

The Doctrine of  
**IMMINENCE**

Examined in the  
Light of  
the Scriptures

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## The Doctrine of Imminence examined in the Light of the Scriptures

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The doctrine of imminence, that is, the joyful expectation of the soon meeting with our Lord Jesus Christ, has taken some turns which, in my opinion, were never intended by the writers and Fount of sacred Scripture. I would like to define the doctrine, and examine its true meanings, in the light of the Spirit-inspired men of God who first told us about Jesus' return.

### Definitions

The word "imminence", like "rapture" and "trinity", is not found in the English Bible. That in itself is not proof of anything. But it seems to me worthy of note that believers often label doctrines based on the descriptions *they* have given those teachings rather than labeling them based on what *the Scriptures* say. For example, though the term "rapture" certainly describes a Biblical concept, it does not in its normal usage today convey a Biblical meaning. Those who speak of *rapture* in our day speak of an added coming of the Lord seven years before His "final" coming. But even they would have to agree that at the "final" second coming, believers will be "snatched up" in the air (that is, "raptured") to be with Jesus where He is. Yet rapturists would never refer to this final event as "rapture" at all.

So it is with "imminence." There is an English meaning, a Scriptural meaning, and a third meaning that has been assigned by those who have assumed a theological position about the word. The third meaning, theology attached, is something like: "Jesus can come at *any* time. Do not look for signs. Do not worry about times and seasons. Any day is as good as the next for the rapture of the Church." And yes, here the two doctrines come together and feed one another. I have dealt with the absolute lack of Scriptural foundation for a pre-tribulation rapture in my book Caught Up, But When? . I would now like to challenge the current thinking regarding imminence.

Our word "imminent", says one dictionary, means "likely to happen without delay. Impending. Threatening. Often said of danger, evil, or menace." So from the outset we have a problem with the label given by man. Theologians when speaking of imminence are not talking of some evil *threatening* event . They are talking about the benign "appearing" of Jesus for His own, seven years before the "return" of Jesus. But as far as they are concerned the "return", which is indeed a threatening time for humanity, will never be imminent in this or any sense. To speak therefore of an "imminent" - that is to say menacing, threatening "rapture" is not the best English, to say the least. I believe it to be poor theology also, as the remainder of this discussion will point out.

So the concept of imminence as it appears in pre-tribulation rapture settings is simply that Jesus could come *at any time* and catch up His Bride, the Church, into the heavenlies. Unlike the pre-trib doctrine itself, the imminence teaching does have a number of Scriptures that seem to point in the intended direction. It is fair to say, though, that there are other Scriptures that speak of *signs* in relationship to Jesus' coming , and not *imminence* . The solution to this dilemma for the pre-tribulation people has been to allow for two "comings",

one by surprise, and one with clear signals. It could be said that pre-tribulationism arose to explain this seeming conflict of the Holy Record. But alas! The explanation creates even more confusion, for there simply is no one Scripture that spells out such a thing as two comings. For the record, there *is* a verse that points to the “*second*” coming, but none that imagines a third! “...To those who eagerly await for Him He will appear a *second time*...” (Hebrews 9:28)

It behooves us to look at all the Scriptures being heralded as teachers of imminence, to see if they say what they are purported to say. Why not begin with texts that use the word “quickly” or “soon” in reference to the appearing of Jesus.

### **Tachu**

Using the King James Version, there are 17 usages of this word. In every case the Greek “*tachu*” or a derivative is used. This word family makes no distinction between *speed* of action and *manner* of action. Where English would differentiate between the concepts of “soon” and “speedily”, *tachu* can mean either.

In Matthew 5:25, Jesus tells us that when we have an enemy, we should agree with him, *tachu*. In Matthew 28:7, the angel says to go *tachu* and tell the disciples of the resurrection. Notice the two variations already. When one agrees with any future enemy, he ought to do it *in a speedy manner*. That is not to say that one has an enemy at this moment, but when one does, there is to be no lingering, no hesitation in one’s actions. This speaks of “how.” But the message of the announcing of the resurrection is a “right now” event, speaking of “when.” Jesus has risen. My disciples don’t know it. Go immediately, *now*! You see how the word can lend itself freely to either direction of thought.

