

1: "The Impact Of The Imminence Of The Parousia On The Mission Of The Seve" by Bogdan Platon

1 Chronicles - For we are strangers before You, and sojourners, as all our fathers were; our days on the earth are like a shadow, and there is no hope or expectation of remaining.

Gerald Stanton The primary thought expressed by imminency is that something important is likely to happen, and could do so without delay. While it may not be immediate nor necessarily soon, it is next on the program and may take place at any time. If the event is evil or potentially dangerous we would call it impending for it is threatening to occur. But if it is an event full of hope and joyful expectation we express it by the noun imminence or the adjective imminent Among believers, these words normally relate to the possible soon coming of our Lord Jesus Christ to catch up His Church in that happy and monumental event called the Rapture. The word imminent should not be confused with immanent which means in theological language that God is not only transcendent, far above us, but that He is always with us and active on our behalf. Nor should it be confused with eminent a title of honor usually reserved for a king or other person of outstanding distinction. Imminence is used to describe the coming of Jesus Christ for His Church, the Rapture experience, and to declare that it is next on the prophetic program of God. It is this hope which keeps the Church singing: And I would see my friend! Dangers and troubles would end, If Jesus should come today. What if it were today? It is next on the revealed program of God, and is so presented in the Scripture that every generation may enjoy the hope, challenge and other blessings of His appearing. We are all exhorted to watch but no one can know the day nor the hour when the Bridegroom will come Matt. If the return of Christ for His Church is imminent, then obviously it will be before the coming period of Tribulation with its clearly predicted signs and judgments. In theological language, the Rapture of the Church must be Pretribulation We do not first look for an invasion of the Holy Land by Russia or some other northern confederation, nor the revelation of Antichrist and his godless ambitions, nor the predicted Battle of Armageddon with its vast devastation. It is this which gives such great importance to our speaking of the "imminent return of Christ. This has become the cherished hope of a vast number of Christian people, especially those of conservative theology and Premillennial expectation. Which is why those of Posttribulation persuasion oppose it so vigorously. There are a number of reasons. There are some obvious differences. The Rapture relates to the Church, when the dead in Christ shall rise and the living will be translated to meet the Lord in the air 1 Cor. It expresses hope and a warm spirit of expectancy 1 Thess. On the other hand, the Second Coming of Christ does not deal primarily with the saint but with the sinner. When Christ returns to earth, Armageddon must be terminated Rev. While both relate to the endtime and both describe actions on the part of Christ, early believers were taught to look for the Savior Phil. They were to watch and be sober 1 Thess. These frequent exhortations caused them to believe that the return of Christ was imminent. Timothy was exhorted to "keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ 1 Tim. Jewish converts were reminded that "yet a little while, and He that shall come will come, and will not tarry" Heb. Many have concluded that the expectation of some was so strong they had ceased their work and had to be exhorted to return to their labors 2 Thess. Finally, John concluded the book of Revelation and closed the canon of Scripture with the glad cry: Even so, come, Lord Jesus" Rev. How very different is the language of the Second Advent when Christ returns to deal with the unbelief and rebellion of the wicked. In that day, He will "in flaming fire take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" 2 Thess. Failure to distinguish Rapture from Revelation has become a major source of confusion among the various schools of eschatology. While theological terms such as trinity, theophany imminency inerrancy and premillennial developed gradually over the centuries, it is clear that although they did not use the term, imminency was indeed the expectation of the Apostolic Church. Walvoord, a prime authority in the field of Bible eschatology, forcefully states and illustrates this truth: Let not your lamps be quenched, nor your loins unloosed; but be ye ready, for ye know not the hour in which our Lord cometh. They have elicited the ardent enthusiasm of men whom the bare preaching of the gospel would never have made decided converts. These [include] a belief in the speedy return of Christ and in His glorious reign on earth Indeed it appears so early

