



"I declare before God and Christ Jesus the One about to be judging the living and the dead ..." (2 Timothy 4:1)

JUDGMENT

THE GREEK VERB

The Greek word "μελλω" (mello) is an important New Testament verb. It means "about to be" or "imminent." It refers to an action or condition that is at its starting point. Sadly, most English versions of the New Testament mis-translate this word.

"Mello" means "to come into being," as something that is just beginning. For example, a baby in the process of being born. Or the Sun rising and about to come into view above the horizon. Its rays of light are already reflecting into the sky, and the Sun itself is "about to be" seen. The action and outcome is certain and is already happening. That is the meaning of the Greek "mello" - and it is the word Paul chose to describe the time of judgment. "Mello" means "at hand," as in Revelation 12:4 where we read that "... *the woman (mello) about to give birth.*"

In 2 Timothy 4:1 Paul says to Timothy that he was announcing on behalf of God and Jesus that **JUDGMENT IS BEGINNING** ("mellontos"). "Mello" is a verb, and "mellontos" is the present active participle form of mello. Judgment was beginning like the light of a sunrise. Paul used his words advisedly. He meant what he said. Paul certainly did NOT mean that judgment would be delayed until some time in the far distant future.

Bible translators and theologians have changed God's words to make it appear that judgment is an end-time event. They have played fast and loose with Greek verbs. They translated the Greek so as to make the English words fit church theology, ignoring what the words actually mean.

It can make a great difference in a passage when a verb is mistranslated. In this case Paul was talking about something that was beginning to happen right then. But the churches have replaced Paul's words and made it seem like he was talking about an event that would happen in the distant future.

It wasn't a translational error. Errors can be excused and fixed. This was not an error. It was an intentional deception by the translators. And this occurrence is only one of many occurrences of deception in the English

versions of the Bible. Translators have adjusted the original Greek words to comply with church doctrine. They did it over and over. So when you depend on an English version of the Bible, like the King James Version, you are not reading "the Bible." You are reading a **version** of the Bible. And it has been changed to fit church doctrine. English Bibles are produced to sell to churches, so they are adjusted to church doctrine. Truth is like gold. It exists, and it is valuable, but you will never acquire it unless you are willing to dig for it.

How serious is this? It is life and death! We must have accuracy when it comes to God's Word. These are the **words of life** - sacred and sent to us to give us life. Jesus - the LOGOS ("logos" means communication) brings God's communication to man. Jesus also sends his messengers out to share his communication of truth. Jesus said to his disciples:

21. ... *as my Father has sent me, so send I you.*

John 20:21

Jesus is the Father's communication to us. He is the Logos. In order to communicate the truth accurately it is essential that great care is taken. Without accuracy we lose communication. There is only confusion.

To intentionally change God's words is very serious. Deceiving God's children is punishable by heavy judgment from God.

18. *For I testify to every man that hears the words of the prophecy of this book, If any man shall add to these things, God shall add to him the plagues that are written in this book:*

19. *And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*

Revelation 22:18-19

In Matthew 28:18 the risen Jesus appeared to his

disciples and told them that “*all authority is given to Me in heaven and on the land.*”

Then Peter announced publicly that God had appointed Jesus to the Throne as King of the New Testament Age. Jesus was God’s Light shining in a world darkened by sin and confusion. Peter said in Acts 2:30-31 that God had raised up Jesus to sit on his throne (as King).

God was sending LIFE to men who were spiritually dead. That life was referred to as LIGHT. Light is knowledge and truth. It was life and it was called “the good news” (the gospel). God’s Word is that important. We need it and its “life” to be handled carefully and accurately.

When they mistranslated “mello” in 2 Timothy 4:1 they were inferring that Christ’s Reign was not yet begun.

There are numerous places throughout the Bible where the translators changed word meanings and twisted truth. Verbs signify action and time. Timing is crucial. In the Greek there is even a verb case for action that is timeless. In each case the verb must tell us its time. The Greek is specific about this. But English translators are not trustworthy.

