

Acts 28 – The Great N.T. dispensational divide

Phils.3 – that I may know him and the power of his resurrection

Phils.3 – if by any means I might attain a resurrection out of the dead

Rewards for faithful service 06

There is a time when we need to think outside the orthodox box, this lesson hopes to stimulate thinking along the lines of right division. Please don't hold anything against me.

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Phils.3:4-14, 2Tim.2:1-13.

Paul strived to attain the out-resurrection, to know the power of Christ's resurrection but to what end? We know he pressed according to the mark for the prize but can we know exactly what that prize might be? The more we consider what Paul says [2Tim.2:7], the more the answer might crystallize.

The issue is difficult because while 2Timothy speaks of a purpose and grace before the world began, Philippians is not so dispensationally definitive. Perhaps the Lord wanted this to be so, his word is pure, like silver refined 7 times.

While a few right dividers believe Philippians was written in the Acts period, or prior to the revelation of the mystery, the majority regard it as a post Acts prison epistle with similar features to 2Timothy such as the Bible study principles, the resurrection of Christ in the context of the prize, reward, crown, and salvation with glory and honor.

And this I pray, that your love may abound yet more and more in full knowledge and in all perception; that you may distinguish between things that differ, that you may be sincere and without offense until the day of Jesus Christ, Php 1:9-10 MKJV.

to know Him and the power of His resurrection, and the fellowship of His sufferings, having been conformed to His death, if somehow I may attain to a resurrection out of the dead. Php 3:10-11 LITV.

I press toward the mark for the prize of the high calling of God in Christ Jesus. Php 3:14

Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel, 2Ti 2:8. MKJV

And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. 2Ti 2:5

Study earnestly to present yourself approved to God, a workman that does not need to be ashamed, rightly dividing the Word of Truth. 2Ti 2:15. MKJV.

Placing Philippians before the post Acts dispensation of the grace of God, means the out-resurrection of Phils.3 should be harmonized with other resurrection passages written prior to it. Does Phils.3:10-14 fit with other resurrection passages such as 1Thess.4 & 1Cor.15?

If we allow that Paul wrote Hebrews, then we have him writing about a better resurrection to the Israelites.

Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: Heb 11:35

And these all, [those featured in Hebs.11] having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. Heb 11:39-40.

Paul links himself, the Israeli believers and the icons of faith of the past, to this better resurrection and better thing. Is this better resurrection the out-resurrection of Phils.3? This better resurrection is inseparable from the following expectation which was the expectation of Abraham and Abel before him. Hebs.11 flows directly into these plain statements.

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in

heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Heb 12:22-24.

The better resurrection of Hebrews is linked to the New Jerusalem, the New Covenant, angels and the new earth, Hebs.1:10-11. Does the out-resurrection of Phils.3 harmonize with Hebrews? The Hebrews were assured they had a better and enduring substance in heaven, 10:34, but is this the same as the citizenship in heaven of Phils.3:20? These are things to consider.

Paul wrote to the Thessalonians about a resurrection, but even a casual reading of those two letters clearly sets that resurrection in the same setting as Hebrews.

Now we do not want you to be uninformed, brothers, concerning those who have died, lest you be sorrowful as those who have no hope. 1Th 4:13

*Because the Lord Himself shall descend from heaven with a word of command, with the voice of an archangel, and with the trumpet of God, and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to **meet** the Lord in the air. And thus we shall always be with the Lord.* 1Th 4:16-17.

See 1Thess.1:10, 2:19, 3:13, 5:2-4, :23, 2Thess.1:7-8, & 2:8. Archangel & resurrection see Dan.12:1-2, Rev.12:7-10, & Jud.1:9.

Here we have the trumpet, the arch angel, and clouds, all linked with Israel. The word meet first occurs in Matt.25:1 & 6 where the context is bridegroom, not head, and his virgins enjoying the marriage supper of the Lamb. Thessalonians is about these things, Christ coming [parousia] with angels 2Thess.1:7, Israel's Temple, the abomination of desolate spoken by Daniel, and the day of the Lord, 2Thess.2. These are the very subjects of the prophets, Christ himself and Revelation. Does Philippians harmonize with this dispensational setting? Is this the out-resurrection of Phils.3 if Philippians was written during the Acts period? More things to consider.

