

ONE NEW MAN

Eph.2: 13-17

Tom Ballinger

*I have taken the liberty to publish this fine article
by Tom Ballinger, picked up from heavendwellers.com
Jan Lilleby, Editor.*



In this article when using the term "One New Man" I will be referring to the Church or Body over which Christ is the Head as described in Paul's prison epistles. According to Eph. 2:15 God made or created the One New Man when He broke down the middle wall of partition and abolished the Law after the close of the Acts period. I am firmly convinced by the Scriptures that the One New Man is not the same Church or Body that Paul describes in his Acts epistles. If they were the same, their description would be identical. But by comparing them with one another, I see that they are totally different and things that are different are not the same.

The mistake that many people make today is assuming that whenever Paul mentions "The Body" in his Acts epistles and prison epistles, he is writing about the same Body. This is like the same mistake people make when they read the word "Church" in the Bible. They read about a church in Matthew and a church in Ephesians and they assume that they are the same church just because the word "Church" is used in both places. But even though the word "Church" is used in both places they are not the same church because their descriptions are totally different. In the same way, just because the word "Body" is used in Paul's Acts epistles and his prison epistles that doesn't mean that they are the same Body. It's my firm conviction that THEY ARE NOT THE SAME BODY, for what is said about one is not true of the other. And as far as I am concerned it is spiritual dishonesty to say they are the same, when it is so apparent that they are different.

The main purpose of this article is not only to show the difference between the One New Man and the Acts Body, but also to show how far greater and glorious this Body is to any previous Body or church in the Bible. God has given the One New Man blessings, an inheritance, a Hope, a position, and many other things that are FAR BETTER than what He gave to the Acts Body, or to any other Body of believers in the Bible. It is my prayer that you the reader will see

the differences and rejoice in the many advantages given to a member of the Body that God calls "One New Man".□□

As you read this article please do the following 3 things.

(1.) Forget what "the preachers" say about the subject of this article, no matter how fundamental or dispensational they claim to be.

(2.) Compare every verse with your Bible and be willing to believe the verses mean what they say and say what they mean.

(3.) Don't try to "explain away" things that are obviously different. The following is□□ a scriptural description of the One New Man.

(I.) THIS BODY IS CALLED A MAN, NOT A WOMAN

In Eph.2:15 Paul said "having abolished in His flesh the enmity, even the Law of commandments contained in ordinances; for to make in Himself of twain ONE NEW MAN,□□ so making peace."

The Body of the prison epistles is called ONE NEW MAN whereas, the Acts Body is called a "CHASTE VIRGIN ESPOUSED TO A HUSBAND"(IICor.11:2) The fact that one is called a MAN and the other a WOMAN should be enough in itself to convince a real Bible believer that they are not the same Body.

(II.) THIS BODY IS UNRELATED TO ABRAHAM AND ISRAEL

In Eph. 2:12 Paul said that the Body in the prison epistles were "Aliens from the commonwealth of Israel". An alien of Israel is unrelated to Israel and Abraham, whereas the Acts Body is made up of the children and seed of Abraham (see Gal. 3:29 and Rom. 4:9-16). This is why Paul said in Eph. 4:6 that the Body in the prison epistles has only ONE, God and FATHER. The Acts Body had TWO fathers, God and Abraham. I think it is also significant to note that Abraham's name appears 19 times in the Acts epistles, but not even ONCE in the prison epistles.

(III.) IT'S MOTHER IS NOT THE HEAVENLY CITY NEW JERUSALEM

In Gal. 4:26 the Acts Body called New Jerusalem it's mother because they were partakers of the New

Covenant being the seed of Abraham (Heb.11:8-10). The Body over which Christ is the Head is unrelated to Abraham, strangers from the covenants of promise (Eph.2:12). Consequently, it has no hope in the Heavenly City New Jerusalem. It's hope is far better, for it is in Glory far above all Heavens and far above New Jerusalem (Col.3:4, I Tim.3:6, Eph.2:6; Phil. 3:20).

(IV.) THIS BODY IS NOT GRAFTED INTO ISRAEL

In the Acts period, members of the Acts Body were grafted into Israel, the Good Olive Tree (Rom.11:17). But at the close of the Acts period Israel, the Good Olive Tree, was completely cut down, cast away, and became Lo-Ammi (see Hosea 1:9). Consequently when God created the One New Man after the close of the Acts period there was no Good Olive Tree left to be grafted into. Instead the One New Man was grafted into or made members of Christ's Body, Flesh and Bones-Eph.5:30.

(V.) THIS BODY DOES NOT PARTAKE OF ISRAEL'S SPIRITUAL THINGS

The Acts Body was blessed with the "Blessings of Abraham" and Israel's "spiritual things" (Rom.15:27, Gal. 3:14). But the Body in the prison epistles is said to be BLESSED WITH ALL SPIRITUAL BLESSINGS IN HEAVENLY PLACES IN CHRIST (Eph.1:3). These blessings are found exclusively in the prison epistles of Paul, especially the Book of Ephesians.

(VI.) THIS BODY DOES NOT PARTAKE OF THE NEW COVENANT, BUT OF THE DISPENSATION OF GRACE

The New Covenant was made with the House of Israel according to Heb. 8:8. Only those related and allied with Israel partook of the New Covenant and it's blessings and hope, such as the Acts Body in II Cor. 3:6. But the 'Body' of the prison epistles is unrelated to Israel being "Aliens from the commonwealth" (Eph. 2:12) and does not partake of the New Covenant being "STRANGERS from the covenants of promise"(Eph. 2:12). Instead, God has given this Body something much better than the New Covenant. He gave the "One New Man "the Dispensation of Grace (Eph.3:1-2). Just as the New Covenant is far better than the Old Covenant (Heb. 8:6-10), the Dispensation of Grace is far better than both the New and Old Covenants.

(VII.) THIS BODY HAS AN INHERITANCE IN A HEAVENLY KINGDOM, NOT AN EARTHLY ONE

The "Acts Body" had an inheritance in the Kingdom of God (IIThess.1:4-5, ICor.15:50, Acts 14:21-22) which was an earthly kingdom promised and offered to Israel and those allied with Israel (Dan.2:44, Lk.8:1, Acts 1:3-6). But the "One New Man" of the prison epistles is given a better inheritance in a better kingdom. His inheritance is in the "KINGDOM OF HIS DEAR SON" according to Col.1:12-13. This Kingdom is located in Heavenly places where Christ sits at the right hand of God (CoI. 3:1-3, IITim.4:18, Phil.3:20). The One New Man has already been translated into this Kingdom according to Col.1:13, and now sits together with Christ as citizens of this kingdom according to Eph. 2:6.

(VIII.) ITS HOPE IS NOT ISRAEL'S HOPE, BUT THE BLESSED HOPE

Throughout the Acts period members of the Acts Body were grafted into Israel the Good Olive Tree and became partakers of her spiritual things including her Hope of resurrection (Acts28:20). Her Hope was the Second Coming of Christ at the Last Trump immediately after the Great Tribulation (Matt. 24:29-31, I Thess. 4:14-18, I Cor. 15: 50-54). Paul preached this Hope, wrote about it, and was imprisoned for it according to Acts 28:20. But after the close of the Acts period a radical change took place. Israel the Good Olive Tree was cut down and became Lo-Ammi.

The Law was abolished and the Dispensation of Grace began. At the same time the creation of the One New Man took place and a BETTER HOPE dispensed to its members. it's Hope is Christ's APPEARING IN GLORY far above all Heavens, not His COMING IN THE AIR to the Earth (Col.3:1-4, Phil. 3:20, IITim. 3:16). This Hope is far better than any hope previously offered to anyone in times past, that's why it's called the "Blessed Hope" in Titus 2:13. (I think it's significant to note that the word "COMING" referring to, Christ's Second Coming, DOES NOT appear one time in the prison epistles, whereas, the word "APPEARING" referring to Christ's Appearing in Glory DOES NOT appear one time in the Acts epistles.)

(IX.) IT'S SALVATION DOES NOT PROVOKE ISRAEL TO JEALOUSY

Throughout the Acts period the salvation of the

Gentiles in the "Acts Body" provoked Israel to jealousy according to Rom.11:11. Paul also used his office as the Apostle of the Gentiles to provoke Israel to jealousy and salvation according to Rom.11:13-14. This of course was consistent with his heart's desire in Rom.10:1 - that Israel might be saved.□□

But the salvation of the One New Man has no effect or bearing whatsoever upon Israel in anyway. God saved the One New Man by His Grace, not to provoke Israel to jealousy, "But that in the Ages□□ to Come He might shew the exceeding riches of His Grace in His kindness toward us through Christ Jesus. - Eph.2:5,-7.

(X.) IN THIS BODY NO MEMBER HAS ANY ADVANTAGE OVER THE OTHER

In the Acts Body Jews and Abraham's seed clearly had the advantage over the Gentiles (Rom.1). But in the "One New Man" all advantages are erased and all members are placed on an equal footing and standing before God. Paul said in Eph. 2:14 "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." With the breaking down of the "middle wall of partition" Israel lost all of her advantages and the preeminence she once had over the Gentiles in times past including the Acts period. The One New Man is FITLY FRAMED TOGETHER and SITS TOGETHER in heavenly places in Christ Jesus (Eph. 2:6, 22).

(XI.) GENTILES IN THE ONE NEW MAN ARE NOT ACCOUNTED AS JEWS OR ABRAHAM'S SEED

Throughout the Acts period Gentiles in the Acts Body were accounted as Jews and Abraham's seed (Rom.2:26-29, Rom.4:11, Gal.3:29). The previous verses clearly show the advantage that Abraham's seed had in the Acts Body. But in the One New Man both Jews and Gentiles alike lose their identity and take Christ's identity in its place. In Col. 3:11 Paul said that in the New Man there is neither Greek, nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: BUT CHRIST IS ALL, AND IN ALL. In the One New Man CHRIST IS ALL, in other words, Christ's identity is the ONE AND ONLY identity that believers have whereas□□ the Acts Body had both Christ's and Abraham's (Gal. 3:28-29).□□

(XII.) THE ONE NEW MAN IS NOT OBLIGATED TO AID OR ASSIST ISRAEL

The Acts Body had an obligation and a duty to minister unto Israel in "carnal things" according to Rom.15:27. Paul commanded the Acts Body to take up offerings for Israel in ICor.16:1-3.

