

John & Randy's Systematic Theology Class



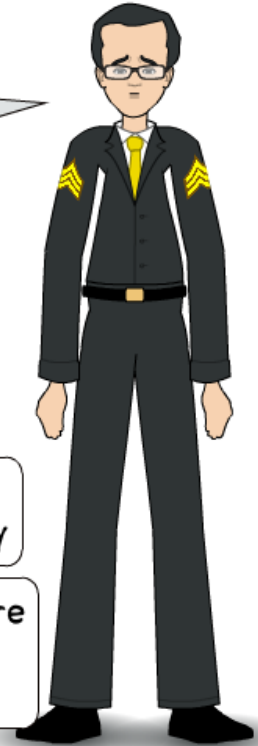
OK class, we're just coming up to "mid-point" and it's time for a mid-term test.

Take out your paper and pens, and when John says "GO", start writing your essay.

Write, based on what you have learned about Historical - Grammatical Interpretation, using the Questions and Perspectives on the Text according to the Authority and Inerrancy of Scripture.

If this is your first class then you can explore the easy subjects of Soteriology or Ecclesiology

If you're more advanced you may tackle the Nature and Timing of the Kingdom. Vince, Werner and Joe I'm expecting you to work on Eschatology.



John & Randy's Systematic Theology Class

GO!



No peeking at your neighbours work, or I'll get Sarg after you.

Oh no! There's been a thousand books written on the subject. What possibly could Werner and me add to the current body of knowledge?

"The Timing" of the 4 major events should be easy enough, and then I'm out of here.

OK, Jesus said: no one knows the day or the hour, that sounds like "time", so I'll do that one!

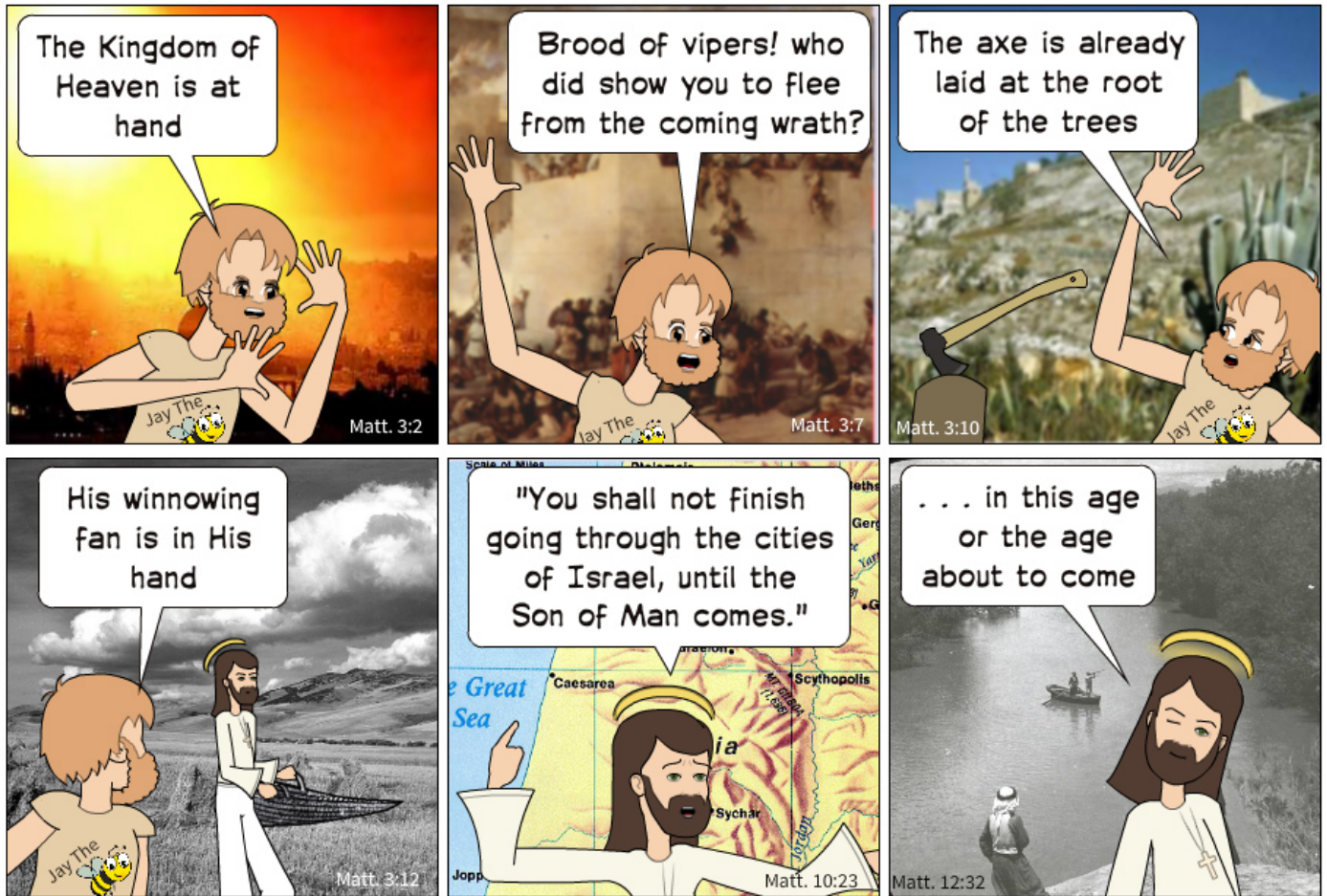


From The Compliant's Desk

A study of the “timing verses” taken from the Inspired, Infallible, Inerrant, Authoritative New Testament texts.

John The Baptist & Jesus on Time

by joeperrott



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In **Panel #1** we are introduced to two concepts. The first is “the Kingdom” and the second is whatever John means by “at hand”. At hand can only mean it is very close, as in you can “reach out and touch it”. So whatever the Kingdom of Heaven is, John is telling the folks that have followed him into the wilderness that the kingdom is not 2000 to 3000 years in the future. It is not 400 years forward in the “Golden Age “ of the Church, but right there almost right in front of them, so close they can touch it!

In **Panel #2** he sees the Pharisees and Sadducees coming to be baptized. He is asking them: Who told you to flee? Again, the “Coming Wrath” was going to be directed toward them. There is nothing in the text to indicate a “coming wrath” 50 generation in the future.

The fig and olive trees were often metaphors of Israel. So in **panel #3** John’s audience would have no problem understanding “who” the tree was. John is neither predicting the Pogroms of Russia or the Holocaust of WW2 but something that is “already” happening in those days, to those who are standing there.

The winnowing fan in **Panel #4** separates the wheat in the harvest process. John is telling his audience that the one that is coming that is mightier than he already has the fan in his hand. Those who could connect the dots would know it's Jesus and that they were the chaff that soon would be burned up, just as the cut-down tree in the previous verses.

Panel #5 Jesus has just called his disciples in Chapter 10 of Matthew and has commissioned them to go preach to the House of Israel that "the Kingdom is at hand". Then comes this astounding statement (since the land of Israel isn't that big) that they won't be able to get to all the cities until the Son of Man comes. On hearing this, the disciples could only imagine that the "coming" (Parousia) was very close since they also knew the size of Israel.

No matter what grammar you use and whatever translation Jesus like the prevailing Jewish thought divided time into two eras; The Mosaic age in which they were then living and the Messianic age that was about to come. For a few years between the Birth of Jesus and the destruction of the Sacrificial Judaism system, a transition period existed in which the "age about to come" was ever increasing as the Mosaic age was diminishing. The final lights went out of "this present age" as the temple, and Mosaic old covenant was then destroyed. Upon careful inspection of **Panel #6**, we find Strong's G3195 "mello" a word he (and the Greek dictionaries) define as "about to", "be about to be". Wow, Jesus thought the everlasting Messianic age was just about ready to become a reality. No element here of "delay" or "a waiting" for the "present age" to fade away – or the Messianic age to come!

In all stories and Epistles in the Greek text "mello" is translated as it should be with an "about to" in the sentence. There is one category that doesn't get the "about to" translation. They are the verses with the four main eschatological events in them. Here the translators use "shall", "will", "should" or "may". After years and years of training, these modern translators being told that the four events are yet to happen. They must conclude then that the apostles and Jesus just can't be saying what they're saying. They take an inspired word of Scripture and leave it out or water it down so that the version they now produce conforms to the theology of their day. Luckily the "literal versions" and the Greek Interlinears seem to be not bound by denominational preferences and include the "about to be" force of the Greek "mello".

G3195

μέλλω

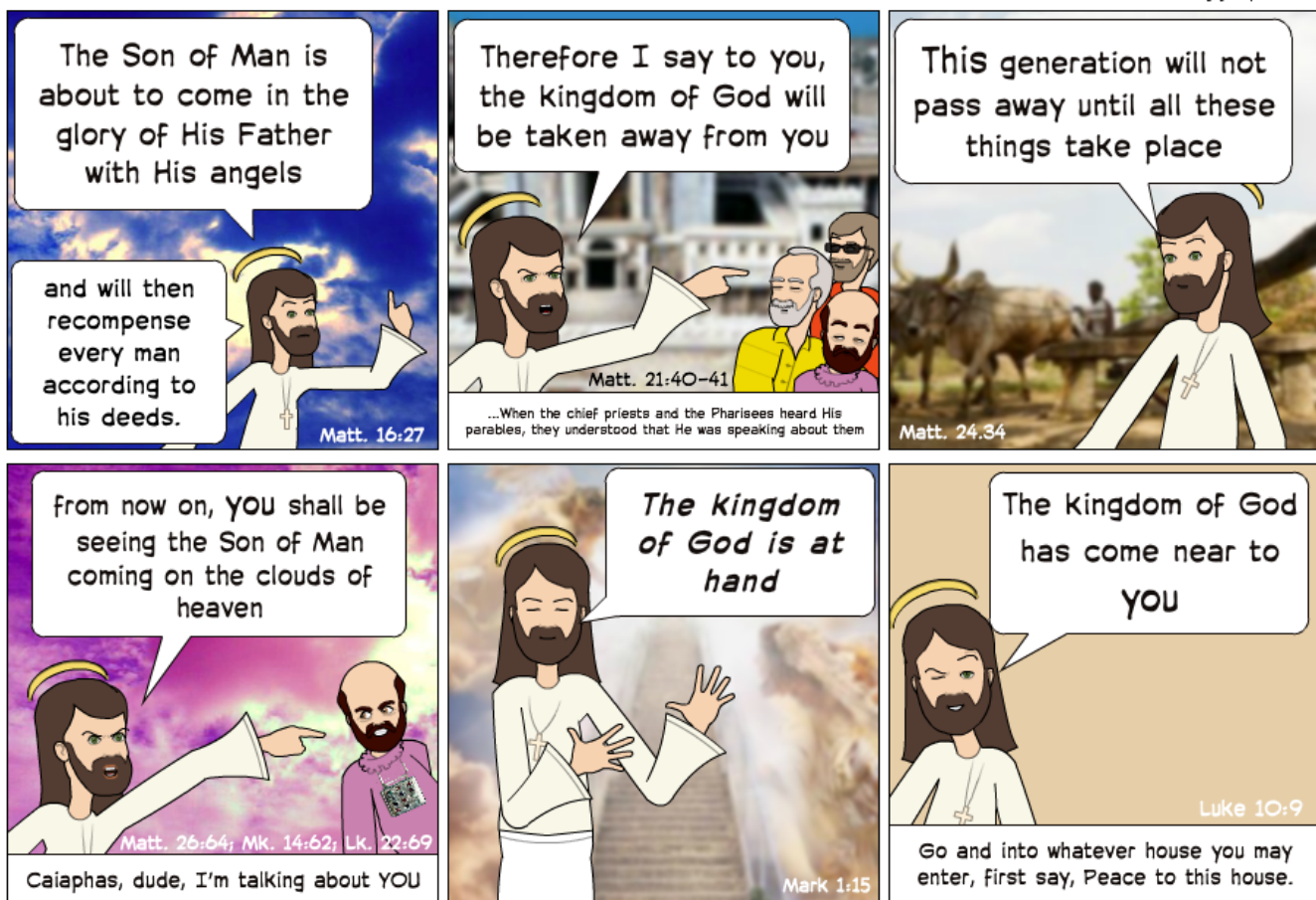
mellō

mel'-lo

A strengthened form of [G3199](#) (through the idea of expectation); to intend, that is, be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): - about, after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.

