

PROPHECIES OF THE LAST DAYS
Test: Rapture reasons and keys

File 1 (BC) R867
(H-BC-PLD1)

Name _____

Corrector _____

100 points total

1. (32 pts., 4 pts. per answer) List eight reasons Christians are renouncing the doctrine of the Rapture.

a.

b.

c.

d.

e.

f.

g.

h.

2. (20 pts., 4 pts. per answer) List five ways that the pretribulation Rapture doctrine is valuable.

a.

b.

c.

d.

e.

(continued)

PROPHECIES OF THE LAST DAYS

File 1 (BC)

3. (48 pts., 4 pts. per answer) List the interpretive keys that unlock Rapture theology.

a.

b.

c.

d.

e.

f.

g.

h.

i.

j.

k.

l.

PROPHECIES OF THE LAST DAYS
Assignment: Rapture Distinguished from
the Second Coming.

File 2 (BC) R867
(H-BC-PLD2)
Name _____
Corrector _____

INSTRUCTIONS: Find one or two of the best Scriptures supporting each statement, and write the reference(s) in the blanks provided. Leave enough room in the blanks for a corrector to write in two other references.

RAPTURE

SECOND COMING

1. Present in air.

2. People go to Christ.

3. Comes for His saints.

4. Expectation and joy.

5. Redeems His people.

6. World continues unchanged.

1. Present on earth.

2. Christ comes to people.

3. Comes with His saints.

4. Mourning and wailing.

5. Judges the unregenerate people.

6. World changed drastically.

7. Dead in Christ rise.

7. No one rises.

8. Antichrist revealed after.

8. Antichrist destroyed after.

9. War and death start after.

9. War ended after.

10. Not know day or hour.

10. Know exact time.

11. Tribulation and death for
saints after.

11. Glory and Millennium for
saints after.

12. World government comes to
power after.

12. World government loses power
after.

13. Results in saints and Christ
in air.

13. Results in saints and Christ on
earth.

(continued)

14. Takes world by surprise.

14. World expects judgment.

15. Christ comes to save.

15. Christ comes to judge.

16. Saints cry for Him to come.

16. Sinners cry for Him not to come.

17. Saints know His intent is
love.

17. Sinners know His intent is
judgment.

18. To complete covenant with
church.

18. To complete covenant with
Israel.

19. Resurrection to life and glory.

19. Many die at Armageddon.

20. Governs in heaven after.

20. Governs on earth after.

21. Happens to spiritual Israel.

21. Happens to national Israel.

22. No kingdom set up.

22. Millennial kingdom set up.

23. Millennium still years away.

23. Millennium begins immediately.

24. Occurs all over the globe.

24. Occurs in Palestine only.

25. Before tribulation, plagues, and
wrath.

25. After tribulation, plagues, and
wrath.

26. Only involves the saved.

26. Involves both saved and unsaved.

27. Satan cast to the earth.

27. Satan removed from the earth.

28. Sequence of Rapture events.

28. Sequence of Second Coming events.

PROPHECIES OF THE LAST DAYS
Assignment: Interpretive Keys
in Rapture Theology

File 3 (BC) R867
(H-BC-PLD3)

Name _____

INSTRUCTIONS: Define each of the interpretive keys, and give one example of each from the Bible.

1. Time key.
 - a. Definition:

 - b. Example:

2. Pronoun key.
 - a. Definition:

 - b. Example:

3. Context key.
 - a. Definition:

 - b. Example:

4. Term key.
 - a. Definition:

 - b. Example:

5. Purpose key.
 - a. Definition:

 - b. Example:

6. Impact key.
 - a. Definition:

 - b. Example:

(continued)

7. Event key.

a. Definition:

b. Example:

8. Location key.

a. Definition:

b. Example:

9. Motion key.

a. Definition:

b. Example:

10. Sequence key.

a. Definition:

b. Example:

11. Precedent key.

a. Definition:

b. Example:

12. Typological key.

a. Definition:

b. Example:

PROPHECIES OF THE LAST DAYS
Test: Schools of Prophetic Interpretation

File 4 (BC) R867
(H-BC-PLD4)

Name _____

Corrector _____

100 points total

PART I. MULTIPLE CHOICE. Circle the letter of the correct response. There is only one correct answer for each question. Each question is worth one point.

1. (1 pt.) Which issue must be decided before anyone starts studying Bible prophecy?
 - a. The definition of the Millennium.
 - b. The definition of prophecy.
 - c. The definition of Rapture.
 - d. The definition of Second Coming.
 - e. The method of interpretation.

2. (1 pt.) What does the word "eschatology" literally mean?
 - a. Study of all things.
 - b. Study of last things.
 - c. Study of prophecy.
 - d. Study of Rapture or catching away.
 - e. Study of things to come.

3. (1 pt.) What does "eschatology" refer to in Biblical theology?
 - a. All prophetic topics in the entire Bible (from Old Testament prophecies already fulfilled to Old and New Testament ones ultimately fulfilled in eternity).
 - b. All prophetic topics predicted to be fulfilled between Christ's first coming and man's state in eternity.
 - c. All prophetic topics predicted to be fulfilled between the Rapture and man's state in eternity.
 - d. Only those prophetic topics predicted to be fulfilled between the Rapture and the close of the Millennium.
 - e. Only those prophetic topics referred to in the Book of Revelation.

4. (1 pt.) Which four methods of interpretation are commonly followed?
 - a. Preterite, Literal, Futurist, Allegorical.
 - b. Futurist, Analytical, Atypical, Subjective.
 - c. Literal, Allegorical, Historical, Futurist.
 - d. Atypical, Objective, Dogmatic, Literal.
 - e. Typical, Allegorical, Futurist, Preterite.

5. (1 pt.) Which method of interpretation do premillennialists follow?
 - a. Allegorical.
 - b. Historical.
 - c. Literal.
 - d. Preterite.
 - e. Subjective.

(continued)

6. (1 pt.) Which two methods of interpretation do postmillennialists blend together?
 - a. Allegorical and literal.
 - b. Atypical and typical.
 - c. Futurist and historical.
 - d. Literal and preterite.
 - e. Objective and subjective.
7. Which method of interpretation do amillennialists follow?
 - a. Allegorical.
 - b. Analytical.
 - c. Historical.
 - d. Literal.
 - e. Preterite.
8. Which method of interpretation do pretribulationists follow?
 - a. Allegorical.
 - b. Futurist.
 - c. Historical.
 - d. All of the above.
 - e. None of the above.
9. (1 pt.) Which method of interpretation do midtribulationists follow?
 - a. Analytical.
 - b. Atypical.
 - c. Literal.
 - d. All of the above.
 - e. None of the above.
10. (1 pt.) Which method of interpretation do posttribulationists follow?
 - a. Dogmatic.
 - b. Futurist.
 - c. Objective.
 - d. All of the above.
 - e. None of the above.
11. (1 pt.) Pre-, post-, and amillennialism are different views of which events?
 - a. The Rapture and the Tribulation.
 - b. The Rapture and the Second Coming.
 - c. The Millennium and the Rapture.
 - d. The Millennium and the Second Coming.
 - e. The Millennium and the little season.
12. (1 pt.) Pre-, mid-, and posttribulationism are differing views of which event?
 - a. The Rapture.
 - b. The Tribulation.
 - c. The plagues.
 - d. The Second Coming.
 - e. The little season.

(continued)

13. (1 pt.) How do premillennialists define the Millennium?
- A literal thousand-year reign of Christ over the earth.
 - A literal kingdom of God consisting of New Testament church-age believers reigning over the earth eternally.
 - A spiritual kingdom of God existing in the New Testament church.
 - A spiritual kingdom of God existing in the New Testament church, but which lasts a literal thousand years.
 - None of the above.
14. (1 pt.) How do postmillennialists define the Millennium?
- A literal thousand-year reign of Christ over the earth.
 - A literal kingdom of God consisting of New Testament church-age believers reigning over the earth eternally.
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 - A spiritual kingdom of God existing in the New Testament church, but which lasts a literal thousand years.
 - None of the above.
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- A literal thousand-year reign of Christ over the earth.
 - A literal kingdom of God consisting of New Testament church-age believers reigning over the earth eternally.
 - A spiritual kingdom of God existing in the New Testament church.
 - A spiritual kingdom of God existing in the New Testament church, but which lasts a literal thousand years.
 - None of the above.
16. (1 pt.) How must strict allegorical interpreters define the Millennium?
- A literal thousand-year reign of Christ over the earth.
 - A literal kingdom of God consisting of New Testament church-age believers reigning over the earth eternally.
 - A spiritual kingdom of God existing in the New Testament church.
 - A spiritual kingdom of God existing in the New Testament church, but which lasts a literal thousand years.
 - None of the above.
17. (1 pt.) How must strict literal interpreters define the Millennium?
- A literal thousand-year reign of Christ over the earth.
 - A literal kingdom of God consisting of New Testament church-age believers reigning over the earth eternally.
 - A spiritual kingdom of God existing in the New Testament church.
 - A spiritual kingdom of God existing in the New Testament church, but which lasts a literal thousand years.
 - None of the above.
18. (1 pt.) How do premillennialists define the Second Coming?
- The born-again experience, occurring whenever Christ comes into someone's heart at conversion.
 - The spiritual reign of Jesus Christ from heaven over the church.
 - The spiritual presence of Jesus Christ in the church (not one event, but all events in the Christian era that are the work of Christ).
 - The literal return of Christ's presence to the church.
 - The literal return of Christ to the earth.

(continued)

19. (1 pt.) How do postmillennialists define the Second Coming?
- The born-again experience, occurring whenever Christ comes into someone's heart at conversion.
 - The spiritual reign of Jesus Christ from heaven over the church.
 - The spiritual presence of Jesus Christ in the church (not one event, but all events in the Christian era that are the work of Christ).
 - The literal return of Christ's presence to the church.
 - The literal return of Christ to the earth.
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- The born-again experience, occurring whenever Christ comes into someone's heart at conversion.
 - The spiritual reign of Jesus Christ from heaven over the church.
 - The spiritual presence of Jesus Christ in the church (not one event, but all events in the Christian era that are the work of Christ).
 - The literal return of Christ's presence to the church.
 - The literal return of Christ to the earth.
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- The born-again experience, occurring whenever Christ comes into someone's heart at conversion.
 - The spiritual reign of Jesus Christ from heaven over the church.
 - The spiritual presence of Jesus Christ in the church (not one event, but all events in the Christian era that are the work of Christ).
 - The literal return of Christ's presence to the church.
 - The literal return of Christ to the earth.
22. (1 pt.) How must strict literal interpreters define the Second Coming?
- The born-again experience, occurring whenever Christ comes into someone's heart at conversion.
 - The spiritual reign of Jesus Christ from heaven over the church.
 - The spiritual presence of Jesus Christ in the church (not one event, but all events in the Christian era that are the work of Christ).
 - The literal return of Christ's presence to the church.
 - The literal return of Christ to the earth.
23. (1 pt.) How do premillennialists define the binding of Satan for one thousand years (Rev. 20:2,3)?
- God will supernaturally prevent Satan from influencing anyone on earth for a literal one thousand years.
 - Christ exercises complete authority over Satan during His earthly ministry, during the church age, and forever.
 - Believers have authority to bind demonic power during the church age.
 - All of the above.
 - None of the above.