But the One New Man does not partake of Israel's "Spiritual things" and has no duty or obligation to minister unto her in "carnal things" or to take up collections for her on the first day of the week. Instead the One New Man "works and labors with his hands the thing which is good, that he may have to give to him that needeth" (Eph.4:28) and supports those who follow the ministry of Paul as the prisoner of Jesus Christ for us Gentiles (IITim.1:8, Phil.3:1,3).

(XIII.) THE ONE NEW MAN'S DESIRE IS NOT THE SALVATION OF ISRAEL

Throughout the Acts period Paul's heart's desire was the salvation of Israel (Rom.10:1) and the Acts Body was commanded to have this same desire in ICor.11:1. But the One New Man's desire is totally different. His desire is "To preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the Mystery, which from the beginning of the world hath been hid in God (Eph.3:8-9).

(XIV.) THE ONE NEW MAN'S DOCTRINE IS A MYSTERY, NOT PROPHECY

Throughout the Acts period most of the doctrines that Paul preached and wrote about to the Acts Body were based upon the Old Testament Scriptures. In Acts 26:22 Paul stood before Agrippa and gave an account of his Acts ministry when he said, "I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets, and Moses did say should come: That Christ should suffer, and that He should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles." And when you read Paul's Acts epistles you see that he CONTINUALLY quotes the Old Testament Scriptures as the basis of his doctrine. (Take a couple of hours and read the book of Romans and count the verses in this one Acts epistle: where Paul quotes and refers to the Old Testament as the basis of the doctrines he writes about in this epistle. Keep in mind also that Romans is the last Acts Epistle Paul wrote. But when you come to the prison epistles where you find the creation and description of the One New Man, you will suddenly

realize that you are on different ground. The doctrine in these books is based upon the Mystery that was hid in God before the foundation of the world (Eph.1:4 , Col.1:26). In these books written exclusively to the One New Man, Paul does not quote the Old Testament scriptures as the basis of his doctrine. THERE IS ALMOST A COMPLETE ABSENCE OF ANY REFERENCE TO THE OLD TESTAMENT IN THE PRISON EPISTLES. Examine Ephesians, Philippians, and Colossians and see this fact for yourself. In these Books every verse and chapter is something new and different from anything written before them, (Ephesians chapters 1-2 takes my breath away every time I read them). The doctrine of these books is based upon the secret that God revealed to Paul as a prisoner in Rome after the Acts period.

XV.) THE HOPE OF THE ONE NEW MAN IS AT HAND

In Phil. 3:20 Paul writes about the resurrection and glorification of the One New Man and five verses later in Phil. 4:5 he says "Let your moderation be known unto all men. THE LORD IS AT HAND." A text is always interpreted by the context, and in the context Paul is talking about the Lord's appearing and the One New Man's glorification. Therefore, when Paul says the Lord is at hand, he is in effect saying the Lord's appearing for the One New Man is at hand. But in writing to the Acts Body concerning the Coming of the Lord and their gathering together unto Him, he said in II Thess. 2:1-4 "That they be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us that the day of Christ is at hand. Let no man deceive you by any means: FOR THAT DAY SHALL NOT COME. EXCEPT THERE COME A FALLING AWAY FIRST. AND THAT MAN OF SIN BE REVEALED, THE SON OF PERDITION." This reveals that certain things had to happen first before Christ came and gathered them unto Himself. But the Hope of the One New Man is at hand, which means Christ can appear at any moment for the One New Man.

(For the sake of avoiding confusion in this regard: The Philippians is not a Mystery epistle like Ephesians and Colossians. Dear brother Ballinger is in error of this. Neither is II Thes, nor Titus, held as Mystery writings. See my separate articles on that subject. But Tom Ballinger are in full agreement with Scripture otherwise, - so I let his references stand even if there are faults found with those. He is entirely right in the main issue of this article, which is to prove to us that the 'One New Man' is indeed a new form of 'Salvation Assembly' not earlier found in the Bible, and we are actually "The Body of Christ" - no less! And as such we are having the heavens above the

heavens as our hope, and not the millennial prophesied earthly kingdom. (JAN LILLEBY, Editor.)

(XVI.) THE ONE 'NEW MAN HAS CHRIST AS IT'S HEAD

In Col.1:18 Paul said that He (Christ) is THE HEAD OF THE BODY THE CHURCH: who is the beginning, the firstborn from the dead: that in all things He might have the preeminence." I think it is very significant to note that the only place where Christ is called the Head of any Body or Church is in Paul's PRISON EPISTLES, (Eph.1:22, 4:1,5,Col.1:18, 2:19). Christ is never called the Head of the Acts Body in the Acts epistles (search the Acts epistles and see for yourself). And if He is never called the Head of the Acts Body, then no one has the right to say He was. That would be reading something into the scriptures that is not there. The way the word "Body is used in the Acts epistles is much the way we use the word "student body" or the "body politic" today. It is a collective mass of individuals united by a common tie (Webster's 1828 dictionary), but the Body of the prison epistles is a LIVING ORGANISM being members of Christ's Body, Flesh and Bones (Eph.5:30), and He is their Head' (Col.1:18).

(XVII.) THE ONE NEW MAN HAS ONLY ONE BAPTISM

In Eph.4:6 Paul said that the One Body of the prison epistles has one Spirit, One Hope, One God and Father, One Lord, One Faith and ONE BAPTISM. Paul describes this Baptism in Col. 2:11-12 as "an operation of God made without hands in putting off the Body of the sins of the flesh." God Himself performs this baptism without the use of any human agent. It is therefore spiritual and invisible. On the other hand, the Acts Body had more than one Baptism. They were baptized with the Holy Ghost (Acts 9:17,19:6), by the Spirit (ICor.12:13), and with water (Acts16:15, 16:33,19:5,22:16). If the "Body" in the Acts epistles is the same Body of Eph.4:4, why does it have 3 Baptisms, whereas, the One Body of Eph.4:4. has only one Baptism? The fact that the Acts Body had 3 Baptisms, whereas, the One New Man has only One Baptism should in itself be enough to convince any honest person that they are not the same body.

XVIII.) THE ONE NEW MAN IS NOT ENGAGED TO BE MARRIED TO CHRIST AS A BRIDE

In IICor.11:2 Paul said that the Acts Body was a chaste virgin espoused (same as engaged) to Christ her husband. That verse clearly shows that the Acts Body was a part of the Bride of Christ. What else would you call a woman engaged to be married to a husband, but a Bride? But the Body in the prison epistles is a man, not a woman.

Therefore, it is never said to be espoused to or engaged to a husband. Instead, the one New Man is said to be members of Christ's Body, Flesh and Bones (Eph.5:30).

(XIX.) THE ONE NEW MAN HAS THE UNSEARCHABLE RICHES OF CHRIST, NOT THE GIFTS OF THE SPIRIT

Throughout the Acts period, the Acts Body received the gifts of the Spirit. These gifts are listed in ICor.12: 1-13. They were such things as healing, working miracles, speaking in tongues, prophecy and many others. The Acts Body was a tongue speaking, healing, miracle working church. You might say the Acts Body was a "Charismatic Church" for it possessed all of the gifts of the Spirit.

But the One New Man does not possess the gifts of the Spirit. Does that mean that the Acts Body was more blessed and rich than the One New Man? Quite the contrary, God gave the One New Man something FAR BETTER than the gifts of the Spirit. He gave them the UNSEARCHABLE RICHES OF CHRIST according to Eph. 3:8.

The unsearchable riches of Christ overshadow the gifts of the Spirit, and are far more glorious. And anyone who seeks after the gifts of the Spirit today when they could enjoy the unsearchable riches of Christ is taking a step backward, not forward spiritually.□□

(XX.)THE ONE NEW MAN'S GLORIFICATION IS SECURED UPON BELIEVING

In Phil. 3:21 Paul said that "The Lord Jesus Christ shall change our vile body, that it may be fashioned LIKE UNTO HIS GLORIOUS BODY, according to the working whereby he is able to subdue all things unto himself." When Paul said that Christ would fashion our vile bodies like unto His glorious Body, he placed no conditions upon the One New Man's glorification. It is a free, unmerited promise with no works attached. THIS IS NOT TRUE OF THE ACTS BODY.

In Rom. 8:17 Paul said to the Acts Body "And if children then heirs, heirs of God, and joint-heirs with Christ; IF SO BE THAT WE SUFFER WITH HIM, 'THAT WE MAY BE ALSO GLORIFIED TOGETHER. The glorification of the members of the Acts Body was CONDITIONAL upon them suffering for Christ's sake. And the suffering was PHYSICAL for the sake of the truth (read 'the next verse). I realize that a statement like this may cause a lot of people to get "up-tight", but there it is in black and white in Rom. 8:17. Keep in mind that it was GOD WHO SAID IT, NOT ME. It's like I said at the beginning, compare every verse with your Bible and BE WILLING TO BELIEVE THE VERSES MEAN WHAT THEY SAY AND SAY WHAT THEY MEAN. And if you do that, then you've done the right thing

and the thing that pleases God according to Heb.11:6.

(XXI.) THE ONE NEW MAN SITS IN HEAVENLY PLACES

In Eph.2:6 Paul said that God raised up the ONE NEW MAN and made Him to "SIT TOGETHER IN HEAVENLY PLACES IN CHRIST JESUS". The seat that the One New Man occupies represents the position of Glory and Honor that God has exalted him to. In the Bible different groups of believers occupied different seats or positions of Glory and Honor. In

Matt.8:11 Abraham and his seed have a seat in the Kingdom of Heaven. In Matt.19:28 the Twelve Apostles each have a seat upon one of the twelve thrones to judge the twelve tribes of Israel. In Gal.4:26 the Acts Body must have had a seat in the Heavenly City— New Jerusalem, for it is called their "Mother" and they were her "Children". And whatever position of Glory and Honor the mother has, her children have also. But God has given the One New Man the most exalted seat or position of Glory and honor in all the

Bible. He raised Him up far above all Heavens to sit at His own Right Hand in Heavenly Places in Christ Jesus. This is never said of anyone else in the Bible, but the One New Man in the Prison Epistles. The Acts Body died with Christ, was buried and raised with Christ, but the One New Man goes one step further. He ascended up on High with Christ to sit with Him in Heavenly Places at the Right Hand of God. (To say the Acts Body was also seated in Heavenly Places is to read something into the Acts epistles that is not there. That's reading present truth into past truth, which is wrongly dividing the Word of Truth).