Revelation 2:5 and 16 speak of warnings by Jesus to sinning church members. They are told that if they do not repent, He comes *tachu*. We know that Jesus is not saying he is coming “soon”, but only after a space of time in which they can repent. And when He comes, it will be “sudden, immediate”. We know these verses are not talking about the end-time coming of Jesus, yet note the similar language, and how Jesus promises to “come” b-cally in judgment in the same language that He promises His entire Church.

There have been many unrepentant churches through history. Jesus did not come back, but He did come to these churches. In the Spirit realm He confronted that church and stopped its forward progress. Invisible, still He was there doing His work. And His promise to come in judgment against wayfaring saints remains to this day. Believers may think they are “getting away with it” and suddenly, life is over. Jesus has come for that lukewarm unfruitful saint. In an instant Jesus says, I am here!

So yes, there is a sense of “imminence” that every believer must deal with, namely the personal judgment of Christ on the personal believer who may be cut off if he does not repent. See John 15:1-8 for a discussion of branches that need to be cut *back* or cut *off*. In that sense alone does the Bible speak of an imminent return of Christ. But regarding the appearing and/or revelation of Jesus Christ we see clues leading us *away from* “imminence” as it is taught today. More of this later.

For now, what are we to make of statements made later in the Apocalypse (chapter 22), *not given to a local church*, but seemingly announced to all Christians of all time:

v. 7: “Behold I am coming quickly! Blessed is he who keeps the words of the proph-

ecy of this book.”

v. 12: “And behold I am coming quickly, and My reward is with Me, to give every one according to his work.”

v. 20: “He who testifies to these things says, ‘Surely I am coming quickly.’ Amen. Even so, come, Lord Jesus!”

Declarations like these deserve our notice and meditation. What could He possibly mean, since 1,900 years have passed? Do these statements teach “imminence”? There are at least three interpretations advanced by those who study eschatology:

1. *John expected Jesus to come back soon and put these words into Jesus’ mouth.* Persons who teach things such as this do not believe in the power of the Spirit of God to give us a true accounting of spiritual things. They believe that revelation is dependent as much on man’s contriving as God’s breathing. Those who believe in a dependable written document must reject this first choice outright, though it may seem the “logical” one from a human standpoint. No, this Book came from God.

2. Jesus is saying that he will come soon (*tachu*) by Heaven’s standards, not by man’s ideas of time. After all, a “day is with the Lord as a thousand years,” said Moses (Psalm 90:4) and later Peter (II Peter 3:8). This is the commonly accepted view, and we certainly cannot anathematize it, for it brings in Scriptural truth to attest to it. But one wonders whether it is possible to have a readable account of spiritual truth if it is constantly necessary to question whether a thing being said is literally true or not. Could not Jesus say what he meant and have us understand it too, even though it be hidden a bit by a word with a double meaning? It is true that believers who read these things in the first centuries certainly did believe that Jesus was coming “soon” in the normal sense. But they were wrong. And they have been wrong in every other generation ! Could they not be wrong today too?

3. “Soon” is not used in the text, though *tachu* could bear that meaning. Instead the more ambiguous “quickly”, also supported by *tachu*, is supplied by the translators. This seems to be a better way to look at it. “In a speedy manner” is what Jesus is telling us through the centuries. And there is evidence that Jesus has used this thought of speed, and not imminence, elsewhere. Let’s paraphrase Matthew 24:23ff :

“If people tell you that Jesus is back, don’t believe them! They’ll say he’s in the desert or some inner room waiting to be manifested. No! Here’s how I will come: like the lightning! (*Tachu*) One second not there, the next second, there. Or like a bird of prey. First a dead animal, then immediately after the birds are there ready to eat.”

But first there must be the rolling in of the storm. Then the lightning. First there must be the hunting and killing of the animal, then the vultures. Delay is implied in both of these illustrations, along with sudden appearance.

In the case of Christ’s coming, first there is business to be taken care of on the planet. The preaching of the Gospel must go into all the world until the last person that Jesus saw before the foundation of the world has been called and sealed. He *cannot* come until that time! The nations must be aligned in such a way that they look exactly like they do in the picture given to us in Sacred Text concerning the end of time. And the Scriptures themselves give other conditions of Christ’s coming, which we will address a little later.

