

## IT WAS NO COINCIDENT:

The Jewish Ordinances of Feast Days Were  
For the Purpose of Gathering Israel In  
Jerusalem, So Making Necessary  
Circumstance

By Creating Audiences to Which God Could  
Tell His Good News – the Gospel!

JAN LILLEBY



*In the New*

**Testament**, Jerusalem is mentioned by  
name all in all **139 times**:

Roughly 76 times in Hebrew and 63  
times in Greek.

In Luke-Acts, which covers about 27.5  
% of the New Testament, we find the  
Greek version Hierosolyma **27 times**  
and the version transliterated from  
the Hebrew Ierousalēm **64 times**.

When God had Moses create the Law with its commandments and ordinances, He had a focus of what should take place in a far future era: He had planned it all to come to its full use and potential when time arrived to present His Messiah, Jesus Christ, to His own people like we learn from reading the historic writings, the four Gospels and Acts.

For a Jew, even Jews scattered around in the Roman Empire, it was of great importance to meet up in Jerusalem for the Holy Feast days, such as Passover and Pentecost.

Paul kind of skipped his planned stay with the Ephesians in Acts 20:16, NASB,

« For Paul had decided to sail past Ephesus so that he would not have to spend time in Asia; for he was hurrying to be in Jerusalem, if possible, on the day of Pentecost.” (Editor's emphasize).

So he (it was 57 CE) could make it to the **Pentecost in Jerusalem**. In this concern, Paul was just one among thousands of Jewish 'Pilgrims' to go to Jerusalem. God wanted His people to fill up the place, so He could talk to them and let them know His will and His plans etcetera.

Jerusalem was indeed the very pinnacle of the Gospel of the Kingdom of God, so He could let them all hear this merry message of salvation. The Gospel of the millennial kingdom promised them through His prophets. Dan. 2:44 is but one of the verses pointing to that future earthly kingdom; for not

to mention Gabriel's greeting and message given to Virgin Mary, Luke 1:32, 33 of Jesus to become the ruler of the house of Jacob (Israel).

In the four Gospels and in Acts God and Christ was **dealing with Israel only**. The Gentiles among them could at best only become proselytes, leaning on the blessings intended for the nation of God Jehovah.

It seems to yours truly that **Pentecost** was meant to be the time of Gospel preaching in the 34 years of Acts history, and the audiences were mainly Jews, with a minority of Gentiles (proselytes). Sure, Passover as well, but we just read what Paul did in Acts 20:16 which undoubtedly tells us that it was of the greatest importance to get there for the feast of Pentecost!

## Jerusalem as found in the Acts

In Luke and Acts we count 27 times as Jerusalem is mentioned by name, in the Greek language.

Let us check it out. I will just go to Acts.

Acts also tells of Jerusalem mentioned just by 'town or city' – in the everyday knowledge that it was Jerusalem.

Acts 1:4 says, NASB,

*"Gathering them together, He commanded them not to leave **Jerusalem**, but to wait for what the Father had promised, "Which," He said, "you heard of from Me."*

The reason for this order was of course that Christ wanted the arrival of the Holy Spirit and signs to be heralded to the Jews in full public – in the midst of a multitude, so they would understand that God was dealing with them.

This idea, to have the Gospel mostly preached in a situation where there were multitudes present in **Jerusalem**, can be seen throughout Acts. This will come to light as we move on in this study.

But we cannot overlook the importance of Jesus' command, of having His disciples present in the city of **Jerusalem**.

He did not tell them to go to Galilee and stay at Capernaum, or to go to Bethany or to Caesarea. No, - the place for them to be was **Jerusalem**. That was where God had planned for **Jewish multitudes** to hear the Gospel of the Kingdom, with signs following, so they could come to faith in Jesus as their rightful God sent Messiah.

Actually, we cannot even find that Peter or anyone else of the apostles ever went out of Israel for world-wide mission. They stayed inside Israel, the entire time. Peter is reported going to places like Joppa, Lydda, Caesarea and others – when Acts does not say he stayed in Jerusalem. We never find Peter travelling abroad, like what Paul did. Only Paul was called by God to go to us Gentiles. Thus we only find him in Jerusalem casually, and not as if he ministered to Israel. He went to the synagogues in the dispersion, preaching to Jews there, and eventually turned to Gentile proselytes when Jews rejected him.

Acts is a historic book telling of **Israel's falling away from God** as His nation, - for we cannot see that the nation as a whole received Jesus as their Messiah. Only a minority of Jews came to faith in Him during these 34 years, 28-62 CE.

Acts 1:12-14 gives us the flock of believers – as they stayed in **Jerusalem**, NASB,  
*"12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away."*

*13 When they had entered the city, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James."*

*14 These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers."*

## Chapters in Acts and the twelve's whereabouts

ACTS 2: They were present in Jerusalem. The coming of the Holy Spirit. Signs and manifestations of sounds likened with a stormy weather. Tongues of fire upon all in the audience. Speaking in tongues, by 13-14 different languages.

ACTS 3: They still were in Jerusalem. Text implies that it may have been during one of the Feasts, either Passover or Pentecost. Maybe a year later now, in 29 CE.

ACTS 4: Still in Jerusalem, 29 CE and verses 4 and 5 speak of multitudes coming to faith in Jesus. This confirms to us that it was one of the Feasts.

ACTS 5: The great 'Healing Wave' causing people in cities near Jerusalem to carry their sick ones and putting them on the streets where Peter was given by God to heal them all. They were delivered as the shadow from Peter fell on them, and it is still 29 CE, NASB,

*"12 At the hands of the apostles many signs and wonders were taking place among the people; and they were all with one accord in Solomon's portico."*

*13 But none of the rest dared to associate with them; however, the people held them in high esteem."*

*14 And all the more believers in the Lord, multitudes of men and women, were constantly added to their number,"*

*15 to such an extent that they even carried the sick out into the streets and laid them on cots and pallets, so that when Peter came by*

at least his shadow might fall on any one of them.

16 Also the people from the cities in the vicinity of Jerusalem were coming together, bringing people who were sick or afflicted with unclean spirits, and they were all being healed".

ACTS 6: Here we are also in **Jerusalem**, sometime later than 29-30 CE, and we are introduced to the first martyr, Stephen. Jerusalem is not mentioned by name, but we find in verse 15 that he stood before the Sanhedrin Council defending himself against their false accusations. This council resided always in the temple, and not at the streets in any town elsewhere.

ACTS 7: Still in the temple – we learn of Stephen's speech to his accusers. And his death by being stoned. Also we get the first mention in NT of the apostle Paul, at an early stage (Saul) – as he participated by keeping Stephen's garment. Thus he consented in this false judgment of a fellow Jew.

ACTS 8: The persecution of the Messianic Christians started. They were scattered throughout the regions of Judea and Samaria – but the apostles stayed in **Jerusalem** it says.

ACTS 9: Paul is seen in his furious errand to persecute the believers, by going from Jerusalem to Damascus (around 200 km) to arrest and jail the believers. Paul came back to **Jerusalem**, as a fresh convert and now a burning strong believer in Jesus Christ!

Verse 26 - When he came to Jerusalem, he was trying to associate with the disciples; **but they were all afraid of him, not believing that he was a disciple.**

We learn that now Barnabas cared for Paul, and guided him along - for they were afraid of him still.

ACTS 10: Peter is back into focus, as Luke gives us the special incident with the Roman captain Cornelius at Caesarea. Peter visited Lydda, Joppa, and finally Caesarea it says. Where he preached the kingdom-gospel to Cornelius and his guests. But the other apostles must have stayed in Jerusalem, since it says so in chapter 11.

ACTS 11: Peter reports to those in **Jerusalem** (verse 2) to fully explain what went down as he had been in fellowship with...God forbid...Gentiles! It was forbidden to keep fellowship in any form with a 'hound' – a Gentile. They had not even admittance to the temple site. Peter had to explain to the brethren how God in a vision commanded him to go to Cornelius' house and preaching to them. Some scholars hold that it may have been around forty guests in the house hearing Peter's speech.

ACTS 12: Yet another Holy Feast taking place in Jerusalem, namely the 14<sup>th</sup> of Nisan, the Passover. It had

become the year 44 CE (Roman files are telling of Herod Agrippa's death this year, ref. Acts 12:20-25. This year Herod persecuted the leaders of the Messianic assembly in Jerusalem, killing James and casting in jail Peter (with the intent to have him executed). In other words, still no word in Acts of the twelve apostles going abroad for mission. Peter – as he escaped jail being rescued by an angel of the Lord – is not reported fleeing the land. It simply declares, verse 19 - “Then he went down from Judea to Caesarea and was spending time there”. It is obvious that he took refuge among those who had come to faith in Jesus when he preached to them in Cornelius' house, Acts 10. Think of the pure sarcasm or irony in this situation, Peter fled Jerusalem escaping a Roman prison, and then next finding refuge in the very center of Roman rule in Israel, Caesarea!

As for the remaining chapters in Acts we find JERUSALEM mentioned in these ones:

Acts 13:27, 31; Acts 15; Acts 21:16; Acts 21:11-13, 15, 17, 31, Acts 22:5, 18; Acts 23:11; Acts 24:11; Acts 25:1, 9, 15, 24;

Acts 28:17 is the very last verse in which we find Jerusalem mentioned, NASB,

“After three days Paul called together those who were the leading men of the Jews, and when they came together, he began saying to them, “Brethren \*, though I had done nothing against our people or the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans.”

## Conclusion

Thus we have sifted through Acts systematically. This produces a very clear and consistent conclusion:

Acts reported history by Luke's hand tells of a mission NOT to the entire world, but firstly to the nation of Israel. Peter was the leader of the early period as they preached the Kingdom-Gospel (of the millennial reign at the Second Advent) inside the land of Israel. Later on we find the apostle Paul being sent on several journeys outside the land, into the provinces of the Roman Empire, mainly those in Asia Minor (Spain is also mentioned, but no details, Rom. 15:23, 24, 28). It is doubtful anticipating that Paul ever made the trip to Spain. This is still in disputes. Quote from NASB,

“23 but now, with no further place for me in these regions, and since I have had for many years a longing to come to you

24 whenever \* I go to Spain - for I hope to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while -

28 Therefore, when I have finished this, and have put

“my seal on this fruit of theirs, I will go on by way of you to Spain.”

