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The Conspiracy

μελλω

(Meaning: 'About to Happen'
'Soon' 'Before Long')

Why is **μελλω** **missing**

32 times and is **NOT**

translated into **English** in

The New Testament ?

Peter Bluer

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μελλω: mello - Strong number 3195

meaning; "Soon, About to Happen, Before long"

The reason for this paper, is to explain that the **Second Coming** of **Jesus Christ** is a past event that occurred in **AD 70**. Most **Christians** recoil with shock with this statement and say 'surely this cannot true.'

Matthew 24.34 says this "Verily I say unto you, This generation (In the lifetime of the Apostles) shall not pass, till all these things be fulfilled"

Notice **Jesus** does not say "THAT generation" but "THIS generation" referring to His own generation.

"All these things being fulfilled," refers to the **Second Advent** and the establishment of the **Kingdom of God**.

CS Lewis¹ said that "It is clear from the New Testament that they (disciples) all expected the **Second Coming** in their own lifetime. And worse still, they had a reason, and one which you will find very embarrassing. Their Master had told them so. He shared, and indeed created, their **delusion**. He said in so many words, 'this generation shall not pass till all these things be done.' And he was wrong. He clearly knew no more about the end of the world than anyone else."

Even **Bertrand Russell** claimed that **Jesus** was a false prophet because **Jesus** said He would come back in the lifetime of the disciples and Russell said "This did not happen." U_tube videos

We will show that the Scriptures in the **New Testament** all point to the **Second Advent** of the Lord **Jesus Christ** as being an **imminent event** in the days of the **early Christians** and 'IT' did happen So read on !!

One of the reasons why this it is NOT generally known is that the **Greek** word **mello** has been systematically ignored by translators because of its implication that the **Second Advent** was to take place in the life time of the **Apostles**, i.e. in the first generation of the **Christians**.

Greek Word "μελλω"

This is thorough study of the **Greek verb "μελλω_mello"** (English letters)

The meaning of this word "μελλω" is (1) About to be, (2) Soon, (3) Before long, (4) ready, (5) about to happen, (6) intending to do, according to its various grammatical forms.

Quotations are from **KJV, ASV, NIV, Weymouth** and **Young's Literal Translation**.

1. C.S. Lewis, "The World's Last Night" (1960)

There are **108 verses** in the **New Testament** use some form of “**μελλω**” out of a total of **111 occurrences**, including **3** verses which use the word twice, and **3** textual variants (Acts 23:30; Heb 9:11; 2 Pet. 1:12).

Take a careful look at these texts. In most translations, “**μελλω**” is **incorrectly** rendered “**shall**” or “**should**” or “**would**” most of the time, especially in **prophetic texts**, with no indication that **the time is near**.

The use of **μελλω** indicates something is “**About to be**” or “**About to happen**”, so it is a **time word**, and the English words “**shall, should, would**” simply implies a **future action** with **No indication** of **time** and is not an adequate expression of “**the inherent imminency**” of the word

“**μελλω**”

This becomes **very important** when we study **Prophetic texts** which use this word **μελλω** in **reference** to **The return of Christ** and other events in **the New Testament**, which are called “**the last days**”.

μελλω implies that those events were “**soon**” occur.

Translating **μελλω** ‘**SOON**’ or ‘**ABOUT TO HAPPEN**’ or ‘**BEFORE LONG**’ in certain places, would have caused **the translators** great problems of interpretation, implying that **the Second Coming** was to come in **the lifetime** of the disciples which **the translators** found **un-acceptable** due to the fact they had **the wrong understanding** of what to expect at **the Second Advent**.

This is **the same**, as one of the reasons why **the Pharisees** rejected **Jesus** as **the Messiah** because **the Pharisees** had **the wrong expectation** of what would happen when **the Messiah** appeared.

The Pharisees expected the expulsion of the Romans from **Judea** which did NOT **happen**.

Since **almost all translators** believe the events are **still future**, they **STEER AWAY** from translating it with a ‘**soon**’ sense, especially in prophetic texts. There is a complete list of all occurrences of **μελλω** **over page**, classified where **the Second Advent** is NOT the subject of the context and these present no problem to the translators and therefore they use the word ‘**soon**’, or ‘**about to happen**’ willingly with no problems.

Scriptures are from the **King James Version** but any version will show exactly the same things. **An interlinear Bible** would be most informative to use for the verification of the translation of this word **μελλω**.

The First Section shows the meaning of **μελλω** in the context of those verses in which the translators had **no difficulty** in translating it as "Soon" because the context of the Scripture is NOT about when **the Second Advent** was to occur.

The Second Section will show the Scriptures connected with **the Second Advent** as an imminent event, which was "**SOON TO HAPPEN**" **proving** it was to be in **the lifetime** of the first Christians.

The translators left this word '**SOON**' **un-translated** but instead used the words '**shall**' or '**should**' or '**would**' and therefore left '**SOON**' out of the English text, because this would have caused great problems of interpretation, implying that **the Second Coming** was to come in **the lifetime** of the disciples.

Definition

The **present participle**, like all present participles, is derived only from imperfective verbs It refers to an action that is currently taking place or is shortly to occur.

Example

"The leaves **turning green**, means its taking place **Now**"

Irene said "where is Peter ? David answered,

"He's **coming**" meaning he is on his way '**Soon**'.

Present Participles in English usually end in **... ing**.

It is very important that when reading English translations that the reader understands the use of **the present participle** even in **the English language**

The different spellings of **μελλω** occur because **Ancient Greek** is an inflected language which spells it's words in different ways because of the different parts of speech it occupies. These could be active, middle or passive and it can be found in present, aorist, future and perfect tense.

These particular verses are shown in this paper which are found in **the New Testament** and I use **WEY** and **YLT Translations** that correctly translate **μελλω** by '**soon**' or '**about to**' with **the Greek text** clearly displayed and with **μελλω** clearly marked for all to see for themselves.

I know of **only three Translations** that render **μελλω** **systematically** and correctly as "**soon**" etc.

1. Weymouth Translation, 2. Young's Literal Translation,
3. the Concordant Version and the rest of the translations hide it with the words "**would**" and "**should**". **This is really very deceptive !!**

Section 2 The following scriptures will show that the translation of the word **μελλω** in the Bible, by the word 'soon', 'about to', 'before long', 'shortly', 'ready', intending to do' causes **NO problems** because the **Scriptures DO NOT** relate to **The Second Advent**.

To make it clear what you will read in this paper, I will illustrate the problems of not being able to read **Holy Writ** in **its original languages** either in **Hebrew** or **Greek**.

We find ourselves are totally dependent on the translators !

We really do expect the **Translators** to translate the **Biblical texts** correctly with **No hidden agenda**, but alas this is **NOT TRUE**.

As an example I will take **Matthew 24.3**

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of **thy coming**, and of **the end of the world?**" **KJV**

This is an incorrect translation

It should read as the following,

And more accurately using **Youngs Literal Translation**, 'And when he is sitting on the mount of the Olives, the disciples came near to him by himself, saying, 'Tell us, when shall these be? and what is the sign of **thy PRESENCE**¹, and of **the full end of THE AGE?**'

Notice **Young** renders correctly **Parousia (Gk)** as **Presence** not **Coming**.

1. The **Greek** word for '**Coming**' is **παρουσία** (**Parousia**) which means **Christ's PRESENCE**. You can see the meaning of this word clearly by the contrast in **2Corth 10.10** about **the Apostle Paul**. Also see **Philip 2.12**

'For, His (**Paul**) letters, they say, are weighty and strong; but his bodily **PRESENCE** (**παρουσία**) is weak, and his speech of no account.' The disciples ask for **A SIGN** of **His Presence** because **the Lord** had said that after He returned to Heaven, **the World** would see Him no more. **John 14.19**. 'Before long, the world will **NOT SEE** me anymore, but you will see me. Because I live, you also will live.'

If **He** was to be **seen visibly in human form** then there would be **NO need** for **A Sign** to prove **His Presence**, because they would physically see **Him**.

Also in **the Parable** of the **Sheep** and **Goats** when **the Lord** returns and is seated on **His Throne**. and **the Sheep** received their reward for feeding and clothing the Lord. Being surprised He referred to Himself they asked '**when did we SEE you and feed you?**' **The Lord** answered, that they did **NOT SEE** Him because they were feeding and clothing His brothers, thus proving that **His Presence** was **Invisible to them**. **Math 25.31-40**

It is obvious when you say “the end of the age” instead of “the end of the world” it conveys a completely different meaning !!

What Jesus meant was to signal the end of the Jewish Mosiac age and NOT the end of the Cosmos (world).

The reason for so many versions of the New Testament being so enslaved by using “the End of the World” translation is due to the translators believing in a future Second Advent being unable to accept

The Second Advent as a past event.

The word in the Greek text is αἰῶνος [meaning age] and NOT κόσμος [meaning world]

This bad translation has and still leads millions to wrong understanding of the Second Advent.

Illustrated below are five Scriptures as examples from Luke where the word μελλω and its derivatives meaning “about to occur” or “soon” etc are translated into English because the translators found no difficulties rendering the word μελλω as “about to” or “soon”.

This is because in these particular Scriptures the context is not about the Second Advent. This proper translation of μελλω occurs over 60 times.

Luke 10.1 After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to [ημελλεν_soon] go. NIV

Acts 25.4 Festus answered, "Paul is being held at Caesarea, and I myself am going there soon [μελλειν] NIV

Acts 21.37 As the soldiers were about to [μελλειν_soon] take Paul into the barracks, he asked the commander, "May I say something to you?" "Do you speak Greek?" he replied. NIV

Acts 20.3 And there abode three months. And when the Jews laid wait for him, as he was about to [μελλοντι_soon] sail into Syria, he purposed to return through Macedonia. KJV

Acts 27.2 And embarking in a ship of Adramyttium, which was about to [μελλοντι_soon] sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian , being with us. ASV

The Scriptures above, all show that translating μελλω by ‘About to’ or ‘Soon’ or ‘Before long’ or ‘intending to’ or ‘ready’ poses no problem because the context is not about the Second Advent.

Here is the total list		Matt 2.13	Matt 3.7	Matt 11.14	Matt 17.12
Matt 17.22	Matt 20.17	Matt 20.22	Mark 10.32	Luke 3.7	Luke 7.2
Luke 9.31	Luke 9.44	Luke 10.1	Luke 13.9	Luke 19.4	Luke 19.11
Luke 22.23	John 4.47	John 6.6	John 6.15	John 6.71	Acts 20.3
Acts 20.7	Acts 20.13	Acts 20.38	Acts 21.27	Acts 21,37	Acts 22.16
Acts 22.28	Acts 22.29	Acts 23.3	Acts 23.15	Acts 23.20	Acts 23.27
Acts 25.4	Acts 26.2	Acts 26.22	Acts 26.23	Acts 27.2	Acts 27,10
Acts 27.30	Acts 27.33	Acts 28.6	Rom 5.14	Rom 8.13	Rom 8.38
1Corth 3.22	Gal 3.23	1 Thess 3.4	1 Tim 1.16	Heb 8.5	Heb 11.8
Heb 11.20	2 Pet 1.12	2 Pet 2.6	Rev 3.2	Rev 3.16	Rev 6.11
Rev 8.13	Rev 10.4	Rev 10.7	Rev 12.4		

The above table lists the 60 places, that do not cause any difficulties.

