

Doctrine of Imminency

The Doctrine of Imminency states that Christ can return for His Church at any moment, and no predicted event will intervene before that return. If you don't understand the doctrine of imminency, you'll be confused about the Rapture your entire life.

Since a person never knows exactly when an imminent event will occur, three things are true:

- (1) A person cannot count on a certain amount of time transpiring before the imminent event occurs. Thus, he should always be prepared for it to occur at any moment.
- (2) A person cannot legitimately set a date for the occurrence of an imminent event. By setting a date he says that a certain amount of time must transpire before that event can occur. A set date is contrary to the concept that the event could occur at any moment.
- (3) A person cannot legitimately say that an imminent event is soon. The term "soon" implies that an event must occur "within a short time (after a particular point of time specified or implied)." By contrast, an imminent event may occur within a short time, but it does not have to in order to be imminent. Thus, "imminent" is not equal to "soon."

The word "imminent" should not be confused with "immanent" which, in theological contexts, means that God is not only transcendent, or far above us, but that He is always with us and active on our behalf. Nor should it be confused with "eminent" which is a title of honor reserved for persons of outstanding distinction.

Imminency expresses hope and a warm spirit of expectancy (1 Thess 1:10), which should result in a victorious and purified life (1 John 3:2-3). Believers are taught to expect the Savior from heaven at any moment (Phil 3:20; Titus 2:13; Heb 9:28; 1 Thess 1:10; 4:18; 5:6; Rev 22:20; et al.).

Paul seemed to include himself among those who looked for Christ's return (1 Thess 4:15,17; 2 Thess 2:1). Timothy was admonished to "keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ" (1 Tim 6:14). Jewish converts were reminded that "yet a little while, and He that shall come will come, and will not tarry" (Heb 10:37).

Some have concluded that the expectation of some were so strong they had stopped work and had to be exhorted to return to their jobs (2 Thess 3:10-12), and have patience (James 5:8).

There are four helpful criteria to use as guidelines for identifying a passage that teaches the imminence of the Rapture. If any one of the four is found in a NT passage then it

indicates imminence [Wayne Brindle]. The four criteria are as follows, which also provides a definition of imminence. If a passage does not meet these criteria, it's not a Rapture passage:

- (1) The passage speaks of Christ's return as at any moment
- (2) The passage speaks of Christ's return as "near," without stating any signs that must precede His coming
- (3) The passage speaks of Christ's return as something that gives believers hope and encouragement, without indicating that these believers will suffer tribulation
- (4) The passage speaks of Christ's return as giving hope without relating it to God's judgment of unbelievers

Many Second Coming passages do not teach imminence:

- Matt 24-25 describe Christ's return as delivering the elect from the midst of tribulation and death, and thus those chapters do not prove imminence.
- 2 Thess 2:2ff and Rev 19 fail to speak of imminence, since both depict eschatological events that include signs for Christ's return.
 - 2 Thess 2:1, a reference to the Rapture, could arguably be separated from the rest of the chapter.

NT Passages that Clearly Teach Imminence

John 14:1-3:

1 "Do not let your heart be troubled; believe in God, believe also in Me.

2 In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.

3 If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.

- This is the only reference to the Rapture in the Gospels, and is commonly accepted by both pre-Tribulation and post-Tribulation views as such.
- This passage teaches imminence since Christ returns with believers to the Father's House in heaven, instead of remaining on earth for the Millennium, as will take place at the Second Advent. Further, there are no intervening events that must take place before Christ's return.

1 Cor 1:7: so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ,

- The Corinthian church is instructed by Paul to focus on the return of Christ. They are “awaiting eagerly” His revelation, which supports the notion of imminence. If one is “awaiting eagerly” something, it is the entire focus of their expectation, which could not be the case if events were to precede Christ’s revelation.
- Notice that the believers in Corinth are told to “wait”—they are not told to *watch* for a particular sign or group of signs, or some other prophetic event to occur.