When Paul wrote the epistles to the Ephesians and Colossians, he was in jail for the second time. First time was not really a jail, but a rented lodging it says. But the second one was a very real Roman jailhouse, called *Carcere Mamertino*. At this situation it was that Christ revealed to Paul the Mystery (Eph. 3:1-9) of the Church dispensation, what he called ‘One New Man’ in Eph. 2:14, 15 and revealed to him that the Law of Moses had been abolished by Christ.

But in the entire timeline of Acts 28-62 CE we find repeatedly words in Acts telling us that the saints – Jews and their proselytes – kept the Law, as well as the New Covenant to Israel (Heb. 9:15). Rom. 3:31 even says that they established and upheld the Law. In other words, this proves that it is NOT the Church we see in the Acts book, it is the Messianic Israel which also included the Jews in the dispersion. They were expecting the Second Advent in their own life time, if only Israel would repent to Jesus Christ (Acts 3 and Peter’s speech).

The Church of the ‘One New Man’ is not the same body as the Acts-body. We, the believers of 2024 and on, are the Church of the ‘One New Man’ – preaching the Grace-Gospel of Paul, which has got as hope of salvation the heaven up above (Col. 3:1-4). The Church is never going to enter that millennial kingdom on earth!

The Grace Gospel revealed to Paul for us, is nowhere to be seen in the four Gospels or in Acts.

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**“ALL DO NOT HAVE GIFTS OF HEALINGS,  
DO THEY?” :**

**PAUL’S WELL KNOWN RHETORICS  
REPROVES ALL MIRACLE-FANATICISM!**

**JAN LILLEBY**

Here we go again....for the ‘umpteenth time’ I shall make a little scrutiny on the topic of miracles and

sign-gifts.□□

Starting with Paul's teaching to the Corinthians, 1 Cor. 12:28-30, NASB,

*"28 And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of□□ healings, helps, administrations, various kinds of tongues.□□*

□□  
*29 All are not apostles, are they? All are not prophets, are they? All are not teachers, are they?□□ **All are not workers of miracles, are they?**□□*

*30□□ **All do not have gifts of healings, do they?**□□ All do not speak with tongues, do they? All do not interpret, do they?" □□□□ (Editor's emphasize).*

Paul's main reason for writing this epistle to them seem to be the fact that this congregation was thrown into a confusion, thus exaggerating several things,□□ such as for example the usage of the nine sign-gifts. (Ref. 1 Cor. 1:10-13).

All sign-gifts were given□□ **exclusively for Israel**□□ so they could have proof of God being the originator of this Gospel message. That they indeed were sent by God.

Paul says so in□□ 1 Cor. 14:21, 22 that signs were given TO ISRAEL, using the□□ **tongues-sign**□□ for making an example. However, reading Mark 16, we find that ALL miracles/healings also were counted into this category. It was all for the sake of Israel. Quoted from NASB,

*"21 In□□ the Law it is written, "BY MEN OF STRANGE TONGUES AND BY THE LIPS OF STRANGERS I WILL SPEAK TO THIS PEOPLE, AND EVEN SO THEY WILL NOT LISTEN TO ME," says the Lord.*

□□  
*22 So then tongues are for a sign, not to those who believe but to unbelievers; but prophecy is for a sign, not to unbelievers but to those who believe."*

In Mark 16:17-19, NASB, Jesus speak of□□ **signs**□□ likewise, but mention tongues as one□□ **among**□□ several signs,□□

*"17 "These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues;□□*

*18 they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover \*."□□*

*19 So then, when the Lord Jesus had spoken to them, He was□*



*received up into heaven and sat down at the right hand of God."*

So it is safe to conclude that ☐ *not only the tongues* ☐ were given as a miracle-sign for Israel, but ALL MIRACLE SIGNS.

And when Israel fell from God as a nation for Him (Acts 28:25-28) and was ☐ destroyed and annulled in 70 CE by the Romans, there has been none of these sign-gifts in operation. They were suspended and thus taken off God's roster of promises given to the early Christian Jewish believers and proselytes, those who were presented by ☐ the offer of having the Kingdom of God on earth established to them by the return of Jesus from heaven. In all the Acts-history reported by Luke, we find it proven that the Messianic church (Jews and proselytes) in this period, had all these sign-gifts among them, alongside them keeping the Law of Moses as well as observing the commandments given by the New Covenant for Israel (ref. Acts 21:20). The sign-gifts are thus reported in valid action ONLY as long as the present believers were under the Law of Moses and the New Covenant.

In our time, the dispensation of the Church, the 'One New Man' as Paul formulated it in Eph. 2:14, 15, the new Gospel was emerging by the ☐ **revelation** ☐ given Paul of the Law with its commandments and ordinances having been abolished by Christ.

Miracles and signs like healings, and casting out of demons, can only be found in NT in the time of Acts, 28 – 62 CE. But as Israel went down, all of this stopped immediately.

#### RESTRICTIONS OF SIGN-GIFTS IN ACTS PERIOD

My point in this little ☐ reminder-article on sign-gifts as a topic, - is that the Bible proves clearly to us all that these gifts, even in the days when they operated, HAD RESTRICTIONS TO THEM.

How so?

I have already quoted to you above: ☐ Do ALL perform healings? Do ALL speak in ☐ tongues? Do ALL interpret such tongues? ☐ Paul's well known rhetoric's makes us learn that the clear answer must be: NO THEY DON'T!





This was when these nine sign-gifts of the Holy Spirit still were operating within the congregations, as the apostles ministered to them. Acts 5 is a chapter well into signs and miracles. Likewise in Acts 19:11-20, with Paul working miracles in Ephesus, stirring up the whole place.

Much more in our time, AFTER these sign-gifts have been taken away, we must understand that there are no longer any healings and miracles available to the believers in Christ. Only Israel had such a privilege. In our time we go to the doctors and eventually the surgeons to make us well.

So – again – even if we would have had such gifts in our time, the Bible says, ‘Oh really? Are you sure that ALL can perform miraculous healings?’ Knowing that such was not the case, when the apostles ministered to Israel and proselytes.

Get away from that mindless fanaticism – thinking that we *must have* miracles and signs to be sure we can make unbelievers repent and believe on Jesus.

In our time God is pleased to see people coming to faith in Christ WITHOUT first seeing any signs or miracles.

In Paul’s two Church epistles, Ephesians and Colossians, we cannot find any teaching whatsoever on sign-gifts, miracles, healings, casting out of demons, tongues, prophesying, or anything like that. Had these things been meant for the Church dispensation of the free Grace Gospel of Paul, he most certainly would have taught us that!

But in the time of Acts, it is reported of a *constant* ‘miracle-factor’ found among believers, - that is, the Jewish believers and their proselytes. We Gentiles did not really get into the free faith (as free individuals) before Paul had the revelation of the Mystery taught in Eph. 3:1-9. No need any more to let Gentiles become proselytes with Israel’s believers. Now we have a **direct-salvation** by faith alone according to Paul’s Grace Gospel for all the nations. Signs are no longer needed!

Eph.2:8, 9 cannot be misinterpreted, NASB,

*“8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;*

*9 not as a result of works, so that no one may boast.”*

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THE **SURPASSING** GREATNESS  
OF HIS POWER:  
*GOD'S POWER IS IN US WHO BELIEVE!*

JAN LILLEBY

□□□□ We have learned as Christians that we should always seek to read the Bible, and understanding it by the *correct context*. Thus we are careful not to just pick out Bible verses, thus exaggerating them.

And still, to my amazement I cannot help experiencing that certain verses or passages simply comes 'jumping at you' – embracing me, kissing me, hugging me! And such verses/passages, regardless of context, simply knocks me flat out...as a *gorgeous blessing and divine greeting* from our Lord, Jesus Christ.

And one of those verses/passages is the one quoted from Ephesians 1:18-23 below. I use NASB translation and the AMP translation, their *web versions*.

**The AMP,**

“18□□ And [I pray] that the eyes of your heart [the very center and core of your being] may be enlightened [flooded with light by the Holy Spirit], so that you will know□□ and □ cherish the hope [the divine guarantee, the confident expectation] to which He has called you, the riches of His glorious inheritance in the saints (God's people),□□

19□□ and [so that you will begin to know] what the immeasurable□□ and□□ unlimited□□ and□□ surpassing greatness of His [active, spiritual] power is in us who believe. These are in accordance with the working of His mighty strength□□

20□□ which He produced in Christ when He raised Him from the dead and seated Him at His own right hand in the heavenly□ places,□□

21□□ far above all rule and authority and power and dominion [whether angelic or human], and [far above] every name that is named [above every title that can be conferred], not only in this age□□ and□□ world but also in the one to come.□□

22□□ And He put all things [in every realm] in subjection under Christ's feet, and appointed Him as [supreme and authoritative] head over all things in the church,□□

23□□ which is His body, the fullness of Him who fills□□ and □ completes all things in all [believers].”

**The NASB,**

*"18 I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,*

*19 and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might*

*20 which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places,*

*21 far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come.*

*22 And He put all things in subjection under His feet, and gave Him as head over all things to the church,*

*23 which is His body, the fullness of Him who fills all in all."*

□□

We find Paul's prayer for the Ephesians describing the glory of God and Christ.

So he wanted his believers to get the full knowledge of the HOPE OF THEIR CALLING. How great that hope (of heaven up above) really is. Using a set of superlatives: the riches of His glory in us; surpassing greatness of His power toward us who believe; the working of His strength and His might; in the heavenly places; far above all...even in ages to come; Jesus is given as head over all things to the church; ...the fullness of Him who fills all in all.

The Word of God, as it was entrusted to Paul for us, tells us we are super-blessed, made together with Christ in His super-strength, - or put in the same words as with

Paul: **The riches of the glory of His inheritance IN THE SAINTS!**

In verse 19 we find out to whom exactly this glorious blessing and riches and power has been given: US WHO BELIEVE.