When they translated **μελλω** consistently by 'soon' or 'about to' in these places it did not cause any difficulties with any Christian teaching.

Now what I am about show you, has a direct bearing on the Christian Teaching of the Second Advent of the Lord Jesus Christ.

The vast majority of Christians believe that the Second Advent is still Future and at the current time it is believed by Evangelicals that the Lord's Second Advent is 'Soon' to take place in this 21st Century.

I will concede that Divine intervention at this time is quite possible but this would be the 3rd Advent of the Lord because the 2nd Advent is a past event which occurred in AD 70. The main Proof for this expectation of Divine intervention is the Return of Israel back to the land of Palestine with Israel still not believing that Jesus was their Messiah.

The mention of the 2nd, 3rd & 4th Advent will surprise Christians.

That this is the correct understanding is easily proved from Scripture.

In Matt 24, Mark 13 and Luke 21 the disciples discussed with the Lord about His future 2nd Coming, with the establishment of the Kingdom of God and the destruction of the Temple. The Lord answered their inquiry by giving the Apostles Signs to look for, because this event was to occur in own their life time before some of them were to die.

Matt 16.27-28 "For the Son of Man is soon to come in the glory of the Father with His angels, and then He will reward every man according to his works... I solemnly tell you that some of those who are standing here will certainly not taste death till they have seen the Son of Man coming in His Kingdom."

There are **many other signs** of the **Second Advent** given, that I have explained elsewhere.

As I said most **Christians**, associate at the present time, the **Return of Israel** to their **homeland** as one of the **major signs** of His **2nd Advent**.

Actually **Matt, Mark** and **Luke** expressly assign the **2nd Coming** along with establishment of the **Kingdom of God** and the **DESOLATION of Jerusalem** as **one simultaneous event**.

Luke 21.20-33 But when ye see **Jerusalem** compassed with armies, (Roman) then know that **her desolation is at hand**. 21 Then let them that are in Judaea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in **the country enter therein**.

22 For **these are days of vengeance**, that all things which are written may be fulfilled. (Dan 9.24-27)

23 Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon **the land**, and wrath unto **this people**. (Israel)

24 And **they shall fall by the edge of the sword**, and shall be led captive into **all the nations**: and **Jerusalem** shall be trodden down by the Gentiles (AD 70), **until the times of the Gentiles be fulfilled**.

25 And there shall be signs in sun and moon and stars; and upon the land distress of nations, in perplexity for the roaring of the sea and the billows; 26 men fainting for fear, and for expectation of the things which are coming on the inhabitable land: for the powers of the heavens shall be shaken.

27 And then shall they see **the Son of man** coming in a cloud with power and great glory. 28 But when these things begin to come to pass, look up, and lift up your heads; because your redemption draws nigh.

29 And he spake to them a parable: Behold **the fig tree**, and **all the trees**: 30 when they **now shoot forth**, ye see it and know of your own selves that **the summer is now nigh**.

31 Even so ye also, when ye see **these things coming to pass**, know ye that the **kingdom of God is nigh**. 32 Verily I say unto you, **This generation shall not pass away**, till all things be accomplished..

So we have **the desolation of Jerusalem** followed by the establishment of the **Kingdom of God** and the **2nd Advent** as **the same event**.

If we now turn to Acts 1.6, the disciples asked Jesus when the Kingdom of Israel was to be restored.

6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restoring the kingdom to Israel?

7 And he said unto them, It is NOT for you to know times or seasons, which the Father hath set within His own authority.

Now the important fact is that, these two scriptures tell us that the Restoration of Israel is NOT the same event as the 2nd Advent. Why ?

1. Matt 24, Mark 13, Luke 21 tells us that there are SIGNS for the disciples to look for as the 2nd Advent draws near for the opening of the Kingdom of God Heaven
2. In Acts 1 the Lord says there are NO signs given for them to see and they are NOT to know even the time for the Restoration of Israel.

I repeat that the Restoration of Israel does not occur at the same time as the 2nd Advent, therefore there is a 3rd Divine intervention at Restoration of Israel.

All the following Scriptures are taken from ASV, KJV where the translations are in error and the correct translations are supplied by either Weymouth's New Testament WEY or Young's Literal Translation YLT.

In the next Section, Scriptures are given where μελλω is in the actual Greek text but the translators have deliberately left out of the English translation, the words 'Soon to, About to happen', 'before long'.

The reason for this is it would have caused serious interpretation problems implying that The Second Advent was Prophesied to occur in the life time of the Apostles. The Weymouth Translation or Young's Literal Translation, does NOT hide the translation of μελλω as 'Soon', 'About to happen,' 'Before long'. This information, this missing word "soon" is found in 99% of English Translations of the New Testament and is unknown by all Christians and has led to:

A Colossal misunderstanding of the Second Coming.

The following Greek texts refer to the 2nd Advent of the LORD.

The Kingdom of God and the Temple in Heaven opening in AD 70 when Jerusalem and the Earthly Temple were destroyed. Jesus said in

Matt 16.27-28 "For the Son of Man is soon to come in the glory of the Father with His angels, and then will He reward every man according to his works. I solemnly tell you that some of those who are standing here will certainly not taste death till they have seen the Son of Man coming in His Kingdom." [Within the disciples lifetime] WEY

Matt 16.27

μελλει-**soon** Verb Present Tense,

For the Son of man shall [μελλει-**soon**] come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. KJV ASV "**soon**" Missing ! KJV uses shall

For the Son of Man is **soon to come** [μελλει- **soon**] in the glory of the Father with His angels, and then will He requite every man according to his actions. WEY YLT They Translate correctly !

"For **soon** [μελλει-**soon**] the Son of Man is to come in the glory of the Father with His angels, and then will He reward every man according to his works. THE GREEK TEXT BELOW. **soon** in the Greek !

16.27 **μέλλει** γάρ ὁ υἱὸς τοῦ ἀνθρώπου
soon for the Son of the man
ἔρχεσθαι ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ
to come in the glory of the Father of Him,
μετὰ τῶν ἀγγέλων αὐτοῦ καὶ τότε ἀποδώσει
with the angels of Him; and then He will give
ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ
to each according to the deeds of him.

28 Ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν **ΤΙΝΕΣ** τῶν
Truly I say to you that, there are some of those
ᾧδε ἐστῶτων οἵτινες οὐ **μὴ** γεύσονται
here standing who no not shall taste
Θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ
of death, Until - they have seen the Son of the
ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ
Man coming in the kingdom of Him.

Please note that only

4 translations only include the word "**soon**".

Also notice it is a time of **rewards** for the wise virgins at the **2nd Advent** eg. the **Parousia** in AD 70. This **Rapture** as it is popularly called, occurred in the **1st century before** some disciples had died.

This is why the NT breathes the **Nearness** of the **coming of the Lord**.

Matt 24.6

μελλησετε soon-before long (WEY) Verb Future

"And ye shall [μελλησετε-**soon**] hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." KJV ASV is Missing !! Uses 'shall' !!

"**before long** [μελλησετε-**soon**] you will hear of wars and rumours of wars. Do not be alarmed, such things must be; but the End is not yet."
WEY YLT Correctly Translated with '**soon**' inserted

"But you [Apostles] will **soon** [μελλησετε-**soon**] hear of wars and rumours of wars, see you are not disturbed for it behoves it to happen, but not yet is the end." GREEK TEXT '**soon**' in the **Greek text** !

Matt 24.6 'And **soon** you [the Apostles] will hear of wars and rumours of wars. Do not be alarmed, for such things must be; but the End is not yet. For **nation will rise in arms against nation**, kingdom against kingdom, and there will be **famines and earthquakes in various places**'
The most mis-quoted Scripture ever !

24.6 **μέλλησετε** δὲ ἀκούειν πολέμους καὶ ἀκοὰς
(you will) **soon** then to hear of wars and rumors
πολέμων ὀράτε μὴ θροεῖσθε δεῖ γὰρ
of wars; Behold not be alarmed; it is necessary for
γενέσθαι ἀλλ' οὐπω ἐστὶν τὸ τέλος
to take place, but not yet is the end.

This came to pass in the **1st century** because the **historian Josephus** tells us there were wars between many Nations that occurred from **AD 40** to the coming of **Vespasian in AD 63** to destroy Jerusalem.

"All over the **Roman World**, and in **Judea**, there were wars, In **Britain**, **Armenia**, **Gaul**, **Italy**, **Arabia**, **Parthia**, and **Judea**. Massacres in **Alexandria**, **Selucia**, **Jamnia**, **Damascus** and **Caesarea**. Famines and pestilences, everywhere" and **Solinus** said, "**Earthquakes so constant, and cities** [over 300] **so frequently overthrown.**" **Seneca** says, "**The world is shaken to pieces.**" "**Comets, eclipses, meteors, terrified the ignorant.**" **Tacitus**.

'During **Nero's** reign, more than **300 cities were demolished by earthquakes**' ['**The Great day of the Lord**' by **Alexander Brown** p 48]

This statement by our Lord that these wars, were '**soon or about to happen**' in the days of the Apostles and NOT in the **21th century** shows that the **popular preachers** are **totally mistaken** and should stop this false interpretation of the words of the **Lord Jesus** in **Matt 24.6**

Matt 12.32

μέλλοντι-**soon** Present Participle Note 1

“Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in **the age to come**” [μέλλοντι-**soon**]. NASV ‘**the age to come**’ is Missing ‘**the soon coming age**’

‘whoever speaks a word against the son of man, it will be forgiven him but whoever speaks against the spirit holy, it will not be forgiven him neither in this **the age** nor in the one **soon coming**” [μέλλοντι-**soon**]

Notice the words “**the age to come**” which has NO implication as to ‘**time in the near future**’ but the ‘**present participle**’ demands this sense. See Note page 4, On the meaning of the **Present Participle**.

12.32b ὃς δ’ ἂν εἶπῃ λόγον κατὰ τοῦ
 whoever now – speaks a word against the
 πνεύματος τοῦ Ἁγίου οὐκ ἀφεθήσεται αὐτῷ οὔτε
 Spirit the Holy, not it will be forgiven him neither
 ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ **μέλλοντι**
 in this the age nor in the [one] **soon (coming)**

The Sin of Blasphemy against **the Holy Spirit** which the Pharisees committed, was to say that ‘**the work of the Holy Spirit they saw was a work of Satan**’ Thus calling **the Holy Spirit Satan himself**.

The Lord Jesus said clearly in this chapter that **the Pharisees** would not be forgiven this **Sin of Blasphemy against the Holy Spirit** either in the **Age of the Apostles** and there would be no forgiveness in **the Soon Coming Messianic age** which began in **AD 70** because it was the close of the **Mosaic Age**.

This does not **include** the **Ages of the Ages** which were to follow the **Messianic Age**. The **Ages of the Ages** that follow **the Messianic age** were referred to by **Jesus** in Matt 25.46.

Forgiveness is to be found there, as they **suffer corrective punishment** when Every Knee will bow to **the Lord Jesus Christ** and the **whole Universe** becomes reconciled to **the Father** by the acceptance of the redemption of **the sacrifice of the blood** and **the life of the Lord Jesus**.