Corinthians is another letter that features a resurrection and changing. There we have the last Trumpet, one of the 7 featured in Revelations, and anticipated at Jericho. Like Thessalonians, at the Trumpet sound the dead in Christ shall be raised when Christ returns to the earth. This is his second coming [parousia]. Those living will be changed as in Thessalonians. The setting in Corinthians is the earth with its links to Israel's history, Thessalonians, Revelations and also since Paul uses Isa.25:8 and Hos.13:14 to consummate the joy of death destroyed forever. Does the out-resurrection of Philippians 3 fit in with 1Cor.15? More things to consider.

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 1Co 15:22-23.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? 1Co 15:54-55.

Christ spoke clearly of his coming in the clouds where the sun and moon given for lights are extinguished and the stars fall. He offered himself in darkness and will return in darkness as the true light of the world.

*Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall **appear the sign of the Son of man in heaven:** and then shall all the tribes of the earth mourn, and they shall see the Son of man **coming in the clouds** of heaven with power and great glory. And he shall send his **angels** with a great sound of a **trumpet**, and they shall gather together his elect from the four winds, from one end of heaven to the other.* Mat 24:29-31. 26:64.

See Isa.13:6-13, 24:19-23, 34:2-4, Rev.6:12-14, Ez.32:7-8, Jo.2, 3:15, Amos 5:18-20, Zeph.1:15 & Zech.14. Tribulation & resurrection, see Dan.12:1-2.

In Matthew we have a prophetic setting, tribulation, the Son of Man appearing in the heavens, the tribes of Israel mourning [Day of Atonement, Lev.23:27, Zech.12:10], Christ coming in the clouds, accompanied by angels, the sound of a trumpet and the gathering together of his elect from the four winds. This is earthly as Matt.25 shows. There is no resurrection mentioned here, but the setting is identical to Daniel, Thessalonians and Corinthians.

Not every stage of the second coming of Christ is an earthly sphere event, because he does appear in the heavens prior to his descent to the mount of Olives. This appearing is a sign to Israel.

Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Mat 26:64, 24:29-31.

Israel as a nation was set aside at Acts 28, the earthly program postponed and thereafter Paul received the present heavenly calling details with its new hope; the appearing in glory. This present divine program called the mystery; the dispensation of the grace of God, Eph.3:2, was not revealed when Christ spoke in Matt.24, and when Corinthians and Thessalonians were written. Here is the place and hope of believers today.

But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: Eph 2:4-6.

*If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall **appear**, then shall ye also **appear** with him in glory.* Col 3:1-4.

Today, what was a sign in the earthly program, is the hope of the heavenly program but now the Lord Heads up both callings, Eph.1:9-10, and the pivotal point of conjunction is the appearing. The appearing impacts both divine programs, but is the singular hope of the heavenly program. Israel is not raised and seated with Christ in the heavenly places, Eph.2:5-6.

The appearing, the first stage of his coming, is both horizontally and vertically visible. Those who witness this moment of glory will be the earthly inhabitants and the heavenly beings as well. The Appearing of Christ at the Father's right is the beginning of his headship in both the earth and heaven.

Christ was out resurrected to head up both programs, both spheres.

With these truths before us, we continue our considerations of Paul's pressing desire to know the power of Christ's resurrection and attain the out-resurrection from the dead, Phils.3:10-11.

Up until Acts 28, Christ was raised to reign in the earthy program, he will head up all things in the earth, this was the power of his resurrection at that time and those believers would be raised and changed to meet him in the clouds as he returns to the earth.

After Acts 28, the heavenly program is revealed to Paul alone, and the purpose is to expand the headship of Christ to the heavenly spheres as well.

*having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, for an administration of the fullness of times, to **head up** all things in Christ, **both** the things in Heaven, and the things on earth, even in Him,* Eph 1:9-10. MKJV.

The power of his resurrection now impacts both programs, both called-out companies, in fact, all facets of the Kingdom of God from the heights of heaven to the earth beneath. This is the power of Christ's resurrection in its completeness. Is this the power of Christ's resurrection Paul sought?

Paul appeals that we should consider what he says and remember something.

Consider what I say, and the Lord will give you understanding in all things.

Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel, in which I suffer ill as an evildoer, even to bonds. But the Word of God is not chained. Therefore I endure all things for the sake of the elect, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 2Ti 2:7-10. Roms.1:3, Jn.7:42.

Why are Christ's earthly titles and lineage found in the post Acts letters? Because Christ is raised out from the dead to reign in all spheres which are now his kingdom. In his Kingdom every title is not out of place. This is why we should not be concerned to see his lineage as the seed of David or his title as King of Kings and Lord of Lords in 1Tim.6:15, [Rev.19:16.] If Christ's earthly titles and genealogy is known in the heavenly realms, then wouldn't his above heavenly titles and ranks be eventually known in the earthly sphere as well?

