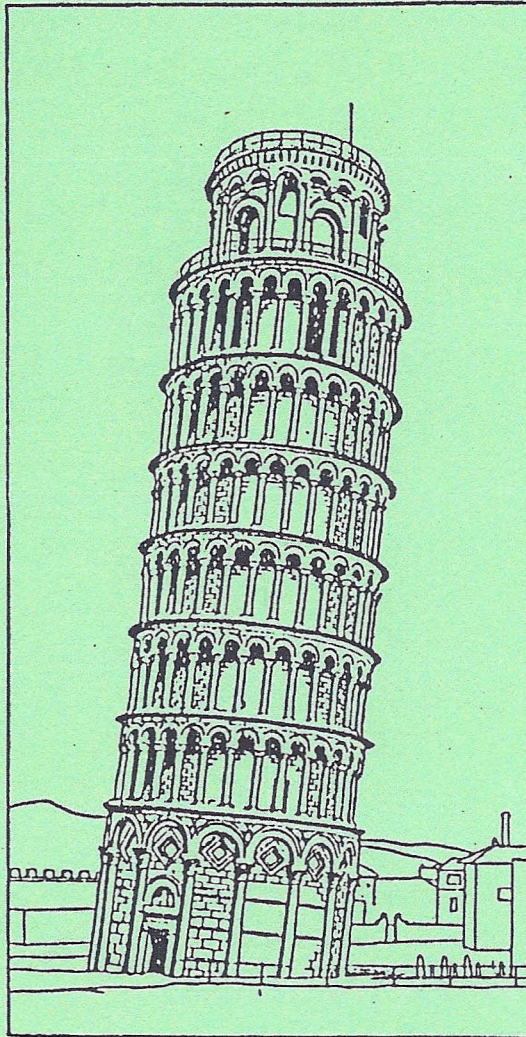
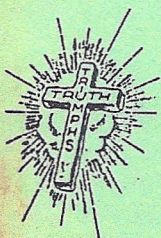


APOLOGETICS II



IMMINENCE?



Mount Publications, Rt. 1, Box 298, Morrilton, Fla. 32668

Imminent

"likely to happen without delay" - Webster.

The purpose of this booklet is to examine the often made statement that the Lord Jesus could return at any moment. Follow the following steps.

1 Does the Bible, by the Holy Spirit, make false statements? I would hope you would answer; No.

2 If the scriptures taught the early Christians that Jesus would return at any moment; (imminent) it seems to me it was teaching something that God knew was not true.

3 If early Christians thought the scriptures taught that Jesus would return at any moment, I would have to assume that they misunderstood the scripture; not that the scripture was wrong.

4 Dr. J. Dwight Pentecost in his book, Things to Come, p203 says: "The church was told to live in the light of the imminent coming of the Lord to translate them in His presence (John 14:2-3; Acts 1:11; 1 Cor. 15:51-52; Phil. 3:20; Col. 3:4; 1 Thess. 1:10; 1 Tim. 6:14; Jas. 5:8; 2 Pet. 3:3-4)."

5 Consider each passage. (all KJ)

JOHN 14

2 In my Father's house are many mansions: if it were not so, I would have told you. ^aI go to ^{*}prepare a place for you.

3 And if I go and prepare a place for you, ^aI will come again, and receive you unto myself; that ^bwhere I am, there ye may be also.

① Jesus is speaking to disciples, NOT the "church".
As yet there is no NT "church".

vs. 3 "--- I-am-coming again and I-shall-take YOU alongside to myself, ---" (Cons. Trans.)

② Does this verse even hint as to when?

ACTS 1

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, ^ashall so come in like manner as ye have seen him go into heaven.

Is there the slightest hint as to when? This is also before Pentecost and the NT "church". This is spoken to the apostles.

I CORINTHIANS 15

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

"--- We all shall not fall-asleep"
Certainly this phrase alone could be construed as imminency; but don't ignore "mystery", "last trump" and a resurrection.

2. PHILIPPIANS 3

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

← "For our community is-existing in heavens, out-of-the-place-where we-are also waiting-anxiously (a) savior Jehovah Jesus Messiah." (Cons. Trans.)

COLOSSIANS 3

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

← Not one hint as to when.

← "At-the-time-that the Messiah might-be-manifested, (who is) our life, then YOU yourselves will-be-manifested with him in glory." (C.T.)

Not one hint as to when. Notice "the Messiah"; the article "the" has been omitted in the KJ. The word "manifest" is φανερώω - phaneroō. The Messiah will be manifested to Israel "in" (ἐν or "with") glory, at his coming to rule.

I THESSALONIANS 1

10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

← "... and to-be-awaiting his son out-of the heavens, ---" (C.T. Time is implied, not imminency. "Out-of the heavens" implies

his arrival to earth at the 2nd advent. The KJ translation is incorrect.

I TIMOTHY 6

14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

← "... as-far-as the clear-appearing ---" (ἐπιφάνεια - epiphaneia) This word occurs 6x in the NT, once (2 Tim. 1:10)

in reference to his 1st advent, hence our word, Epiphany. All other uses are in reference to his 2nd advent in glory; (see Trench, Synonyms of the New Testament) note just one verse now.

2 THESSALONIANS 2

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

← "... by-the clear-appearing of-his presence."

1 Tim. 6:14 is his 2nd advent not a hint of any imminency. (above)

JAMES 5

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

← The very word "patient" is against any imminence.

"... that the presence of-the Lord has-drawn-near-and-is-still-near." James is to the 12 tribes (Ja. 1:1), not the "church". The Lord's presence was near them even in the diaspora. Certainly no imminence could even be construed.

The KJ translation of this last verse is not only wrong it is very misleading. (p.2)

II PETER 3

3 Knowing this first, that there shall come in the *last days 'scoffers, 'walking² after their own 'lusts,

4 And saying, Where is the promise of his coming? for since the fathers 'fell asleep, all things continue as they were from the beginning of the 'creation.

