

WHAT EXACTLY DID JESUS TELL THE APOSTLES TO DO?

JAN LILLEBY

He told Peter one thing, and thus also the eleven. And then He told Paul another thing.

Why?

That is what I shall be explaining in the rest of this article.

JESUS TO PETER AND THE ELEVEN

Mat. 10:5-8, NASB,

“5 These twelve Jesus sent out after instructing them:
“**Do not go in the way of the Gentiles, and do not enter any city of the Samaritans;**”

6 but rather go to the lost sheep of the house of Israel.

7 “And as you go, preach, saying, ‘The kingdom of heaven is at hand.’”

8 “Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received, freely give.” (Editor’s emphasize).

Before Jesus got crucified, He told them to go NOT to the Gentiles and also the Samaritans, but rather to the **lost sheep of the house of Israel.**

Compared to the so-called ‘Great Commission’ in Mat. 28, it is a direct contradiction. In that He told His disciples NOT to go to the Gentiles, while in Mat. 28 He said: **“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,”** – verse 19.

The two words ‘the nations’ have at all times been taken as an order to go to the ‘whole world’ – hasn’t it?

Thus we are told by this contradiction that this is not so. He explicitly told them to go ONLY to the lost sheep of the house of Israel! The passage of Mat. 28:19 is talking ONLY of Israel, in the sense that Israel meant Jews from all the nations to which they had been scattered.

This is fully in line with what He taught in Mat. 15:24 – when He told the Gentile woman,

« But He answered and said, “I was sent only to the lost sheep of the house of Israel.”

Paul, in Rom. 15:8 was also in line with that same concept, of Israel to be the group which should – by Christ’s ministry - hear the Kingdom-Gospel, and NOT the Gentiles (but himself was sent to them both, Acts 9:15),

“For I say that **Christ has become a servant to the circumcision** on behalf of the truth of God to confirm the promises given to the fathers,”

Jesus did not change His mind after He was crucified – He taught the apostles to go to Israel, and not to Gentiles. Reading Acts we later find that Jesus had Paul reserved for that task...he should go to Israel, Gentiles and kings (Acts 9:15).

Peter made reference to this also, in Acts 10:36-42 when speaking to the people in Cornelius’ house, NASB,

“36 **“The word which He sent to the sons of Israel,** preaching peace through Jesus Christ (He is Lord of all)-”

37 you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John proclaimed.”

38 “You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him.”

39 “We are witnesses of all the things He did both in the land of the Jews and in Jerusalem. They also put Him to death by hanging Him on a cross.”

40 “God raised Him up on the third day and granted that He become visible,”

41 not to all the people, but to witnesses who were chosen beforehand by God, that is, to us who ate and drank with Him after He arose from the dead.”

42 **“And He ordered us to preach to the people,** and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead.”

Editor’s emphasize.

Verse 36 and 42 points to the historical fact that Peter said God had sent this Gospel-message TO ISRAEL, THE JEWISH PEOPLE inside the land.

Studying the Acts history and the whereabouts of the twelve those 34 years of ministry, 28-62 CE, we find that they never went out into ‘world-wide mission’.

Check my fresh article here on the web, ‘It Was No Coincident’ in which I prove that this is true.

Jesus sent out His twelve apostles to offer the prophesied millennial kingdom to Israel. The nation had to repent to Christ first, and thus He would come back from heaven to establish the Kingdom of God in Israel. Peter's second speech tells of this quite clearly, **Acts 3: 18-23, NASB,**

18 "But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled.

19 "Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord;

20 and that He may send Jesus, the Christ appointed for you,

21 whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.

22 "Moses said, 'THE LORD GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN; TO HIM YOU SHALL GIVE HEED to everything He says to you.'

23 'And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.'

I emphasized verses 19 and 20: Peter clearly tells his Jewish audience that they **1)** had to first repent to Jesus, **2)** so God could send Him back to Israel! If they did not do this, God would destroy (execute) the disobedient Jews from among the (Jewish) people. Peter repeated the prophesy given by Moses.

Mat. 28 and Mark 16, and likewise John 21:15-17. The Great Commission, NASB, Mat. 28:18-20,

18 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,

20 teaching them to observe all that I commanded you; and lo, I am with you always *, even to the end of the age."

Mark 16:15-20,

15 And He said to them, "Go into all the world and preach the gospel to all creation.

16 "He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned.

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.

20 And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed.] [And they promptly reported all these instructions to Peter and his companions. And after that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation.]"

John 21:15-17,

15 So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, **"Tend My lambs."**

16 He said to him again a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, **"Shepherd My sheep."**

17 He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, **"Tend My sheep."**

As for Luke, we find same "sum or order" given as with the other Gospel writers, **Luke 24:46-49,**

46 and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day,

47 and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

48 "You are witnesses of these things.

48 "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high."

As we study Acts and find out the whereabouts of the apostles, and their leaders, they never went out 'Into

all nations'. It is proven thus that they only went to Israel within its borders. This corrects the misunderstanding that Jesus had told them to go 'world-wide'. Acts clearly tells of them that they were to be found mostly in Jerusalem, at just about every yearly fest days such as Passover and Pentecost. They always were to be seen operating under the shadows of the Portico of Solomon. How could they possibly be out there in some 'world-wide' mission, when Acts thoroughly tells us that they were not?

However, Paul was the one Christ elected to go to us Gentiles. Not Peter.

Gal. 2:7, 8 testifies to this,

*"7 But on the contrary, seeing that I (Paul) 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)"*

John 21 version of the 'Great Commission' is very direct and straight to the point: He sent them to THE LOST SHEEP OF THE HOUSE OF ISRAEL.

To Peter He said, **tend My lambs, shepherd My sheep, and tend My sheep.**

What sheep? The lost sheep of the house of Israel!

The expression in Luke 21:47 - *'to all the nations, beginning from Jerusalem'* was spoken in the meaning of **those nations' Jewish inhabitants** (which met up for the Pentecost Feast) - just like we can read in **Acts 2:5**, *"Now there were Jews living in Jerusalem, devout men from every nation under heaven."*

This shows us that the translations of Mat. 28 is very shallow and misleading, saying, *"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,..."*

The Greek originals use a word which also can mean...*make disciples FROM all the nations.* And this is almost the same words as in Acts 2:5 - quoted above. **Jews from all nations under heaven** were present in Jerusalem on Pentecost in Acts 2.

JESUS SENDING PAUL TO US GENTILES

Acts 9:15 is already mentioned above, but again:

"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".

Jesus in a vision, telling Ananias in Damascus what He had in mind regarding Paul.

Also, I quoted from Gal. 2:7, 8 of Paul going to the uncircumcised, but Peter going to the circumcised (Israel). In Acts 22:21 Paul referred to the Jewish mob listening to his defense at the temple site, of his mission,

"And He said to me, 'Go! For I will send you far away to the Gentiles.'"

Hearing that, the mob went totally mad in a senseless rage and wanted to kill Paul. Gentiles! The unclean hounds. The very reason to persecute Paul, since they thought that Paul had brought with him such a 'hound' to the temple.

Later, shortly after the Roman captain Claudius Lysias took Paul into custody, Jesus had appeared to the apostle saying that He would send him to testify to the Sanhedrin in Rome, Acts 23:10, 11,

"10 And as a great dissension was developing, the commander was afraid Paul would be torn to pieces by them and ordered the troops to go down and take him away from them by force, and bring him into the barracks."

*11 But on the night immediately following, the Lord stood at his side and said, "Take courage; for as you have solemnly witnessed to My cause * at Jerusalem, so you must witness at Rome also."*

Such mission orders was never spoken to Peter. Peter never was told to go to Rome, Corinth, or Galatia, - Gentile nations in the Empire.

Only Paul had that mission.

Jesus was the one Who sent Peter to the nation of Israel to tell the Kingdom-Gospel. Paul was sent outside of Israel.

Paul's mission of the Kingdom-Gospel to Israel ended at Acts 28:31. Israel had fallen from their God because they did not take heed to Paul's message.

So, He sent Paul on to us Gentiles, as described in Ephesians and Colossians, written around 63-64 CE from his jail cell in Rome. And in those he reveals that Christ had abolished the Law of Moses. From that day we still has the free Grace-Gospel of Paul as our doctrine of faith. He abruptly stopped preaching the previous Kingdom-Gospel to Jews, and went on to preach that new revealed Grace-Gospel meant for all the world to hear.

Peter never had anything to do with our Church-dispensation. He only spoke to Israel on Christ's behalf, and that's it.

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JESUS TAUGHT THAT HE WAS SENT EXCLUSIVELY TO ISRAEL:

THIS EXCLUDED ALL OTHER NATIONS!

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The Lord's own statements regarding His mission on earth cannot be disputed, Mat. 15:24, NASB net version:

21 *Jesus went away from there, and withdrew into the district of Tyre and Sidon.*

22 *And a Canaanite woman from that region came out and began to cry out, saying, "Have mercy on me, Lord, Son of David; my daughter is cruelly demon-possessed."*

23 *But He did not answer her a word. And His disciples came and implored Him, saying, "Send her away, because she keeps shouting at us."*

24 ***But He answered and said, "I was sent only to the lost sheep of the house of Israel."*** (Editor's emphasize)

This Bible passage has been and still is a spiritual 'Hot Potato' in Christendom.

Nobody wants to touch it, and much less trying to explain this very blunt statement from Jesus.

Does not the 'Great Commission' in Mat. 28 say that He sent the apostles out to preach in the whole wide world (in which Israel would rank only as a minority)?

And in Charismatic and Pentecostal camps, it seem to bring up *too many questions* to try to really explain His statement away – for it would actually mean that these denominations, known for their persistent claims that the sign gifts and healing miracles are meant for the believers in our time, - could no longer say that this would be true. And their fiercely quoting of Bible passages, like for instance Mark 16:15-20 where signs and miracles are pointed out, NASB,

«15 *And He* *said* *to them,* *"Go into all the world and preach the gospel to all creation.*

16 *"He who has believed and has been baptized shall be*

saved; but he who has disbelieved shall be condemned.□□

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.□□

20□□ And they□□ went□□ out and□□ preached□□ everywhere, while the□□ Lord□□ worked□□ with them, and□□ confirmed□ the□□ word□□ by the□□ signs□□ that□□ followed.] [And they promptly reported all these instructions to Peter and his companions. And□□ after□□ that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation.]"□□

And it doesn't help the Bible readers that many, yes, most Bible translations are very shallow and in lack of better take on the Greek originals, using words as .go into all the world and preach the gospel to all creation. -□□ or as in Mat. 28:□□ 19, □□ NASB,

"19□□ "Go□□ therefore□□ and□□ make□□ disciples□□ of□□ all□ the□□ nations,□□ baptizing□□ them in the□□ name□□ of the□ Father□□ and the□□ Son□□ and the□□ Holy□□ Spirit,"

For in Greek it is put much more weight on the□□ context□ than in any other language. The real context here was that He sent them TO ISRAEL, exclusively.

Not to the Gentiles (nations, Greek□□ ethnos).

The Greek word for 'All the world' □□ - when also talking of the peoples there, is□□ cosmos. This word is used of nation, landscape, places, the whole creation, the universe.□□ Jesus spoke of the 'Cosmos Israel' - as we learn of the□□ right context.

In this context seen with Jesus sending His apostles out to preach, it was just like the mission Jesus told of Himself: Sent to the lost sheep of the house OF ISRAEL.

Peter and the eleven were sent to continue this exclusive ministry to Israel and the Jews, just as it was with the Lord.

Before He went to the cross, Jesus pointed out to the disciples that they SHOULD□□ NOT GO OUT□□ ON THE ROAD TO THE GENTILES:

Mat. 10:5-8, NASB,

«5□□ These twelve Jesus sent out after instructing them: "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans;□□

6□□ but rather go to the lost sheep of the house of Israel.

□

7□□ "And as you go, preach, saying, 'The kingdom of heaven is at hand.'□□

8□□ "Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received, freely give.»□□ □□□
(Editor's emphasize)

This 'Mission Policy' of Jesus had not changed since Mat. □ 15 and the heathen woman up until Mat. 28 and the 'Great Commission'.

In the latter, He certainly had not changed His mind...and □ so□□ suddenly told them to go to the whole world, including Gentile nations.

I am a Norwegian, living in Norway. There is historical evidence that the Gospel telling of Jesus Christ came to us around 850 CE – almost a millennia since the apostles went out preaching. The Gospel have to be seen as a□□ *local process going on in Israel only*, however getting out into the Provinces of the Empire later on, with Paul and his fellow ministers like told in Acts.□□

But weak and shallow Bible translations allows for great misunderstanding in Bible truths and how to apply these to our lives today.

We are in need of a better division of the Word of God, so that we can be sure what has been written, and to whom.