(XXII.) THE ONE NEW MAN'S CONVERSATION IS IN HEAVEN

In Phil. 3:20 Paul said "For our conversation is in HEAVEN; from whence also we look for the Saviour, the Lord Jesus Christ." The word "Conversation" has more than one meaning in the Bible. It can refer to a person's "SPEECH" as in IIPet.2:7; their "CONDUCT" as in Eph.2:3 or their "RESIDENCE OR DWELLING PLACE" as in Eph.2:6 (The One New Man has a residence in Heavenly Places, for His seat is there.) The point that I want to emphasize here is that everything the One New Man has now and in the future is in Heavenly Places. Everything about the One New Man is Heavenly. (Please read these verses).

His BLESSINGS are in Heavenly Places -Eph.1:3

His SEAT is in Heavenly Places - Eph.2:6

His HEAD is in Heavenly Places -Eph.1:20-23

His DESTINATION is in Heavenly Places - Eph.2:7

His MINISTRY is in Heavenly Places - Eph.3:10

His WARFARE is in Heavenly Places - Eph.6:12

His HOPE is in Heavenly Places - Col-1:5

His AFFECTION is in Heavenly Places- Col-3:2

His LIFE is in Heavenly Places - Col-3:3

His APPEARING is in Heavenly Places -Col-3:4

His INHERITANCE is in Heavenly Places - Col.1:12-13

His CROWN is in Heavenly Places - IITim.4:8

His KINGDOM is in Heavenly Places -IITim.4:18

The One New Man is a Heavenly Body with no relationship to Israel, the world, or New Jerusalem. His conversation is TOTALLY in Heavenly Places. This is not true of the Acts Body. Their conversation was not in Heaven, for they were "HEIRS OF THE WORLD" being Abraham's seed according to Rom. 4:13-16. Their inheritance was in the KINGDOM OF GOD, AN EARTHLY KINGDOM according to I Cor. 6:9-11,15:50. They partook of ISRAEL'S SPIRITUAL THINGS, which pertain mainly to the EARTH (Rom.15). Their Hope was in NEW JERUSALEM their mother, which will eventually be located on the NEW EARTH according to Gal. 4:26, Rev. 21:1-2. If the Acts Body were heirs of the World whose hope was to enter an Earthly Kingdom to dwell in the New Jerusalem, on the New Earth, how could their conversation be in Heaven? God never gave the Acts Body the Heavenly things that He gave to the One New Man, therefore, their conversation was not in Heaven. Their conversation was in things that God offered them in the Acts epistles. Their speech and conduct were in accord with their inheritance and hope in the Kingdom of God and the New Jerusalem.

(XXIII.) THE ONE NEW MAN IS FREE FROM THE ORDINANCES THAT WERE BINDING ON THE ACTS BODY

In Acts 15, Paul along with the other apostles wrote out a list of ordinances for the Gentiles to observe during the Acts period, and delivered these ordinances to the members of the Acts Body.

In Acts 15:19-21 James (along with Paul and Barnabas) said "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Paul also elaborates upon these ordinances in his Acts epistles. In Rom.14:2-3 He said "For one believeth that he may eat all

things; another, who is weak, eateth herbs, Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him". In Rom.14:5 he said "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." And further down in verse 21 he said "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak. In other words, there were people in the Acts period that abstained from eating meat and drinking wine for religious purposes and they also observed holy days. The Acts Body was commanded not to eat any meat or drink wine, or condemn any "holy day" that would offend these people. Those people were of course Israelites, who kept the Law of Moses according to Acts 15:21. Paul also warns the Acts Body that if they ate or drank anything that would offend Israel that they would "Destroy the work of God" (Rom.14:20)and could "Damn themselves" if they ate without faith (Rom. 14:23). Also read 1Cor. 8:10-11.

But there are no such Laws and Ordinances binding on the One New Man. In Col.2:14-17 Paul said, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way nailing it to his cross; and having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the Body is of Christ." In the prison epistles of Paul, the Law is abolished for the One New Man in Eph.2:15-16 and all the handwriting of ordinances (including those of Acts 15, Rom.14, I Cor.8) are blotted out and taken out of the way. Those Laws and Ordinances are not binding on the One New Man and Paul rebukes anyone who places themselves under subjection to them in Col. 2:20-22. To observe those ordinances of touch not, taste not, handle not today is an abomination in the sight of God.

XXIV.) THE ONE NEW MAN WAS ELECTED OR CHOSEN BEFORE THE FOUNDATION OF THE WORLD

In Eph.1:4 Paul said "According as he hath CHOSEN US IN HIM BEFORE THE FOUNDATION OF THE WORLD, that we should be holy and without blame before him in love."

This is a tremendous verse of Scripture for many reasons and one of the main reasons is because this is only said about the One New Man in the prison epistles. He is the only Body or Church that God chose or elected BEFORE the Foundation of the World. All other bodies or churches were chosen after, since, or from the foundation or beginning of the

world, including the Acts Body.□□

In II Thess. 2:13 Paul said concerning the Acts Body "But we are bound to give thanks always to□□ God for you, brethren beloved of the Lord, because GOD HATH "FROM" THE BEGINNING CHOSEN YOU TO SALVATION through sanctification of the Spirit and belief of the truth:"

How could anything be any clearer than this? The Acts Body was elected FROM the beginning of the world, whereas, the One New Man elected BEFORE the Foundation of the World.

CHOSEN BEFORE THE FOUNDATION OF THE WORLD

THE EARTH

GEN.1:1

CHOSEN FROM THE FOUNDATION OF THE WORLD

THE ONE NEW MAN□□

EPH.1:4

THE FOUNDATION

THE ACTS BODY□□

2 THESS. 2:13

If they were elected at two different times, how could they possibly be the same Body? If they were the same Body they would both be elected before Gen. 1:1, or both elected after Gen. 1:1. But they are not, which again leads me to the conclusion that□□ they are not the same Body. For anyone to say they are the same body, when it is so apparent that they are not, to me is wrongly dividing the Word of Truth. Those who RIGHTLY divide the Word of Truth do not make things that are different the same.

In conclusion, I'm reminded of an event that took place in Israel's past history that typifies what I'd like to say here at the end of this article.□□

In times past God brought Israel out of Egypt, across the Red Sea to a place called Kadesh in the wilderness of□ Paran, which was located at the edge of the Land of Canaan. In Num.13 God instructed Moses to send 12 men to "spy out" the Land of Canaan and to bring back word of what they saw. When they returned, two of the "spies", Joshua and Caleb brought back with them figs, pomegranates, and a huge cluster of grapes that took two men to carry upon a staff, to show Israel the fruits of the land. They also gave a "good report" of the land calling it a land "flowing with milk and honey". And in Num.13:30 Caleb stood before Moses and Israel and said "Let us go up at once, and possess it; (the land) for we are well able to overcome it." But the other ten spies gave an "evil report" of the land, they said the land had giants in it, and the people that possessed it were strong and lived in walled cities and they said they

were as "grasshoppers" in their sight. The story goes on to say that Israel believed the evil report of the 10 spies and rejected the good report that Joshua and Caleb gave. And instead of Israel going in to enjoy the fruits of the land flowing with milk and honey, God caused them to wander in the wilderness for 40 years till that whole generation died and was wasted in the wilderness (Num.14:33). The only ones who went in were Joshua and Caleb because they believed God and gave a good report of the land.

In this story I see analogy that is related to the subject of this article. In this Dispensation of Grace God has delivered us out of bondage (type of Egypt) baptized us into Christ (type of Red Sea) and set before us a "land flowing with Grace and Truth". That land is the prison epistles of Paul, which are flowing with the "Unsearchable Riches of Christ" and "All Spiritual blessings in Heavenly Places."

In that "Land" you will find the One New Man, the Body over which Christ is the Head that God created when He broke down the middle wall of partition after the close of the Acts period. In that "Land" God has planted the grandest blessings, inheritance, hope, promises, riches, position, salvation, destination, etc...in all of the entire Bible. And as there was only a small minority of men who gave a good report of the Land of Canaan (2 out of 12), there is only a very small minority of men who give a "good report" of the "Land" of Paul's Prison Epistles.

And as the majority were turned away by the evil report of the 10 spies in times past, the majority are turned away by the evil report that most preachers give concerning Paul's Prison Epistles today. They call them "hogwash and baloney" and label those that claim the Prison Epistles as their "Land" as "stupid", "Nincompoops", Hyper-Dispensationalists" or "Bullingerites".

My prayer is that you won't be turned away by the evil report that men give today concerning Paul's Prison Epistles. Look at what happened to the men who gave the evil report in times past (Num.14:37), and look what happened to those that believed them (Num.14:33).

I would encourage you as Caleb encouraged Israel; "Go up at once to possess the riches and blessings of Paul's Prison Epistles, which are the books written exclusively to, for, and about the One New Man. Don't stay in the bondage of Matt.- John, don't wander in the wilderness of the Acts period, go on up and possess the Prison Epistles, the Land flowing with Grace, Truth, and Freedom.

Will God Bring Back the Miracles In the Millennial Kingdom of Christ?

PART II

JAN LILLEBY

The chapter 66 of Isaiah's book is also concerning the future Israel to come, as we find in the millennial kingdom prophesied. Thus we also find here much of Jesus – because he actually quoted from this chapter 66 in some instances. I shall come back to this below.

Isaiah 66 American Standard Version

1 Thus saith Jehovah, Heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest?

2 For all these things hath my hand made, and [so] all these things came to be, saith Jehovah: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word.

3 He that killeth an ox is as he that slayeth a man; he that sacrificeth a lamb, as he that breaketh a dog's neck; he that offereth an oblation, [as he that offereth] swine's blood; he that burneth frankincense, as he that blesseth an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations:

4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did that which was evil in mine eyes, and chose that wherein I delighted not.

5 Hear the word of Jehovah, ye that tremble at his word: Your brethren that hate you, that cast you out for my name's sake, have said, Let Jehovah be glorified, that we may see your joy; but it is they that shall be put to shame.