If you **believe** on Jesus Christ, then you are saved, and the blessings following with that salvation has been thoroughly described above by our apostle Paul. It is all so glorious that we can hardly comprehend this. It overwhelms us so much, for our brain capacity cannot match up to the greatness of the power of God in Christ. So, we are only asked by the Lord to **believe**. We are not charged by Him to come up with our knowledge and brain-intelligence or IQ-ratings.

Thus Paul elegantly told us in Eph. 2:8, 9 NASB, how this is formulated, regarding the importance of our faith in

Christ,  
"8 ☐☐ For by grace you have been saved through faith; and  
that not of yourselves, it is the gift of God;☐☐  
9 ☐☐ not as a result of works, so that no one may boast."

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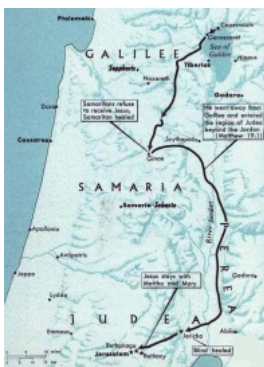
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## ACTS ON THE TWELVE☐☐ APOSTLES: THEY WORKED ONLY IN ISRAEL!

JAN LILLEBY

☐☐☐☐ T his article is my summing up of what I have already written in several other articles. So making a ☐ concentrated issue centered around☐☐ *the whereabouts*☐☐ of the twelve. It is quite a revelation to see, reading Acts story, that the twelve never went into any kind of 'World-wide Mission' – like often anticipated by the so-called 'Great Commission' in Mat. 28☐☐ and Mark 16. Check out my article☐☐ ***'The Twelve Apostles: Were Sent Only to Israel!'***☐☐ – which will line up very well with this present article.

ACTS HISTORY SHOWS NONE OF THE TWELVE  
IN MINISTRY OUTSIDE OF ISRAEL



How, on God's green earth, has Christianity☐ managed to overlook this fact? How can they so gullibly conclude that they went 'Into all the world' preaching the Gospel?

**Acts 1 and 2**☐☐ are placing the twelve in Jerusalem. The year was 28 CE. In Acts 2 as we read of the feast of Pentecost, the fiftieth day from Passover, it was June 20, which was a Sunday.

**Acts 5**,☐☐ especially the great healing-wave – verses 12-16, was probably in Passover 32-33 CE, NASB,

«[12☐☐](#) At the hands of the apostles many signs and wonders were taking place among the people;☐☐ **and they were all with**

**one accord in Solomon's portico.**

13 But none of the rest dared to associate with them; however, the people held them in high esteem.

14 And all the more believers in the Lord, multitudes of men and women, were constantly added to their number,

15 to such an extent that they even carried the sick out into the streets and laid them on cots and pallets, so that when Peter came by at least his shadow might fall on any one of them.

16 Also the people from the cities in the vicinity of Jerusalem were coming together, bringing people who were sick or afflicted with unclean spirits, and they were all being healed."

So, still we find the twelve working inside Israel only, and in the very same place as when the Holy Spirit came upon them in 28 CE at Pentecost! After five years passing.

Not only did they minister in Jerusalem, but actually right next to the 'Lion's Den' – the temple. Using the space under the portico of Solomon. Verse 14 is a very important one: The situation is described occurring within MULTITUDES of men and women. There certainly was not an ordinary week-day. It had to have been during one of the feasts, and I believe it was either Passover or Pentecost. That is when – in the times of the apostles – we found multitudes present in Jerusalem.

**Acts 7-9, including the appearance of Saul (Paul) after his participation in Stephen's death,** gives us the year 36

CE, which was 8 years after Acts 2 Pentecost. Paul's conversion was a separate drama inside Jewry, Acts 9:15-18, NASB, - and we notice that none of the twelve are involved in it, since it happened in Syria, near Damascus,

«15 But the Lord said to him, "Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel;

16 for I will show him how much he must suffer for My name's sake."

17 So Ananias departed and entered the house, and after laying his hands on him said, "Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and be filled with the Holy Spirit."

18 And immediately there fell from his eyes something like scales, and he regained his sight, and he got up and was baptized; and he took food and was strengthened."

Then we are taken back into Israel, as we find **Acts 10-11 telling of Peter's incident regarding the Roman Captain Cornelius.**

This happening is a very heavy and hard evidence of the twelve, in the year 36-37 CE, STILL MINISTERING IN ISRAEL ONLY, and had up until this time not been in fellowship with Gentiles. Not for a second! Acts 10:1-33, NASB,

«1 Now there was a man at Caesarea named Cornelius, a centurion of what was called the Italian cohort,

2 a devout man and one who feared God with all his household, and gave many alms to the Jewish people and prayed to God continually \*.

3 About \* the ninth hour of the day he clearly saw in a vision an angel of God who had just come in and said to him, "Cornelius!"

4 And fixing his gaze on him and being much alarmed, he said, "What is it, Lord?" And he said to him, "Your prayers and alms have ascended as a memorial before God.

5 "Now dispatch some men to Joppa and send for a man named Simon, who is also called Peter;

6 he is staying with a tanner named Simon, whose house is by the sea."

7 When the angel who was speaking to him had left, he summoned two of his servants and a devout soldier of those who were his personal attendants,

8 and after he had explained everything to them, he sent them to Joppa.

9 On the next day, as they were on their way and approaching the city, Peter went up on the housetop about the sixth hour to pray.

10 But he became hungry and was desiring to eat; but while they were making preparations, he fell into a trance;

11 and he saw the sky opened up, and an object like a great sheet coming down, lowered by four corners to the ground,

12 and there were in it all kinds of four-footed animals and crawling creatures of the earth and birds of the air.

13 A voice came to him, "Get up, Peter, kill and eat!"

14 But Peter said, "By no means, Lord, for I have never eaten anything unholy and unclean."

15 Again a voice came to him a second time, "What God



has cleansed, no longer consider unholy."□□

16□□ This happened three times, and immediately the object was taken up into the sky.□□

17□□ Now while Peter was greatly perplexed in mind as to what the vision which he had seen might be, behold, the men who had been sent by Cornelius, having asked directions for Simon's house,□□ appeared at the gate;□□

18□□ and calling out, they were asking whether Simon, who was also called Peter, was staying there.□□

19□□ While Peter was reflecting on the vision, the Spirit said to him, "Behold, three men are looking for you.□□

20□□ "But get up, go downstairs and accompany \* them without misgivings, for I have sent them Myself."□□

21□□ Peter went down to the men and said, "Behold, I am the one you are looking for; what is the reason for which you have come?"□□

22□□ They said, "Cornelius, a centurion, a righteous and God-fearing man well spoken of by the entire nation of the Jews, was divinely directed by a holy angel to send for you to come to his house and hear a message from you."□□  
So he invited them in and gave them lodging."□□

23□□ And on the next day he got up and went away with them, and some of the brethren from Joppa accompanied him.□□

24□□ On the following day he entered Caesarea. Now Cornelius was waiting for them and had called together his relatives and close friends.□□

25□□ When Peter entered, Cornelius met him, and fell at his feet and worshiped him.□□

26□□ But Peter raised him up, saying, "Stand up; I too am just a man."□□

27□□ As he talked with him, he entered and found many people assembled.□□

28□□ And he said to them, "You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man unholy or unclean.□□

29□□ "That is why I came without even□□ raising any objection when I was sent for. So I ask for what reason you have sent for me."□□

30□□ Cornelius said, "Four days ago to this hour, I was praying in my house during the ninth□□ hour; and behold, a



man stood before me in shining garments,[]

[31\[\]](#) and he said, 'Cornelius, your prayer has been heard and your alms have been remembered before God.[]

[32\[\]](#) 'Therefore send to Joppa and invite Simon, who is also called Peter, to come to you; he is staying at the house of Simon the tanner by the sea.'[]

[33\[\]](#) "So I sent for you immediately, and you have been kind enough to come. Now then, we are all here present before God to hear all that you have been commanded by the Lord."[]

Peter at Caesarea in 36-37 CE gives us 8-9 years after Pentecost in[] 28 CE. And no record in the Bible of him or the eleven travelling outside of Israel in mission.

The[] **verse 28**[] is contradicting the whole 'Great commission' – since it tells of Jews following the Law of Moses, were forbidden any near contact with Gentiles:

[] "And he[] said[] to them, "You[] yourselves[] know[] how [] unlawful[] it is for a[] man[] who is a[] Jew[] to[] associate[] with a[] foreigner[] or[] to[] visit[] him; and yet[] God[] has[] shown[] me that I should not[] call[] any [] man[] unholy[] or[] unclean."

Peter's whereabouts was in Joppa, in Simon's[] house when he got the vision from the Lord. Before that, he had come from Lydda, where he healed Aeneas, so that people in Lydda and Sharon came to faith in Jesus.

[] [32](#)[] Now as Peter was traveling through all those regions, he came down also to the saints who lived at Lydda.[]

[33](#)[] There he found a man named Aeneas, who had been bedridden \* \* eight years, for he was paralyzed.[]

[34](#)[] Peter said to him, "Aeneas, Jesus Christ heals you; get up and make your bed." Immediately he got up.[]

[35](#)[] And all who[] lived at Lydda and Sharon saw him, and they turned to the Lord.[]

[36](#)[] Now in Joppa there was a disciple named Tabitha (which translated in Greek is called Dorcas); this woman was abounding[] with deeds of kindness and charity which she continually did.[]

[37](#)[] And it happened at that time that she fell sick and died; and when they had washed her body, they laid it in an upper room.[]

[38](#)[] Since[] **Lydda was near Joppa**, the disciples, having heard that Peter was there \*, sent two men to him, imploring him, "Do not delay in coming to us."[]

[39](#)[] So Peter arose and went with them. When he arrived, they brought him into the upper room; and all the widows stood beside him, weeping and showing all the tunics and garments that Dorcas used to make while she was[] with

them.□□

[40□□](#) But Peter sent them all out and knelt \* down \* and prayed, and turning to the body, he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter, she sat up.□□

[41□□](#) And he gave her his hand and raised her up; and calling the saints and widows, he presented her alive."