Total KJV occurrences: 109

Strong's Hebrew and Greek Dictionaries



In **Panel #1** Jesus is talking to his disciples just after asking them about what people say about who he is and also informing them that they will have to take up their cross to be followers. He then informs them using that “mello” word again that the Son of Man was about to come in the Father’s glory with lots of heavenly messengers. “Recompensing every man according to his deeds” sounds a lot like “judgment” and seems linked to the “about to” coming – His disciples must have thought it was going to be soon!

Panel #2 also includes vs. 43 and the stern warning to the chief priests and Pharisees. They made no mistake, the parables Jesus was telling were about them. They began to plot against him because he was clearly talking about them in their times. Should he have been talking about some past peoples or some civilization thousands of years in the future, there would have been no desire to kill him.

In **Panel #3** Jesus is at the end of the Olivet Discourse and sums all that he has been saying by using the phrase “all these things take place.” Now grammatically, if he only meant a “few” things or “some” things he couldn’t have used “all” to make the disciples understand “not all” things. Pulling from Isaiah, the use of “**this generation**” could have only meant the one that he had continually warned them about for the last three years. If he meant some other past or future generation, grammatically he could not call some other times generation “THIS GENERATION”. (He would have had to say “that generation”). The Olivet Discourse was describing the times and “this Generation” then living.

Mat 12:39 But he answered and said unto them, **An evil and adulterous generation seeketh after a sign, and there shall no sign be given it but the sign of Jonah the prophet:**

Mat 12:41 **The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.**

Mat 12:42 The queen of the south shall rise up in the judgment with this **generation**, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

Mat 12:45 Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil **generation**.

Mat 16:4 An evil and adulterous **generation** seeketh after a sign, and there shall no sign be given unto it, but the sign of Jonah. And he left them and departed.

Mat 17:17 And Jesus answered and said, O faithless and perverse **generation**, how long shall I be with you? How long shall I bear with you? Bring him hither to me.

Mat 23:36 Verily I say unto you, All these things shall come upon this **generation**.

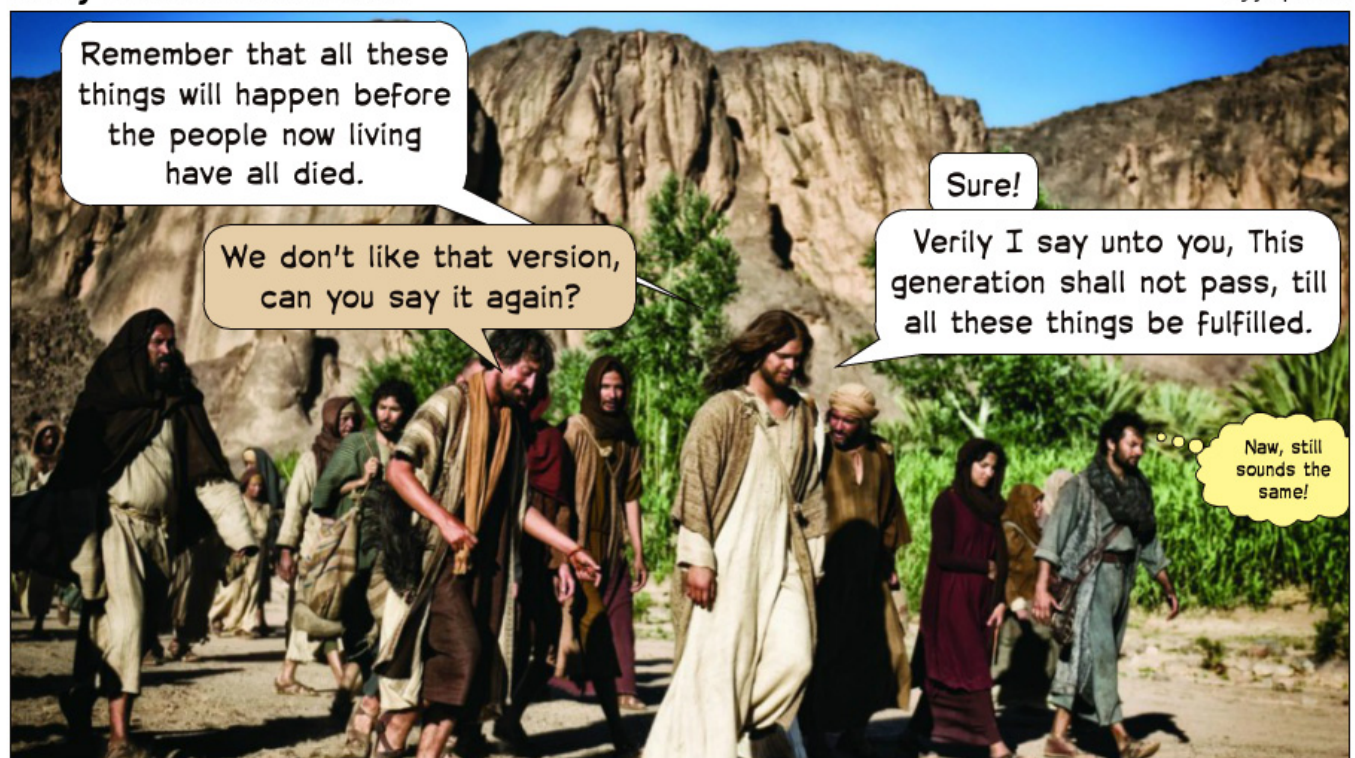
Panel #4 is the Sanhedrin's inquisition of Jesus. The Council and the chief are told they will see "the Son of Man coming in the clouds". Now usually we like to say that coming in the clouds is code for "God coming in judgment" and is thus Jesus claiming to be God. Yes, and Jesus is also informing the Council that they will be alive and see it! Here the inspired words of Matthew quoting the authoritative word of God, Jesus is saying that the judgment will be in their days and that they will "see" it!

Just as John the Baptist had used "at hand" now we see Jesus using the same expression to denote the timing of the "coming Kingdom". Sounds like the kingdom of **Panel #5** is so close the folks of Galilee could reach out and touch it!

"Near" is another time word and here in **Panel #6** Jesus is using "near" again to indicate the closeness of the Kingdom. The Gospel of the Kingdom is the central teaching of Jesus (check out his parables) and when he wants to emphasize "the Kingdom's" initiation or "coming" it's: **near, at hand** and **already** to the people he's talking to.

Verily not all will die until...

by joeperrott





Jesus now pulls out the “Days of Vengeance” card from his prophetic arsenal in **Panel #1**. He is saying that all prophecy will be fulfilled (which, of course, would be true) but instead of saying this is in our future or even in the future days of those standing with him near the temple he grammatically says: “these are”! Those hearing these words could only conclude that these inspired, infallible words of Jesus meant just what they sounded like; that the writings were to be fulfilled in “these days”, yes, the days in which they were living.

Panel #2 This scene immediately follows Panel #1 in the previous set. Jesus has already used that pesky “mello” word in the previous sentence telling the disciples they are about to see something and then sure enough he tells them it will be before all of them are dead. “Not Tasting Death” would be another way of simply saying “some of you will be alive and will see the Son of Man coming in his Kingdom.” Either there are some very old disciples running around or we have to take Jesus at his infallible, authoritative word. Now some Christian doubters like to avoid the 7 Principles of Biblical Interpretation (Point #3) and refuse to “Read the text for it’s plain and obvious meaning” With all due respect for John MacArthur and his gang, the Transfiguration or Pentecost are wild imaginations and stretch the simple meaning of these texts. Quite simply if these events were what Jesus was talking about then (as he knew all things) he would have known that none of them would have died (in a week or in the next few months). He hardly could have used grammatically the words “**some** of you standing”, since he knew they were **all** alive at these proposed maneuvered interpretations.

On the road to Emmaus Cleopas in **Panel #3** (or maybe it was Simon, Luke 24:34) is confessing to the unrecognized Jesus that they had all hoped that he, Jesus, was the one to redeem Israel, he could have even been saying: *the one who would cause Israel to “stand again”, i.e., resurrection!* But not in some distant time but with a “mello” saying that “redemption time” was “about to” be. The disciples must be thinking that this time was coming soon to use the “*about to be*” word.

Dyna Might Give a Lesson on MELLO

by joeperrott



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The inspired writer John, in **Panel #4** is reporting that Jesus is telling his followers that they would know “something” on the day of “his coming”. Sounds like he is reassuring them who were right in front of him: **When that day comes, you will know that I am in my Father and that you are in me, just as I am in you.** If grammatically Jesus had meant some other group or time period he would have had to

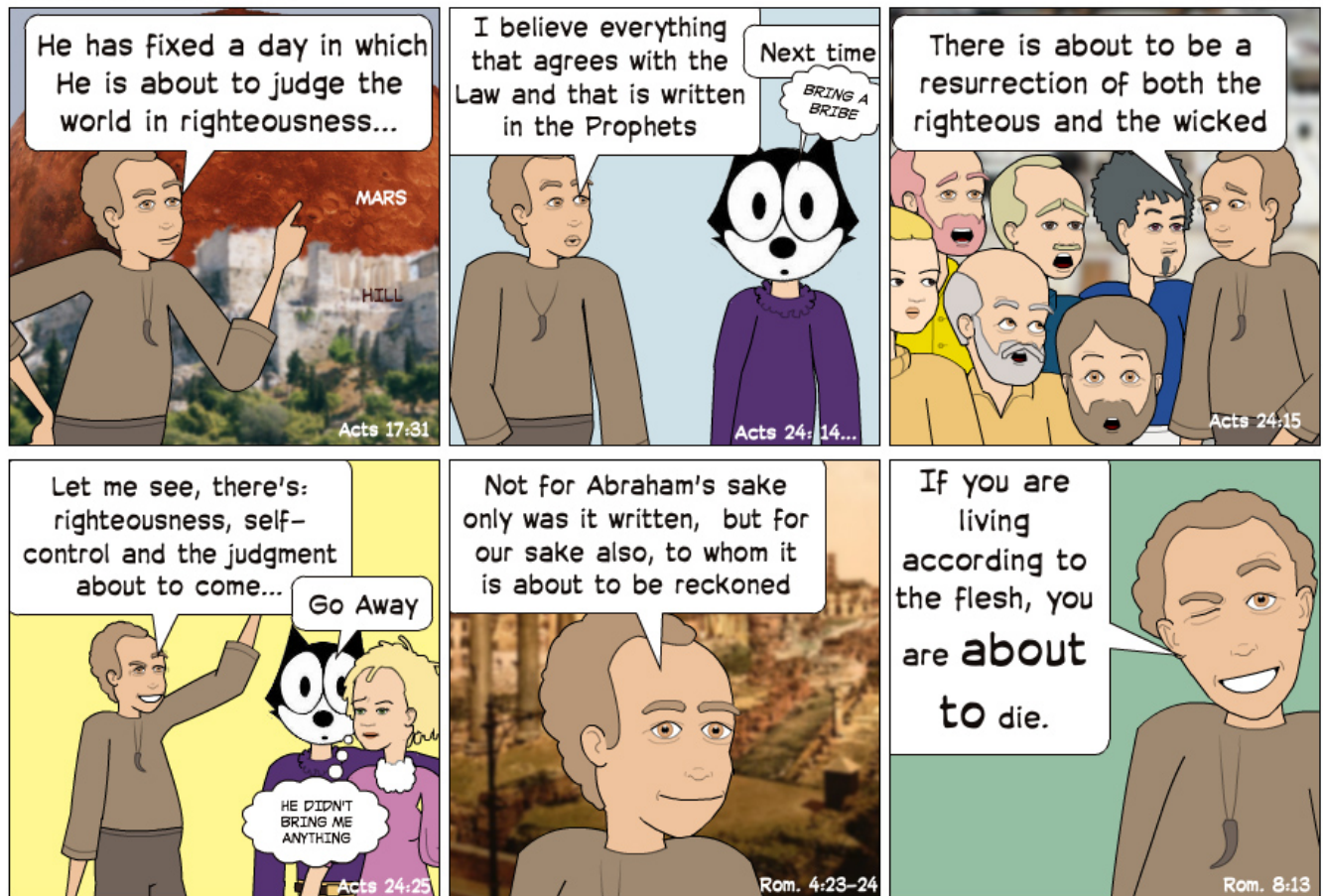
use the word “they” instead of the “you” which makes them think he’s talking to them. Now in context he was talking about the Holy Spirit, and the coming happened just as he promised

Panel #5 is the famous, “What is that to you” question Jesus asks Peter in the closing verses of John. They were discussing various death methods and Peter wonders when and how John will die. Jesus picks up the discussion and links “his coming” (Parousia) with John’s life span. Jesus kinda slams Peter and is suggesting that at his coming, John would still be alive, but his question implies “no big deal” in fact “it’s no concern of yours”. John’s death and Parousia remain indelibly linked. Of course, there’s some today who think a very old John is still alive – but that’s another story.