6 A voice of tumult from the city, a voice from the

temple, a voice of Jehovah that rendereth recompense to his enemies.□□

[7□□](#) Before she travailed, she brought forth; before her pain came, she was delivered of a man-child.□□

[8□□](#) Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children.□□

[9□□](#) Shall I bring to the birth, and not cause to bring forth? saith Jehovah: shall I that cause to bring forth shut [the womb]? saith thy God.□□

[10□□](#) Rejoice ye with Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that mourn over her;□□

[11□□](#) that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.□□

[12□□](#) For thus saith Jehovah, Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream: and ye shall suck [thereof]; ye shall be borne upon the side, and shall be dandled upon the knees.□□

[13□□](#) As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.□□

[14□□](#) And ye shall see [it], and your heart shall rejoice, and your bones shall flourish like the tender grass: and the hand of Jehovah shall be known toward his servants; and he will have indignation against his enemies.□□

[15□□](#) For, behold, Jehovah will come with fire, and his chariots shall be like the whirlwind; to render his anger with fierceness, and his rebuke with flames of fire.□□

[16□□](#) For by fire will Jehovah execute judgment, and by his sword, upon all flesh; and the slain of Jehovah shall be many.□□

[17□□](#) They that sanctify themselves and purify themselves [to go] unto the gardens, behind one in the midst, eating swine's flesh, and the abomination, and the mouse, they shall come to an end together, saith Jehovah.□□

[18□□](#) For I [know] their works and their thoughts: [the time] cometh, that I will gather all nations and tongues; and they shall come, and shall see my glory.□□

[19□□](#) And I will set a sign among them, and I will send such as escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles

afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the nations.□□

20□□ And they shall bring all your brethren out of all the nations for an oblation unto Jehovah, upon horses, and in chariots, and in litters, and upon mules, and upon dromedaries, to my holy mountain Jerusalem, saith Jehovah, as the children of Israel bring their oblation in a clean vessel into the house of Jehovah.□□

21□□ And of them also will I take for priests [and] for Levites, saith Jehovah.□□

22□□ For as the new heavens and the new earth, which I will make, shall remain before me, saith Jehovah, so shall your seed and your name remain.□□

23□□ And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Jehovah.□□

24□□ And they shall go forth, and look upon the dead bodies of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.□□

VERSES 1 – 4:

God Jehovah declares to Israel, in particular the unbelievers and rebellious ones among them (I think mostly of the Pharisees and Sadducees!) that the temple is not a house□□ in□□ which God is□□ actually□□ dwelling. The temple is too lowly and human, and not divine□□ one. Verses 3 and 4 tells of God chastising the hard hearted Israel,□□ *...because when I called, none did answer; when I spake, they did not hear.*□□ Does it sound familiar?

Yes, this was spoken to Israel by Paul – he quoted Is. 6 and the judgment – to the Sanhedrin counsel at Rome, Acts 28:25-28. And neither did those Jews□□ answer or hear what God (through Paul) spoke to them. It ended by God destroying both the temple□□ and□□ Jerusalem a few years later.

Jesus quoted the same passage to the unbelieving Jewish leaders, as He ministered to the nation the three years before He was crucified.

Same thing with Stephen, the first martyr, as found in Acts 6:13, 14 – accusing him of having spoken against the temple (!) and the Law of Moses,

*“And they brought forward false witnesses who asserted, This man never stop making statements against□□ **this sacred place***

(temple) and the Law of Moses. – 14: For we have heard him say that this Jesus the Nazarene will tear down and destroy this place, and will alter the institutions and usages which Moses transmitted to us.”

This topic, as found in Isaiah, of among other ones, how the temple is not the most important thing in the eyes of God Jehovah – has long time ago been proven to all the world: The temple was utterly destroyed and laid flat to the ground by the Roman army in 70 CE. God did not lift a finger to prevent the disaster, on the contrary, He actually sent that army against them because they had killed the followers of Jesus, in Mat. 22:7 called ‘The King’s Servants’ in Jesus’ prophetic parable as He foretold the destruction of the temple and the burning of Jerusalem. It went exactly as Jesus had prophesied, to the least detail.

VERSES 5 – 9:

These verses, as a group, have the main issue of the future new Israel, the Israel which will be ‘born’ from out of the Great Tribulation soon to come. Jesus used the imagery of a woman in birth pangs, describing the future Israel as she will come out of the Great Tribulation. The latter is likened with birth pangs and pains...like those of a woman giving birth to a new child, in this case Israel.

The ‘Christian-Zionist’ circles have used the saying of Isaiah – that of a nation being brought forth at once (verse 8) as fulfilled by the UN-1948 declaration of Israel as a state for Jews on 14th May. But this is not so. This prophecy has yet to be fulfilled; it will be done in the same instance that Jesus comes from heaven after the Great Tribulation, establishing a new Israel. Just as I taught in the first part of this article – on Isaiah 11.

The establishing of this nation in 1948 was an illicit one, a man-made political sort of theft of land, - the Israeli terrorist group **Irgun** shot and killed hundreds of Palestinians/Arabs in the years prior to 1948. Even bombed the headquarters of the British Mandate keepers, Hotel David, and started bombing busses etcetera.

Thus Israel of today is not a nation of God, far from it. It will become the platform upon which the false ‘Messiah’ – the anti-Christ of Rev. 13, will come forth and seduce the Jews. Soon this world will witness these horrors, and taken with fear I will presume.

VERSES 10 – 16:

This group of verses has the main topic of Jesus Christ coming and establishing His millennial Kingdom with the throne on Zion.

Verse 10 is striking up the merry tones, *Rejoice ye for Jerusalem, and be glad for her, all ye that love her, rejoice for love with her, all ye that mourn over her.*

Verses 15 and 16 are in particular well known to a Bible student, and are found quoted much with Paul's epistle 2 Thes. 1:7-10, using KJV,

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

VERSES 17 – 24:

This group tells of the nations as they shall come to the new Israel, and shall see the *glory* of Messiah Jesus. In details we find the Lord bringing people from the dispersion into the new Israel, mentioned by names. This glory mentioned must have to do with Jesus performing great things, healings and things like that. He shall be the Supreme Court judge as well as the 'Miracle Worker' giving people great welfare, and they will praise God and Jesus for this.

In particular we find a well-known passage used by Jesus in his speeches, namely that of **judgments on ungodly**, in verse 24,

"...for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh."

We recall how Jesus warned unbelievers when ministering to Israel, using the dung in Hinnom (Gehenna) valley near Jerusalem, which burned perpetually as more waste was thrown on the fire so to help keeping the heavy rotten smell from plaguing the entire town.

When Rome crushed Israel in 70 CE, many dead victims of war were cast upon that fierce burning dung, historians tell. Thus the warning of Jesus came true.

In the final group of verses from Is. 66, we also find that Jesus as the King in Jerusalem shall re-introduce the tradition of observing new moon days, as well as the Sabbath. He will have these old elements *included in His new Law* which He will establish and teach the nation (see Is. 2:1-4).

This does not mean that He will revive the Law of Moses.

That old Law was abolished, told us by Paul in Eph. 2:14, 15. Also ☐☐ - with it – the feasts, Sabbaths, New Moons, food and drink ordinances, were simply abolished. It was thrown into the litter-grinder once and for all!

But☐☐ when the millennial era has been established with the return of Jesus to earth, He shall give them a new Law☐☐ (the New Covenant), and the word of the Lord shall sound from His throne at Jerusalem.

And I believe, as all peoples will notice and be told of all the great miracles Jesus will perform,☐☐ *this time the entire Jewish population will happily obey the Law given them, not by Moses, but by Jesus Christ, God's great Son!*

And Gentiles from all over the world will come as Pilgrims, to learn the word of the Lord in Jerusalem. ☐☐ Zec. 8:23.

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Will God Bring Back the Miracles In the Millennial Kingdom of Christ?

JAN LILLEBY

☐☐ Yes He will! But, Jesus will also bring☐☐ *much more*☐☐ than that. So to start this article by having a☐☐ Biblical 'Kick-Off' – let's read Isaiah 11...on the future millennial kingdom. Please have some patience, since this is a lot of material to go through. But it is very interesting!

Isaiah 11:1-16 ☐☐☐☐ American Standard Version

1☐☐ And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit.☐☐

2☐☐ And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah.☐☐

3☐☐ And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decides after the hearing of his ears;☐☐

4☐☐ but with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he☐☐ shall

smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked.□□

5□□ And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins.□□

6□□ And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.□□

7□□ And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

□□ 8□□ And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den.

□□ 9□□ They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover□□ the sea.□□

10□□ And it shall come to pass in that day, that the root of Jesse, that standeth for an ensign of the peoples, unto him shall the nations seek; and his resting-place shall be glorious.□□

11□□ And it shall come to pass in that day, that the Lord will□□ set his hand again the second time to recover the remnant of his people, that shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.□□

12□□ And he will set□□ up an ensign for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.□

13□□ The envy also of Ephraim shall depart, and they that vex Judah shall be cut off: Ephraim shall not□□ envy Judah, and Judah shall not vex Ephraim.□□

14□□ And they shall fly down upon the shoulder of the Philistines on the west; together shall they despoil the children of the east: they shall put forth their hand upon Edom and Moab; and the children of Ammon shall obey them.□□

15□□ And Jehovah will utterly destroy the tongue of the Egyptian sea; and with his scorching wind will he wave his hand over the River, and will smite it into seven streams, and cause men to march over dry-shod.□□

16□□ And there shall be a highway for the remnant of his people, that shall remain, from Assyria; like as there was for Israel in the day that he came up out of the land of Egypt.□□

I shall have to comment on each (groups of) the quoted

verses, sixteen in total.

The Bible passage is not the only one which prophesies of the millennial reign of Jesus at His Second Advent. But let us go through Isaiah 11 first.

My article-heading is asking the question of whether the great miracles and wonders will come back.

The reason I did, is the fact that Heb. 6:4-6 speaks of the apostolic era as a time in which the believers experienced what we may very well call a foretaste, a test of the 'dishes/meals' served them...pointing to what they saw of **miracles, signs, healings and wonders**, quote:

*'For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, **5** and tasted the good word of God, **and the powers of the age to come**, **6** and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.'*



Heb. 6 is a serious set of verses, and works as a stern warning against leaving the faith in Christ, since they had already been given the power of the Holy Spirit and had seen the great miracles and signs which God let follow their preaching and teaching. If they fell away from this, it would be **no way back**. They would be lost forever and thus reprobate.