← (This may be a wrong text. Pentecost has 1 Pet. 3:3-4 which has nothing to do with the subject; I assume he means 2 Pet.)
 " --- the promise of his presence?"
 Certainly no imminency here.

6 Consider: Things to Come, Pentecost, p. 203.

This doctrine of imminency, or "at any moment coming," is not a new doctrine with Darby, as is sometimes charged, although he did clarify, systematize, and popularize it. Such a belief in imminency marked the premillennialism of the early church fathers as well as the writers of the New Testament. In this connection Thiessen writes:

... they held not only the premillennial view of Christ's coming, but also regarded that coming as imminent. The Lord had taught them to expect His return at any moment, and so they looked for Him to come in their day. Not only so, but they also taught His personal return as being immediately. Only the Alexandrians opposed this truth; but these Fathers also rejected other fundamental doctrines. We may say, therefore, that the early Church lived in the constant expectation of their Lord, and hence was not interested in the possibility of a Tribulation period in the future.⁸

⚡ Pentecost did not supply any scriptures for imminency; but in an effort to deny that Darby was the originator of imminency he quotes Thiessen who wrote a paper in 1941.

Thiessen says that the early church fathers, "regarded that coming as imminent." Such a statement quoting no one or no scripture makes the statement of zero value. It does however give some idea of how desperate one can be to try and establish an imminency for the Lord's return.

In Apologetics 10, The Bride, I gave the evidence for "imminency" beginning in approximately 1830; through Margaret Macdonald, Darby, Irving, etc.

1 About 1830 a whole new sort of eschatology (the branch of theology, or doctrines, dealing with death, resurrection, judgment, immortality, etc. - Web.) began to develop. The major points:

A A sharp distinction between Israel and the "church."

B The "church" replaced Israel as the "bride."

C The "church" a heavenly people; Israel the earthly people.

D "The great tribulation" to be a future event of 3½ or 7 years, ignoring all past tribulation.

4 E Jesus' 2nd advent in two stages; "for" his saints and "with" his saints

F The coming "for" his saints, imminent; "with" his saints, at the close of the age, to which all signs point.

G The stone of Daniel 2:34, 45 was taught to be Christ.

H "The times of the Gentiles" of Luke 21:24 was said to end at the return of the Lord.

The Rice Reference Bible, p.1122

21:24 "The times of the Gentiles" refers to the whole time of gentile world dominion, from the time of Nebuchadnezzar to the death and destruction of the Antichrist. It will end when Christ comes to set up His kingdom. That will be the "day of the LORD."

21:28 The things listed here will happen at the close of the tribulation, long after the rapture. This message is for those to be converted during that time, as is the lesson of the fig tree in v. 29.

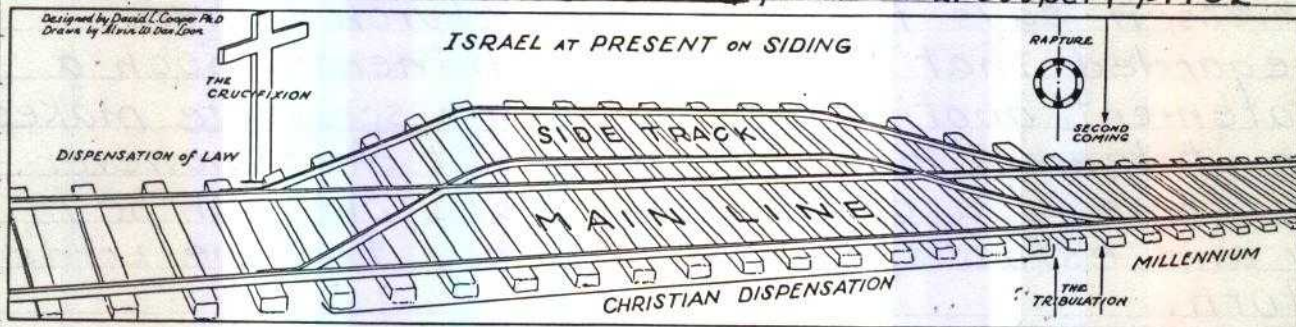
I "The time of Jacob's trouble" Jer. 30:7 was taught to be the great tribulation,

The Rice Reference Bible, p.815

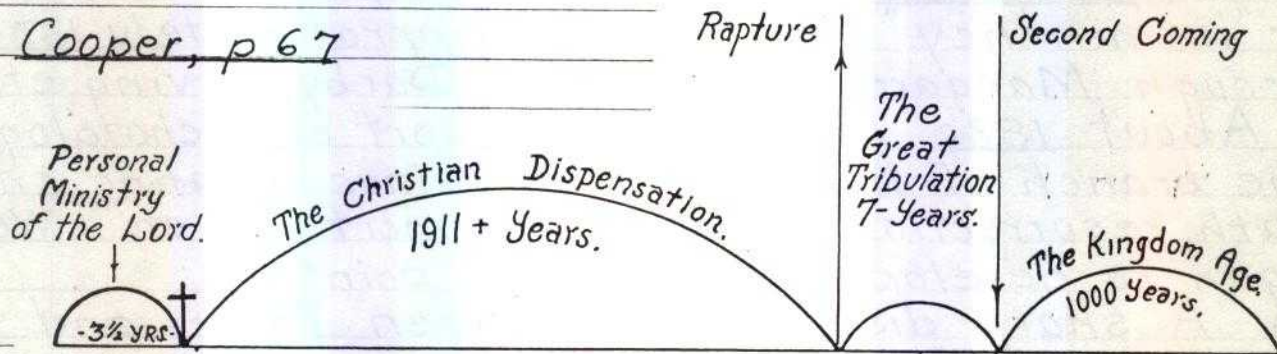
30:7 "Jacob's trouble" looks forward to the Great Tribulation, with unspeakable persecution for Jews out of which will come a remnant who will be converted and enter into the kingdom under Christ's reign.