In **Panel #6** we see Peter on the day of Pentecost responding to the crowd and comparing what is happening in front of them to what the prophets had predicted. Joel references things that would happen in the “Last Days”. Peter’s words are recorded by the inspired writer Luke who confirms “this is that” of which would happen in the Last Days. Conclusion: Luke and Peter and all who were listening to him were living at the time of the “last days”.

Paul & Felix On Time

by joeperrott



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Here we see Paul preaching on Mars Hill in **Panel #1**. He is informing his audience that God raised Jesus from the dead and so appointed him to judge in righteousness the oy-lou-men-ay (which could be “land”) but is usually the Roman Empire. In many translations, the story is enlarged, and the word “world” is inserted. The “time word” here is that pesky “mello” again. Regardless of what “world” you may choose to be judged the fact is that the authoritative word of God says that the **judgment is about to be** or at least take place **soon** according to those listening on Mars Hill that day.

In **Panel #2 and #3** Paul is presenting his defense to Governor Felix. Not only does he confess loyalty to the Law and the Prophets but then goes on to say an astounding thing. Now he could have said “shall” or the Greek word for “will” like most translations put in anyways but instead tells Felix something way more imminent by using that Greek “mello” again. What? Even the resurrection was **about to** take place – well that’s what Felix heard and, of course, the only thing O Noble Theophilus would have ever understood. You see Theophilus wouldn’t have had a proofreader going through his mail to correct the bad theology Paul and Luke are recording here in the infallible word.

Panel #4 If the resurrection wasn’t hard enough, now Paul is now informing Felix that “the judgment” is about to come. Again the mello word that is freely translated in historical or parable narratives as “**to be about to be**” has been hidden in most translations when it comes to the four major eschatology events. One must look to the literal translations, Interlinears or the Greek text itself to find the “mello” which is usually watered down to a weak “will” or “shall” (or is missing all together) in the modern translations..

Here Paul is talking to the Romans about Abraham in **Panel #5**. The righteousness that “was” imputed to Abraham the same is not just going to happen someday to them and Paul with a degree of certainty but according to Paul by using “mello” he is also indicating immanency. The use of “shall” by many translations is also disturbing as in Rom 8. (**Panel #6.**) Paul here is trying to warn of something that is “about to be” yet our modern translators choose to take the immediate peril out of the inspired, inerrant word.

Paul in "Time Has Been Shortened"

by joeperrott



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The Roman persecution was yet to come, but the Jewish Persecution of the Christians was well on its way in “the present time” of **Panel#1**. Not only was glory to be revealed to the Romans but by using “us” Paul was including himself and thus is telling the Romans that the “glory” would be revealed in his

lifetime. Not only that but it was also to be very soon as in “about to be”. The Roman readers could have thought nothing else!

Wake up Paul advises in **Panel #2**. You Romans know when you believed, and you also know when you get my letter – guess what? Do the math. Salvation is coming near, and it’s even a shorter time than that. I’m suggesting that the “metaphorical night” is almost over and the salvation day is at hand, so he says in **Panel #3**.

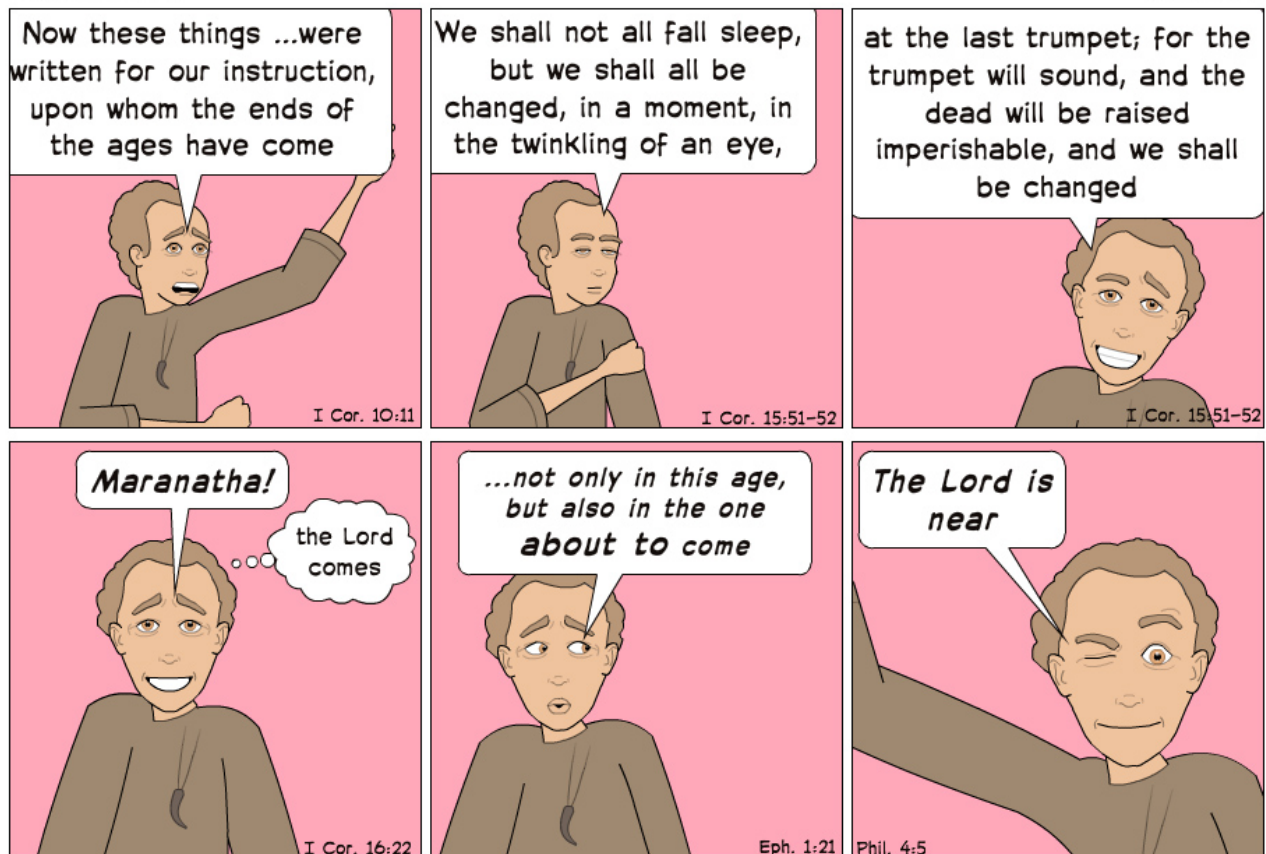
The God of Peace is crushing what under what, when? **Panel #4** should probably have a lower case “s” on Satan. The Greek word here is adversary and for sure the “Jewish Persecutors” were probably the adversary Paul was imagining here. Regardless who the adversary was they were “soon” going to be annihilated as in “crushed”. The “crushing” was promised to those receiving Paul’s letter.

In **Panel #5 & #6** we read: **1 Cor 7:29** What I mean, my friends, is this: there is not much time left, and from now on married people should live as though they were not married;
1 Cor 7:30 those who weep, as though they were not sad; those who laugh, as though they were not happy; those who buy, as though they did not own what they bought;
1 Cor 7:31 those who deal in material goods, as though they were not fully occupied with them.
For this world, as it is now, will not last much longer.

I wonder how many pastors would advise the married folks in their congregations to live as though they weren’t married because the time is short or that the “world” won’t last much longer. Paul in this letter to the Corinthians is speaking of a particular time and events that would happen so soon in their Corinthian’s married lives that there’s just no more time. He’s saying, the orderly arrangement (Kosmos translated here as world) that you know and love right now is not going to last. Your happy world, your sad world your consumer world of buying and selling, your Roman Kosmos as you know it, is just about done!

Paul On Time

by joeperrott



Paul is talking about the Hebrew ancestors who followed Moses and of all their trials and tests. In Panel #1 he reminds the Corinthian church that these were written down to instruct by example those that were then living in Corinth – and why? Because they would see and be in the end of the Mosaic age (which included the age of the Kings and Prophets)

The use of “we” in **Panel #2** suggests that Paul was including himself and Sosthenes (1Cor 1:1) in those that would be alive at the time of twinkling of the eye change. He was teaching others and expecting to be one of those who would not die before something radical was about to happen. And again in **Panel #3** he is expecting to be raised and changed as part of the “we”!

The Maranatha of **panel #4** seems so reassuring. However, once we discover it’s meaning another picture all together emerges. Instead of Paul ending his letter with “Shalom” he ends the third last verse with a curse!

1Cor 16:22 if any one does not love the Lord Jesus Christ--let him be anathema! The Lord has come!

Here he is warning of an approaching divine judgment so close it is as if it “**has**” already come! He probably wouldn’t have chose “Maranatha” (a word they would have understood) if the divine judgment was still off two to three thousand years in the future.

In pink **Panel #5** Paul is still using that “to be about to be” word in reference to the coming Messianic age. He like Jesus is calling the age in which he is presently living “this age” but is predicting that the next age is **about to** begin very soon.

In his final instructions to the Philippians, Paul prints out a whole list of handy reminders in chapter four (**Pink Panel #6**). So right in his exhortation on moderation, gentleness, forbearance, etc. he brings out the “eng goos” word. The Lord is so near you can practically reach out and touch, as in “at hand”.

G3134

μαράν ἄθιά

maran atha

mar'-an ath'-ah

Of Chaldee origin (meaning *our Lord has come*); *maranatha*, that is, an exclamation of the approaching *divine judgment*: - Maran-atha.

Total KJV occurrences: 1

Strong's Hebrew and Greek Dictionaries

G1451

ἐγγύς

eggus

eng-goos'

From a primary verb ἐγγύω *agchō* (to *squeeze or throttle*; akin to the base of [G43](#)); *near* (literally or figuratively, of place or time): - from, at hand, near, nigh (at hand, unto), ready.

Total KJV occurrences: 30

Strong's Hebrew and Greek Dictionaries

Paul Preserved in Time

by joeperrott



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Jesus in the “Great Commission” had commanded the disciples to “go” and also predicts in Matt 24:14 that “this Good News about the Kingdom will be preached through all the world for a witness to all people, and then the end will come”. In this **Panel #1** Paul is saying that this had all be completed in the 1st century (notice his use of the word “was”). A sampling of other texts indicating complete fulfillment are in the panel for further study but are too many for this brief essay question.