The other apostles were in□□ **Judea and in Jerusalem**□□ it says, reading Acts 11 as□□ they were astonished by Peter's going to Gentiles and all, verses 1 and 2, NASB,□□

«[1□□](#) Now the apostles and the brethren who were□□ **throughout Judea**□□ heard that the Gentiles also had received□□ the word of God.□□

[2□□](#) And when Peter came up to□□ **Jerusalem**, those who were circumcised took issue with him,"□□

Peter's travel got him from Jerusalem, down to Lydda, then to Joppa, and then finally to Caesarea, the headquarters of the Roman rulers/procurator.

No report of Peter or any of the eleven travelling abroad. After about TEN YEARS after Pentecost in Acts 2.

## ACTS 12 AND THE DEATH OF AGRIPPA I

Roman historical files, say that Herod□□ Agrippa I died in 44 CE. And Peter is described as one of the believers who were jailed, after Agrippa I had executed James with his sword.□□ **Acts 12:1-17**, NASB,

«[1□□](#) Now about that time Herod the king laid hands on some who belonged to the church in order to mistreat them.□□

[2□□](#) And he had James the brother of John put to death with a sword.□□

[3□□](#) When he saw that it pleased the Jews, he proceeded to arrest Peter also. Now it was during the days of Unleavened Bread.□□

[4□□](#) When he had seized him, he□□ put him in prison, delivering him to four squads of soldiers to guard him, intending after the Passover to bring him out before the people.□□

[5□□](#) So Peter was kept in the prison, but prayer□□ for him was being made fervently by the church to God.□□

[6□□](#) On the very night when Herod was about to bring him forward, Peter was sleeping between two soldiers, bound with two chains, and□□ guards in front of the door were watching

over the prison.□□

7□□ And behold, an angel of the Lord suddenly appeared and a light shone in the cell; and he struck Peter's side and woke him up,□□ saying, "Get up quickly." And his chains fell off his hands.□□

8□□ And the angel said to him, "Gird yourself and put on your sandals." And he did so. And he said to him, "Wrap your cloak around you and follow me."□□

9□□ And he went out and continued to follow, and he did not know that what was being done by the angel was real, but thought he was seeing a vision.□□

10□□ When they had passed the first and second guard, they came to the iron gate that leads into the city, which opened for them by itself; and they went out and went along one street, and immediately□□ the angel departed from him.□□

11□□ When Peter came to himself, he said, "Now I know for sure that the Lord has sent forth His angel and rescued me from the hand of Herod and from all that□□ the Jewish people were expecting."□□

12□□ And when he realized this, he went to the house of Mary, the mother of John who was also called Mark, where many were gathered together and were□□ praying.□□

13□□ When he knocked at the door of the gate, a servant-girl named Rhoda came to answer.□□

14□□ When she□□ recognized Peter's voice, because of her joy she did not open the gate, but ran in and announced that Peter was standing in front of the gate.□□

15□□ They said to her, "You are out of your□□ mind!" But she kept insisting that it was so. They kept saying, "It is his angel."□□

16□□ But Peter continued knocking; and when they had opened the door, they saw him and were amazed.□□

17□□ But motioning to them with his hand to be silent, he described to them how the Lord had led him out of the prison. And he said, "Report these things to James and the brethren."□□ Then he left and went to another place.»

Peter did not go abroad then, but he obviously took□□ refuge in some place where he knew there were fellow believers who could lodge him for a while.□□ After this Passover and the persecution by Agrippa I, Peter is not□□ mentioned before he is seen at Jerusalem in Acts 15.

Acts 12:20-23, tells of Agrippa I being executed by an angel from the Lord, because of his ego and arrogance, NASB,

*“20 Now he was very angry with the people of Tyre and Sidon; and with one accord they came to him, and having won over Blastus the king's chamberlain \*, they were asking for peace, because their country was fed by the king's country.*

*21 On an appointed day Herod, having put on his royal apparel, took his seat on the rostrum and began delivering an address to them.*

*22 The people kept crying out, "The voice of a god and not of a man!"*

*23 And immediately an angel of the Lord struck him because \* he did not give God the glory, and he was eaten by worms and died.”*

As told above, this happened in 44 CE according to Roman records. Which gives us Peter and the apostles still inside Israel – 16 years after Pentecost in Acts 2, and the time of Jesus having told them to go to ‘All nations’ preaching the Gospel.

The incident in Acts 10 with the Gentiles in Cornelius' house did obviously NOT alter Peter's way of ministry in any manner. He still went on and preached to Jews only, - as did his fellow apostles. After Acts 15:7 and Peter lifting his voice, he disappear from Acts entirely. His reference to Gentiles was only that single incident in Cornelius' house...and not regarding his ministry as such. He had been sent only to the circumcised...Israel with its Jews.

Paul's conclusion on Peter's ministry is clear, told in Gal. 2:7-9, NASB,

*«7 But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, **just as Peter had been to the circumcised***

*8 (for He who effectually worked for **Peter in his apostleship to the circumcised** effectually worked for me also to the Gentiles ),*

*9 and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we might go to the Gentiles and they to the circumcised.”*

Editor's emphasize.

Only Paul was sent outside of Israel, and was the apostle to the Gentiles. Not Peter and the eleven! Acts 9:15.

The apostolic conference in Acts 15 was in the year 49-50 CE according to scholars and historians.□□

Peter was in Jerusalem□□ 21-22 years after Pentecost in Acts 2. And Acts has no record of Peter and the eleven ever having been abroad in mission. Only Paul is reported as one who went several journeys into the Empire outside of Israel.

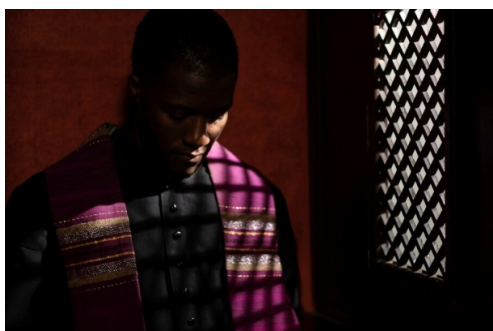
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## CONFESSION OF SINS: THE CHURCH DISPENSATION HAS NOTHING OF THE SORT!

JAN LILLEBY



□□□□ Watching TV-series or otherwise, one cannot help noticing that once in a while we can see scenes in which people are taking the Catholic practice of 'Confession of Sin'. Thus they enter that□□ booth□□ closure in which the sinner may be anonymous, and in the closure next to him, the Vicar will listen to the confession.

After the confession (at least the way it is□□ often□□ presented in TV-series) the Vicar says□□ the ritualistic words...going, 'Your sins has been forgiven, say ten Hail Mary's, and go in peace'.

My reference to this□□ *may be a bit simplified*, for which I beg your pardon if you are a Catholic believer.

I have not searched the textbooks for the exact line of words used in such ordinances.

But anyhow: We cannot find in Paul's Church doctrine any clear command or exposition to make confession of sin! □□ It is simply not there. I am of course referring to Ephesians and Colossians, the two only Church epistles given.

I have even seen TV-series or films, regarding Mafia-crimes and the likes...where villains goes to Confession, after having killed a man. But we find this killer still keeps on



killing, as a 'soldier' hired by the Mafia. His confession does certainly not free him of guilt and sin. He will lose the salvation. God will not have any such despicable evildoers up in heaven! It is pertaining to Biblical true faith in Jesus Christ, that believers abstain from all sort of grave sin; however, we are not charged by God to perform a lifestyle in 'Sinless Perfection'. See my articles here on my web regarding this.

During Acts period, **confession** was in order for believers. Rom. 10:8-11, NASB,  
[8](#) But what does it say? "THE WORD IS NEAR YOU, in your mouth and in your heart "-that is, the word of faith which we are preaching,

[9](#) that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;

[10](#) for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

[11](#) For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED."

Not in any manner can this passage of Scripture be used as a magical 'mantra' – which can wipe away whatever evil we commit. It is not a 'tool' we can use, after every murder we commit, or theft, or robbery, or what not. No 'confession' can justify pre-meditated murder or other crimes. Only if we LEAVE such evil behind, is there any real hope of salvation.

But this kind of abuse of the Word of God is what these dumb Mafia-films and TV-series are telling the viewers. You can sin and sin and sin...and just escape judgment for each sin by going to the confessional booth. What a lie!

The Catholic Church denomination, anywhere we may find their churches, are not following Paul's doctrine of faith. They have made their own ways in Scripture over the centuries (as have several other denominations) – and the result is heresies and lack of proper Biblical instruction for believers.

The passage above, Rom. 10, was valid only during the times of the apostles. They preached to Israel and proselytes, not our kind of Grace Gospel (found in Eph. 3:1-9) but the Kingdom-Gospel for Israel, the millennial reign of Christ on earth.

And the Jewish believers had also two operating covenants with God: That of the Law of Moses, plus that New Covenant in the death and resurrection of Jesus Christ, Heb. 9:15.

Under these ordinances it was found also the confession of sins; not only before God, but *between believers* also. James 5:16, NASB,

*"Therefore, **confess your sins to one another**, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much."*

Paul made it very clear to his believers, writing Ephesians and Colossians from the jail cell in Rome 63-64 CE, that our salvation is a GIFT OF GOD and not something we can make us deserve by works and good behavior. The two mentioned epistles, Paul points us to a FINISHED salvation, in so much as to say that we are ALREADY placed up in the heavens together with Christ, and we have been – from when we first came to faith in Jesus – given ALL SPIRITUAL BLESSINGS in Him. Thus He has already made us part of His body, for which He is the Head, Eph. 1:3, NASB,

*"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,"*

What's more, we have also been given the *seal of the Holy Spirit* from the moment we came to faith, Eph.1:13, 14, NASB,

*"13 In Him, you also, after listening to the message of truth, the gospel of your salvation -having also believed, you were **sealed in Him with the Holy Spirit of promise**, 14 who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory."* (Editor's emphasize).

Thus Paul made his excellent statement for our benefit, Eph. 2:8, 9, NASB,

*"8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;*

*9 not as a result of works, so that no one may boast."*

## CONCLUSION

There is nowhere to be found any teachings from Paul, our apostle, of having to confess sins; not in any form or manner.

Church denominations practicing such ordinances are in great error.

Only the ancient people of God, Israel, had such ordinances included in the Law of Moses, as well as in the New Covenant – as seen with James and all the apostles in Acts time.