J It is taught that Israel is on a "siding".

The World's Greatest Library, David L. Cooper, p.102



Cooper, p 67



↺ This drawing is a very standard drawing of this theological position. One problem; the drawing itself does not show imminency, but rather the rapture at the start of the 7 years tribulation.

The idea of a 7-year tribulation comes primarily from Dan. 9:24-27. Dr. Edward J. Young,

DANIEL 9

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

probably the best Hebraist in our time, working in 21 languages; in The Prophecy of Daniel makes this statement on page 191.

This passage (the translation of which will follow later) is one of the most difficult in all the OT, and the interpretations which have been offered are almost legion. M remarks that "The history of the exegesis of the 70 Weeks is the Dismal Swamp of OT criticism." Those who are interested in studying the history of the interpretations of this passage should consult the following works:

pp. 220-221

The question naturally arises, What marks the termination of the 70 sevens? In answer it should be noted that the text does not say a word about the termination. The *terminus ad quem* of the 69 sevens is clearly stated, namely, an anointed one, a prince. No such *terminus ad quem*, however, is given for the 70 sevens themselves. It would seem, therefore, that the *terminus ad quem* was not regarded as possessing particular importance or significance. No important event is singled out as marking the termination. All schools of interpretation, therefore, are faced with the difficulty of determining what marked the close of the 70 sevens. And all schools discover this event upon the basis of considerations other than those presented in the text. The text says nothing upon the subject. Therefore, we may safely follow the text. When the 70 sevens come to a conclusion, we do not know.

A great number of the "prophetic teachers" make all kinds of assumptions supposedly based on this passage. I have only shown the opinions of the Rice Reference Bible, pp 925, 926.

9:24 "Seventy weeks" represents seventy sevens of years. The term set the time for the end of Israel's punishment. The seven weeks of years (49 years) in v. 25 may refer to the time of building the Temple walls at Jerusalem and to the reestablishing of the nation after the captivity. There were to be sixty-two (434 years) plus seven (49 years), or sixty-nine weeks of years, 483 years until the time of the Savior.

Nothing is said about "years", and is definitely not "Israel's punishment." Here again you see anti-Semitism. Note also the "may refer."

9:26 After the mentioned "threescore and two weeks" in v. 24 (following the seven weeks)—thus, after the 483 years preceding the time of the Messiah—the Messiah will be cut off.

9:26 The sixty-ninth week is reckoned to have ended at the death of Christ. God left the Temple: "Behold, your house is left unto you desolate" (Matt. 23:38). Israel had killed her Messiah and with her empty forms of worship, could not represent God on earth. Soon Titus would destroy the Temple, and Israel would be scattered all over the world.

9:26 Rome destroyed Jerusalem under Titus in A.D. 70. Titus later became emperor of Rome (A.D. 79-81), so Romans are "the people of the prince that shall come" (the Antichrist) in the restored Roman Empire.

Others end the 69th week with the "triumphal entry" etc. "God left the temple," Ezk. 7-11, the glory cloud was never over Herod's temple.

9:27 The dictator-to-be of the restored Roman Empire in the tribulation time will make a covenant with Israel for seven years that they may restore the O.T. worship with priests, sacrifices, and Temple. This great gap for Israel as a nation will exist from the death of Christ until the Antichrist's decree. Today God has no nation Israel, no Temple, no priest, no sacrifices, serving the true God. The little nation Israel, formed in 1948, is not counted here as Israel and will not be counted until the Antichrist appears and agrees to the O.T. worship—sacrifices and priesthood again.

9:27 After three and one-half years, the Man of Sin, or Antichrist, will stop Israel's sacrifices and commit the "abomination of desolation" (Matt. 24:15). Second Thessalonians 2:3 mentions this Antichrist, "man of sin . . . the son of perdition"; and v. 4 records, "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

This coming ruler of the revived Roman Empire—the Antichrist or Man of Sin—is the same as the horn rising among the ten horns in Daniel 7:24. His persecution of the saints and Jews after he stops the sacrifices will continue for "a time and times and the dividing of time" (7:25). That is the last three and one-half years, the forty-two months, or 1,260 days, of the Great Tribulation (Rev. 11:2, 3; 12:6, 14; Dan. 8:14; 12:7).

* From many Scriptures we know that Christ's coming for His saints is imminent. He may come at any moment before these revealed matters about the Antichrist, but the Bible gives no hint as to an exact date. We only know that Christ is bound to come before those other prophesied events occur.

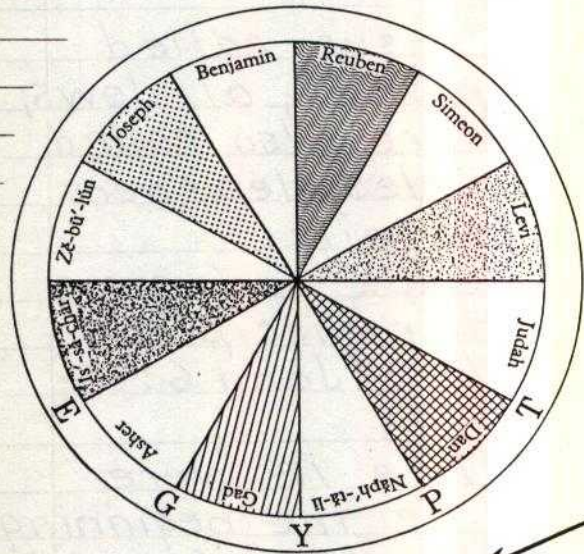
The historic fulfillment of prophecy began to upset this new theology. If God has no nation Israel why is James written to the 12 tribes in dispersion? (James 1:1) Why does the State of Israel fulfil so many Bible prophecies?