This is the power of Christ's resurrection after Acts 28, he reigns and moves freely in his kingdom from heaven to the earth beneath; He has headship in every sphere and his second coming begins in the heavenly one with the appearing, which is visible and significant in both spheres, and his coming is completed down to the Mt. of Olives.

This present heavenly program, the dispensation of the grace of God began with an appearing and I believe, will be completed with his Appearing. Here is Paul disclosing how he received the mystery.

*For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by **revelation** he made known unto me the mystery;* Eph 3:1-3a & 4:8-12.

*Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made **manifest** [phaneroo] by the **appearing** of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: 2Ti 1:9-10.*

Christ appeared to Paul and revealed to him alone the present dispensation. In 2Tim.1:10 there are two words of interest used. The word translated manifest is the original word phaneroo. This word is widely used in the New Testament but occurs in Colossians as manifest and appear. Notice, the mystery was made manifest, we will be manifested or appear with him, and Paul desires to make the mystery manifest to all.

*Even the mystery which hath been hid from ages and from generations, but now is made **manifest** [phaneroo] to his saints: Col 1:26.*

*When Christ, who is our life, shall **appear** [phaneroo], then shall ye also **appear** [phaneroo] with him in glory. Col 3:4.*

*That I may make it **manifest**, [phaneroo] as I ought to speak. Col 4:4.*

Our calling appeared, we will appear with Christ, and Paul wanted this calling to be apparent to all. An interesting link.

The second word used by Paul in 2Tim.1:10 is epiphaneia and is only used by him in the entire N.T. 2Thess.2:8 is his first use and interesting in that it is linked with the Lord's coming, parousia. This word, epiphaneia, might add to our considerations regarding the out-resurrection. Here are the occurrences of epiphaneia.

*And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the **appearance** [epiphaneia] of his coming. 2Th 2:8. ESV.*

*That thou keep this commandment without spot, unrebukeable, until the **appearing** [epiphaneia] of our Lord Jesus Christ: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 1Tim 6:14-15.*

*Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the **appearing** [epiphaneia] of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: 2Ti 1:9-10.*

*I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his **appearing** [epiphaneia] and his kingdom; 2Ti 4:1.*

*Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his **appearing** [epiphaneia]. 2Ti 4:8.*

*Looking for that blessed hope, and the glorious **appearing** [epiphaneia] of the great God and our Saviour Jesus Christ; Tit 2:13.*

The context of each occurrence is suggestive.

2Thess.2:8, like Matt.24, links the appearing with the coming of the Lord, this we know to be true since the appearing is the first stage of that coming.

1Tim.6 harmonizes with Ex.19:11, Matt.24:30, Matt.26:64, Rev.1:7, since the appearing is a sign to Israel where every eye shall see him at the father's right and then follows his descent in the clouds. His earthly titles are not out of place in this present program, it is part of his entire kingdom.

The three references in 2Tim. are very important. 2Tim.1:9-10 is widely linked to Christ's earthly ministry, but I don't think the Lord revealed a purpose and grace before the world began during that time, I think this refers to Christ revealing the present program to Paul.

The out-resurrection of Philippians 3 in 2Timothy.

*I charge thee therefore before God, and the Lord Jesus Christ, who shall judge **the quick and the dead** at his appearing and his kingdom; 2Ti 4:1.*

*Henceforth there is laid up for me **a crown of righteousness**, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. 2Ti 4:8.*

In 2Tim.4:1 & 8 we have epiphaneia linked with judgment of the living and the dead, so a resurrection is implied. What resurrection would that be? Obviously the one Paul looked to since the time of his departure had arrived, 2Tim.4:6. Paul was confident his crown of righteousness would be awarded at the appearing, the epiphaneia.

The crown of righteousness links 2Tim.4 to 2Tim.2 and Phils.3. If this link holds, then this resurrection of 2Tim.4 is the out-resurrection of Phils.3, and occurs at the epiphaneia. If Paul is confident of his crown, then he now knows the power of Christ's resurrection, Phils.3:19 and has attained the out-resurrection from among other dead members of the church which is his body, Phils.3:11. In 2Tim.4, Paul is not striving as he was in Phils.3, now he has attained.

2Tim.4:1 and 8 are the out-resurrections of Phils.3 for the unashamed members of the church which is his body.