that it might be questioned whether it ought not to be regarded as an essential part of the Christian religion. They expected the return of the Lord in their day They believed the time was imminent because their Lord had taught them to live in a watchful attitude. They taught the doctrine of the imminent and premillennial return of the Lord". It is generally agreed that the Christian Church of the first three centuries was Premillennial, although the common term used was Chiliasm, from the Greek chiliad meaning "thousand. Richard Reiter has traced it to the Niagara Bible Conference of , and more specifically to the five resolutions of the first general American Bible and prophetic conference held in New York City the same year. While this third "any moment" view was evidently dominant at Niagara, the years that followed brought some harsh disputes, especially by Canadian pastor, Robert Cameron and Presbyterian theologian Nathaniel West, both of whom defended the Posttribulational view. Their position was opposed by men like Lutheran minister, George N. Peters; Congregational pastor, C. Scofield; Presbyterian missionary spokesman, Arthur T. Pierson; and Arno C. Gaebelien, editor of Our Hope all of whom became strong champions of the Pretribulational position. Ultimately, most Posttribs gave up the concept of imminency, and "Pretribulationism emerged as the dominant view of the Rapture within American premillennialism. Barton Payne, just as vigorously asserts that it was a major belief of the early Christian Church. He even names his book on the subject The Imminent Appearing of Christ! The expression has been incorporated into the doctrinal statement of many evangelical churches and missionary agencies. Indeed, it forms part of the basic doctrine of many excellent Christian colleges and theological seminaries throughout the world. The great expectation of the Church is to look for Christ and not Antichrist! However, at this point there is still considerable disagreement among students of prophecy. Among those of Premillennial persuasion, actually five different views have been proposed, frequently spoken of as Pretrib, Midtrib, Posttrib, Partial Rapture, and Pre-wrath Rapture. While all of these may be evangelical and some are held by prophetic scholars, the five views are mutually exclusive and all but one must be considered in error. Except possibly for some of the Partial Rapturists, only the Pretribulationist believes in the imminent return of Christ. It is here proposed that this is the true and thoroughly defensible view of the Christian Church. Probably the most extended attack against imminency came in from the pen of Robert Cameron. It is not our purpose here to review all of his arguments and give a considered rebuttal. We have examined the hope of the early Church as set forth in the New Testament and the imminent return as an incentive to holiness. To the present time, none have attacked imminency more vigorously than Cameron, and we believe that his objections have been answered fairly and convincingly. However, in recent months the attack against imminency has been renewed from a new and unexpected quarter. Mary Rosenthal, an evangelical and Premillennial brother in the field of Jewish evangelism, has recently rejected the Pretribulational position which he previously taught and defended during most of his ministry. My pretribulation position was widely known. I had preached it with conviction and sincerity around the world. Typical of all those who argue that the Church must go through the Great Tribulation, he strongly renounced imminency and with frequent abrasiveness and much repetition, he argued for a Rapture placed between the Great Tribulation and the Day of the Lord. Concerning imminency he declares that it is "invalid," an "insolvable problem" which "crumbles" and "is once again destroyed. He endeavors to trace Pretribulationism back to John Darby in the year , and ultimately to "a charismatic, visionary woman, named Margaret MacDonald. He discusses his view of the Day of the Lord, and repeatedly attacks the "unproven concept of imminence. These should now be stated and evaluated. They were instructed to look, watch, and wait for His coming, and to comfort one another with this happy expectation 1 Thess. It would have been small comfort to believe they must first go through raging Tribulation and probably die at the hands of the Beast Rev. Such exhortations would have lost all significance if many years of unparalled death and destruction must first intervene. In addition to the hope so clearly expressed in the Didache we read in the First Epistle of Clement written about 96 A. Peters expressed the hope "that He shall come quickly and not tarry. He was hardly expecting to pass through seven years of raging Tribulation when he wrote: Oh, do not set a time -- expect Him every hour. Now He is nigh, even at the doors. In his day, even Luther declared: While we are not saying that the early Church fathers, or even the Reformers, knew the details of eschatology or were always consistent, it is a monumental error to declare that the concept of imminency was not found in the apostolic Church, but first appeared in the nineteenth century.

For the early church, that precluded an any-moment Rapture. Peter himself encouraged believers to look for the coming of the Lord, calling those who did not do so "willingly ignorant" 2 Pet. He knew that he might die suddenly 2 Pet. They had no concept that his would be a long life, and as they looked for the Savior they certainly did not run around asking, "I wonder if Peter is dead yet? He was teaching about the Inter-advent Age, that period between the first and the second coming of the King, and the affairs that concerned Israel. He predicted the destruction of the Temple, a fact accomplished in 70 A. But there is nothing in this prophecy which relates the destruction of the Temple to the timing of the Rapture, nor vaguely suggests that it must happen first. An any- moment Rapture, therefore, was not possible before the modern state of Israel was resurrected out of the ashes of the Second World War. The prophecy does not say that the covenant will be made with the nation, Israel, but simply with "many. It is obvious that they did not. In addition, Daniel was writing concerning the coming Antichrist and a covenant to be made during the last of the "seventy weeks. It is not a question whether we now understand this ancient prophecy, especially in the light of the book of Revelation. The question is whether that prophecy was so clearly understood that it destroyed the hope and expectation of the Church throughout the centuries.

2: Foundations: Studies in Bible Theology

The doctrine of imminence, or "at any moment coming" (1 Cor.), is not a new doctrine, as is sometimes charged. Such a belief in imminency marked the premillennialism of the early church fathers as well as the writers of the New Testament.

An Introduction to Christian Belief: It concerns both personal eschatological issues such as death and the intermediate state as well as themes with a more general or corporate focus. The latter would include such ideas as the return of Christ, resurrection, judgment, tribulation, the millennial kingdom, and the eternal state.

Personal Eschatology There are both personal and corporate aspects to the Biblical portrait of eschatology. On the personal side, all people will experience physical death and the intermediate state. There have been a few exceptions to this rule, however, in the Biblical record.