1 Cor 16:22: If anyone does not love the Lord, he is to be accursed. Maranatha.

- The early church had a special greeting for one another, as recorded in this verse: “Maranatha!” It consists of three Aramaic words: “Mar” (“Lord”), “ana” (“our”), and “tha” (“come”), meaning “our Lord, come.”
- As with other NT passages, Maranatha only makes sense if an imminent coming is understood.

Phil 3:20 - For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ;

- “...wait” - *apekdechometha*, a strong compound emphasizing the intense yearning for Christ’s return
 - The expectation of the Lord’s personal and imminent return gave joy and power to the early Christians and to Christian communities
 - One of the greatest incentives to holiness in the NT is that we might be ready for Him when He returns (Cf. 1 Cor 1:7; 1 Thess 1:10; James 5:8)
 - Because Abraham looked for a city, he was content to live in a tent (Heb 11:10,13-16)

Phil 4:5: Let your gentle *spirit* be known to all men. The Lord is near.

- Paul reminded his readers of the imminence of the Rapture. When He returns, He will right wrongs and vindicate those who have given up their rights for His glory and the welfare of others.

1 Thess 1:9-10:

9 For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God,

10 and to wait for His Son from heaven, whom He raised from the dead, *that is* Jesus, who rescues us from the wrath to come.

- Three time periods are described in these verses:
 - (1) When Paul visited them with the gospel, they “turned to God from idols,” thus they responded by faith and were born again

- (2) they were now serving "a living and true God" as they waited for Christ to return from heaven
- (3) one day Jesus would appear out of heaven and rescue them "from the wrath which is to come."
- Since Christ's appearance "out of heaven" is later described in 4:15-17 as the Rapture, the "coming wrath" must be the same wrath described in 1 Thess 5:3,9, which is the Tribulation. Thus, believers will be delivered by Jesus, (through the Rapture), from future wrath (the Tribulation). The statement points to a deliverance before wrath begins.

1 Thess 5:4-9:

4 But you, brethren, are not in darkness, that the day would overtake you like a thief;

5 for you are all sons of light and sons of day. We are not of night nor of darkness;

6 so then let us not sleep as others do, but let us be alert and sober.

7 For those who sleep do their sleeping at night, and those who get drunk get drunk at night.

8 But since we are of *the* day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation.

9 For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ,

- Paul begins this section by assuring his readers that they know "the times and the seasons" (5:1) and do not need any new information on the subject from him.
- They know "very well" (accurately), for example, that "the day of the Lord will come like a thief in the night" (5:2). The wrath of that day is the same as that of 1:10, described here as coming as suddenly and unexpectedly as "labor pains on a pregnant woman" (5:3, NIV). Unbelievers ("they") will not escape.
- That the "destruction" described in v3 is that of the Great Tribulation as a whole and not the "day of vengeance" accompanying Christ's second coming (2 Thess 1:7-9) or God's later judgment of the lost (Rev 20:11-15) is indicated by the fact that those who will suffer this destruction are quoted as saying, "Peace and safety," just before the calamity suddenly and violently comes upon them.
 - It is unthinkable that people could be saying near the end of the Tribulation or during the outpouring of heavenly signs (Rev 6-19) or at the time of God's final judgment anything resembling "peace and safety." Men's hearts will "faint from fear" during the Tribulation (Luke 21:25-27), and there is no reason to think that those who "will not escape" will find Christ's judgment any more comforting.

- Beginning in v4, Paul contrasts the situation of the believer with that of the unbeliever, inserting the pronouns "you" and "we" (5:4-5). In addition, the contrast between the "you" of v1-2,4-5, and the "they" of v3 ("they shall not escape") strongly implies that the Church *will* escape, and that is one reason Paul has no need to discuss the "times and epochs" of the Rapture (5:1).
- These contrasts are followed in v6-8 with exhortations to be alert and sober (self-controlled), living in faith, love, and a confidence in salvation, since this is the lifestyle that is fitting for the day (Cf. Rom 13:12-13). Then in v9 Paul reaffirms the fact that God has not destined believers to suffer this eschatological wrath, but rather have been appointed to obtain salvation through Christ. This salvation is further defined in v10 as including an eternal "living together" with Christ, thus showing that it is parallel to the "rescue" of 1:10 and the "catching up" (Rapture) of 4:17 ("thus we shall always be with the Lord").

