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## **Christ Our Coming King**

### **Defense of the pre-millennial coming of Christ**

*“All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness”* (2<sup>nd</sup> Timothy 3:16). Growing up in the church I’ve been told what is truth and what is not. Many times I accepted the “truth” based solely on my own experience or the instruction of others. However, personal devotion, schooling and now the process of ordination has taught me that it is the Holy Spirit who reveals truth to the Christian. Our theology must not be rooted in hearsay or experience. Our theology must be founded upon the careful study of God’s Word and the revelation that is given through His Holy Spirit.

Pre-millennialism has been one of those doctrines that I’ve accepted based on the instruction of pastors and teachers alone. But, today I’m convinced of what I believe not because great men have convinced me, but because God has led me into truth (John 16:13). Marvin Rosenthal speaks to this issue of allowing God’s Word to speak for itself as he writes, “Premillennialism was clearly the position of the early church for the first four centuries of its existence. Evidence for that fact is considerable and convincing. But while such evidence is weighty, it cannot alone be determinative. Premillennialism, as a system, is based on a literal or normative method of biblical interpretation” (49). In order for anyone to acquire the truth of God, they must allow the truth to be given to them from

God, through His Word. Otherwise, at best we are relating to godly men and not to God himself.

A theological tenet known as the “millennium” has been developed throughout Church history to explain the events of Revelation 20:1–10. In that passage the apostle John “describes the devil as being bound and thrown into a bottomless pit for a thousand years. The removal of Satanic influence is accompanied by the resurrection of the Christian martyrs, who reign with Christ during the millennium” (Millennium, 714). Throughout the history of the Church theologians have debated and been at odds over the understanding of when the millennium fits into eschatological events.

Three major teachings make up the millennium debate: pre-millennialism, amillennialism, and post-millennialism. Pre-millennialism purports that Christ will return, usher in and rule over a period of peace and righteousness. Amillennialism suggests that there is a spiritual kingdom—between Christ’s first and second coming (the Church age)—that is set up in the hearts of people where Christ will rule. The proponents of this school of thought do not believe in a literal and physical one thousand year reign of Christ on earth. The terminology for this doctrine originated from the letter “a” which is known to negate and the word millennium denoting one thousand years.

Amillennialism literally means “no one thousand years”. Finally, post-millennialism teaches that through the one thousand year advancement of the gospel the kingdom of Christ would be realized.

A proper defense of pre-millennial doctrine must give evidence to the “thousand years” of Revelation 20 being the result of Christ’s return. In this passage 1) Satan will be bound for a thousand years (v.2); 2) The nations will not be deceived for one thousand years

(v.3); 3) The people who have not worshipped the beast will reign with Christ for one thousand years (v.4); 4) Those who have previously died will not come to life until the one thousand years has ended (v.5); 5) Those who are holy and those resurrected from the dead will reign with Christ for one thousand years (v.6); 6) Satan will be released at the end of the one thousand years. In order to claim pre-millennialism to be true the six aforementioned facts must be biblically proven to have not yet occurred and to either immediately precede or follow Christ's return.

***During the Millennium Satan will be bound***

In my understanding, neither amillennialism or post-millennialism are valid when considering the binding of Satan. If Satan were bound, as the amillennial and post-millennial doctrines teach, how does one explain the undeniable presence of escalating sin in the world? The amillennialist claims that “the worldwide missionary activity of the church, and the presence of the church in most or all of the nations of the world, shows that the power that Satan had in the Old Testament, to “deceive the nations” and keep them in darkness, has been broken” (Grudem, 1115). The post-millennialist suggests that because Christ has been exalted to the position of ultimate authority (Matthew 28:18–20), Satan has been bound and the Church is ushering in the kingdom age. To date there has not been an eternal Christian nation in history and the Church universal has not proven it's ability to remain pure and undefiled with ever increasing holiness throughout the generations.