e. Physical death is described in scripture as the separation of the soul or spirit from the body; this seems to be the immediate result of the decay and termination of the physical body. James says that the body without the spirit is dead and the writer of Ecclesiastes, speaking of physical death in general, says that the body returns to the dust from which it came and the spirit to God who gave it Eccl But the use of the term death in scripture is not confined simply to physical death. Rather, it is also used to describe the spiritual state of all people except Christ born into this world. As a result of being spiritually dead, we produce works consistent with death, darkness, and profound ignorance of God Eph 4: But those who die in this condition of spiritual death face yet another death. This one, however, is permanent, without hope of change or deliverance. It is referred to as the second death and results in a permanent state of separation from the gracious presence of God. It is referred to in Revelation That is the second death. The second death has no power over them, but they will be priests of God and of Christ, and they will reign with him for a thousand years. As sad, fearful, and troublesome as the expectation and experience of death is Acts 8: While we grieve for our deceased loved ones now, we grieve not for themâ€”insofar as they are believers in Christ, they are with the Lordâ€”but we grieve for ourselves, in our deep and profound sense of loss. In our time of need let us come to the throne of grace to find mercy and receive grace upon grace Heb 4: The Lord Jesus Christ is no stranger to the suffering of death 1 Cor There is the question, however, of what happens to people after they die, but before they are resurrected. Several answers have been given to this question. First, there are those who suggest that the soul enters an unconscious state of limbo until the resurrection of the body. Thus, the point of the metaphor is not that they are now in an unconscious state, but rather that death is not their final destiny, resurrection life with Christ is see John The metaphor indicates that death is only temporary for the Christian. Further, the story of Lazarus in Luke Catholics often base this doctrine on elements of church tradition and certain texts, including, but not limited to 2 Maccabees Other NT passages used to support the doctrine of purgatory include Matthew 5: Even a quick glance at these passages, however, reveals that the doctrine of purgatory cannot be legitimately read out of them. Further, the tenor of NT theology and the necessity of present faith in Christ for salvation makes such a claim patently false. The apostles held out hope only for those who personally trusted in Christ in this life. Davies and others, Paul had no room for the intermediate state of disembodied existence, but rather taught in 2 Cor 5 that upon death the Christian immediately receives a resurrection body which is presently hidden in the eternal order. But this interpretation of 2 Cor 5 is dubious at best cf. The apostle Paul said that the dead in Christ will return with the Lord at the rapture and then all will rise i. Those who die apart from Christ go immediately to hell Luke Now, regarding the resurrection, certain questions have emerged. But before we entertain them, let us say first of all, that believers will most certainly be glorified in resurrected bodies. This is a doctrine clearly taught in scripture and throughout the history of the church cf. But some have asked about the nature of the resurrection body. But there are several weaknesses in this view. Rather, as the next phrase in 1 Cor This does not mean that in our resurrected bodies we will have all the limitations we now labor under, but that we will actually have bodies they may be capable, as was the resurrected Jesus, of much more than we can now imagine. There is also the question of the identity of the person who dies and the person who is resurrected. Some philosophers and theologians, who maintain a monistic view of man, cannot even begin to entertain the idea that a person exists apart from their body, i. For them, then, there is either no life after death,

or in the case of some Christian theologians, God must recreate the person at the resurrection; the point is: This raises the question of personal identity and who really gets raised from the dead when a person dies. But while this poses a problem for substance monists and others, scripture speaks quite clearly on the identity of the deceased person and the subsequently resurrected person: Corporeality or physicality is not essential to personhood as the personhood of God himself and angels teach us. Again, despite widespread monism among Christian philosophers and theologians, scripture affirms an anthropology of substance dualism complex material united intimately with complex immaterial. There is also the question of the nature of the resurrection body, but we will have to leave that topic until the next update.

Corporate Eschatology The Return of Christ: Areas of General Agreement

It Is Certain, Though Day Unknown The triumphant hope living through the pages of the New Testament rests on the facts that Christ rose from the dead, ascended to heaven where he is currently reigning in fulfillment of Davidic promise, and will certainly someday return. As the apostles were standing, watching Jesus go into heaven, Luke tells us that two men dressed in white appeared and queried them: In any case, Jesus continued into heaven, but the men told the disciples that in the same way tropos that Jesus went into heaven he would most certainly return Acts 1: This, of course, was the firm and widespread belief of the early Christians. Another important aspect that all Evangelical writers agree upon is the fact that the precise date of the second coming is not known and cannot be known. Even Jesus did not know the date of his return; only the Father knows that Matt Therefore, while we can recognize certain signs which, incidentally, have been occurring since the beginning, we cannot know the hour in which the Son of Man will return. Many a cult and wayward Christian group are testimony to that truth. I am not saying that eschatological teaching is unimportant; not at all. They are misguided and no person Christian or otherwise need listen to them. In fact, the teaching of Jesus would suggest we ignore them.

It Will Be Personal, Bodily, and Visible to All

The idea, stemming in part from many liberal circles, that Jesus would return spiritually, as opposed to bodily, is difficult to square with many passages in Scripture and has more to do with certain antisupernatural presuppositions brought to the text. Again, Paul said the Lord himself will return 1 Thess 4: Jesus warns his disciples not to run after every individual who claims: According to Jesus there is a two-fold reason why we should not bother with such idle speculation. First, many false Christs will appear to deceive many. Second, there will be no mistaking his coming. Indeed, there will be signs of cosmic proportions associated with his coming Matt Thus, after the period of great tribulation—a period which Christ said will be shortened for the sake of the elect But, he will also judge his enemies and all those who have despised his coming. These are those of whom it is said: The King will separate them as goats and consign them to the eternal fire with the Devil and his angels The righteous, on the other hand, have an entirely different fate in the hands of the sovereign Lord. He is their Deliverer 1 Thess 1: They are the wise virgins who were prepared for his arrival and the banquet, and thus they went in Again, they gave proper stewardship to their God-given talents and were entrusted with much, much more In the end, the righteous will receive their inheritance, i. They will inherit eternal life

The Return of Christ: But the precise manner in which this will occur and the immediate results of his return have been variously debated.