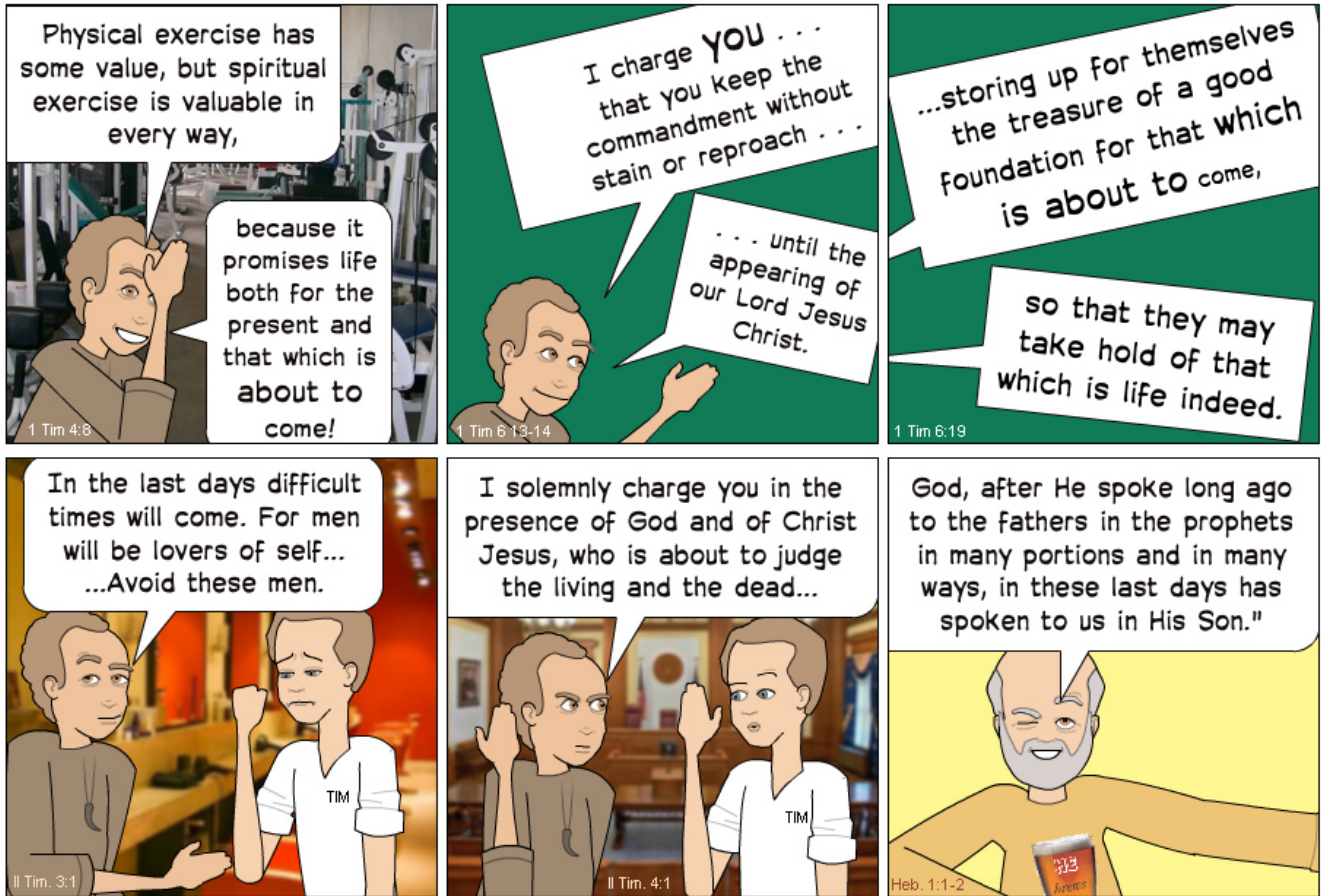
In Colossians Two Paul is battling the Judaizers, who are insisting on keeping the feasts and festivals. Paul combats them in **Panel #2** by dismissing these old traditions as “Shadows”. Now in Greek he says “mello” so whatever they are a shadow of the first readers could only believe that the main thing of substance was about to descend on them. Most translators will not let us know today what those folks knew then and leave out the “about to” all together. (they don’t even add a “will” or “shall” even though they can see “mello” clearly in the inspired, infallible, authoritative Greek text).

1Thes 1:1 From Paul, Silas, and Timothy--- To the people of the church in Thessalonica, we are the writers, we are the “we”, along with you, we are those who are alive and remain. Paul and the boys in **Panel #3** are thoroughly expecting to be alive on that “Day”. In **Panel #4** again the “you” is the folks living in Thessalonica. It’s time “the Day” that will sneak up “like a thief” on them! In **Panel #5** Paul is reassuring them that the “coming of our Lord Jesus Christ” must be soon because the believers in Thessalonica (their bodies, soul, and spirits) will be without blame (hopefully) on that day.

Yes, and their present persecution will be vindicated. They are to be relieved at the heavenly appearance of Jesus. Yes, in **Panel #6** those in Thessalonica, Paul, Silas and Timothy will all be affected by the mighty angels (messengers) and flaming fire and relief will come to them!

Paul & Timothy On Time

by joeperrott



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Paul isn't writing from Timothy's local Good Life, but in **Panel #1** he is reminding Timothy about the value of Spiritual exercise. He could have said "in your life" or "as you live" but for Timothy, who is already a believer divides his life into two parts. The time in which he receives the letter (in which he is presently living) and another time which is "about to" come. Notice that pesky "mello" in the inspired Greek text – then notice how many modern translators are brave enough to use it!

In **Panel #2** Paul is charging Timothy with a command and is expecting that, he Timothy would be keeping it until the "appearing of the Lord Jesus". Now if Paul knew that the appearing (Parousia) was in the far distant future, how or why would he have given Timothy the wild false hope that he would ever see that day?

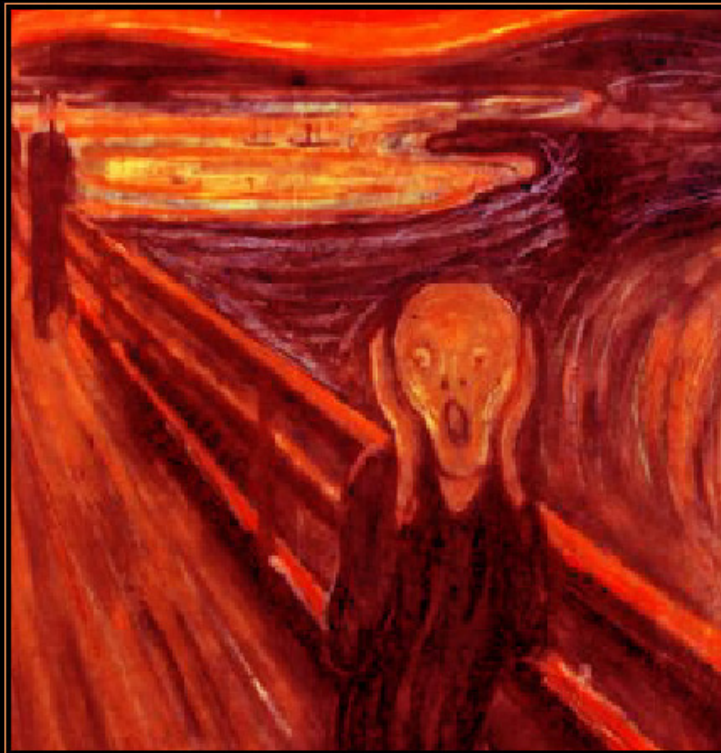
Paul asks Timothy in Panel #3 to make sure the rich folks in his congregation use their wealth wisely. Then it will be good in the perilous times just ahead. Yeah I know, that pesky "mello" is in the Greek but the impending concept is missing in most modern translations causing our English to read as if it is good for the rich people of 2015 to store up their wealth for a time in the "future". That the rich folks should share, do good works and be generous is probably a timeless principle that transcends all generations.

Paul is advising Timothy (**Panel #4**) that he can keep away from some bad men in the “last days”. If these “lovers of self” were alive when Timothy was alive then he could keep away from them. They were, and he did, so he Timothy must have been living in the “last days” to be able to keep Paul’s command. If Timothy wasn’t living in the Last days, then the inspired Paul would have known and never told him to keep a command he knew he couldn’t keep – Especially if the “last days weren’t for many centuries later.

Paul is soberly commanding Timothy here in **Panel #5** to “proclaim the word; be urgent in season *and* out of season, convict, rebuke, encourage, with all longsuffering and doctrine”. Now this is most curious; whereas most modern translations (including KJV) use the weakened shall or will or leave out “mello” altogether, the Darby version by John Darby (bless his heart) sees the mello and keeps it in. So while most translators seem infected with “the certainty less timing game” here Darby on this occasion sees the urgency and out of character keeps the “about to” in the infallible, authoritative word.

The writer of Hebrews says God speaks to those who he is writing to through his son in **Panel #6**. Not like the former days when he used prophets but in these “last days” speaks through Jesus. So let’s do the math. From the beginning of Sacrificial Mosaic Judaism (Moses and the 10 Commandments 1446 BC) to the time of Jesus’ ministry, say AD 30 there are approx 1476 years (give or take year 0). So if the inerrant writer is talking about the time of Jesus ministry, then that would be about 1985 years ago. (this amount of time is 500+ years longer in length than the whole Mosaic age. That means that in

comparison to today the writer wasn’t even living or Jesus speaking yet in the MIDDLE DAYS. The last days must not be “time” or “the planet” but something very specific “about to” come to an abrupt end then in the time of the Hebrew’s writer.



TIME OF THE END

NOT END OF TIME, YOU GUYS THAT KEEP SAYING "END OF TIME"
JUST MAKE ME WANT TO SCREAM

Daniel 12:9 And he said, Go your way, Daniel: for the words *are* closed up and sealed till **the time of the end.**

Hebrews Sees the Day Draw Near

by joeperrott



Panel #1 The writer is pointing to the temple standing in Jerusalem at that time as the symbol of what they all called in those days “The Present Time”. As a sign and symbol of the Heavenly Holy Place that just hadn’t quite been revealed yet, there would be no symbolic temple in place, that’s for sure how they would know the “new” had truly come. This “last day” thingy seems to be linked to the Temple in Jerusalem.

In **Panel #2** the Hebrew’s writer is now linking the “putting away of sin” with the “consummation of the ages”. I know of no preacher today that says the “putting away of sin” hasn’t happened yet!

By chapter 10 the writer is looking into the Torah and tells his First Century readers that the good things of the Law are “about to” come on them. Sure enough out of the nine translations we’re comparing only one is brave enough to recognize the [2about to be^{G3195} 1good things] that is clearly in the inspired Greek text. (G3195) (**Panel #3**)

Keep on meeting together and be faithful, the writer tells the folks in **Panel #4**. Why? Because for them, the day was approaching. He actually says they the folks that he’s writing to are “seeing” it. Now if they didn’t see it and it’s a warning for some other generation or century, then he would be obligated to use grammar indicating other civilizations. At least he should use a “they” or two instead of “you”. Just a few verses later he encourages his readers that those who are persecuting them are about to be destroyed by fire. **Panel #5**. Yeah I know, not many of the translators put in the “mello” since the beginning of the verse has the phrase “expectation of Judgment” in it.

Hebrews & James On Time

by joeperrott



It doesn't take a grammar genius to understand these simple words of Heb 10:37 (**Panel #1**) He who is coming will come it's going to happen in a little while **and he will not delay!** Some schemes of eschatology are entirely based on: delay, parenthesis, procrastination and extended grace. If we let scripture interpret scripture, then Jesus calls those servants who would dare preach delay, "evil servants". **Mat 24:48** But if that evil servant should say in his heart, 'My master is delaying to come,'...