Titus 2:13: looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus,

- Paul's terminology here strongly implies that "the blessed hope," as the Christian's ultimate hope, is the Rapture presented as a totally positive and joyful expectation.
- Surely this would not be the case if one were destined to go through the events of the Tribulation. There would be a dread, because in order to experience the happiness of Christ's return, they would first have to endure the pain of the Tribulation. This is not the case at all in this passage. Believers are to be looking for an imminent appearing of their Savior, Christ Jesus, not signs or events that must precede His appearing.
- All four uses of the Greek word *epiphaneia* in the Pastoral Epistles (1 Tim 6:14; 2 Tim 4:1,8; Titus 2:13) present the appearing of Christ as a joyous expectation apart from signs or tribulation and thus refer to the Rapture.

Heb 9:28: so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without *reference to sin*, to those who eagerly await Him.

James 5:8: You too be patient; strengthen your hearts, for the coming of the Lord is near.

1 Peter 1:13: Therefore, prepare your minds for action, keep sober *in spirit*, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ.

1 John 3:2-3:

2 Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.

- 3 And everyone who has this hope *fixed* on Him purifies himself, just as He is pure.
- The focus of this passage is on the fact that Christ will appear. There are no other signs preceding his appearing, which forms the basis for always being ready by purifying oneself as He is pure.
 - The passage is a motivation to Christians to purify themselves from sin and lawlessness because, when Jesus appears, they will become just like Him. The hope of becoming like Christ when He appears should inspire Christ-like character now.

Jude 21: keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life.

Rev 3:11: **I am coming quickly; hold fast what you have, so that no one will take your crown.**

Rev 22:7,12,20:

7 "And behold, I am coming quickly. Blessed is he who heeds the words of the prophecy of this book."

12 "Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done."

20 He who testifies to these things says, **"Yes, I am coming quickly."** Amen. Come, Lord Jesus.

- The focus of these verses are upon the fact that Jesus is coming "quickly." "Quickly" is an adjective that pertains "to a very brief period of time, with a focus on the speed of an activity or event." Specifically, in these contexts, it is a qualitative adjective and means "without delay, quickly, at once." In other words, when the event or events that these three verses reference begin to occur, whenever that will be, they will come to pass "quickly," "suddenly," "unexpectedly," "without delay" from the perspective of the recipient of these actions.
- There will be no warning or signal that this event is about to take place. The promise that He is coming quickly in these verses assume imminence, and the probability of a reference to the Rapture is strengthened by the reference to Christ's rewards in 22:12 (based on works, as at the Bema Seat, 2 Cor 5:10-11).

Rev 22:17: The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost.

- The Olivet Discourse tells believers to **watch** for signs and to “endure to the end, he shall be saved” (Matt 24:13). Church age believers are told to **wait**, not **watch**, since there are no signs preceding the “any moment” or imminent Rapture event. These are two separate events.

WHY DO WE BELIEVE IN THE IMMINENT RETURN OF CHRIST?

(1) First, clearly the Rapture is not identical with the Second Coming of Christ. There are some obvious differences. The Rapture relates to the Church, when the dead in Christ shall rise and the living will be translated to meet the Lord in the air (1 Cor 15:52; 1 Thess 4:16-17). It expresses hope and a warm spirit of expectancy (1 Thess 1:10), all of which should result in a victorious and purified life (1 John 3:2-3).

On the other hand, the Second Coming of Christ does not deal primarily with the saint but with the sinner. When Christ returns to earth, Armageddon must be terminated (Rev 19:17-18), the Beast and the False Prophet will be cast into the Lake of Fire (Rev 19:19-20), Satan shall be bound in the abyss (Rev 20:1-3), the nations of earth will be gathered and judged (Matt 25:31-46), and Israel, which has gone through deep trial, will now behold and put their trust in Christ, their true Messiah (Zech 12:10; Rom 11:26-27).