There was a certain level of high responsibility laid upon the apostolic assembly in Acts period, no doubt.

"The powers of the age to come" is not a pointing to the New Jerusalem, but to the millennial Kingdom and Jesus as their King of kings, Lord of lords.

VERSES 1-3:

These words are describing the King (Jesus) and His character and strength and ability as a ruler sent from God. He will possess a full anointing of Jehovah so He shall not judge by what His ears hear or His eyes see, but being led by the Spirit and thus making righteous verdicts when judging.

VERSES 4-5:

It says to whom Jesus will help and retribute by His righteousness and power, namely the poor and the meek. They will find favor with the Lord, but the evildoers shall have to taste His indignation and righteous wrath: He shall kill

(execute) these criminals by speaking a word (of judgment). It says "smite the earth" – but this can mean two things – either it speaks of 'the land' Israel only, or it may be speaking of the entire world. Translators are in dispute over this.

VERSES 6-8:

These are displaying to us a substantial changing in the animal-world. God shall re-arrange and 'dress' or make tame dangerous beasts, even reptiles, so that these no longer will be a threat to humans like it is now. The verses does not speak of animals kept at Zoo! They are out in the woods and fields, but their angry and wild nature has been made tame and they can be mastered/handled even by kids! The snakes cannot bite anyone with its deadly venom, neither can a leopard or a lion cause danger to anyone..... These will no longer eat meat from prey, but grass – it says. We find that such dangers will no longer be found 'in all My holy mountain' (says the Lord) Verse 9 - and this can also be understood in two ways, - one is that it goes for ONLY Israel, the land (holy mountain may point to Zion and Jerusalem exclusively) – or the other, it may be like this for the entire world. Translators have disputes on this. I am voting for the first: It will be especially Israel which will have such magnificent changes with animal's nature. It will not occur world wide, I am sure.

VERSES 9-10:

This also points to a special event found in Zechariah 8:23 of *gentile peoples seeking to see the Lord, Jesus the King in Israel,*

"Thus saith Jehovah of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you."

This corresponds with verse 10, *...unto Him shall the nations seek.*

My personal opinion of these words are, that as the millennial Kingdom has been established, the world outside of Israel, the Gentile nations, will notice how God has put a **special blessing** upon Israel in the presence of Jesus on Zion. And so we find that they have been made aware of this fantastic new *miraculous change in animal-nature...predators now acting as cattle more than scary cat beasts* – they understand that Israel has been made **a special nation again**, like it was in olden times. And it seem obvious that it must be "Jews first, then Gentile" (Rom. 1:16). Israel has been taken back to its former glory as a nation for God, a 'lighthouse' shining its light on the world. It will become a 'them' and an 'us' – a distinction between Israel and all other nations on earth. I shall come back to this *point of interest* below, mostly pertaining

to the fact that people will live a thousand years in that kingdom.□□

This means that it will be Israel possessing such extraordinary blessings –□□ since the nations make notice of this new glory appearing. They want a piece of the 'glory cake'. They will go to Jerusalem to hear the teachings of Jesus Christ.

AND IN THAT NARRATIVE: The world will most probably be seeing the very marvelous□□ **miracles and□□ wonders□□** of Jesus as He grants these desperate visitors healings and other kind of blessings. He will reward them graciously and generously in this wonderful manner. But it will have to be arranged in an orderly manner and they must be□□ *given allowance□□* by□□ the Lord to come forth before Him. They can in no way just come storming the premises craving for healing from cancer and other grave illnesses. The Lord is the One to decide how this will take place. Like my quote of Heb. 6:4-6 of□□ *the powers of the age to□□ come...* in the millennial reign of Jesus this word will 'fit the bill'.

In this instance, such miracles/healings will not work as 'signs' anymore. That was in Acts only, because of the□□ *unbelief of Israel*. God had to give signs through His apostles, so Israel□□ could be brought to faith in Jesus. So, for instance we will not find the sign of□□ *tongues and such□□* in the millennia. And the miracles will now be done in pure welfare for the Jews first, then Gentile. But as it was with Peter in Acts 5 and his judgment of□□ the lying thieves Ananias and Sapphira, Jesus will□□ *execute certain criminal elements□□* when judging in His courts.

Isaiah 12 – the shortest chapter in the Prophets – contains a loud shiny praise to the Lord, and I shall quote it, by□□ **verse 5□□** which points to□□ these miracles and healings which shall be done by Jesus,

*"Sing praises to the Lord, for He□□ **has done excellent things (gloriously);□□** let this be made known to all the earth."* (Amp. Bible).

These excellent things will surely□□ **include the healing miracles**, and□□ not just the altering of the animal nature and beasts.

WE FIND CLEARLY THAT SALVATION IS STILL□□
WORKING FOR BELIEVERS IN THE MILLENNIA

It is not the end of salvation from the day that God takes His believers into the heavens.□□

In this world, even as the Great Tribulation is raging inside Israel in the end-times, salvation is□□ *still valid by faith in God*. True, there will be no more 'free Grace Gospel' like as we now are experiencing. But nevertheless people in the world can□□ *still believe in God and be saved*. But their salvation is not a call to come to heaven. It will be a call to believe on Jesus and God, as He will be seen□

present on earth during the millennia! Since they can see and hear Him whom they will believe on, Jesus, this cannot be compared with us now, as we are believing on Him *without* having seen Him. The conditions for salvation will change after the ascension of the Church: One will have to *prove ones faith* by works, just like they had to during Acts period. The epistle of James will again apply to all believers; especially as in James 2:17,

“So also faith, if it does not have works (deeds and actions of obedience to back it up), by itself is destitute of power (inoperative, dead).” (Amp. Bible).

When the Church has finished its ministry in history, finding itself in heaven (Col. 3:1-4 we shall be appearing with Christ in glory), those who think that it will then be too late to be saved are wrong. God will save anyone who calls upon Him in sincerity. But the saved ones will remain on earth and shall have to line up their faith and lives according to what Jesus shall decide from His throne on Zion. Faith will then have to be proved by the believer's works/actions. No less.

VERSES 11-14 of Isaiah 11:

These are explaining how Jesus shall gather all the Jews/Israelites from the dispersion, to come stay in the land as members of the new Kingdom. He shall have a vast operation doing so, and we find names of these people listed: From Assyria, Lower Egypt, from Pathros, from Ethiopia, from Elam in Persia, from Shinar in Babylonia, from Hamath in upper Syria, and from countries bordering on the Mediteranean Sea. (There will also come certain *restricted actions* upon Arabs and others, see verse 14).

What these verses are proving, is that it will be a *genuine gathering* of the Jews from many parts of the world, unlike the man-made artificial UN-1948 declaration. This time the nation of Israel will be **declared by God and Christ**, thus this will become the New Messianic Israel, and its citizens will all be Jesus-believers. Ungodly Jews are killed during the Great Tribulation; Zec. 13 tells of just ***one third saved*** Jewish souls – survivors of the tribulation. It correspond clearly with Deut. 28:62, *“And you (Israel) shall be left few in number, whereas you had been as the stars of the heavens for multitude, because you would not obey the voice of the Lord your God.”*

VERSES 15-16:

Not only Israel shall have changes in the topography (Mt. Olives shall split into two, opening a new valley in this split) – but the Lord shall make a miraculous topographical intervention regarding the Nile Delta: It shall be made into seven streams, so that Jews wanting to go to Israel can go across it dry-shod. And thus Is. 11 is ended. Notice: This has clear ‘strings attached’ to the Exodus when Moses led

them across the Red Sea. It will be to these Jews a clear reminder of that. They will again walk across waters, dry-shod.

THE MUCH MISUNDERSTOOD RESURRECTION CHAPTER OF
1 COR. 15 NEEDS AN EXPLANATION HERE

We are having the future millennial Kingdom in view here, and the soon return of Jesus to earth to rule it.

What is not so obvious to many Christians – and they are mostly ridden by grave misconceptions – is that the Bible passage of 1 Cor. 15:23-26; -50-55 has nothing to do with our heavenly calling according to Paul's free Grace Gospel found in Ephesians/Colossians. This teaching on the resurrection and the millennia was a doctrine pertaining to the earthly Kingdom only, and not to the hope of the 'One new Man' up in heaven. Eph. 3:1-9 portrays the Church as coming from out of a Mystery, we were as such hidden in God since before He created the world says Paul. And this Mystery was not revealed before Paul sat in jail in Rome in 62-63 CE. The epistles to the Corinthians were written around 7-8 years prior to the Mystery epistles. That gives us around 54-55 CE. There exist a minor discussion on which year CE, as always. But we know that he wrote the Romans from Ephesus in 57 CE, right before he left by ship to catch the Pentecost celebration in Jerusalem, Acts. 20:16.

We shall have a closer look on this important topic. 1 Cor. 15, selected verses, from **American Standard Version**,

23 But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming.

24 Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power.

25 For he must reign, till he hath put all his enemies under his feet.

26 The last enemy that shall be abolished is death.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed,

52 in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is

swallowed up in victory.□□

55□□ 0 death, where is thy victory? 0 death, where is thy sting?

A question is now in its place: Are we, the 'One new Man' – the Church, awaiting the Lord's coming from heaven to establish that promised millennial Kingdom?

My answer, of course, is no. Not by any means are we going to wait for Christ to come down to greet His body, the Church. □□ We are in no manner going to be included as citizens of the coming millennial Kingdom in Israel with Jesus on His throne on Zion and the temple.

It is the□□ *other way around*: We are going up to Christ, by God's super-natural intervention when the day of redemption arrives and the Church dispensation is concluded!

Paul's description in 1 Cor. 15 of Christ rapturing the believers and also raising the dead ones up from the graves, does not belong in the Church dispensation.

It was 'Fresh□□ Ware' with a 'Sell-by-Date' stamped on it: It only had relevance in the□□ Acts period□□ when the coming of Christ was imminent. He was expected to come back the same moment that God saw that Israel had repented to Christ. They did not repent, so – the whole matter of resurrection and rapture up in clouds has been cancelled, since Israel as a nation for God was cancelled in 70 CE, at the destruction of Jerusalem and the temple, and Jews scattered all over the civilized world at that time. It's a historical as well as a Biblical fact!