*Tachu*. Without delay? Or in a speedy manner? Which is it to be? If “without delay” it seems to this writer difficult to justify 2000 years of waiting, knowing how Jesus talks to

us in plain understandable terms . Would Jesus say to every generation, “I’m coming without delay!” and then delay for centuries? Would He “stretch the truth” to motivate His people? No, He comes quickly, *suddenly*, without fanfare. Not as some liberal scholarship theorizes, that He will slowly be recognized by the Body of Christ to be here. One day, they say, we will look around and realize, after many years of this growing awareness, that “He is among us.” They confuse the coming of Christ with Pentecost and the subsequent workings of the Spirit. Oh yes, he has come to us already in that sense. But His Body returns *tachu!* , in an instant.

### **Thief in the night**

But, say you, shall Jesus not come as “a thief in the night”? Does not such a figure imply that there is no way we can know when Jesus will come, that He will surprise all? Not all, but many. There are at least six “thief” passages in Scripture. Let’s look at them.

1.-2. In the Gospels, Matthew and Luke give nearly identical accounts of Jesus’ words about the thief. In Matthew (24:43-44) Jesus says that if someone knows that a thief is planning a visit, he prepares himself for that visit. No thief ever surprised a man waiting for him to arrive! Jesus goes on to tell His people to watch and be ready, since the Son of Man will return at an hour one could not guess.

It is clear from the words of Jesus that “imminence”, in its truest meaning, a threat of danger, only applies to the ignorant, to the unwatching, the uncaring. Yes, multitudes will be caught unawares, sleeping in their dark patterns of sin, woefully and willfully ignorant of the promises of God and the clues Jesus gave His own disciples about His coming. These multitudes will be surprised beyond measure when Jesus comes. But, says Jesus, there is the possibility of a spiritually intelligent believer getting wind of the fact that something is coming, and being ready for that event.

In connection with this it is important to explore another passage of Jesus’ words before we go to Paul’s. In Matthew 24:45-51 Jesus talks about two kinds of servants. There are faithful and wise ones who have been entrusted with the proper and timely feeding of the household. At the time the Master returns for the evening meal, they will be doing what they were supposed to do. The timing of the Master’s coming was not an issue with these servants. They simply served until he came and were appropriately rewarded at that time. No “surprise” , no threat, only pure joy when the Master came.

The other servants were evil from the start, though they seemed well-behaved when the Master was around. When he was gone their true nature emerged, and when they saw that the time of the master’s journey was unexpectedly long, they got even worse, until they forgot about the return altogether, and were consumed by the shocking advent of the ruler of the house.

Here then are other elements to consider when discussing Christ’s return. First, faithfulness, and not exact time reckoning, is the main issue. Second, only evil men will be surprised at Jesus’ coming. Thirdly there is here one of the Bible’s clues that the second coming of Christ will indeed be “delayed” in human terms, namely the long journey of the master of the house.

3. Paul is in perfect agreement with Jesus’ pronouncement about thieves and varying approaches to them. He too sees two groups of people in I Thessalonians 5:2-4. “For you

yourselves know perfectly well that the day of the Lord so comes as a thief in the night...But you, brethren, are not in darkness, so that this Day should overtake you as a thief." The multitudes will be shocked. The believers will be totally aware of what is going on. The pattern holds. "Imminence" is a threat to the unschooled in the prophecies of Christ, the uncaring.

4. In II Peter the different groups are not so obvious. Peter makes a blanket statement that the "day of the Lord" will come as "a thief in the night." Later he encourages believers to holiness and watchfulness. Men called to watch, however, are in the same category as the ones Jesus and Paul mentioned: they are ready! And one disturbing fact about this passage for those who believe that "imminence" and the "pre-tribulation rapture" go hand in hand: this passage is clearly about the final coming of Christ, and not the (supposed) coming seven years earlier! There is judgment, and fire, and new heavens and earth, etc. Why then talk of a "thief in the night" here, when even according to pre-trib people, saints on earth during the Tribulation *know* when Christ will come? Because even when there is pending judgment on a world gone crazy, most of the world will have lost all touch with the promises –and threats - of Almighty God.

5. John the Revelator in Revelation 3:3 quotes Jesus as telling the Sardis Church to be warned about a coming thief. Yet Sardis lived in another age. Even those who divide Church history into ages based on these seven churches of Revelation cannot by any stretch place Sardis at the end of history! So the "thief" concept applies in any time when there are Christians who are too busy to watch for Jesus' coming. And the promise of a "coming" is not only Jesus' bodily return, but His personal coming to believers or groups in judgment and death, as we established above.