Paul in 57 CE, writing the epistle to the Romans, taught the same as Jesus had established in Mat. 15, of His mission, Rom. 15:8, NASB,

«8□□ For I□□ say□□ that□□ Christ□□ has□□ become□□ a□□ servant□□ to the□□ circumcision□□ on□□ behalf□□ of the□□ truth□□ of□□ God□□ to□□ confirm□□ the□□ promises□□ given to the□□ fathers,”

Jesus was portrayed by Paul correctly, still – 28 years later than His saying in Mat. 15:24 of Himself as sent ONLY to Israel (circumcised ones) ...thus□□ confirming the promises first given to the forefathers (Abraham, Isaac and Jacob).

Yes – I know: □□ Verses 9 to 12 speaks of the Gentiles. But this is in the understanding of them□□ *not in a free manner, but as PROSELYTES.*□□ Paul explains it very clearly in Rom. 11, as we find Gentiles in the times of Acts only allowed as proselytes, spiritually grafted into the good olive tree (the Messianic□□ body of Jewish Jesus-believers).

The free Gospel of Grace by faith alone was not revealed by Christ, until 63-64□□ CE when Paul sat in jail and wrote the epistles to the Ephesians and Colossians.

What I am pointing to here is: ☐☐ All kinds of Gospel mission worked by the apostles since Pentecost in Acts 2, in the year 28 CE☐☐ until the ending of Acts 62 CE☐☐ was exclusively to Israel and not the entire globe with all the nations. God was offering to Israel the Kingdom on earth, with Jesus as their anointed Messiah King, in Greek,☐ *Cristos, thus in English, Christ.*

Peter had this commission laid upon him as well as the eleven with him. Unlike Paul who had been given – at that time (Acts 9:15) to go to Gentiles, Kings, and Israel, NASB,

«[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."*

So consequently Paul☐☐ mentioned this fact 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."*☐☐

Paul went (as we can learn from Acts history!) not only to Israel, not only to kings (check out Agrippa II and Caesar Nero), but he went out to the Gentile nations...where he met both Jews and Gentiles, often in the synagogues in the Empire.

Peter had an ‘incident’ with speaking to Gentiles, seen in Acts 10 and 11, which happened around 9 years after Pentecost in Acts 2.☐☐ His errand to the house of the Roman Captain Cornelius in Caesarea had the brethren in Jerusalem upset! ☐☐ Peter had☐☐ gone into the house of a Gentile! And this is forbidden in the Law of Moses!

Acts 11:1-18, NASB, is a total clarification of the entire incident, of Peter ignoring the Law of Moses and thus having fellowship with an unclean Gentile,

«[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,*

3 *saying, "You went to uncircumcised men and ate with them."*

4 *But Peter began speaking and proceeded to explain to them in orderly sequence, saying,*

5 *"I was in the city of Joppa praying; and in a trance I saw a vision, an object coming down like a great sheet lowered by four corners from the sky; and it came right down to me,*

6 *and when I had fixed my gaze on it and was observing it I saw the four-footed animals of the earth and the wild beasts and the crawling creatures and the birds of the air.*

7 *"I also heard a voice saying to me, 'Get up, Peter; kill and eat.'*

8 *"But I said, 'By no means, Lord, for nothing unholy or unclean has ever entered my mouth.'*

9 *"But a voice from heaven answered a second time, 'What God has cleansed, no longer consider unholy.'*

10 *"This happened three times, and everything was drawn back up into the sky.*

11 *"And behold, at that moment three men appeared at the house in which we were staying, having been sent to me from Caesarea.*

12 *"The Spirit told me to go with them without misgivings. These six brethren also went with me and we entered the man's house.*

13 *"And he reported to us how he had seen the angel standing in his house, and saying, 'Send to Joppa and have Simon, who is also called Peter, brought here;*

14 *and he will speak words to you by which you will be saved, you and all your household.'*

15 *"And as I began to speak, the Holy Spirit fell upon them just as He did upon us at the beginning.*

16 *"And I remembered the word of the Lord, how He used to say, 'John baptized with water, but you will be baptized with the Holy Spirit.'*

17 *"Therefore if God gave to them the same gift as He gave to us also after believing in the Lord Jesus Christ, who was I that I could stand in God's way?"*

18 When they heard this, they quieted down and glorified God, saying, "Well then, God has granted to the Gentiles also the repentance that leads to life."

(Editor's emphasize)

As we dwell on verse 18, and the conclusion made by the brethren in Jerusalem on Peter's escapade in Caesarea, we find for the first time in Acts, that the Word of God, the Kingdom-gospel preached by the twelve, had *finally been given ALSO to Gentile proselytes.* This ALSO, was a word uttered 9 years after Pentecost in Acts 2. Which means that the apostles had only ministered to Israel inside its borders. Fully in accord with the Great Commission in Mat. 28 and Mark 16. The bad translations are to be blamed.

The apostles and their associates were *astonished* by what had happened in the house of Cornelius...it was obviously the very first time in New Testament history that Gentiles had gotten the Gospel.

But again, allow me to repeat it: Did not Jesus tell His flock to go 'Into all the world, preaching to all creation' – such as quoted from Mat. 28 and Mark 16?

NO, HE OBVIOUSLY HAD NOT! Jesus has been wrongly translated in regard to His sending out the twelve. He sent them to ISRAEL AND THE CIRCUMCISED...the Jews only. And now, that exemption made with the audience in the house of Cornelius (about 40 persons). This was however a 'One Off' – and Peter did not re-organize his ministry, but went only to Jews – the circumcised. Acts shows us this.

SIGN GIFTS OF HEALINGS AND MIRACLES

Paul's teaching on the sign-gifts in 1 Cor. 12-14 tells us that these were ONLY GIVEN FOR ISRAEL's sake, in that they should believe in the message preached by the twelve. And later on, the thirteenth apostle, Paul.

Because it was for Israel Jesus had sent both His twelve apostles, as well as the additional one, Paul. So consequently we have certain proof of sign-gifts given ONLY for them to go to Israel and proselytes.

Sign-gifts freely given among Gentile nations around the whole world cannot be found in the Bible at all!

Sign-gifts were exclusively given to Jews and proselytes in the specific timeline with the apostles. Acts is a written witness to this Biblical truth; truth which is opposed, twisted, and perverted by Charismatics and Pentecostal movements.

They shut their eyes for this truth, and oppose the Bible...saying that we have sign-gifts (tongues speaking, prophecy, healings, miracles) in the Church in our time as well. Pointing to the infamous 'Azusa Street Revival' 1906-1913 in Los Angeles, led by William Seymour and Charles Fox Parham. (See my articles on this).

Their slogan in the printed tracts was 'Pentecost Has Come' – and thus telling Christians that the Pentecost told in

Acts 2 with tongues and signs had come again, after being absent for over 1800 years! Paul shows us in Eph. 2:14, 15 that the Law of Moses was abolished (however it was kept up during Acts) – and revealed to Paul in 63 CE as he sat in jail. Pentecost was one of the ordinances to keep, a feast day, commanded Israel in the Law. **But how could these bewildered Christians in Azusa Street 1906-1913 claim that Pentecost had come back again, if the Bible tells us that Pentecost is abolished...being part of the Law? Col. 2:14-17 tells us straight to the point,**

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.

We know now that their saying was a total lie.

Not only Charismatics and Pentecostals are out of line here, but Adventist Movements are as well – keeping parts of the Law of Moses, including food ordinances and Sabbath.

Several denominations grew up from out of this lie. America in particular, has been unfortunately strewn with heretic groups of believers in this heresy of signs and miracles coming back. No, it never came back. What came was a series of frauds and manipulators who found a way of grabbing the believers hard earned money, by making false miracle-promises to them so they would give the pastors money to get the blessings of God in their lives!

As Israel fell away from God as a nation for Him, seen in Acts 28:25-28, the whole Kingdom-message including the following signs etcetera, was abolished and entirely suspended.

There has not been a single healing, miracle, sign, tongues speaking in Biblical genuine manner, since Paul had the revelation of the Mystery, as we learn in Ephesians 1-3 chapters. Eph. 3:1-5 is clarifying, 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;□□

In this new revelation told by Paul for us Gentiles, there is not a single shred of evidence for sign-gifts promised to us, the Body of Christ, the One New Man, as Paul called it. There is a wide gap between the Kingdom-gospel preached in Acts and the free Grace Gospel taught in Ephesians and Colossians! These two types□□ of gospels are entirely different. The Kingdom-gospel was for Israel as a nation for God with its proselytes.

But the free Grace Gospel, that of the 'Unsearchable riches of Christ'□□ is□□ for ALL PEOPLES IN THE WORLD. There exist no partition between a believing Jew and a believing Gentile. They are made into 'One New Man, Eph. 2:14, 15.

So, my dear friends, whether Pentecostals, Evangelicals, Lutherans, Catholics or others...the Post-Acts body – the 'One New Man',□□ has not been equipped with any sign-gifts whatsoever. No tongues speaking, no prophesying, no healings, no casting out demons, no nothing!□□ We have been given the inheritance and promise of the heaven up above with Jesus Christ, and we are already ...in the eyes of God...placed there, hidden with Christ in God (Col. 3:3); and according to Eph. 1:3 we are also thus blessed with all spiritual blessings in Jesus Christ in heaven. It cannot get better than that. It outruns all sign-gifts and healings and whatever we can imagine here on earth.

It's a Biblical true fact, and we should try to be loyal to this. Cast away all lies you may have taken to heart, such as I mentioned above, and take Ephesians and Colossians and Paul, the apostle to us Gentiles, to heart instead!

Eph. 4:30, NASB,

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

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The Two Epistles to Timothy:

These are Acts Writings.

A Follow-up of previous articles in this topic.

JAN LILLEBY

□□□□ You may already have noticed that I have articles in my web site□□ on the Pastoral Epistles of Paul, written years ago.

Proving that they all were written during Acts period, which was before Paul had his revelation of the□□ *Mystery*□□ and that the Law of Moses was abolished (Eph. 2:14, 15; Col. 2:14). I also published writings of□□ *Irene Walther*□□ in this regard. Very systematic and in full University-standard, with a word-by-word scrutiny. Much like that of Charles Welch's way of systematizing things.



At that time, I was□□ *unfortunate to overlook*□□ a strong proof of this Bible□□ truth, in that I did not notice well enough the importance of Paul's opening greetings in Colossians!

The truth is actually 'Hidden-in-plain-sight' as we say. Staring at you... without you grasping the important truth presented there. I shall explain.

The dispute among Acts-28 believers has been whether such epistles as Philippians, 1 and 2 Timothy, and Titus – were written pre-Acts 28 or post-Acts.

Both E.W. Bullinger and Charles Welch, and also Stuart Allen, and other followers of the three – including Oscar Baker, all held the listed epistles as post-Acts and thus to be part of faith doctrine for the Church dispensation.

I think I have proven otherwise.

And the 'Nail-in-the-coffin' will be this latter 'discovery' which I missed when I wrote the previous articles:

We find that□□ *Timothy*□□ was present with Paul□□ as he wrote *Colossians!*□□ □□ So, why would Paul ever try to write pastoral exhortations to him if he actually sat face-to-face with the apostle in the jail house in Rome? As the revelation of the *Mystery* was just a few days old. Ephesians and Colossians are held as 'Twin-epistles' by scholars...written both within just a couple days or so. They are considered as circular writings, and were to be read in all the assemblies in the districts of Ephesus, Hierapolis, Laodicea, Colossae and others. If Timothy was present when Paul wrote Colossians, then he was there also when Ephesians was written. Paul told him of the *Mystery* revelation face to face, and thus we know that the two epistles to Timothy never held anything□□ regarding the *Mystery*.

Col. 1:1, 2, - AMP Bible net version,

«1Paul, an apostle (special messenger, personally□□ chosen representative) of Christ Jesus (the Messiah, the Anointed) by the will of God, and Timothy our brother,□□

2To the saints and faithful believers in Christ [who are] at Colossae: Grace to you and peace [inner calm and spiritual well-being] from God our Father.”

These two short verses, containing Paul's AND Timothy's greetings to the Colossians hereby kills the entire dispute on 1 and 2 Tim. being Acts-writings. They certainly were!

ONLY TWO WRITINGS HOLD THE MYSTERY REVELATION

Sometimes we must have a look at *what is not present* in certain Biblical writings, - more than what is present there.

Such as in this present case.

We have to ask, "What *cannot* be found or seen in Philippians, 1 and 2 Tim, and Titus?"

The answer is quite simple really, - we *cannot find* any clue of the two most important factors taught by Paul in Ephesians and Colossians, namely the abolishing of the Law of Moses; and the mention of the Mystery revealed to Paul. These two factors HAS TO BE PRESENT if a writing is a post-Acts work or not.

Of course, *Philemon* is a clear exemption since this contains no doctrine of faith. It is rather to be held as a display of how Paul took responsibility for the fugitive slave, Onesimus, and compensated Philemon for his loss. It was written post-Acts for sure. Paul actually wrote *same type of greeting* to him as he wrote to Colossians,

"Paul, a prisoner [for the sake] of Christ Jesus (the Messiah, the Anointed), and our brother Timothy," Phil.v. 1.