The questions surrounding the manner of his return have arisen in light of two groups of texts, one which talks about an imminent return i. Passages such as Matthew In any case, it is these latter passages which seem to indicate that in reality his coming cannot be imminent, for certain signs must precede it. Several solutions have been offered to synthesize these data. Now it has been typical of many liberal theologians—concerned as they are with stressing the ethical and universal aspects of the kingdom of God within societal structures—to solve this tension by simply affirming that both Jesus and Paul were wrong about the second advent. They were trapped in an outmoded and unscientific Jewish apocalypticism and were simply wrong about a bodily return, and therefore incorrect in their claim that any so-called return would be imminent. First, it goes without saying that the worldview of the Biblical writers is quite different than the liberal interpreters of the nineteenth and twentieth centuries. The former allows for divine intervention and miracle, whereas the latter has reduced Christianity to a nice nave? But, what is left is not Christianity at all, but a powerless religion of some sort. Be that as it may, the bodily return of Christ is clearly taught in Scripture e. We might also note too that the way in which the Biblical writers viewed prophecy is important as well. In this way, i. In summary, there are better and more scripturally sensitive

solutions to this problem than those offered by various strands within Liberalism. Some evangelical scholars have attempted to resolve the tension in these two groups of texts by claiming that the coming of Christ is not an imminent event, but must be preceded by certain other events. In short, Berkhof argues that all the texts that speak of an imminent return should be read in light of the passages that speak about delay. Not all, however, have agreed with him. But surely such signs were given to teach us that his coming is right at the door!

3: IMMINENCE - crossword answers, clues, definition, synonyms, other words and anagrams

Imminent definition: If you say that something is imminent, especially something unpleasant, you mean it is | Meaning, pronunciation, translations and examples.

One day soon, Jesus will appear in the clouds and call us up to be with Him. He is currently preparing a place for us, and that place will soon be ready. While popular and well-established, is that teaching true? The doctrine of imminence, as it relates to Bible Prophecy, teaches that nothing has to occur before the rapture of the church. Imminence means that Jesus could return at any moment, his return is impending, it is ever near. Scripture teaches that we are to live in a state of constant readiness and expectation regarding the coming of the Lord. We are to Watch. We are to be Awake. Imminence means that the rapture could happen at any time. Has the Rapture Always Been Imminent? Bible prophecy is fascinating in that it gives us just enough information to see the immediate road before us. Each generation is able to understand just a little bit more, and apply it to themselves, until the time has come to fully comprehend that it has been fulfilled. In this way Biblical prophecy always offers hope and promise. The Word of God is truly living and active! First of all, we know from scripture that the rapture will occur when: The Fullness of the Gentiles is Complete Romans This is when all people predestined to be a part of the body of Christ the church have come to saving faith in the New Covenant. Of course, we have no way of knowing how many people this includes. This does NOT mean that Gentiles cannot be saved after the rapture. On the contrary, many will be. However, the special sealing ministry of the Holy Spirit and the witness of the church ends at the time of the rapture. We can see that most of these were not in place for the bulk of the church age, but they are in place now. For further details on each sign, click on its name: The Kingdom of Heaven is Near!!! Jerusalem Recaptured – Jerusalem features heavily in end times prophecy. The 6 day war of was very significant prophetically! As in the Days of Lot – Society will be marked by violence, homosexuality, and sexual immorality. The Gospel Will be Preached to All Nations – While there are still unreached people groups within nations, the gospel has been successfully taken to all nations around the globe. The gospel will continue to be preached during the coming times of tribulation. As the players maneuver into position, we can see that the time is near. A Great Sign in the Sun, Moon, and Stars – It appears God may be announcing the imminent rapture of the church and the nearness of His Second Coming through a great sign in the sun, moon, and stars described in Revelation This great sign appeared in the sky on September 23, Interestingly, satan seems to think September 23 is an important date. The length of a generation is defined in Psalm 90 as years. Braxton Hicks to True Birth Pains Once we know that we are in the season, we are to watch for signs of the beginning of birth pains. The beginning of birth pains, as defined by Jesus in the Olivet Discourse, start with a collection of signs involving the opening of Seals wars, earthquakes, famines, pestilences, fearful events and great signs from heaven. The beginning of birth pains is the beginning of the Day of the Lord. Immediately as these birth pains begin we are to look up, for our redemption is near – imminent Luke Imminence and the Revelation 12 Sign A common stumbling block for people when it comes to the Revelation 12 Sign is if it destroys the understanding of imminence. The language is a little strong sometimes but I think he makes a good point: They succeeded in ferreting out the proper eschatological interpretation of this passage, but could go no further. Although they made progress by laying the groundwork, the actual fulfillment of the REV12 sign remained hidden. And for the last two thousand years, there were no revealed signs pertaining to the Rapture. My point is this: But just a few years ago, God began to do just that. Do you KNOW that no matter when the rapture occurs, you will be counted worthy to escape?

4: Can the return of Christ truly be said to be imminent?

The threefold call of the imminence doctrine is to wake up and obey right now, to throw off the works of darkness, and to put on the garments of holy living. Christ could come at any moment. I believe that with all my heart "not because of what I read in the newspapers, but because of what I read in Scripture.