(continued)

24. (1 pt.) How do postmillennialists define the binding of Satan for one thousand years (Rev. 20:2,3)?
- Christ announced the initial binding of Satan, which He would accomplish through His death.
 - The binding of Satan has already taken place in the measure that the Gospel is accepted throughout the world.
 - Satan will be bound in the most complete sense for a literal one thousand years.
 - All of the above.
 - None of the above.
25. (1 pt.) How do amillennialists define the binding of Satan for one thousand years (Rev. 20:2,3)?
- During the present period between the first coming and the Second Coming of Christ, the devil is bound.
 - Christ bound the devil during His earthly ministry and by His death on Calvary.
 - Because salvation is now open for Gentiles, it is impossible for Satan to deceive the nations any longer, although he can still deceive individuals.
 - All of the above.
 - None of the above.
26. (1 pt.) How do premillennialists define national Israel's future role in God's plan?
- Israel was never completely cast off but suffers blindness in part until Christ's Second Coming, when they are regathered to Palestine for an earthly kingdom.
 - Israel will be saved at Christ's Second Coming and regathered to Palestine for an eternal kingdom of God on the earth.
 - Israel will not be regathered literally to Palestine, because the kingdom of God speaks of spiritual Israel (the church), which is composed of Jews and Gentiles.
 - Israel has been completely cut off and will have no future earthly kingdom. The only Israel with a future is spiritual Israel, the church.
 - None of the above.
27. (1 pt.) How do postmillennialists define national Israel's future role in God's plan?
- Israel was never completely cast off but suffers blindness in part until Christ's Second Coming, when they are regathered to Palestine for an earthly kingdom.
 - Israel will be saved at Christ's Second Coming and regathered to Palestine for an eternal kingdom of God on the earth.
 - Israel will not be regathered literally to Palestine but will be saved in ever-increasing numbers throughout the world wherever they are until they establish an earthly kingdom.
 - Israel will be converted, but only along with Gentiles as members of the church, not as a distinct nation filling a role in God's plan.
 - None of the above.

(continued)

28. (1 pt.) How do amillennialists define national Israel's future role in God's plan?
- Israel has been promised no earthly kingdom but will be converted only along with Gentiles as members of the church, not as a distinct nation filling a role in God's plan.
 - Israel has been completely cut off. They are not God's people now and have no covenant to become God's people nationally in the future.
 - Israel will not be regathered to Palestine. The only Israel with a future is spiritual Israel, the church.
 - All of the above.
 - None of the above.
29. (1 pt.) How must strict allegorical interpreters define national Israel's future role in God's plan?
- Israel has been completely cut off. They are not God's people now, and have no covenant to become God's people nationally in the future.
 - Israel will not be regathered literally to Palestine, because the kingdom of God is spiritual Israel (the church), which is composed of Jews and Gentiles.
 - Israel will be converted, but only along with Gentiles as members of the church, not as a distinct nation filling a role in God's plan.
 - All of the above.
 - None of the above.
30. (1 pt.) How must strict literal interpreters define national Israel's future role in God's plan?
- Israel was never completely cast off but suffers blindness in part until Christ's Second Coming, when they are regathered to Palestine for an earthly kingdom.
 - Israel will be saved at Christ's Second Coming and regathered to Palestine for an eternal kingdom of God on the earth.
 - Israel's divided monarchies (Judah and Israel) will be restored into one nation in Palestine with Christ as king, inaugurating an eternal kingdom of God on earth.
 - All of the above.
 - None of the above.
31. (1 pt.) What is chiliasm equated with today?
- Premillennialism.
 - Postmillennialism.
 - Amillennialism.
 - Dispensationalism.
 - Pretribulationism.
32. (1 pt.) What is dispensationalism equated with today?
- Premillennialism.
 - Chiliasm.
 - Pretribulationism.
 - Midtribulationism.
 - Posttribulationism.

(continued)

33. (1 pt.) Which view can be documented historically in the writings of the church fathers to have been believed by the first-century church?
- Premillennialism.
 - Postmillennialism.
 - Amillennialism.
 - Dispensationalism.
 - Pretribulationism.
34. (1 pt.) Who first influenced the church to spiritualize Bible prophecy?
- Irenaeus (A.D. c.130-c.202).
 - Clement of Alexandria (A.D. 150-215).
 - Tertullian (A.D. c.160-c.220).
 - Hippolytus (A.D. c.170-c.236).
 - Origen (A.D. c.185-c.254).
35. (1 pt.) Who was instrumental in leading the church to amillennialism?
- Origen (A.D. c.185-c.254).
 - Athanasius (A.D. 296-372).
 - Chrysostom (A.D. 347-407).
 - Jerome (A.D. c.340-420).
 - Augustine (A.D. 354-430).
36. (1 pt.) Which are the two reasons given in class that the reformers believed amillennialism?
- They were students of the church fathers, and although they studied prophetic Scriptures extensively, they misinterpreted them.
 - They inherited it from Catholicism and were too preoccupied with the doctrine of salvation to investigate eschatology.
 - They were students of the ancient literature of the church fathers who were amillennial, and of the predominant amillennial literature of their day, causing them to reject premillennialism and postmillennialism.
 - All of the above.
 - None of the above.
37. (1 pt.) Why was postmillennialism so widely accepted by the church?
- Post-apostolic leaders mixed the literal and allegorical methods of interpretation.
 - The reformers' doctrine of amillennialism was equated with unbelief of God's Word, so the church adopted postmillennialism, which takes Scripture literally.
 - Post-Reformation theologians who feared to deviate from the postmillennialism of the church fathers persuaded people to leave Roman Catholicism amillennialism and return to this historically orthodox belief.
 - Post-Reformation leaders had accepted the literal method of interpretation but still applied kingdom prophecies to the church. Their application resulted in a temporarily popular view that was a stepping stone out of amillennialism on the way to the recovery of premillennialism.
 - The Roman Catholic Church demanded belief in postmillennialism under threat of excommunication.

(continued)

38. (1 pt.) Who introduced pretribulationism to the post-Reformation church?
- John Darby.
 - Edward Irving.
 - Margaret MacDonald.
 - George Mueller.
 - Samuel P. Tregelles.
39. (1 pt.) Which of the following men was labeled in the class lectures as an "ultra-dispensationalist"?
- Ethelbert Bullinger.
 - Edward Irving.
 - Jim McKeever.
 - J. Dwight Pentecost.
 - John Walvoord.
40. (1 pt.) Which religious movement resulted in believers with different backgrounds and views of prophetic events coming together and agreeing that the Bible teaches pretribulationism?
- Assemblies of God.
 - Baptist.
 - Lutheran.
 - Pentecostal.
 - Plymouth Brethren.
41. (1 pt.) What contributed more than anything else to the spread and acceptance of dispensationalism in the twentieth century?
- Thd of interpretation by all
 - *I38
 - *GCMND?
 - *
 - *G
 - Evangelicals and Pentecostals.
 - Radio and television ministries of pretribulationist ministers.
42. (1 pt.) Which book do we refer to often in class as perhaps the best one available on our view of prophecy?
- A Survey of Bible Prophecy, by Ludwigson.
 - The Blessed Hope, by Ladd.
 - The Church and the Tribulation, by Gundry.
 - The Rapture Question, by Walvoord.
 - Things to Come, by Pentecost.
43. (1 pt.) To which category do all three Rapture views (pre-, mid-, and posttribulationism) belong?
- Premillennialism.
 - Postmillennialism.
 - Amillennialism.
 - Dispensationalism.
 - Tribulationism.

(continued)

44. (1 pt.) Which basis is used by virtually all premillennialists to establish a seven-year Tribulation period?
- The two witnesses of Revelation 11.
 - The forty-two months and 1260 days of Revelation.
 - The time, times, and half a time in both Daniel and Revelation.
 - Daniel's seventieth week.
 - The last half of Daniel's seventieth week.
45. (1 pt.) Which two things are viewed as virtually simultaneous in posttribulationism?
- The last half of Daniel's seventieth week and the Tribulation.
 - Daniel's seventieth week and Revelation's seven seals.
 - The plagues and the Tribulation.
 - The fifth seal and the trumps and vials.
 - The Rapture and the Second Coming.
46. (1 pt.) Which aspect of the Rapture must all midtribulationists affirm?
- Partial Rapture.
 - Total Rapture.
 - Secret Rapture.
 - Visible Rapture.
 - Non-imminent Rapture.
47. (1 pt.) Which aspect of the Rapture must all posttribulationists affirm?
- Partial Rapture.
 - Secret Rapture.
 - Non-imminent Rapture.
 - Imminent Rapture.
 - None of the above.
48. (1 pt.) Which kind of church denominations are usually amillennial?
- Anti-Pentecostal denominations.
 - Born-again denominations.
 - Liberal, unsaved denominations.
 - Older, historic denominations.
 - Spirit-filled denominations.
49. (1 pt.) Which kind of church denominations are usually premillennial?
- Anti-Pentecostal denominations.
 - Eastern Orthodox denominations.
 - Fundamental, Evangelical denominations.
 - Liberal, unsaved denominations.
 - Older, historic denominations.

(continued)

50. (1 pt.) Why do unsaved, liberal denominations teach postmillennialism or amillennialism, whereas saved denominations teach premillennialism?
- Liberal, unsaved denominations refuse to believe what is historically the apostolic view.
 - Liberal, unsaved denominations reject premillennialism, because it is not the historically orthodox view believed by the church fathers.
 - Liberal, unsaved denominations were founded by men who were amillennialists or postmillennialists.
 - Liberal, unsaved denominations subscribe to creeds that are amillennial or postmillennial.
 - Liberal, unsaved denominations do not interpret the Bible literally as born-again premillennialists do.

PART II. CHECK ALL THAT APPLY. Place a check in the blank next to the letter of every correct response. Point values for partial credit are noted above each question.