Και ἀπελευσονται οὗτοι εἰς **κολασιν** αἰωνίου
 And went_away these into **chastisement** age
 οἱ δὲ δίκαιοι εἰς **ζωὴν** αἰωνίου
 the but righteous into [the] **life** age

Mark 13.4

μέλλη—soon Verb Present Tense, Subjunctive,

"Tell us, when shall these things be? and what shall [μέλλη—soon] be the sign when all these things shall be fulfilled?" KJV Missing !

"Tell us, When will these things be ? and what will be the sign when all these predictions are on the point of [μέλλη—soon] being fulfilled "

"Tell us, when will these things be, and what the sign when all these things are soon to be completed" GREEK The subjunctive = 'when'

13.4 "Εἶπὸν ἡμῖν πότε ταῦτα ἔσται καὶ
Tell us when these things will be and
τί τὸ σημεῖον ὅταν μέλλη
what will be the sign when soon
Ταῦτα συντελεῖσθαι πάντα
these things to be accomplished all?"

The ASV, NIV actually translate μέλλη – 'about to' because in this place they can get away with it because the words 'about to' does not imply that the Second Advent is an event in their lifetime—their generation.

KJV uses 'shall' which implies no urgency of time at all !

This is a most glaring example of Classic Double Standards.

The Lord told the Apostles that when they went to spread the good news of the Kingdom to the other cities in Israel, then before they had completed this task He would Return. This preaching began in earnest after the day of Pentecost when the disciples were scattered due to the persecution of which Saul [Paul] was a part.

Matt 10:23 'Whenever they persecute you in one town, escape to the next; for I solemnly tell you that you will not have gone the round of all the towns of Israel before the Son of Man comes.'

Matt 16:27- 28 "For the Son of Man is soon to come in the glory of the Father with His angels, and then will He reward every man according to his works. I solemnly tell you that some of those who are standing here will certainly not taste death till they have seen the Son of Man coming in His Kingdom." [Within the disciples lifetime before some of them had died] The Apostles knew that the Lord's Second Advent was to occur in their lifetime so that is why the word 'soon' is used in verse 4 when the disciples were asking for a sign. The Lord ends His discourse with the Words in Matt 24.34. Please take the Lord says 'this' not 'that generation'.

'I tell you in solemn truth that this generation will certainly not pass away without all these things having first taken place'

On next page, in Luke 21.7 the same word 'soon' is used to describe the signs that were about to happen in their lifetime.

Luke 21.7

μέλλη–SOON Verb Present Tense, **Subjunctive**

“And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall [**μέλλη**–soon] come to pass?” KJV ASV “soon” is missing ! Used “shall” instead

They questioned him “Teacher when therefore these things be; And what the sign when these things are soon [**μέλλη**–soon] to happen” THE GREEK TEXT BELOW “Soon” is inserted correctly !

21.7 Ἐπηρώτησαν δὲ αὐτὸν λέγοντες “Διδάσκαλε
They asked then Him, saying Teacher
πότε οὖν ταῦτα ἔσται καὶ τί τὸ
when then these things will be and what will be the
σημεῖον ὅταν **μέλλη** ταῦτα γίνεσθαι
sign When **soon** these things to take place?”

Luke 21.36

μελλοντα–soon Present Participle, See Note 1

“Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall [**μελλοντα**–soon] come to pass, and to stand before the Son of man.” Present Participle Note “soon” is missing ! “shall” NO indication of time !

“But beware of slumbering and every moment pray that you may be fully strengthened to escape from all these coming [**μελλοντα**–soon] evils, to take your stand in the presence of the Son of Man ”

“But be ye watchful at every time begging that ye may be able to escape these things all the being soon [**μελλοντα**–soon] to Happen to stand before the Son of Man.” “soon” in GREEK TEXT

21.36 ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι
Watch but at every season praying
ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα
that you may be able to escape these things all
Τὰ **μέλλοντα** γίνεσθαι καὶ σταθῆναι
The (being) **Soon** to come to pass and to stand
ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου
before the Son – of Man.”

The wrath from God occurred in AD70. Jesus told the Apostles that the great tribulation and things soon to come on Jerusalem would be in their life time and it will finally end in His arousal [Presence] in AD 70.

Luke 24.21

μέλλων - soon Verb Present Participle, See Note 1

"We trust it had been he which should [μέλλων—soon] have redeemed Israel " KJV soon is missing !

"We were hoping it was He who was about to [μέλλων - soon] ransom Israel." WEY YLT

"But we were hoping that he it is the [one] to soon redeem Israel"

24.21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν
We but were hoping that He it is
ὁ [one] μέλλων λυτροῦσθαι τὸν Ἰσραήλ.
the [one] Soon to redeem - Israel.

After the Lord was crucified, the disciples on the way to Emmaus were wondering just what had just happened when the Lord met them. The disciples expectation and hope were that Israel would have been redeemed at that time. They did not understand that God had to first deal with SIN by Christ's suffering and giving His life, so that Israel's redemption could take place. This was the close of the Mosaic age called the last days and the beginning of the Messianic age.

The Apostle Peter in his address on the day of Pentecost in Acts 2:17 says 'And it shall be in the last days, said God, I will pour out of My Spirit upon all flesh...' and again in: Heb 1.2 it says

'in these last days did speak to us in by a Son, whom He appointed heir of all things, through whom also He did make the ages.'

The disciples all knew it was the end of the age then not 2000 years later. Why did they have this understanding ? It was because the Lord had said that some of them would not die before opening the Kingdom of Heaven then the Son of Man was soon to Return. The Lord also told Peter that if it was His will to keep the Apostle John alive until His return, then so be it !

John 21:20-23 'Peter turned round and noticed the disciple whom Jesus loved following—the one who at the supper had leaned back on His breast and had asked, "Master, who is it that is betraying you ?" On seeing him, Peter asked Jesus, "And, Master, what about him ?" "If I desire him to remain till I come," replied Jesus,

"what concern is that of yours ? You, must follow me." Hence the report spread among the brethren that that disciple would never die. Yet Jesus did not say, "He is not to die," but, "If I desire him to remain till I come, what concern is that of yours ?"

Acts 17.31

μελλει—soon Verb Present, Active

“he hath appointed a day, in the which he will [μελλει—soon] judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” KJV ASV missing. Uses “will”

‘seeing that He has appointed a day on which, before long [μελλει—soon] He will judge the world in righteousness, through the instrumentality of a man whom He has predestined to this work, and has made the fact certain to every one by raising Him from the dead.’

‘because He did set a day in which He is soon [μελλει—soon] judge the inhabited earth in righteousness, by a man whom He designated.’

THE GREEK TEXT BELOW “soon” in the Greek Text

17.31	καθὸτι	ἔστησεν	ἡμέραν	ἐν	ἣ	μέλλει
	Because	He set	a day	in	which	soon
	Κρίνειν	τὴν	οἰκουμένην	ἐν	δικαιοσύνῃ	ἐν
	to judge	the	inhabital	in	righteousness	by
	ἀνδρὶ	ᾧ	ᾧρῖσεν	πίστιν	παρασχὼν	
	a man	whom	He appointed	a guarantee	offering	
	πᾶσιν	ἀναστήσας	αὐτὸν	ἐκ	νεκρῶν	
	to all	having raised	Him	out from	the dead	

Paul was stood in the Areop'agus conversing with the men of Athens proclaiming the Christian Gospel about judgement of God and how the man Jesus was 'soon' to carry out this judgement and the proof for that, is that Jesus had been raised from dead by God.

Notice Paul uses the word μελλει 'soon'.

This agrees with what was said by Jesus in Matt 16.27:

“!or the "on of #an is soon to come in the glory of the !ather with \$is angels, and then will \$e reward every man [in judgement] according to his wor% [how he treats his fellowman–NOT his opinions].”

We see that Paul understood that the Second Coming was to be in Paul's lifetime and this fired his un-ending enthusiasm to spread this Gospel. The Resurrection only takes place when the Kingdom of God is opened. The Resurrection began with the Lord's Return in AD 70.

Up until AD 70, when people died they were put asleep in death.

This was why the first Christians who had lost their friends and possibly could die themselves were concerned that they too would miss the Lord's Return because they too expected it in their own lifetime. 1 & 2 Thess.

If the Second Advent was to occur 2000 years later, i.e. expected in our lifetime (2016), then the first Christians concern, was misplaced.

Acts 24.15	μελλειν —soon, before long Present, Infinitive, Active
And have hope toward God, which they themselves also allow, that there shall [μελλειν —soon] be a resurrection of the dead, both of the just and unjust. KJV ASV “soon” is missing, replaced by “shall”	
and having a hope directed towards God, which my accusers themselves also entertain, that before long [μελλειν —soon] there will be a resurrection both of the righteous and the unrighteous.	
‘having toward God, they themselves also expect a resurrection soon [μελλειν —soon] to be both of just and of unjust’ THE GREEK TEXT BELOW The first Resurrection to happen in AD70	

24.15 ἔλπιδα ἔχων εἰς τὸν Θεόν ἣν καὶ
a hope having in the God which also
αὐτοὶ οὗτοι προσδέχονται ἀνάστασιν
They themselves await resurrection
μέλλειν ἔσεσθαι δικαίων τε καὶ ἀδίκων
soon to be of the just both and of the unjust

In this example Paul is speaking to the governor Felix explaining his mission to preach Christ. Acts 24.14,15 ‘&ut this ’ confess to you that in the way which they style a heresy, I worship the God of our forefathers, believing everything that is taught in the Law or is written in the Prophets, and having a hope directed towards God, which my accusers themselves also entertain, that **before long** there will be a resurrection both of the righteous and the unrighteous...’ Paul tells Felix, that the resurrection would ‘**before long**’ begin, as Weymouth translates it and this happened in AD 70 at the opening of the Kingdom of Heaven Rev 11.18-19

The nations [in Israel] grew angry, and Thine anger has come, and the time for the dead to be judged, and the time for Thee to give their reward [resurrection] to Thy servants the Prophets, and to Thy people and to those who fear Thee, the small and the great, and to destroy those who destroy the land.” Then the doors of God’s sanctuary in Heaven were opened ...’ This is the same time that Daniel calls ‘the time of the end’ [the end of the Mosaic age]

as Dan 12.2 says, ‘and, many of the sleepers in the dusty ground, shall awake,—these, [shall be] to age-abiding life, but, those, to reproach, and age-abiding abhorrence’ Rotherham Translation

Paul knew the Second Coming was soon to be and then the Son of Man sits on his glorious throne separating mankind into sheep and goats according to how they treat the disciples of Christ Matt 25.31.

This is why Paul used the word **μελλειν** _soon below in Acts 24.15 .

This is the scenario of the timing of **the Resurrection**. There is a point in time about **AD 70** and up **until that point** the dead are considered in Biblical terms as **being asleep**. This includes **believers** and **non believers**. When **Christ Returns** the **believers** who have **died** are raised from the dead and given a **body like Jesus-immortal**.

