we write our own story. We like to think that we are our own creator, and our institutions like to sell themselves as necessary for our redemption. ... [but] God writes the story; we don't.

— Peter Hiett
The History of Time

Alpha and Omega Beginning and End First and Last

I am Alpha and Omega, the Beginning and the End, the First and the Last (Revelation 22:13; c.f. Revelation 21:6).

I am the Alpha and the Omega, the First and the Last, the Origin and the Consummation (CV).

These verses, as well as Revelation 1:8; 1:17 and 2:8 clearly refer to Jesus Christ – see Revelation 1:8 where He is described as the One “*Who was dead and has come to life.*”

Whilst Aaron Welch did not deal with these verses in his work, [Was Jesus Christ Alive Before His Life on Earth Began](#),¹ I am persuaded that his comments pertaining to Colossians 1:13-20 (chapter 11) can be applied to all of the mentioned references in the Book of Revelation, where Christ is described as “*the Beginning and the End*” ... “*the Alpha and the Omega*.” He is “*the Beginning of the Creation of God*” (Revelation 3:14) because He is the “*Firstborn from the dead*.” All Authority and power were given to Him by the Father after His resurrection. It is by that power and authority that He is making “*all things new*” (Revelation 21:5). The “*all things*” here does not refer to physical things, because elsewhere (e.g. Isaiah 44:24) it is clearly stated that God, and God alone, created these things. The “*all things*” in Revelation 21:5 can refer to thrones, dominiums and rulers (as in Colossians 1:13-15). I believe it can also refer to those who are now in Him “*a new creation*” (II Corinthians 5:17).

— Johann Grobler

“The Dispensation of the Grace of God” Is Not a So-Called “Age of Grace”

[*Edited Excerpt:*] Many speak of this Dispensation as an “Age of Grace.” We regret that this is not a Scriptural term or definition. It is not ever so used or implied in Scripture.

1. See order form under “Other Authors.”

 Check out a **NEW BOOK!**

Hope

by — Charles H. Welch (1880-1967)

This short work helps to clear up the theme of “hope” found in Scripture by both defining what it means, as well as looking into its dispensational aspect, related to Israel and the One Body.

54 pp., PB, HC

See [order form](#) under “Welch.”

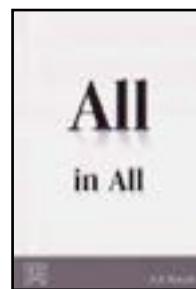


A dispensation (Greek, *oikonomian*, Ephesians 3:2) of Grace is not the same as saying an “age of Grace.” To say this, Ephesians 3:2 would read *aiona* [age], not *oikonomia*. We should point out that, according to Galatians 1:4, we are part of this present “evil age,” not an “age of grace” at all. The world is still involved with the “evil age,” which was present during Christ’s earthly ministry and is still in operation. This “age” is an evil one and has not changed. It is distinct and different from God’s *Dispensation* to His own “*in Christ*.”

While speaking of time (“age”) it might be well to point out that our present Dispensation is related to the mystery of the Father’s will (Ephesians 1:9), and this was given for a *Dispensation of the Fullness* of specific times in which certain things in Heaven and Earth headed up, or summed up in Christ (Ephesians 1:10). This is a far cry from the so-called “age of grace.”

That there is a time element involved in our dispensation is certain, but the element given in Scripture (Ephesians 2:2) is one from which we were delivered (age of this world), and that we were, by divine selection, identified with a prior purpose of God in Christ (Ephesians 1:4); that is, before the overthrow of the world and before the commencement of what could be translated “*times of ages*.”

Maybe it should be mentioned that our Dispensation has a certain character and that is a “*Mystery*,” or “*Secret*” (Ephesians 3:9): the unsearchable, untrackable, un-prophesied riches of Christ into which the believer is introduced and made a sharer, heir and partaker are heavenly in origin, heavenly in position, and heavenly in enjoyment. Our Dispensation certainly was a “*mystery*” prior to its revelation and has



All in All: The Goal of the Universe
by — A.E. Knoch (1874-1965)
(#6269) 219 pages, paperback

(See [order form](#) under “Knoch.”)
This publication is a compilation of the writings of A.E. Knoch on human destiny. The author examines three major theories on this topic current among students of Scripture. The striking phrase “All in all,” which pertains to the vivification of all mankind in I Corinthians 15:28 and relates to the reconciliation of the entire intelligent creation in Ephesians 1:23, is discussed at length. Two extensive appendices are included, exploring the usage of the terms “eon” and “eonian” in the Scriptures.