All right, 6 pts.; 1-2 wrong, -1; 3-4 wrong, -2; 5-6 wrong, -3; 7-8 wrong, -4; 9-10 wrong, -5

1. Which of the following are advantages of the literal method of interpreting prophecy?
- It is the normal way to interpret the meaning of sentences in all languages.
 - All secondary meanings of documents (hidden in parables, types, allegories, or symbols) depend on the previous literal meanings of the terms.
 - It restricts the interpreter to literal meanings only and thus protects him from wild and imaginative spiritualization.
 - The greater part of the Bible makes sense when interpreted literally.
 - It allows the interpreter the logical freedom to accept figurative meanings and typological significance.
 - It exercises control over the interpretation, preventing man from adding error to God's truth.
 - It is the only method in harmony with the nature of verbal inspiration of Scripture.
 - It bases the interpretation on facts (objective data such as grammar, etymology, history, geography, etc.) rather than opinions.
 - It has proved to be the most successful method of opening the true meaning of God's Word to the church.
 - It has been the most widely accepted interpretive method during all of church history.
 - It offers a source of basic authority by which interpretations can be tested.
 - It looses the interpreter from the requirement of learning a prior system dependent upon human reason or mystical perception.
 - It has been proved true historically, since all prophecies fulfilled thus far have been fulfilled literally.

(continued)

All right, 3 pts.; 1-2 wrong, -1; 3-4 wrong, -2

2. Regarding the chronological order of prophetic events, on which events do virtually all premillennialists agree?
- a. The Rapture is the first event.
 - b. The Tribulation is the second event.
 - c. The Second Coming is the third event.
 - d. The Millennium is the fourth event.
 - e. The little season is the fifth event.
 - f. The resurrection and the judgment are the sixth event.
 - g. The new heaven and the new earth are the final event.

All right, 8 pts.; 1-2 wrong, -1; 3-4 wrong, -2; 5-7 wrong, -3; 8-9 wrong, -4; 10-11 wrong, -5; 12-14 wrong, -6; 15-16 wrong, -7

3. Which of the following represent the correct Biblical view of eschatology?
- a. Premillennialism.
 - b. Postmillennialism.
 - c. Amillennialism.
 - d. Dispensationalism (its Rapture concept, not its view of the whole plan of God).
 - e. Chiliasm.
 - f. Pretribulationism.
 - g. Midtribulationism.
 - h. Posttribulationism.
 - i. The secret Rapture.
 - j. The visible Rapture.
 - k. The imminent Rapture.
 - l. The non-imminent Rapture.
 - m. The partial Rapture.
 - n. The total Rapture.
 - o. The historical method of interpretation.
 - p. The futurist method of interpretation.
 - q. The literal method of interpretation.
 - r. The allegorical method of interpretation.
 - s. The preterite method of interpretation.

(continued)

PART III. MATCHING. Match the responses in the right column to the corresponding premise in the left column by placing the letters of the correct responses in the blanks provided. Some responses may be used more than once. Point values for partial credit are noted above each question.

All right, 5 pts.; 1 wrong, -1; 2 wrong, -2; 3 wrong, -3; 4-5 wrong, -4; 6 or more wrong, -5

1. Match the beliefs with the groups which endorse them.

_____ Adventist.	a. Premillennialism.
_____ Anglican.	b. Postmillennialism.
_____ Assemblies of God.	c. Amillennialism.
_____ Baptist	d. Other.
_____ Brethren.	
_____ Congregational.	
_____ Episcopalian.	
_____ Lutheran.	
_____ Methodist.	
_____ Nazarene.	
_____ Pentecostal.	
_____ Presbyterian.	
_____ Reformed.	
_____ Roman Catholic.	

All right, 5 pts.; 1 wrong, -1; 2 wrong, -2; 3-4 wrong, -3; 5-6 wrong, -4; 7 or more wrong, -5

2. Match the beliefs with the men who endorse them.

_____ John Darby.	a. Pretribulationism.
_____ Guy Duty.	b. Midtribulationism.
_____ Robert Gundry.	c. Posttribulationism.
_____ Norman Harrison.	d. Other.
_____ Herman Hoyt.	
_____ Arthur Katterjohn.	
_____ George Ladd.	
_____ Hal Lindsey.	
_____ Walter Martin.	
_____ Jim McKeever.	
_____ Alexander Reese.	
_____ Pat Robertson.	
_____ J.A. Seiss.	
_____ John Walvoord.	

PART IV. SHORT ANSWER. Write the correct response to each question and statement in the space provided. Each question is worth one point.

1. (1 pt.) Give a one sentence definition of premillennialism.

(continued)

2. (1 pt.) Give a one sentence definition of postmillennialism.
3. (1 pt.) Give a one sentence definition of amillennialism.
4. (1 pt.) Give a one sentence definition of dispensationalism.
5. (1 pt.) Give a one sentence definition of chiliasm.
6. (1 pt.) Give a one sentence definition of pretribulationism.
7. (1 pt.) Give a one sentence definition of midtribulationism.
8. (1 pt.) Give a one sentence definition of posttribulationism.
9. (1 pt.) Give a one sentence definition of the secret Rapture.
10. (1 pt.) Give a one sentence definition of the visible Rapture.
11. (1 pt.) Give a one sentence definition of the imminent Rapture.
12. (1 pt.) Give a one sentence definition of the non-imminent Rapture.

(continued)

13. (1 pt.) Give a one sentence definition of the partial Rapture.

14. (1 pt.) Give a one sentence definition of the total Rapture.

15. (1 pt.) Give a one sentence definition of the historical method of interpretation.

16. (1 pt.) Give a one sentence definition of the futurist method of interpretation.

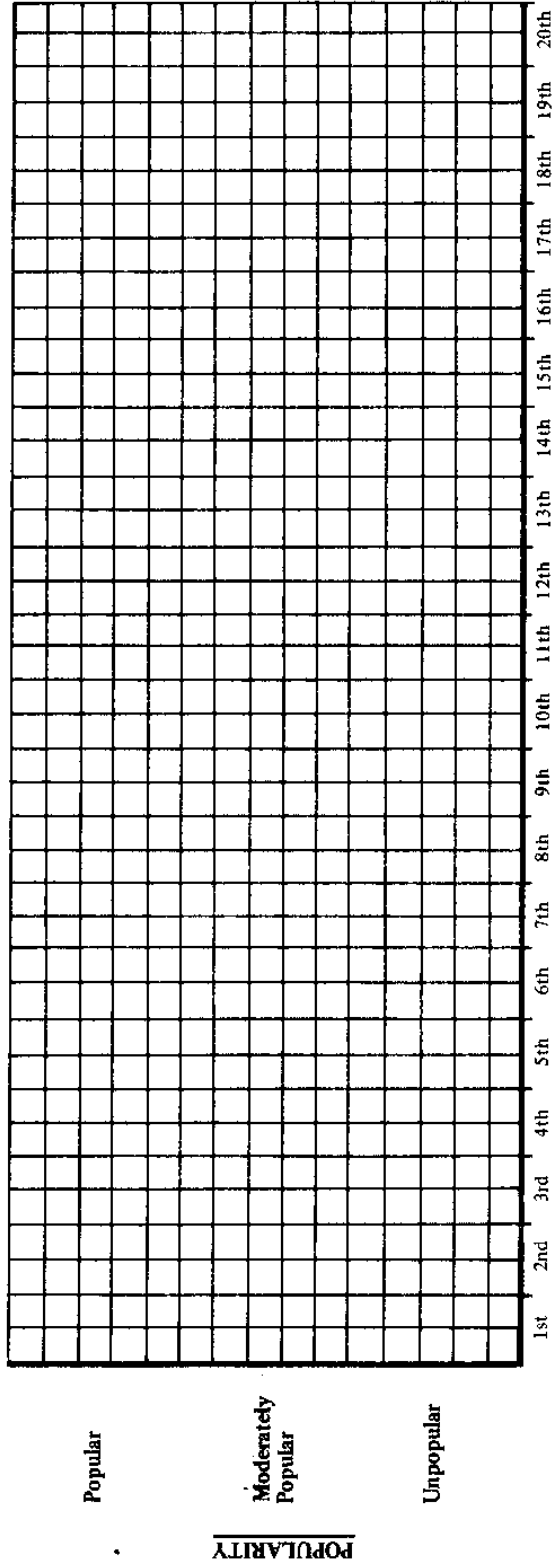
17. (1 pt.) Give a one sentence definition of the literal method of interpretation.

18. (1 pt.) Give a one sentence definition of the allegorical method of interpretation.

19. (1 pt.) Give a one sentence definition of the preterite method of interpretation.

20. (1 pt.) In addition to one or more applications to national Israel, which other application(s) must every Old Testament prophecy have?

PART V: CHART. Draw in lines which indicate the relative popularity of the three differing millennial views. Be careful to identify your lines so that the beliefs can easily be distinguished from one another. 3 points total, 1 point per line.



CENTURIES A.D.

The subjects covered in this course are all parts of the Biblical area of theology known as eschatology. The word "eschatology" means "study of last things." In Christian theology, eschatology encompasses all prophetic topics in the entire Bible ranging from Old Testament prophecies and their historical and future fulfillments to New Testament prophecies and their ultimate fulfillments in eternity.

This course focuses on prophecies which are fulfilled in the last days. The end-time events we will study comprise only one portion of the many subjects covered in the broad area of general eschatology. In this course we are particularly interested in three subjects: the rapture of the church, the second coming of Christ, and the millennium; although we will investigate all of the closely-related prophetic events which precede and follow these three primary events.

The return of Jesus Christ is now the key event to which all Scripture looks forward. A great body of prophecy predicts the second coming of Christ and the many related events which are closely associated with it. It has been estimated that one out of every twenty-five verses in the New Testament relates to either the rapture or the second coming. Bible interpreters can be divided into three basic schools of belief regarding the doctrines of Christ's second coming and the events associated with it. The basic divisions of prophetic interpretation occur regarding chiliasm or millennialism, and consist of differing views of the chronology and nature of the second coming and the millennium. These schools of prophetic interpretation are known as premillennialism, postmillennialism, and amillennialism. All of the various rapture beliefs occur within premillennialism and are not found in the other divisions of millennialism.

The following lists of brief definitions outline the characteristic beliefs found within each major school of prophetic interpretation.

I. PREMILLENNIALISM.

- A. Premillennialism: The literal second coming of Christ precedes the literal one thousand year millennium when Christ rules over the earth and establishes God's kingdom. Today "chiliasm" is synonymous with premillennialism.
- B. Second coming: The literal, visible, bodily return of Jesus Christ to earth before the millennium. The saints return with Christ, who remains to rule over all nations for one thousand years.
- C. Millennium: The future one thousand year period immediately following the second coming during which Satan is bound, national Israel becomes God's covenant people, and the saints who return with Christ rule and reign with Him.