After that point **believers who are alive**, will, **when they die**, will immediately join **those already resurrected ones**. They will all be **together with Christ in the Heavenly Kingdom of God**. These are called the **wise virgins**. The **rest of the dead continue to sleep** until the general judgement of all mankind. This includes **the unwise virgins**.

This view is confirmed very clearly by Rev 14.13

And I heard a voice speaking from Heaven. It said, "Write as follows: "Blessed are **the dead who die in the Lord from this time onward [AD 70]**. Yes, says the Spirit, let them rest from their sorrowful labours; for what they have done goes with them."

Following are Scriptures with my comments.

1 Corth 15.50-51 'I tell you a truth hitherto kept secret: **we shall not all sleep** [the Christians before AD 70, died and slept in Christ], but we shall all be changed [when it is our time to die], in a moment, in the twinkling of an eye, at the sounding of the last trumpet; for the trumpet will sound, and the dead will be raised incapable of decay, and we [also] shall be changed.' [after we have also died and then we will rise from the dead]

1 Thess 4.13-17 For if we believe that Jesus has died and risen again, we also believe that, through Jesus, God will **bring with Him those who shall have passed away** [asleep in Christ].

For this we declare to you on the Lord's own authority--that we who are alive and continue on earth **until the Coming of the Lord**, shall certainly not go before those who shall have previously passed away. For the Lord Himself will come down from Heaven with a loud word of command, and with an archangel's voice and the trumpet of God, and **the dead in Christ will rise first** [those asleep believers].

Afterwards [during **Parousia-Presence**] we who are alive and are still on earth [when we die] will be caught up in their company amid clouds to meet the Lord in the air and so we shall be with the Lord for ever.

Since **Christ's Return** has **now passed**, then any Christian who is a **wise virgin** is immediately changed--resurrected [Rev 14.13] in the same body as our **Lord** and then enters that **Kingdom**.

There is **no waiting in sleep** since **AD 70** to enter His Kingdom.

I ask you again not to ignore these vital occurrences of **μελλω** that are all over the New Testament which have been hidden from Christians.

Acts 24.25	μελλοντος—soon Verb Present Participle, See Note 1
"And as he reasoned of righteousness, temperance, and judgment to come [μελλοντος —soon] Felix trembled, and answered, Go thy way for this time; I will call for thee." KJV ASV 'soon' is Missing !!	
"when he dealt with the subjects of justice, self-control, and the judgement which was soon to come [μελλοντος—soon], Felix became alarmed and said, 'For the present leave me, and when I can find a convenient opportunity I will send for you.' " WEY YLT	
' But discoursing [with] him concerning righteousness and self-control and the judgment the soon coming [μελλοντος—soon] becoming afraid Felix answered 'for the present thou go but a time later I will send for you' THE GREEK TEXT BELOW Imminent	

24.25 διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης
Reasoning then he concerning righteousness
καὶ ἐγκρατείας καὶ τοῦ Κρίματος τοῦ
and self-control and the judgment the
μέλλοντος ἔμφοβος γενόμενος ὁ Φῆλιξ
Soon (coming) frightened having become — Felix
ἀπεκρίθη "τὸ νῦν ἔχον πορεύου
answered For the present being go away
καιρὸν δὲ μεταλάβων μετακαλέσομαι σε
Opportunity then having found I will call for you."

When Paul met governor Felix and presented the Good News, he said to him that there was judgement of God which was 'soon coming,' at this Felix became afraid. Paul was unambiguous using the word 'soon'

Next Paul tells us that the righteousness of Christ will be fully given that is imputed, to us in the 'soon' coming resurrection at the Return (AD 70) of the Lord Jesus when He rewards us with Eternal life.

Rom 4.24	μελλει— soon Verb Present Indicative, Active
But for us also, to whom it shall [μελλει— soon] be imputed, if we believe on him that raised up Jesus our Lord from the dead; KJV	
for our sakes Faith, before long [μελλει— soon], will be placed to the credit of us believers in Him who raised Jesus, our Lord, WEY	
But also because of us, to whom it is soon [μελλει— soon] to be reckoned to the ones believing on the one having raised Jesus the Lord of us out of the dead. THE GREEK TEXT THE NEXT PAGE	

Continued →

4.24 ἀλλὰ καὶ δι' ἡμᾶς οἷς
 Also and on account of us to whom
 μέλλει **soon** λογιζέσθαι τοῖς πιστεύουσιν
 to be credited to those believing
 ἐπὶ τὸν ἔγειραντα Ἰησοῦν
 on the [one] having raised Jesus
 τὸν Κύριον ἡμῶν ἐκ νεκρῶν
 the Lord of us out from the dead

In this part of **Romans** Paul is using the faith of Abraham as an example to the early Christians who believe and trust **the Lord Jesus**, and also their faith is used to give them righteousness before God. This is necessary for God to say to them, on the day of judgement, that their sins are **not counted against them because of their belief** [trust-faith in Him]. Now **the first Christians** wanted to know when is that day coming and **how long must they wait**.

The answer was **'soon'** or as **Weymouth** translates **mellei** as **'before long'**, that is in their lifetime before some of them died.

Rom 4.22-25 !or this reason also his [Abraham] faith was placed to his credit as righteousness() or was the fact of its being placed to his credit put on record for his sa%e only* it was for our sa%es too(

!aith, **before long**, will be placed to the credit of us also who are **believers** in **Sim** who raised +esus, our ,ord, from the dead, who was surrendered to death because of the offences **we had committed**, and was raised to life because of the ac- uittal secured for us(

They all knew it was **near event**. Please do **NOT** ignore these scriptures because you have held a different understanding of **the New Testament**. The truth is you were **NOT aware** of these scriptures and so you formed an opinion based on lack of knowledge. We must **NOT bear false witness** to all these scriptures. It can be **very confusing** to realise that you have had **the wrong understanding** of the scriptures for **a long time**.

Now if you accept that **the Lord has already come** you do **not know** what to do with this new understanding. Your whole prophetic understanding has to be put in the melting pot and then remoulded into the true shape by using **all the Scriptures**.

Now there is a way out of **this dilemma** which is to **seek and find**.

Remember **the Lord** said you cannot put **New Wine** into **Old Wineskins**.

This book will help you in your reconstruction.

We now look into **Paul's letter to the Ephesians**. He states quite clearly that **the Messianic Age** of the **Invisible Kingdom of Heaven** is **soon to occur** in that generation. **The Lord** was given **all power in Heaven and Earth** at His resurrection. That power began then and continued in the **'soon coming'** age in **AD 70**. **Please do not dismiss this 'soon.'**

Eph 1.21 **μελλοντι-*soon*** Verb **Present Participle**, See Note 1

‘Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is **to come**’ [**μελλοντι-*soon***] KJV ASV “**soon**” is Missing !!

‘Far above all principality, and authority, and might, and lordship, and every name named, not only in this age but also in;
the coming one’ [**μελλοντι-*soon***] Wey YLT

‘far above all rule and authority and power and lordship and every name being named not only in this age but also in the one **soon coming**’ [**μελλοντι-*soon***]

1.21 ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας
far above all rule and authority
καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς
and power and dominion and every
ὀνόματος ὀνομαζομέν οὐ μόνον ἐν τῷ
name being named not only in the
αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ **μέλλοντι**
age this but also in the [one] **soon (coming)**

Paul re-iterates **the imminence of the coming Kingdom of Heaven.**

Col 2.17 **μελλοντων-*soon*** Verb **Present Participle**, See Note 1

‘Which are a shadow of things **to come** [**μελλοντων-*soon***]; but the body [is] of Christ.’ KJV ASV “**soon**” is missing

‘These were a shadow of things that were **soon to come** Wey [**μελλοντων-*soon***] but the substance belongs to Christ’ YLT

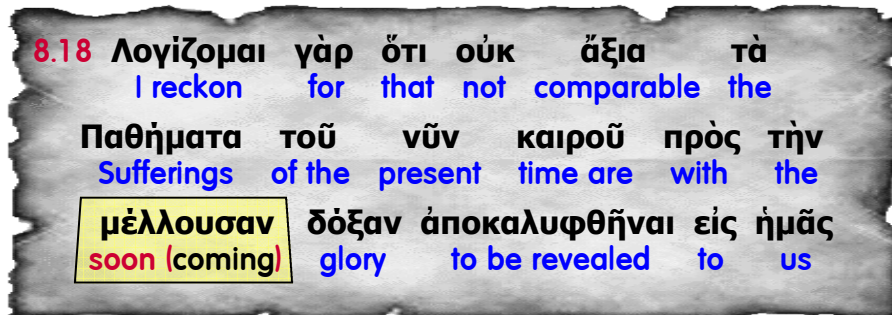
THE GREEK TEXT BELOW. ‘Which things are a shadow of the things **soon coming** [**μελλοντων-*soon***] but the body is the Christ’

2.17 ἃ ἐστὶν σκιά τῶν **μελλόντων**
Which are a shadow the [things] **soon (coming)**

τὸ δὲ σῶμα τοῦ Χριστοῦ
the but body [is] of the of Christ

The next scripture is quoted by all preachers but they simply do not know what the Greek actually says. They do not realise that Paul uses the word ‘**Soon**’. If you are not aware, then your understanding is **flawed**.

Rom 8.18	μελλουσαν–soon Verb Present Participle , See Note 1
'reco%on that the sufferings of this present time [are] not worthy with the glory which shall [μελλουσαν] be revealed in us(KJV	
Why, what we now suffer 'count as nothing in comparison with the glory which is soon to be [μελλουσαν–soon] manifested in us(
!or 'reco%on that not worthy the sufferings of the now time with the soon coming [μελλουσαν–soon] glory to be revealed to us	



Paul in Rom 8.18 **expects and teaches** that **the Second Advent** is **soon to come**. This scripture is **quoted so many times** by **Christians** in their writings and sermons but the presence of **'soon'** the **Greek text** is unknown by **Every single teacher** who quotes this scripture.

In **50 years** of listening to preachers I have **NEVER** heard any of **them point this out !** It is because **they don't know** **'soon'** is there. The **KJV, ASV** etc are examples of **hiding** the truth of **the imminent Second Advent**. It's the same in the next scripture, **the glory of Christ's Return** was **coming soon** in that generation of the first Christians. Peter states that the glory of **the Kingdom of God** was **soon to be** revealed. This glory **soon** to be revealed when the **Chief Shepherd** appears.

1 Pet 5.1	μελλουσης–soon Verb Present Participle , See Note 1
'The elders which are among you ' e. hort, who am also an elder, and a witness of the sufferings of Christ, and also a parta%er of the glory that shall [μελλουσης–soon] be revealed / KJV Missing !	
" e. hort the Olders among you! ' who am their fellow Older and have been an eye 1 witness of the sufferings of the Christ, and also a sharer in the glory which is soon to be [μελλουσης–soon] revealed('	
' Olders therefore among you, ' e. hort the co 1 elder and witness of Christ/s, the sharer in the sufferings also of the glory being soon to be [μελλουσης–soon] revealed(GREEK NEXT PAGE	

5.1 Πρεσβυτέρους ἐν ὑμῖν παρακαλῶ
 Elders among you I exhort
 ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ
 the a fellow elder and witness the of the
 Χριστοῦ Παθημάτων ὁ καὶ τῆς
 of Christ Sufferings the also of the
 μελλούσης ποκαλύπτεσθαι δόξης κοινωνός
 soon (coming) to be revealed glory partaker

‘3(And then, when the Chief Shepherd appears, you will receive the never withering wreath of glory.’ 1 Pet 5.4

The Glory to be revealed in the ‘soon’ first Resurrection.