Check out my separate article on the rapture-teaching of Paul here on the site. You will learn that all of this was cancelled by God.

We notice in 1 Cor. 15:23 that Paul has a clear reference to□□ *the coming of the Lord*.

In verses 24□□ and 25 Paul points to Christ when He has ruled for a thousand years, and He delivers up the Kingdom to God, because He has then – during the millennia – put all His enemies under His feet. Total victory.

And verse 26 gives us Christ as One Who defeated death, as His last enemy.

This narrative is not seen until AFTER the millennial Kingdom, be sure of that.

It has no relevance for us at all.

What of Paul in verses 50-55 teaching of issues concerning death – life – eternity?

Verse 50: Flesh and blood (as it is now) cannot inherit the kingdom of God.

Verse 51 and 52: We shall all be changed □□ - □□ the dead shall be raised incorruptible, at the 'Last trumpet' – and we shall be changed.

This latter, a trumpet, and dead being raised, and the ones alive when this happens being changed...it all pertains to the very same narrative as found in 1 Thes. 4:13-18 of the so-called 'Rapture-doctrine'. It belonged to the Kingdom-preaching of the Acts period, and not to the Mystery epistles with the Church dispensation. Be not confused.

We are definitively in Kingdom teaching, as we find the word 'Trumpet', and 'Inherit the kingdom of God' and 'We shall be changed'. None of these words apply to the Church, the 'One New Man' in Eph. 2:14, 15.

Col. 3:1-4 tells NOT of anyone hearing a trumpet blowing! None is 'changed' – but it says that the believer in that 'One New Man' Church shall be "Appearing with Christ" –understood: Up in the heavens. Also, there are no opening of graves on earth, because that is the sum of understanding this: 1. First the dead are raised up from graves, then 2: The dead shall then TOGETHER WITH THOSE ALIVE ON EARTH be taken up in the clouds meeting Jesus Who has come down from heaven, and bringing these saints gathered together landing them down in Jerusalem/Israel. This is the same thing in both 1 Cor 15 and in 1 Thess. 4. We cannot find the 'One New Man' of the Mystery revelation in Ephesians/Colossians at all in this scenario.

The incorruptible body Paul wrote of in 1 Cor. 15:54 is a genuine normal human body, only – **it has been 'clothed' in extra-heavenly power from on high**, and made sustainable and impossible to make worn and tired and sick of old age, for 1000 years. God takes up the original life-time found in the oldest books of the Bible, people lived till they were close to 1000 years of age. This is a condition which shall not come on the entire world, but will be so for Israel's Jesus-believers only. This will really make these believers stand out from the world, living that long.

It says of this arrangement, that *if a sinner dies at the age of 100 years, he shall be considered as one who died as a youth!*

Another prophet says, that the age of man shall *become like the trees*, - thinking of the millennial blessing on Israel when Jesus shall reign from Jerusalem.

We cannot find a single thing on death-resurrection-rapture-changed bodies- put on immortality-trumpet sounding-etcetera, at all in Paul's Mystery epistles, Ephesians and Colossians. End of research.

The kind of 'Immortality' found in 1 Cor. 15 and 1 Thess. 4 is the prolonged *stretched new norm* of human age, like it was in the oldest times after creation. It will be seen in the coming millennia for Israel!

THE INFAMOUS██ ███ PROCURATORS OF ROME███ 6 - 66 CE

EDITED BY JAN LILLEBY

Selected writings from diverse sources, such as███ Encyclopedia███ Britannica, Jewish Encyclopedia, Wikipedia, and others.

The photo of ruins in my heading, is of Caesarea. The███ headquarters of rule, housing███ the Roman Garrison in those years.

PROCURATOR,███ was a███ title of the governors (first over█ Judea, later over most of███ Palestine) appointed by Rome during the years 6–41 and 44–66 C.E. From a recently discovered inscription in which *Pontius Pilate is mentioned, it appears that the title of the governors of Judea was also███ *praefectus*.███

Procuratorial rule came into force with the banishment of *Herod's son *Archelaus in the year 6 and was interrupted for three years during the reign of *Agrippa I (41–44).███

The Judean-Palestinian procurator held the power of jurisdiction with regard to capital punishment (*jus gladii*).███

*Roman citizens had the privilege of███ provocatio, i.e., the right to transfer the trial from the provincial governor to the emperor (cf. the case of *Paul , Acts 25:10–12; cf. 22:25ff.).*███

The procurator was subject to the Roman legate in Syria, an illustration of this being the███ deportation███ of Pontius Pilate (26–36 C.E.) by Vitellius.

Josephus also states (Wars, 2:280–1) that formal charges would have been preferred by the Jews against the last procurator Gessius *Florus (64–66 C.E.; see below) but that they refrained from taking their case to *Gallus in Syria from fear of reprisals.███

The███ Sanhedrin███ was allowed to exercise jurisdiction in civil matters, although the procurators could exercise control in this sphere as well. As a rule, the procurators

maintained supervision over the country from their official residence at Caesarea. On Jewish festivals, their seat was temporarily transferred to Jerusalem in order to control the thousands who flocked to the Temple and on these occasions they sometimes gave physical expression to their hatred of Rome.

It is fair to assert that the procurators were either openly hostile or, at best, indifferent to the needs of the Jewish populace. They were notorious for their rapacity. Their relatively short tenure, coupled with hostility toward Jews as a whole, may have impelled them to amass quick profits. Whatever the case, the last two procurators before the Jewish War (66 C.E.), *Albinus and Gessius Florus, as a consequence of their monetary extortions and generally provocative acts, were indubitably instrumental in hastening the outbreak of hostilities.

The only exception appears to have been Porcius *Festus (60–62 C.E.) who made vain attempts to improve conditions.

The procuratorial administration made an unfortunate beginning when the very first procurator, *Coponius, was dispatched to govern Judea, while the Syrian legate *Quirinius carried out a census (Jos., Ant., 18:1). The political consequences of this act were not delayed, as it led to the establishment of the Fourth Philosophy (*Sicarii) by *Judah the Galilean and the Pharisee Zadok.

*Valerius Gratus (15–26) went so far as to depose high priests at will, an outrage on popular feeling hitherto perpetrated only by Herod. The outraged feelings of the populace were not calmed with the appointment of Gratus' successor, Pontius Pilate, during whose term of office Jesus was crucified. Pilate's decision to introduce into the city military standards bearing the emperor's likeness may have been inspired by Rome. Incontrovertible, however, are his own acts of cruelty and his miscarriages of justice, such as the execution of Galilean patriots without trial and his violence toward the Samaritans (35 C.E.). The latter act caused his recall to Rome and deposition by Vitellius in the spring of 36. So serious were the possible consequences of his misrule in the eyes of Rome that Vitellius was specially charged with the task of regaining Jewish favor by granting minor concessions.

While the "second series" of procurators, after the interlude of semi-independence under Herod Agrippa I, were deprived of the power of appointing the high priest, the very first of them, Cuspius *Fadus, gained custody of the priestly vestments. Although appointed by Claudius to counteract the Syrian legate's antipathy toward the Jews, Fadus adopted violent means in suppressing the followers of the pseudo-Messiah *Theudas. Tiberius *Alexander ordered the execution of Jacob and Simeon, sons of Judah the Galilean.

Archelaus' property and to take a census in order to determine taxation. This census was customary in every land which became a Roman province, but the Jews, incited by [*Zadok the Pharisee](#) and [*Judah the Galilean](#), regarded it as a sign of servitude and protested against it. Josephus mentions Judah as the founder of a new sect which has been identified variously with the [*Zealots](#) and the [*Sicarii](#). As a result of the intervention of [*Joezer b. Boethus](#), the [high priest](#), the people were pacified and the census taken. During Coponius' period of office some Samaritans penetrated into the Temple and scattered human bones through its chambers, which led to an intensification of the vigil at the Temple (Eduy. 8:5; Tosef. Eduy. 3:3). No specific complaints were raised against Coponius as was the case with his successors, and he is believed to have maintained a satisfactory relationship with the Jews. One of the gateways to the Temple Mount, "the door of Coponius," was apparently named after him (Mid. 1:3).

MARCUS AMBIBULUS

Originally a [cavalry officer](#), he succeeded [Coponius](#) in 9 and ruled the area until 12, when he was succeeded by [Annius Rufus](#). [Josephus](#) noted his tenure in the [Antiquities of the Jews](#) 18.31.

ANNIUS RUFUS

He had no incidents mentioned, when in office of Procurator. Not much to find on him regarding history...there haven't been found any biography on him.

VALERIUS GRATUS

Roman [*procurator](#) of Judea, 15–26 c.e., appointed by the emperor Tiberius. Little is known of his administration, but his frequent replacement of the [high priest](#) is indicative of his attitude toward the Jews. After deposing Anan b. Seth,

PONTIUS PILATE

Pontius Pilate, Latin in full **Marcus Pontius Pilatus**, (died after 36 ce), Roman [prefect](#) (governor) of [Judaea](#) (26–36 ce) under the emperor [Tiberius](#) who presided at the trial of [Jesus](#) and gave the order for his [crucifixion](#).

Historical and traditional accounts of the life of Pontius Pilate

According to the traditional account of his life, Pilate was a Roman equestrian (knight) of the [Samnite](#) clan of the Pontii (hence his name Pontius). He was appointed prefect of Judaea through the intervention of [Sejanus](#), a favourite of the Roman emperor Tiberius. (That his title was [prefect](#) is confirmed by an inscription from [Caesarea](#) in ancient [Palestine](#).)

Protected by Sejanus, Pilate incurred the [enmity](#) of [Jews](#) in Roman-occupied Palestine by insulting their religious sensibilities, as when he hung worship images of the emperor throughout [Jerusalem](#) and had [coins](#) bearing pagan religious symbols minted. After Sejanus's fall (31 ce), Pilate was exposed to sharper [criticism](#) from certain Jews, who may have capitalized on his vulnerability to obtain a legal death sentence on Jesus (John 19:12). The [Samaritans](#) reported Pilate to Vitellius, [legate](#) of Syria, after he attacked them on [Mount Gerizim](#) (36 ce). He was then ordered back to Rome to stand trial for cruelty and oppression, particularly on the charge that he had executed men without proper [trial](#). According to [Eusebius of Caesarea's](#) *Ecclesiastical History*, Pilate killed himself on orders from the emperor [Caligula](#).