Wayne Brindle I intend here to examine to what degree the Bible teaches that the Rapture of the church is imminent. First, a definition of imminence as applied to the Rapture is in order. Some post-tribulationists have responded to the doctrine of imminence by claiming that all the intervening signs have already occurred, and thus the final Parousia can indeed occur at any time. Others attempt to deny that the Bible teaches imminence in any sense. Most would prefer to redefine imminence along the lines adopted by Douglas Moo, who objects that the term does not necessarily mean "any moment," but rather only that the return of Christ "could take place within any limited period of time. Criteria for Imminence But how is one to know for certain whether a specific passage teaches the imminence of the Rapture, when no Rapture passage is given a specific temporal designation? I would propose four criteria, any of which would indicate imminence: Based on these criteria, many Second Coming passages fail the test. I will proceed instead to passages that are commonly put forth as clearly teaching imminence. I take it as evident that when Jesus says, "If I go," he is not merely speaking figuratively of his death or resurrection. He refers to a literal departure, in which he went bodily from earth to heaven cf. Again, many post-tribulationists agree with pre-tribulationists on this point. But where exactly is that? There are two clues to the answer to this question. The foregoing context thus virtually compels us to conclude that he intends to take them to heaven-where he "will be" is also futuristic here. Thus Christ will go to heaven his ascension , then return literally and bodily to earth for his people, and take them literally to heaven with him at the Rapture to "be with him. As shown above, this explanation makes a mess of the preceding context, as well as the conversation that follows it. Now, what does all this have to do with the question of the imminence of the Rapture? In answer to a question from Peter, Jesus said, "Where I go, you cannot follow Me now, but you will follow later," to which Peter replied, "Lord, why can I not follow You right now? This led Jesus to begin the current discussion with the statement, "Do not let your heart be troubled. It appears to be presented purely as a reunion of the apostles with their Lord, which issues in an eternal "at-home-ness" with both Jesus and his Father. In fact, on the occasion of the Second Coming, no one is depicted as going from earth to heaven. Three time periods are described here, in all of which the Thessalonian believers participated. First, when Paul visited them with the gospel, they "turned to God from idols"; that is, they responded to Christ by faith and were born again. Second, they were now serving "a living and true God" rather than the idols and false gods they formerly worshiped as they waited for Christ to return from heaven. What "wrath to come" is this? Indeed, the fact that 1: In what sense will believers be rescued from this wrath? Paul says that they will be rescued "from," "out of," or "away from" the coming wrath. To quote Wallace, On all fronts the internal evidence is decidedly in favor of ajpov. There are many good reasons why a scribe would change ajpov to ejk, and virtually nothing to argue in the other direction. To answer the question, "Which reading best explains the rise of the others s? This writer would give ajpov an A- rating on internal probability. To say that the point of this passage is to show that salvation by Christ provides a present deliverance that will keep believers "out of" the final wrath and judgment of God makes it necessary that one interpret the deliverance as total and complete. The participle rJuovmenon may be considered timeless with the force of a substantive. This would allow a close connection between the future deliverance and the fact that the object of the deliverance is a wrath which itself is still "coming. It serves as a "summary of the eschatological teaching Paul had given, which finds its expansion and further explanation in 4: We are not of night nor of darkness; 6 so then let us not sleep as others do, but let us be alert and sober. They know "very well" accurately , for example, that "the day of the Lord will come like a thief in the night" 5: The wrath of that day is the same as that of 1: Unbelievers "they" will not escape. It is unthinkable that people could be saying near the end of the Tribulation or during the out pouring of heavenly signs Rev. Beginning in verse 4, Paul contrasts the situation of the believer with that of the unbeliever, inserting the pronouns "you" and "we"