"The revived Roman Empire", purely a matter of his opinion. "The Great Tribulation", see Apologetics 8, Tribulation, where this is disproved.

* I have already shown that there are no scriptures giving imminency. (pp. 1-3) Rice's entire paragraph is only opinion as we will show.

In order to maintain the idea of imminence, even though it is not a fact, it becomes necessary to emphasize the points under step 7, A-J (p. 3, 4). The reason I put it this way is because those who hold this new eschatology seem to be trying to justify their theology even as history proves otherwise. Let us review one step at a time.

7-A A sharp distinction between Israel and the church. Such a sharp distinction as is usually made will not stand up under study. Look out for: "men--- speaking things-having-been-and-still-twisted" Acts 20:29,30; men--- "leading-astray and being-led-astray" 2 Tim. 3:13; men--- "paying-attention to-misleading spirits and to-teachings of-little-demons in hypocrisy of-false-wordings" 1 Tim. 4:1-3; "many-adulterating-for-filthy-lucre the word of-the-God" 2 Cor. 2:17; men--- "with-fabricated words" 2 Pet. 2:3 (Apologetics 6).



The Greek word for which "church" is substituted is ἐκκλησία - "assembly." (a-calling-out-of) (Apologetics 10). The LXX (Greek OT) uses ἐκκλησία for Hebrew, קהל (qahal). Israel was an "assembly", called-out of Egypt. Consider Acts 7:38, where in the NT, Israel is called a "church", in fact, "the church."

THE ACTS 7

37 ¶ This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:

The NT

"church" is still future. →

Therefore; this passage refers to the OT assembly. →

MATTHEW 16

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

MATTHEW 18

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

If translators were more consistent we would not be in nearly as great confusion as we are; consider the OT.

II CHRONICLES 1

3 So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.

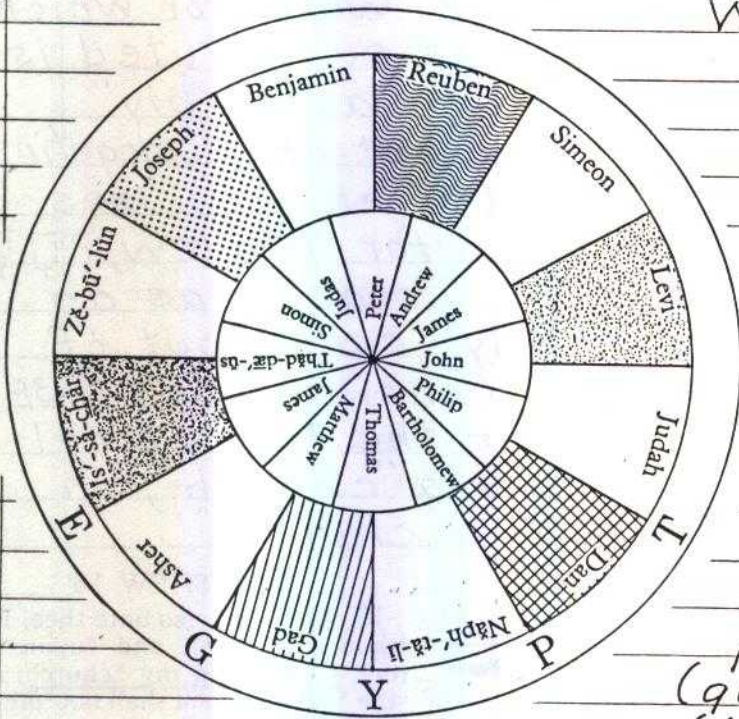
LXX - καὶ πᾶσα ἡ ἐκκλησία "and all the assembly(church)"

There are nearly 100 such uses of ἐκκλησία - ekklēsia, "assembly" in the LXX OT; yet Scofield says: p. 1158 in the

The Scofield Reference Bible.

¹ Israel in the land is never called a church. In the wilderness Israel was a true church (Gr. ecclesia = called-out assembly), but in striking contrast with the N.T. ecclesia (Mt. 16, 18, note).

This is a convenient twist of words. Israel is called an "assembly", even "the assembly"; and that in the land, many many times and at least 3x even "church" in the KJ-NT. It is this constant belittling of Israel that confuses our understanding of the scriptures. Jesus called his assembly out of total Israel for a reason.



While Jesus called 12 apostles, all Jews, they are also called disciples; learners or pupils.

Jesus had many other disciples also. (John 6:66; 8:31)

The 12 were to be the beginning of the NT "church". Jesus went about preaching the gospel (good-news) of the Kingdom. (Matt. 4:23, 9:35)

When the Holy Spirit came on the day of Pentecost there were approximately 120 in the room. (Acts 1:15)