John 14.19 ‘Yet a little while, and the world will see me NO more; but you will see me. Because I live, you will live also [in the first resurrection]’ This Invisible Kingdom was the place that the Lord was to make ready when He was ‘soon to’ Return in AD70.

‘And when I go and make ready a place for you, I will return and take you to be with me, that where I am you also may be’

The Apostles did not have to wait 2000 years for His Return and their resurrection. Their resurrection occurs only at the Second Advent.

Peter says that Christ was manifest to Israel at the end of the Jewish age called the ‘end of times’ or ‘the last days’

1 Pet 1.20 ‘He was pre-destined indeed to this work, even before the creation of the world, but has been plainly manifested in these last days for the sake of you who, through Him’

1 Pet 4.5 ‘But they will have to give account to Him who stands ready to pronounce judgement on the living and the dead’

If you think it strange what Peter says, ‘the glory was soon to happen’ then read what he says in the previous chapter 1 Pet 4.7:

‘But the End of all things is now close at hand: therefore be sober minded, temperate, so that you may give yourselves to prayer.’

This statement “ he End of all things is close at hand’ is repeated by all translations so there is no cover up in this scripture in Peter. It is obvious he knows that the Return of The Lord Jesus Christ is in the near future.

I personally have never met a Christian who has read this ! Have you ?

If they have read it, they have passed over it without realising its implications. It is quite normal that when we read a Scripture and it does not agree with what we believe, then our minds just ignore it.

This what all Christian’s do even when they accuse other people such as Jehovah’s Witnesses, Mormons of doing this.

WE are all at this same mental deception.

Heb 10.1	μελλοντι- soon Verb Present Participle , See Note 1
'The law a shadow of good things to come [μελλοντι- soon], not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers perfect.' KJV	
'For the law having a shadow of the coming [μελλοντι- soon], good things -- not the very image of the matters, every year, by the same sacrifices that they offer continually, is never able to make perfect those coming near ' YLT	
'For, a shadow having the law of the soon coming [μελλοντι- soon] good things not itself the image of the matters' THE GREEK TEXT BELOW Kingdom shortly to be set up in Heaven	

10.1 Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων
A shadow for having the law of the **soon (coming)**
ἀγαθῶν οὐκ αὐτὴν τὴν εἰκόνα
good things not themselves the form
Τῶν Πραγμάτων κατ' ἐνιαυτὸν ταῖς αὐταῖς
of the Things each year by the same
θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκὲς
sacrifices Which they offer to the continuous

In those scriptures Colossians and Hebrews the Apostle tells us that the Law and the Jewish festivals were prophetic in particular the Passover Lamb on Nisan 14th the day when Jesus was crucified. He says that things in the Law foreshadowed the Messianic age which was to begin in AD 70. He tells us again that this age is 'soon coming.'

From the Scriptures it is becoming obvious that the New Testament abounds with the truth of the Soon Second Coming in AD 70.

Alexander Brown wrote the book 'The Great Day of the Lord' which influenced Prof Daniel Lamont, [Prof. of Practical Theology Edinburgh] who then wrote the book called 'Christ and the World of Thought'.

Both these books explain from the New Testament that the Second Advent happened in AD 70. Both books also influenced Prof. F F Bruce. The Bible colleges know this and because they have a wrong understanding of what is to occur when Christ Returns at His Parousia (His Parousia-Presence) they believe that the Apostles and Christ Himself were mistaken and so they have become Sceptics.

What is wrong, is that we have to rid ourselves of our pre-conceived ideas of what we have been taught to expect at Christ's Return.

1 Tim 4.8 **μελλουσης**–soon Verb Present Participle, See Note 1

‘Training the body helps a little, but godly living helps in every way. Godly living has the promise of life now and in the world to come’ [**μελλουσης**–soon] KJV ASV soon is Missing !!

‘Train yourself in godliness. Exercise for the body is not useless, but godliness is useful in every respect, possessing, as it does, the promise of Life now and of the Life which is **soon coming**.’ [**μελλουσης**–soon] WEY YLT

‘For bodily exercise for a little is profitable but piety for all things is profitable of the life now and the one **soon coming**’ [**μελλουσης**–soon] GREEK TEXT

Here Paul’s advice to Timothy is to live a Godly life which would benefit Timothy Now and he would also reap the benefit in the New Age that was ‘**soon coming**’. Again in this letter he tells Timothy that the New age is ‘**to come soon**’. Twice Paul tells Timothy, the Kingdom is **imminent**. If he didn’t believe that the Kingdom was **near** why tell Timothy it was ‘**coming soon**’

4.8 ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν
– For bodily exercise for a little is
ὠφέλιμος ἢ δὲ εὐσέβεια πρὸς πάντα
profit – but godliness for everything
ὠφέλιμός ἐστιν ἐπαγγελίαν ἔχουσα ζωῆς
profitable is the promise holding of life
τῆς νῦν καὶ τῆς **μελλούσης**
of the present and of the [one] **soon (coming)**

2 Tim 4.1 **μελλοντος** soon Verb Present Participle, See Note 1

‘I charge [thee] therefore before God, and the Lord Jesus Christ, who shall [**μελλοντος**–soon] judge the quick and the dead at his appearing and his kingdom;’ KJV ASV uses ‘**soon**’ is Missing !!

‘I solemnly implore you, in the presence of God and of Christ Jesus who is **about to** [**μελλοντος soon**] judge the living and the dead, and by His Appearing and His Kingship:’ WEY YLT

‘I solemnly witness before God and Christ Jesus the one soon [**μελλοντος soon**] judge the living and the dead by the appearance of him and the Kingdom of him’ GREEK NEXT PAGE

4.1 Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ
I earnestly declare before the God and

Χριστοῦ Ἰησοῦ τοῦ **μέλλοντος**
Christ Jesus the [One] soon (coming)

κρίνειν ζῶντας καὶ νεκρούς καὶ τὴν
to judge the living and the dead and both by

ἐπιφάνειαν Αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ
appearing of Him and the kingdom of Him

Paul tells Timothy the Judgement of the dead is to occur at the Return of the Lord Jesus when He opens up His Kingdom and he also tells Timothy is 'about' or 'soon to happen'. The days from AD 30 to AD 70 are called the 'Last Days' as Peter reports in Acts 2.17

'And it shall be in the last days, says God,

I will pour out of My Spirit upon all flesh'

These last days in the first century are referred again by Paul as he was describing the conditions of that generation to Timothy, who was told by Paul to turn away and not to associate with such persons.

2 Tim 3.1-5 '...be assured: in the last days grievous times will set in.

For men will be lovers of self, lovers of money,
boastful, haughty, profane.

They will be disobedient to parents, thankless, irreligious,
destitute of natural affection, unforgiving, slanderers.

They will have no self-control, but will be brutal, opposed to goodness,
treacherous, headstrong, self-important.

They will love pleasure instead of loving God, and will keep up a make
believe of piety and yet live in defiance of its power.

[Paul says TO Timothy] Turn away from people of this sort '

The fact that Timothy is told by Paul to turn away from these type of people, shows that, the Last days mentioned here are Timothy's days [Timothy's contemporaries]. Josephus tells in his history of Jews of that generation...

'...that neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world...'

1 Tim 6.19	μελλον –soon Verb Present Participle , See Note 1
'Laying up in store for themselves a good foundation against the time to come [μελλον –soon] that they may lay hold on eternal life' KJV	
'storing up for themselves that which shall be a solid foundation for the future [μελλον –soon], that they may lay hold of the Life which is life indeed.' WEY, YLT "Future" means "Near Future"	
'Treasuring away for themselves a good foundation for the one soon to come [μελλον –soon] in order that they may lay hold on the really life' THE GREEK TEXT BELOW	

The reader would NOT be aware that this word 'soon' is missing in the translations. Most readers read English and not Greek and also are not aware of the grammar of the Present participle indicating that something that is coming, is on the way, on the verge of happening happening.

6.19 ἀποθησαυρίζοντας ἑαυτοῖς
treasuring up for themselves

Θεμέλιον Καλὸν εἰς τὸ **μέλλον**
a foundation Good for the [one] soon (to come)

ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς
so that grasp the real life

Heb 1.14	μελλοντας –soon Verb Present Participle , See Note 1
'Are they not all ministering spirits, sent forth to minister for them who shall [μελλοντας –soon] be heirs of?' KJV ASV is Missing !!	
'Are not all angels spirits that serve Him--whom He sends out to render service for the benefit of those who' before long [μελλοντας –soon] will inherit salvation? WEY YLT	
'Not all are they ministering spirits for service being set forth because of the ones soon [μελλοντας –soon] to inherit salvation '	

1.14 Οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα
Not all are they ministering spirits

εἰς διακονίαν ἀποστελλόμενα διὰ
for service being sent forth because

τοὺς **μέλλοντας** κληρονομεῖν σωτηρίαν
of the [ones] soon (coming) to inherit salvation

Continuation

This scripture Heb 1.14 teaches that Angels were sent to help the **Early Christians** who were on the verge of receiving their full salvation. The scripture emphasises the **imminence of the Kingdom** by the use of 'soon' in the **Greek Text**. It makes us realise how we can be deceived, because we do NOT read the Scriptures in **their original languages** and the translators have done a great **miss-service** for this gross deception.

Heb 2.5 **μελλουσαν**—soon Verb **Present Participle**, See Note 1

'For unto the angels hath he not put in subjection the world to come [**μελλουσαν**—soon], whereof we speak.' KJV ASV is Missing !!

'It is not to angels that God has assigned the sovereignty of that **Coming** [**μελλουσαν**—soon] world of which we speak.' WEY YLT

'For not to the angels subjected he the inhabited earth the one soon to come [**μελλουσαν**—soon] about which we speak.' GREEK

5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν Οἰκουμένην
 Not for to angels subject He the inhabited earth
 τὴν **μελλουσαν** περὶ ἧς λαλοῦμεν
 the [one] **soon (coming)** about which we speak

Heb 2.5 tells that the '**soon coming**' world of the **Messianic Age** after **AD 70** is not to be subject to the Angels but **the Lord Himself**.

The **Kingdom** was '**soon**' to open in **AD70** but the world was to carry on after **AD70** as normal. **Jesus** said that **the Great Tribulation on Jerusalem and the Temple** was **Never to occur again**. Now if **the Great Tribulation** was to happen at the **end of time** then the **Lord's Word** would have had **no meaning** !

He also said that **Jerusalem** was to be trodden down by **the Gentiles** [non Jews] until **the Gentile span of time was to expire**. Therefore the world would carry on as normal and **Christ** would '**rule in the midst of His enemies**' while the Gospel was being proclaimed to the Nations

Ps 110.1 says 'The LORD says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet." The LORD will stretch forth Your strong scepter from Zion, saying, "**Rule in the midst of Your enemies.**" It is the fulfilment of Matt 25.31

' **When the Son of Man comes in His glory**, [**AD70**] and all the angels with Him, then will He sit upon His glorious throne, and all the nations will be gathered into His presence...