(2) There is a vast difference in the language used for these two events. While both relate to the end time and both describe actions on the part of Christ, early believers were taught to look for the Savior (Phil 3:20; Titus 2:13). “Unto them that look for Him shall He appear the second time without sin unto salvation” (Heb 9:28). Likewise, they were to wait for God’s Son from heaven (1 Thess 1:10). They were to watch and be sober (1 Thess 5:6), and to comfort one another with the hope of Christ’s coming (1 Thess 4:18). These frequent exhortations caused them to believe that the return of Christ was imminent.

Paul seemed to include himself among those who looked for Christ’s return (1 Thess 4:15,17; 2 Thess 2:1). Timothy was exhorted to “keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ (1 Tim 6:14). Jewish converts were reminded that “yet a little while, and He that shall come will come, and will not tarry” (Heb 10:37). Many have concluded that the expectation of some was so strong they had ceased their work and had to be exhorted to return to their labors (2 Thess 3:10-12), and all were exhorted to have patience (James 5:8). Finally, John concluded the book of Revelation and closed the canon of Scripture with the glad cry: “He which testifies these things says, Surely I come quickly. Amen. Even so, come, Lord Jesus” (Rev 22:20). Such Scriptures form the very foundation for the widely acclaimed hope of Christ’s imminent return.

How very different is the language of the Second Advent when Christ returns to deal with the unbelief and rebellion of the wicked. In that day, He will “in flaming fire take vengeance

on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess 1:8). Failure to distinguish Rapture from Revelation has become a major source of confusion among the various schools of eschatology.

(3) Imminency has been the consistent belief of evangelical Christians down through the centuries. While theological terms such as trinity, theophany, imminency, inerrancy and premillennial developed gradually over the centuries, it is clear that although they did not use the term, imminency was indeed the expectation of the Apostolic Church. When one studies the NT Rapture passages and the exhortations to look, watch and wait for Christ's coming, it is easy to see why so many of the Lord's people believe in and proclaim the doctrine of imminency. The expression has been incorporated into the doctrinal statement of many evangelical churches and missionary agencies. Indeed, it forms part of the basic doctrine of many excellent Christian colleges and theological seminaries throughout the world. The great expectation of the Church is to look for Christ and not Antichrist!

"Be patient, therefore, brethren, unto the coming of the Lord ... for the coming of the Lord draweth nigh ... behold [He] standeth before the door" (James 5:7-9).

The Merriam-Webster online dictionary defines imminent as "ready to take place; especially [as] hanging threateningly over one's head." An imminent event is one that could occur at any moment; it is not, however, an event that is necessarily near, nor one that must occur soon. In the NT, the coming of the Lord is an event that is portrayed as being imminent. Such a portrayal has led to the recognition that the Rapture of the Church, in which the Lord comes in the clouds to gather believers to Himself and return to heaven (John 14:2-3; 1 Thess 4:15-17), is to be distinguished from the Second Coming and must take place before the start of the Tribulation period. The coming of the Lord to Rapture the Church is an imminent event; the coming of the Lord to establish His Millennial Kingdom on earth is not.

Because the NT teaches that the coming of the Lord is imminent, the Rapture must take place before the Tribulation begins. The NT teaches that the day of the Lord's coming cannot be predicted (Matt 24:36; Mark 13:32) and may happen at any moment (Phil 4:5; James 5:7-9); for this reason believers are exhorted to be ready and watching for it at all times (Matt 24:44; Mark 13:33; Luke 12:40; 21:36; 1 Thess 5:6; 1 Peter 4:7; Rev 22:20). This is the precious doctrine of the imminent return of Christ. Imminency does not mean that the return of the Lord will occur soon, but that it can occur at any time. Even the Apostle Paul in the first century, when teaching on the Rapture, always counted himself as

one who would be included in the it—he taught (and believed) it could occur during his own lifetime (Cf. 1 Cor 15:51-52; 1 Thess 4:17).