5: As Paul Feinberg puts it, "The day of the Lord will overtake the unbelievers as a thief in the night because of their general moral state, which is spoken of as night, or darkness. Believers, on the other hand, will not be surprised as they are of light and the day. These contrasts are followed in verses with exhortations to be alert and sober self-controlled, living in faith, love, and a confidence in salvation, since this is the lifestyle that is fitting for the day cf. Drunkenness and sleep characterize the night, but alertness and soberness are needed in the daytime cf. This salvation is further defined in verse 10 as including an eternal "living together" with Christ, thus showing that it is parallel to the "rescue" of 1: According to verse 2, it is the "day of the Lord," not specifically the destruction, that will "come as a thief in the night. It is this period of time that will begin in the night, like a thief. Both night and day are periods of time. The church, Paul says, is not of the night, but of the day verses 4, 5, 8. Day and night cannot exist at the same time in the same way or in the same place. Paul clearly teaches that a Rapture will occur and that it will include all living believers 1 Thess. According to Matthew 24 and Revelation 6 and 13, believers on earth during the Tribulation will experience extreme suffering and martyrdom. Nothing further can be done to someone to injure him than to take his life. But martyrdom cannot be thought of as delivery or "rescue" from the coming wrath. If the church finds itself in the Tribulation, then at least some of the church is not delivered, since they will be martyred. This seems contrary to the clear teaching of 1 Thessalonians 1: The promise of deliverance by Rapture is for the entire church. It is also worth noting that believers who find themselves in the Tribulation and who are kept faithful until death will thereby be "delivered" from denial or apostasy, but this is not the wrath spoken of here. A faithful Christian may be delivered during the Tribulation from his own weakness, but not from the "wrath. This verb, *ajpekdevcomai* "await eagerly or expectantly," "look forward eagerly" [26], found also here in 1 Corinthians 1: Gordon Fee suggests that they had an "over-realized eschatological understanding of their existence," connected to their experience of tongues. As Paul will say there, 8 Love never fails; but if [there are gifts of] prophecy, they will be done away; if [there are] tongues, they will cease; if [there is] knowledge, it will be done away. This indicates that 1: The word "*ajpokavluyi*" at times refers to either the Rapture 1 Pet. The underlying concept of "seeing" an unveiled Christ as he really is coincides well with such clear Rapture passages as 1 John 3: At the outset in Titus 2: However, all four uses of the term in the Pastoral Epistles 1 Tim. This "glory" may be either an attributive genitive "glorious appearing" or a subjective genitive the glory "appears". The argument by some that the context of this passage makes any reference to signs inappropriate is weak, [35] since Paul could easily have introduced the idea of tribulation and persecution and watching for signs as he spoke of the "present age," just as Jesus did in Matthew The exhortation to "watch" or "look" for what is the hope par excellence of the church loses its significance if it may not arrive "at any moment. We know that when He appears, we will be like Him, because we will see Him just as He is. In seeking to motivate Christians to purify themselves from sin and lawlessness cf. If the guests call to cancel the visit, however, the preparations cease and the motivation for improvement is lost. The hope is realistic and motivational in proportion to its imminence. Taken together, these three points are a description of the essential elements of the Rapture. There are practical implications here and now because of the imminence of that future vision. The hope for the future is an incentive to purity of living in the present. This purity is shown to involve the rejection of sin in the verses that follow. Keeping pure is endeavoring to stay free from sin 3: The hope of becoming like Christ when he appears should inspire Christ-like character now. And it will, especially if that hope remains truly imminent, as this passage presents it. Blessed is he who heeds the words of the prophecy of this book. Three times in Revelation 22, Christ promises that he is coming quickly *ijdouV e[rcomai tacuv*. Commentators differ widely in how they attempt to resolve this difficulty. Some speak of a "foreshortened perspective on the time of the end. A related promise in Revelation is found at Beale suggests that the idea of a "swift, unexpected appearance" is included, especially with respect to the "possibility that Jesus could come at any time. Conclusion These passages which promise the Rapture of the church all either teach, imply, or allow for imminence as an event that can occur "at any moment. As Paul Feinberg notes, "there is no mention of any signs or events that precede the Rapture of the church in any of the Rapture passages. The point seems to be that the believer prior to this event is to look for, not some sign, but the Lord from heaven. Zondervan, , p. More recently, Wayne Grudem has defined "imminent" to mean that "Christ

could come and might come at any time" Systematic Theology [Grand Rapids: BMH Books, , p. Inter Varsity Press,], p. A more likely cultural background can be found in the fact that fathers and soon-to-be-married sons normally added small apartments "dwelling places" or insulae to their homes so that they could join together in an ever increasing expanded family. Wallace, "A Textual Problem in 1Thessalonians 1:

5: Expectation in the Bible (37 instances)

Background: Rectal cancer patients' expectations of health and function may affect their disease- and treatment-related experience, but how patients form expectations of postsurgery function has received little study.

Peter must grow old and die. And when He had spoken this, He said to him, "Follow Me! Would Peter be expecting an "any moment" return of Jesus next year, the year after, in five years? Did Jesus teach that He could come back at any moment and tell Peter at the same time, that he would grow old? How can one justify the act of the Holy Spirit, communicating through the apostle John the fact of this "prophecy" that Peter would grow old, and at the same time communicate through others that Jesus could come back "at any moment? And I will also be diligent that at any time after my departure you may be able to call these things to mind. Here is some imminence for us. Peter had grown old. The year is approximately 67 AD and Peter knows that any day now, he could be captured and led forth to die. In fact, Peter even mentions the coming of the Lord as he remembers being an eyewitness to His "Majesty" that will be manifested at the Day of the Lord return of Jesus, when He comes "in power and great glory. Instead he tells them to keep in mind the basic truths of Christianity that they have learned so that AFTER he dies, they will be able to use them for their own comfort and encouragement as the expectantly look for the "future" coming of Jesus. No, Peter does not teach imminence in chapter one. Yes, there will continue to be an advance of evil just as Paul said, "evil men and impostors will proceed from bad to worse, deceiving and being deceived," 2 Tim. And through it all, Peter reminds them that God knows how to deliver the godly from temptation and encourages them to remember the words spoken previously by the holy prophets and the commandment of the Lord and Savior spoken by your apostles," 2 Pet. Peter does not teach imminence in chapter two. He was never taught imminence by Jesus. In chapter three, Peter says an astonishing thing. He says that there will come a time that can be designated as "the last days. Thus, as "time" has gone by, the mockers will be motivated to say, "where is the promise of His coming? He says that God is not "slow" as man views slowness, but that He is actually "patient," waiting so that mankind might have a maximum amount of time to come to a change of mind. And then he repeats the well known warning, "the day of the Lord will come like a thief" to indicate that many will be unprepared for its arrival and the return of Jesus. The phrase, "come like a thief," occurs only 5 times and always refers to the return of Jesus at the arrival of the Day of the Lord 1Thes. The use of this term originated based on the parable Jesus taught at Matt. But He immediately tells us that no one knows the day or hour of His coming. In other words, we can know the "season" of His coming, when He will be "right at the door," but we cannot know the exact day of His coming. Thus the exhortation for watchfulness so we might be prepared when God brings that arrival of Jesus "in His own timing" 1 Tim. Jesus did not teach imminence here. He taught that the events of the tribulation would precede His coming and that once those events transpire, we should know that He is right at the door and we should "be on the alert, for you do not know which day your Lord is coming," Mat. But our watchfulness should not be out of fear or sorrow, but out of great joy and expectation, knowing that at His arrival He will take us to Himself so that then we shall ever be with the Lord. That is why Paul calls this "the blessed hope" Lit: He will come like a thief, only to those who are unprepared. But for the believer, walking in fellowship with God walking in the light they "are not in darkness that the day should overtake you like a thief," 1 Thes. Accordingly, Paul immediately follows that up with an exhortation to all believers including himself, to "not sleep as others do, but let us be alert and balanced," 2 Thes. The exhortation then is to watchfulness and preparedness, not in view of an "any moment" coming of Jesus, but in view of the DANGER of not being ready when "the signs" come on the scene. All the words used to encourage our watchfulness communicate the attitude of "expectation" and the strong emotion of longing, in view of His promised arrival, not in view of an "any moment" arrival. No, Jesus did not teach imminence at Matthew. Instead, He taught that specific events had to occur first. Peter knew and understood this. And he even knew that the Lord would not come during his lifetime. Thus, he exhorts the recipients of his letter, to be diligent to maintain holy conduct and godliness 2 Pet. Peter did not teach imminence in chapter three. He taught the need for growth, preparation and watchfulness, "looking for and promoting the coming of the day of God," 2Peter