Post-Acts, we find Ephesians and Colossians as the only



valid Church faith-doctrine, that of the free Grace of God, which was established by Christ visiting Paul in **revelation** given him of the so-called Mystery, Eph. 3:1-6, NASB,

«**1** For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles -

**2** if indeed you have heard of the stewardship of God's grace which was given to me for you;

**3** **that by revelation** there was made known to me the mystery, as I wrote before in brief.

**4** By referring to this, when you read you can understand my insight into the mystery of Christ,

**5** which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit;

**6** to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel,"

Editor's emphasize.

We cannot, and must not, try to drag Acts-time doctrines into Paul's fresh revelation of the free Grace Gospel and the establishing of that 'One new Man' in Eph. 2:14, 15. The Law with its ordinances was entirely taken away, abolished, littered.

Acts doctrine had as basis the Law of Moses, and the New Covenant.

Post-Acts doctrine, given the Church dispensation, has nothing but what God revealed to Paul, making him write the two only valid Church Epistles, Ephesians and Colossians.

We are all saved by faith alone, and no works (confessions of sin is works) or ordinances have any saying in the matter.

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# COMPARING PETER AND PAUL: IT'S EASY, PROVIDED YOU REALLY ARE READING THE BIBLE!

JAN LILLEBY

On the last page you shall find a simple comparison 'In colors' – which will let you see how things were, regarding Doctrine of Faith, in the times of the apostles. There existed *two types of doctrine*; the first was the teaching and preaching to Israel by the twelve, offering the Kingdom of God on earth, the so-called millennial kingdom which shall have Jesus Christ as king and ruler from Zion, Jerusalem. Dan. 2:44; Luke 1:32, 33; Rev. 20:4.

Paul got himself an *extension of his ministry* after Acts 28:28. Which actually describes the divorce between God and Israel; Israel fell away from God.

He was given a *special revelation* by Christ in person, a revelation of the Mystery – which had been hidden in God from before the creation of the world, Eph. 3:1-9, NASB, written from his jail cell in Rome 63 CE...possibly 64 CE, while it was the reign of Emperor Nero (Nero Claudius Caesar Augustus Germanicus), - this revelation became the second kind of Gospel, which is the one we have had ever since that day – and it dismissed the Kingdom Gospel,

«*1 For this reason I, Paul, the prisoner of Christ Jesus for the sake of you **Gentiles** -*

*2 if indeed you have heard of the stewardship of God's grace which was given to me for you;*

*3 that by **revelation** there was **made known** to me the **mystery**, as I wrote before in **brief**.*

*4 By referring to this, when you read you can understand my insight into the mystery of Christ,*

*5 which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit;*

*6 to be specific, that the **Gentiles** are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ*

**Jesus through the gospel,**  
7 of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power.

8 To me, the very least of all saints, this grace was given, **to preach to the Gentiles the unfathomable riches of Christ,**

9 and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things;" (Editor's emphasize).

This passage from Eph. 3:1-9 may be called 'The Declaration of the Free Grace Gospel of Christ to the Entire World Internationally'.

Before Paul had this divine revelation by Christ visiting him, the Gospel of Jesus Christ was only preached to Israel with its Jews and proselytes, and not to the international world. The apostles offered them the Kingdom of God on earth, so they could not go to the entire world freely, as if that kingdom was offered to all nations. It was offered to Israel exclusively! But it had one clause to it: The entire nation had to repent and believe on Jesus as their Messiah King, so that God could send Him back to them and thus establish that promised kingdom.

**But instead the nation fell away from God,** as seen in Acts 28:25-28, when Paul had his confrontation with the Sanhedrin in Rome. As a consequence to their spiritual fall, the nation was destroyed entirely in 70 CE by Rome. These are both Biblical facts proven, as well as facts which we learn from history.

But it pleased God to have Paul sent as His apostle to us Gentiles, in spite of (or rather because of?) the fall of Israel, and by that offering the free Grace Gospel to the entire world, and not with any earthly kingdom as hope of salvation, but with the heaven up above (where Christ is seated at His Father's right hand) as our hope of salvation. In Greek: *Epiouranos* – the 'Heaven-up-Above the Heavens' or if you like, the 'Super-Heaven'.

Have a look at my very simplified color illustration below!

**APOSTLES DURING ACTS  
28 - 62 CE**



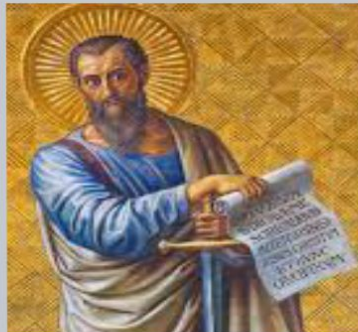
PETER AND THE ELEVEN,  
PLUS PAUL ADDED LATER.

**DOCTRINE OF FAITH:**

THE LAW OF MOSES  
THE NEW COVENANT  
TO ISRAEL

**THE FALL OF ISRAEL 62 CE**

**APOSTLE PAUL POST-ACTS  
62 - 67 CE**



PAUL EXCLUSIVELY

**DOCTRINE OF FAITH:**

THE FREE GRACE GOSPEL,  
THE LAW ABOLISHED BY CHRIST

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**OPPOSING PAUL'S TEACHING:**

# HERETICAL MOVEMENTS IN HISTORY GATHERED FOLLOWERS IN SPITE OF THEM OPPOSING PAUL!

JAN LILLEBY

□□□□ All the movements inside Christianity (as well as those□□ which are□□ not considered Christians) seem to have been constantly opposing Paul's Gospel revelation, which we find in Ephesians and Colossians. It is a scandal so huge that it is incomprehensible to this day. How can one have gotten things as askew and out of order as what we can see in our time? Let us take a short glimpse into this mess, as I go through the most notable movements – those which really have been opposing Paul with the heresies connected to them.

Clip from Wikipedia on the Seventh-day Adventist Church

"The□□ [Seventh-day Adventist Church](#)□□ had its roots in the□□ [Millerite](#)□□ movement of the 1830s to the 1840s, during the period of the□□ [Second Great Awakening](#), and was□□ **officially founded in 1863**.□□ Prominent figures in the early church included□□ [Hiram Edson](#),□□ [Ellen G. White](#), her husband□□ [James Springer White](#),□□ [Joseph Bates](#), and□□ [J. N. Andrews](#). Over the ensuing decades the church expanded from its original base in□□ [New England](#)□□ to become an international organization. Significant developments such the reviews initiated by evangelicals Donald□□ Barnhouse and□□ [Walter Martin](#), in the 20th century led to its recognition as a□□ [Christian denomination](#)."

The Adventists originated from out of the Millerite movement. □□ And in around 1844 the□□ [Sabbath-ordinance](#)□□ was started and it was soon adopted into the Adventist movement as a doctrine of faith.□□

Clip from Wikipedia in the matter,

"A young□□ [Seventh Day Baptist](#)□□ layperson named□□ [Rachel Oakes Preston](#)□□ living in□□ [New Hampshire](#)□□ was responsible for introducing□□ [Sabbath](#)□□ to the Millerite Adventists. Due to her influence, Frederick Wheeler, a local Methodist-Adventist preacher,□□ **began keeping the seventh day as Sabbath**, probably in the early spring of 1844. Several members of the□□ [Washington](#), New Hampshire church he occasionally ministered to also followed his decision. These included William and Cyrus Farnsworth.□□ [T. M. Preble](#)□□ soon accepted it either from Wheeler or directly from Oakes.□

These events were shortly followed by the Great Disappointment.»

My emphasize above, on the□□ **founding date 1863**, held up against Paul's writing the Ephesians in 63 CE from a Roman



prison, tells us that the Adventists got organized exactly 1800 years after Paul wrote his Church epistle.

And the clear word of God in Col. 2:13-17 regarding the abolishment of the Law of Moses and its ordinances (Sabbath and Holy Feast days, New Moon calendar adjustments, food regulations) also stems from 63 CE.

The entire doctrinal foundation of the Adventist movement is a total rebellion and opposition against Paul's Church epistles, Ephesians and Colossians.

When the believers in Paul's time, those in Ephesus, Colossae, Hierapolis, Laodicea and other towns in this area – read the teachings of the apostle to the Gentiles, Paul, they were all addressed as saints, - they were saved by faith alone, no works, no ordinances. And we notice very easily that in none of his two epistles, is there any mention of the Second Advent. This means that it is not of concern to the Church! This is only for the future Israel (Rev. 19-20).

The Adventist Church, in the early days as well as in our time, is in opposition to the Bible. They say otherwise than Paul! Paul said 'No more Law of Moses', and he specified it, saying: No more ordinances, Col. 2:13-17, NASB,

13 When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions,

14 having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.

15 When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.

16 Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day-

17 things which are a mere shadow of what is to come; but the substance belongs to Christ." (Editor's emphasize)

Those 'Besser Wissers' of 1863 and on, saying against Paul's teachings, never repented of it. There is no record from the early times of this confused movement testifying of repentance. They have kept up their false doctrine to this very day.

Luckily, in our time we have thousands of 'Ex-Adventists' going against their false doctrines. The internet is full of such websites, refuting the movement.

People in the time of Paul, as he sat in jail in Carcere Mamertino in Rome, were saved through his faith doctrine to the Gentiles. They were saved WITHOUT ANY ADVENTISTS

## TRYING TO PERVERT PAUL'S TEACHINGS.

They were saved, without Paul mentioning as much as a word on the Second Advent. Not a word on Sabbath to be kept, or any other ordinances. Not a word from Paul that the saints should keep away from pork or duck or such food found in the Law of Moses as forbidden. He went the other way:

Verse 16: □□

*"Therefore□□ no□□ one□□ is to□□ act□□ as your□□ judge□□ in regard to□□ food□□ or□□ drink□□ or□□ in□□ respect□□ to a□ festival□□ or□□ a□□ new□□ moon□□ or□□ a□□ Sabbath□□ day-"*

Paul's exhortation was in favor of those who DID NOT kept□ any ordinances laid down in the Law of Moses. Paul telling them that people who tried to judge them for not following the Law, they acted against his revealed faith doctrine,□ and should therefore be rejected. Such things (v. 17) were only a□□ *...mere shadow of what is to come...*

**Eph. 2:14, 15**□□ cannot be altered or twisted in any way. It spells out clearly that the Law of Moses was abolished as Jesus let it be crucified with Him at the cross, NASB, «[14](#)□□ *For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall,*□□

[15](#)□□ *by□□ abolishing□□ in His□□ flesh□□ the□□ enmity, which is the□□ Law□□ of□□ commandments□□ contained in□ ordinances,*□□ so that in Himself He might make the two into one new man, thus establishing peace," □□□□ (Editor's emphasize)

Still, it is in need of a remark: This Bible truth of the Law abolished at the cross, was evidently□□ kept hidden from the servants of Christ during the time of Acts. It was a secret. Because in Acts God was testing Israel to see if they would repent and follow Christ. Thus they kept the Law in those times. The New Covenant was added on top of the Law of Moses. But in 63 CE Paul was told by Christ that the Law actually was abolished at the cross!