These three epistles were written during a few days interval only, and Timothy was present with Paul in the same interval of days.

The simple conclusion is then: Only Ephesians and Colossians contain these two important Bible facts: The Law abolished and the Mystery revealed. End of dispute.

I will friendly appeal to my fellow Acts-28 believers out there: Please do retract or re-write any material published in favor of these epistles (Philippians, 1 & 2 Tim. and Titus) as being post-Acts epistles, for these are not. The Law of Moses was in effect as well as the New Covenant offered to Israel by the return of Christ at Israel's repentance. Even the known aspect of works together with Law as it was in Acts-period can be seen in these writings. It crashes with the Mystery revelation of faith and NO works. Eph. 2:8, 9.

If you are a true Acts-28 believer, you certainly would not like to drag the abolished Law of Moses with you when preaching Christ and His free Grace Gospel!

There exists a *dispute regarding the time-aspect* though. Some hold to the year 63 CE regarding Paul in his (second) prison in Rome writing Ephesians and Colossians, while other scholars anticipate it can have been 64-65 CE -

after the great city fire, when Emperor Nero in his rage mass-arrested 'suspects' to punish them for that fire. History tells of Nero lighting up his big garden with martyrs nailed to poles and set to burn. We have seen document-dramas on TV of this horror. But such dispute cannot rock the very truth of Timothy being present with Paul in the exact time that Paul wrote his new revelation in his two Church epistles, Ephesians and Colossians.

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COULD THE APOSTLES HEAL AT THEIR OWN WISHES?

JAN LILLEBY

No way!

Whether talking of Peter, John, James, Philip, or Paul – there is no word in the New Testament that supports the idea of the apostles performing miracles and healings *all by themselves*.

For instance, we *cannot find* one single incident among them, anticipating that they advertised... 'Healing meeting tonight' – 'Come to the portico of Solomon by the Temple, and God shall heal your sickness!'

When reading of signs, miracles and healings in Acts, we do not find that they promised *beforehand* that God would perform such wonders for them.

In this regard, we do find a sound word of teaching by Paul, 1. Cor. 12:11, AMP Bible web version -

"All these things [the gifts, the achievements, the abilities, the empowering] are brought about by one and the same [Holy] Spirit, distributing to each one individually just as He chooses."

Paul, after teaching on the nine gifts of the Holy Spirit in verses 1 to 10, he comes to a conclusion which we have to notice: The Holy Spirit works miracles, yes, but ONLY AS HE CHOOSES. It all lies in the hands of God, by His Holy

Spirit.

And it says nothing of the Spirit eventually announcing miracles beforehand. He operates *entirely spontaneous*, as we learn from Acts' report of how the apostles ministered to the people.

Thus it is entirely *unbiblical* and in grave error to actually advertise 'Healing Meetings' – and so make the believers expect miracles to happen to them. The 'Crusading Emperors' are/were known for this false way of advertising their campaigns abroad. The infamous Benny Hinn, Morris Cerullo, Reinhardt Bonnke, and before them – T.L. Osborn...and many others used this method to make people coming expectantly. "Jesus Heals Today" was (and still is) one of many kinds of slogans.

In the time reported in Acts, 28-62 CE, there were no such incidents happening in which the apostles advertised the miracles/healings beforehand. They never promised that people would get healed if they came to a meeting.

Because they knew how the Holy Spirit operated, they did not raid hospitals to heal the sick there. They did not go streets up and streets down, healing every sick person they met. There actually were no 'Healers' in their time. Like we see in our time, with the falsehood that goes with it. Hordes of TV-Evangelists and TV-Healers are filling the media and Internet, and all of them into error and heresy. God does not work this in our time. Their teaching and methods used in such 'healing campaigns' are not at all supported by the Bible. Not in any manner.

When God did not make His apostles operate by their own wishes and initiative in the apostolic era – when such gifts really were in full operation – then we know for sure that *no such thing are operating in our time*, as we find that such gifts and power ended as the apostles died within the first century. The well known lie and heresy of Azusa Street revival in Los Angeles 1906-1913 – which formed the early Pentecostal movement, is the very spiritual foundation for all these heretic 'miracle workers'. It was all a fabrication by man, dreamers and spiritual Hillbillies declaring falsely that 'Pentecost Has Come'.

SIGNS GIVEN FOR ISRAEL'S REPENTANCE TO JESUS

From reading Mark 16:20 we learn that healings and miracles were given as SIGNS, we are pointed in to know that God used miracles as signs so the Jews (Israel) could believe that He had sent the apostles.

The speaking in tongues, just as well as healings and miracles, all were given as SIGNS to testify of Jesus Christ as the Messiah of God, so that Israel could repent and Jesus returning shortly from heaven.

All signs and miracles in Acts were *given for Israel only*, so the nation could repent and get Jesus establishing the promised millennial Kingdom on earth.

Acts 3:17-22 is all about this,

«17“Now, brothers, I know that you acted in ignorance [not fully aware of what you were doing], just as your rulers did also.□□

18And so God has fulfilled what He foretold by the mouth of all the prophets, that His Christ (Messiah, Anointed) would suffer.□□

19So repent [change your inner self—your old way of thinking, regret past sins] and return [to God—seek His purpose for your life], so that your sins may be□□ wiped away [blotted out, completely erased], so that times of refreshing may come from the presence of the Lord [restoring you like a cool wind on a hot day];□□

20and that He may send [to you] Jesus, the Christ, who has been appointed for you,□□

21whom heaven must keep until the time for the [complete] restoration of all things about which God promised through the mouth of His holy prophets from ancient time.□□

22Moses said, ‘THE LORD GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR COUNTRYMEN; YOU SHALL LISTEN TO HIM□□ and □ OBEY everything He tells you.’

THE INCIDENT WITH PAUL AND THE SICK EPAPHRODITUS

Phil. 2:25-27 on the sick Epaphroditus,

“However, I thought it necessary to send□□ back□□ to you Epaphroditus, [who has been] my brother and companion and fellow soldier, who was also□□ sent as□□ your messenger to take care of my needs.□□

26For he has been longing for all of you and was distressed because you had heard that he was sick.□□

27He certainly was sick and close to death. But God had mercy on him, and not only on him but also on me, so that I would not have sorrow upon sorrow.”

It seem to me that when anyone was sick, but only in private situations (not publicly, in the streets or in meetings) – the Holy Spirit□□ chose not to heal□□ as if it was to make a SIGN□□ out□□ of that healing.

In such cases, the believers had to bring this in prayer before God, and await His mercy. Paul is explicit:□□ “But God had mercy on him”.

He recovered from his disease and got well, and Paul witness that this also was a relief to him, for he was very worried over Epaphroditus. Paul could not just, like, lay hands on him...and whoopi...instant healing, just like when Paul healed the lame man at Lystra in Acts 14:8-19. He didn't even lay hands on him, but just commanded him to stand upon his feet. You see the difference?

What we see in this, is□□ how much importance God and the Holy Spirit laid on healings□□ used as SIGNS□□ to make Israel believe in Christ.

In Epaphroditus' case we cannot find any remarks on his healing from sickness as a SIGN...so that many Jews started to believe on Christ.

If God wanted to make a SIGN He would□□ have healed him

instantly AND PREFERABLY IN PUBLIC.

PAUL AND TROPHIMUS LEFT BEHIND

2 Tim. 4:20,

"Erastus stayed on at Corinth, but I left Trophimus sick at Miletus."

Here, as opposed to the case with Epaphroditus, Paul had left Trophimus at Miletus sick. He did not get to heal him by the gift of healing, which had been so evident in Paul's ministry all the time. Why so?

I believe that the Holy Spirit CHOSE not to work this healing by Paul's ministry for a reason. God only knows. Paul could not choose to do this wanted healing all by himself, or just because he wanted to see him healed. It is very evident so.

This verse does not say that Trophimus was not healed. But Paul had to get onboard the ship to go to Israel, so he could not spend any more time to care for him. This means, that Trophimus was left in care of the Ephesian assembly, and for all what we know, he might have recovered. I believe he was, if you are asking me.

If the apostles were able to heal *at their own pleasure*, then Trophimus would have been healed.

Peter healing the lame beggar near the temple gate in Acts 3, was given as a mighty SIGN. But if Peter had taken this beggar (have someone to carry him) inside in more silent quarters, and gotten him healed, this effect would not have been the same. The whole place was astonished by such a miracle, and a great number of Jews came to faith in Christ. And the Pharisees got angry, again...and reprimanded Peter, John and the others.

Peter raising Tabitha from the dead was a mighty SIGN – even if that happened not in a public place or a meeting, but inside a sleeping room. But it is obvious that there was no need to have dead risen in public, for the whole congregation of believers brought this out to the entire town of Jaffa, Acts 9:36-42. Notice that Peter fell on his knees and *prayed to God*, before he spoke to her to stand up, v. 40. I am sure Peter asked God for *His mercy and grace!*

But when Jesus raised Lazarus from the dead, this was a SIGN so great it shook the whole region there, in Judea! He had lain in the tomb for four days. John 11:38-48,

38 So Jesus, again deeply moved within [to the point of anger], approached the tomb. It was a cave, and a boulder was lying against it [to cover the entrance].

39 Jesus said, "Take away the stone." Martha, the sister of the dead man, said to Him, "Lord, by this time there will be an offensive odor, for he has been dead four days! [It is hopeless!]"

40 Jesus said to her, "Did I not say to you that if you believe [in Me], you will see the glory of God [the expression of His excellence]?"

41 So they took away the stone. And Jesus raised His eyes [toward heaven] and said, "Father, I thank You that You have heard Me.□□

42 "I knew that You always hear Me□□ and□□ listen to Me; but I have said this because of the people standing around,□□ **so that they may believe that You have sent Me**□□ [and that You have made Me Your representative]."□□ (Editor's emphasize)

□□ 43 When He had said this, He shouted with a loud voice, "Lazarus, come out!"□□

44 Out came the man who had been dead, his hands and feet□ tightly□□ wrapped in burial cloths (linen strips), and with a [burial] cloth wrapped around his face. Jesus said to them, "Unwrap him and release him."□□

45 So then,□□ **many of the Jews who had come to [be with] Mary and who were eyewitnesses to what Jesus had done, believed in Him.**□□ (Editor's emphasize)

46 But some of them went back to the Pharisees and told them what Jesus had done.□□

47 So the chief priests and Pharisees convened a council [of the leaders in Israel], and said, "What are we doing? For this man performs□□ **many signs**□□ (attesting miracles).□ (Editor's emphasize)

48 "If we let Him go on like this, everyone will believe in Him, and the Romans will come and take away both our [holy] place (the temple) and our nation."□□

Just think about it: Jesus delayed his□□ travel back to Judea for□□ two days, knowing Lazarus would be dead when they arrived there! Why?

He explained to them the IMPORTANCE OF MIRACLES GIVEN ISRAEL AS A SIGN. (See verse 42 in which Jesus explained it to them).

Miracles given as SIGNS runs all through the New Testament, except for Ephesians, Colossians and Philemon. In other words, in all the scripture written in the time of Acts, 28-62 CE.

Acts testifies that such SIGNS were attached firmly to the apostles of Christ, and nobody else. After these apostles died, Paul and John as the last ones, in the first century – there were no more SIGNS, no more tongues speaking, or prophesying, or healings...whatever. And God never sent a supposed repetition of Acts 2 Pentecost in Los Angeles 1906, like the Pentecostal movement is propagating.

Much the same□□ effect□□ of a SIGN□□ was the case when Peter□ healed Aeneas, as the people in two towns – Lydda and Sharon – heard of it, and many came to faith in Christ, Acts 9:32-35.□□ In this case he simply (led by the Spirit) spoke to Aeneas telling him that Jesus Christ was now healing him.□□ It could be different all depending on the case at hand.□□ Actually – it was Jesus Who healed Aeneas...since that was what Peter told him.□□ It was used by God as a SIGN.

Acts 5:12-16 is maybe the strongest word on the importance of healing miracles being used by God as SIGNS to Israel,

«[12](#)At the hands of the apostles **many signs** and wonders (attesting miracles) were continually taking place among the people. And by common consent they all met together [at the temple] in [the covered porch called] Solomon's portico.

[13](#)But none of the rest [of the people, the non-believers] dared to associate with them; however, the people were holding them in high esteem and were speaking highly of them.

[14](#)More and more believers in the Lord, crowds of men and women, were constantly being added to their number,

[15](#)to such an extent that they even carried their sick out into the streets and put them on cots and sleeping pads, so that when Peter came by at least his shadow might fall on one of them [with healing power].

[16](#)And the people from the towns in the vicinity of Jerusalem were coming together, bringing the sick and those who were tormented by unclean spirits, and they were all being healed.”

Having read this, we are again reminded of Mark 16:20,

“ And they went out and preached everywhere, while the Lord was working with them and confirming the word by **the signs** that followed.]” (Editor's emphasize).

PETER SENT TO ROME IS TOTAL NONSENSE!