6. Jesus gives the final word about the approaching thief in Revelation 16:15. Here again the context is the *post-tribulation* coming of Christ to earth. And here again is the encouragement to keep watching so as not to be surprised. "Behold I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame."

We conclude then that it is possible to watch for Christ's coming. First we walk in holiness to such an extent that we will not be ashamed at His coming, no matter when it is. We must also allow that His coming may be merely a personal one for us. Peter knew he was going to die (II Peter 1:14) before the coming of Christ, and that knowledge may be communicated to us also.

Another conclusion we gather from all of this is that there must be a generation who will be ready for His coming in a secondary sense. These are the ones who have been watching *the signs* Jesus and Paul gave for Christ's return. They are men who know the times and the seasons prophesied hundreds of years ago. Do you know those signs, dear reader? Jesus made sure that the answer to His apostles' questions regarding "signs" would be duly recorded for your perusal. Have you discovered them? Are you looking for them? Let's look together, in Matthew 24.

### **The signs**

I summarize the relevant thoughts of Matthew 24:2-29:

The disciples came to Jesus privately and asked Him more concerning His comments about the coming destruction of the Temple area buildings. "Tell us when these things will happen and what

will be the sign of your coming back and the end of the world,” they said. After giving them signals to look for all through history such as false teachers and prophets, wars, famines, pestilences, earthquakes, and persecution, he became *very specific* as he approached the very end, and thus the answer to their question.

1. First, the Gospel must be preached in all the world. 2. When that has been accomplished, look to Jerusalem for the “abomination of desolation” prophesied by Daniel. 3. This will trigger world-wide catastrophe, and even more arrivals of false messengers. *After* this unprecedented tribulation which will even reach to the very heavens, I will come.

The disciples wanted specifics. Jesus could have said, as He was to say later on His way to Heaven, “It is not necessary to know these things. Just go and wait for the Spirit, then be my witnesses everywhere! That’s all that matters.”

And yes, the Spirit-filled life of witnessing Jesus is all that matters still, ultimately. But even knowing that does not erase the fact that at one point in His ministry the disciples, the first Christians, the foundation stones of the Church, asked specific questions and got specific answers about the coming of Christ. *This original church of 12 was told nothing of a secret rapture.* They were not told here that there is no way of knowing when Jesus will come. They were given for all time, to be put in writing, an outline of history with a close-up of the last several years of that history. This summary of things from the Master perfectly matches what Daniel had already said, and what the apostle Paul would say later. One Spirit tells us: Not only should you watch, I will tell you what to watch for! And when you see these things happening you will be able to rejoice!

Now how did Daniel’s prophecies lead the way? Why would the very Son of God refer to Daniel’s work in answering the apostle’s questions? Let’s look at Daniel 8:9-19. Again I summarize. This is not an exact quote:

Daniel sees a vision of a male goat with a large horn. The horn is broken and four other horns grow in its place. Out of one of the four horns grows a little horn which grows up to be a mighty power on earth. He exalts himself against God as though he were God and stops the daily sacrifices. While Daniel is contemplating all this, an angel informs him that these things will take place *at the time of the end.* Later, in chapters 11 and 12, the same (evil) man is seen attempting to conquer the world. An incomparable time of trouble arises. Then comes judgment, and the final Kingdom of God is established.

Daniel sees the same man, the same event, the same world-wide trouble, and the same revelation of Jesus to the billions of earth. Nothing “secret” here. Clearly visible events lead up to the end of this age.

Paul is in perfect agreement. See II Thessalonians 2:2-9, and once more let me paraphrase.

There are people saying that Christ has already come! Don’t be deceived. That day will not come unless a great falling away [from the faith] comes first, allowing the man of sin to arise. This man exalts himself above God, even sitting in God’s temple! The Lord will destroy him when He comes.

Do you see the pattern? Trouble, man of sin, then Jesus comes. This pattern is attested to by Daniel, Jesus and Paul. None of them talk about a *surprise* for the believers, but the events of the end are spelled out for them so that they can know of His coming. He has no desire to hide it from us, but wants us to be watching history, the Word, current events, looking excitedly for signs of His coming, all the time remembering that such an approach to

the coming of Christ in no way sets aside personal preparedness for Jesus to “come” at any moment!