## OTHER GUILTY ANTI-PAUL MOVEMENTS

Liars and cheaters in Christendom over the centuries are many.

They all have□□ this□□ in common, as they have lied and thus opposed Paul and the Word of God given to the Church dispensation, and twisted and perverted the Grace Gospel – that of the free unmerited Grace of God.□□

Before the Adventists, we saw the forthcoming cult,□□ 'The Church of Jesus Christ of Latter-day Saints', often just called 'Mormons', started by a rebel and thief and violent drunk, Joseph Smith, lying of having found a mystical book made of gold, the book of Moroni, given by an angel. This 'book' has never been presented and shown to the world. Smith waved it off by saying that it had been taken away by



that angel. And gullible naïve believers went on following this lie.

Shortly after the Adventist Church started, a young member among them, [Charles Taze Russel](#), went about with his organization 'Watch Tower Society'.

Russel was expelled from the Adventist Church when he was 17-18 of age.

He managed to get gullible followers...a lot of them, people who did not have much knowledge in the Bible. He was financially supported by certain members of the local Free Mason group early on. His grave site is decorated by a Free Mason symbol, a pyramid in mini format! It can be seen at Rosemont Cemetery, Pittsburg, PA. [See image here.](#)



Like the Adventists, also this 'Jehovah's Witnesses' movement has gotten thousands of [ex-witnesses](#) over time. You find innumerable videos on YouTube refuting this cult and exposing their heresies and their harsh merciless persecution of such ex-witnesses. They portray themselves as a movement called by God, but like all other movements saying such a lie, these are also liars and heretics. Both Mormons and JW-Org, along with others, are considered being NOT Christian movements. In other words, they are all in loss of salvation, and will not be taken into the heaven up above.

Paul was called by God and Christ, and he alone was given the revelation of the Mystery, mentioned in Eph. 3:1-9. Nobody at all, after the time of Paul, has ever been called by God to do any particular ministry. Paul was the ONLY apostle sent to us Gentiles. God [did not](#) send Ellen G. White (Adventists), neither Charles Taze Russel, for not to mention the total hoax Joseph Smith. They all were liars as they told the public that God had called them.

The world has gotten millions of Christ-believers over the centuries, which were saved *without any interference from Adventists, Mormons, or Jehovah's Witnesses.* If God could save multitudes of believers in Asia-Minor in the time of Paul, He certainly can save people likewise in times following, without any 'help' from self-appointed prophets and apostles and what not!

Neither has Christianity had any need for the false 'Azusa Street Revival' in Los Angeles 1906-1913. The beginning of the Pentecostal movements. Charismatics and Pentecostals are just as false when it comes to the detail doctrine, as that

of the older movements. They twisted and perverted the Word of God, in that they said *“God had sent them a second ‘Pentecost’ á la that of Acts 2”* and the coming of the Holy Spirit with tongues and signs following. The infamous heretics of Word of Faith (Kenneth Hagin Sr.), and following movements based on that same heresy first introduced by the Pentecostals, up to the modern day NAR movement (New Apostolic Reformation) instigated by Peter C. Wagner, all suggested that God had called them especially. We know that this is a blatant lie. Gullible naïve believers follow them...but also these movements have ex-followers. They have *turned against* that heretical ‘Prosperity Gospel’ – ‘Name-it-And-Claim it’ confessional obsession, and things like that. TV-Healers and folk like that, portray themselves as if they are *“God’s own favorites”* and possessing power to heal people of their illnesses. But healings cannot be seen anywhere. It is all a fake and a bitter illusion. This contributes to people exiting these movements.

Just as Paul did not mention the Second Advent, or keeping of ordinances found in the Law, and no holy feast days – in the same manner *“he did not teach that the Church dispensation was given sign-gifts of miracles and healings. Ephesians and Colossians have nothing of the sort.”* One cannot read Mark 16 into the Church epistles, Ephesians and Colossians. Signs were only given for Israel, so they should believe on Jesus as their Messiah. Paul clearly taught this, 1 Cor. 14:21, 22. Notice also, that this passage is referring to the Law of Moses!

Tongues was a sign (together with the eight other signs mentioned) prophesied in the Law *“to Israel. In segregated order, and not freely to all people in the world.”*

And lo and behold! – yet all believers in Paul’s time were saved by Grace, without any merits or works, - neither any signs or healings... Eph. 2:8, 9, NASB,

*“8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;*

*9 not as a result of works, so that no one may boast.”*

I re-write verse 9 here, to be more specific and shouting into our time:

*“Not as a result of all these heretical movements made up by man, so that no one may boast”.*

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## THE MORAL NORMS IN CHURCH: PAUL GAVE US THE NORMS TO WHICH WE MUST TAKE HEED!