THE ACTS 2

41 ¶ Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

Pentecost - 3000

THE ACTS 21

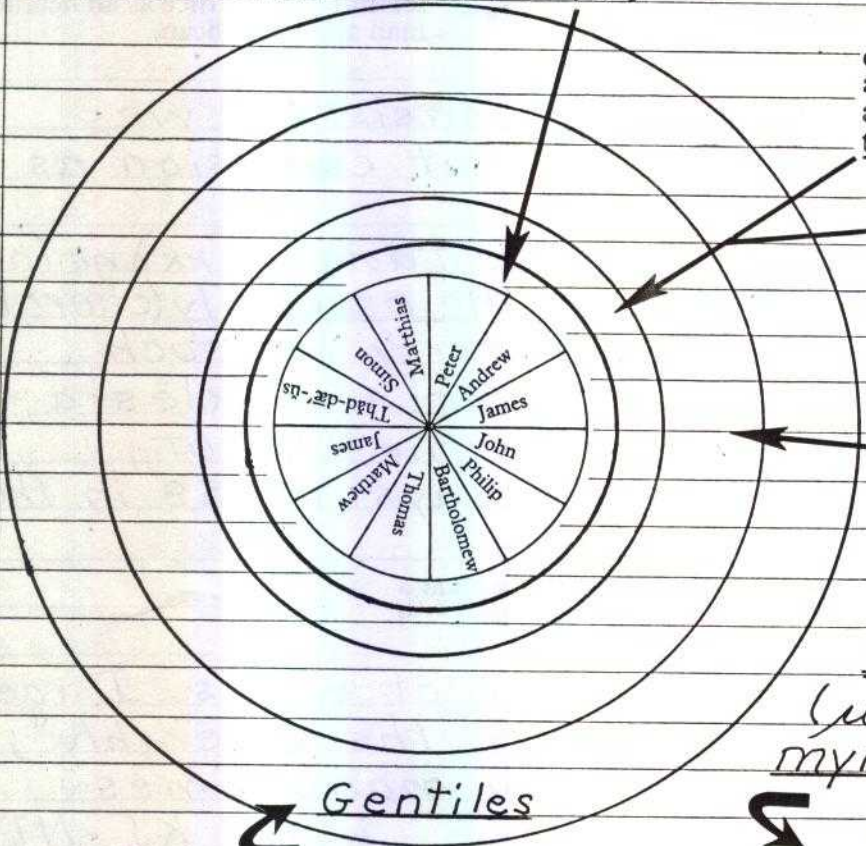
20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

Again we see Israel belittled. (μυριάδες - *muriades*) myriads - 10's of 1000's.

HEBREWS 12

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

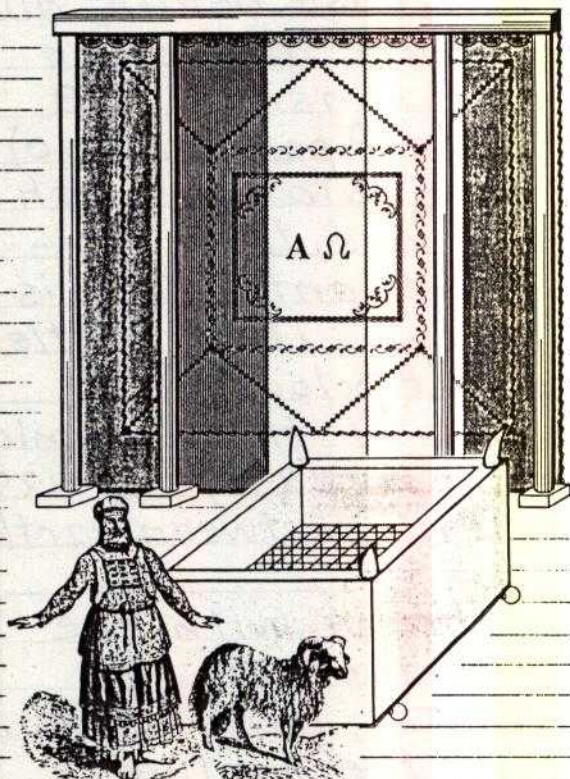
same word.



Gentiles were added beginning in Acts 10 without coming through Judaism.

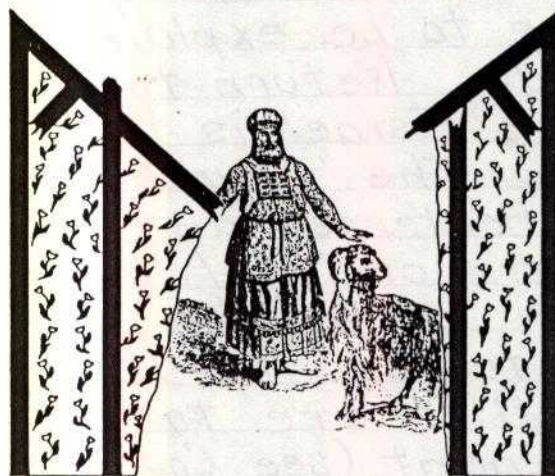
At the time of the death of the Lord Jesus the Jews were divided into two groups,

ATONEMENT



To this group of Jews the veil is still closed. The lamb still points to a willing substitute.
 "For until the today day the same covering is-remaining on the reading of-the old covenant, (it) not being-discovered that in Messiah it-is-being-rendered-in-active. BUT till today at-which-time Moses is-being-read (a) covering is-lying on their heart."
 2 Cor. 3:14,15

PROPITIATION



To this group of Jews the veil is rent. They have a high priest within the veil. The goat, the willing sin bearer, is seen within the veil.
 "Which (hope) we-are-having as (an) anchor of-the soul both sure and firm and going-in into the inner (side) of-the veil, where-in-which (a) forerunner went-in in-behalf-of us, Jesus, having-become chief-priest according-to the arrangement of-Melchisedec with-reference-to the age." Heb. 6:19:20

Only the blood of a goat ever went on the "mercy seat" for the sins of the people.

One group still saw the promises as future, and the Messiah still to come. Purposely blinded, to bring about the fulfillment of prophecy. By trust or faith they still keep the Passover. This trust will lead to eternal life.

The other group see the Lord Jesus as Messiah and their purpose was to bring in Gentiles to the faith of Abraham.

Group one and group two are both part of the same promises and both look toward an earthly Kingdom. "Thy Kingdom come, Thy will

10 be done in earth, as in heaven." Matt. 6:10.

Gentiles are added to the Jews of group two. The body, the "church" (assembly) is not so separated from group one. These details will have to be explained more fully in another study. Return to page 3 and consider 7-B.

7-B Israel is the bride, (see Apologetics 10)

7-C The "church" was first, totally Jewish at Pentecost, and these Jews are to be partakers of the Abrahamic Covenant. This is true of all Jews in the "body." The apostles are to rule the 12 tribes. (see Apologetics 2)

Gentiles are to be partakers of the Abrahamic covenant. (see Covenants, also Rom. 3:9-13, Gal. 3:29)

There is no such fine separation between "earthly" and "heavenly."