Pilate in the New Testament



Judgments of the man himself must be made inferentially, almost entirely on the basis of later Jewish and Christian writings, chiefly those of [Josephus](#) and the [New Testament](#). Josephus's references appear to be consistent. They seem to picture a headstrong strict [authoritarian](#) Roman leader who, although both rational and practical, never knew how far he should go in a given case. He provoked both Jews and Samaritans to riot. Josephus tells us that "in order to abolish Jewish laws," and with the intent of diminishing privileges Jews had hitherto enjoyed, Pilate ordered his troops to encamp in Jerusalem and sent them into the city with images of the emperor attached to their ensigns. When Jewish representatives demonstrated in [Caesarea](#), Pilate's city of residence, he threatened them with death unless they desisted, but, when they showed their readiness to die, he ordered the images removed. Josephus states his inferential judgment that Pilate "was deeply affected with their firm resolution," suggesting his own strength of character.

■

[Jesus before Pilate](#)

The New Testament suggests that Pilate had a weak, vacillating personality. Would the mob be just as happy if he released [Barabbas](#) instead of Jesus on the feast day ([Mark](#) 15:6 ff.)? Pilate weakly [capitulates](#). His wife sends him word of a revelatory dream she has had about Jesus and urges him to "have nothing to do with that innocent man" ([Matthew](#) 27:19), and Pilate [abdicates](#) his responsibility to the emperor. In [John](#) (19:7–11), Pilate

is depicted as having accepted the Christian interpretation of the meaning of Jesus, and he rejects Jewish leaders' reminder that Jesus has merely [said](#) that he is "the king of the Jews" (19:21). On the other hand, John's picture of Pilate delivering judgment from a tribunal in front of the prefect's mansion fits typical Roman procedure. Clearly, as an index to the character and personality of Pilate, the New Testament is devastating, but it is preoccupied with concerns of the [nascent](#) [Christian](#) [communities](#), increasingly making their way among the Gentiles and eager to avoid giving offense to Roman authorities.

An [early church](#) tradition that had taken a favourable opinion of Pilate persisted in some churches into the early 21st century. He and his wife are venerated in the [Ethiopian Orthodox Tewahedo Church](#); their feast day is June 25.

He appointed in turn Ishmael b. Phabi i, Eleazar b. Ananias, and Joseph Caiaphas. That his motive was bribery is hinted in the Talmud: "Because money was paid for the purpose of obtaining the position of [high priest](#), [they] were changed every 12 months," and "Since they used to hire it [the office of high priest] out for money, their days were shortened" (Sif. Num. 131).

MARCELLUS

He was a friend of [Lucius Vitellius](#), who appointed him after sending [Pontius Pilate](#) to [Rome](#) (in 36 or 37) to render account. It may be assumed, however, that Marcellus was not really a governor of Judea, but only a subordinate official of Vitellius. Indeed, this is the only instance where [Josephus](#), in designating the office of Marcellus, uses the Greek expression [epimeletes](#) (ἐπιμελητής), "overseer", which is uncommon, and we are not certain whether Marcellus really had the powers of a prefect or was merely a caretaker. No official act of Marcellus is reported. In 37, he was replaced by [Marullus](#).

However, some insight into the changed situation in Jerusalem after the departure of Pilate is seen in the contrast between the trial and execution of [Jesus](#) and that of the first Christian [martyr](#) [Saint Stephen](#) ([Acts 7](#)). In the former, the Sanhedrin (Jewish Council) passed the death sentence but dared not carry it out without the prefect's endorsement, and the execution was carried out by the Roman state ([Luke 23.24](#)). In the case of Stephen, the Romans were ignored and the hurried execution was by the old Jewish method of [stoning](#). It would appear that a temporary overseer may have preferred to stay in [Caesarea](#) and turn a blind eye to the growing confidence and aggression of the Jewish leaders. [[clarification needed](#)]

MARULLUS

He was appointed by the emperor following the recall of [Pontius Pilate](#) and the temporary oversight of [Marcellus](#). The period of his prefecture was a stirring and dangerous time due to Caligula's determination to turn the [Second Temple](#) into an imperial shrine with an enormous statue of himself in the guise of [Jupiter](#), and the Jews' equal determination to accept no such thing. Nothing is recorded of Marullus's part in the dispute, because the important decisions and negotiations were necessarily taken over by the [Syrian Governor](#) ([Legate](#)) [Publius Petronius](#).

With the statue being constructed in [Sidon](#) and two [legions of Roman troops](#) waiting on the border of [Galilee](#) to enforce the imperial order, war was eventually avoided by the intervention of [Herod Agrippa](#) who dissuaded his friend from such provocation. Soon afterwards Caligula was assassinated and [Herod Agrippa](#) was appointed to take Marullus' place, but with the appellation of "king" as Agrippa I.

CUSPIUS FADUS

Procurator of Judea after the death of Agrippa I. Appointed by Emperor Claudius in 44 C.E., he went to Palestine in the same year, and found the inhabitants of Peræa engaged in open hostilities against those of Philadelphia on account of boundary disputes. Fadus soon restored order, but he then incensed the Jews by the unreasonable demand that the sacred vestments of the high priest, which had been in the hands of the Romans from the year 6 to 36 C.E., but had been restored to the Jews by Vitellius, should again be given into the keeping of the Romans. With the consent of Fadus and the Syrian governor Cassius Longinus, the Jews sent an embassy to Rome, which obtained from Emperor Claudius the revocation of the procurator's demand. Fadus was also instrumental in checking the advance of the pseudoprophet Theudas.

TIBERIUS ALEXANDER

Tiberius Julius Alexander (fl. 1st century) was an [equestrian](#) governor and general in the [Roman Empire](#). Born into a wealthy Jewish family of [Alexandria](#) but abandoning or neglecting the Jewish religion, he rose to become the 2nd [procurator](#) of [Judea](#) (c. 46 – 48) under [Claudius](#). While [Prefect](#) of [Egypt](#) (66–69), he employed his [legions](#) against the [Alexandrian Jews](#) in a brutal response to ethnic violence, and was instrumental in the [Emperor](#) [Vespasian](#)'s rise to power. In 70, he participated in the [Siege of Jerusalem](#) as [Titus](#)' second-in-command.^[1] He became the most powerful Jew of his age, and is ranked as one of the most prominent Jews in

military history.^[2]

Tiberius Julius Alexander was probably born early in the reign of the Emperor [Tiberius](#) (14–37). His father was [Alexander](#), an [Alexandrian](#) Jew who held the office of [Alabarch](#) as head of customs on the Arabian frontier,^[2] but it may have denoted a senior customs official. The family of the older Alexander, a member of the Egyptian gentry, had Roman citizenship, something not infrequent among the wealthy Jews of Alexandria.^{[2][3]} He also had business connections both with [Agrippa](#), grandson of [Herod the Great](#), and with [Antonia](#), mother of the emperor [Claudius](#).^[4] Another prominent member of Tiberius Alexander's family was his uncle, the philosopher [Philo](#).^[2]

With both Tiberius and his younger brother [Marcus Julius Alexander](#), the father preferred to give them a grounding in [classical languages](#), rather than have them receive a traditional Jewish education, and both had been groomed to enter into the Roman bureaucracy.^[2] Marcus Julius Alexander was the first husband of Herodian Princess [Berenice](#). Marcus died in 43 or 44, leaving no children. The Jewish historian [Josephus](#) introduces his portrait of Tiberius by condemning him for impiety, explaining that he "did not remain in his ancestral customs".^[5] This has traditionally been taken to mean that he became an [apostate](#) from Judaism at an early age, a view which finds some support in his appearance as a character in two of Philo's philosophical dialogues, making arguments against [divine providence](#) which Philo attempts to refute.^[6] However, some more recent scholars believe that Josephus is criticizing Alexander simply for his decision to take up the service of Rome, placing the interests of the Empire above the Jewish religion.^[7]

He nevertheless continued to benefit from his family's connections, which were enhanced after the Emperor [Claudius](#) came to power in 41. Agrippa had helped to secure Claudius' accession after the assassination of [Caligula](#), and was appointed king of [Judea](#). Tiberius' father, who had been imprisoned by Caligula, was released on Claudius' orders, and it was at this time that his younger brother Marcus became Berenice's husband.^[8] Tiberius' first senior appointment was as governor of the [Thebaid](#) in 42 CE.^[2]

Career until 63

Tiberius Alexander was evidently well enough connected for an [equestrian](#) career in Roman public life. The first position he is known to have held, beginning in about 42,

was that of [epistrategus](#) of the [Thebaid](#), one of the three regions into which the Roman province of [Egypt](#) was divided.^[9] This was an administrative and judicial post involving no military command. He may have perhaps maintained contacts with his brother Marcus, who was trading in the same area until his premature death in 43 or 44.^[10]

In recognition of his administrative abilities in the Thebaid after four years of service there, Claudius appointed him [procurator](#) of Judea in 46 CE.^[2] The province had returned to direct Roman rule only after the death of Agrippa in 44, and from the tenure of Alexander's predecessor [Cuspius Fadus](#) it had been a hotbed of [zealot nationalism](#). Despite the opinion of some fellow Jews that he was a turncoat, his period of office as Procurator in Judea was marked by peace, as Josephus himself writes.^[2] He did condemn James and Simon, sons of an earlier rebel named [Judas of Galilee](#), to [crucifixion](#). It was also at this time that Judea was afflicted by a severe famine. In 48 he was succeeded by [Ventidius Cumanus](#).^[11]

Alexander appears to have risen in the ranks – though the details are unknown, until, with the reign of [Nero](#), he served as a staff officer under the prominent general [Gnaeus Domitius Corbulo](#) during [campaigns](#) against [Parthia](#), under whom he distinguished himself.^[2] In 63 he was dispatched along with Corbulo's son-in-law to escort the [Armenian](#) king [Tiridates](#), with whom he himself had initiated negotiations,^[2] to the Roman camp, on the first stage of his journey to receive the status of [client king](#) from Nero.