JAN LILLEBY

~~~~~ I start right into Paul's exhortations on how we should conduct our lives.

Notice that what Paul referred to was not according to some kind of 'Sinless Perfection' – such as it was with the early Methodist Movement (Wesley), far from it.

**Ephesians 2:1-3, NASB Net Version,**



«**1 And you were dead in your trespasses and sins,**

**2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.**

**3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.**»

Paul reminding the believers in Christ how it was when they lived as unsaved ones....'walked according to the course of this world, according to the prince of the power of the air (Satan!!), of the spirit that is **now working** in the sons of disobedience'. (Editor's emphasize).

As unsaved and thus unbelieving persons we were lost, and we were DEAD IN OUR SINS. We had been going on with things that were fueled and instigated by Satan, whom Paul called 'The Prince of the power of the air'. If you are still walking in this sphere of unbelief and of lustful sins etcetera, then you are entirely a lost soul, and have no salvation. You are thus under God's wrath, says Eph. 2:3. This is real, and it is serious.

As Paul goes on teaching his Gospel Doctrine, he let us know

how we should avoid living like those mentioned in verse 2; and notice also how he included himself as one who once was lost in sin, verse 3, 'we too all formerly lived in the lusts of our flesh.' And he pointed back to Adam's falling in sin (which we all inherited), '*..and were by nature children of wrath, even as the rest*'.

Therefore, when Paul touched in on morale and ethics, he went about with strong exhortation, even by strict warnings, that we as believers should keep a clean path in life. We are to be enemies of sin, even if we cannot manage to live in 'Sinless Perfection'.

So, from here on I shall go through all of Paul's warnings and teachings regarding this. It has to be based on his two epistles to the Church, Ephesians and Colossians. The so-called 'Prison Epistles'.

**Starting with Eph. 4:17-32**, which is a strong passage telling believers how things are to be handled and practiced, NASB,

17 So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind,

18 being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart;

19 and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness.

20 But you did not learn Christ in this way,

21 if indeed you have heard Him and have been taught in Him, just as truth is in Jesus,

22 that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit,

23 and that you be renewed in the spirit of your mind,

24 and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.

25 Therefore, laying aside falsehood, SPEAK TRUTH EACH ONE of you WITH HIS NEIGHBOR, for we are members of one another.

26 BE ANGRY, AND yet DO NOT SIN; do not let the sun go down on your anger,

27 and do not give the devil an opportunity.

28 He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have

something to share with one who has need.

**29** Let no *\*unwholesome word* proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear.

**30** Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

**31** Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.

**32** Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.

This long passage, seen as an exhortation, is a continuation of Eph. 2:1-3 which I already commented on.

But in this latter passage, Paul found it right to go *more into details*, to be sure everybody would comprehend this. Not just as a repetition.

**Ephesians 5:3-12** has more of the same, with a nuance to it, NASB,

«**3** But immorality or any impurity or greed must not even be named among you, as is proper among saints;

**4** and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks.

**5** For this you know with certainty, that no *\*immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.*

**6** Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

**7** Therefore do not be partakers with them;

**8** for you were formerly darkness, but now you are Light in the Lord; walk as children of Light

**9** (for the fruit of the Light consists in all goodness and righteousness and truth),

**10** trying to learn what is pleasing to the Lord.

**11** Do not participate in the unfruitful deeds of darkness, but instead even expose them;

**12** for it is disgraceful even to speak of the things which are done by them in secret.” (Editor's emphasize)

**Col. 2:18-23** is an exhortation for us to stay away from false teachings/philosophies...of which, in modern times,



there are many. Cults and sects has come along over the centuries since Paul wrote his warnings,

«[18](#) Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind,

[19](#) and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God.

[20](#) If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as,

[21](#) "Do not handle, do not taste, do not touch!"

[22](#) (which all refer to things destined to perish with use) -in accordance with the commandments and teachings of men?

[23](#) These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence."

**Col. 3:5-14** is much the same as we found in Ephesians.

«[5](#) Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.

[6](#) For it is because of these things that the wrath of God will come upon the sons of disobedience,

[7](#) and in them you also once walked, when you were living in them.

[8](#) But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth.

[9](#) Do not lie to one another, since you laid aside the old self with its evil practices,

[10](#) and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him-

[11](#) a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.

[12](#) So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience;

[13](#) bearing with one another, and forgiving each other, whoever has a complaint against

anyone; just as the Lord forgave you, so also should you.

14 Beyond all these things put on love, which is the perfect bond of unity."

Paul could not have expressed himself better. He hits the 'Bulls Eye' straight on. And we better take heed to his exhortation.

Yes – I am fully aware of the Biblical fact that Jesus Christ abolished the Law of Moses on the cross, - and revealed this to Paul in 63 CE as he sat in jail.

And even if the Law and the ordinances are gone, the believer's morale and ethics are not.

Thus we find all these instructions from Paul, so to stay out of trouble which comes from a sinful lifestyle.

In Ephesians and Colossians, we find Christ's given norm regarding morale and ethics in Church. We must see to it, that we are obedient to this word of God through our apostle Paul, the apostle to the Gentiles.

**Eph. 4:30, 31** once again, NASB,

30 Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.

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**PAUL'S SPECIAL REVELATION:**  
"THAT BY REVELATION THERE WAS MADE  
KNOWN TO ME THE MYSTERY"



## JAN LILLEBY

□□□□ We must be aware of the Biblical fact,□□ -□ that the 'Mystery' mentioned in Eph. 3:3 was an entirely NEW FRESH REVELATION which Christ had brought to Paul.



His reference to this 'Mystery'□□ was not□□ a manner of telling his believers that he was made aware that Christ really was the Messiah of God, the prophesied and promised King...to be seated on the throne of David in Zion.□□ That had nothing to do with any mystery...it had already been revealed to Israel through the prophets and their Scriptures. No, Paul□□ was writing of a□□ fresh new revelation□□ not given him in times□ past, but was made known to him by the□ visitation of Christ shortly before he wrote Ephesians.

Paul was taken by surprise when he was on his way to Damascus to arrest followers of Jesus there. And Jesus spoke to him in a powerful vision.□□ Acts 9:1-16, NASB,  
1□□ Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest,□□

2□□ and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem.□□

3□□ As he was traveling, it happened that he was approaching Damascus, and suddenly a light from heaven flashed around him;□□

4□□ and he fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?"□□

5□□ And he said, "Who are You, Lord?" And He said, "I am Jesus whom you are persecuting,□□

6□□ but get up and enter the city, and it will be told you what \* you must do."□□

7□□ The men who traveled with him stood speechless, hearing the voice but seeing no one.□□

8□□ Saul got up from the ground, and though his eyes were open, he could see nothing; and leading him by the hand, they brought him into Damascus.□□

9□□ And he was three days without sight, and neither ate nor drank.□□

10□□ Now there was a disciple at Damascus named Ananias; and

the Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord."□□

11□□ And the Lord said to him, "Get up and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for he is praying,□□

12□□ and he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight."□□

13□□ But Ananias answered, "Lord, I have heard from many about this man, how much harm he did to Your saints at Jerusalem;□□

14□□ and here he has authority from the chief priests to bind all who call on Your name."□□

15□□ **But the□□ Lord□□ said□□ to him,□□ "Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel;□□**

16□□ for I will show him how much he must suffer for My name's sake."

(Editor's emphasize).□□

One might call that incident for a 'Revelation' – but this was not what Paul wrote in Eph. 3:3.

I emphasized verse 15 above, since here we find the specific calling and future ministry of Paul. He was to preach to Gentiles, kings and the sons of Israel. Not Gentiles only, as some might think.□□

His following ministry is told mainly from Acts 13 to 28.

In this period of time, Paul had□□ not□□ gotten that revelation of the Mystery. His ministry was to tell Jews and proselytes, and also kings (see Acts□□ 23-26 chapters□□ regarding governor□□ Augustus Felix, governor□□ Porcius□□ Festus, and king Herod Agrippa II; and of course his meeting with Emperor Nero in Rome.)□□ Festus was in office at Caesarea from 59 to 62 CE.

In that period of time, Paul preached the so-called 'Kingdom Gospel' – that which God had promised their forefathers (Abraham, Isaac and Jacob)□□ referred by Luke in Acts 13:30-38, NASB, □□ - Paul's speech telling Jews in the synagogue at Pisidian Antioch about Jesus as Messiah,

30□□ "But God raised Him from the dead;□□

31□□ and for many days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people.□□

32□□ "And we preach to you the good news of the promise made to the fathers,□□

[33](#) that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, 'YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.'

[34](#) "As for the fact that He raised Him up from the dead, no longer to return to decay, He has spoken in this way: 'I WILL GIVE YOU THE HOLY and SURE blessings OF DAVID.'

[35](#) "Therefore He also says in another Psalm, 'YOU WILL NOT ALLOW YOUR HOLY ONE TO UNDERGO DECAY.'

[36](#) "For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay;

[37](#) but He whom God raised did not undergo decay.

[38](#) "Therefore let it be known to you, brethren \*, that through Him forgiveness of sins is proclaimed to you,

[39](#) and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses." (Editor's emphasize).

Notice how Paul's references are NOT to any revealed 'Mystery', but to prophetic Scriptures.

The emphasized verse shows how the believers in Christ throughout Acts, Jews and proselytes (Gentiles) were forgiven their sins through faith in Jesus Christ. Sins, which the Law of Moses could not free them from.

Thus we also learn that Paul offered the Kingdom Gospel salvation to Israel's believers mainly, but Gentiles were allowed into the assembly as proselytes – if they would observe the ordinances given in Acts 15 according to the Apostolic Conference at Jerusalem. It was around 45-46 CE when Paul was in Pisidia, and when God revealed His Mystery, told in Eph. 3:3 he was in Rome 63-64 CE.

The revelation of the 'Mystery' was yet to come, in which God revealed to Paul that also Gentiles had been given entrance freely (no longer just proselytes) and as heirs of Christ, Who had made both Gentiles and Jews into 'One new Man' by abolishing the Law of Moses (Eph. 2:14, 15).

When Paul started up his ministry (Acts 13:1-4) and for the rest of Acts history, he was preaching and teaching of Jesus Christ as the promised Messiah King to come back from heaven to rule from out of Zion, Jerusalem. The so-called millennial kingdom, Dan. 2:44. See also Rev. 20:4.

Same preaching actually as the twelve apostles, only, Paul was the one Jesus sent out into the dispersion in the Roman Empire and the provinces. But Peter and the eleven were sent only to Israel within its borders. Gal. 2:7, 8.

Paul was sent to the *nations* (Greek, *ethnos*) which were the Gentiles in Acts 9:15. But in those nations (provinces) there were a lot of dispersed Jews and their synagogues. Notice that when Paul arrived a place, he always went into the synagogue. On the Sabbath.

But in many synagogues there were Gentile proselytes. Paul did not in particular go out onto the market places addressing Gentiles. No, he saw these in the synagogues everywhere. And when Jews did not want to listen to Paul, he turned to the Gentiles there, and they often took to the faith in Christ – thus making the Jews angry and jealous. The free Grace Gospel was not yet revealed to anyone. And the Law of Moses was still the foundation for teaching, added the good news that God had sent them His Messiah, Jesus, according to the promises given their forefathers.

Therefore we cannot read the free Grace Gospel of Paul from Ephesians and Colossians *into the previous Scriptures* in The New Testament. Only the two latter epistles have the revelation of the Mystery, with the Law of Moses abolished.

Acts has nothing on the church dispensation and the free Grace Gospel by faith alone. The Church cannot be found in any of the four gospels, Acts, and epistles written in same timeline as Acts. The Gospel of Paul, given to us by revelation, comes on the scene post-Acts, namely Ephesians and Colossians.

It's *not* the Church we read of in Acts 2 and Pentecost. That was Israel and their Messianic believers with their leaders, Peter and the eleven, as God let the Holy Spirit fall upon them with signs and speaking in tongues. Peter was pointing to the prophecy of Joel. Prophecy is not the same as Mystery.

The entire time with the dispensation of the Church, the 'One new Man' is based upon what Christ revealed to Paul as told in Eph. 3:1-9 and Col. 1:25, 26. The Mystery, the free Grace of God given to us Gentiles (and individual Jews as well) – like as in Col. 3:10, 11, NASB,

«[10](#) and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him-