For example consider the Greek word “parousia.” “Parousia” means “presence.” This is clear. But the translators intentionally changed it to read “coming.” They changed Jesus from a present King into a Jesus that will be “coming” someday. Again, this was not an error on the part of translators. It was intentional. The churches didn’t want Jesus to be a present King. Instead they wanted Him sent away to outer space for now, only to “return” (or “come again”) sometime in the distant future. They needed a Christ who fit their Pagan beliefs. So the translators accommodated them.

Also look at the Greek word “ecclesia” which means “called-out ones.” These are they who are “called-out and separate” from the world and its churches. This word comes from the Greek “kaleo” (to call), and the prefix “ek” (out): “to call out.” Ecclesians are called-out and separate. These are called “holy” and “saints”: two English words translated from the same Greek word “hagios” which means “separate.”

9. *But you are a chosen race, a royal priesthood, a separate (hagios) nation, a people for his possession;*

1 Peter 2:9

But you wouldn’t know this unless you research Bible Greek. The translators knew, but they chose to lie. They sided with the Romanish churches. Also in the case of the word “ecclesia.” They replaced “ecclesia” with “church.”

The word “ecclesia” appears 114 times in the New Testament. The word “church” does not appear even once. It was a Roman creation. The word “church” has no relation to the Greek “ecclesia.” Look it up for yourself.

“I am writing these things to you ... the house of God, which is the living ecclesia of God (body of people who are alive from the dead), the pillar and foundation of truth.”

1 Tim 3:14-15

The institution of church was created to facilitate Constantine’s religion of Mithraism. The churches are not

“separate” or “called-out” from the world system. They never were. Ecclesia and church are not remotely similar. Again, they changed this word not by error. They did it knowingly. The word “church” does not appear in the Bible text anywhere, and yet churchgoers and church pastors talk as if it is there over and over. The English Bible versions have the word “church” inserted into them over 100 times.

These are serious crimes. And these are only samples of the many places in English versions of the Bible where words have been replaced, changed, and mistranslated. When you read an English version of the Bible please keep this in mind. You cannot trust church translators. If you want truth you must strive for it.

JUDGMENT

Let us get back to our consideration of how Paul refers to “judgment.” Paul’s words were: “*tou mellontos krinein zontas kai nekrous*” (literally: “*the imminent judging of the living and the dead*”). Paul was writing to Timothy about the time of judgment. Obviously he was not referring to biological life and death. He wasn’t telling them how to differentiate between living and dead physical bodies. Rather, he was referring to the spiritually living and dead. That took, and still takes, insight. His disciples needed their eyes to be open (Matthew 13:15-16).

Jesus was shining light in the darkness that was upon the people. For those whose eyes worked, that light was giving them the ability to see and judge. Paul was teaching his disciple Timothy about the beginning of Jesus’ Kingship.

The judgment had begun, and it was not a future event. It was the way of life for the new age of Christ’s Reign - for those who were entering New Jerusalem.

Why is this so important? Because it marks the time of the Reign of Christ. It was existing at that time. It was not a promised future event. It was not “coming” as the KJV says. It was “present” (“parousia”). Jesus had already taken his seat upon the Throne of New Jerusalem. The New Covenant Age was already begun.

The church world would soon begin to deny this. Futurism would soon be introduced as a doctrine. The Roman church would soon introduce this doctrine along with Rome’s institution of “church.”

In order to replace the present Jesus with a future-coming pagan savior, Constantine (the Roman emperor) created the institution of church. The church invented another “savior” who was banished to outer space. He was an absentee “savior” who didn’t stay with his people. This Roman deity would be allowed to return to Earth many centuries later. That left churchgoers without a savior, and at the mercy of another “god” - an imaginary evil god named “Satan” and “Lucifer.”

That belief led to the church doctrine of Futurism to fit their belief in a supernatural Satan - and that abomination still exists in churches today. The “church” establishment still misleads and deceives millions of people, blinding them so they don’t have eyes to see and judge.

But Paul’s words refute church lies. Paul’s words

clearly tell us that judgment and Jesus' Reign had begun, and that He was giving his followers the ability to see and judge between the living and the dead.

Of course, this is only one of the many places in Scripture where this distinction is clearly made. We cannot go into all those references in this short article, but if you can see how this statement from Paul clarifies the point, then you can go on to examine and clarify the many other passages in the Bible that refer to it.