(continued)

- D. This view encompasses all of the various rapture beliefs which are defined in Part IV of this outline:
1. Pretribulation, midtribulation, or posttribulation rapture.
 2. Partial or total rapture.
 3. Secret or visible rapture.
 4. Non-imminent or imminent rapture.

II. POSTMILLENNIALISM.

- A. Postmillennialism: The literal second coming of Christ occurs after the literal millennium.
- B. Second coming: The literal second coming of Jesus Christ after the one thousand year millennium, at which time the living saints are raptured, all the righteous and unrighteous are resurrected, the earth annihilated, the wicked judged, and the new heavens and new earth established.
- C. Millennium: The literal one thousand year period of universal peace, righteousness, and reception of the Gospel brought about slowly by the advance of Christ's church in the world. All prophecies concerning Israel and God's kingdom are spiritually realized and fulfilled in the New Testament church.
- D. This view takes three distinct forms which consist of differing views of the millennium itself:
1. The millennium is past.
 2. The millennium is present.
 3. The millennium is future.

III. AMILLENNIALISM.

- A. Amillennialism: The literal second coming of Christ occurs after a spiritualized, figurative millennium.
- B. Second coming: The literal second coming of Jesus Christ to earth after the spiritualized, figurative millennium, at which time the living saints are raptured, all the righteous and unrighteous are resurrected, the earth annihilated, the wicked judged, and the new heavens and new earth established.
- C. Millennium: The "thousand years" is a figurative expression of the complete present period from the resurrection of Christ to His second coming, rather than a literal number of years. During this time Christ reigns from heaven over a spiritual kingdom of God on the earth. All prophecies concerning Israel and God's kingdom are spiritually realized and fulfilled in the New Testament church. The term "amillennialism," meaning "no millennium," refers to the fact that this view maintains no literal millennium; although the term is a misnomer in the sense that amillennarians do believe in a millennium, but only a spiritual one.

(continued)

IV. RAPTURE VIEWS (all of which occur within premillennialism).

- A. Pretribulation rapture: The literal, bodily rapture from earth to heaven of the dead in Christ from both old and new covenants (who are resurrected, changed, and translated) and those believers alive at the rapture (who are changed and translated), which occurs prior to the tribulation.
- B. Midtribulation rapture: The literal, bodily rapture from earth to heaven of the dead in Christ from both old and new covenants (who are resurrected, changed, and translated) and those believers alive at the rapture (who are changed and translated) which occurs in the middle of the seventieth week of Daniel (the seven-year tribulation period).
- C. Posttribulation rapture: The literal, bodily rapture from earth to heaven of the dead in Christ from both old and new covenants (who are resurrected, changed, and translated) and those believers alive at the rapture (who are changed and translated). These saints are caught up to meet the Lord in the air after the seventieth week of Daniel (the seven-year tribulation period), and immediately after they meet, Christ and His saints will return to the earth at the second coming.
- D. Partial rapture: The rapture will only include those saints from both covenants who qualify for a better resurrection by meeting the just rapture-requirements established by God during every dispensation, such as fulfilling certain spiritual conditions, attaining certain spiritual positions, and maintaining a very close relationship with God. The other saints are not raptured; the dead remain in paradise awaiting later resurrection, and the living are left on the earth to experience the tribulation. This view is found only within pretribulationism.
- E. Total rapture: The rapture will include all saints from both covenants; the only qualification to be raptured is genuine salvation by faith. This view is found within pre-, mid-, and posttribulationism.
- F. Secret rapture: The rapture is invisible to all on earth and is thus secret, consisting of an instantaneous changing of the saints so that they simply disappear in an indivisibly small moment of time. This view is found basically within pretribulationism.
- G. Visible rapture: The rapture is visible and known to all on earth who hear the shout, the voice of the archangel, and the trump of God, and who see the saints caught up to meet the Lord in the air. This view is found basically within posttribulationism.
- H. Imminent rapture: All prophecies relating to the church have been fulfilled except the out-translation of the saints, thus the rapture is the next prophetic event in the plan of God and it is likely to occur at any moment. This view is found only within pretribulationism.

(continued)

I. Non-imminent rapture: The rapture is not the next prophecy yet to be fulfilled. There are unfulfilled prophecies relating to the church which must occur before the rapture, thus the rapture is not imminent and cannot take place at any moment prior to the fulfillment of these other prophecies. As would naturally be expected, this view is found within mid-, and posttribulationism, but it also is found within partial rapture pretribulationism.

V. SUMMARIZED CHART RELATING VARIOUS VIEWS TO ONE ANOTHER.

PREMILLENNIALISM (literal second coming before literal millennium)

Pretribulationism: total; secret; imminent; and partial, non-imminent
Midtribulationism: total; visible; non-imminent
Posttribulationism: total; visible; non-imminent

POSTMILLENNIALISM (literal second coming after literal millennium)

Millennium is past
Millennium is present
Millennium is future

AMILLENNIALISM (literal second coming after spiritualized millennium)

PROPHECIES OF THE LAST DAYS
Assignment: Proofs of Rapture aspects

File 6 (BC) R877
(H-BC-PLD6)

Name _____
Corrector 1 _____
Corrector 2 _____

DIRECTIONS: With the aid of your Bible and class lecture notes, write a response to each statement in the space provided. Make a separate copy of your responses on notebook paper or by photocopying your completed assignment, and retain it when you hand in this assignment. Use the copy of your responses for reference when you correct your classmates' assignments. Further instructions will be given in class.

1. Give one reason why 1 Thessalonians 4:13-18 proves a literal Rapture.

LITERAL:

CORRECTOR 1:

CORRECTOR 2:

2. Give one reason why Revelation 12:1-14 proves a pretribulation, partial, non-imminent Rapture.

PRETRIBULATION:

CORRECTOR 1:

CORRECTOR 2:

PARTIAL:

CORRECTOR 1:

CORRECTOR 2:

NON-IMMINENT:

CORRECTOR 1:

CORRECTOR 2:

(continued)

3. Give one reason each why Revelation 3:10 proves a pretribulation, partial Rapture.

PRETRIBULATION:

CORRECTOR 1:

CORRECTOR 2:

PARTIAL:

CORRECTOR 1:

CORRECTOR 2:

4. Give one reason each why 2 Thessalonians 2:1-8 proves a pretribulation, non-imminent Rapture.

PRETRIBULATION:

CORRECTOR 1:

CORRECTOR 2:

NON-IMMINENT:

CORRECTOR 1:

CORRECTOR 2:

5. Give one reason why 1 Corinthians 15:51,52 proves a secret Rapture.

SECRET:

CORRECTOR 1:

CORRECTOR 2:

(continued)

PROPHECIES OF THE LAST DAYS

(3)

File 6 (BC)

6. Give one reason each why Matthew 24:36-41 proves a pretribulation, partial Rapture.

PRETRIBULATION:

CORRECTOR 1:

CORRECTOR 2:

PARTIAL:

CORRECTOR 1:

CORRECTOR 2:

7. Give one reason each why Luke 21:28-36 proves a pretribulation, partial Rapture.

PRETRIBULATION:

CORRECTOR 1:

CORRECTOR 2:

PARTIAL:

CORRECTOR 1:

CORRECTOR 2:

8. Give one reason why Philippians 3:10-15 proves a partial Rapture.

PARTIAL:

CORRECTOR 1:

CORRECTOR 2:

(continued)

9. Give one reason each why Hebrews 11:5 proves a literal, pretribulation, partial Rapture.

LITERAL:

CORRECTOR 1:

CORRECTOR 2:

PRETRIBULATION:

CORRECTOR 1:

CORRECTOR 2:

PARTIAL:

CORRECTOR 1:

CORRECTOR 2:

PROPHECIES OF THE LAST DAYS
Test: Rapture proof texts

File 7 (BC) R867
(H-BC-PLD7)

Name _____
Corrector _____
100 points total

MULTIPLE CHOICE. Circle the letter of the correct answer. There is only one correct response for each question. Each question is worth two points.

1. (2 pts.) Who are "them which are asleep" (1 Th. 4:13)?
 - a. Those in the church who are spiritually asleep.
 - b. Those whose souls are unconscious in the sleep of death.
 - c. The righteous dead from the Old Testament.
 - d. The righteous dead from the New Testament.
 - e. The righteous dead from both testaments.

2. (2 pts.) What is the Biblical definition of the Christian "hope" (1 Th. 4:14)?
 - a. The Rapture.
 - b. The resurrection of the two witnesses.
 - c. The Second Coming.
 - d. The opportunity to rule with Christ during the Millennium.
 - e. The resurrection from the dead.

3. (2 pts.) Who is referred to at least one time in every verse in 1 Thessalonians 4:13-17?
 - a. Christ, who will be present.
 - b. The dead in Christ, who will be raised.
 - c. All who will be raptured.
 - d. The Thessalonians, who were sorrowing.
 - e. The writers of the Epistle (Paul, Silas, and Timothy), who were concerned that the church understand this doctrine.

4. (2 pts.) What is the probable interpretation of the clause, "...them also that sleep in Jesus will God bring with him" (1 Th. 4:14)?
 - a. Christ will bring the disembodied souls and spirits of the dead in Christ to the clouds to receive their glorified bodies.
 - b. Christ will bring the disembodied souls and spirits of the dead in Christ with Him to the earth to receive their glorified bodies.
 - c. Christ will bring only the newly-raised dead in Christ back to heaven at the Rapture.
 - d. Christ will bring the newly-raised dead in Christ back to heaven along with those who are raptured alive.
 - e. Christ will bring all of the raptured saints with Him when He returns to the earth at the Second Coming.