[11](#) a renewal in which there is **no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.**”

But in Acts period there was a distinction between Jews and Gentiles. It was 'Jews first, then Greek' – Rom. 1:16.

The Kingdom Gospel was to be offered to Israel first, and if

Gentiles wanted to go along, they were allowed only as proselytes. See Rom. 10-11 regarding this.

That Kingdom Gospel preached to Israel in Acts, was cancelled at the fall of Israel in Acts 28:25-28. It all ended there, including the sign-gifts and miracles and tongues, everything.

Instead Christ revealed the dispensation of the Church with its free Grace Gospel by faith alone, no works. Paul sums it up in Eph. 2:8, 9, NASB,

«8□□\_For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;□

9□□\_not as a result of works, so that no one may boast.”□□

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**NEITHER THE FOUR GOSPELS, □□  
NOR □□ THE JEWISH TORAH  
WERE USED BY PAUL  
POST-ACTS!**

JAN LILLEBY

□□□□ W hen checking out what exactly Paul wrote in his two prison epistles, Ephesians and Colossians, I cannot help noticing what is NOT there! I have touched just a little bit in on that puzzle in a few of my writings, but let's go and try to find out the real facts here.

When reading the two epistles, we find a strong reference and a permanent spiritual *conclusion* running through them: The believers addressed there, are described as saints. They were saved by their faith in Jesus Christ, - and Paul explicitly give them a *thorough lecturing* on what they have been given by God and Christ, as believers. Paul even expressed *applause and high praise* to these fine believers, telling them he always remembered them in his prayers, Eph. 1:13-18, NASB net version,  
«13 *In Him, you also, after listening to the message of truth, the gospel of your salvation -having also believed, you were sealed in Him with the Holy Spirit of promise,*

14 *who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.*

15 *For this reason I too, having heard of the faith in the Lord Jesus which exists among you and your love for all the saints,*

16 *do not cease giving thanks for you, while making mention of you in my prayers;*

17 *that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him.*

18 *I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints”* (Editor's emphasize)

We notice that he declares by this praise and enthusiastic words, these addressees as SAVED BELIEVERS. “..you were sealed in Him with the Holy Spirit of promise”...

This is in the opening of the epistle to the Ephesians, yes, I know...so we have not yet checked on what references Paul eventually used from other Scriptures, if he used any at all. We shall find out.

#### THE FOUR GOSPELS, MATTHEW, MARK, LUKE AND JOHN

These gospels were not available as written books before 73 CE at the earliest, and 92-93 at the latest. Paul's teaching his Gospel of the free Grace of God in Christ, as we learn from Ephesians and Colossians (these were circular letters sent around to be read among all the Churches in Asia Minor in Paul's time, 63-67 CE), thus could not have used these historical books at all. They did not exist in Paul's lifetime. Luke's Gospel and his Acts history, may have been issued around 62 CE says some historians. But it is more probable that Luke could have written his Gospel 73 CE,



after the destruction of Israel.

This will no matter – 62 or 73 – not count that much: Luke was with Paul most of the time in question. So, as Luke collected much information from they who had witnessed Jesus in ministry, he surely must have shared this information with Paul, out of his note-books while still trying to finish his writings.

And Paul himself, being once a student under Gamaliel the Pharisee and teacher, as well as having witnessed what happened in the Passover in 28 CE with the crucifixion of Jesus and all the havoc and unrest around this drama. Paul's first 'public appearance' in Acts 7:58 and his participation in Stephen's stoning, happened around 6-7 years after the crucifixion in 28 CE, - which gives us 34-35 CE. Paul is said to have been a young man at that event...probably around 23-25 years of age says scholars.

So what I am saying is that Paul did *not actually possess* any finished/published writings from any of the four Gospel writers. Acts history most probably did not appear for distribution until Luke's Gospel was published first. He preferred to end the accounts of the apostles, by pointing to Paul's eager attempts to have the Sanhedrin at Rome converted, Acts 28:30,31, NASB,

«30 And he stayed two full years in his own rented quarters and was welcoming all who came to him,

31 preaching the kingdom of God and teaching concerning the Lord Jesus Christ with all openness, unhindered.”

But he was pounding on Jewry's closed door in vain. Israel did not repent to Jesus Christ, and 8 years later the nation was utterly destroyed and scattered in the civilized world. A vast contingent of Jewish war prisoners were sent down to Alexandria by ships, and tried sold in the slave market there, but nobody would buy. Thus Deut. 28:68 was fulfilled, as God actually returned Israel back to Egypt and the slavery from which He had delivered them some 1400 years earlier, NASB,

"The LORD will bring you back to Egypt in ships, by the way about which I spoke to you, 'You will never see it again!' And there you will offer yourselves for sale to your enemies as male and female slaves \*, but there will be no buyer."



According to Flavius Josephus this took place in the years 71-72 CE. He tells of the original purpose was to have them as slaves to labor in the Egyptian mines. And yet, nobody wanted to buy them! (Book 6, chapt. 9). Most of the prisoners were sent the opposite way: To Rome, where 70 000 slaves were used to build the enormous Coliseum Arena during the rule of Caesar [Vespasian](#), followed shortly by his son [Titus](#). [Wikipedia](#) has a notification on this project, - which took 8 years to accomplish, - [link](#) -

“Construction began under the emperor [Vespasian](#) (r. 69–79 AD) in 72<sup>[1]</sup> and was completed in AD 80 under his successor and heir, [Titus](#) (r. 79–81).<sup>[2]</sup> Further modifications were made during the reign of [Domitian](#) (r. 81–96).<sup>[3]</sup> The three emperors who were patrons of the work are known as the [Flavian dynasty](#), and the amphitheatre was named the [Flavian Amphitheatre](#) ([Latin](#): [Amphitheatrum Flavium](#); [Italian](#): [Anfiteatro Flavio](#) [[amfite'a:tro](#) ['fla:vjo](#)]) by later [classicists](#) and [archaeologists](#) for its association with their family name ([Flavius](#)).”

Thus we can be certain that Paul's Gospel revelation (Eph. 3:1-9) was taught and preached in the Gentile world...mainly Asia Minor with cities like Ephesus, Hierapolis, Laodicea and Colossae, and others not mentioned specifically (probably Philadelphia, Sardis, Smyrna, etcetera). There exists no written material that should prove of Paul's Grace Gospel ...the Mystery revelation...ever was preached in the land of Israel.

The mentioned four Gospels were *published anonymously* (no names of the author written in the books). Not until 200 CE did Christian believers start writing the names in these books, but without any solid proof of this being entirely correct. But we can still trust the history itself to be true, and not fiction. The Gospel of Mark, for instance, may very well have been written by Peter, or at least by Peter *assisting Mark* in his effort. Many historians hold this as true.

#### BOOK REFERENCES IN EPHESIANS?

There are no references found to any other Scripture, not by verse or by naming it. And absolutely nothing that are quoted from neither the four Gospels, nor the Acts.

But we do find partial *indirect* ones, such as the passage in Eph. 1:11, 12, [NASB](#),

«<sup>[1]</sup> Therefore remember that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," which is performed in the flesh by human hands -

12 remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world."

Paul reminding his congregation in Ephesus of past status...they were formerly such Gentiles who were called 'Uncircumcision' (v. 11), and Paul pointed to the fact that they had no share in the 'commonwealth of Israel' - which is taken from the Tora, the five books of Moses. But the passage is thus not built upon any part of the Tora, since Paul only used it to help his believers to understand that they no longer were influenced by such doctrine.

#### BOOK REFERENCES IN COLOSSIANS?

One would not expect to find anything of the sort in this epistle, since it is considered as a 'twin-epistle' to Ephesians. Colossians has 55 verses which are exactly the same as found in Ephesians. Quite a remarkable likeness...but not if we think of Paul, and him distributing 'one-and-the-same' doctrine of faith to both of these congregations. The two epistles are the only ones which contain two substantial Bible truths, not found in any other epistles, namely the *revelation of the Mystery, and the spiritual bomb of declaring the Law of Moses as blotted out, entirely abolished!*

So, when we learn this fact, we readily understand why Paul did not use any particular references to other Scriptures. He simply focused on his fresh NEW and sensational revelation given to him by direct visitation of Jesus Christ. There was no need to try to put in additional references there. He had already the greatest reference that any believer can have: The revelation of Jesus Christ, and the instructions given Paul by Christ.

Thus we can more easily comprehend his opening phrase in Eph. 3:1-3, NASB,

1 For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles -

2 if indeed you have heard of the stewardship of God's grace which was given to me for you;

3 that by **revelation** there was made known to me **the mystery, as I wrote before in brief.**

4 By referring to this, when you read you can understand my insight into the mystery of Christ," (Editor's emphasize).

WHAT IS FOUND IN THE PRISON EPISTLES,  
BUT NO WHERE TO BE SEEN IN THE  
FOUR GOSPELS AND ACTS

I already told above that Paul's revelation was *fresh and new* when it was given him by Christ. The free international Grace Gospel of Christ, and even as the Law of Moses no longer existed. It was abolished. Israel was fallen and destroyed. The spiritual fall happened as we read Acts

28:25-28, with Paul getting a 'No thanks' from the Sanhedrin in Rome, the summer of 60 CE. But ten years later it resulted in Rome destroying Israel and laying their temple flat to the ground.

The following quotes are examples supporting this. The believers in the time of Acts never heard anyone preaching this:

Col. 1:13-23, regarding the greatness of Christ and His glorious power and might, NASB,

"13 For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son,

14 in whom we have redemption, the forgiveness of sins.

15 He is the image of the invisible God, the firstborn of all creation.

16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities - all things have been created through Him and for Him.

17 He is before all things, and in Him all things hold together.

18 He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.

19 For it was the Father's good pleasure for all the fullness to dwell in Him,

20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.

21 And although you were formerly alienated and hostile in mind, engaged in evil deeds,

22 yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach -

23 if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister."

Since Paul refers to the heavenly Kingdom of Christ (v. 13) - 'the kingdom of His beloved Son' - we will understand that he did not speak of the former Acts-kingdom, namely the millennial kingdom which shall be established by Christ at His Second Advent.

He pointed to the heaven up above the heavens (Greek, epiouranos) where now Christ is residing at the right hand of God His Father.

The heaven up above the heavens is not found as any part of faith doctrine in any of the four Gospels or Acts.

It can only be found in Ephesians and Colossians, and it belongs to the **new faith doctrine** of Paul given to him by Christ by revelation.

Thus Paul did formulate an excellent passage for us, which may be my very favorite passage, Eph. 2:8, 9, NASB,

«8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;

9 not as a result of works, so that no one may boast.”

Just think of the false teachings by diverse cults and sects in our time: None of these existed in the times of Paul and his helpers. The believers were all SAVED BY GRACE, no works or ordinances. There existed no false preachers like those from Jehovah's Witnesses, blabbering about the 144 000 in Rev. 7 and 14, and there existed – thank God – no Mormon-sect like The Church of Jesus Christ of Latter Day Saints, with their headquarters in Salt Lake City. Neither Pentecostal Movements persisting falsely, - that we inherited the sign-gifts of speaking in tongues, and miraculous healings. Neither the Adventist Movements, persisting AGAINST PAUL'S teaching of Sabbath and food ordinances abolished, as they openly try to keep Sabbath and such.

In Colossians we find Paul warning against a sect in his time, - the Jewish Philosophy Movement which tried to influence them by this falsehood (Col. 2:8-10) NASB,

«8 See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than \*according to Christ.

9 For in Him all the fullness of Deity dwells in bodily form,

10 and in Him you have been made complete, and He is the head over all rule and authority”.

People got saved in Paul's time taking heed to his Grace Gospel teaching of Ephesians and Colossians, without the present hordes of false doctrines and teachers. They were saved WITHOUT the rubbish and falsehood of these mentioned cults/sects! This still holds Biblically true; you are indeed saved without first having to subdue to any of these man-made false movements.

So, since we are entirely saved by faith alone, no works, it is a free GIFT OF GOD in Christ, there are a number of other things we cannot find in the two prison-epistles:

There are no water baptisms. No baptism in the Holy Spirit. No super-natural sign-gifts of any kind, as in 1 Cor. 12-14.



And no 'Holy Communion'. No demanding of having to confess sin to get saved. No commandment by Christ saying, Sell everything you have got and give it to the poor, and then come follow Me. No showing of works/deeds to prove you have faith, like in James. No expected coming of Christ from heaven, with fire and doom as told in 2 Thes. 2. No tithing. No 'rapture' up in clouds for believers, like in 1 Thes. 4. And on and on...

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