JAN LILLEBY

Have you read all my articles and books in which I show – by Biblical proof and quotations – how Jesus Christ sent, not Peter, but Paul out to places in the Empire?



Please feel free to send these articles/books to the Pope! He could need to learn that only Paul was the one God and Christ sent to give us Gentiles the Gospel.

Most Christians know that the Vatican always propagates Peter as the one whom the Pope has succeeded, and thus the papal seat in Rome was founded upon that heresy.

Sorry to have to correct all Catholics in this regard...but do not take offence. It is rather the other way around: You should be grateful for any Biblical correction coming your way. For you do want to learn Biblical truth, yes?

If the office of the Pope should have propagated a particular apostle of Christ as his spiritual forefather, it would have to be Paul – the apostle to the Gentiles!

If you are a Catholic, or a representative of another denomination, holding Peter as an apostle to us Gentiles, - you will very well have to admit that Paul was the one who was sent out to us Gentiles in particular, not Peter. Just check the Bible.

WHERE DID PETER GO ACCORDING TO ACTS?

It is easily verifiable to learn where exactly Peter went during Acts.

Let us read Acts 5 and Acts 10-11 first, using AMP Bible Web version –

Acts 5:12-16,

“At the hands of the apostles many signs and wonders (attesting miracles) were continually taking place among the people. And by common consent they all met together [at the temple] in [the covered porch called] Solomon’s portico. [13](#)But none of the rest [of the people, the non-believers] dared to associate with them; however, the people were holding them in high esteem and were speaking highly of them. [14](#)More and more believers in the Lord, crowds of men and women, were constantly being added to their number, [15](#)to such an extent that they even carried their sick out into the streets and put them on cots and sleeping pads, so that when Peter came by at least his shadow might fall on one of them [with healing power].”

[16](#)And the people from the towns in the vicinity of Jerusalem were coming together, bringing the sick and those who were tormented by unclean spirits, and they were all being healed.”

Acts 5 was around the year 30-31 CE, two years after Pentecost in Acts 2. And we still find not only Peter, but

all the apostles of Christ right there at Jerusalem. Even more so: They were preaching right inside the very stronghold of Judaism, the Temple! And in doing so, the whole district around was influenced by their presence – bringing their sick and also people who were demon-possessed, and they all were cured. Even the shadow of Peter, as he passed by these sick ones, brought instant miraculous healing to them.

Acts 10-11 tells of Peter's whereabouts; he had gone to Joppa (Jaffa) staying with Simon the tanner, right after his escape from his persecutors the Sanhedrin.

Acts 10:5, 6 -

"Now send men to Joppa and have them call for a man named Simon, who is also called Peter [and invite him here]; he is staying with Simon the tanner, whose house is by the sea."

Conclusion: Peter was lodging in Simon the tanner's house in Joppa. It was the year 36, eight years after Acts 2 and Pentecost.

It was an angel of the Lord who told Cornelius to send an escort to Simon's house, to have Peter come to Caesarea to speak to him and his guests.

Acts 10:24, 25 -

"The next day Peter got up and left with them, and some of the brothers from Joppa went with him. On the following day he [and the others] entered Caesarea. Cornelius was waiting for them, and had called together his relatives and close friends." (Historians figure about 40 people present)

Are we clear now of Peter's whereabouts in the summer of 36 CE? It was at the very stronghold of the Roman Empire in Palestine, the seaport of Caesarea.

It was the town in which all the procurators mentioned in the Bible lived, together with a large contingent of soldiers, near 5000. Names like Pilate, Felix, Festus, and others had their office and home there. When Cornelius was a captain (Centurion), he had procurator Pilate as his superior officer. And the Emperor was Tiberius, who reigned from 14 to 37 CE. 36 CE was the final year of Pilate as procurator there.

Acts 11:1-3 places Peter back in Jerusalem,

"Now the apostles and the believers who were throughout Judea heard [with astonishment] that the Gentiles also had received and accepted the word of God [the message concerning salvation through Christ]. So when Peter went up to Jerusalem, those of the circumcision [certain Jewish believers who followed the Law] took issue with him [for violating Jewish customs], saying, "You went to uncircumcised men and [even] ate with them!" (Editor's emphasize)

Between the timespan of the year 30 when Peter was at Jerusalem in Acts 5, and the events around Peter's travel to Joppa first and then down to Caesarea in 36 CE, we can find

Peter inside Israel's borders still. ☐☐ He had not taken off for Rome at all!

Acts 8:14-17 places ☐☐ Peter, as well as John at Samaria, "When the apostles in Jerusalem heard that [the people of] Samaria had accepted the word of God, they sent Peter and John to them. ☐☐ [15](#) They came down and prayed for them that they might receive the Holy Spirit; ☐☐ [16](#) for He had not yet fallen on any of them; they had simply been baptized in the name of the Lord Jesus [as His possession]. ☐☐ [17](#) Then Peter and John laid their hands on them [one by one], and they received the Holy Spirit."

In the wake of Philip's ☐☐ successful ☐☐ ministry at Samaria, they called for two of the most prominent apostles, Peter and John. ☐☐ These new converts had seen Philip's marvelous healings and miracles performed among them, and he wanted the apostles to come and minister to them for the filling in of the Holy Spirit.

Acts 9:1-32 introduce Saul (later called Paul) to us. A fierce persecutor still, after having witnessed the killing of Stephen (Acts 7) ☐☐ – but Peter was continuing his ministry, ☐☐ *travelling to places inside Israel.* ☐☐ The new convert, Saul, was now back in his hometown Tarsus, because of the persecution against him. The apostles wanted to get Saul (Paul) out of harm's way!

Acts 9:33-44 place Peter at Lydda and finally at Joppa – ☐☐ *after first* ☐☐ telling that Peter travelled THROUGOUT THE LAND...in other words, he went 'high-and-low- and everywhere' inside of Israel's borders. But these two towns are mentioned in particular because of the astounding marvelous miracles which took place. The healing of the paralyzed believer Aeneas, resulting in Lydda's ☐☐ population turning to the Lord. And the even more astounding miracle in Joppa, as Peter raised the dead Tabitha up. This caused people at Joppa to turn to the Lord, like it had happened at Lydda. ☐☐

"Now as Peter was traveling throughout ☐☐ the land, ☐☐ he went down to [visit] the saints (God's people) who lived at Lydda. ☐☐ [34](#) There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed. ☐☐ [35](#) Peter said to him, "Aeneas, Jesus Christ heals you. Get up and make your bed." Immediately Aeneas got up. ☐☐ [36](#) Then all who lived at Lydda and ☐☐ the plain of ☐☐ Sharon saw [what had happened to] him, and they turned to the Lord. ☐☐

[37](#) Now in Joppa there was a disciple named Tabitha, (which translated ☐☐ into Greek ☐☐ means Dorcas). She was rich in acts of kindness and charity which she continually did. ☐

[38](#) During that time it happened that she became sick and died; and when they had washed her body, they laid it in an upstairs room. ☐☐ [39](#) Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him, urging him, "Come to us without delay." ☐☐ [40](#) So Peter got up [at once] and went with them. When he arrived, they brought him into the upstairs room; and all the widows stood

beside him, weeping and showing [him] all the tunics and robes that Dorcas used to make while she was with them. □
41 But Peter sent them all out [of the room] and knelt down and prayed; then turning to the body he said, "Tabitha, arise!" And she opened her eyes, and when she saw Peter, she sat up. □□ 42 And he gave her his hand and helped her up; and then he called in the saints (God's people) and the widows, and he presented her [to them] alive. □□ 43 This became known all over Joppa, and many came to believe in the Lord [that is, to adhere to and trust in and rely on Jesus as Christ and Savior]. □□ 44 And so it was that Peter stayed in Joppa for many days with Simon, a tanner."

In Acts 11 we find that Barnabas went to Tarsus and brought Paul back with him to Antioch, and ministered to the assembly there together.

Notice how the Acts brings up Paul in a □□ gradually manner. In Acts 7 he was a witness to Stephen's murder, in Acts 8 Paul was now engaged in a full war against the Messianic believers, casting them in jail for execution. In Acts 9 we find Paul being captured and converted by the Lord Himself, and thus into the care of the assembly at □□ Damascus Paul recovered and were □□ baptized; in Acts 10 Paul is not mentioned, but his □□ future audiences □□ were: Gentile proselytes. Peter and his visit to Cornelius' house brought the Gentiles into New Testament scriptures as people who could be received by God, as saved. □□ But to Peter this was clearly a 'One-Off' – as he never changed his ministry to go to Gentiles. Only Paul was sent out to us Gentiles, □□ and the Bible proves this.

In Acts 12 we find Peter back again 'in the saddle' – and it was now the Passover at Jerusalem □□ in the year 44 CE. Verses 1 to 19 are dramatically. Herod □□ Agrippa I was on a killing spree after having arrested a number of believers in the assembly at Jerusalem. He □□ killed James □□ with his sword, and shortly after he put Peter in jail (to be executed).

"Now at that time Herod [Agrippa I] the king [of the Jews] arrested some who belonged to the church, intending to harm them. □□ 2 And he had James the brother of John put to death with a sword; □□ 3 and when he saw that it pleased the Jews, he proceeded to have Peter arrested as well. This was during the days of Unleavened Bread [the Passover week]. □□ 4 When he had seized Peter, he put him in prison, turning him over to four squads of soldiers of four each to guard him [in rotation throughout the night], planning after the Passover to bring him out before the people [for execution]. □□ 5 So Peter was kept in prison, but fervent □□ and □□ persistent prayer for him was being made to God by the church. □□

6 The very night before Herod was to bring him forward, Peter was sleeping between two soldiers, bound with two chains, and sentries were in front of the door guarding the prison.

7 Suddenly, an angel of the Lord appeared [beside him] and a light shone in the cell. The angel struck Peter's side and awakened him, saying, "Get up quickly!" And the chains fell off his hands. 8 The angel said to him, "Prepare yourself and strap on your sandals [to get ready for whatever may happen]." And he did so. Then the angel told him, "Put on your robe and follow me." 9 And Peter went out following the angel. He did not realize that what was being done by the angel was real, but thought he was seeing a vision. 10 When they had passed the first guard and the second, they came to the iron gate that leads into the city. Of its own accord it swung open for them; and they went out and went along one street, and at once the angel left him. 11 When Peter came to his senses, he said, "Now I know for certain that the Lord has sent His angel and has rescued me from the hand of Herod and from all that the Jewish people were expecting [to do to me]." 12 When he realized what had happened, he went to the house of Mary the mother of John, who was also called Mark, where many [believers] were gathered together and were praying continually [and had been praying all night]. 13 When he knocked at the door of the gateway, a servant-girl named Rhoda came to answer. 14 Recognizing Peter's voice, in her joy she failed to open the gate, but ran in and announced that Peter was standing in front of the gateway. 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 [meanwhile] Peter continued knocking; and when they opened the door and saw him, they were completely amazed. 17 But motioning to them with his hand to be quiet and listen, he described how the Lord had led him out of the prison. And he said, "Report these things to James and the brothers and sisters." Then he left and went to another place.

18 Now when day came, there was no small disturbance among the soldiers over what had become of Peter. 19 When Herod had searched for him and could not find him, he interrogated the guards and commanded that they be led away to execution. Then he went down from Judea to Caesarea [Maritima] and spent some time there."

This places Peter – still NOT AT ROME – but first at Jerusalem, and finally at Caesarea. He spent some time there, it says. But we do not learn how long he stayed there. It was probably with believers who had heard Peter's speech in the house of Cornelius several years earlier, as told in Acts 10 which was 36 CE.

(But we do not lose Peter yet! He pops up in Acts 15, as the apostles at Jerusalem had a conference regarding the Gentile proselytes' standing in relation to the Law of Moses.)

The gradual succession of Paul's ministry as an apostle of Christ had at that time moved up one notch: He went into his first mission travel abroad together with Barnabas and John Mark, landing first at Cyprus. But as he came back from

that mission he went up to Jerusalem meeting with Peter and the other apostles.

Acts 15:1-12 is the very last time we learn of Peter and his whereabouts.

Again, *it was undeniably Jerusalem,* and it was the year of 48-50 CE (disputed), as it was Claudius Caesar Augustus holding the reign of the Empire. He was emperor until 54 CE according to Roman history. The procurator at that time was Ventidius Cumanus. He was replaced in 52 CE by the known procurator from Paul's encounters in Acts 23, the 'fixer and money embezzler' Marcus Antonius Felix. See Acts 23:23-31 where we first meet Felix.

The Jerusalem Council of apostles, quote -

"Some men came down from Judea and began teaching the brothers, "Unless you are circumcised in accordance with the custom of Moses, you cannot be saved." Paul and Barnabas disagreed greatly and debated with them, so it was determined that Paul and Barnabas and some of the others from their group would go up to Jerusalem to the apostles and the elders [and confer with them] concerning this issue. So, after being supplied and sent on their way by the church, they went through both Phoenicia and Samaria telling in detail the conversion of the Gentiles, and they brought great joy to all the believers. When they arrived in Jerusalem, they were received warmly by the church and the apostles and the elders, and they reported to them all the things that God had accomplished through them. But some from the sect of the Pharisees who had believed [in Jesus as the Messiah] stood up and said, "It is necessary to circumcise the Gentile converts and to direct them to observe the Law of Moses."