....And He will **separate them from one another** [**by the way they treat Christ's brothers**], just as a shepherd separates the sheep from the goats. **The sheep** [**wise virgins**] at death enter the **Heavenly Kingdom**.

Heb 6.5	μελλοντος–soon Verb Present Participle, See Note 1
'And have tasted the good word of God, and the powers of the world to come' [μελλοντος–soon], KJV ASV 'soon' is Missing !!	
'And have realized how good the word of God is and how mighty are the powers of the coming Age [μελλοντος–soon] and then fell away'	
And good tasting of God word and the powerful deeds of a soon coming age [μελλοντος–soon] GREEK TEXT BELOW	

6.5 καὶ καλὸν γευσάμενους Θεοῦ
and [the] goodness having tasted of God
ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος
word power the soon (coming) age

This Scriptures tells us that the things they had witnessed by the power of God depicted the New Age proving they were to enter Heaven which was 'soon to happen.' This is NOT to be 2000 years later.

Heb 10.27	μελλοντος–soon Verb Present Participle, See Note 1
'fearful looking for of judgment and fiery indignation, which shall [μελλοντος–soon] devour the adversaries.' KJV ASV is Missing !!	
'a certain awful expectation of judgement, and the fury of a fire which before long [μελλοντος–soon] will devour the enemies.' WEY	
'But fearful some expectation of judgment and of fire zeal to consume being about [μελλοντος–soon] the adversaries' THE GREEK	

10.27 φοβερὰ δὲ τις ἐκδοχὴ κρίσεως καὶ
fearfull but certain expectation of judgment and
πυρὸς ζήλος ἐσθίειν μέλλοντος τοὺς πεναντίους
of fire fury to devour soon (coming) the adversaries

This tells us that the judgement of the Second Advent of Christ was Imminent that is the end of the Jewish Age was approaching. This what Paul told the first century Christians in Rom 16.20 'The God of peace will shortly [τάχει] crush "atan under your feet/ (This explains the meaning of τάχει in Rev 22.20 Se who testifies to these things says, "Yes, I am coming (quickly KJV, ASV, YLY (soon NIV, ESV, ISV) or shortly)

Heb 13.14 **μελλουσαν**–soon Verb Present Participle, Note 1

‘For here have we no continuing city, but we seek one.

to come [**μελλουσαν**–soon] KJV ASV ‘soon’ is Missing !!

For we have no permanent city here, but we are longing for the city which is **soon to be** [**μελλουσαν**–soon] ours WEY YLT

For not we have here a continuing city, but the one **soon coming** [**μελλουσαν**–soon] we seek. GREEK BELOW

13.14 οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν
Not for we have here an abiding city

ἀλλὰ τὴν **μέλλουσαν** ἐπιζητοῦμεν
but the [one] **soon (coming)** we seek for

Here we have the description of the Kingdom of Heaven described as a city which is the Heavenly City called the New Jerusalem. This city was opened in AD 70. The scripture below says it is ‘soon coming’ and the Christians are about to inherit the Kingdom at the Second Coming.

Jas 2.12 **μελλοντες**–soon Verb Present Participle, See Note 1

So speak ye, and so do, as they that **shall** [**μελλοντες**–soon] be judged by the law of liberty. KJV ASV ‘soon’ is Missing !!

Speak and act as those should who are **expecting** [**μελλοντες**–soon] to be judged by the Law of freedom. WEY YLT

So speak ye and so do ye as through a law of freedom **being soon** [**μελλοντες**–soon] to be judged. GREEK BELOW

2.12 Οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ
So speak and so act as by

νόμου ἐλευθερίας **μέλλοντες** κρίνεσθαι
the law of freedom **(being) soon** to be judged

James tells us that the Judgement of the house of God is **imminent**.

Jas 5.8,9 ‘So you also must be patient: keeping up your courage; for the Coming [**presence**] of the Lord is **now close at hand**. 9 Do not cry out in condemnation of one another, brethren, lest you come under judgement. I tell you that **the Judge is standing at the door**.’

Rev 1.19	μελλει–soon Verb Present active
Write the things which thou hast seen, and the things which are, and the things which shall [μελλει–soon] be hereafter KJV is Missing!	
Write down therefore the things you have just seen, and those which are now taking place, and those which are soon [μελλει–soon] to follow WEY YLT	
Write thou therefore things that thou saw, things are and things are soon [μελλει–soon] to occur after these things. GREEK TEXT	

1.19 γράψον οὖν ἃ εἶδες καὶ ἃ εἰσὶν καὶ ἃ **μέλλει** γενέσθαι μετὰ ταῦτα
 Write therefore things you have seen and things are and things **soon** to occur after these

Jesus who reveals the Prophecies of the book of Revelation and tells John to write down the things that were **about to happen soon to occur**. This Scripture could not be written any more explicitly !

He then sends **7 messages** to the **7 Churches** that existed in **Asia Minor** in the first century, not some **absurd Prophecy** about the **7 epochs** of the last **2000 years** of Church history. If **Prophecy** was to be fulfilled in the future **what purpose** would it have been for the **early Christians** who read the **Prophecy**! This bizarre interpretation of the **7 epochs** of church history in the last 2000 is entirely due to the simple fact that they have not recognised that the **Book of Revelation** was written **before AD 70**.

The **Prophecy** describes events of the **Jewish war with the Romans** against the **City**, the **Temple** and **Nero's persecution** of the **Christians**. Satan was **shortly** to be imprisoned at the **presence of the Lord** so the next Scripture describes an attack which was **soon to happen** to the Church in **Smyrna** 2000 years ago. It does **NOT** refer to events **2000 years later**.

Rev 2.10	μελλεις–soon μελλει–soon Both Verb Present indicate
Fear none of those things which thou shall [μελλεις–soon] suffer: behold, the devil shall [μελλει–soon] cast of you into prison, that ye may be tried; and ye shall have tribulation ten days: is Missing	
you are about to [μελλεις–soon] suffer. I tell you that the Devil is about to [μελλεις–soon] throw some of you into prison that you may be put to the test, and for ten days .	
Do not fear things which you are soon [μελλεις–soon] to suffer. Behold the Devil is soon [μελλεις–soon] to cast some of you into prison. SEE THE GREEK TEXT THE NEXT PAGE	

Continued →

2.10 μὴ φοβοῦ ἃ μέλλεις πάσχειν ἰδοὺ μέλλει
 Not fear what soon to suffer Behold soon
 Βάλλειν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν
 to cast the devil of you into Prison
 ἵνα πειρασθῆτε καὶ ἔξετε Θλίψιν
 so that you might be tested and you will have Tribulation
 ἡμερῶν δέκα γίνου πιστὸς ἄχρι θανάτου
 days ten be you faithful unto death

Jesus told the Apostles that during their life time there would be a Great Tribulation on the land of Israel and Jerusalem.

"When you have seen [to use the language of the Prophet Daniel] 'Abomination of Desolation' (Dan 9.27, 12.1) "then let those who are in Judaea escape to the hills...And alas for the women who at that time are with child or have infants! "But pray that your flight may not be in winter, nor on the Sabbath; for it will be a time of great suffering, such as never has been from the beginning of the world till now, and assuredly never will be again. And if those days had not been cut short, no one would escape; but for the sake of God's own People those days will be cut short." It was 3½ years [1260 days] of the Rome's war against Judea and Jerusalem instead of a complete 7 years.

The Abomination of Desolation spoken by Daniel: is the 'Jerusalem surrounded by the Roman Armies' is proven by Luke.

Luke 21.20,24,31 "But when you see Jerusalem with armies encamping round her on every side, then be certain that her overthrow is close at hand. Then let those who shall be in Judaea escape to the hills; let those who are in the city leave it, and those who are in the country not enter in. For those are the days of vengeance and of fulfilling all that is written [Daniel]. "Alas for the women who at that time are with child or who have infants; for there will be great distress in the land, and anger towards this People. [Israel] They will fall by the sword, or be carried off into slavery among all the Gentiles. And Jerusalem will be trampled under foot by the Gentiles, till the appointed times of the Gentiles have expired.... So also, when you see these things happening, you may be sure that the Kingdom of God is near.

The Prophecy to the church of Philadelphia tells the Christians that because they have been faithful to the Lord's commandments He was to keep them from the Great Tribulation that was soon to come on the inhabitable world. Remember "All over the Roman World, and in Judea, there were wars, in Britain, Armenia, Gaul, Italy, Arabia, Parthia, and Judea. Massacres in Alexandria, Selucia, Jamnia, Damascus and Caesarea. Famines and pestilences, everywhere" and Solinus said, "Earthquakes so constant, and cities [over 300 Earthquakes] so frequently overthrown."

Seneca says, "The world is shaken to pieces."

"Comets, eclipses, meteors, terrified the ignorant." Tacitus.

Alexander Brown says in his book "The Great day of the Lord" on page 48 that from the close of the reign of Tiberius, 37 AD, earthquakes hardly ceased until the fate of Pompeii and Herculaneum in 79 AD.

During Nero's reign, more than 300 cities were demolished by Earthquakes. This Great tribulation is referred to in the scripture Rev 3.10 In the this Great Tribulation over 1.1 million Jewish people died. The Romans devastated the City and burned the Temple.

Rev 3.10	μελλουσης- soon Verb Present Participle, Note 1
thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come [μελλουσης- soon] upon all the world, to try them that dwell upon the earth. KJV is Missing !!	
I in turn will guard you from that hour of trial which is soon coming [μελλουσης- soon] up on the whole world [inhabited world], to put to the test the inhabitants of the Land WEY	
Because thou did keep the word of endurance of me, I also thee will keep out of the hour of the trial the being soon [μελλουσης- soon] to come on the inhabitable land THE GREEK TEXT	

3.10 Ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου
Because you kept the word of the endurance of me

κάγῳ σε τηρήσω ἐκ τῆς ὥρας τοῦ Πειρασμοῦ
I also you will keep out of the hour of the Trial

Τῆς **μελλούσης** ἔρχεσθαι ἐπὶ τῆς Οἰκουμένης
The **(being) soon** to come upon the inhabited

ὅλης πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
all to try those dwelling upon the earth

The next scripture depicts how Satan, just before the Son of God came into the world, was **thrown out of Heaven** [Rev 12] and therefore the word 'soon' is used. The NIV translates μελλουσης as 'ready' in this place, because it **does not refer to the Second Advent**. Leaving out the word 'soon' is NOT arbitrary but deliberate and has caused this **major misunderstanding of the Second Advent**. A Christian cannot study the Bible properly without an interlinear translation which most Christians unfortunately do NOT use. The woman in this passage alludes to **Mary the mother of Jesus** but the **real identification** is the **Jerusalem above** that produces all the children of God. [see Isaiah 54]

Rev 12.5	μελλει—about Verb Present indicative
brought forth a man child, who was [μελλει—soon] to rule all nations with a rod of iron: child was caught up to God, to his throne. KJV ASV	
birth to a son a male destined before long [μελλει—soon] to rule nations with an iron rod. her child was caught up to God and His throne, WEY YLT "soon" is missing in the KJV	
And she bore a Son a male is soon [μελλει—soon] to shepherd all the nations with an iron staff IN THE GREEK TEXT BELOW	

12.5 Καὶ ἔτεκεν υἱὸν ἄρσεν ὃς μέλλει ποιμαίνειν
 And she bore a son male who soon to rule
 Πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ καὶ
 all the nations with a rod of iron and
 ἠρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν
 was caught up the child of her to the
 Θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ
 God and to the throne of Him

The Prophecy of Rev 12.5 tells us that the Kingdom was about to be Soon inaugurated after the Son of God ascended to Heaven.