(continued)

5. (2 pts.) Which fact stated in 1 Thessalonians 4:13-18 shows that the Rapture cannot occur after the tribulation?
 - a. The dead in Christ are raised supernaturally by the power of God.
 - b. There are saints alive at the Rapture, whereas all saints are slain in the tribulation.
 - c. Both the dead in Christ and those alive at the Rapture receive their glorified bodies.
 - d. Because harpazō is used; the Rapture happens quickly to save the saints from death in the tribulation.
 - e. Because the text mentions "the last trump," which we know begins before the tribulation; the Rapture must occur before the tribulation.
6. (2 pts.) What is the proper interpretation of the clause, "...we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep" (1 Th. 4:15)?
 - a. The changing of the living into their glorified bodies is no hindrance to the resurrection of the dead in Christ.
 - b. Both the dead in Christ and the living who are raptured receive their glorified bodies at the same time.
 - c. The living will not be caught up before the dead in Christ.
 - d. The living will not be resurrected before the dead in Christ.
 - e. The catching up of the living cannot occur after the resurrection of the dead in Christ.
7. (2 pts.) Which group of Rapturists claims that the shout, the voice of the archangel, and the trump of God (1 Th. 4:16) proves their view?
 - a. Total Rapturists.
 - b. Imminent Rapturists.
 - c. Non-imminent Rapturists.
 - d. Visible Rapturists.
 - e. Secret Rapturists.
8. (2 pts.) What is "the first resurrection" (Rev. 20:4-6)?
 - a. The resurrection of Christ, "the firstfruits of them which slept."
 - b. The resurrection of the dead in Christ at the Rapture.
 - c. The resurrection of those who will rule and reign with Christ during the Millennium.
 - d. The general resurrection of all of the righteous at the beginning of the Millennium.
 - e. The resurrection of all of the righteous dead.
9. (2 pts.) When is "the first resurrection" (Rev. 20:4-6)?
 - a. At the Rapture.
 - b. At the beginning of the Millennium.
 - c. At the end of the Millennium.
 - d. At the great white throne judgment.
 - e. At various times whenever the righteous are resurrected and/or translated.

(continued)

10. (2 pts.) When is the second resurrection?
- At the resurrection of the tribulation martyrs.
 - At the rapture of the 144,000.
 - At the beginning of the Millennium.
 - At the great white throne judgment.
 - At various times whenever the unrighteous are resurrected to be judged.
11. (2 pts.) How do posttribulationists define "the first resurrection" (Rev. 20:4-6)?
- The resurrection of the tribulation martyrs.
 - The resurrection of the two witnesses.
 - The resurrection of some saints out from among the righteous dead at the Rapture.
 - The resurrection of all the righteous dead at the Rapture.
 - The resurrection of all the righteous dead at the beginning of the Millennium.
12. (2 pts.) What is the proper interpretation of the clause, "...the dead in Christ shall rise first" (1 Th. 4:16)?
- The dead in Christ shall rise from the dead before they are caught up together with the living.
 - The dead in Christ shall receive their glorified bodies before the living do.
 - The dead in Christ shall meet the Lord in the air before the living do.
 - The dead in Christ will both rise from the dead and be caught up before the living are raptured.
 - Those who are spiritually asleep will be awakened by the criers (Mtt. 25:6) and will be raptured.
13. (2 pts.) Which time identification in the Greek text is omitted by the King James Version in the clause, "...caught up together with them" (1 Th. 4:17)?
- "After," that is, after the dead are raised.
 - "When," that is, when both the living and the dead have received their glorified bodies.
 - "At the same time," that is, the snatching for the living is both at the same time and together with the resurrected dead.
 - "Before," that is, both the living and the dead are changed before they are caught up together.
 - "Next," that is, the catching up is the next event in sequence after the changing.

(continued)

14. (2 pts.) What is the literal Greek for the King James Version's phrase, "...in the clouds" (1 Th. 4:17)?
- "Into the clouds," showing the location where those who are raptured are taken.
 - "To the clouds," proving that those who are raptured are caught up to the literal clouds, thereby disproving that clouds (groups) of saints are raptured as some allege.
 - "With the clouds," indicating people are literally caught up off the earth until they are with the actual clouds in the sky.
 - "In clouds," meaning that saints will be raptured in groups from different points on the globe.
 - "In a cloud," the singular showing that all who are raptured will compose one group that meets Christ.
15. (2 pts.) What is the proper interpretation of "...and so shall we ever be with the Lord" (1 Th. 4:17)?
- The result of the Rapture is that the saints will be located in heaven.
 - The saints will remain forever in heaven and will rule from heaven in the Millennium; they will not return to the earth.
 - The living and the dead will become one body in Christ as a result of the Rapture.
 - The conclusion from the whole passage is stated as follows: "...and so, therefore, you see that the promise is absolutely certain; it cannot fail."
 - The result of the Rapture is that the saints receive their glorified bodies, and thus, in this state of glorification, they shall remain forever with the Lord.
16. (2 pts.) If the end-time events occur in the same chronological sequence as they appear in the chapters of the Apocalypse, when is the Rapture according to Revelation 12:1-14?
- Before the first seal (pretribulation).
 - At the fifth seal (midtribulation).
 - At the sixth seal (semi-posttribulation).
 - At the seventh seal (posttribulation).
 - At the beginning of the Millennium (posttribulation).
17. (2 pts.) How does Revelation 3:10 prove that saints are raptured off the earth and not just kept through the tribulation while remaining on earth?
- It teaches that saints will be kept out of the tribulation.
 - It teaches that saints will be kept out of the hour coming upon the earth.
 - It teaches that saints will be kept out of the world.
 - It teaches that saints will be kept out of the events occurring on the face of the whole earth.
 - It teaches that saints will be kept out of the plagues that will try all them that dwell upon the earth.

(continued)

18. (2 pts.) Which Rapture-related truth does Revelation 3:10 teach with more exactness than any other Scripture?
- The reason that some saints are taken.
 - The reason that some saints are not taken.
 - The fact that the Lord Himself is the one who raptures the church.
 - The fact that the tribulation is of short duration.
 - The fact that the church escapes these end-time calamities.
19. (2 pts.) Why is the tribulation referred to as "the temptation" (Rev. 3:10)?
- To show that those who miss the Rapture succumbed to temptation.
 - To show that God will tempt the tribulation saints with the greatest temptation ever endured by the church.
 - To show that the Lord knows how to deliver the godly out of temptation.
 - To show that the temptation to join the system rather than be martyred will be the greatest temptation to the tribulation saints because they lack a martyr's dedication.
 - To show that the antichrist system will devise imaginative and unheard-of new temptations to cause the tribulation saints to renounce Christ.
20. (2 pts.) How do we know that the "gathering together unto him" in 2 Thessalonians 2:1 must refer to the Rapture, not the Second Coming?
- "Gathering together" is the Greek word parousia.
 - The context equates "gathering together" with "the day of the Lord."
 - "Gathering together" is the Greek word episunagōgēs, which shows that the saints are gathered to where Christ is (i.e., they meet Him in the air). Since 1 Thessalonians 4:17 shows that this meeting (gathering together) happens at the Rapture, the "gathering together unto him" must refer to the Rapture, not the Second Coming.
 - The words "gathering together unto him" literally mean "one company caught up," an exact parallel to the manchild in Revelation 12:5.
 - The same verse says that after the "gathering together" occurs, the antichrist is revealed, and this "gathering together" cannot refer to the Second Coming because the antichrist is destroyed then.
21. (2 pts.) According to 2 Thessalonians 2:1-8, which two events must occur before the Rapture?
- The perfecting of the saints, and the revealing of the antichrist.
 - The revealing of the antichrist, and the great falling away.
 - The great falling away, and the restraining of the Holy Spirit.
 - The restraining of the Holy Spirit, and the deception of many saints.
 - The deception of many saints, and the loss of love for the truth.

(continued)

22. (2 pts.) How do we know that the "he," who is suddenly gone out of the midst (2 Th. 2:7), is the manchild?
- Because the references to him in the context show newness and yet full development, like the manchild passage in Revelation 12.
 - Because he cannot be the Holy Spirit; the Holy Spirit must be present in the tribulation to give the two witnesses power to prophesy.
 - Because his "taking" is in the middle voice, because he is taken before the antichrist's second revealing, and because the references to him in the context are both neuter and masculine like the manchild passage in Revelation 12.
 - Because he is also referred to in the context as "she," revealing the truth of the manchild-bride and eliminating the Holy Spirit because He would never be referred to by a feminine pronoun.
 - Because Paul was writing to end-time believers, who would mature and unite into one body (like a man).
23. (2 pts.) Which of the underlined word(s) prove(s) that the Rapture occurs before the tribulation? "...He who now letteth shall let until he be taken out of the way. And then shall that wicked be revealed" (2 Th. 2:7,8).
- Now.
 - Until.
 - Taken out of the way.
 - Then.
 - Shall be revealed.
24. (2 pts.) How do we know that 1 Corinthians 15:51,52 refers to the Rapture, not a general resurrection of the dead?
- Because it says that everyone without exception shall be changed.
 - Because it says that not all will die; we know that some will be changed while alive.
 - Because it says that the changing will occur in an indivisibly short amount of time.
 - Because it refers to the resurrection at the last trump which occurs only at the Rapture.
 - Because it says that the dead will be raised in incorruptible bodies.
25. (2 pts.) What does the word "mystery" mean in the clause, "Behold, I shew you a mystery" (1 Cor. 15:51)?
- That which is invisible.
 - That which occurs so quickly that it goes undetected.
 - That which is impossible to understand without revelation.
 - That which is so unusual that it causes astonishment.
 - That which is known only to the initiated.

(continued)

26. (2 pts.) What is meant by the statement, "...in the days that were before the flood they were eating and drinking, marrying and giving in marriage" (Mtt. 24:38)?
- Noah and his family had abundant time to construct the ark prior to the flood.
 - Noah and his family were disobedient at first and hesitated before beginning construction of the ark.
 - The people of the earth were living in great sin, which caused God to send a flood.
 - Men willingly ignored God's warnings of impending doom, and acted as though life would continue unchanged and without divine intervention.
 - The world became increasingly wicked until wickedness reached its peak in the days just prior to the flood.
27. (2 pts.) What is meant by the statement, "...The flood came and took them all away" (Mtt. 24:39)?
- The flood slew every living thing that had breath.
 - The flood carried the dead bodies away from Mesopotamia where Noah would begin the new post-flood civilization.
 - The flood was unexpected, and yet the moment it occurred the unbelievers realized it was the judgment of God.
 - The flood transported Noah and the ark to a new location to begin a godly society.
 - The flood lifted up the ark and carried its occupants away, above the waters of God's judgment.
28. (2 pts.) How do we know that some who perished in the flood were righteous?
- The Bible calls Noah "a preacher to the righteous," indicating that at least some of his audience were godly people.
 - The Bible says that when Noah preached about things not seen as yet, many were moved with fear.
 - When Christ went to paradise, He preached to some of Noah's generation who were there with the righteous dead.
 - It is only logical to assume that since the families of Noah's sons' wives were godly, others were also.
 - Genesis speaks of a remnant who believed the preaching of Noah.
29. (2 pts.) What is the full meaning of the Greek verb, paralambanetai, translated "taken" in Matthew 24:40,41?
- To take up into heaven.
 - To take alongside for self interest.
 - To take unto one's self.
 - To take out of (a dangerous situation).
 - To take suddenly with great force.
30. (2 pts.) What does the Bible say about the righteous people who perished in the flood?
- They were sometime disobedient.
 - They continually thought evil in their hearts.
 - They believed not the preaching of Noah.
 - They realized the flood was imminent but ignored it.
 - They found grace in the eyes of the Lord.