Satan is not, nor has he been, bound at any point throughout history. The evidence of his presence is overwhelmingly apparent in all generations. For the sake of time and space I only mention two recent evidences: the holocaust and the Islamic extremist attack

on the World Trade Center. Scripture gives no indication that Satan's binding would be a Church age (time between Christ's ascension to Christ's second coming) occurrence. On the contrary, Scripture teaches and warns the church regarding Satan's power during this time period. Peter warns the elders and young men of the Church that "*Your enemy the devil prowls around like a roaring lion looking for someone to devour*" (1<sup>st</sup> Peter 5:8). Paul reminds us that Satan is given liberty to deceive the nations during this age as he writes, "*The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God*" (2<sup>nd</sup> Corinthians 4:3–4). John writes to Christians and assures them of God's sovereignty over Satan who controls the world during the Church age: "*We know that anyone born of God does not continue to sin; the one who was born of God keeps him safe, and the evil one cannot harm him. We know that we are children of God, and that the whole world is under the control of the evil one*" (1<sup>st</sup> John 5:18–19).

Satan has yet to be bound. The amillennial and post-millennial doctrines disagree on this point in that they say Satan has been bound. I believe that Scripture clearly teaches otherwise. Therefore, if Satan has not been bound and Scripture teaches in Revelation 20 that this is a precursor to the millennium then I do not believe that the millennium has yet been ushered in.

***During the millennium the nations will not be deceived***

Satan is actively deceiving and counterfeiting what is good in order to convince people to follow him. In Luke's account of the early church we are made to understand Satan's deceit early on when "*Peter said, 'Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you*

*received for the land?’’ (Acts 5:3). Satan’s tactics of deceit are so advanced that Paul even admits to his stealth: “I have forgiven in the sight of Christ for your sake, in order that Satan might not outwit us. For we are not unaware of his schemes” (2<sup>nd</sup> Corinthians 2:10–11). Satan’s mission of deceit is clearly understood as Paul goes on to write, “For such men are false apostles, deceitful workmen, masquerading as apostles of Christ. And no wonder, for Satan himself masquerades as an angel of light. It is not surprising, then, if his servants masquerade as servants of righteousness. Their end will be what their actions deserve” (2<sup>nd</sup> Corinthians 11:13–15).*

Satan has been and is deceiving the nations. A day will come when he will be unable to deceive the world for one thousand years. However, that day has not arrived as both the amillennialists and post-millennialists contend it has.

### ***People who have not worshipped the beast will reign with Christ During the Millennium***

The amillennialist and post-millennialist suggest that we are in the throws of the millennial kingdom. Prior to this kingdom John tells us that a beast will rise up and cause all the people of the world to worship him or else die. The beast will demand that every person take his mark on the right hand or the forehead (Revelation 13:1–18). If the persecution described in Revelation 13 has not yet occurred then the people who “*had not worshiped the beast or his image and had not received his mark on their foreheads or their hands*” (Revelation 20:4) could not possibly have yet “*reigned with Christ a thousand years.*” Either we are in the millennium and God missed this aspect of His revelation or we have not yet entered the millennial kingdom.

*Those who have previously died will not come to life until the end of the millennium;*

*Those who are holy and those resurrected from the dead will reign with Christ;*

*Satan will be released at the end of the millennium*

Although there is no congruence of understanding among the three millennial doctrines within the first three suppositions of Revelation 20, all hold the above beliefs to be valid. As long as there is a return of Christ there will be a resurrection, a shared reign of the Kingdom and a final confrontation with Satan (1<sup>st</sup> Corinthians 15:21–23; 2<sup>nd</sup> Timothy 2:12; Genesis 3:15, Revelation 12:9). If one holds to a literal understanding of half of the suppositions shouldn't they hold to a literal translation throughout? In my view the amillennialist spiritualizes the first three suppositions of Revelation 20, but then allows a literal understanding of the remainder. The post-millennialist translates Revelation 20:1–6 as being symbolic, especially with regard to the one thousand years. However, they also allow a literal understanding of the remaining three suppositions. Only the premillennial position uses a consistency in their hermeneutical handling of Revelation 20. Albert B. Simpson speaks to the literal hermeneutic of Revelation 20 as he quotes Dean Alford, "If this be not a literal coming, resurrection and millennium, then we do not know what our Bibles mean" (58).