6The apostles and the elders came together to consider this matter. After a long debate, Peter got up and said to them, "Brothers, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the message of the gospel and believe. And God, who knows and understands the heart, testified to them, giving them the Holy Spirit, just as He also did to us;

9and He made no distinction between us and them, cleansing their hearts by faith [in Jesus]. Now then, why are you testing God by placing a yoke on the neck of the disciples which neither our fathers nor we have been able to endure?

11"But we believe that we are saved through the [precious, undeserved] grace of the Lord Jesus [which makes us free of the guilt of sin and grants us eternal life], in just the same way as they are."

12All the people remained silent, and they listened [attentively] to Barnabas and Paul as they described all the signs and wonders (attesting miracles) that God had done through them among the Gentiles."

□□ We find nothing more regarding Peter and his whereabouts. But on notoriously□□ basis we find□□ him at Jerusalem, and not Rome, it is sound and safe to say that Peter never went to Rome,□□ supposedly□□ sent there by the Lord.

The papal church has□□ *no proven historical facts*□□ to claim that the Pope is a successor of Peter, as a representative for God and Christ.

Should God ever have chosen a modern 'successor' of an apostle of Christ, it would have to be□□ after□□ Paul – the □ apostle to us Gentiles!

Peter's known greeting to the believers in the provinces□ of□□ Pontus, Galatia, Cappadocia, Asia Minor and□ Bithynia, - was an epistle written as he still stayed in Jerusalem, which he nick-named as 'Babylon'.

He had obviously read the Revelation Book. He knew that Jerusalem was the Great Harlot Babylon. (1 Pet. 5:12-14). Thus he wrote,

*“By Silvanus, our faithful brother (as I consider him), I have written to you briefly, to counsel and testify that this is the true grace [the undeserved favor] of God. Stand firm in it!□□ **13She [the church] who is in Babylon,**□□ chosen together with you, sends you greetings, and□□ so does□□ my son [in the faith], Mark.□□ **14Greet one another with a kiss of love.**» (Editor's emphasize).*

It is also room for a□□ second thought□□ regarding Peter's whereabouts, namely – he was at least staying within the land of Israel, and not abroad.

Notice, he refers to Silvanus as a mediator...one who wrote this epistle on Peter's behalf, because Peter was hiding from his persecutors and would not tell where in Israel he lived. And Silvanus may have been the one living in Jerusalem, as well as Mark.

The ending conclusion remains: Peter never went to Rome. Paul was the one that Jesus Christ sent to Rome.

Jesus' command to Paul was, Acts 23:11,

“On the following night the Lord stood near Paul and said, “Be brave; for as you have solemnly□□ and□□ faithfully witnessed about Me at Jerusalem, so you must also testify at Rome.”

Why was such words and command not reported in Acts□□ as spoken to Peter?

My answer is: Peter was apostle to Israel only, not to us Gentiles.

THE 12 APOSTLES: **WERE SENT ONLY TO ISRAEL!**

JAN LILLEBY

□□□□ Did you know that neither Peter, nor any of the other eleven apostles, □□ ever conducted □□ a so-called 'World-Wide Mission'?

Someone of you might cry out a protest: 'But how about the Great Commission in Mat. 28:19, 20: □□□□ (AMP web version)

"Go therefore and make disciples of all the nations [help the people to learn of Me, believe in Me, and obey My words], baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything that I have commanded you; and lo, I am with you always [remaining with you perpetually—regardless of circumstance, and on every occasion], even to the end of the age."

(At this point I will recommend to you my separate article on the Great Commission found here in my site. It is explaining in details these things).

But □□ put □□ shortly, I will remind the reader □□ of a *series of key passages* □□ in this topic:

Matthew 28 and the Great Commission have been very lacking in its translation in most Bibles. □□ It should better have been translated □□ -□□ *'Go therefore and make disciples of **Jews from all nations**, baptizing them...'*.

We are noticing that Jesus never said, *'Go make disciples all over the global world, in every nation on earth, globally...'* -□□ no, in error that is an □□ *impression* □□ coming from the expression □□ *'Of all the nations'*.

But that expression, □□ *'Of all the nations'* □□ - was at that time Jesus' words of the Jews, and we can see in Scripture that God had already pre-arranged it all: Every year there was going to be a Holy Feast called 'Pentecost' as ordained in the Law of Moses for Israel. □□ Fifty days after Passover, the nation should celebrate Pentecost. One of the eight Holy Feast days ordained by God for Israel □□ (including the weekly Sabbath). And for this feast Jerusalem was the place to come together for this celebration. Acts 2:5-11 says it all,

5 Now there were □□ **Jews living in Jerusalem, devout □□ and God-fearing men** □□ from every nation under heaven. □□

6 And when this sound was heard, a crowd gathered, and they were bewildered because each one was hearing those in the upper room speaking in his own language □□ or □□ dialect. □□

7 They were completely astonished, saying, "Look! Are not all of these who are speaking Galileans? □□

8 Then how is it that each of us hears in our own language □

or native dialect?

9 [Among us there are] Parthians, Medes and Elamites, and people of Mesopotamia, Judea and Cappadocia, Pontus and Asia [Minor],

10 Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and the visitors from Rome, both Jews and proselytes (Gentile converts to Judaism),

11 Cretans and Arabs—we all hear them speaking in our [native] tongues about the mighty works of God!”

Jews from just about the entire Roman Empire were gathered in Jerusalem it says, due to this Holy Feast of Pentecost. Jesus, as He bade His disciples to preach the Gospel (of the Kingdom of God on earth, ref. Acts 1:3), had this narrative in mind. They were to go preaching it to these Jews who had come for the Pentecost celebration – in Jerusalem and Judea. Luke 24:46-49,

“..and said, “And so it is written, that the Christ (the Messiah, the Anointed) would suffer and rise from the dead on the third day,

47 and that repentance [necessary] for forgiveness of sins would be **preached in His name to all the nations, beginning from Jerusalem.**

48 You are witnesses of these things.

49 “Listen carefully: I am sending the Promise of My Father [the Holy Spirit] upon you; but you are to remain in the city [of Jerusalem] until you are clothed (fully equipped) with power from on high.”

Wrong conclusions are made by many, reading that Jesus told them to wait in Jerusalem until they were empowered by The Holy Spirit for the ministry. Thus implying that they would leave off for the ‘World-Wide’ mission as soon as they had been given the power promised. But we shall learn that this is not so.

Mark 16:15, 16,

“And He said to them, “Go into all the world and preach the gospel to all creation.”

16 He who has believed [in Me] and has been baptized will be saved [from the penalty of God’s wrath and judgment]; but he who has not believed will be condemned.”

The expression ‘All the World’ and ‘All Creation’

comes from Greek cosmos. That word can mean several things, such as land, nation, city, earth, universe, the creation. The context is what decides which word to use. In Greek, context is always extremely important. Thus, Jesus said

“Go out into all of cosmos Israel” – and not in the meaning of the whole world and so forth. To those in the days of the disciples/apostles, their world was not all nations in existence, but it was the nation of Israel.

Only Israel was promised a millennial Kingdom on earth with Messiah on the throne, Jesus. This is emphasized much in what John tells,

John 21:15-17,

“So when they had finished breakfast, Jesus said to Simon

Peter, "Simon, son of John, do you love Me more than these [others do—with total commitment and devotion]?" He said to Him, "Yes, Lord; You know that I love You [with a deep, personal affection, as for a close friend]." Jesus said to him, "Feed My lambs."

16 Again He said to him a second time, "Simon, son of John, do you love Me [with total commitment and devotion]?" He said to Him, "Yes, Lord; You know that I love You [with a deep, personal affection, as for a close friend]." Jesus said to him, "Shepherd My sheep."

17 He said to him the third time, "Simon, son of John, do you love Me [with a deep, personal affection for Me, as for a close friend]?" Peter was grieved that He asked him the third time, "Do you [really] love Me [with a deep, personal affection, as for a close friend]?" And he said to Him, "Lord, You know everything; You know that I love You [with a deep, personal affection, as for a close friend]." Jesus said to him, "Feed My sheep.»

First thing we notice is that there is no Great Commission here! But – it is 'Hidden in Plain Sight' – Jesus bade Peter to care for His lambs and sheep. Who were they?

The answer is laid out for us in Mat. 15:24, "He answered, "I was commissioned by God and sent only to the lost sheep of the house of Israel."

The twelve apostles were only sent to the house of Israel. The twelve continued what Jesus had started before He died. Peter was told by Jesus to go and shepherd and feed His sheep, the house of Israel. The lost sheep of Israel. Feed My lambs. Shepherd My sheep. Feed My sheep.

Peter and the eleven were never commissioned to go outside of Israel to preach. So to care like this for the sheep and lambs of Israel – the entire nation was likened with those – meant that they had to be present there, inside that nation, for that was where those sheep lived. Going outside of the 'Sheep herd' would be to fail the sheep, and the wolves would come for them!

This is also totally in line with Acts history.

Later on, (Acts 9), Jesus called Paul to go into the dispersion, outside of Israel, and preach what Peter and the eleven did inside Israel. Paul was to reach out to Jews who had not heard it, due to the fact that they had not been in Jerusalem that day of Pentecost in Acts 2. These were the ones living in the eastern parts of the empire.

Thus we learn that Peter's ministry was not entirely the same as Paul's,

Gal. 2:7, 8,

"But on the contrary, they saw that I had been entrusted with the gospel to the uncircumcised (Gentiles), just as Peter had been [entrusted to proclaim the gospel] to the circumcised (Jews);

8 (for He who worked effectively for Peter and empowered him in his ministry to the Jews also worked effectively for me and empowered me in my ministry to

the Gentiles)."

Peter should just minister inside of Israel's land, but Paul and his helpers should go to those in the dispersion. To Jews, proselytes and kings, Acts 9:15. Peter was to preach to the circumcised (Jews)...and to a few proselytes, those in Cornelius' house seen in Acts 10.

Acts 10 was 8-9 years after Pentecost in Acts 2, and clearly proves to us that he NEVER had any spiritual/social relations with Gentiles whatsoever. He had fellowship with Jews only, its non-negotiable Bible truth!

The Lord had to persuade Peter to go to Cornelius at Caesarea, by giving him a vision when he was with Simon in Jaffa. The vision came as Peter was in prayer, Acts 10:9-16,

"The next day, as they were on their way and were approaching the city, Peter went up on the roof of the house about the sixth hour (noon) to pray,

10but he became hungry and wanted something to eat. While the meal was being prepared he fell into a trance;

11and he saw the sky opened up, and an object like a great sheet descending, lowered by its four corners to the earth,

12and it contained all kinds of four-footed animals and crawling creatures of the earth and birds of the air. 13A voice came to him, "Get up, Peter, kill and eat!"

14But Peter said, "Not at all, Lord, for I have never eaten anything that is common (unholy) and [ceremonially] unclean."

15And the voice came to him a second time, "What God has cleansed and pronounced clean, no longer consider common (unholy)."

16This happened three times, and then immediately the object was taken up into heaven."

Peter understood that this was about Gentiles – in the image of animals which were considered forbidden in the Law of Moses, and thus unclean. He told the Lord that he had never eaten any unclean foods (Gentiles were held as unclean, and was forbidden access to the temple area).

And by this incident told, we have Peter's own words telling us that he never was sent to Gentiles, to preach/teach, and never to keep fellowship with them in any way. He was correctly 'classified' by Paul in Gal. 2:7, 8 as one who was only sent to the circumcised, which was Israel of course.

But he chose to obey the Lord and so he went to Cornelius to preach.

We notice that this was a 'One Off' – and did not alter Peter's ministry in any way.

Acts 11:19-21 witnesses about this, - they only went preaching to Jews...and a few men from Cyprus and Cyrene:

"So then [since they were unaware of these developments] those who were scattered because of the persecution that occurred in connection with [the stoning of] Stephen

traveled as far as Phoenicia and Cyprus and Antioch, without telling the message [of salvation through Christ] to anyone except Jews.□□

20But there were some of them, men of Cyprus and Cyrene, who came to Antioch and□□ began□□ speaking to the Greeks as well, proclaiming [to them] the good news about the Lord Jesus.□□

21And the hand (the power and presence) of the Lord was with them, and a great number who believed turned to the Lord [for salvation, accepting and drawing near to Jesus as Messiah and Savior].”