The Kingdom was opened in AD 70 when the Old Jerusalem was destroyed and the New Jerusalem in Heaven was opened to the wise virgins. The unwise virgins are not permitted to enter at this time but this does not mean they are condemned forever.

They have to wait until God reconciles the whole Universe to Himself.

This is what Paul says in Col 1.20 'And through him [Christ] to reconcile the all things to himself [God] having made peace through the blood of his cross through him [Christ], whether the things upon the earth, whether the things in the heavens' Normal Death or Death by Judgement of God [e.g. Sodom and Gomorrah] of those who die and have not trusted in God as their Saviour, does not mean that they will be lost forever. How do we know this is true ? In a confrontation with the Pharisees [religious persons] Jesus said that the condemned people of Sodom would fare better on the Day of Judgement than those Pharisees He was talking to.

Matt 10.15 'Verily I say to you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.'

If the people of Sodom and Gomorrah and the Pharisees were to have the same destiny as each other in the so called false doctrine of Eternal torment of Hell then these words of the Lord are meaningless.

Continued →

Rev 17.8 uses the word 'soon' which the NIV translates openly because this word 'soon' in the Greek text does not seem to refer to the **Second Advent** but describes a beast that was about to re-appear. The Beast is **Rome** with it's **7 emperors**. That they were the Emperors of Rome is clear as the next verse tells that that five had fallen and **one was still ruling** when John wrote the book of **Revelation** in about AD 68.

Rev 17.9 'The seven heads are the seven hills on which the woman sits. And they are **seven kings: five of them have fallen, and the one is still reigning**. The seventh has not yet come, when he comes he must continue for a short time'

The words '**one still reigning**' shows that the book of Revelation was **written before AD 70** coupled with Rev 11.1-2 where it states, that the Temple was still standing **not yet** destroyed. **The Book Revelation** would **NOT make** these statements if it had been written in **AD 98, 30 years later**. The five Roman emperors that had fallen were

(1) **Julius Caesar**, (2) **Augustus Caesar**, (3) **Tiberius Caesar**
(4) **Gaius (Caligula) Caesar**, (5) **Claudius Caesar**

and the (6) **Nero** followed by (7) **Galba** who ruled just for **7 months**.

We also know that **Nero's name** in **Hebrew** calculates to **666**.

Remember **Jerusalem** is to be identified as **Babylon** in Rev 18.

Compare Matt 23.35-36 with Rev 18.24

Rev 17.8

μέλλει—soon Verb Present indicative

The beast that thou sawest was, and is not; and shall [**μέλλει**—soon] ascend out of the bottomless pit, and go to perdition: **KJV**

"The Wild Beast you have seen was, and is not, and is destined to re-ascend, **before long** [**μέλλει**—soon], out of the bottomless pit and go his way to perdition. **WEY YLT**

The beast which thou saw was and is not and is **soon to** [**μέλλει**—soon] come up out of the abyss and to destruction goes

17.8 Τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν

The beast that you saw was and not is

καὶ **μέλλει** ἀναβαίνειν ἐκ τῆς ἀβύσσου καὶ
And **soon** to come up out of the abyss and

εἰς ἀπώλειαν ὑπάγει καὶ θαυμασθήσονται
into destruction go and will wonder

Section 2 of this study has shown clearly that **the translators** did not wish to put in the word **"soon" or "about"** in the translation because it would have caused problems with the interpretation of **the Second Advent** taking place in **the first generation** of Christians. 'Soon' is **NOT ONCE** supplied in any of the scriptures that would imply that **the Second Advent** was an **imminent event**.

In **Section 1** 'soon' had been supplied **without any problems** !

In Rev 2.10 the word **μελλεις** is translated clearly because there is no difficulty using the word as meaning imminent because the persecution at that time was very fierce in that **first generation of Christians**.

Re 2:10 'Fear not the things which thou art **soon** [**μελλεις**] to suffer: behold, the devil is **soon** [**μελλεις**] to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life'

Now the next scripture in Rev 3.10 speaks quite plainly that the trial, the tribulation is about to come on the **and the Land of Israel**.

Re 3:10 Because thou didst keep the word of my patience, I also will keep thee from the hour of trial that hour which is **to come**

[**soon μελλουσης**] upon the whole world [**inhabited_οικουμενης**] , to try them that dwell upon the earth [land of Israel]. KJV

Notice **the absence** of **soon** !

This is so plain that **the tribulation was imminent** that the translators had to leave **μελλουσης_Soon** out of the translation as they did not believe that **the Second Advent** had possibly taken place as there was in their minds no World Wide Tribulation.

The mistake is to mis-understand the meaning of **"the Whole World"** and the word **"inhabited"**.

In Luke 2.1 And it came to pass in those days, that there went out a decree from **Cæsar Augustus**, that **all the world** [**οικουμενην_the inhabited Earth**] should be taxed.

Even though the expression **"the whole world"** is used, it just means only the extent of **the Roman jurisdiction**.

Again in Rom 1.8 the same thought is used by Paul

First, I thank my God through Jesus Christ for you all, that your faith is spoken of **throughout the whole world** [**κοσμῳ, The Roman World**]

And Paul declares that the Gospel had been preached to **Every Creature** in fulfilment of Jesus' words in Matt 24.14.

Col 1.23 "f ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to Every Creature which is Under Heaven; whereof I Paul am made a minister;'

Matt 24.14 'And this gospel of the kingdom shall be preached in all the world [οικουμένη the inhabited Earth] for a witness unto all nations; and then shall the end come.' [the end of the age verse 3].

These phrases to "every creature" and "all the World" is of course in the area of the Roman Empire in which Christianity had been preached by the Apostle Paul.

If we compare the next two Scriptures carefully we can see clearly that the Greek words 'της γης' 'the Earth' should be translated 'the Land' NOT the Earth [which generally means to us the whole Globe].

Matt 24.19-22 'And woe unto them that are with child, and to them that give suck in those days !

But pray ye [the Lord was speaking to the disciples who were with Him] that your flight be not in the winter, neither on the sabbath day:

For then shall be great tribulation [in the land of Palestine], such as was not since the beginning of the world to this time, no, never will be again.¹

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days !' Luke 21.20-23a KJV

It is patently obvious that this is a description of the calamities in the land of Israel because of mention of the flight on the Sabbath and the flight takes place in Judæa. Now in the next verse we are still in Judæa.

' For there shall be great distress [great tribulation] in the land AA [the Earth της γης], and wrath upon this people. [The Jewish Nation]

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. "

1. These words 'never will be again/ have little meaning if the suffering referred to in the great tribulation is to come at the very end of time(

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth^{BB} [Land της γης] distress of nations [many nations dwelt in Palestine in those days], with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth^{CC} [inhabited world οικουμενη] for the powers of heaven shall be shaken.' Luke 21.23b - 26 AV

Matt 24.22 'And except those days should be shortened, there should no flesh [Jewish flesh, a remnant must be preserved for the future] be saved: but for the elect's sake those days shall be shortened.'

Notice the inconsistent translation of the words της γης above in position (AA) as 'Land' and the same Greek word in position (BB) translated as 'Earth' [της γης] In position (CC) it is a completely different Greek word

οικουμενη which means the inhabited part of the then world.

Here is another example of wrong interpretation from ASV Ps 2.1, 2

"Why do the nations rage, And the peoples meditate a vain thing? The kings of the earth set themselves, And the rulers take counsel together, Against Jehovah, and against his anointed, saying"

This is interpreted in the New Testament in Act 4.24-27 as applying to Herod and Pontius Pilate and the nations of Israel NOT the Global kings of the Earth !

24 ' And they, when they heard it, lifted up their voice to God with one accord, and said, O Lord, thou that didst make the heaven and the earth and the sea, and all that in them is: who by the Holy Spirit, by the mouth of our father David thy servant, didst say,'

"Why did the Gentiles rage, And the peoples imagine vain things? The kings of the earth [land] set themselves in array, And the rulers were gathered together, Against the Lord, and against his Anointed:" Ps 2.1, 2

' for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy council foreordained to come to pass.'

Please take notice that Peter calls Herod and Pontius Pilate, the Kings of the Earth [land] and the Rulers. These rulers are not the Kings and Rulers of the whole globe.

We have to be careful not to interpret things according to our western understanding or relying on what other Christians tell them.

It is these loose translations and interpretations which continue to deceive people into believing false ideas and it is only by **proper Bible study** that these ideas will be corrected.

Matt 24, Mark 13, and Luke 21 all give **the signs of His Second Advent, His Parousia** [Presence] to happen in their lifetime but in Acts 1.6-8 when **Jesus** was asked by **the Apostles** was He going to restore **the Kingdom to Israel**.

...when they were with Him, they asked Him, "Master, is this the time at which you are about to restore the kingdom of Israel?" "It is NOT for you," He replied, "to know times or epochs [NO signs to be given] which the Father has reserved within His own authority;

When the apostles asked **the Lord** about **His return—the Second Advent**, He gave them **signs to look for**, unlike the above where there are to be NO signs given and no information about **the future of Israel**.

This means that **the redemption of Israel** is NOT the same event as **His Second Coming**. The restoration of **the Kingdom of Israel** was beyond their generation sometime in the future.

This restoration is **The Third intervention** of the Lord Jesus.

The **Second Advent** to happened in their generation.

' I tell you in solemn truth that **the present generation** will certainly **not pass away** without all these things having first taken place.'

So I repeat that **the restoration of Israel** is absolutely NOT **the same time** as **the Second Advent**.

There is just too much **ideological doctrine** that **Christians** believe and have been misled by other **Christians**.

Fortunately it is very clear from scripture that

**Mankind are not judged according to their opinions
but according to what they have done
and this is a great blessing,**

so that we should rejoice in it, as we have all become at various times the casualty of false, perhaps well meaning unqualified teachers.

**We have all at sometime or another, taught beliefs and ideas
to others and later on when we have learnt more, have
realised that our beliefs at that time were in error.**

This next scripture gives us comfort.

And ' saw the dead, small and great, stand before God;
and the books were opened: and another book was opened,
which is the book of life: and
the dead were judged out of those things which were written
in the books, according to their works.

[their works not their opinions] Rev 20.12

It is this mis-interpretation of these symbols which has caused so much mis-understanding in Biblical Prophecy.

The futurists have a problem with the New Testament because it teaches, that the Second Coming of Christ, took place in the lifetime of the Apostles. To work around this problem of the plain teaching of the New Testament, some futurists have invented a puerile teaching called Imminency.

They call it, a doctrine that has been neglected by the Church.