### **Trace the events surrounding the rapture of the church**

Can we pinpoint more closely the return of the Lord beyond the pre-millennial marker? Are we given any indication when the Lord will return for His bride the church? The quick answer given in Scripture that supports the doctrine of the imminent return of Christ is no. "*No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. As it was in the days of Noah, so it will be at the coming of*

*the Son of Man. . . . they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man”* (Matthew 24:36–37, 39). The expanded answer to the question that does no damage to the immanent return of Christ is no, but we are given prophetic signs that contribute to our constant expectation of His return which enables our perseverance to the end.

*“He [Antichrist] will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him”* (Daniel 9:27). There are three main schools of thought regarding the return of Christ during the tribulation period of history which is revealed in the aforementioned verse—pre-tribulational, mid-tribulational, and post-tribulational.

The pre-tribulational view of the rapture presents the belief that Christ will return to rapture the Church prior to this tribulation period. This is a relatively new view developed by John Darby and the Plymouth Brethren in 1830. This view argues that the Christians of the end-times will not incur the wrath of God according to Scripture (1<sup>st</sup> Thessalonians 1:10, 5:9, and Revelation 3:10). The pre-tribulationists believe that the entire tribulation period is the pouring out of God’s wrath.

Marvin Rosenthal calls into question the dogmatism of the position by listing many godly believers that were not pre-tribulational. Among those he lists is A. B. Simpson (Rosenthal, 54). However, Simpson’s Fourfold Gospel clearly places him in the pre-tribulation camp. “There is a distinct order revealed. He will first come for His own waiting ones, and they, with the holy dead, shall be caught up to meet Him in the air. The wicked world shall be left behind; a formal church and a multitude of nations shall live

on and scarcely miss the little flock that has just been caught away. Then will begin a series of judgments and warnings, ending at last in the descent of Christ in power and glory... There will thus be two appearings of Jesus Christ—the one to His own, the other, later, to the entire world; the first as a Bridegroom, the second as a King and Judge” (Simposn, 64). Rosenthal’s point of dogmatism is understood, however his facts are askew.

The mid-tribulational theory of the rapture is that Christ will come for the Church three and one-half years into the Daniel 9 tribulation period. At the three and one-half year mark, the Antichrist will make himself known by presenting the abomination in the temple, triggering God’s wrath being poured out on the earth. Those who hold to this theory argue that the Church will not incur the wrath of God as described in First Thessalonians chapter five verse nine. This theory assumes the believers in the tribulation period will experience some persecution, but not the hard core persecution that comes at the hands of the Antichrist.

The post-tribulational view of the rapture teaches that Christ will return after the Daniel nine tribulation period. This view allows for the Church to incur the severe persecution of the Antichrist. As their proof texts they use the Olivet Discourse in Matthew chapter 24, Second Thessalonians chapter 31, and Revelation chapters 13 and 14. Post-tribulationists allow for the church to experience the entire tribulation including the pouring out of God’s wrath.

There seems to be weaknesses in all three theories. The pre-tribulational theory suggests two comings of Christ and the escape of persecution of believers. The persecution is made biblically clear in the above post-tribulational texts. The mid-

tribulational theory also falls short along the same lines in that they propose an escape of the Church from persecution at the hands of the Antichrist. And the post-tribulational theory does not stand firm because of their teaching that the Church will incur the wrath of God. Speaking to the necessity of a proper hermeneutic A.W. Tozer said, as quoted by Robertson McQuilkin, “Truths that are compelled to stand alone never stand straight and are not likely to stand long. Truth is one but truths are many. Scriptural truths are interlocking and interdependent. A truth is rarely valid in isolation. A statement may be true in its relationship to other truths and less than true when separated from them” (214).

As I attempt to make sense of these tangled theories I’m reminded of what the former president of Columbian Biblical Seminary would say, “It is always easier to embrace one extreme or the other, than to stay in the center of Biblical tension.” Rather than choosing what would be easiest, I’m going to put forth what I’ve come to believe is closer to that center of Biblical truth—the pre-wrath rapture of the Church.