7-D "The great tribulation" began with the stoning of Stephen and continues to the present time. (see Apologetics 8, tribulation).

7-E This wide separation of the "rapture" from the "return" is based on assuming that the "rapture" clouds are going in the opposite direction from every other use of "cloud" in the NT. (see Apologetics 9, Cloud) Further, it assumes a different meaning for the word "meeting" (ἀπαρτησις - apantēsin) than any other use in or out of scripture. (see Lexicons)

I thought it worthwhile to show all the various assumptions listed by Pentecost, pp. 206, 207.

Things to Come

L. Distinction between the rapture and the second advent.

There are a number of contrasts to be drawn between the rapture and the second advent which will show that they are not viewed as synonymous in Scripture. The fact of two separate programs is best seen by a number of contrasts drawn in Scripture between the two events. (1) The translation entails the removal of all believers, while the second advent entails the appearing or manifestation of the Son. (2) The translation sees the saints caught up into the air, and in the second advent He returns to the earth. (3) In the translation Christ comes to claim a bride, but in the second advent He returns with the bride. (4) The translation results in the removal of the church and the inception of the tribulation, and the second advent results in the establishment of the millennial kingdom. (5) The translation is imminent, while the second advent is preceded by a multitude of signs.

← (1.) Apologetics 9

(2.) same #9

(3.) Apologetics 10

(4.) Apologetics 8

(5.) This Apologetics.

All of these are simply false assumptions based on the charismatics of 1830.

(6) The translation brings a message of comfort, while the second advent is accompanied by a message of judgment. (7) The translation is related to the program for the church, while the second advent is related to the program for Israel and the world. (8) The translation is a mystery, while the second advent is predicted in both Testaments. (9) At the translation believers are judged, but at the second advent the Gentiles and Israel are judged. (10) The translation leaves creation unchanged, while the second advent entails the change in creation. (11) At the translation Gentiles are unaffected, while at the second advent Gentiles are judged. (12) At the translation Israel's covenants are unfulfilled, but at the second advent all her covenants are fulfilled. (13) The translation has no particular relation to the program of God in relation to evil, while at the second advent evil is judged. (14) The translation is said to take place before the day of wrath, but the second advent follows it. (15) The translation is for believers only, but the second advent has its effect on all men. (16) The expectation of the church in regard to the translation is "the Lord is at hand" (Phil. 4:5), while the expectation of Israel in regard to the second advent is "the kingdom is at hand" (Matt. 24:14). (17) The expectation of the church at the translation is to be taken into the Lord's presence, while the expectation of Israel at the second advent is to be taken into the kingdom.¹¹ These, and other contrasts which might be presented, support the contention that these are two different programs and can not be unified into one event.

(6.) Assumes they are separate.
 (7.) Assumes the Jews in the NT assembly are not part of Israel.
 (8.) 1 Thes. 4:13-18 The word mystery does not occur in 1 Thes. at all.
 (9.) This result is based on the assumption there is a separation.
 (10)-(15.) Are all based on the same assumptions.
 (16.) It assumes Phil. 4:5 has to

do with the coming of the Lord. "Let YOUR lenience come-to-be-known-to-all MEN. The Lord (is) near." Phil. 4:5 (see also vs. 4 in Phil. 4)

(17.) Back to the same assumption that the "clouds" are going up not down. Why then should he come part way from heaven instead of catching up into heaven directly?

7-F Is in the same category.

7-G (p. 4)

DANIEL 2

34 Thou 'sawest till that a stone was cut out ^awithout² hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

44 And in the days of these kings ^ashall the God of heaven set up a kingdom, ^bwhich shall never be destroyed: and the 'kingdom shall not be left to other people, ^cbut it shall break in pieces and ³consume all these kingdoms, and it shall stand for ever.

45 ^aForasmuch as thou sawest that the stone was cut out of the mountain ¹without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass ²hereafter: and the dream is ³certain, and the interpretation thereof sure.

Zohar II p. 72

When that time will come all those blessings will become operative, and the world will be established on a firm foundation. From that day onward that kingdom will gain the ascendancy over all other kingdoms, and it will endure for ever, as it is written: "It shall break in pieces and consume all these kingdoms, but it shall stand for ever" (Dan. 11, 44). This is "the stone that was cut out of the mountain without hands, etc." (Ibid. 45). The same stone is alluded to in the words: "From thence, from the Shepherd, the stone of Israel" (Gen. XLIX, 24). This stone is the Community of Israel.

This stone represents a Kingdom Dan. 2: 44. In this case it is the "Community of Israel" as taught by Israel in Zohar Vol. II, p. 72. The Messiah powers the

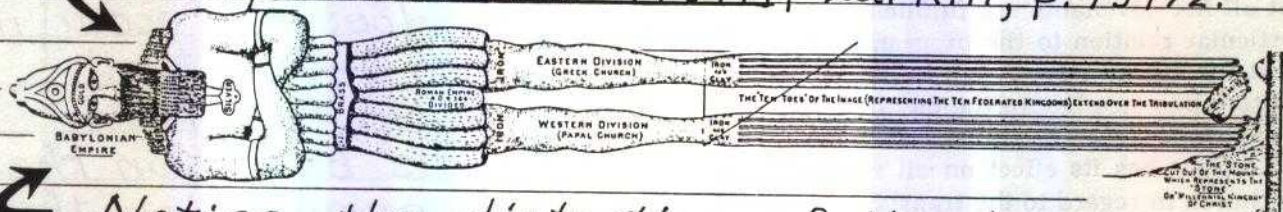
Kingdom of course. This new theology (1830) continually belittles Israel.