There is NO such doctrine because it was invented by the futurists to circumvent the plain sense of the words of the New Testament.

They teach, that when Peter in 1 Pet 4:7 says "the end of all things is at hand", he means to keep Christians on their spiritual toes by urgency.

This idea of imminency, the futurists say, means, the Second Advent could occur at any time in any generation, and be "at Hand" in every generation. In others words, these plain words of Peter do not actually mean what they say, that it was the end of the Jewish age in AD 70.

The futurists wreck the plain meaning of the words.

This is the worst kind of exegesis [interpretation] that I have ever seen.

It is called twisting the scriptures for the futurists own ends because they cannot explain that if the Lord came back in AD 70, then why are we all still here in 2016. The plain truth is they have a wrong understanding of what the New Testament means by the Second Advent.

Other futurists-'the Brethren' explain away the Imminency of the Second Coming in AD 70 by inventing the Prophetic Clock, saying it stopped in AD 70 and it will be started up again in our near future.

Finally some Christians out of plain ignorance, just deny that the New Testament teaches this Imminent Return, by ignoring the plain meaning of words, for example the word 'soon' means 2000 years and the 'Last Days' extends for over 2000 years.

How convenient to side step the plain words of Scripture.

Peter knew that the Lord had told the Apostles that in their generation [the Apostles life time] the Jewish age was to end, and the Kingdom would be established in Heaven by the Parousia [Presence] of the Lord.

Luke 21.29 – 32 'And He spoke a parable to them. "See," He said,
"the fig-tree and **all the trees**. [all trees not just the fig tree].

As soon as they have **shot out their leaves**,
you know at a glance that **summer is now near**.

So also, when **you see these things happening**,
you may be sure that **the Kingdom of God is near**.

I tell you in solemn truth that **the present generation will certainly not pass away** without all these things having first taken place.'

Matt 24.34 "I tell you in truth that **the present generation** [Apostles lifetime] will certainly not pass away without all these things [**the Second Advent, the Abomination of Desolation**] having first taken place."
Weymouth

And again in Weymouth Matt 16.27-28

"For the Son of Man is **soon** to come in the glory of the Father with His angels, and then will He requite every man according to his actions, I solemnly tell you that some of those who are standing here **will certainly not taste death** till they have seen **the Son of Man** coming in **His Kingdom**."

Here we have **the Lord** telling **Peter** that if its **His will** for **the Apostle John** to survive to **His Second Coming** in that generation AD70, so be it !

This text does not refer to **the vision 6 days** later, because if it was, then **Jesus** said some would not die meaning some would die during **the 6 days**. This is **absurd** because **no one died**. So the statement of the near coming of **the Lord** was within **the lifetime** of those standing there.

'Peter turned round and noticed the disciple whom Jesus loved following-
-the one who at the supper had leaned back on His breast and had asked, "Master, who is it that is betraying you?" **On seeing him**, [John] Peter asked Jesus, '

"And, Master, what about him?" "If I **desire him** [John] **to remain till I come**," replied Jesus, "what concern is that of yours? You, yourself, must follow me." Hence the report spread among the brethren that that disciple would never die. Yet Jesus did not say, "**He is not to die**," but, "**If I desire him to remain till I come**, what concern is that of yours? " John 19.20-23

This scripture makes complete sense as we know John survived past **AD 70** till the end of the century.

The Lord had stated in Matt 10.23 "Whenever they persecute you in one town, escape to the next; for I solemnly tell you that **you will not have gone the round of all the towns of Israel** [telling the news of the Kingdom] **before**¹ **the Son of Man comes**."

In my book "373 The Proof set in Stone" explains, with **all the relevant scriptures** [there are many more], showing in great detail that the **Second Advent is a past event in AD 70**, but there is to be, in the not to distant future, **more interventions** by the Lord in the affairs of mankind but it is NOT the **Second Advent** but the **third Advent**.

There is an **alternative Prophetic Scenario with NO loose ends** which is contained in the Scriptures and this is also explained in the book(

Those who wish to know the truth of scripture who are sincere will check all the references for '**soon**' cited in this booklet.

if you don't seek you will never find !

1. Some try to explain **this Text away**, by saying that this sentence is in the **Subjunctive Tense** with 'ελθη = **May Come**' which is coupled with the 'αυ = **if**' therefore it must mean: '**May**' or '**May not happen**.' So they use this excuse of the **Subjunctive Tense** to try to undermine the **Second Advent** occurring in **AD 70**.

In Matt 10.23 the **Subjunctive Tense** applies to the **Apostles** visiting all the **cities of Israel** before the **Son of Man Returns**. The **Son of Man's Return** is **not in doubt**, but their ability to visit all the cities before His **Return** is in **doubt**.

The **Subjunctive Tense** with 'αυ' or 'εαυ' can be used to convey the sense of '**when it happens**' which is dependant on another event happening first and not the sense of '**it may or may not happen**' John 8.36, 12.32,14.3,16,7 1John 3.2

'Beloved, now we are the sons of God, and it does not yet appear what we shall be: but we know that, **when** [εαυ_if] he shall appear [**may appear, Subjunctive**], we shall be like him; for we shall see him as he is.'

The text does not teach He '**may**' or '**may not appear**' but means '**when**' He appears. John uses the sense of '**when**' not '**maybe**' in **all** the above examples.

John 14.3 'And if [**when**] I go [**subjunctive**] and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye **maybe** [**subjunctive**] also.'

The text does not say the **Lord Jesus** '**may**' or '**may not**' go to the **Father** as if His **ascension** was doubtful. It means '**When**' He ascends to the **Father**. Also when He **prepares a place** for them it does not mean He '**might prepare**' a place or '**He might not prepare**' a place because the verb '**maybe**' in the Greek is **Subjunctive**. Therefore the place is prepared **dependant** on The **Lord Jesus** ascending.

You should now watch the DVD or read the **Seven Unusual Numbers** booklet. This will give you the unassailable evidence that you need which proves that the Bible is indeed the true revelation to Mankind. It shows by Prime Numbers that the words in **Hebrew of Genesis 1.1** and the **Greek words of John 1.1** are the exactly the right number of words and letters that there should be. No more and no less !

Now what can we say about the Messiah - Jesus Christ ?

The Religions of Ancient Rome could not compete
with the promise of the God of Israel -
the promise of Eternal life in the Kingdom of God
and with the entrance into his Kingdom having been paid for
by the blood of His Christ - **His own Son.**

The Promise is the **free gift** of eternal life.

You cannot work for it. John 6.29

They said to Jesus,

“ What must we do, to do the works of God ?”

Jesus answered them,

**“ This is the work of God, that you believe
in him whom He has sent.”**

All the Prophets from Moses, Isaiah, Jeremiah
never spoke like this Man !

The Prophets all confessed their Sins but this man never gave
the slightest hint that he was a sinner, for in Christ the
“ whole fullness of the Deity dwells bodily ” Col 2.9

Also He made the most amazing statements
that no Prophet had ever uttered:

Jesus said to them

“ you will die in your sins unless you believe that I am He ”

**“ I say to you, If any one may keep my word, by no means
will he taste death in the [coming] age ”** John 8.24, 51

**“ I am the Resurrection and the life; he who believes in me,
though he die, yet shall he live, [at the resurrection of the dead]
and whoever lives [again, in this resurrection]**

and believes in me shall never die ” John 11.25

To see the Evidence for why the Bible is True watch the **DVD.**

A Complete list of all the Scriptures in the New Testament where
the Greek word **μελλω** is translated **correctly**.
Yellow highlights of some scriptures are illustrated below

Total List		#att 5(67	#att 7(8	#att 66(69	#att 68(65
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?ev >(67	?ev 6: (9	?ev 6: (8	Rev 12.4	Examples	Below

Luke 10.1 After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was **about to** [ημελλεν_ soon] go. NIV

Acts 25.4 Festus answered, "Paul is being held at Caesarea, and I myself am going there **soon** [μελλειν] NIV

Acts 21.37 As the soldiers were **about to** [μελλειν_ soon] take Paul into the barracks, he asked the commander, "May I say something to you?" "Do you speak Greek?" he replied. NIV

Acts 20.3 And there abode three months. And when the Jews laid wait for him, as he was **about to** [μελλοντι_ soon] sail into Syria, he purposed to return through Macedonia. KJV

Acts 27.2 And embarking in a ship of Adramyttium, which was **about to** [μελλοντι_ soon] sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian, being with us. ASV

KJV	King James Version
ASV	American Standard Version.
NIV	New international Version
WEY	Weymouth Translation.
YLT	Young's Literal Translation.
NASB	New American Standard Bible

A Complete list of all the Scriptures in the **New Testament** where the **Greek** word **mellw** is **NOT** translated correctly. **Yellow highlighted** are the ones illustrated below.

Matt 12.32	Matt 16.27	Matt 24.6	Mark 13.4	Luke 21.7	Luke 21.36
Luke 24.21	Acts 17.31	Acts 24.15	Acts 24.25	Rom 4.24	Rom 8.18
Eph 1.21	Col 2.17	1 Tim 4.8	1 Tim 6.19	2 Tim 4.1	1 Pet 5.1
Heb 1.14	Heb 2.5	Heb 6.5	Heb 10.1	Heb 10.27	Heb 13.14
Jam 2.12	Rev 1.19	Rev 2.10	Rev 3.10	Rev 10.7	Rev 12.4
Rev 12.5	Rev 17.8		Examples		

Translated correctly! W EY YLT	Translated incorrectly! KJV ASV
<p>Matt 16.27 For the Son of Man is soon to come [μελλει-soon] in the glory of the Father with His angels, and then will He requite every man according to his actions.</p>	<p>Matt 16.27 For the Son of man shall [μελλει] come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. KJV uses shall instead of soon</p>
<p>Matt 24.6 before long [μελλησεται-SOON] you will hear of wars and rumours of wars. Do not be alarmed, such things must be; but the End is not yet.</p>	<p>Matt 24.6 And ye shall [μελλησεται] hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. KJV uses shall</p>
<p>Rom 8.18 Why, what we now suffer I count as nothing in comparison with the glory which is soon to be [μελλουσας-soon] manifested in us.</p>	<p>Rom 8.18 I reckon that the sufferings of this present time are not worthy with the glory which shall [μελλουσας] be revealed in us. KJV uses shall</p>
<p>2 Tim 4.1 I solemnly implore you, in the presence of God and of Christ Jesus who is about to [μελλοντος soon] judge the living and the dead, and by His Appearing and His Kingship:</p>	<p>2 Tim 4.1 I charge [thee] therefore before God, and the Lord Jesus Christ, who shall [μελλοντος] judge the quick and the dead at his appearing and his kingdom; KJV uses shall</p>
<p>1 Pet 5.1 I exhort the Elders among you, I who am their fellow Elder and have been an eye-witness of the sufferings of the Christ, and also a sharer in the glory which is soon to be [μελλουσης-soon] revealed.</p>	<p>1 Pet 5.1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall [μελλουσης] be revealed KJV uses shall</p>

This small booklet is
part of a book.
Contents 700 Pages

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A Proof Set in Stone
by Dr Peter Bluer, PhD, BSc [hons]

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