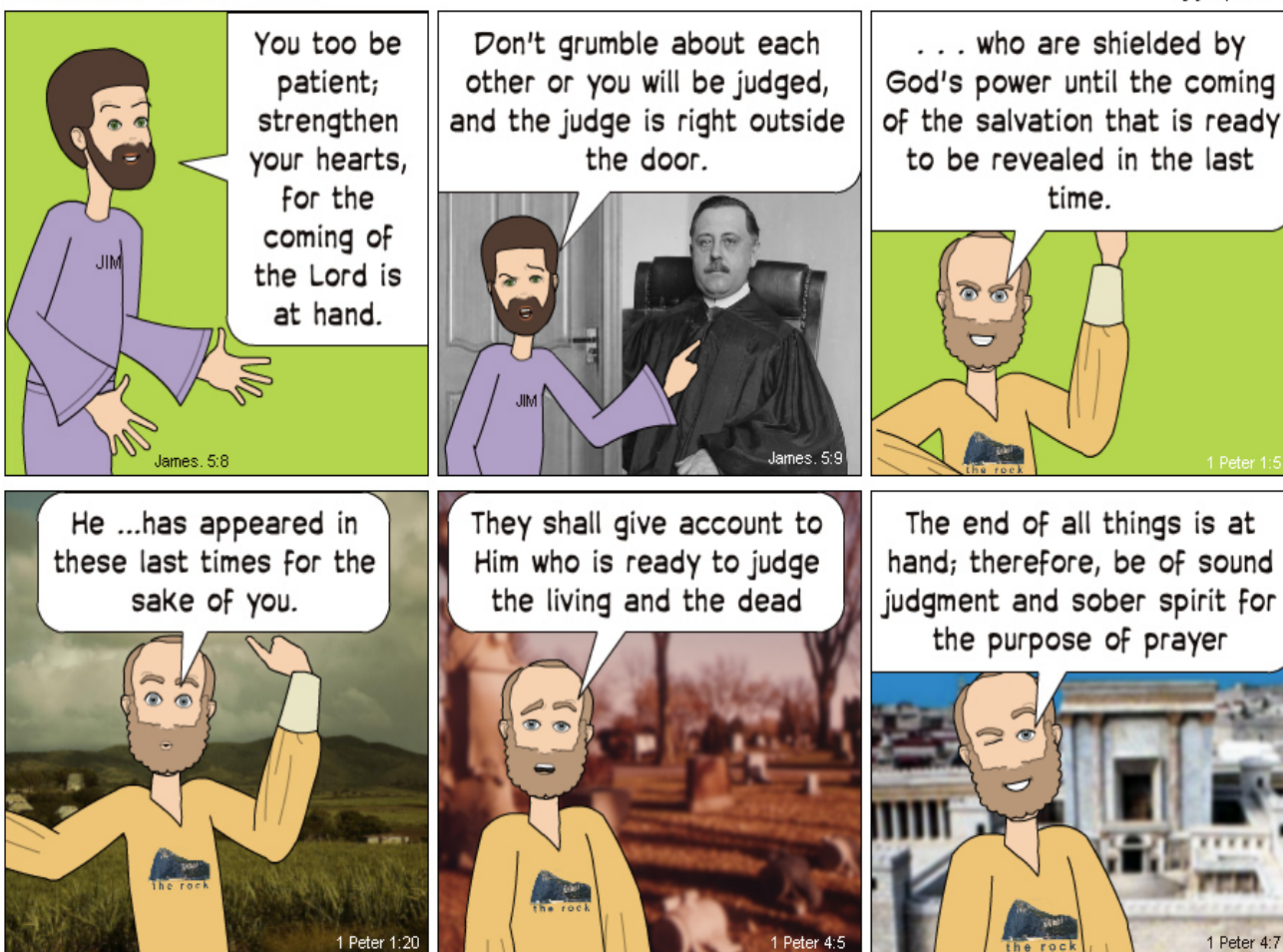
In the closing verses of Hebrews, the writer turns to final instructions. "I beg you " (more than once), "keep on praying", "do not forget", "seek a lasting city, not like the present one that won't last". Hey, this city you're to seek is about to come! Sure enough, he inserts that pesky "mello" again in **Panel#2**.

In **Panel #3** James now takes up where his brother and other apostles are as well. He writes to all God's people scattered all over the world. He is concerned with many of their behaviors and especially what comes out of their mouth as it's judged by the law of freedom and liberty. But, not in some future judgment but in one which is "about to" happen. Hmmm G3195 shows up again!

The "you rich" in **Panel #4** have stored up treasure, and miseries are soon to come upon them which will cause them to weep. When will all this happen to the rich you?... In the last days. The rich then alive in James' day would understand he's talking to them, they just got told they're in the last days and are about to weep and howl! In **Panel #5** the readers who are believers are also expected to be patient and even can be. James must have thought that his half brother's coming was going to be soon since the folks he was writing to could patiently wait for it.

James & Peter On Time

by joeperrott



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James in **Panel #1** continues to call for the patience of his readers as they wait for the Parousia (coming or presence). It's close so close it's at hand, like you can reach out and touch it!

Do you remember Dyna, the teacher on pg 7 of this essay? The lookout was to call out when she was just outside the door. Here in **Panel #2** James is telling his world wide audience that the Judge" is right outside the door, who else could the Judge be, considering this verse follows the previous panel?

Rich blessings are being held in heaven shielded by God's power. (**Pane #3**) Are they ready to be revealed? Yes, Peter assures God's chosen people who live as refugees scattered throughout the provinces of Pontus, Galatia, Cappadocia, Asia, and Bithynia that the coming salvation "is ready" in those last times. Fifteen verses later he makes it absolutely clear in **Panel #4** that Jesus had appeared to them and it was in the "last times."

The heathen are surprised when the believers don't run with them now, but they will give an account some day, NO! The "account" that's to be given is so soon the Judge is ready, ready then, right as James was writing! (**Panel #5**)

G3952

παρουσία

parousia

par-oo-see'-ah

From the present participle of [G3918](#); a being near, that is, *advent* (often, *return*; specifically of Christ to punish Jerusalem, or finally the wicked); (by implication) *physical aspect*: - coming, presence.

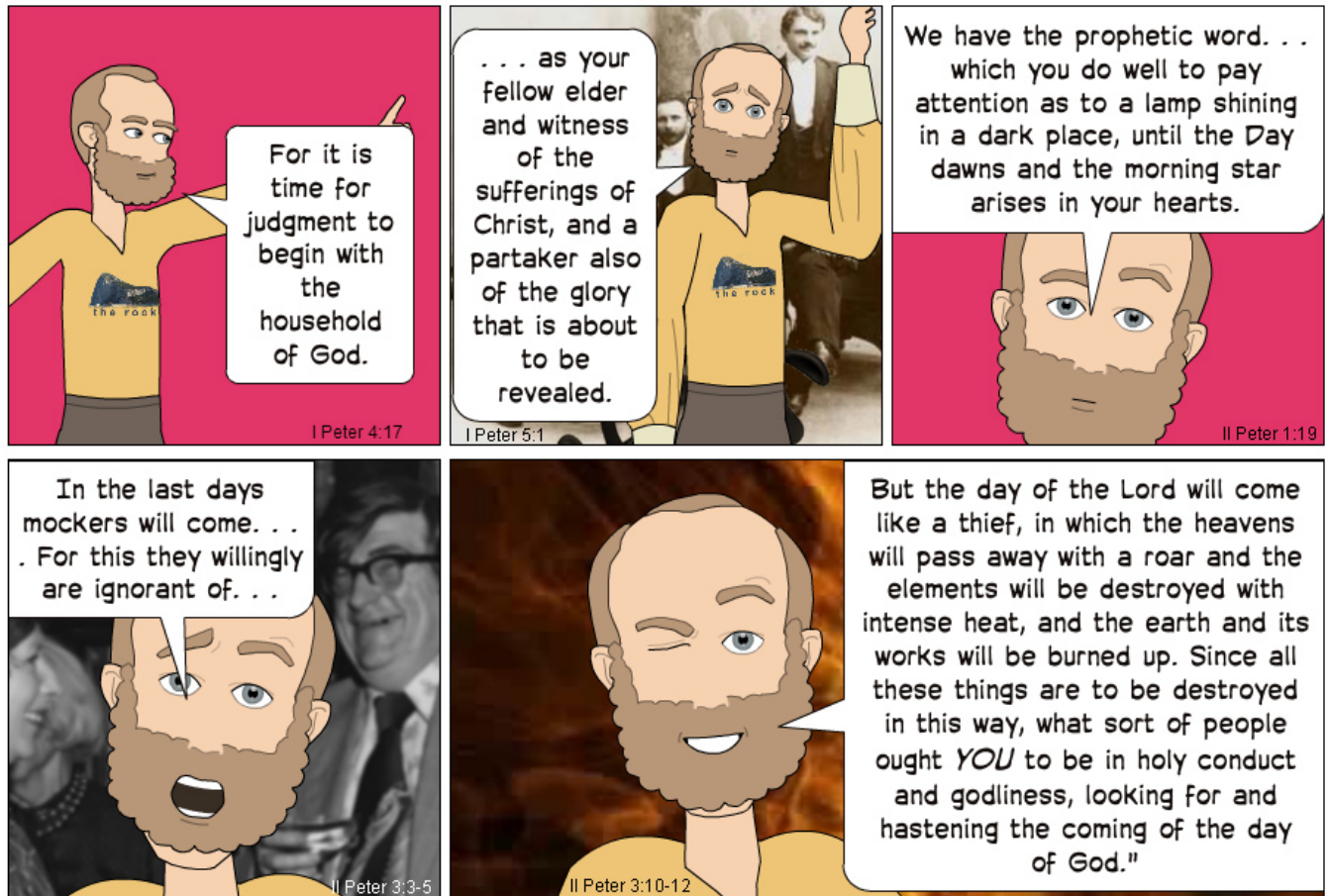
Total KJV occurrences: 24

Strong's Hebrew and Greek Dictionaries

Peter then sums up his letter with the final instructions to love, be hospitable, practice self-control, be alert and able to pray. Why? Because the “end of all things” is at hand. The historical-grammatical method demands that “end” is end, “all” is all, and “at hand” isn’t thousands of years in the future! There must be something about to end very shortly that to a Jewish man living in the 1st century would consider “all”!

Peter on Time

by joeperrott



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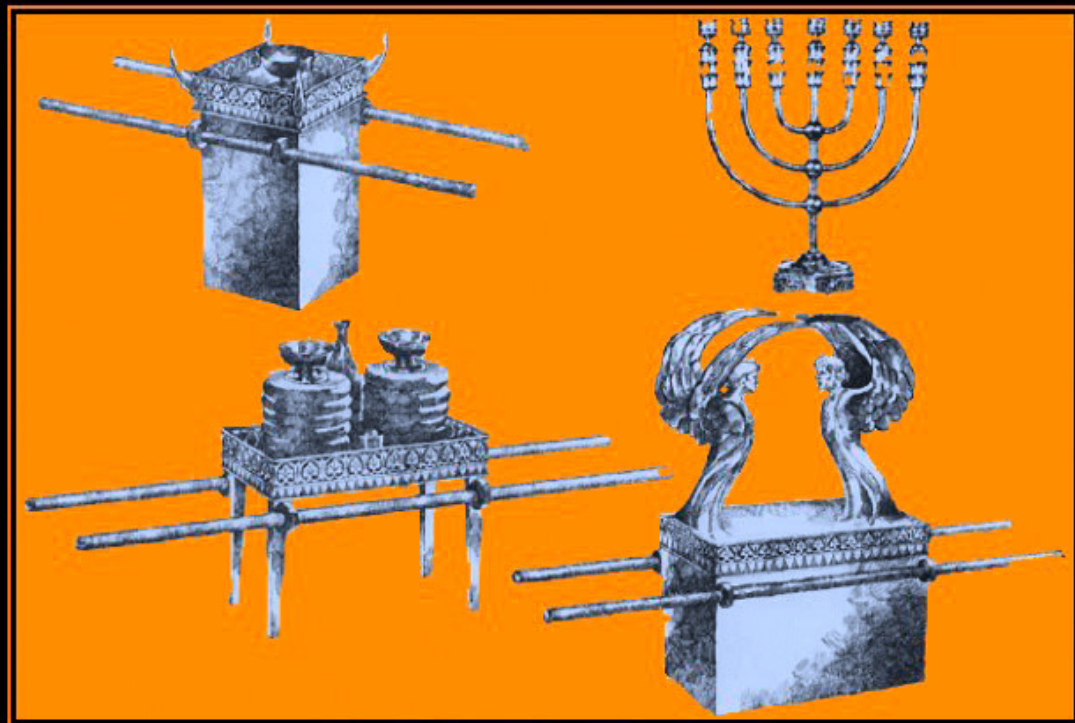
According to Peter, it was time; time for the Christians living then to experience the judgment first. His letters are filled with “persecution encouragement” so in **Panel #1** it is not surprising that he concludes by saying if it’s bad for US, then imagine how it will be for them (the folks in unbelieving Jerusalem). Just a verse or two later he then reminds his readers in **Panel #2** that both they and he will experience and be partakers of the glory that is just about to be revealed. (Are you getting sick of all the *missing mellos* that aren’t included in the popular English translations yet?)