The pre-wrath rapture position proposes that the Church will remain earth-bound after the abomination of the temple by the Antichrist. The Church will incur the wrath of Satan as the Antichrist persecutes the faithful for their denial of his divinity. However, the Church will be raptured prior to the cataclysmic judgment of the world that is God’s wrath. As I have researched, this newly proposed theory biblically answers questions that the other theories leave wanting.

There are a few passages that outline the events surrounding the end-time scenario in which the Church will experience the rapture. All of the passages are revelations given to the church by Jesus Christ. First, Christ gives us the signs surrounding His return in the Olivet Discourse found in Matthew 24. Later, in the last book of the Bible Jesus gives the

Apostle John His revelation of *what must soon take place* (Revelation 1:1). The events surrounding the rapture of the church can be tracked in Revelation chapters six through eight and chapter twenty-two. By illuminating the similarities in these various passages, I believe we can adequately track the events surrounding the rapture. The similarities will enable us to gain a more clear picture of what is taking place as we bring the whole of Scripture together.

### ***The Warning to the Church***

Both revelations given by Jesus Christ to the Church concerning the end-time scenario are accompanied by a warning. “*Jesus answered: ‘Watch out that no one deceives you’*” (Matthew 24:4). “*And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book*” (Revelation 22:19). This is the first of many similarities that support and will enable confident acceptance of the pre-wrath position.

### ***The Sign of False Christs***

The proof texts provided are meant to be seen as an interconnected whole. Whereas one may not stand alone, together the truth is made apparent. “*For many will come in my name, claiming, ‘I am the Christ,’ and will deceive many*” (Matthew 24:5). “*I watched as the Lamb opened the first of the seven seals. Then I heard one of the four living creatures say in a voice like thunder, ‘Come!’ I looked, and there before me was a white horse! Its rider held a bow, and he was given a crown, and he rode out as a conqueror bent on conquest*” (Revelation 6:1–2). “Without any additional information, and letting the words of Christ interpret His own revelation to John, we must conclude that the first seal represents those whom He permits to go forth into the world as false christs. Because the

rider is male (he), in the singular form (meaning one), and because ‘a crown was given to him’ (the word ‘crown’ is normally symbolic of rulership, in this instance a position that is specifically given to this particular rider only, going far beyond being just another false Christ), I personally believe this rider to be ‘the’ false Christ of all, Antichrist!” (Van Kampen, 69). This one point of similarity would not be enough for me to convince me of a doctrinal position. However, the totality of the two passages, and their congruence with the whole of Scripture, enable me to comfortably make the connection above.

### ***The Sign of Wars and Rumors of Wars***

In the end-times prior to the rapture of the church the *world* will be in war and/or on the verge of war. The picture of the third sign is that of near global chaos. “*You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. Nation will rise against nation, and kingdom against kingdom*” (Matthew 24:6–7). Compare Matthew’s account to what Jesus later reveals to John, “*When the Lamb opened the second seal, I heard the second living creature say, "Come!" Then another horse came out, a fiery red one. Its rider was given power to take peace from the earth and to make men slay each other. To him was given a large sword*” (Revelation 6:3–4). It is apparent to me that the similarities between the two revelations of Jesus Christ are referring to the same chronological end-time scenario.

### ***The Sign of Famine***

Prior to the rapture of the Church, Jesus teaches in both revelations that there will be a time of great famine in the world. “*There will be famines and earthquakes in various places*” (Matthew 24:7). And again we see the same in Revelation, “*When the Lamb opened the third seal, I heard the third living creature say, ‘Come!’ I looked, and there*

*before me was a black horse! Its rider was holding a pair of scales in his hand. Then I heard what sounded like a voice among the four living creatures, saying, 'A quart of wheat for a day's wages, and three quarts of barley for a day's wages, and do not damage the oil and the wine!'"* (Revelation 6:5–6). The fact that a day's wages necessitate the purchase of minimal food points to a famine of great proportion. Clearly the similarities continue throughout these two revelations.