This resurrection, these crowns at this appearing are all part of Christ's kingdom from the above heavens to the earth beneath. This resurrection would be prior to the resurrection to the clouds since the epiphaneia is in the heavenly places prior to his descent. Consequently, I can't see any harmony between Phils.3, 1Thess.4, 1Cor.15 and Matt.24.

Are there two appearings or two different aspects of the appearing of Christ?

Is the epiphaneia appearing something separate and above the phaneroo appearing?

Is epiphaneia a shining forth limited to the heavenly places the very first stage of his kingdom exclusively enjoyed by the unashamed body members?

Is the phaneroo appearing for all members of the church which is his body, visible through out

all the heavenly places and the earth beneath, being the first visible stage of his second coming and kingdom?

It is a simple thing to ask questions, but one thing is worth considering, the epiphaneia is where the rewards for the church his body are distributed, either good or bad and it is Christ's kingdom. Access is through the out-resurrection.

Christ was raised out from the dead and as an overcomer attains the epiphaneia, the earliest event in his Kingdom. He is preeminent in all things, being the heir out from the dead, Col.1:18. Christ reigns in every program, in every sphere of his kingdom being one who achieved the out resurrection from the dead.

If we, like Paul, use any means to attain the out-resurrection, are we also awarded the right to appear, epiphaneia, with Christ, be crowned by him and reign in all spheres of his Kingdom? This indeed would be a prize of the high calling. The unashamed work people will reign, 2Tim.2:12.

Perhaps this is why Philippians has little dispensational program specifics. It doesn't write clearly about the mystery, heavenly places or Christ as Head because it spans every program and sphere to set the limitless scope of those who like Paul attain the out-resurrection.

Let us remember and consider what Paul says.

.....I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Php 3:8-11.

I press toward the mark for the prize of the high calling of God in Christ Jesus. Php 3:14.

Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

The husbandman that laboureth must be first partaker of the fruits.

Consider what I say; and the Lord give thee understanding in all things.

Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.

Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying:

For if we be dead with him, we shall also live with him:

If we suffer, we shall also reign with him: if we deny him, he also will deny us:

If we believe not, yet he abideth faithful: he cannot deny himself. 2Ti 2:1-13.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2Ti 4:1.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing. 2Ti 4:8.

What are the fruits the laboring farmer is eligible to enjoy before other members of the church which is his body? Is the epiphaneia one of them?

So many questions, so few answers.

We are all students of the Word.

Brian R Kelson
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Philippians 3

Warning win out-resurrection prize warning

3:1-3 Rejoice – [Beware x 3, dogs, evil workers, the concision] - in the spirit, rejoice

3:4-8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss [1Cor.3:15] of all things, and do count them *but* dung, that I may win 2771, [2770 gain in 1:21] Christ,

- 3:9-11** Found/know him
- | | |
|--|----------|
| 1. [a] righteousness by faithfulness | [works?] |
| 2. power of resurrection | [works] |
| 3. fellowship of sufferings | [works] |
| 4. conformable [like him] in his death | [works] |
| 5. a resurrection out of the dead LITV | [works] |
- if somehow attain

3:12-14 not attained, perfect, apprehended [suffering?]
I press..after a mark for the prize of the high calling of God in Christ Jesus LITV

3:18-19 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are the enemies* of the cross of Christ: Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.) Cp.2Tim.4:1-4.

- 3:20-21** Future
- | | |
|--------------------------|----------------------------|
| 1. citizenship in heaven | [all body members?] |
| 2. from where we look | [out-resurrected members?] |
| 3. [then] body changed | [out-resurrected members?] |
| 4. subdue all things | [out-resurrected members?] |

4:1 joy & crown – stand fast - in the Lord

Paul, the mind of Christ & the out-resurrection - Phils.2, 3

Christ's out-resurrection

2:6-11 form, equal with God
abasement
form of servant
Likeness of men
Fashion as man
Humbled himself

[out res'n] Highly exalted

future honor, knees [appearing]

before the appearing
raised before others
to earth before heaven
food, recognizable
taught/met with friends
hid in God until appearing

Paul & out-resurrection

3:4-21 Israel, Hebrew, Pharisee,
blameless, zeal,
gain to loss, dung, win Christ
righteousness on faithfulness
to know his resurrection,
sufferings, death

desire, [out res'n] exaltation, prize

future honor, crown [appearing, 2Tim.4]

before the appearing
our conversation in heaven;
from whence we look
change vile body to like his
subdue all things unto himself

[we are subjected in new bodies or the crowned help subject others?]
hidden dispensation ends at appearing?

does this
explain this?