Like Venus, the morning star, Jesus is present at the dawn (a new day is about to begin) like a flashlight that is in their time ready to shine into the dark places. The “you” in **Panel#3** is obviously to the original recipients of the letter.

For these last 18 pages, Jesus and his disciples have led the believers into an almost immediate impending web of expectations. If everyone was convinced of a wishy-washy, “will”, “shall” “future” coming then there would be no scoffers at that time who would think that at 2000 year event in the future would have been expected in their lifetime. They could only tease the apostles message if what the apostles were saying appeared not to be coming true in their “then and there” lives(**Panel #4**)! Ninety percent of Christians today who hold to the predominate views of eschatology might as well be modern scoffers. Sure they don’t ask “where is the coming” like the old time scoffers did but rather they

predict “here, its now, over here, now, etc.”. If you do a simple Google search with just the words “failed Christ’s comings” you will get 50 million hits! From Harold Camping to Hal Lindsay to William Miller (1833), etc. There is a continual parade of false prophets and a great evangelical “fail”!

In **Panel #5** Peter is telling the folks living then that the destruction was in their time and that they should be able to measure the kind of folks they ought to be: *Since all these things will be destroyed in this way, what kind of people should you be?* Peter is linking their lifestyle with the imminent destruction of something in their lifetime. Since the Periodic Table wouldn’t be published until 1864, by Julius Lothar Meyer, a German chemist, even the inspired writer Peter wouldn’t have known about it’s elements or how scientists 1800 years later would organize atoms and electrons. On careful note, the elements Peter is talking about is the Greek for “religious utensils” and would include the gold furniture and golden holy wares of the temple. We still use the religious connotation for “elements” as a Protestant would describe the elements of “bread and the wine”. Get Peter’s “elements” wrong, and you get the whole world blowing up instead of Herod’s Temple burning (melting) down.



MELT

wherein the holy of holies being on fire shall be dissolved,
and the elements shall melt with fervent heat?

2 Peter 3:12



Panel #1 and Panel#2 are the “passing away” verses of John. At the moment John is writing he is able to say “is”. Some kinda dark “world” is already passing away. No ifs, ands, shall or wills about it! It’s already happening.

On the cover of this essay, the student knows the “no one knows the day or the hour” verse. He was hoping that even if he found an imminent verse here or there he could pull out the “no one knows” card cancel out anything he found and dismiss the whole thing in a page. Little did he know or remember that after Pentecost that the gifts of knowledge would emanate and would reveal many more things to the apostles. Here in **Panel #3 and #4** John is not only claiming that antichrists were already there in the first century but that it was “the last hour”. He had certainly heard Jesus tell them that no one knows but is now boldly declaring that “he” knows. He is declaring it with an idiom of the day just like we use: a company in “chapter eleven” or “5 minutes to midnight”. These are abstract sayings to let the hearer know the time is short and not off in the future sometime.

So how can he be so bold? Well, he and the others have warned about the coming antichrists and false prophets. He is now saying in **Panel #5** that they’re here, and that’s how we know it’s the final hour.

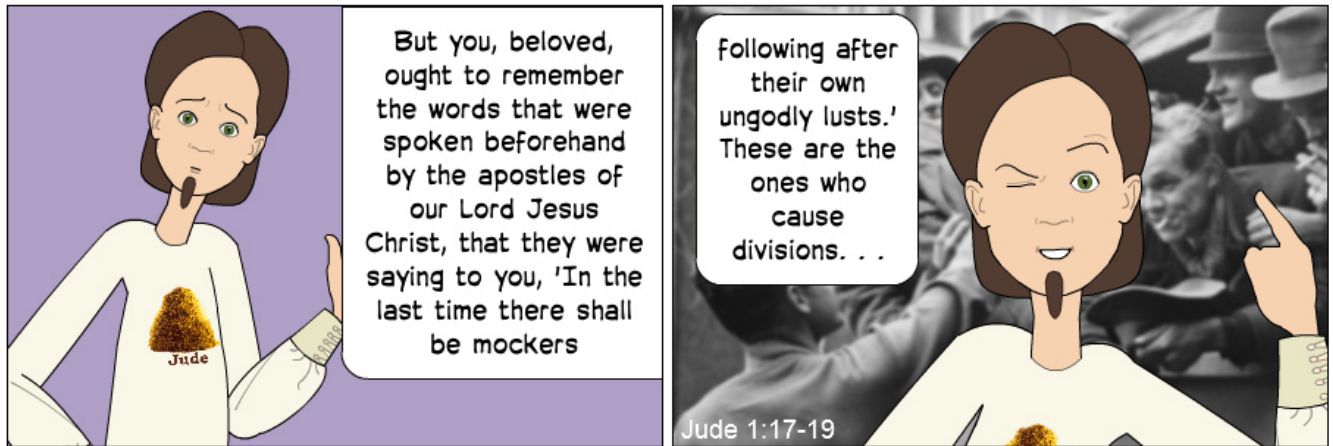
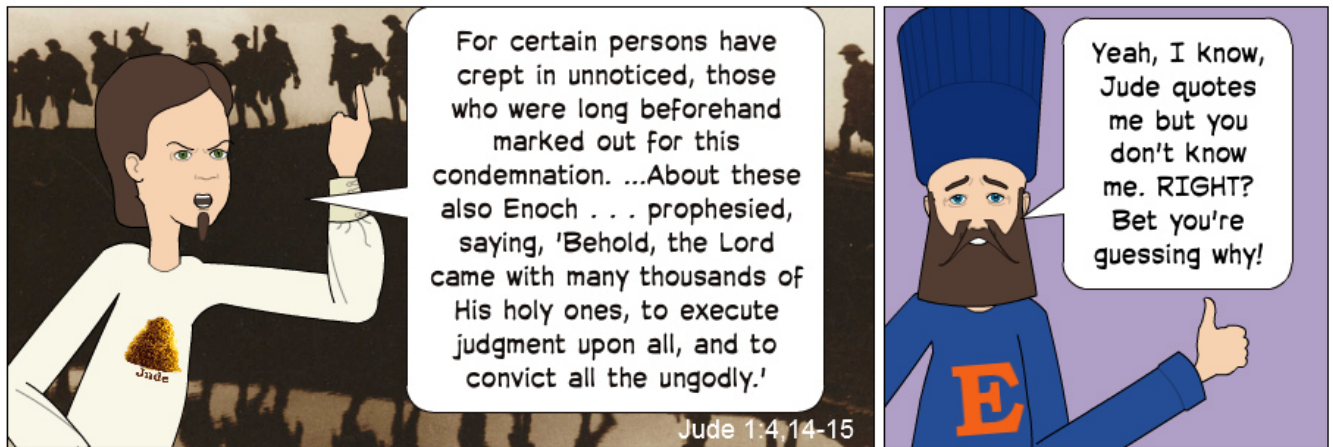
1Jn 4:1 My dear friends, do not believe all who claim to have the Spirit, but test them to find out if the spirit they have comes from God. For many false prophets have gone out everywhere.

1Jn 4:2 This is how you will be able to know whether it is God's Spirit: anyone who acknowledges that Jesus Christ came as a human being has the Spirit who comes from God.

1Jn 4:3 But anyone who denies this about Jesus does not have the Spirit from God. The spirit that he has is from the Enemy of Christ; you heard that it would come, and now it is here in the world already.

Jude On Time

by joeperrott



Hey Jude, you probably wanted to write an epic treatise on the Christian doctrines, principles and practice. You were just going to write this multi-volume work and all of a sudden you realized something. You had Peter's letters and especially his last one where he was sending out a warning. It dawned on you that his previously written warnings had actually happened and were all around you.

What to do, you had this encyclopedia in the wings but that would take too long so you'd better get the news out that Peter's letter is now intensifying, so you rewrite II Peter 2 in a short note and hope it can get to as many as possible!

So in all panels Jude is not only agreeing with Peter but underlining to "the sanctified ones" that they were then living in the "last times". He reminds them that these are the words of his brother and the apostles: "that in the last times scoffers and mockers would come". Last times of what? ...is of course, the question. Jude is assuming that his readers would know, especially if they were already living in them!

G2078

ἔσχατος

eschatos

es'-khat-os

A superlative probably from [G2192](#) (in the sense of *contiguity*); *farthest, final* (of place or time): - ends of, last, latter end, lowest, uttermost.

Total KJV occurrences: 54

Strong's Hebrew and Greek Dictionaries

Revelation Of Jesus

by joeperrott



According to the doctrine of the Clarity of Scripture, the Bible should read pretty clearly and be understandable by all. **Panel #1** is the first verse of Revelation, a letter written to the churches on a mail run in what is modern day Turkey. Why is John writing? To show the recipients what will shortly take place. “Shortly” yeah, I think I’m pretty sure they knew what “shortly” (tachos) meant!

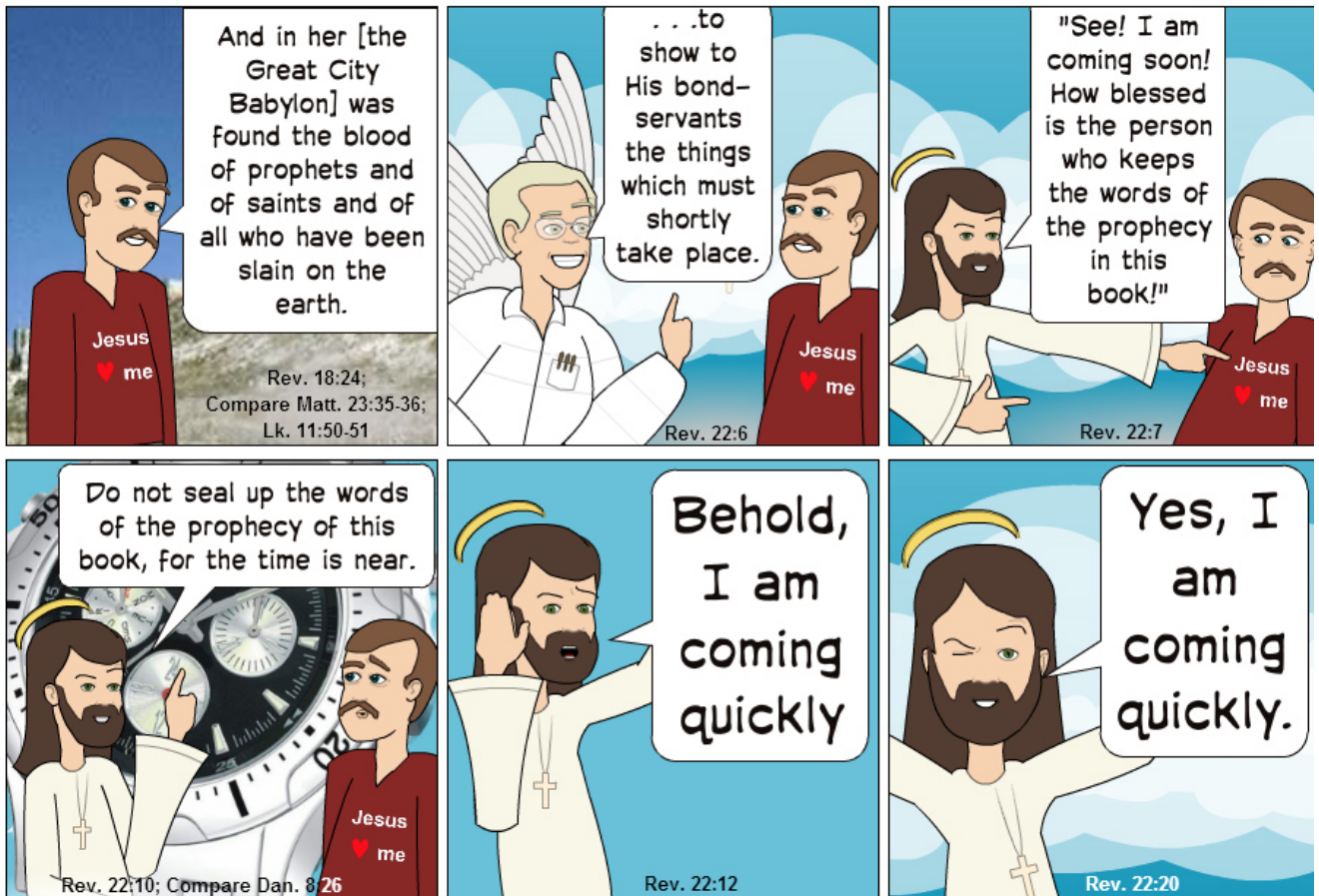
His readers would surely be blessed if they read, hear or obey the things in the letter, why? Because the time is at hand (near, that eng-gooos word again). There can be no doubt that John is warning and thinking of an impending event (or two). The “quickly” in chapter 22 will let us know what he has in mind. (**Panel #2**)

Thyatira has borne the brunt of the Jewish persecution but in **Panel #3** is given hope and told to hold on. Until when? Philadelphia also has undergone persecution and are going to be kept from the “hour of testing”. (**Panel #4**) This test is “mello”, Yes, “about to” to come upon the whole habitable world (literally Roman Empire). To the Philadelphians, he comes quickly, they’ll hold on tight and not lose their crown! (**Panel #5**)

Two predominate stories are missing from the Gospel of John: The birth of Jesus and the Olivet Discourse. Revelation is thought by many to be these missing portions all wrapped up in visions and encouragement letters. Here in **Panel #6** John is telling the story of Jesus birth from a slightly different angle. If we only would know the astrology of the times, we can even determine the time of His birth from the times in the sky. The translators must for sure think this chapter is yet to be because except for the literal versions the “mello” is entirely missed! (starting to think these scholars are intentionally keeping it out) How can a student read clearly if important words are watered down or missing?