VENTIDIUS CUMANUS

Josephus, the main source for Cumanus' career, presents him as governing the whole of Iudaea until 52, when he was succeeded by [Marcus Antonius Felix](#).^[2] However, Tacitus states that Felix was already governing [Samaria](#) before 52, while Cumanus had authority over [Galilee](#) to the north (see map).^[3] Tacitus does not mention who controlled other areas of the province.

This conflict has led historians to take a number of positions on political arrangements in the province. Some have argued that Josephus' greater knowledge of Jewish affairs justifies favouring his account.^[4] M. Aberbach believes that there was a division of power, but that Tacitus reversed the governors' areas of authority and that Cumanus actually governed the south and Felix the north;

this fits better with Josephus, who describes Cumanus as active in [Jerusalem](#) and nearby.^[5] Another suggestion is that part of the province was transferred to Felix after disturbances under Cumanus' rule.

ANTONIUS FELIX

Antonius Felix (possibly **Tiberius Claudius Antonius Felix**, in [Greek](#): ὁ Φῆλιξ; born circa 5–10) was the 4th [Roman procurator](#) of [Judea Province](#) in 52–60, in succession to [Ventidius Cumanus](#).

Felix was the younger brother of the Greek [freedman](#) [Marcus Antonius Pallas](#). Pallas served as a secretary of the treasury during the reign of the Emperor [Claudius](#). Felix was a [Greek freedman](#) – either of Claudius, according to which theory [Josephus](#) (*Antiq.* xx. 7) calls him **Claudius Felix**, or of Claudius's mother, [Antonia Minor](#), a daughter of Triumvir [Mark Antony](#) to [Octavia Minor](#) and niece of Emperor [Augustus](#). According to [Tacitus](#), Pallas and Felix descended from the Greek Kings of [Arcadia](#).^[1]

Felix became the procurator by the petition of his brother. Felix's cruelty, coupled with his accessibility to bribes (see [Book of Acts](#) [24:26](#)), led to a great increase of crime in Judaea. The period of his rule was marked by internal feuds and disturbances, which he put down with severity.^[2]

In 58, Felix hired assassins to murder [Jonathan, the High Priest](#), shortly after the latter took office.^[3] Jonathan had often criticized Felix about governing the Jewish affairs, and threatened to report to Caesar if Felix did not do well because Jonathan was the one who made recommendation to Caesar to send Felix to be the procurator of Judea. Felix persuaded one of Jonathan's most trusted friends, Doras, a citizen of Jerusalem, to hire robbers to kill Jonathan by promising to give him a large sum of money. Doras arranged for some hired men to mingle with the worshippers in the Temple in Jerusalem, while they hid daggers under their garments. These assassins succeeded in killing Jonathan during a Jewish festival and were never caught.^[3]

According to the [Acts of the Apostles](#), after [Paul the Apostle](#) was arrested in [Jerusalem](#) and rescued from a plot against his life, the local Roman [chiliarch](#) [Claudius Lysias](#) transferred him to [Caesarea](#), where he stood trial before Felix. On at least one further occasion Felix and his wife Drusilla heard Paul discourse, and later on frequently sent for Paul and talked with him. However, his actual desire was to receive a bribe from Paul, a request that the Apostle didn't give into ([Acts 24:24–26](#)). When Felix was succeeded as procurator, having already

detained Paul for two years, he left him imprisoned as a favor to the Jews ([Acts 24:27](#)).¹

Upon returning to Rome, Felix was accused of using a dispute between the Jews and Syrians of Caesarea as a pretext to slay and plunder the inhabitants, but through the intercession of his brother, the freedman Pallas, who had great influence with the Emperor² [Nero](#), he escaped unpunished.

PORCIUS FESTUS



Procurator of Judea about 60-62 C.E., after³ [Felix](#)⁴ (Josephus, "Ant." xx. 8, § 9; "B. J." ii. 14, § 1). Although he was more just than his predecessor, he could not allay the intense bitterness of feeling among the Jews, caused chiefly by their being slighted in the affair of [Caesarea](#). Felix left him also the suit with Paul (Acts xxiv.-xxvi.), whom he sent to Rome (*ib.* xxvii.), Paul having appealed to the emperor as a Roman citizen. Festus proceeded with rigor against the⁵ [Sicarii](#), pursuing them with infantry and cavalry. He also took severe measures against a certain "magician," as Josephus calls him, but who was probably one of the numerous prophets who enticed the people into the desert, promising them salvation (compare "Ant."⁶ l.c.; "B. J."⁷ l.c.). When King Agrippa II., in order to be able to oversee the court of the Temple, erected a high wall in the former Hasmonean castle, the Jews in turn erected a higher wall to cut off his view. Festus, however, for military reasons would not allow this latter wall to stand; but he was just enough to permit the Jews to send an embassy to appeal against his decision to Nero, who decided in their favor ("Ant." xx. 8, § 11). Festus died after a short term of office, and was succeeded by⁸ [Albinus](#).

LUCCEIUS ALBINUS

Roman procurator of Judea, 62-64 c.e. During the brief interval between the death of his predecessor Festus and his arrival, the⁹ [high priest](#)¹⁰ [*Anan](#)¹¹ son of Anan summoned the Sanhedrin and sentenced James, the brother of Jesus, to death. Thereupon delegations were sent to Agrippa ii and even to Albinus, then on his way from Alexandria, to protest against Anan's illegal act, since he had no authority to convene the Sanhedrin without the procurator's consent (Jos., Ant., 20:197-203). Josephus depicts Albinus as unusually rapacious. He increased the burden of taxes and released prisoners only on payment of a ransom (Jos., Wars, ¹² 2:272-3). Under Albinus the¹³ [*Sicarii](#)¹⁴ intensified their

activities and when they were unable to ransom their followers they would seize some of the leading citizens and make their release dependent upon that of their members held prisoner by Albinus. Thus Ananias, the [high priest](#), was constrained to persuade Albinus to release ten Sicarii in exchange for his son, Eleazar's secretary, kidnapped by them (Jos., Ant., 20:208–9). Josephus relates that several years before the destruction of the Second Temple, portents foretold its approaching doom. Among them was a farmer, Jesus, the son of Ananias, who day and night proclaimed the coming destruction by crying out: "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the sanctuary, a voice against the bridegroom and the bride, a voice against all the people." Brought before Albinus, Jesus unceasingly repeated his dirge, even under torture. Albinus concluded that he was mad and sent him away (Jos., Wars, 6:300–5). Signs of the imminent outbreak of hostilities were probably evident in the days of Albinus, who, in 64 c.e., was succeeded by Florus, the last procurator of Judea.

GESSIUS FLORUS



Last procurator of Judea (64-66). **Florus was notorious for his cruelty and rapacity, and was so much detested by the Jews that in comparison with him Albinus was considered a just man.** Florus, indeed, hastened the outbreak of the revolution by rendering the condition of the Jews unbearable. He protected the Sicarii in return for a share of their plunder, and during his administration many towns were sacked. When the Jews of Cæsarea opposed the obstruction of the entrance to their synagogue by the Greeks, they bribed Florus not to interfere. Florus accordingly went to Samaria. Finding themselves overpowered, the Jews sent to him an embassy of twelve, imploring his protection against the Greeks; but Florus, instead, threw the ambassadors into prison. Later he sent to Jerusalem, demanding from the warden of the Temple treasury seventeen talents of gold. His demand being refused and even ridiculed, he went to Jerusalem and ordered his soldiers to attack the upper market-place.

The Jews were killed, regardless of sex or age, and the houses plundered. On that day (16th of Iyyar, 66) more than 3,600 were slaughtered; many were scourged and crucified. Queen Berenice in vain implored him on her knees to stop the carnage. Florus even demanded a friendly reception for the troops appointed to seize the Temple. But the people opposed him with so much vigor and determination that he left

Jerusalem with the larger number of his troops. When the insurrection had broken out, Florus gave full liberty to the Greeks of Cæsarea to attack the Jews. The majority of the latter were killed; the remainder, by the command of Florus, were sent to the galleys.

SO FAR MY COLLECTED INFORMATION FROM SEVERAL WELL REPUTED WEB SITES, AMONG WHICH WIKIPEDIA AND BRITISH, AS WELL AS JEWISH, ENCYCLOPEDIA ARE FOUND.

I do hope that my readers have found interesting historical facts here, since these Roman Procurators and 'Middlemen' commissioners were involved in God's and Christ's dealings and rulings during the period of the Gospels and the Book of Acts – and not the least, involving the apostle chosen by Jesus Christ post-Ascension, Paul.

Isn't it interesting to learn of the often rude and corrupted minds of those leaders who had to 'handle' the greatest apostle (to my mind) PAUL?

Little did they know that they were all just minor 'Chess Figures' in God's mighty plans, so that finally we find, through the earthly powers of the Roman Empire, that God was the one Who made all the 'moves'.

We learn of Agrippa II almost becoming a Christian. We learn of Felix as a money-lover and ultra-corrupted 'Mafia Boss' hoping to receive a bribe from Paul; while as a contrast to him, we see Festus as a more wise Procurator seeking peace and civil order, even if he did not exactly come clean in all incidents told. And we end up in 66 CE with the monster Procurator Gessius Florus, whom God saw fit to use as an 'ignitor' of the fuse which made it all explode into a total frenzy, as he plundered the Second Temple and installed images of Nero around it to insult and provoke the Jews. Yes, - it is up to you to study all of this, and make your own impressions about it all.

It is obvious for all that it was indeed God Who ruled all this judgmental incidents because His wrath had been firing up against those who had persecuted and killed the 'King's Servants' – the apostles. Ref. Mat. 22:7.

* Paul was protected from persecution of the angry Jews by Rome's servants

* Paul was transferred by them over to Rome for judging the Sanhedrin counsel

* Ultimately Rome was the capital instrument in God's wrathful hands, and destroyed the evil Jesus-hating persecutors, the Jewish leaders, their temple, and actually the whole nation

Look out! – National leaders anywhere – be sure *not* to be in enmity with God Almighty whatever your comings and goings might be!

This very same kind of rule and involvement into 'who leads what' in governing this world – shall soon be revived on God's hand: He will send the Great Tribulation upon Zionist Israel, and they shall learn of His indignation and fierce wrath. But after those *seven wrathful years*, Israel shall see Jesus Christ coming down from heaven in great glory and power! (Rev. 19-20).