(continued)

31. (2 pts.) Which of the following facts from the narrative of the flood constitute a type of the specific chronology of the Rapture?
- Noah was six hundred years old at the flood.
 - Noah took three sons with him, not four.
 - The rain fell for forty days and forty nights.
 - It took one hundred twenty years to build the ark.
 - The eight entered the ark seven days before the flood.
32. (2 pts.) What is the significance of the word "begin" in the clause, "when these things begin" (Luke 21:28)?
- It is a location key, locating the Rapture before the tribulation.
 - It is a time key, proving that the Rapture occurs before the tribulation.
 - It is an event key that has been fulfilled, indicating that the Rapture is now imminent.
 - It is an event key that has not been fulfilled, indicating that the Rapture is not imminent.
 - It is a warning to saints who are left that the tribulation will begin immediately after the Rapture.
33. (2 pts.) Why does Luke 21:28 refute the simultaneous Rapture-Second Coming theology taught by posttribulationists?
- Because it places the Rapture before the Second Coming mentioned in the previous verse.
 - Because it indicates that the Rapture occurs just when the times of the Gentiles are fulfilled.
 - Because it indicates that at the Rapture Christ comes for His saints, not with His saints.
 - Because it shows Christ's presence only in the air, not on the earth.
 - Because it indicates a resurrection, and there is no resurrection at the Second Coming.
34. (2 pts.) What is the significance of the word "redemption" in Luke 21:28?
- It shows that only those who are saved will be raptured.
 - It shows that the Rapture of the saints is a supernatural act of God to protect His redeemed children.
 - It shows that the Rapture will be the final step of salvation for those who are taken, namely, the redemption of their bodies (Rom. 8:23).
 - It shows that it is the Lord Himself, the great Redeemer, who performs the catching away.
 - It shows only some of the saved will be redeemed (raptured) while others who miss the Rapture will experience only salvation.
35. (2 pts.) What is the symbolic meaning of the "fig tree" (Luke 21:29)?
- The three-tribe southern nation of Judah.
 - The ten-tribe northern nation of Israel.
 - National Israel.
 - The 144,000 of Israel.
 - The nation of Israel and all the nations.

(continued)

36. (2 pts.) What does "summer" symbolize in Luke 21:30?
- The time just before the latter rain when the move of God to perfect His church is ready to break open like summer flowers do when they blossom.
 - The latter rain move of God when the church matures like a crop ready to be harvested.
 - The time of love between Christ and His bride before the Rapture.
 - The Rapture, when the church will fly through the sky like a bird.
 - The tribulation after the Rapture.
37. (2 pts.) What is meant by the statement, "This generation shall not pass away, till all be fulfilled" (Luke 21:32)?
- The generation of believers alive at the time of Christ saw the historical fulfillments of prophecy.
 - The generation of believers alive at the time of Christ would have one representative, the apostle John, who would be an eyewitness of the fulfillment of all prophetic events by means of apocalyptic visions.
 - The generation of believers alive at the end of time who see these prophecies begin to be fulfilled, will remain on the earth to see all of the events occur in their generation.
 - The generation of mankind alive at the end of time who sees the last day signs begin to occur, will live to see these events fulfilled during their lifetime.
 - The generation of mankind alive at the beginning of the Millennium will not die, but will endure through the entire Millennium to see all prophecy fulfilled.
38. (2 pts.) What is the alternate and preferred textual reading for "that ye may be accounted worthy to escape" (Luke 21:36)?
- That ye might gain adequate holiness to escape.
 - That ye might attain the escape.
 - That ye might attain and escape.
 - That ye might gain revelation of the escape.
 - That ye might gain sufficient strength to escape.
39. (2 pts.) Which Greek word is translated "escape" in Luke 21:36, and what does it mean?
- Anapheugō, to escape up.
 - Apopheugō, to escape from.
 - Diapheugō, to escape through.
 - Diasozō, to save through.
 - Ekpheugō, to escape out of.
40. (2 pts.) What is it that those who "watch and pray always" will escape (Luke 21:36)?
- "The snare," which will come upon the whole earth.
 - "All these things," which will come to pass.
 - "The cares of this life."
 - "That day," which will come upon the world unawares.
 - "The face of the whole earth," by bodily rapture.

(continued)

41. (2 pts.) What is the literal Greek for the phrase, "the resurrection of the dead" (Php. 3:11)?
- The resurrection out of the dead.
 - The earlier resurrection out of the dead.
 - The first resurrection out of the dead.
 - The out-resurrection out of the dead.
 - The upward-resurrection out from among the dead.
42. (2 pts.) Who is seeking to "attain" the special resurrection of the dead in Philippians 3:11?
- All the holy brethren.
 - Everyone who worships God in the Spirit.
 - The Philippians.
 - Paul, Silas, and Timothy.
 - Paul the apostle.
43. (2 pts.) Where are the souls of the righteous dead now that Christ has ascended?
- Abraham's bosom.
 - Hades.
 - New Jerusalem.
 - Paradise.
 - Sheol.
44. (2 pts.) What essential fact about the resurrection of the righteous, which has direct bearing on the doctrine of the Rapture, can be proved from Philippians 3:11?
- That some righteous will be resurrected without dying.
 - That the degrees of glory will differ amongst all the righteous when they are resurrected.
 - That all of the righteous will receive glorified bodies, but not all at the same time.
 - That some of the righteous will be resurrected before others of the righteous.
 - That all of the righteous will be resurrected before any of the unrighteous are resurrected.
45. (2 pts.) Which of the following is a direct parallel passage to show that Philippians 3:11 teaches a special resurrection of the righteous?
- 1 Corinthians 15:22,23.
 - 1 Corinthians 15:51,52.
 - 1 Thessalonians 4:13-18.
 - 2 Thessalonians 2:1-8.
 - Revelation 3:10.
46. (2 pts.) What is the meaning of the Greek words anō klēseōs translated "high calling" (Php. 3:14)?
- The calling from out of heaven.
 - The calling out from.
 - The better calling.
 - The highest calling.
 - The upward calling.

(continued)

47. (2 pts.) Which vital qualification must be understood when using Hebrews 11:5 as a proof text for the Rapture?
- It only proves that Old Testament saints will be raptured.
 - It is merely a type; therefore, it can only be used as proof in a qualified sense.
 - It only proves that certain Rapture aspects are possible; it does not prove that they will happen to the church.
 - It does not prove the pretribulation or literal Rapture, so these aspects must be proved by other passages.
 - By itself it proves nothing; it only constitutes proof when combined with its parallel passages.
48. (2 pts.) Why is Enoch an excellent type of the raptured saints?
- Because he walked closer to God than others in his generation.
 - Because he is said to have been "perfect."
 - Because he was told by God to believe he would be taken in spite of all opposition.
 - Because the flood occurred almost immediately after his Rapture.
 - Because the flood occurred seven years after his Rapture.
49. (2 pts.) Which of the following Rapture aspects is seen in every example in the Bible where one person was raptured?
- Pretribulation Rapture.
 - Partial Rapture.
 - Secret Rapture.
 - Non-imminent Rapture.
 - All of the above.
50. (2 pts.) Which of the following aspects of the Rapture is taught in the greatest number of Bible passages?
- Pretribulation Rapture.
 - Partial Rapture.
 - Secret Rapture.
 - Non-imminent Rapture.
 - Literal Rapture.

PROPHECIES OF THE LAST DAYS
Test: Rapture Proof Texts

File 8 (BC) R867
(H-BC-PLD8)

Name _____
Corrector _____
50 points total

PART I. CHECK ALL THAT APPLY. Place a check in the blank next to the letter of every correct response.

All right, 4 pts.; 1-2 wrong, -1; 3-4 wrong, -2; 5-6 wrong, -3; 7 or more wrong, -4

1. Which arguments support the conclusion that "the dead in Christ" (1 Th. 4:16) raised at the Rapture do not include all of the righteous dead?
 - a. The phrase "in Christ" limits this company to the righteous dead from the New Covenant.
 - b. Scripture teaches that only some righteous dead will be taken in the Rapture.
 - c. Scripture teaches that some righteous dead will be resurrected out from among others of the righteous dead.
 - d. Scripture teaches that there is a "first resurrection" and "second resurrection" for the righteous dead.
 - e. Scripture teaches that although all the righteous will be resurrected, some will be raised in an earlier resurrection.
 - f. The Tribulation saints, 144,000, and millennial saints are examples which disprove the theory that all the righteous are resurrected at the Rapture, because they must be resurrected after the Rapture.
 - g. Since Paul was writing to the Thessalonians, he was only referring to the righteous dead that they knew as acquaintances, not all the righteous dead.
 - h. Enoch, Elijah, Christ, and those who were raised immediately after Christ's resurrection are obvious exceptions.
 - i. The text does not say, "all the dead in Christ," so it does not prove that all are included.
 - j. Although no one has the right to add to God's Word, logically, partial Rapturists have as much right to add "certain of," as total Rapturists do to add "all" to the phrase "the dead in Christ."
 - k. Since 1 Thessalonians 4:16 does not say whether or not all are included, other Scriptures must be consulted to answer this question.

(continued)

All right, 4 pts.; 1 wrong, -1; 2-3 wrong, -2; 4-5 wrong, -3; 6 or more wrong, -4

2. Which of the following are stated as facts in 1 Thessalonians 4:13-17 about the "shout" that occurs in connection with the Rapture?
- a. The one who shouts is named.
 - b. Those to whom the shout is addressed are identified.
 - c. The location of the one who shouts is given.
 - d. The content of the shout is recorded.
 - e. The Lord will descend with a shout.
 - f. The shout at the Rapture is heard only in heaven.
 - g. The shout at the Rapture is heard only on earth.
 - h. The shout at the Rapture is heard both in heaven and on earth.
 - i. The shout at the Rapture is heard only by believers not unbelievers.
 - j. The shout at the Rapture is heard by both believers and unbelievers.