The Rice Reference Bible p.913

2:31 This great image pictures the only four world empires that will arise before Christ returns: Babylon, Medo-Persia, Greece (under Alexander), and Rome. The two legs picture the Eastern and Western Roman Empires. The ten toes picture ten nations after the dissolving of the Roman Empire. "The stone . . . cut out of the mountain without hands" (v. 45) pictures Christ coming to put away all the monarchies of the world and to rule (v. 44). All the kingdoms of this world, represented by that great image, will be immediately destroyed at Christ's return.

↪ You see here some of the assumptions made to fit in with this "new theology."

↪ Dispensational Truth, Larkin, p. 139 1/2.



↪ Notice the distortion of the toes necessary to make this theology fit. (see Babylon) Israel called the name of the first sortie into Lebanon, operation "Stone of Wisdom."

7-H "The times of the Gentiles", Luke 21:24, ended June 7, 1967. (See my booklet by this name.)

7-I "The time of Jacob's trouble" Jer. 30:7, is equated in Israel to the Hitler holocaust.

7-J Israel has never been on a "side track."
"James slave of God and of Jehovah Jesus Messiah to-the twelve tribes namely-the (ones) in the diaspora to-be-rejoicing." James 1:1

There are many more assumptions by various individuals; but let us look now at some proof that imminence is not taught in scripture.

ACTS 1

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

↪ If an imminent return of the Lord is taught he could return at any time after this point.

ACTS 1

4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

↪ It should be very plain his return was not imminent before the coming of the Holy Spirit.

Question: Since his return was not always imminent; when did his return become imminent?

It certainly did not become imminent till long after the deaths of Peter and Paul.

JOHN 21

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

II TIMOTHY 4

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith:

MATTHEW 28

19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

continues for some length of time; to the complete-finish of-the age. This "new theology" teaches that the rapture occurs before the finish of the age. I see no imminence before the destruction of the temple.

II TIMOTHY 2

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

ACTS 20

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

II TIMOTHY 4

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

← Peter was told by Jesus that he would die when he was old. There was no imminency yet.

Paul also knew he would die - still no imminency.

“Therefore having-proceeded YOU-disciple all the Gentiles baptizing them with-reference-to the name of-the Father and of-the Son and of-the Holy Spirit, teaching them to-be-keeping all-(things) as-many-as I-commanded to-YOU; and behold I myself-am with-YOU all the days till the complete-finish of-the age. Amen.” (CT)

Every indication from this passage is that the discipling continues for some length of time; to the complete-finish of-the age. This "new theology" teaches that the rapture occurs before the finish of the age.

MATTHEW 24

AND Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

← To teach another to be a teacher of others indicates time.

Acts 20:29,30 and 2 Tim. 4:3 show things that take time; there are a number of these.

In Rev. 2,3 we have 7 periods of church history which take time. (See Rev. Trans. and Commentary I) Conclusion: we have not found anyplace where the idea of imminency starts in scripture.

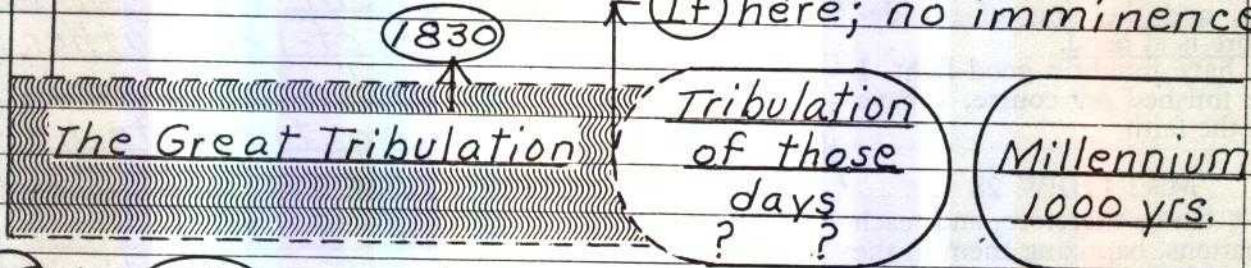
14 Review this simplified chart.

The ascension of Jesus

Stoning of Stephen

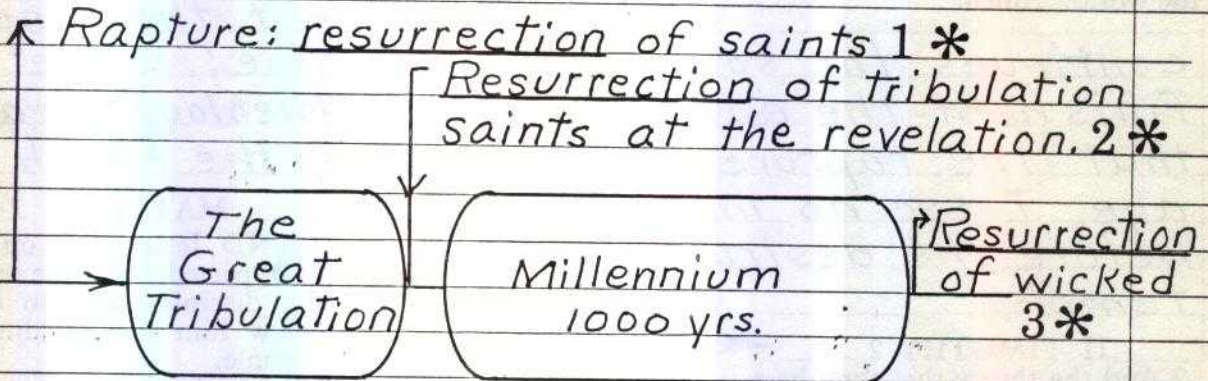
(If) scripture placed the rapture here it would have been teaching error. However, we found no teaching of imminence.

(If) here; no imminence.



(If) in 1830 on what scripture does it rest?

Consider another simplified chart.