Revelation About Time

by joeperrott



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In chapter 18 (**Panel#1**) John has been warning the believers to get out of Jerusalem and is describing it's destruction and burning. We can be sure that John's code "Babylon" is Jerusalem by letting scripture interpret scripture. In many other places Jerusalem is called "Oh Great City", "where the Lord was killed" and here in verse 24 is echoing "the killing of the saints and prophets" that Jesus said happened in Jerusalem. How big of a story do you need? The translators in proposing that Babylon is Rome, Babylon, Baghdad, New York, Berlin or any other place in the world where great evil exists are forced to use "earth" where all the blood of prophets has seeped into their soil. If Jerusalem is the city then "region", "country", "land" or "ground" would have been sufficient. In this case, the naming of your city will greatly change the proportions of your story.

G1093

גֵּי

gē

ghay

Contracted from a primary word; *soil*; by extension a *region*, or the solid part or the whole of the *terrene globe* (including the occupants in each application): - country, earth (-ly), ground, land, world.

Total KJV occurrences: 252

Strong's Hebrew and Greek Dictionaries

Now just about here, if any of the Modern Millennium Eschatologies are correct, John would have to insert here in the story a disclaimer that he had been a little wrong in the first chapter when he gave the impression to his first readers that he was writing about things "that must shortly take place for them". He would also be obligated to tell them that perhaps Peter's exuberance and Paul's insistence about things "soon" to be happening in "these last days" were also not meant for them but for a time

hundreds of years in their future. He would also have to apologize for offering them false hope and using their dire situation as only teaching points for a civilization yet to come 1800 years hence. He would also have to send his regrets if anyone had ever read any of the newly copied gospels and noticed that John the Baptist and Jesus were predicting things “at hand” and “this generation” passing away. The Holy Spirit would have told him to put the immanency brakes on, right?

Panel #2 isn't a misprint. This is the very way Revelation began and now on the last page of the Bible the angel repeats the purpose of writing. These things are going to happen very soon to the folks getting this letter, write them down and get the warning and encouragement out there.

The angel then begins to quote Jesus but not with brakes on but with full acceleration. The readers in the churches are hearing Jesus saying: I'm coming soon, these things are shortly to take place (**Panel #3**) There is only one simple, clear way they would have heard and understood these words of Jesus.

Daniel in his book (chapter 8:26) is told: “**But keep it secret now, because it will be a long time before it does come true.**” Here we read that God considers 600 years until the prophecy is fulfilled to be “a long time”. If God's words of 600 years get sealed up then if some event(s) was sooner eventually the sooner would be so close that the prophet would no longer have to seal up the prophecy. Here in

Panel #4 Jesus is instructing John to keep things open, “don't seal them shut” because the time is near. I'm pretty sure God knows “earth time” and that John would understand what the implications of “sealing” or “not sealing” would be, and what “time being near” would mean.

Just in case John and the churches somehow couldn't get it, Jesus then makes it abundantly clear to them in Chapter 22:12,20 that his coming is “tachu” “**Yes indeed! I am coming soon!**” So **be it. Come, Lord Jesus!**

G5035

ταχύ

tachu

takh-oo'

Neuter singular of **G5036** (as adverb); *shortly*, that is, *without delay*, *soon*, or (by surprise) *suddenly*, or (by implication of ease) *readily*: - *lightly*, *quickly*.

Total KJV occurrences: 12

Strong's Hebrew and Greek Dictionaries

Bookends

So we've just encountered the first verses and last verses of Revelation both saying exactly the same thing: “I'm writing to you about things that will shortly take place”. The similarities are so astounding I composed a still life photo of one of my bookshelves at home. With the magic of Photoshop, I added some “bookends” to bracket the various sections of Revelation. Now electronically I had a number of Bible versions to choose from for the end verses, but chose the “hardest” just to see if the translator had knowledge of the “Tachos and Tachu” (G5035 and G5035). Sure enough, even the instigator of Pre-millennium Dispensationalism himself, John N. Darby in his own Bible version did not dilute the quickly and the shortly!




I WAS STRUCK THE OTHER DAY WITH THE WORDS: "QUICKLY" AND "SHORTLY" AND HOW THEY APPEAR AS "BOOK ENDS" IN REVELATION. I WONDERED WHAT JESUS SHOULD HAVE SAID AND JOHN RECORDED IF THE TIME THEY WERE TALKING ABOUT WAS LONGER THAN 5 YEARS. HOW WERE THESE WORDS TO BE AN ENCOURAGEMENT TO THE ORIGINAL AUDIENCE, IF THEY DIDN'T ACTUALLY GET THE RELIEF THAT WAS BEING PROMISED? THANKFULLY HISTORY RECORDS THAT THEY DID AND WERE!

INTENSIFICATION


In the previous pages, we arranged the texts mostly how they occurred in our Bibles. Now often, you might think that over time a message gets softened and may not have the same impact forty years later than when the message first went out. What would happen if we took a sampling of the verses and laid them out according to the time the writer was writing his letter? Would we see any pattern? Sure enough, the closest thing to a "count-down" now is happening within the texts. Observe the next few pages to see the intensification when the arrangement is chronological.

Intensification Countdown (A.D. 30-70)

T MINUS 40 years (circa A.D. 30)




I tell you the truth, this generation will certainly not pass away until all these things have happened




Matt. 24:34

INTENSIFICATION COUNTDOWN (A.D. 30-70)

T MINUS 13 years (circa A.D. 57)




Time is short . . . The world in its present form is passing away




1 Cor 7:29-31

Intensification Countdown (A.D. 30-70)

T MINUS 12 years (circa A.D. 58)




Understand the present time . . . because our salvation is nearer now than when we first believed. The night is nearly over; the day is almost here The God of peace will soon [shortly] crush Satan under your feet




Rom. 13:11-12; 16-20

Intensification Countdown (A.D. 30-70)

T MINUS 10 years (circa A.D. 60)



be patient and stand firm, because the Lord's coming is near (at hand). . . . The judge is standing at the door!



James 5:8-9

INTENSIFICATION COUNTDOWN (A.D. 30-70)

T MINUS 5 years (circa A.D. 65)

but in these last days he [God] has spoken to us by his Son. . .

In just a very very little while, 'He who is coming will come and will not delay. . .

Heb 1:2; 10:37

INTENSIFICATION COUNTDOWN (A.D. 30-70)

T MINUS 3-5 years (circa A.D. 65-67)

The end of all things is at hand.

For it is time for judgment to begin with the family [the house] of God. . .

1 Pet. 4:7; 17

INTENSIFICATION COUNTDOWN (A.D. 30-70)

T MINUS 2-3 years (circa A.D. 67-68)

Little children, this is the last hour . . . it is the last hour

1 John 2:18

"No other interpretation is possible if the words are taken in the plain, primary, ordinary, usual, or normal sense, that is they are interpreted literally."

Gary DeMar defending the "Clarity of Scripture"

John and Randy in 1000 Years

by joeperrott

Hey Randy, how long do you think the Millennium lasts?

Must be a trick question

I'd say 1000 years, but I think you're on to something.

Yeah, remember we taught the class that they must let Scripture Interpret Scripture?

Yeah.

Well it turns out that the Hebrews used 1000 like we use a million.

They use it to represent an indeterminate large number which could abstractly be considered as "many" or even "all"!

Any Examples?

Well for one the Psalmist sings: "the cattle on 1000 hills are his". Ps 50:10

What about Hill # 1001?

Exactly, he owns the cattle on that hill too. He also owns the cattle on Hill # 32,045 in fact he owns the cattle on ALL hills! See what I mean?

One day in God's house is better than a thousand elsewhere. Ps 84:10

What about a 1000 plus a day at Canada's Wonderland?

No, the Psalmist is saying that one day in God's presence is better than all other days combined!

A thousand years to you are like one day; they are like yesterday, already gone, like a short hour in the night. Ps 90:4