This is not to say that any man can pinpoint the coming of Jesus to the very day and hour, as many have attempted down these centuries. In Mark 13:32 Jesus says that only the Father knows those exact facts. But only three verses before He says (paraphrased) “when you see these things happening (the great tribulation, the rise of antichrist, the shaking of the heavens) , know that My coming is near, at the very doors. [In fact] the generation that sees the beginning of these specific signs I have given will also see the end of them!”

It would seem we are close. The Gospel travels farther and farther as the days pass. Stirrings in the Middle East are unprecedented. The need for a Temple, the need for a world ruler, it’s all in the making. We may well be in the “times and seasons” spoken of. But Paul says *so emphatically* that that day *will not come* until antichrist rises. Let no man come against the Spirit’s words through Paul.

Let us learn the lesson Jesus taught in the parable of the fig tree. Three times has it been recorded in Scripture for us, matching the importance the Spirit has given to only a handful of Biblical teachings (Matthew 24:32-35, Mark 13:28-30, Luke 21: 29-32) . It must be serious!

When the fig tree, or for that matter, as Luke adds, *any tree*, shows evidence of blossoming, it is obvious that summer is upon us. Don’t know the exact moment it will be ushered in, but it is definitely on the way soon now. Jesus then refers back to the things in the verses just behind the fig tree parable as the “evidences” that have been given us.

He says that Jerusalem shall be the focal point of these evidences. I am well aware of the destruction of Jerusalem that took place in A.D. 70. But careful investigation of Matthew 24 shows that there is an unbroken chain of events from the “abomination of desolation”, that is, the exaltation of the antichrist in the Temple, to the unprecedented Tribulation, to the advent of Christ in the clouds. There is no break in the action. This is a prophecy of the end times, and it matches perfectly the series of events foreseen by Daniel. Jerusalem must fall yet again, as Luke portrays even more graphically. When antichrist rises and Jerusalem falls, “summer” is near. Then will come the true Christ and the new Jerusalem. All we have seen in history so far is only a preview of the final spectacle foreknown by our God.

### **A long time**

Did the Bible *ever* tell us that Jesus would be “right back”? Let’s look at clues that point the other way.

1. *The far country*. Matthew 25 relates the parable of the man who went to a far country, leaving his servants in charge of the work until he returned. (An abbreviated form of this parable is in Mark 13, and a similar one in Luke 19). It was only after “a long time” that the lord of those servants returned. This story is said to be a demonstration of the Kingdom of Heaven. Jesus took that long journey beginning at the ascension, and has left His church to take care of His business. After *a long time* He will return.

2. *The last days*. Peter (II Peter 3) points out that in the last days, days in which Peter did not live, people will laugh at believers because *so much time* has passed since the promise of His return. The last days will be *a long time* from the first days.

3. *Peter prophecies.* Peter did not live with the expectation of the “imminent” return of Christ. In the first place, Jesus promised Peter that he would lead a long life and then die a death that would glorify God (John 21:18-19). In the second book that bears his name (1:13-14), Peter’s expectation was that he would soon be dying. Notice the mentality. A sure expectation of Jesus’ coming, no doubt! But an equally sure knowledge that certain other events must take place *first*.

4. *Prophecy.* If a prophet says something must happen, it is clear that Jesus will not come until that prophecy is fulfilled. Such a prediction was given in Acts 11:28, where Agabus the prophet foretold a world-wide famine. Surely no one who heard that prophecy believed in an “imminent” return of Christ.

From the beginning, Jesus never meant, “I’ll be right back,” when He said, “I come quickly.” He meant, “When I come back, it won’t be through some slow rise to power, some hidden prolonged entry into the world of men. I will come with the clouds, suddenly, like the eagles, like the lightning.”

Yes the early disciples and disciples of every age have lived with a certain expectation that “perhaps” Jesus will come in our age. This present time is no exception. But it is improper to put into Jesus’ words a promise of imminent return, Himself knowing that that return was not at all imminent. Those who have dug deeply into the Word that He left us have eventually found that such imminence is not there.

Does it matter that Jesus might not come today? Isn’t it just as true that any one of us could be called out of the body today to meet the Maker? Isn’t that a more profitable and verifiable imminence that will keep us watching? James did say, didn’t he, that our life is a vapour that appears only for a little while (4:13-16). We are to have such an attitude of imminence about our personal lives that we should never even state a future plan of ours without adding , “If the Lord wills.”