All right, 4 pts.; 1 wrong, -1; 2-3 wrong, -2; 4-5 wrong, -3; 6 or more wrong, -4

3. Who is included in "the first resurrection" (Rev. 20:4-6)?
- a. Old Testament saints.
 - b. Enoch and Elijah.
 - c. Christ.
 - d. Those raised from the dead immediately after Christ's resurrection.
 - e. New Testament believers.
 - f. Those who are raptured.
 - g. Those who die as martyrs in the great Tribulation.
 - h. The 144,000.
 - i. Those who rule and reign with Christ in the Millennium.
 - j. The righteous who die during the Millennium.

All right, 4 pts.; 1 wrong, -1; 2 wrong, -2; 3 wrong, -3; 4 or more wrong, -4

4. Which arguments support the conclusion that the "air" (1 Th. 4:17) where we meet the Lord must be the earth's atmosphere, not something allegorical?
- a. The Greek word aer is uniformly used literally in the New Testament to mean earth's atmosphere.
 - b. The literal method is the proper method of interpreting Bible prophecy.
 - c. Nothing in the verse or the context requires that the passage be interpreted allegorically.
 - d. To spiritualize "in the air" results in the absurd doctrine that the living participate in a deep spiritual experience together with the newly raised dead.
 - e. Hermeneutics demands that words be interpreted in their normal sense unless something requires them to be understood otherwise.
 - f. According to hermeneutics, when one thing is spiritualized in a passage, everything in the passage must also be spiritualized. Since this results in an absurdity in this case, the passage cannot be interpreted allegorically.

(continued)

All right, 4 pts.; 1 wrong, -1; 2-3 wrong, -2; 4-5 wrong, -3; 6 or more wrong, -4

5. Which arguments support the conclusion that the "woman" (Rev. 12:1) symbolizes the church?
- a. The Apocalypse is a symbolic book, and the context calls this vision a "sign"; therefore, the woman is symbolic.
 - b. Scripture regularly uses a "woman" to symbolize the church.
 - c. Elsewhere in the Book of Revelation a woman is used symbolically for the church.
 - d. A woman is even used as a symbol for the false church, although in these cases an evil woman is used.
 - e. The term "woman" is never used in Bible prophecy to refer to just one human female.
 - f. The symbolism makes sense, because the nature and relationship of the man and woman perfectly portrays Christ and His church.
 - g. Even Genesis 3:15 has a spiritual application to the church inasmuch as the manchild (the seed of the church) bruises Satan's head at the Rapture.
 - h. The time element of the passage proves that the woman cannot be Mary or Israel, so she must represent something else.
 - i. Since the woman cannot be Mary or Israel, the only reasonable alternative is that she represents the church.
 - j. The term "woman" is never used in Bible prophecy to refer to a nation; therefore, the woman cannot be Israel and must be the church.

All right, 4 pts.; 1 wrong, -1; 2-3 wrong, -2; 4-5 wrong, -3; 6 or more wrong, -4

6. Which arguments support the conclusion that the "woman" is not Mary and the "manchild" is not Christ (Rev. 12:1,5)?
- a. Mary did not go into any wilderness for three and one-half years after Christ was caught up.
 - b. Mary was not protected from the devil for a specific three-and-one-half year period.
 - c. Christ was not caught up soon after He was born.
 - d. Christ was not caught up to protect Him from the devil.
 - e. Historically there was no specific three-and-one-half year period of persecution immediately following Christ's ascension.
 - f. Satan was not cast out of heaven to initiate a short time of Tribulation after Christ's ascension.
 - g. The term "woman" is not used for Mary anywhere in the Bible.
 - h. The persecution of "the remnant of her seed" does not fit what happened to Mary's other children.
 - i. The woman stood on the moon, indicating she was beyond the Old Covenant prior to giving birth, but this is not true of Mary.
 - j. Applying this verse to a past historical event is inconsistent with the fact that the Apocalypse contains prophecies.
 - k. The events occur in the time of the seventh world government, so they cannot be events in the time of the Roman Empire, the sixth world government.

(continued)

All right, 4 pts.; 1 wrong, -1; 2 wrong, -2; 3 wrong, -3; 4 or more wrong, -4

7. Which arguments support the conclusion that the "woman" is not Israel and that the "manchild" is not Christ (Rev. 12:1,5)?
- a. The woman was crowned with a victor's wreath. She cannot symbolize national Israel because they failed to prevail with God spiritually.
 - b. The Tribulation inflicted on the woman cannot symbolize the persecution of national Israel, because historically Israel was never persecuted for a specific three-and-one-half year period.
 - c. The woman cannot be Israel because this leaves no reasonable meaning for "the remnant of her seed."
 - d. The woman is persecuted soon after the Rapture of the manchild. This cannot refer to the A.D. 70 destruction of Jerusalem, because that occurred forty years after Christ's ascension.
 - e. Israel never fled to any wilderness for three and one-half years after the ascension of Christ as the woman did after the Rapture of her child.
 - f. Israel is not symbolized by a woman anywhere in the Bible.
 - g. The woman fled to a place prepared by God and was fed by Him after the manchild was caught up. This cannot refer to Israel because they were cut off following Christ's ascension, and no longer received protection from God.
 - h. Many arguments that prove the woman is not Mary (e.g., the time element of the passage) also prove that the woman is not Israel.

All right, 6 pts.; 1-2 wrong, -1; 3-4 wrong, -2; 5-6 wrong, -3; 7-8 wrong, -4; 9-10 wrong, -5; 11 or more wrong, -6

8. Which of the following information is stated in Revelation 12:1-14?
- a. Some saints are not taken in the Rapture.
 - b. Several events must be fulfilled before the Rapture.
 - c. A great falling away happens near the time of the Rapture.
 - d. A specific period of persecution follows the Rapture.
 - e. God will not help those who are left, but will allow them all to die in the Tribulation.
 - f. Those who are taken in the Rapture are overcomers.
 - g. Only those who are taken will see the appearing of Christ at the Rapture.
 - h. The condition of the church before the manchild is born.
 - i. The devil does not devour those taken in the Rapture.
 - j. The events for national Israel immediately following the Rapture.
 - k. A seventh world government exists before the Rapture.
 - l. The location to which the manchild is raptured.
 - m. Those taken in the Rapture display a martyr's dedication.
 - n. The Rapture occurs before the 1260 days.
 - o. The raptured saints will rule over the nations after the Rapture (i.e., in the Millennium).
 - p. The specific reason why the manchild was taken.

(continued)

All right, 4 pts.; 1 wrong, -1; 2 wrong, -2; 3 wrong, -3; 4 or more wrong, -4

9. Which arguments support the conclusion that Revelation 3:10 has not yet been fulfilled?
- a. An entire church age has never been kept out of an hour which came upon the whole earth. Each one has remained here to experience the troubles of their own time.
 - b. An entire church age has never kept the word of His patience.
 - c. God has never yet supernaturally protected New Testament believers in times of persecution, but has invariably allowed them to be martyred.
 - d. This conclusion is supported by all the arguments that establish the entire theological system of "seven church ages."
 - e. The coming hour of trial is worldwide, but previous persecutions have never yet been universal.
 - f. Parallel passages show that the "hour" refers to a future brief period of Tribulation under the antichrist.
 - g. The word "temptation" sometimes refers to direct trial by Satan. This has never yet happened to the church as it will in the great Tribulation under the antichrist.

(continued)

PART II. MATCHING. Match the responses in the right column to their corresponding premises in the left column by placing the letters of the correct responses in the blanks provided. Some responses may be used more than once. Although some premises have more than one correct response, only one correct answer is required for each blank. Any wrong responses in a blank (alone, or in addition to a correct one), constitute a wrong answer. Point values for partial credit are noted above each question.

All right, 6 pts.; 1-2 wrong, -1; 3-4 wrong, -2; 5-6 wrong, -3; 7-8 wrong, -4; 9-10 wrong, -5; 11 or more wrong, -6

A. Which error(s) do these Scriptural facts help refute?

- | | |
|---|-----------------------------|
| ___ 1. We which are alive shall be caught up to meet the Lord in the air. | a. Allegorical Rapture. |
| ___ 2. All seven heads of the beast are crowned prior to the Rapture. | b. Imminent Rapture. |
| ___ 3. The manchild is caught up and the woman is left on the earth. | c. PostTribulation Rapture. |
| ___ 4. The manchild is caught up, and then the dragon persecutes the woman. | d. Total Rapture. |
| ___ 5. The Philadelphia church age is kept out of the hour of worldwide temptation. | e. Visible Rapture. |
| ___ 6. Although both live at the same time, the Philadelphia Christians are taken, but the Laodicea Christians are not. | |
| ___ 7. The day of the Lord will be preceded by the great apostasy. | |
| ___ 8. The Rapture occurs before the antichrist is revealed for his allotted time of authority. | |
| ___ 9. We shall be changed in a moment, in the twinkling of an eye. | |
| ___ 10. Noah being taken away in the ark is a type of the raptured saints. | |
| ___ 11. Not all of those who died in the flood were sinners. | |
| ___ 12. The church will be bowed over near the time of the Rapture. | |
| ___ 13. The Rapture occurs when the signs begin to come to pass. | |
| ___ 14. God has promised that we may "escape all these things." | |
| ___ 15. Christians are told to watch, and pray always that they might gain sufficient strength to be taken. | |
| ___ 16. Paul desired to attain the out-resurrection out of the righteous dead. | |
| ___ 17. Enoch was taken to heaven without experiencing death. | |
| ___ 18. Enoch, though raptured, was not the only righteous man of his day. | |

(continued)

All right, 6 pts.; 1-2 wrong, -1; 3-4 wrong, -2; 5-6 wrong, -3; 7-8 wrong, -4; 9-10 wrong, -5; 11 or more wrong, -6

B. What Rapture aspect(s) are being challenged by each of the following statements?

- | | |
|--|---|
| <p>___ 1. There are saints in the Tribulation.</p> <p>___ 2. Believers must watch because Christ will come to them as a thief in the night.</p> <p>___ 3. The shout, voice of the arch-angel, and trump of God cannot go unnoticed by earth's inhabitants.</p> <p>___ 4. All the righteous dead from both covenants are raised simultaneously in the first resurrection.</p> <p>___ 5. The <u>parousia</u> of Christ is clearly said to occur at the Second Coming.</p> <p>___ 6. The <u>apokalupsis</u> of Christ is clearly said to occur at the Second Coming.</p> <p>___ 7. The <u>epiphaneia</u> of Christ is clearly said to occur at the Second Coming.</p> <p>___ 8. The whole church is one indivisible body of Christ.</p> <p>___ 9. According to Rev. 11:15, the Rapture occurs at the last trump, which ushers in the Millennium.</p> <p>___ 10. All providence of God is received by man on the basis of grace, never as a result of works.</p> <p>___ 11. Both Christ and Elijah were taken up in the sight of witnesses.</p> <p>___ 12. No man knows the day, hour, time, or season of the Lord's return.</p> <p>___ 13. God is nowhere more specific regarding who is raised at the Rapture than the all-encompassing description "the dead in Christ."</p> <p>___ 14. The word "Rapture" is not in the Bible, but the Second Coming is referred to repeatedly.</p> <p>___ 15. There are not three comings of Christ, but only two.</p> <p>___ 16. The church can be kept from the Tribulation without being removed bodily.</p> <p>___ 17. The Bible says that we shall <u>all</u> be changed at the last trump.</p> <p>___ 18. The saints who return with Christ at the Second Coming are the disembodied souls and spirits of the righteous dead.</p> | <p>a. Literal Rapture.</p> <p>b. Non-imminent Rapture.</p> <p>c. Partial Rapture.</p> <p>d. PreTribulation Rapture.</p> <p>e. Secret Rapture.</p> |
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PROPHECIES OF THE LAST DAYS
Test: Seventy weeks of Daniel

File 9 (BC) R855
(H-BC-PLD9)

Name _____
Corrector _____
100 points total

PART I. MULTIPLE CHOICE. Circle the letter of the correct response. There is only one correct answer for each question. Each question is worth one point.