### ***The Sign of Intense Persecution***

The fifth sign negates the claim of the pre-tribulational theories that the church will escape the persecution, brought on in the Daniel 9 tribulation period. *"Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me. ...For then there will be great distress, unequalled from the beginning of the world until now—and never to be equaled again"* (Matthew 24:9, 21). *"When the Lamb opened the fourth seal, I heard the voice of the fourth living creature say, 'Come!' I looked, and there before me was a pale horse! Its rider was named Death, and Hades was following close behind him. They were given power over a fourth of the earth to kill by sword, famine and plague, and by the wild beasts of the earth"* (Revelation 6:7–8).

"Statistics have been compiled showing the percentage of the world population that belongs to various Judeo-Christian denominations, including Protestants, Catholics, Orthodox, and other smaller sects that claim the name of Christ, and Judaism. Together they comprise almost 25 percent of the world's population" (Van Kampen, 74). The followers of Christ will be *"handed over to be persecuted and put to death."*

Interestingly the numbers of those who could be counted as followers of Christ equals *"a fourth of the earth."*

### ***The Sign of Martyrdom***

The sixth sign again validates the fact that the church is present during the tribulation period. *“Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me... If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened”* (Matthew 24:9, 22). *“When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained”* (Revelation 6:9). Some pre-tribulationists contend that the “elect” referred to in the above passage is a reference made to Israel. However, I see greater biblical proof that the “elect” is a direct reference to the Church (Romans 11:7 and Ephesians 1:4–5). I find it hard to interpret this any other way than the Church must still be present at this point in the tribulation period.

### ***The Sign of Antichrist’s Limited Persecution***

The pre- and mid-tribulation period both declare that the Church will not suffer the final persecution of the Antichrist. However, the elect are being made martyrs right up until the point of God’s intervention according to His sovereign plan. *“If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened”* (Matthew 24:22). *“Then each of them was given a white robe, and they were told to wait a little longer, until the number of their fellow servants and brothers who were to be killed as they had been was completed”* (Revelation 6:11).

### ***The Sign of Cosmic Proportions***

The eighth sign pronounces the impending wrath of God that is about to be poured out on the wicked people in the earth. *“Immediately after the distress of those days the sun*

*will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken” (Matthew 24:29). “I watched as he opened the sixth seal. There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red, and the stars in the sky fell to earth, as late figs drop from a fig tree when shaken by a strong wind. The sky receded like a scroll, rolling up, and every mountain and island was removed from its place. Then the kings of the earth, the princes, the generals, the rich, the mighty, and every slave and every free man hid in caves and among the rocks of the mountains. They called to the mountains and the rocks, ‘Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the great day of their wrath has come, and who can stand?’” (Revelation 6:12–17). Prior to the rapture of the Church there will be cosmic signs that will suddenly (immediately) appear as a pronouncement of the judgment that is about to take place.*

### ***The Sign of the Rapture***

This sign is imperative for the understanding of the pre-wrath rapture view. The post-tribulationists would propose that the elect will go through this wrath. However the pre-wrath theory claims that the previous sign is not only a pronouncement of the wicked’s impending doom but also a pronouncement of the elect’s *immediate* deliverance. The Church does not rapture prior to the tribulation period, it does not rapture at the middle point as the Antichrist is made known, nor does it rapture at the end following the pouring out of God’s wrath. The rapture of the Church takes place during the second three and one-half year period of the tribulation immediately following the cosmic sign aforementioned. *"At that time the sign of the Son of Man will appear in the sky, and all*

*the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory. And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other” (Matthew 24:29–31). “After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: ‘Salvation belongs to our God, who sits on the throne, and to the Lamb.’ All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshiped God, saying: ‘Amen! Praise and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen!’ Then one of the elders asked me, “These in white robes--who are they, and where did they come from?’ I answered, ‘Sir, you know.’” (Revelation 7:9–14). The Church will not incur God’s wrath as they will be transported to heaven *just before* the wicked of the world are punished.*