## **Watch**

Yes, Jesus calls His followers to watch. Let’s take a look at the “watch” Scriptures to see what the Lord is requiring of us.

While Jesus was here, He was especially insistent on watching during the “Olivet” discourse recorded for us three times (Matthew 24:42 and 25:13, Mark 13:33- 37, and Luke 21:36). In Matthew, the command to *watch* occurs following Jesus’ use of Noah as an example of the judgment coming on the earth. Those who believe in a “pre-tribulation rapture” must agree that here Jesus is calling people to *watch*, not for a surprise “snatching away” but (for the world) a surprise end of history as we know it . He tells us to *watch* as the master of the house watches *when he knows a thief is coming*. We also know terrible loss is coming, but only to those who are not living for Christ when He comes. In this passage, watching is equated to being ready. It is not concerned with dates and times but a godly life, as the following verses (45-51) point out in speaking of ungodly servants. Far from the joyful expectation of a soon escape from the planet, the command is a call to *holiness* and fear of the Lord lest we too , like the evil servants, be caught unawares.

The exact time of the end of the world is not given us, as also says Mark’s account. Mark gives an abbreviated version of the parable of the talents just before the command to *watch*, a command given to the disciples, and to “all”, says the text. It is interesting to note

throughout that at the time of this speaking, Jesus Himself did not know the Day of His coming. It seems likely that he does now, and that in fact there was much light given to Paul and John about the Day. Those who live in the time spoken of will surely be given light to understand the times. Until then we are all under the blanket command to “*watch*”, that is, be careful about our lives of holiness.

Luke adds an element that is used by the “rapture” people to suggest Christians will “escape” tribulation (21:36).

“Watch therefore and pray always that you may be counted worthy to escape all these things that will come to pass and to stand before the Son of Man.”

But no such interpretation is warranted. Luke also, in the same context of Matthew and Mark, is speaking of the final judgment, the “snare” that shall come on all the earth. We are to so order our lives, says Luke, that when Jesus comes to judge the earth we will be caught up to Jesus, stand before him, and be rescued, not from trouble, but from the promised judgment. Yes, that we *will* escape!

The apostle Paul picks up a bit on the “watch” theme in I Corinthians 16:13, “Watch, stand fast in the faith, be brave, be strong...” and in I Thessalonians 5:6, specifically talking about end times, “Therefore let us not sleep, as others do, but let us watch and be sober.” This is the passage where believers are contrasted to unbelievers as being those who walk in the light, and will therefore know the time of His coming. But notice that they are told to watch even now, so that the patterns of godliness established will serve them well regardless of the time. So it should be said to us.

Finally, John records Jesus’ final usage of the idea of watchfulness in Revelation 3:2-3. “*Be watchful*, and strengthen the things which remain, that are ready to die....remember how you have received and heard; hold fast and repent. Therefore *if you will not watch*, I will come upon you as a thief...” See again that only those not “watching” will be unprepared for Jesus’ coming and unaware of the actual event’s nearness.

“Imminence” as it is taught today is simply not implied in any of these texts. Rather, holiness in every generation is enjoined. Those holy and watching in the final generation will be ready. And they will also be informed, for the Word is clear as to when Jesus comes.

## Summary

A belief in “imminence”, the modern teaching that Jesus could come at any time is reserved for those who have not dug deeply into God’s Word, who in fact often despise deep studies of the Bible in favor of easy “fashionable” teachings that blast through the Church with regularity. These people have not seen the clear pattern of events that will take place before the return of Jesus to the earth, and prefer to believe that they will be “escaping” before these events take place. So, they reason, why study the details, if I’ll be gone anyway?

Though all should be ready to go *to Jesus* with their next breath, there is a clearly spelled-out time when Jesus will return *to us*. The details are in Daniel, Matthew, both Thessalonians, and Revelation. I commend my readers to go to these books to discover what God has said.

When Jesus comes, He comes *suddenly*. Many will be ready, having watched the signs unfold. However, true believers in every age leading up to the last one, will go to be with the Lord equally ready, for they will have discovered that it is not the return of Jesus but the love and life of Jesus that motivates them day by day to be holy and obedient, always abounding in the work of the Lord. May it be so with you, dear reader.