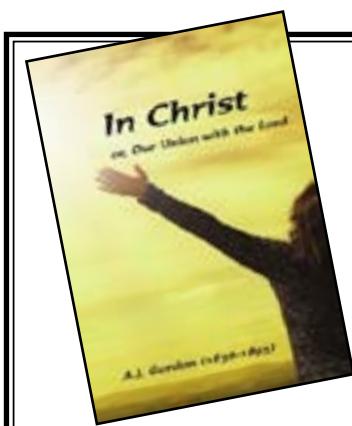
this “*secret*” aspect still: secret in origin, secret in its operation, and secret from the ages.

According to Colossians 1:26, it was hidden from the ages, hence it cannot very well be called “*an age of grace*.”

— Russell H. Schaefer (1919-1999)
“Misconceptions About the Dispensations of Grace”
Scripture Research, Volume 1; Number 8 (1964)

Putting Traditional Prophetic Interpretations to the Test

[G.T.:] Our studies have led us to believe that there are significant weaknesses in traditional views of prophetic events. We believe that at the root of these



***In Christ* or, Our Union with the Lord**

by — A.J. Gordon (1836-1895)

This introductory work on the believers’ union “*in Christ*” is an abridgement of a work originally published in 1872.

32 pp., PB.

See [order form](#) under “Other Authors.”

weaknesses is a failure to acknowledge and understand the true nature of the current Secret Administration.

This is why we continually test the old, traditional interpretations of Israel's prophecies. As a means toward that end, we, from time to time, share in the *Bible Student's Notebook* alternate views set forth by faithful students of Scripture. In the interest of truth, we will continue to do so, with the ultimate goal of actively refining our own understanding. Your input

toward this end is greatly appreciated.

— Clyde L. Pilkington, Jr.

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TOPICS:

Major: [God Writes the Story:] Sovereignty; [*The Dispensation of the Grace of God* is Not a so-called "Age of Grace":] Grace; Age of Grace; Evil Age; Pleroma; [*Alpha and Omega – Beginning and End – First and Last:*] Jesus Christ, Pre-Existence; Alpha and Omega; Beginning and End; First and Last; [*Putting Traditional Prophetic Interpretations to the Test:*] Prophecy; Premillennial Kingdom

Earth, wherein dwelleth righteousness (II Peter 3:12-13).

Revelation 21:1 to 22:7 tells about "*the Day of God*." In this day there will be a New Heaven and a New Earth. The New Jerusalem comes down from Heaven, and a voice is heard saying, "*Behold, the tabernacle of God is with men, and He will dwell with men ...*"

Men will not pray, "*Our Father, which art in Heaven*," for God will be tabernacled with them. It will be a new world, a whole new order which is so far removed from anything we have ever known, or experienced, that we have no real basis for fully comprehending it. **BSN**

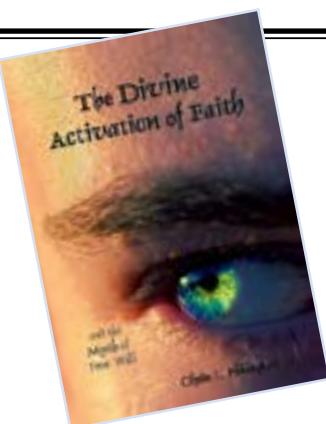
— *Plainer Words*

(edited)

TOPICS:

Major: Day of Christ; Day of God; Day of the Lord; Man's Day; Premillennial Kingdom

Minor: Israel; Prophecy



72 pp., PB

The Divine Activation of Faith, and the Myth of Free Will

by — Clyde L. Pilkington, Jr.

What is faith? Who is a believer? Is faith a matter of human choice, or is it a gift from God? Do those who have faith understand and believe everything correctly? Or, do they experience areas or degrees of unbelief? Can one be weak or strong in faith? Is there room in faith for growth? These are among the important questions that are considered in this work.

See order form under "Pilkington."