3: Paul must witness in Rome. Paul is told that he IS going to witness at Rome. Jesus did not say when this would come about, but the promise stands on its own merits and for any one who was looking for an "any moment" rapture, the promise would certainly destroy that idea. Now while Paul is "waiting" to get to Rome, what does he teach others about the "imminent" return of Jesus? Maybe he will have to keep it "hush-hush" since now, he cannot depend on it himself. Maybe he never had that idea in the first place. After all, he is the one who wrote 2 Thes. The same basic promise is repeated at Acts But we must run aground on a certain island. And how long were they on the island? Well, no, because God had told Paul that he had to go to Rome. What then of all the believers throughout the rest of the world? Where is the reality of their hope in an "any moment" rapture? Were they to still look for such a thing? Indeed, would God the Holy Spirit be communicating to others that they should be looking for an "any moment" rapture, while at the same time having revealed to Paul that there would not be one? God does not give conflicting information to His people. Blow 3 John will have additional public ministry beyond writing the book of the Revelation. And he said to me, "Take it, and eat it; and it will make your stomach bitter, but in your mouth it will be sweet as honey. And they said to me, "You must prophesy again concerning many peoples and nations and tongues and kings. This is a personal promise to John that he will prophesy "again" which suggests a ministry beyond the scope of the present vision he is seeing. He may not know exactly when and where his future ministry is, but he should know that the Lord will not be coming back first. Blow 4 A specific departure from the faith and the revealing of the man of Lawlessness must precede the return of Jesus. The subject is "the coming of the Lord Jesus Christ and our gathering together to Him. He makes the same connection at 1 Thes. In verses , Paul then clearly indicates that the believer who is "awake," "alert" and "sober" balanced will NOT be surprised by the arrival of the Day of the Lord which will catch others totally off guard. But in so doing, he also makes it perfectly clear that the church will be present on the earth when the Day of the Lord arrives. In fact, he clearly makes this arrival of the Day of the Lord refer to the same event mentioned just a few verses before as "the coming of the Lord" and "a meeting with the Lord in the air. Here, he addresses the concern of the believers that they Day of the Lord has already arrived. That means that the man of lawlessness, the "beast" of Revelation and the one so often designated as the antichrist, WILL come on the scene of human history and be revealed as the great rebel against God BEFORE the rapture of the church. Blow 5 Jesus said that he church would accomplish a world-wide gospel proclamation before He comes back. However, in association with Acts 1: This took place about 36 AD and certainly fulfills the words of Jesus at Acts 1: But the question needs to be asked. And if so, what then is the purpose and reliability of the words of Jesus at Acts 1: Furthermore, Jesus said, "and to the uttermost parts of the earth," which did not take place for several years later. Paul informs us that it did indeed, happen as he writes in about 59 AD concerning the Romans, "your faith is being proclaimed throughout the whole world," Rom. And in about 63 AD, "the hope of the gospel. But BEFORE these men took the gospel to the uttermost parts of the earth, say, between 30 and 50 AD if indeed the above passages indicate that to be the case, could Jesus have come back? And if those passages do not indicate such a spread of the gospel, has Acts 1: And if that be the case, could Jesus have come back "anytime" since His very own words would still be unfulfilled? Then we have Matthew If at a certain point in time, they are only part way through reaching "the cities of Israel," are they to be looking for an "any moment" return of Jesus? Indeed, Jesus again tells us at Matthew The understanding that "the end" correlates with Matthew But that is another subject. However, I suggest that all the passages in the New Testament refer to the one and only coming of Jesus when He will come in the clouds of the sky and gather His elect from the earth and NOT his "later" descent to the earth at Armageddon which is only referenced at Rev. Anyway, I trust that it can be seen to be unlikely, in view of the promises and commands for a worldwide evangelistic outreach, that the Christians of the early church did not believe in an "any moment" return of Jesus. Expectancy does not require imminence. Blow 6 The predicted progress of historical trends which must take place, as the "beginning" of birth pains, militates against the idea of Imminency. Mankind has always been preoccupied with the future, and of course, the disciples of Jesus were no exception. During the week prior to the crucifixion in 30 AD, Jesus frequented the temple in Jerusalem every day. And it was on one of these days, the 12th of the month Nisan, that it appears as though He actually baited the curiosity of the disciples by speaking of a future