My intention is not to give you a fish, but to teach you how to fish. It is said that if you give a man a fish you feed him for one day. But if you teach him how to fish you feed him for the rest of his life.

18. *And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.*

19. *And He said to them, Follow Me, and I will make you fishers of men.*

20. *And they straightway left their nets, and followed him.*

Matthew 4:18-20

THE HOPE OF ISRAEL

Paul spoke often about King Jesus and the "raising of the dead" (i.e., those who were being "born again"). Paul was hated, persecuted, and imprisoned by the Jews for declaring "the raising of the dead" - by which he meant "the spiritual awakening" for those Israelites that answered their calling to follow Jesus. This was what Paul called "the hope of Israel." The Jews were persecuting him because he was speaking about "the hope of Israel" (i.e., that God was raising his people, Israel, from the darkness and confusion that had come upon them).

For this cause the Jews arrested Paul and charged him:

6. *... he (Paul) was crying out in the court (of the Jews), ... because of the hope and raising of the dead I am judged.*

Acts 23:6b

Then again to King Agrippa, Paul said:

6. *And now I stand being judged (by the Jews) concerning the promise God made to our fathers:*

7. *To which our twelve tribes, serving in earnest day and night, hope to attain. For that hope, King Agrippa, I am accused by the Jews.*

8. *Why is it a thing judged incredible to you, that God is raising the dead?*

21. *For these causes the Jews caught me in the temple, and went about to kill me.*

Acts 26:6-8, 21

And eventually Paul was sent to Rome to be tried. Paul,

therefore, appealed to the Roman court.

20. *For this cause therefore I am called before you (the Romans), to see and to speak: because for the hope of Israel I am bound by this chain.*

Acts 28:20

As you can see, God's judgment was falling upon Israel for their apostasy and idolatry during the centuries preceding Paul. Judgment was upon Israel first ("For the time is come that judgment must begin at the house of God: 1 Peter 4:17). Israel's rebellion is described in 1 Samuel 8. They had lost their nation and had become slaves (captives) to Assyria, Babylon, Greece, and now to Rome's Jews.

At the time of Paul, only a few Israelites still sought after God. The majority of them had fallen away from God and had mixed with the systems of other nations. In Judea the (Babylonian) Jews held political power and they followed the Persian gods. Many Israelites, also, were still lost in idolatry. These are the ones to whom Jesus sent his apostles:

5. *These twelve Jesus sent forth, instructing them, saying, Go not into the way of the nations, and enter you not into any city of the Samaritans:*

6. *But go rather to the lost sheep of the house of Israel.*

7. *And as you go, preach, saying, The Kingship of the Heavens has come near.*

Matthew 10:5

Thus, Paul was reaching out to the lost sheep - the ones who were lost but were being found. They were not blind, but just ignorant. During the centuries of captivity they had lost their knowledge of God. There were a few who still had their faith and their memories of the fathers. But most had forgotten the promises. They were asleep and needed to be revived. They were the "dry bones" Ezekiel described in chapter 37. Israel, for the most part, had been lost from the truth for a long time. But now, with the New Covenant Age and Christ's Reign, new life was coming to them through the words of Christ. Thus, Ezekiel prophesied that the dried bones would come together, reform, and come back to life. This is what Paul was preaching when he spoke about God raising the dead. Israelites should have known.

The Jews had different gods from Persia. They did not like Paul's God of Israel who was raising the dead. It was "the hope of Israel" because it proved that Jesus had been raised immortal. The Jews didn't like this because if God raised Him alive it meant that Paul's Jesus really was God's Son ... and the Jews had murdered Him. They couldn't allow that information to get out. The Jews needed to shut Paul up. So they created "fake news," so to speak. By the way, the "fake news" industry of today is still managed and controlled by the same people - The Jews. They are good at it. They've had centuries of practice.

So, God gives hope to Israel. That hope is Jesus. God gave his Son to bring light, life, and hope to Israel and to all who were willing to open their eyes and see Him. Those who weren't willing to open their eyes were doomed to live in

darkness and to hate light.