Peter’s fellowship in company of Gentiles (historians calculate some 40 guests in Cornelius’ house) provoked the other apostles and brethren in Jerusalem – and they were□□ so□□ totally surprised and astonished that□□ they demanded an explanation. So Peter told them all of it, in details, Acts □□ 11:1-4,

“Now the apostles and the believers who were throughout Judea heard [with astonishment] that□□ the Gentiles also had received□□ and□□ accepted the word of God□□ [the message concerning salvation through Christ].□□

2So when Peter went up to Jerusalem, those of the circumcision [certain Jewish believers who followed the Law] took issue with him [for violating Jewish customs],□□

3saying, “You went to uncircumcised men and [even] ate with them!”□□

4But Peter began [at the beginning] and explained [the events] to them step by step, saying...”.

There is no doubt about it, for Peter and the eleven stayed inside of Israel’s land where they ministered by preaching the Kingdom Gospel to them. What did they do, or rather – where had they been all these 8-9 years since Pentecost in Acts 2?

The answer to this is written straight forward and openly for all to understand, Acts 5:12-16,



“At the hands of the apostles many signs and wonders (attesting miracles) were□□ continually□□ taking place among the people. And by common consent□□ they all met together [at the temple] in [the covered porch called] Solomon’s portico.

□ □ □ □ □ See image.

13But none of the rest [of the people, the non-believers] dared to associate with them; however, the people were holding them in high esteem□□ and□□ were speaking highly of them.□□

14More□□ and□□ more believers in the Lord, crowds of men and women, were constantly being added to□□ their number,

15to such an extent that they even carried their sick out into the streets and put them on cots and sleeping pads, so that when Peter came by at least his shadow might fall on one of them [with healing power].□□

16And the people from the towns in the vicinity of Jerusalem were coming together, bringing the sick and those who were tormented by unclean spirits, and they were all being healed.”

The scenario described in Acts 5:12-16 were probably such things that took place not necessarily every day all the year around, but rather it occurred when there was a Holy Feast day, for instance Passover or Pentecost. Then it was always a multitude of visiting Jews in addition to the local residents, making a total of several thousands of people in Jerusalem. Like it was in Acts 2 and Pentecost, ‘Jews from all nations’ attended the feast. (Acts 2:5). Thus Peter and the eleven could keep on with what Jesus had commissioned them to do – preaching the Kingdom Gospel and healing the sick and afflicted. Peter telling them that Jesus would come from heaven the very same time He found that Israel had repented as a nation, Acts 3:19-21.

Notice my emphasize of Acts 5:12 in blue: The apostles usually were ALL present in the temple, at the portico of Solomon. They gathered there through most feasts in these 8-9 years that had passed since Pentecost in Acts 2.

The twelve could not appear at ‘two places at a time’ – could they?

If they had been meant to go out into the entire world, and all nations on earth, - how was it that the Bible says otherwise – they were always to be found in the temple, in Jerusalem. Thus we **know for certain** that the twelve never went world-wide in ministry.

But there was one man in particular whom God chose to send out into other nations with the Gospel, namely Paul, the apostle to the Gentiles.

Without Paul and his enormous efforts in ministry to us Gentiles, that which we now know as the *free Grace Gospel* – it is for sure anticipated by Bible historians and theologians that Peter and the twelve’s efforts would, by the centuries passing, go into the *fog of forgotten history*; just a minor Jewish sect who suffered under the fall of Israel and their destruction by the Romans.

It was Paul, not Peter and the eleven who brought the Gospel of salvation to the world.

This Gospel is found in Ephesians and Colossians only.

Eph. 2:8, 9 is a most elegant and true phrase we like to repeat to ourselves:

“For it is by grace [God’s remarkable compassion and favor drawing you to Christ] that you have been saved [actually delivered from judgment and given eternal life] through faith. And this [salvation] is not of yourselves [not through your own effort], but it is the [undeserved, gracious] gift of God;

9not as a result of [your] works [nor your attempts to keep the Law], so that no one will [be able to] boast or take credit in any way [for his salvation].”

What Jesus Prophesied Walking to Calvary.

By Jan Lilleby

If you already read the first article, you may have noticed that I left out those *details where Jesus spoke to the onlookers/multitudes watching the Roman executioners escorting Jesus up to Calvary.* And what Jesus spoke to Pilate.

Therefore I wrote this ***PART II*** to fill in those details with my comments and thoughts.

I find it proper to use John 19:1-11 to lead us into this *crucifixion drama*, and with more details than in the first article. (Ampl. Bible, I may drop some of the clammers though)



“So then Pilate took Jesus and scourged Him. 2: And the soldiers, having twisted together a crown of thorns, put it on His head, and threw a purple cloak around Him. 3: And they kept coming to Him and saying, Hail, King of the Jews! And they struck Him with the palms of their hands. 4: Then Pilate went out again and said to them, See, I bring Him out to you, so that you may know that I find no fault in Him. 5: So Jesus came out wearing the thorny crown and purple cloak, and Pilate said to them, See, (here is) the Man! 6: When the chief priests and attendants saw Him, they cried out, Crucify Him! Pilate said to them, Take

Him yourselves and crucify Him, for I find no fault (crime) in Him. 7: The Jews answered him, We have a law, and according to that law He should die, because He has claimed and made Himself out to be the Son of God. 8: So, When Pilate heard this said, he was more alarmed and awestricken and afraid than before. 9: He went into the judgement hall again and said to Jesus, Where are You from? But Jesus did not answer him. 10: So Pilate said to Him, will you not speak to me? Do you not know that I have power to release you and I have power to crucify You? 11: Jesus answered, You would not have any power or authority whatsoever against Me if it were not given you from above. For this reason the sin and guilt of the one who delivered Me over to you is greater."

Jesus, the defendant and Pilate, the Judge

Can a Judge – in any civilized society – just have a defendant beaten and flogged, like we just read above? Or, perhaps even worse: Have his police/court attendants mock the ‘perpetrator’ and slapping his face or any other insults they would like to utter? Of course not!

Wouldn't a Judge in our time rather follow all the correct procedures, hearing the prosecutor reading what the defendant is accused of, and then having the defense lawyer oppose it, trying to tackle the accusations? We have all seen this over and over again as most of us have watched TV-series and Police shows – taking us through many court-scenes, and well-rehearsed actors playing their parts as if it all were real-life stories.

But with Jesus it was the other way around, - He was the only innocent SINLESS person not only in the court rooms of Pilate, but in the entire world.

However, Pilate, he was a corrupted governor and his ‘police-force’ a gang of hoodlums and brutal thugs clad in the standard uniforms of the Emperor's army.

He was also totally ignorant of whom he was charging, but he could obviously feel *something was wrong* with the whole set-up...and Pilate got 'cold feet' – he tried to back out, pushing this delicate matter back into the hands of the Jewish priesthood and counsel who had brought Jesus there. He knew that he was being manipulated by that slick religious flock, as they wanted Rome to take the blame for executing Jesus.

Verse 8 tells us that they wanted Him dead, since He said of Himself that He was the **Son of God**, and because of this we find that Pilate got scared and shaky. (*Is Jesus a God-person?? He healed a lot of sick people, the rumor goes*) – remember, Pilate was part of a civilization which had several false idols, inherited from Greek Mythology. And much superstition had its grasp on them.

In addition to this, Pilate's wife told him she had dreamt of Jesus and warned him against any actions in that regard (Mat. 27:19) – she said that Jesus was innocent and upright. Here it is nice to know that we – in the Biblical history – have the well-known words of Peter telling us whom (among humankind) to blame for the crucifixion of Jesus, – even knowing that the whole drama was *planned and orchestrated* by God Almighty,

Acts 2:23 – *"This Jesus, when delivered up according to the definite and fixed purpose and settled plan and foreknowledge of God, you (Jews) crucified and put out of the way (killing Him) by the hands of lawless and wicked men."*

Peter spelled it out for them, didn't he?

So Jesus knew this fact, and therefore spoke it straight forward to Pilate, like we read in John 19:11 – Rome had *no power to decide anything* in regard to Jesus being crucified or not – Pilate had only so much power as God Almighty saw fit to allow Rome taking these actions. In other words, Rome was entirely in the hands of God, and could not do anything about it. Rome had to do what pleased God, period. I recommend *Rom. 13* to you, and Paul's teaching on authorities and rulers (Rom. 13:1-7). This sort of rule shall come back and will be exercised as the Great Tribulation comes upon Israel in the end times.

Jesus prophesying to those who stood by the path
to Calvary



Some believers have the idea that the Great Tribulation described in Revelation (and also in Mat. 24) will come upon the entire world. And that thought may have emerged from out of bad translations of the Bible. Especially this goes for the Revelation Book.

In Rev. 13 we find expressions like "...all inhabitants of the earth will fall down in adoration and pay him (Anti-Christ, the beast) homage."

But this is simply not true. Only the inhabitants of Israel in the time of Anti-Christ's rule in the time of the Great Tribulation, will be such ones who will fall down and adore him, a false Messiah.

That is why it is convenient to learn what Jesus said of this. He told the people along the pathway to Calvary of whom those would be – suffering the Great Tribulation. His words are entirely in accordance to what we find in Rev. 6:16 – of horrified Jews calling out to the mountains to hide them from God's punishing wrath.

Luke 23:27-31 say,

"And there accompanied (Jesus) a great multitude of the people, (including) women who bewailed and lamented Him. 28: But Jesus, turning toward them, said, Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. 29: For behold, **the days are coming** during which they will say, Blessed are the barren, and the wombs that have not borne, and the breasts that have never nursed (babies). 30: **Then they will begin to say to the mountains, Fall on us! and to the hills, Cover us!**"

Rev. 6:15, 16 - "Then the kings of the earth (read: Land, Israel) and their noblemen and their magnates and their military chiefs and the wealthy and the strong and slave or free **hid themselves in the caves and among the rocks of the mountains.** 16: and they **CALLED TO THE MOUNTAINS AND THE ROCKS, FALL ON US AND HIDE US FROM THE FACE OF HIM WHO SITS ON THE THRONE AND FROM THE DEEP-SEATED INDIGNATION AND WRATH OF THE LAMB (JESUS).**"

It was Jesus that revealed to John all of which is written in the Revelation Book, and He revealed to John what it would be like – the very same thing He warned Israel's people of as He walked up to Calvary.

Jesus told them not to weep for Him, but for themselves AND FOR THEIR CHILDREN...and it will be their children, Israel's people in the Great Tribulation, who will suffer these horrors.

Notice: They confess aloud and in public that they know who is sitting at the Throne in heaven, sending those plagues and punishments: Jesus, **The Lamb** of God, He Who suffered death on the cross. But they would not repent and turn to Him in faith, as we learn from the Book of Acts. They stubbornly and rebelliously refused to listen to the apostles of Jesus, and the nation fell away from God. Paul was the one who spoke that final judgement against them in Rome, Acts 28:25-28. He quoted them **Isaiah 6** of their spiritual blindness and deafness and lack of understanding and repentance.

So, I repeat, Jesus explicitly told the Jewish people, first in person as He walked up to the cross, and a few years later He repeated this warning by having John write it all down in his Revelation Book. Not a punishment to come upon the entire world, no, - only to come upon those who had Him crucified, namely Israel.

Verse 17 of Rev. 6 concludes why these frightened people in verses 15 and 16 took cover in the mountains,

"For the great day of His wrath has come, and who is able to stand before it?"

This is the time of the seven years of tribulation coming upon Israel in the end times. Jer. 30:7 call this day, 'the time of Jacob's trouble'. Jacob was re-named 'Israel' after his fight with the angel of the Lord. The Great Tribulation is explicitly said to **come upon Israel** and not the entire world. This is non-negotiable Bible truth.

DANIEL AND THE SEVENTY WEEKS: Where Are We Today?

A separate section concluding this Article
has interesting dates of Eschatological
value

By Jan Lilleby

About twenty years ago I had a radio-series on 'Daniel's Seventy Weeks' which was broadcasted over FM-band in the greater Oslo area. I actually had a huge number of programs in which I was teaching various prophetic topics in The Holy Bible. Also, we distributed – at a fair price – cassette tape books on all the topics, which were sold throughout Norway. The programs got very popular.

I love the Word of God and of having the possibility to preach it and teach it to all who will like to learn. Of course, I also love to hear (or to read) fellow believers as they lay out the precious Word of God and of Christ.

I worked this radio-ministry for about five years. The audio tracks from that time are gone, so for this article I had to read up in the topic all over again.

Quite a number of theologians and Bible teachers have had the prophecy of the seven weeks in Daniel 9 published in magazines, books, and many have put the topic in their TV-medias and so on. Perhaps the most profiled Bible Expositor in the topic was Sir Robert Anderson, and his book "The Coming Prince" has become a standard work for all Bible students.

(His book has been published in Pdf file format on the net, and can be read freely. But, you can also buy it from one of the big internet book stores).

In my fresh study in this topic, I found supportive material and helpful Bible systematics with versebyverseministry.org – particularly in Bible facts and historic. The website has made a fine concentrate of facts, set forth in layman terms.

Where are we – the Church of Christ, the Body of Christ – today in regard to the time aspect of Daniel and the seventy year-weeks? Can we learn anything from the ancient prophecy?