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destruction of the temple with very strong language. The occasion, according to Mt. The "bait" then, appears to be recorded at Mt. Do you not see all these things? Truly I say to you, there shall surely not be left one stone upon another, which will not be torn down. The disciples respond with several questions, one of which was, "when shall these things be.

6: Is the Rapture Imminent (Could it Happen At Any Moment)? | Red Moon Rapture

The imminence of Christ's return is generally taught among evangelicals, with some disagreement according to one's view of dispensationalism and whether one holds a pre-, mid-, or post-tribulational view of the rapture.

On the one hand, since the Lord might return at any moment, we need to watch expectantly for His coming. Paul admonishes those to whom he preached to look for Christ to return. He never once told them to expect any of the Tribulation events first nor the signing of a treaty between Israel and the Antichrist. I could bring before you more than 30 Scriptures which I believe speak of the imminent return of Christ. Let me present just a few. Paul makes it very clear that he believed in the imminent return of Christ in 1 Thessalonians 4. Here are some additional passages that speak of the imminent return of Christ. The coming of Christ for his Church has no warnings – no signals. The Church was told to be watchful for the imminent coming of our Lord. Those persons do not go to bed at their normal time because they are expecting someone to arrive at any moment. Therefore, they do not go to bed for a period of time. Each of these verse, and many more, admonish Christians to look for the coming of Christ at any moment. God, in His wise providence, has designed Bible prophecy in such a manner that the Rapture has appeared imminent to Christians in every generation. Nothing is a better motivator than to believe Jesus could come at any moment. An imminent Rapture moves us to greater consecration, to holy living in an unholy age, and evangelism and missions. The Master could arrive at any time. His coming is still near imminent today. Christ can pass through the door of heaven at any moment. For that reason we need to constantly be ready and watching. If any of these events must happen prior to the Rapture, then the Rapture is not imminent. Some of those who do not believe in a Pre-Tribulation Rapture speak of those of us who are, as doing a disservice to those we teach, because we are not preparing them on how to live and survive during the tribulation. My answer is that we, in fact, are. A Christian ought to live in the light of the imminent coming of Christ. That might cause me to be a little careless in my living. But, if He might come today, if He came right at this very moment, He would catch me preparing this Bible study and that would be fine. I hope that when He comes, He finds me doing what He has called me to do. The dozens of Scriptural admonitions to watch, be ready, to look for Christ to come at any moment loses its significance if in fact we are to watch for other events first. The Pre-Tribulation Rapture position is the only one that preserves the imminent return of Christ for His bride. Early-Church teaching of the Imminent Return A person might reasonably ask whether any historical evidence exists to demonstrate whether any Christian leaders who lived prior to the s taught that the coming of Jesus Christ was imminent. He was one of the early leaders of Christianity. He did most of his writings at about the time the apostle John was on Patmos. He is considered the very first of the early church fathers. He wrote at about A. We also know that there was a strong congregation in Rome in A. Some early writers stated in their writing that this Clement may be the same as the Clement mentioned in Philippians 4: Whatever the case, we know this Clement wrote: Martin Luther looked for the speedy and imminent return of Christ in the air to take His Saints home to heaven. In his comment on the resurrection as prophesied by Daniel 12, Luther wrote: That we cannot know the day matters not; some one else may point it out; things are certainly near their end. It may indicate what may have been passed on by the Apostles of Christ. But from Scripture, we also know that the traditions of the elders are not necessarily infallible. Although theological opinions should be thoroughly considered, doctrine must always be validated by the original Word of God – the Scriptures. More Quotes from Church history about the coming of Christ Augustine He who loves the coming of the Lord is not he who affirms it is far off, nor is it he who says it is near. It is he who, whether it be far or near, awaits it with sincere faith, stead-fast hope and fervent love.

7: The Doctrine of Imminence | online library of brethren writers

Imminence means that Jesus could return at any moment, his return is impending, it is ever near. Scripture teaches that we are to live in a state of constant readiness and expectation regarding the coming of the Lord.

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8: Is Christ's Return Imminent? -- By: John F. MacArthur, Jr. | Galaxie Software

But if it is an event full of hope and joyful expectation we express it by the noun imminence or the adjective imminent. Among believers, these words normally relate.

9: imminent | Definition of imminent in English by Oxford Dictionaries

Patients' expectations of long term functional outcomes cannot be considered outside of the overall context of the cancer-experience and the relative importance and imminence of cancer- and treatment-related events.

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