16. *For God loves the world in that He gives his only begotten Son, that everyone believing in Him should not be cut off, but should have eonian life.*

17. *For God sends not his Son into the world that He should condemn the world; but that through Him the world might be saved.*

18. *The one believing on Him is not judged; but the one not believing is already judged because he was not believing in the name of the Only Begotten Son of God.*

19. *And this is the judgment, that the light has come into the world, and men love the darkness rather than the light, for their deeds were evil.*

20. *For everyone doing evil hates the light, and comes not to the light, so his deeds may not be reprov'd.*

John 3:16-20

The Reign of Jesus - the New Covenant Age - was there. His Reign is the crucible in which God is testing and refining men. Men are judged as to whether or not they love light (truth). This was, and is, the judgment. It forces us to decide what we love. Will we accept truth and love it? Or will we hide from it to cover up our evil deeds?

That judgment came as the result of Jesus' Reign. God's judgment has always existed, but when the bright light of Christ shined upon the world, a new phase of judgment came. Truth, like a refiner's fire, was given to men to test them. To see what they would do. Men were no longer stuck in darkness. Light was now in the world. And men had to decide what to do about it.

The great judgment had begun.

JUDGMENT IMPLIES KINGSHIP

God's love for us brought us to judgment. He commissioned his Son to communicate this to men, and based upon men's response they would judge themselves.

33. *Hear another parable: There was a certain householder, who plants a vineyard, and hedges it round about, and digs a winepress in it, and builds a tower, and rents it to farmers, and travels abroad:*

34. *And when the time of the fruit draws near, he sends his servants to the farmers to receive his fruits.*

35. *And the farmers taking his servants, and beat one, and kill another, and stone another.*

36. *Once more, he (the householder) sends other servants, more than before: and they do to them likewise.*

37. *But last of all he sends to them his son, saying, They will respect my son.*

38. *But the farmers seeing the son, they say among*

themselves, This is the heir; come, let us kill him, and seize his inheritance.

39. *And seizing him, they cast him out of the vineyard, and kill him.*

40. *Therefore, when the lord of the vineyard comes, what will he do to those farmers?*

41. *They say to him, He will grievously destroy those wretched men, and will rent his vineyard to other farmers who will render to him the fruits in their seasons.*

Matthew 21:33-41

Using a parable, Jesus explained the judgment that Israel had brought upon itself. Under Moses, God had set them up with a nation and a system of law that would protect and prosper them. When Israel rejected God and his laws (1 Samuel 8) they rebelled against Him. He sent prophets and messengers who appealed to them to repent. They rejected them and killed them.

Lastly God sent his Son, and they killed Him too. Most Israelites (the rebellious farmers) did not accept Jesus. They stood by and watched Him die at the hands of the Jews.

But God raised his Son from death and made Him King (householder) over the new "farm" (New Jerusalem).

The symbolic vision of New Jerusalem in Revelation 21-22 depicts this city with walls and open doors ("gates"). The doors are open to all who want to enter (21:25), but only those who are "born from above" can see it. They are the only ones ready to be citizens of New Jerusalem. All others who prefer darkness opt to stay outside with the dogs, sorcerers, whoremongers, murderers, idolaters, and liars (22:14-15). In other words, they are choosing what they love. They are judging themselves unworthy of entering into New Jerusalem.

This JUDGMENT is active. It has been active since Jesus was raised as King and his great light began shining in the darkness. The judgment is the decision of men. Do they want light? Or do they want darkness? Their choice - their judgment.

That judgment and that Kingship has been present with us since the day Jesus became King. His Reign is present and active. That is the BIG truth that only his remnant seem to realize. Churchgoers are taught that Jesus is gone somewhere in outer space to a place they call "heaven." They don't realize that "heaven" is a term that can mean "high position" - not just upwards. It can mean Kingship. Jesus is King. That is how He is in "Heaven." It means He is reigning as King.

It is obvious why 2 Timothy 4:1 is important to a world that has been deceived by the Roman church system that wants Jesus out of the way so they can continue deceiving and milking the people. So they teach that Jesus must remain in outer space until a "great judgment day."

But Paul said that judgment was already beginning. The judgment and Christ's Reign were not delayed.

Jesus is not waiting to return. He never left.

Ben Williams