I shall have a look at that, and I hope the reader can draw useful knowledge from this.

THE PROPHECIES OF THE FIRST ADVENT OF JESUS



Daniel, as most of the Bible students know, had repeatedly visits by Gabriel the archangel of God. He explained the many visions Daniel had seen.

The angel explained to Daniel these visions in terms of time-related facts; future happenings that would include the coming of Jesus Christ (called a Prince). This gave the readers of the prophecies knowledge beyond regular schooling: One could learn the exact day or

year for when the Messiah of God should appear in Israel, and the circumstances of His death, etc.

Daniel saw the future in regard to his own people, Israel.

That is how it is with Daniel 9 and the seventy weeks. However, we shall notice that Daniel in chapter 8 had *multiple futuristic visions*, of which he already had been lectured by Archangel Gabriel. Chapter 8 focuses on the coming Anti-Christ and the catastrophic influence he would have on Israel in the end times. Thus Dan 9 and the year weeks is a *more detailed explanation* over the same theme. The main issue in Dan 9 is that it gives us *exact time and place* for important events in regard to Israel in the future. Seven year weeks, that is the same as 490 years – and, mind you, but we – the Body of Christ, are hidden inside that time-stretch.

For as the final year arrives, that will be when Jesus is back in Israel as their King of kings and Lord of lords, and the new Temple in Jerusalem is established. But, we will learn that there is a time-gap between the 69th week and the seventieth, - and *that is the 2000 years in which the dispensation of the Church is found* – minus the 30-some years when the apostles offered to Israel the New Covenant and the imminent coming of Christ if Israel first repented. The Book of Acts tells us all about that. Israel fell away from God!

The same, as we all know, is the fact of the Revelation book. The two have a lot in common. Daniel's book is God's messages concerning Jesus Christ coming, and Revelation is a book in which John received visions *from* Jesus Christ on His Second Advent and all that which will take place when it happens. And more – because we find the Great Tribulation with all details of punishments and horrors which will fall on Israel.

Gabriel's lecturing of Daniel is a perfect and *accurate time-setting* for certain events in the future.

My quotes are from Amplified Bible unless otherwise noted.

Dan 9:19 gives us the end of Daniel's prayer to God, of his worries regarding Jerusalem, and the people of Israel in exile. He prayed every day with his face toward west – the land of Israel – with longing and pain:

"Oh Lord, hear! Oh Lord, forgive! Oh Lord, give heed and act! Do not delay, for your own sake, Oh my God, because Your city and Your people are called by Your name."

Daniel appealed to the mercy of God and His great compassion (v. 17-18) – and Daniel got shaken, for all of a sudden the angel Gabriel came into his room,

Dan 9:21-23, *"Yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the former vision, being caused to fly swiftly, came near to me and touched me about the time of the evening sacrifice. 22: He instructed me and made me understand; he talked with me and said, 0*

Daniel, I am now come forth to give you skill and wisdom and understanding. 23: At the beginning of your prayers, the word (giving an answer) went forth, and I have come to tell you, for you are greatly beloved. Therefore consider the matter and understanding the vision."

Gabriel tells him of two future persons who shall come. One will be Messiah (the Anointed One, v. 25) and the other, he who would destroy Israel (a Prince, v. 26), and he was Emperor Vespasian, who let his son Titus lead the Roman army which destroyed Israel in the years 66-70 AD. The angel told Daniel that Messiah should come to a nation which had rebuilt walls and restored, like we read in verse 25, "Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem until (the coming of) Anointed One (Jesus), a Prince, shall be seven weeks (of years) and sixty-two weeks (of years); it shall be built again with (city) square and moat, but in troublous times."

Here we are given info on the First Advent of Christ. He shall arrive in a Jerusalem fully restored, after it has passed a total of 69 year-weeks, which is same as 483

Jewish calendar years of 360 days each. Mention of seven weeks first (49 calendar years) has to do with the time it takes to restore Jerusalem and its walls – counted from the year that an edict/proclamation of freedom for the exile Jews is announced, to let them go home to their land. This took place under Nehemiah and Ezra, it took three so-called 'Ahlich' - homecomings – over the years. But only ten percent of the exile Jews went home.

Gabriel's prophesy on this edict – a word that should go forth – was fulfilled as Cyrus the Great, king of Persia in the year of A) 456 BC, or B) 538 BC...a difference of 82 years between the two alternate years, - gave his proclamation of freedom.



To cut this off at the bone: It is the Biblical chronology which is the one that was fulfilled, the year 456 BC. Alternative B, the year 538 was based on Claudio Ptolemais' calculations (he was born in 70 AD and died in 161 AD). An Egyptian Astronomer and Scientist. It is his ancient calendar and notifications on the orders/systems of the world that our ancient calendar on rulers and kingdoms was based, unfortunately. He placed the Earth in the center of this system. See the image here.

Dr. David Cooper, among others, turns him down, not the least because the Persian national history kept in Firdusi (Iran) confirms the timeline of the Bible. The same is a fact concerning Jewish national history kept in Cedar Olam, and also the writings of Josephus. Ptolemais calendar system differed from Biblical Jewish system. But Christianity has not had any power or willfulness to conduct any thorough

public reproving of Ptolemis' works.

It is in the 2 Chron 36:22, 23 we find the edict/proclamation of Cyrus the Great, as he took the Persian throne in the year 456 BC,

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus the king of Persia so that he made a proclamation throughout all his kingdom and also put it in writing: Thus says Cyrus king of Persia: All the kingdoms of the earth the Lord, the God of heaven, has given me, and He has charged me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may the Lord his God be with him, and let him go up to Jerusalem."

If we also add the words of Isaiah in Is 44:28 – then we can be a hundred percent certain of Cyrus' proclamation in 456 BC which fulfilled this prophesy, of having Jerusalem restored,

"Who says of Cyrus, he is My shepherd (ruler), and he shall perform all My pleasure and fulfill all My purpose – even saying of Jerusalem, she shall (again) be built, and of the temple, Your foundation shall (again) be laid."

Most Christians are aware that the diverse dates set for the birth of Jesus etc. are not correct to say the least. Our Bibles have been edited by human hands – and that made error in the time-line.

The early Catholic Church and popes/bishops decided to put the birth of Jesus to December 24, but in the real history His birth was in late September. Just a little side remark.

The population-counting order of Augustus Cesar did not happen in year 1 – but rather in year 4 or 5 BC – Roman annals has it written down.

When counting the years from Cyrus' first year of rule, 456 BC, we arrive at the 14th of Nisan in 28 AD – Passover – and the very day that Jesus died on the cross. This 14th

Nisan fell on Wednesday the 28th of April. Gabriel said of Jesus (the Anointed One) that he would die in that year, thus we have no other men in history of the Jews who could be the rightful Messiah of God, than Jesus!

Daniel's prophesy confirms that only one person fits the bill within the 70 Year Week prophesy: Jesus of Nazareth.

But the Pharisees were blind and deaf and could not see this simple fact, see Is. 6. See Acts 28:25-28.

The closest other 14th Nisan falling on a Wednesday, was in year 31 AD, but it will not fit the timeline, since Jesus would then have been 36-37 years old. The gospels say He had three years in ministry, starting when He was around 30.

This leaves us ONLY Wednesday 28th April AD 28. Fully in correspondence with Dan 9 and the 70 weeks.

Dan 9:26 reads,

"And after the 62 weeks (coming after the first 7 weeks)

shall the Anointed One be cut off or killed and shall have nothing belonging to Him. And the people of the other prince (Vespasian Cesar) who will come will destroy the city (Jerusalem) and the sanctuary (temple). Its end shall come with a flood; and even to the end there shall be war, and desolations are decreed."

In Dan 9:27 Gabriel takes a leap to the end time, in which we Christians today live, when we take into consideration that the Church dispensation has been lasting for almost 2000 years. If we split those into 20 parts of 100 year each – I dare suggest that we in these days are living in the *twentieth part*, that is – the last 100 years, before the seventieth year-week kicks in with the Great Tribulation in Israel and the coming of Jesus Christ. And if we then split up that *twentieth part*, 100 years, into four parts of 25 years each, then I will say boldly that we are *just about to enter or have already entered into that last 25 years* on earth with the Church dispensation. Think of it. Some believers think we may be here for 50 more years, some believe 100 more years. But friends, I think (based on diverse reasoning from the Bible on time aspect, see below) we have a little over a decade if calculations below are correct, and God shall send the Great Tribulation upon Israel. The day we will read in the news that Israel has started the *Third-Temple Building Project* – then we will know more certain that the Church dispensation is about to be concluded. Searching internet, I found reports of importance: *The Altar for the Third Temple* has already been built, and is stored in a warehouse ready to install in the coming temple. Check it out on the net!

However, my saying on *time-aspects* here must NOT be taken for prophecy! I just have my *opinion in this matter*, but my opinion is based upon what the Bible has to say on the time aspect. That's all. I shall come back to this, shortly.

In the interim between the crucifixion of Jesus, then being raised from the dead, and then ascended to heaven – until the seventy year-week starts ticking, we find a *time-vacuum* – of which Gabriel told Daniel nothing. It was kept secret, or hidden from the prophet.

None of the prophets in O.T. and none of the apostles except Paul had anything revealed to them. Verse 26 shows us a total destruction of Israel... "*there shall be war, and desolation is decreed...*". Israel was destroyed the 10th of September in 70 AD. See the parable of the king's messengers in Mat 22:7 – the Romans were used by God as His army to revenge the evil deeds of the Pharisees and Sadducees for their murdering of the Lord's believers and apostles. Jerusalem was burnt and the temple laid flat to the ground. Israel was given 30 years to repent to Jesus as the apostles preached to Israel, see the Book of Acts.

Israel could have repented, but they refused. So God sent destruction.

THE SEVENTIETH YEAR-WEEK, ISRAEL'S TRIBULATION

As mentioned above, Dan 9:27 takes us to the time of Israel's end time tribulation and the appearing of the Anti-Christ,

"And he (Anti-Christ) shall enter into a strong and firm covenant with the many for one week (seven years). And in the midst of the week he shall cause the sacrifice and offering to cease (for the remaining three and one-half years); and upon the wing or pinnacle of abominations (shall come) one who makes desolate, until the full determined end is poured out on the desolator."

The expression here, *"..in the midst of THE WEEK.."* – is that otherwise undescribed *final seventieth week* which still has not kicked in.

As opposed to the earlier mention of the seven weeks, and then the sixty-two weeks, total of sixty nine weeks, here we all of a sudden find that last seventieth week mentioned all alone, by itself.

Just as suddenly it is also that Gabriel, without saying any name or title, present for Daniel he who is the Anti-Christ to come... **"HE SHALL CAUSE the sacrifice and offering to cease..."**. But Gabriel gives this person a nickname, *"one who makes desolate..."* – in my Norwegian Bible it is translated as *"The destroyer"*. John called him for the Anti-Christ, Jesus called him "One who comes in his own name", and Paul called him "Man of Lawlessness, Son of Perdition", and in Revelation "The Beast".

I remind the reader that Gabriel in Dan 9 spoke to the prophet *being aware* that he regarded Gabriel as one who related these explanations Daniel had seen in chapter 8. Thus we can look upon Chapter 9 as a continuation of Chapter 8. They belong together.

In the verse above (27) – we see the same as described in Rev 11 with the two prophets (they are Elijah and Moses!) – after the 1260 days of their prophesying their ministry comes to an abrupt end. Time is up and God allows the Anti-Christ to kill them (v. 7-8). It is these killings that triggers Anti-Christ's murder-spree against all those who refuses to take on them the logo of the Beast, in their right hand or their foreheads, see Rev 13.

This is when he shall steal his way into the Third Temple, demanding to be hailed as their God and Messiah. See 2 Thes 2:4. We learn from Dan 9:27 that he first enters a covenant with Israel, but after three and one-half years (in the midst of the seventieth year week) – then he starts his breaking the covenant, as he interferes with the offer rituals in the Third Temple, thus earning the nickname "The Destroyer" – as well as topping it all off by having an image of himself raised there, which the false Prophet shall by *satanic sorcery* give it the ability to speak. See Rev

13:14, 15.

This final half of the seventieth year-week is called for 42 months in Rev 11:2 and Jerusalem shall be downtrodden it says. This is when the Great Tribulation rages at its most terrible ways. Jesus prophesied in Mat 24:22 that nobody could be saved unless He comes from heaven and stop the murders. Israel would be entirely extinguished if not for the return of Christ!

Let me throw in a side remark here:

The tribulation time is said to be 7 Jewish years. This can also be understood, that it is a 'frame' – within this time-frame the tribulation will exist. But it does not necessarily mean 7 full years. Why? Because Jesus will come as soon as He sees that it is about to turn into a *full extinction* of the people. So He cut the tribulation off, with perhaps a few weeks, maybe a few months. It remains to be seen.

But there is a special thing that actually defends such an idea, and that is what Jesus said to the people: 'Hereafter you shall not see Me again, before you say *'Blessed is He Who comes in the name of the Lord'*.'