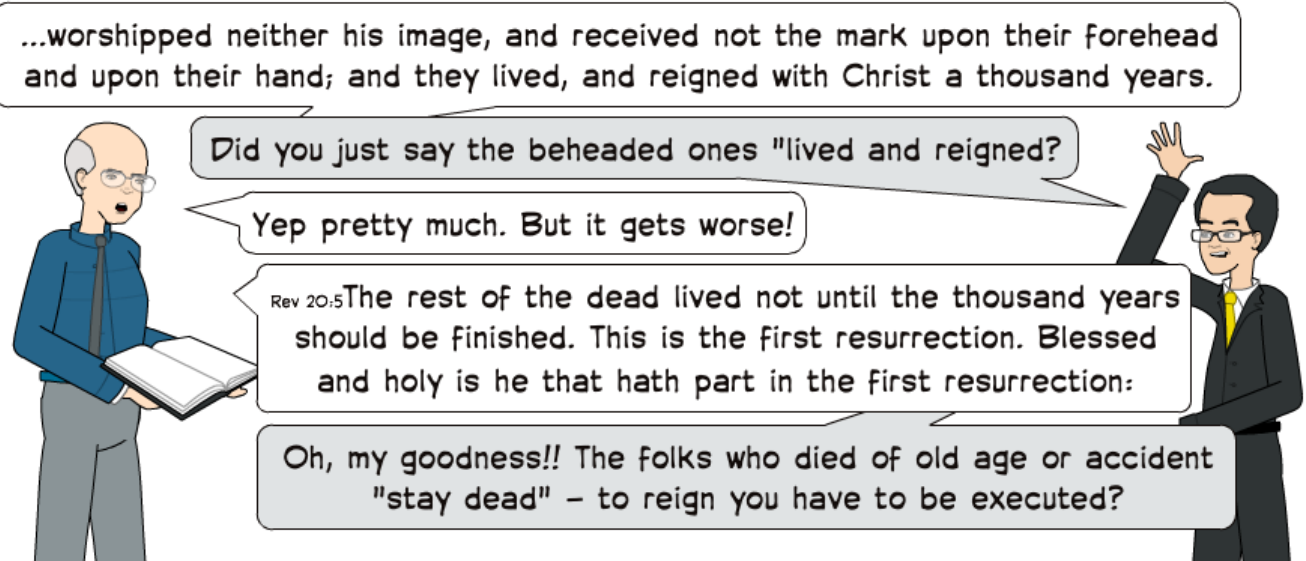
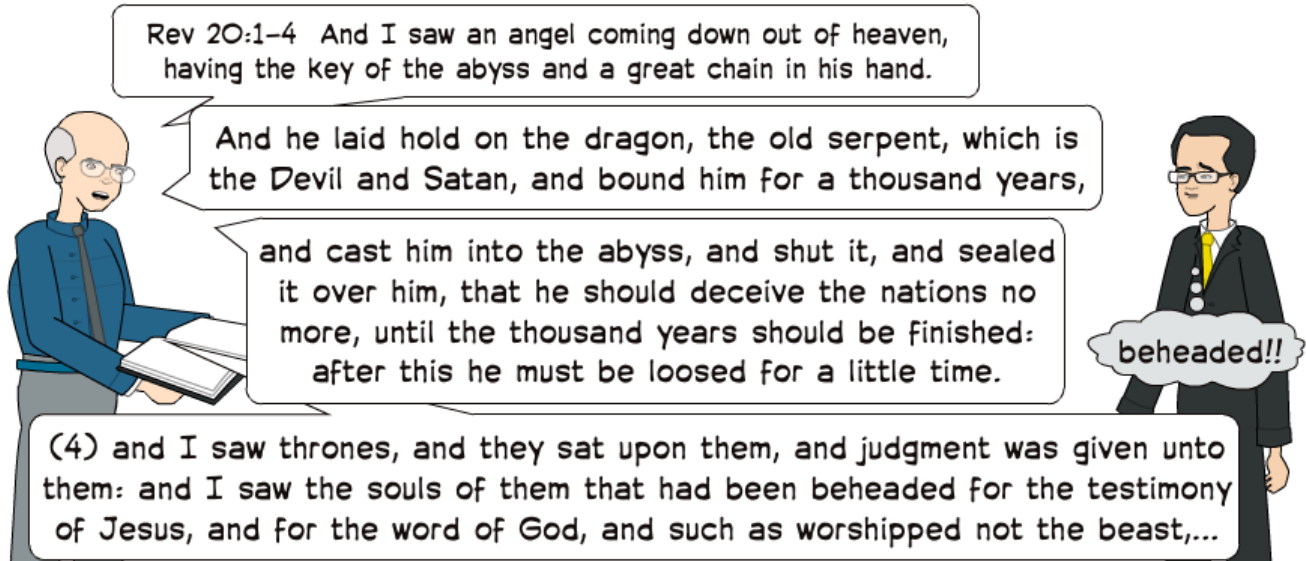
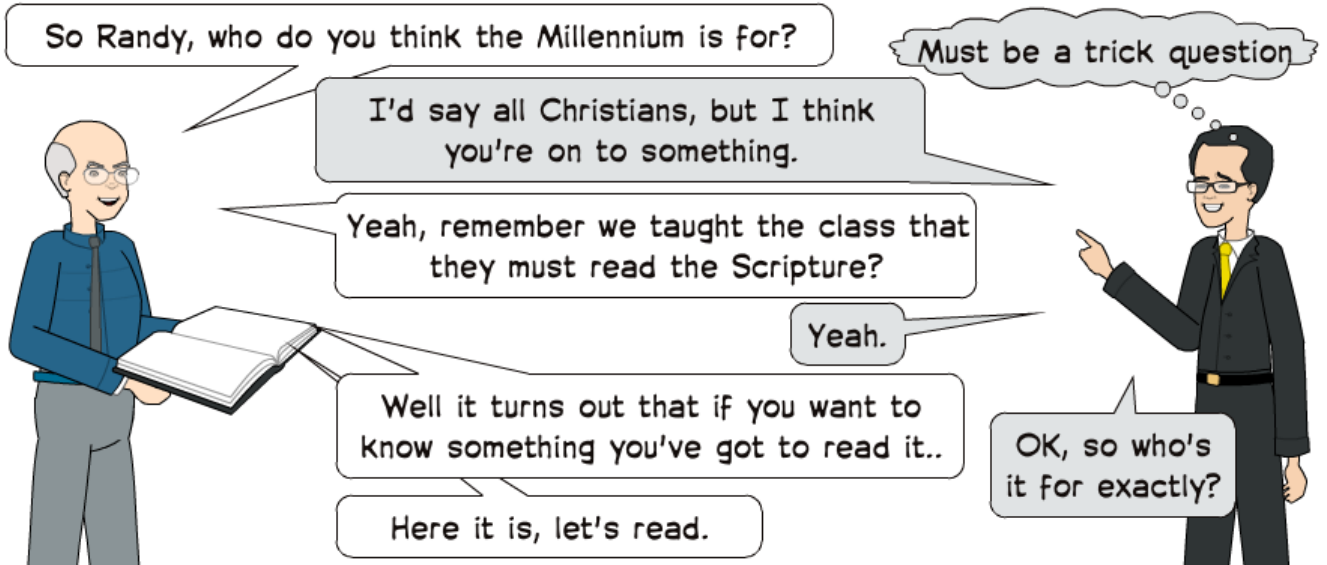
What? A thousand years can be compared to an hour!

Yep pretty much. So are you still happy with your original answer?

Can I call a friend or poll the audience?

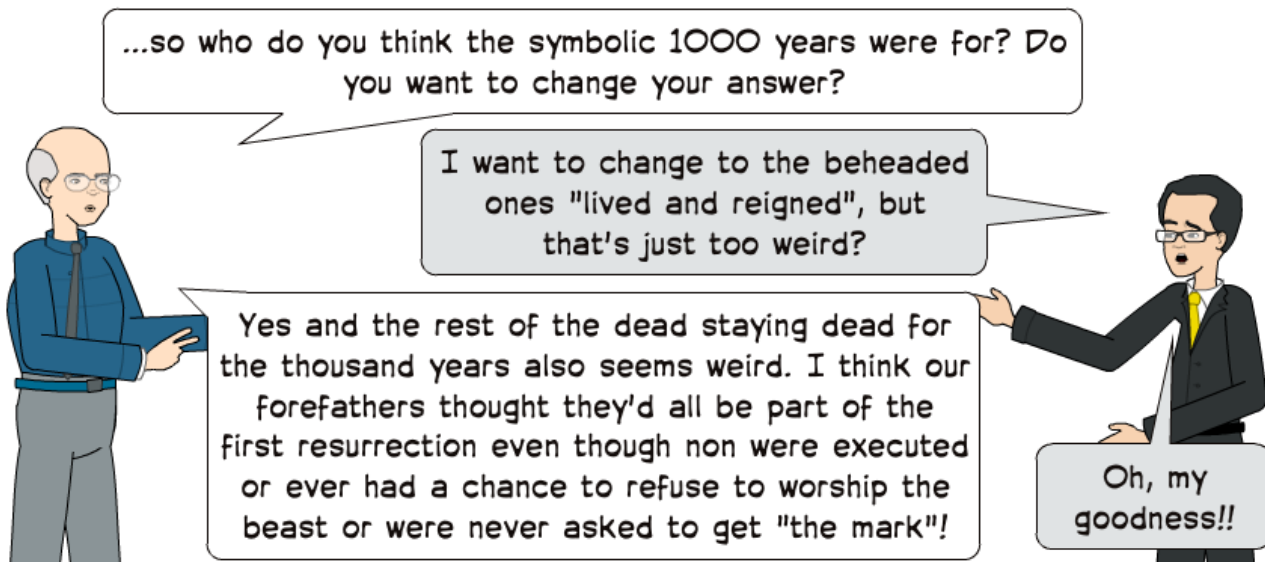
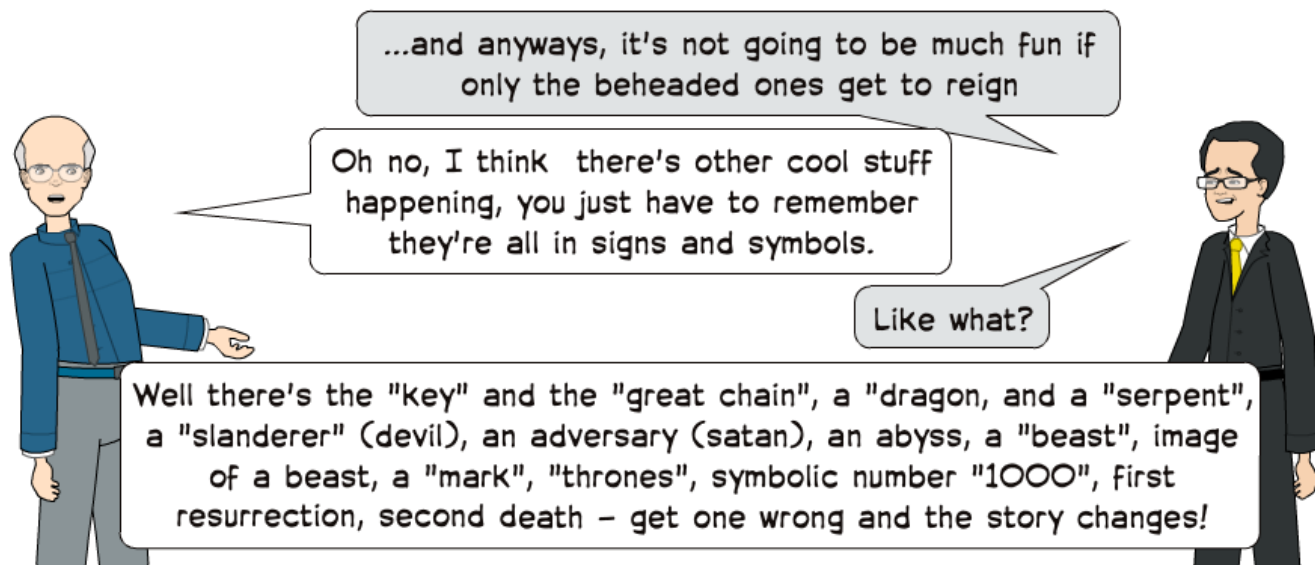
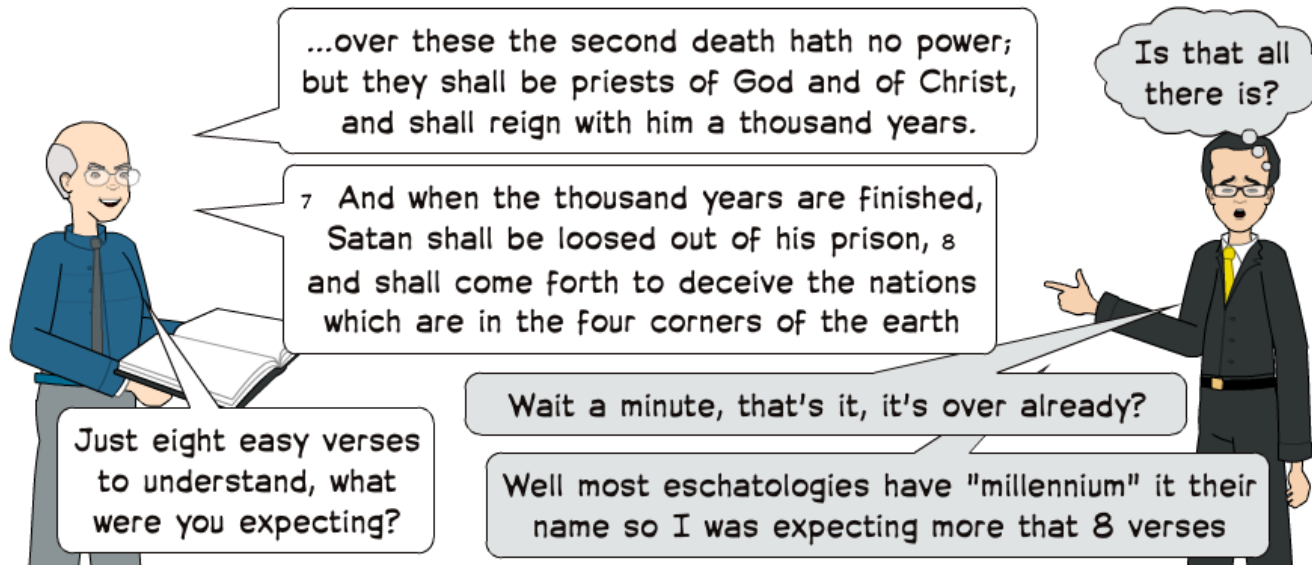
If I've told you once, I've told you a million times, sure! phone a friend, but I assure you no pastor has ever told his flock that the Millennium lasts an hour – and very few "for ever"!

Oh, my goodness!!



John and Randy in "Beheaded"

by joeperrott



John and Randy In Up Up and Away

by joeperrott