### ***The Sign of God’s Wrath***

The final sign adds the final support of the pre-wrath rapture view in that the elect are transported to heaven *just before* the wicked of the world are punished (cf: Luke 17:26–29). “As it was in the days of Noah, so it will be at the coming of the Son of Man. For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man” (Matthew 24:37–39). “When he opened the seventh seal, there was

*silence in heaven for about half an hour. And I saw the seven angels who stand before God, and to them were given seven trumpets. Another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, with the prayers of all the saints, on the golden altar before the throne. The smoke of the incense, together with the prayers of the saints, went up before God from the angel's hand. Then the angel took the censer, filled it with fire from the altar, and hurled it on the earth; and there came peals of thunder, rumblings, flashes of lightning and an earthquake. Then the seven angels who had the seven trumpets prepared to sound them. The first angel sounded his trumpet, and there came hail and fire mixed with blood, and it was hurled down upon the earth. A third of the earth was burned up, a third of the trees were burned up, and all the green grass was burned up” (Revelation 8:1–7). The final of God’s wrath being poured out will be the sudden removal of the Church. As the pre-tribulationist correctly contends, the Church will not incur God’s wrath (1<sup>st</sup> Thessalonians 5:9).*

### ***Conclusion***

The Olivet Discourse and the events described in the book of Revelation do not contradict. On the contrary, they clarify a topic I previously avoided—eschatology. The purpose of eschatology should be to strengthen the Church’s resolve and confident expectation of what will soon take place. The pre-wrath rapture gives me that hope as I believe, it is based on a *sola scriptura* hermeneutic.

### **The Relationship between the Imminence of Christ’s Coming and World Missions**

My lack of interest in eschatology has caused me some level of guilt and personal disappointment in the past. My passion and giftedness have been in the area of missiology and church health, so that’s where I’ve invested the better part of my time.

Fortunately for me, this assignment has challenged me to think through and communicate what I believe as I decipher Scripture. It's been a wonderful study. However, I'll be the first to admit that I'm still learning in this area and will continue to do so for some time to come.

In my study I came across a quote of someone describing Simpson's handling of eschatology that encouraged me greatly. The following quote is extracted from a commentary written of Simpson in the beginning of his commentary on Revelation. "As you read this final volume of the series you may understand why it was not kept current. It was not simply that Simpson's views of a partial rapture ran counter to the prevailing evangelical opinion in the first half of the century... Simspen was unashamedly in love with Jesus Christ, and he longed for His return. Simpson was concerned for a lost world of people, and he worked night and day for their evangelization. He was persuaded [biblically] that world evangelization must precede the end-time events portrayed in Revelation" (Essays on Premillennialism, 70). I was encouraged because I am fully aware that I don't have all the answers with regard to the end-time scenario (doesn't sound like Simpson did either). But one thing that I do know, Christ will return for His bride the Church when the work here is done and not before. I've realized there is nothing I can do to pay Christ back for what He has done for me. However, I can please the Lord. I strive to serve the Lord with the attitude, "what ever it takes to finish the task Lord, here am I use me."

The imminence of Christ's coming and world missions are inseparable theological concepts. The Olivet Discourse teaches us that we do not know the time of Christ's return. It could happen at any moment (Matthew 24:36). This is what the immanency of

Christ is—the “any moment could be the moment” of His return. As a response to the any moment return of Christ and the desire to please the Lord, we must be actively involved in His plan. The plan of His that we are actively involved in is the Great Commission (Psalm 46:10, Matthew 28:18–20). This is why Christ, in His discourse, goes on to teach us the concept of diligence and perseverance. *“Who then is the faithful and wise servant, whom the master has put in charge of the servants in his household to give them their food at the proper time? It will be good for that servant whose master finds him doing so when he returns”* (Matthew 24:45–46). One must not separate the time of Christ’s return from the responsibility of missions given to the Church. And that’s why Christ also clearly states *“And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come”* (Matthew 24:14).

Christ testified *“Yes, I am coming soon”* And to that I reply *“Amen. Come, Lord Jesus”* (Revelation 22:20).

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*All Scripture referenced is taken from the New International Version of the Bible.*

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