The thing is, this is a *text-line from the Psalm 118:26* which the Jews sing each year at Passover. The Psalm is a substantial song, and of course the quote is but a small part of the text. This was the Psalm Jesus and the twelve sung during the Last Supper – see Mark 14:26.

Put in simple terms: It seem to be that Jesus will come from heaven at the time of Passover – and the whole people shall join together and sing from their hearts *'Blessed is He Who comes in the name of the Lord'*. Jesus will be saluted by the people in this way. One of the prophets actually say *they will look up to Him, wailing with tears, like a mother of her son...so they will sing Psalm 118 with tears flowing – in sincere regrets over once having crucified Jesus. They fulfill thus the words of Hos 5:15 – Jesus will stay in heaven until 'they acknowledge their offence and feel their guilt and seek My face'.*

This terrible seventieth year-week in Dan 9 is called by Jer 30:7 for,

"..it will be the time of Jacob's trouble."

In Hos 5:15 that year-week is mentioned,

"...in their affliction and distress, they will seek, inquire for, and require Me earnestly...".

In Deut 28:62 Moses prophesied of this terrible time for end time Israel,

"And you shall be left few in number, whereas you had been as the stars of the heavens for multitude, because you would not obey the voice of the Lord your God."

Zech 13:8 gives a more detailed count as for the disasters effect on Israel's population (Israel are around 9 mill inhabitants as I write this 2021),

"And in all the land, says the Lord, two-thirds shall be cut off and perish, but one-third shall be left alive." □□□□

The context is the day of the Lord, see chapter 12 and the opening verses of chapter 13. "In that day".

THE CHURCH IN THE TIME RIGHT BEFORE SEVENTIETH WEEK

I have 'leaked' above my idea of the time-aspect being just around slightly above a decade before that week kicks in. But you cannot take my word for this as if it is a prophecy. I am only making a guess or opinion based on my understanding of Scripture. It is however not a wild guess! Don't fall out of your chair, mind you!! I have the impression of which day in history that Israel died as a nation: It has to be the day in 70 AD when Rome destroyed them and flattened their temple to the ground! It simply leaves us no better alternative.

The year-week will start in the same instance as Elijah (and Moses, see Rev 11) appears in Israel all of a sudden. Rev 11 tells us that they are to prophesy for 1260 days, which is the *first half of the seven years of tribulation*. Which means: They are here on earth – in Israel – from 'Day One' in the seventieth year-week! They are the *generals and chiefs* and shall prophesy forth all the punishments and frightful signs and disasters we can read from Rev 6 and on. I said above that I should come back to the time-aspect for this.

Gabriel brought up the destruction of Israel in Dan 9:26 " *..and even to the end there shall be war..*" – speaking of Israel's destruction in 70 AD. We actually have an **exact date** for when the destruction of Jerusalem was completed:

The Jewish historian/writer Josephus was eyewitness to the burning of Jerusalem in 70 AD – he wrote that " *Jerusalem was burned on exactly the same day as it was burned by the Babylonians*". And Jeremiah gives the exact date of Nebuchadnezzar's burning of the temple, as we read Jer 52:12-13,

" *Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, which served the king of Babylon, into Jerusalem, And burned the house of the Lord (temple), and the king's house (king was Zedekiah 597-587 BC); and all the houses of Jerusalem, and all the houses of the great men, burned he with fire*".

This was on 10 Av, which according to our calendar is the 10th of September. Using the *Julian* calendar, this will equal Sunday 5th of August (587 BC).

THE 'HOSEA CLOCK' OF THE THREE PROPHETIC DAYS

Here I will take into this equation of time-aspects, what I call the 'Hosea Clock' – which we find in Hos 6:2, ref. to a few translations, on the future Israel, *Amplified Bible: "After two days He will revive us; On the*

third day He will raise us up, that we may live before Him".
English Standard Version - say the exact same words.
New American Standard Bible - says the same.

These three days mentioned, are actually three millennia.
Peter's words, that one day in the sight of the Lord is a
thousand years, and a thousand years is like one day, comes
to use here.

Hosea talked of the **two days counting for two thousand years**. It is the time-interval in which we find Israel 'Dead as a nation' - but she will be REVIVED AFTER these two thousand years are fulfilled. It has to be taken in exact measures, so that we understand that the final day of those 2000 years may be the final day of the seventieth year week. However, it could also mean that it could be the *beginning of the year-week* as we include them inside the number of days of the 2000 years - meaning that the year-week starts 1994 years since 70 AD, when Israel was destroyed (included is the 500 extra days due to Leap Years).

God shall REVIVE ISRAEL BACK TO HIMSELF as a nation for God and Christ, and He will use the seven years of tribulation to perform that 'Reviving', a purging and chastisement of the now worldly profane Israel, so the new Israel will come out of the tribulation as Jesus-believers.

This is how it is with the time-line in this matter:

The two prophetic 'days' in Hos 6:2 equals 720 000 days using the Jewish calendar of 360 days a year. A small correction must be made in regard to the number of leap years (every fourth year has one day more, added in February). Usually February has 28 days, but gets 29 days every fourth year. This means five hundred extra days, which is one year and 140 days. The next leap year will be 2024, since I write this in April 2021.

If we now use the Gregorian calendar - which is the one we use in our time in almost the entire world, and not the ancient Julian calendar, the 'Hosea Clock' gives us the

17th of November in 2041 as the first day in the millennial Kingdom of Israel, and the tribulation is over. Hos 6:1 says "...for He has torn so that He may heal us; He has stricken so that He may bind us up." This is what the Jews will need from day one as the Kingdom has been established with Jesus as their King.

But, as I mentioned above, Jesus may choose to stop the killings in the tribulation *earlier*, by coming from heaven in April instead of November 2041. And then we find that the **14th of Nisan (Passover) is April 15, a Monday**, and the First Day of Unleavened Bread is then on the 16th, a Tuesday.

The end of the present Church dispensation will be 7 years before those two thousand years are ended, which I already noted above, - after 1994 years included the Leap Years

added.

November 16th in 2041 is when the tribulation ends at the latest alternative, however it *may rather end in April* as I have shown to you; so we find that it starts seven years earlier – **which is 2034 AD.**

It is now late April 2021, so this tells us that we have only about 13 years left of the Church dispensation if this time-aspect is correct.

I have made my utmost efforts to try to get the right facts put together here, but still – it is easy to fail since I am only a regular human being. Only God has the ability of not failing, let us remember that. It can seem like a very short time, and I agree. Before this present dispensation ends, the time of the Church on earth, it is to me logical that we should see evidence of the Third Temple being built. So, in spite of time-calculations, we still have to leave an ‘open door’ to make revision of this. Only God knows the time in a hundred percent accuracy, right?

Daniel, by the help of God’s Archangel Gabriel, was given revelation of certain days and years and knowledge of Israel’s future, the First Advent of Christ, the destruction of Israel thereafter, and even the opening of a fourth temple as the millennial Kingdom will be established at the Second Advent of Christ.

But Hosea fills the ‘Vacuum’ between the first and second Advent – the 2000 years when Israel is laid down and ‘Dead’, and the third day – or millennium as we get to see Israel being raised up to live before the Lord, Jesus Christ, in the Kingdom.

After Israel’s destruction in 70 AD we have the Church dispensation and the new free Gospel of Grace from Christ, as He revealed His Mystery to Paul – see Eph 3:1-9 where the apostle explain this **new gospel revelation**. The Church, the Body of Christ, and Christ as the Head of His body.

Paul also called us “*One new Man*”. The epistle to the Colossians is also a writing in which we find the same new free Gospel as in Ephesians. The two epistles are the ONLY Biblical scriptures having faith doctrine for this Church dispensation. The rest of the New Testament concerns only Israel and their proselytes.

Gabriel’s time-prophecy stopped at the opening of the temple after the seventieth week, as in Dan 9:24 “*...and to anoint a Holy of Holies*”.

That is when the Fourth temple (see Ezek 45-47) is built AFTER the seventieth week shall be over. The Third temple will be destroyed in the tribulation period.

CONCLUSION: Yes, obviously we cannot believe that it will take yet 50 years, or a hundred years or more, before the Church will be taken into heaven. All historic and prophetic facts are pointing toward a **short time**, whether 13 years, 25 years or 35 years...to experience that ONE DAY AHEAD which Paul pointed to in Eph 4:30, “*...for the DAY OF REDEMPTION*”.

This day of redemption will occur same day as the seventieth year-week of Daniel 9 kicks in, and cast Israel into the Great Tribulation, the time of Jacob's trouble.

Special Calendar Dates of Eschatological Value

YEAR 28 A.D.

The end of the 69th Year-Week, 14th day of Nisan; our 28th of April, which was a Wednesday.

Daniel 9:26 fulfilled:

Jesus died on the cross outside of Jerusalem.

He rose from the dead 18th day of Nisan; our 2nd of May, which was a Sunday. (Daniel was not told of the resurrection of Christ).

God sent the Holy Spirit on His Apostles the first Day of Pentecost, which was our 20th of June, the seventh Sunday from Jesus' resurrection day. See Acts 2.

YEAR 70 A.D.

Israel conquered and burnt by the Roman Army under Emperor Vespasian's rule. His son Titus was General of the army. Temple was laid flat to the ground, every stone torn down.

Dan. 9:26 fulfilled: (the people of the other prince, were the Roman Army, and the prince Vespasian).

The following two years, 71-72 A.D. were the great deportation of Jews, sent to Egypt to be sold as slaves – but no one would buy. The market collapsed. Josephus reported of this – all men from 17 years of age taken prisoners of war, were sent by ships to Alexandria, and many wives of those soldiers were also sent with them. Thus the old prophecy of Moses in Deu. 28:68 was fulfilled. Israel's people were shipped back to Egypt as slaves! The nation was thus entirely ended and nullified.

The nation 'Died' but they shall be revived one day according to Hos. 6:2.

YEAR 2034 A.D.

Introduced by me above, as the **possible year** of concluding the dispensation of the Church, the Body of Christ.

Paul's reference

to that day is Eph. 4:30, saying,
“And do not grieve the Holy Spirit of God, by Whom
you were sealed for **the DAY of redemption**”.

The very same year (and day, of which we do not know) is also the start-up for the Seventieth Year-Week in Dan. 9. The time of Great Tribulation for Israel. The Church is taken into heaven supernaturally by God’s sovereign intervention; but for the fallen Israel it is the other way around: Stern punishment and disasters will fall on them, prophesied forth by the two witnesses in Rev. 11. This *purging* will result in the ‘Dead’ Israel coming back to life, so they can live before the Lord in the coming millennial kingdom, Jesus as their King. Hos. 6:2 will be fulfilled.

The 14th of Nisan in that year will fall on a Sunday, and will be the 9th of April in our calendar. Will the two witnesses arrive in Israel that very day? And will the Church be taken to heaven that day as well? We will have to wait and see!

YEAR 2037 A.D.

Here we come in as the grueling event in Jerusalem will be Anti-Christ’s ‘Take-over’ of the Third Temple, even the Holy of Holies – and demand of Israel to hail him as their God and Messiah. This year, in June – is equal to Dan. 9:27 “And in the **midst of the week** he shall cause the sacrifice and offering to cease...”

It is my clear impression that this take-over will happen on a **Sabbath day** – when the people will fill the temple site. He has the choice of Saturday 6th of June or Saturday 13th of June. One of those Sabbaths will be when Anti-Christ takes over as the *false messiah* he will be. It is exactly in the midst of the seventieth Year-Week, and the 42 months start up, when Israel will have the most destructive and frightening days in their history.

That year the 14th of Nisan, the Passover, will be

on our Monday the 30th of March.

YEAR OF 2041 A.D.

The exact counting of full 7 years of Tribulation, will end the 16th of November. But as I explained above, Jesus might shorten these last days/weeks/months due to the extreme massive killings and chaos – so He comes from heaven to stop it, and I have suggested it may be on the 14th of Nisan.

Each traditional 14th of Nisan, Jews have sung from the Psalm 118, and verse 26 is particularly interesting, for it says that which Jesus Himself referred to: They will see Him coming to them when they salute Him with *'Blessed is He Who comes in the name of the Lord'*. This is the Passover Psalm in Jewry. It is therefore very logical that this Psalm will be sung before Him by the survivors in Israel as the Tribulation is over!

This very Psalm is the one that also has that well known passage, which we all know,

Verses 21-22: I will confess, praise and give thanks to You, for You have heard and answered me; and You HAVE BECOME MY SALVATION AND DELIVERER. - - The stone which the builders rejected has become the chief corner stone.

Here my list of days and years ends. I recommend to you to study the Bible and without fear of missing something. None of us are infallible, only God and Christ make no mistakes. It is a great plus and to constantly keeping the Bible 'going' in all what you make in life. Paul exhorts us in Col. 3:1-4 – especially verse 2,

"And set your minds and keep them set on what is above (the higher things), not on the things that are on the earth."

Our calling is a heavenly one!