REVELATION 20

4 And I saw ^athrones, and they sat upon them, and ^bjudgment was given unto them: and I saw ^cthe ^{*}souls of them that were beheaded for the witness of Jesus, and for the word of God, and ^dwhich had not [']worshiped the beast, ^eneither his image, neither had received his mark upon their foreheads, or in their hands; and they ^flived and ^greigned with Christ a thousand years.

5 But the ^{*}rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such ^athe second death hath no power, but they shall be ^bpriests of God and of Christ, ^cand shall reign with him a thousand years.

← On the chart I count 3 resurrections; in scripture I find 2. I find difficulty in making 3=2.

This "new theology" simply assumes the 1st resurrection has several parts. There are some problems in this passage which I cannot cover in this apologetics booklet but I will try to do so later. (see Rice Reference Bible, p.1368)

In order to impress the idea of imminency great stress is placed on the fact that no one "can know" when Jesus will return. Consider the scriptures.

MARK 13

(vs.26) see Apologetics 9 (vs.27 also)

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. *

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away. *

32 ¶ But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is. *

34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

(vs.28) In 1952 Israel issued this stamp. Inscriptio: "The fig tree putteth forth her green figs." S.S.2:13



The Midrash connects the fig tree to Israel. (see S.S.)

(vs.32) "But concerning the day that, and the hour not-one is knowing-absolutely, neither the angels, the (ones) in heaven, nor the son, unless the Father."

(vs.33) "YOU-be-looking, YOU-be-being-sleepless and YOU-be-praying; for YOU-are not knowing-absolutely at-what-time the season is. ("watch" in vs.33 and vs.37 are two different Greek words.)

1. Jesus was talking to Jews.
2. Jesus said that at that time they were not knowing absolutely. Neither did he nor the angels.
3. When Jesus ascended to the Father, no longer limited by flesh, at one with the Father, of course he knew.
4. The verbs looking, be-being-sleepless, and praying, indicate

Israel always to be expecting; but not imminence. Now (vs.29) "Thus also YOU, at-the-time-that YOU-might-see these-things coming-to-pass; YOU-are-coming-to-know because he-is near, upon (the) doors." (c.t.)

16 * Note the difference in the word "know".

Vs. 32, 33 are present meaning and "knowing-absolutely," vs. 29 the word is pres. tense, "coming-to-know", that is, "learning." Remember, this is not NT, it is before the cross and has to do with the Messiah's return to Israel, the fig tree. An-

ACTS 1 *

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

other verse used is Acts 1:7

Jesus' answer to the last recorded question of the disciples:

"If in this time are-you-restoring the Kingdom to-the Israelis?" Acts 1:6 (C.T.)

(vs. 7) "It-is-not-of-YOU-to-come-to-know* times or seasons which the Father placed-for-himself in (his) own authority." The disciples would not be alive in the period when others would come-to-know by the events taking place.

I THESSALONIANS 5

BUT of the times and the seasons, brethren, ye have no need that I write unto you. *

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

(vs. 2) "For YOU yourselves are-knowing-absolutely, exactly, that (the) day of-Jehovah thus is-coming as (a) thief in night."

(vs. 3) "--- as-altogether the birth-pain to-the (one) having in womb, ---" (No word "woman".)

I believe this divides people into two groups: 1. those surprised, as by a "thief"; 2. those alert to the signs of the "thief's approach. In any

event none of this has to do with a "secret" rapture. The events happening in present history in regards to Israel will alert group 2.

It does not say any place that I know; that no one will ever know. Certainly there is no ground for imminence here.

Consider verse 1 in 1 Thes. 5, above. "But concerning the times and the seasons, brothers, YOU-are not having need to-be-written." Why? Because I believe these Christians were beginning to see the importance of Israel and beginning to see some of the meanings of the statements in Matt. 24, Mark 13, and Luke 21.

Note 1 Thes. 5:3 "At-the-time-that they-might-be-saying peace and security;--" Man's covenant

Encyclopaedia Britannica

Vol. 13, p. 832 (1929)

THE COVENANT OF THE LEAGUE OF NATIONS

THE HIGH CONTRACTING PARTIES,

In order to promote international co-operation and to achieve international peace and security

by the acceptance of obligations not to resort to war, by the prescription of open, just and honourable relations between nations,

by the firm establishment of the understandings of international law as the actual rule of conduct among Governments,

and by the maintenance of justice and a scrupulous respect for all treaty obligations in the dealings of organised peoples with one another,

Agree to this Covenant of the League of Nations.

has been drawn up to achieve "peace and security."

But world war II brought a new word to our use, "blitz-krieg." Webster;

"any sudden, overwhelming attack"

Divry's English-Greek Dict.

blitz: αἰφνυδία βραία

ἐπίθεσις (sudden [same

word as 1 Thes. 5:3], forcible [same word as Acts 2:2], attack; which certainly resulted in "sudden ruination"

1 Thes. 5:3 (C.T.). Consider Luke 21:9 in the CT.

"But at-the-time-that YOU-might-hear-of wars and instabilities might-YOU not be-terrified; it-is-essential for these-things to-come-to-pass first, BUT not immediately the finish." No imminence.

But could verse 8 in Luke 21 be a warning against preaching imminence? A preaching which would start before these wars and instabilities; say 1830? Let me give verse 8 in an amplified form as I understand it.

"YOU-be-looking YOU-might not be-led- astray; for many* (and indeed there are many) will-come* on my name, ("---to-be-teaching* on the name of-the Jesus" Acts 4:18) saying that I myself-am (Jesus) (because they believe) and (saying) the season has-drawn-near-and-is-still-near (imminence). Might-You therefore not proceed behind of-them." (note *"on")

Why? Because there is no imminence, no escape from tribulation, no going to heaven in the clouds, no Gentile "church" bride, no time of "Jacob's trouble" still future, no "times of Gentiles" to possess Jerusalem with Israel in dispersion, and Israel is not on a "side track" but center stage among world nations.

Further: this teaching has caused most Christians to loose interest in study of scripture.