For imminency to be true, there can be no event prophesied in Scripture that must occur before the coming of the Lord. For this reason, when the NT speaks of the imminent coming of the Lord, it cannot have the Second Coming of Christ (which happens at the end of the 7-year Tribulation period) in mind. We are at least seven years away from the Second Coming (Dan 9:27), so there is no sense in which it can be imminent. Thus, when the NT speaks of the imminent coming of the Lord, it must refer to the Lord's coming to rapture the Church (John 14:3; 1 Thess 4:16-17); but the Rapture is only imminent if it is to take place before the Tribulation begins.

A Picture of Imminence

The picture of the Lord's coming used by James is that of the Lord standing at the door (James 5:9). Such a word picture very effectively communicates an important aspect of the Rapture; namely, that the event is imminent in the sense that no preceding event has to happen before it can occur. If I were standing at your door, I could knock on it at any time. The fact that I am at your doorstep does not mean I will immediately knock on your door, or that I will knock on your door in the next seven seconds, or seven minutes, or seven hours, or seven years, or even during your lifetime, but I could and I might; there is nothing else that has to happen before the conditions are in place for me to knock on your door. If you know I am on your doorstep, you must live in constant expectation that I might knock on your door at any moment. Contrast this with your expectation if you (who live in America) knew/believed that I was presently on vacation in Australia. There is no way I can immediately knock on your door, nor can I do so in the next seven seconds, or seven minutes, or seven hours. A non-trivial series of events would have to happen first, which takes a finite amount of time, before I can be standing on your doorstep with the possibility of knocking. This is how believers should understand the coming of the Lord to Rapture the Church. It is an event that is imminent, but not necessarily near.

Many Christians today believe the return of the Lord is drawing near. Of course, there have been many times in the past when Christians believed the coming of the Lord (i.e., the 2nd Coming) was near, and they were wrong. As we look back on those times, we realize that it was not correct to say that the Lord's Second Coming was near, since the geopolitical conditions necessary to initiate the Tribulation were not in place. Nevertheless, the coming of the Lord in the event of the Rapture could have taken place at any of those times, since the pre-Tribulational view of the Rapture recognizes there to be an undefined period of time between the Rapture and the start of the 7-year Tribulation period (during which time God could have rapidly moved things into place).

What we observe today is God moving things into place in a more gradual way. As we see the geopolitical landscape developing precisely as the Bible speaks of the time of the Tribulation period, we have objective reasons to believe that the return of the Lord may indeed be drawing near. But Daniel's 70th Week has not yet begun (Dan 9:27; 2 Thess 2:1-3), so the Second Coming of Christ cannot take place for at least 7 years. That being said, the conditions appear ripe for the Tribulation countdown to begin. Knowing that the Rapture of the Church will take place before the Tribulation begins, we also realize that the time of the Rapture may be very near. Regardless, the Rapture of the Church has always been imminent!

We often hear the misguided proposition that those who are the most heavenly minded are the least earthly good. In actuality, the opposite is true. The doctrine of imminency provides a natural stimulus for holy living in daily life. If we are honest with ourselves, our work habits change when our boss tells us that he will be back in two weeks versus him telling us that he could poke his head into our office at any moment to ascertain our progress. In the same way, we naturally live differently upon understanding that Christ could return for us at any moment.

When I was younger, I lived at my parents house. They would often go away for the weekend and put me in charge of the house. Because they usually told me that they would be back Sunday night, I frequently let the house fall apart on Friday and Saturday. On Sunday morning, however, I started putting the house in proper order. Why? I did not want my parents to return and find things in a neglected condition. Why did I wait until Sunday? I knew that because they would not be back on Friday or Saturday, I could "slack off" during that time. If they had instead told me that they could return anytime between Friday and Sunday, I would have kept the house in the best possible shape all weekend long.



J. Dwight Pentecost

Prophecy For Today, Page 20

“A short time ago, I took occasion to go through the New Testament to mark each reference to the coming of the Lord Jesus Christ and to observe the use made of that teaching about His coming. I was struck anew with the fact that almost without exception, when the coming of Christ is mentioned in the New Testament, it is followed by an exhortation to godliness and holy living.”

Passages related to the coming of the Lord are consistently tied to enduring trials, evangelism, patience, living a life that is consistent with our position.

1 John 3:2-3:

2 Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.

3 And everyone who has **this hope** fixed on Him purifies himself, just as He is pure.

- “...this hope” - His appearance (Cf. v2)
 - Everyone who has their hope fixed on Him purifies himself...

The primary reason Satan is out working hard to crush the doctrine of the Rapture is because it is intimately tied to holy living by believers. He wants believers to have no part in believing this doctrine because of the power that it has to purify the lives of believers.

Satan knows that if the entire Church embraced the imminent return of Christ in the Rapture, it would unleash a level of Christian living that the world has never seen before.

There are even entire so-called Christian ministries that are devoted to nothing other than tearing down the pre-Tribulation Rapture belief. People lecture, write papers and books,

create videos, etc. to do nothing but try to convince the Church that this doctrine does not exist. What these ministries are actually doing is not only tearing down a biblical doctrine, but they are also sowing fear and confusion in many believers, and most of all, they are tearing down the Holy Spirit's most useful tool and motivation for holy living.

This doctrine needs to be defended by right-thinking believers because everywhere this doctrine is taught faithfully, there is a higher level of evangelism, a higher level of holiness and godliness, a higher level of Christ-centeredness by the believer. Ideas have consequences. The idea of the any-moment return of Christ for His people has an affect on people's lives. This is why this doctrine has to be defended, taught and argued because of the natural impact it has on people's lives.

When we study imminency and recognize that Jesus could return at any moment to either give or not give us rewards, based upon how we spent our lives in Christ (2 Cor 5:10), we are given a tremendous incentive to live right because we do not want Him to return and find us in an embarrassing spiritual condition (1 John 2:28). Thus, 1 John 3:2-3 indicates that everyone who has the hope of Christ's any moment coming purifies himself. Similarly, many of the NT scriptural exhortations for daily living are linked to the doctrine of Christ's imminent appearing. For example, James 5:8 says, "You too be patient; strengthen your hearts, for the coming of the Lord is near." Notice that the any-moment return of the Lord is what gives us an incentive to be patient and stand firm. There are several other practical exhortations for daily living connected to Christ's imminent return found throughout the Bible, such as an encouragement to faithfulness in church leadership (2 Tim 4:1-2), gentleness (Phil 4:5) and self-control (1 Peter 1:13). Sadly, many Christians fail to see how the study of the any-moment return of Christ could positively impact their daily lives. In short, if the doctrine of imminency is ignored, a strong stimulus for holy living is removed. Not only does the doctrine of imminency create a desire to live holy lives, but it also provides a powerful incentive for evangelistic activity and fervor. If we come to the realization that Christ could return at any moment for His own and then the world will experience seven horrific years of divine judgment, then we will have a strong desire to reach out to the unsaved with the gospel. Why? We would not want unsaved family members, friends, neighbors, and co-workers to be left behind and thus experience that horrific time period. Instead, we would long to see them escape by coming to faith in Christ. Thus, understanding imminency can provide a powerful motivator for evangelism. If you subscribe to a mid-Trib, pre-wrath, or post-Trib view of the Rapture, you have to deny the imminent return of Christ taught in these verses.

- Imminence expresses hope and a warm spirit of expectancy (1 Thess 1:10)
- Should result in a victorious and purified life (1 John 3:2-3)
- Paul seemed to include himself among those who looked for Christ's return (1 Thess 4:15,17; 2 Thess 2:1)

- Timothy was admonished to “keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ” (1 Tim 6:14)
- Jewish converts were reminded that “yet a little while, and He that shall come will come, and will not tarry” (Heb 10:37)

Just because the Church will NOT go through the Great Tribulation, why should we escape what most of the Body of Christ in most of the world for most of the past 2,000 years has had to endure?

- It's called persecution
- Don't confuse the Great Tribulation with persecution
- There are many people who believe that at some point the church is going to have to go underground
- It's becoming increasingly politically incorrect to believe the Bible in this country each day
- J Vernon McGee predicted that not only would the church have to go underground...but that the attacks against them would be lead by the denominational church