1. (1 pt.) Where was Daniel when he received this prophecy?
 - a. In Jerusalem before the Babylonian captivity.
 - b. In Jerusalem after the Babylonian captivity.
 - c. In Babylon before the Babylonian captivity.
 - d. In Babylon during the Babylonian captivity.
 - e. In Babylon after Darius had conquered Babylon.

2. (1 pt.) Which circumstance resulted in Daniel receiving this prophecy?
 - a. Daniel's prayer to God for the forgiveness and the restoration of Israel.
 - b. The Medo-Persian conquest of the Babylonian kingdom.
 - c. Daniel's new interpretation of Jeremiah's prophecy, which predicted that the captivity would last only 70 years.
 - d. The Jews in exile rallied in a united effort to return to their homeland.
 - e. Daniel asked Michael the archangel to reveal to him when the Messiah would come.

3. (1 pt.) By which method did Daniel receive this prophecy?
 - a. Direct revelation from God.
 - b. God sent Michael the archangel to Daniel to show him the matter.
 - c. God sent the angel Gabriel to Daniel to reveal it to him.
 - d. God sent an unnamed angel to Daniel to reveal it to him.
 - e. Daniel received the revelation from the Book of Jeremiah.

4. (1 pt.) Which argument(s) support(s) the conclusion that the 70 weeks are weeks of years?
 - a. Weeks of days do not fit the prophecy. The Messiah did not come a year and a half after the commandment.
 - b. Weeks of years fit the prophecy. The Messiah came about 500 years after the commandment.
 - c. Weeks of decades, centuries, millennia, or any allegorical type of "weeks" do not fit the prophecy.
 - d. Weeks of years were a commonly accepted part of Jewish life and Old Testament theology.
 - e. All of the above.

5. (1 pt.) How long are the 70 weeks of Daniel?
 - a. 3-1/2 years.
 - b. 7 years.
 - c. 49 years.
 - d. 430 years.
 - e. 490 years.

(continued)

6. (1 pt.) The 70 weeks of Daniel directly correspond to the number of years that Israel did which of the following?
 - a. Violated the weekly sabbaths.
 - b. Violated the sabbath years.
 - c. Violated the years of jubilee.
 - d. Violated the years of jubilee and the sabbath years.
 - e. Violated the yearly Passovers.
7. (1 pt.) Which view of the 70 weeks is the most common?
 - a. A continuous 70 weeks.
 - b. A gap between the 7 weeks and the 62 weeks.
 - c. A gap between the 69 weeks and the 70th week.
 - d. A divided 69th week.
 - e. A divided 70th week.
8. (1 pt.) Which interpretation of "And he shall confirm the covenant" is most common?
 - a. The antichrist makes a firm covenant.
 - b. Antiochus Epiphanes confirms the covenant.
 - c. Christ confirms the covenant.
 - d. The people of the prince that shall come confirm the covenant.
 - e. The Roman General Titus (the prince that shall come) confirms the covenant.
9. (1 pt.) Why was the prophecy written as 70 weeks with no time gaps?
 - a. Because there are no time gaps in the prophecy.
 - b. Because although there are time gaps in the prophecy, God wrote it from His perspective outside the realm of time.
 - c. Because Israel could have accepted the Messiah at His first coming.
 - d. Because the prophecy is intentionally obscure so that only those who diligently study the Bible will understand it.
 - e. Because everything that God said would take 70 weeks was accomplished by Christ in 69 1/2 weeks (as if there were no time gap until the last half of the week at the end of time).
10. (1 pt.) Why can't those who put the entire 70th week at the end of time object to our theory of time gaps in the prophecy?
 - a. Because they themselves must postulate a time gap in the prophecy to say the seventieth week is at the end of time.
 - b. Because there are time gaps apparent in many prophecies, it is not inconsistent to have some in this prophecy.
 - c. Because they account for their gap by the time-clock method, we can do it, too.
 - d. All of the above.
 - e. None of the above.
11. (1 pt.) Which alternate translation of the phrase "seventy weeks are determined" fits the Hebrew and the meaning of the prophecy?
 - a. Seventy sevens are determined.
 - b. Seventy sevens are divided.
 - c. Seventy sevens are predicted.
 - d. Seventy sevens are signified.
 - e. Seventy sevens are written.

(continued)

12. (1 pt.) To whom is the whole 70-weeks prophecy specifically addressed ("thy people," Dan. 9:24)?
- Daniel's tribe of Judah only.
 - Judah only (three-tribe southern nation).
 - Israel only (ten-tribe northern nation).
 - All of Israel (both Judah and Israel).
 - The New Testament church.
13. (1 pt.) To which tribe did Daniel belong?
- Benjamin.
 - Ephraim.
 - Judah.
 - Levi.
 - Manasseh.
14. (1 pt.) For whom was Daniel praying in the chapter?
- "The men of Judah, and the inhabitants of Jerusalem."
 - "All Israel, that are near, and that are far off, through all the countries whither thou has driven them."
 - "My people Israel."
 - All of the above.
 - None of the above.
15. (1 pt.) Why is the prophecy said to be "upon thy holy city"?
- Because all the events of the prophecy happen in Jerusalem.
 - Because God would send the Messiah the Prince to Jerusalem.
 - Because the covenant must be confirmed for one week in Jerusalem.
 - Because when the 70 weeks have elapsed, everything stated in the prophecy immediately happens to Jerusalem.
 - Because the restoration and subsequent destruction of Jerusalem and its Temple are fundamental parts of the prophecy.
16. (1 pt.) Why does the prophecy say "seventy weeks" to put away sin when Christ did this on the cross before the 70 weeks were over?
- Because Christ put away sin provisionally on the cross, but it would take 70 weeks of years until it happened to national Israel in the Millennium.
 - Because the prophecy applies strictly to national Israel, not the New Testament church.
 - Because the prophecy applies strictly to the New Testament church, not national Israel.
 - Because the prophecy applies to both national Israel and the New Testament church.
 - Because God wanted careful students to connect this prophecy with the 70-weeks prophecy found in the Book of Revelation.
17. (1 pt.) When will the "everlasting righteousness" mentioned in the prophecy be brought in?
- When Christ dies.
 - During the church age.
 - When Christ seals the 144,000.
 - During the Millennium.
 - In heaven.

(continued)

18. (1 pt.) Why is the righteousness called "everlasting" if it only lasts temporarily on earth for 1000 years during the Millennium?
- Because it refers to the righteousness of the Messiah Himself, which is eternal, even though He only imposes His righteousness on the world for a limited time.
 - Once righteousness is established in the Millennium, it lasts forever. Unrighteousness is never re-established anywhere, on earth or in heaven.
 - Because temporary attributes of the Millennium are sometimes described as eternal in the Bible.
 - All of the above.
 - None of the above.
19. (1 pt.) What is "the vision and prophecy" that is sealed up?
- Jeremiah's prophecy of the end of captivity.
 - The entire Book of Daniel only.
 - Only the end-time prophecies in the Book of Daniel.
 - The 70 weeks prophecy.
 - All visions and prophecies concerning national Israel.
20. (1 pt.) What is meant by "the most Holy"?
- The Holy of holies in Zerubbabel's Temple.
 - The Holy of holies in the Millennial Temple.
 - The Holy of holies in the Jewish tribulation Temple.
 - The entire restored Jewish tribulation Temple.
 - Christ.
21. (1 pt.) What is meant by "anointing" the most Holy?
- Anointing Christ at His baptism.
 - Anointing Christ to be king at the beginning of the Millennium.
 - Anointing Zerubbabel's Temple after it was restored by the Jews who returned from captivity.
 - Anointing the Jewish tribulation Temple.
 - Anointing the Millennial Temple.
22. (1 pt.) What is the specifically stated content of "the commandment" mentioned in Daniel 9:25?
- To restore and to build Jerusalem.
 - To build the street and the wall.
 - To restore the city and the sanctuary.
 - To release the captives from exile.
 - To anoint the most Holy.
23. (1 pt.) How long is it from the going forth of the commandment until Messiah the Prince?
- 1 week.
 - 7 weeks.
 - 62 weeks.
 - 69 weeks.
 - 70 weeks.

(continued)

24. (1 pt.) Who gave the commandment, and when was it issued?
- Cyrus, in the first year of his reign.
 - Cyrus, in the seventh year of his reign.
 - Darius Hystaspes, in the second year of his reign.
 - Artaxerxes Longimanus, in the seventh year of his reign.
 - Artaxerxes Longimanus, in the twentieth year of his reign.
25. (1 pt.) What is the main argument against Cyrus being the king who issued the commandment?
- Cyrus reigned much too early to fit the prophecy.
 - Cyrus reigned much too late to fit the prophecy.
 - Cyrus issued a command to build only the Temple, not the city of Jerusalem.
 - Cyrus issued a command to build only the city of Jerusalem, not the Temple.
 - Cyrus issued a command to build both the Temple and the city of Jerusalem.
26. (1 pt.) What does "unto the Messiah the Prince" refer to?
- The birth of Christ.
 - The baptism of Christ.
 - The triumphal entry of Christ.
 - The crucifixion of Christ.
 - The resurrection of Christ.
27. (1 pt.) How long were the "seven weeks," not counting any time gaps?
- 7 years.
 - 49 years.
 - 69 years.
 - 70 years.
 - 490 years.
28. (1 pt.) What did Jesus say that proves that part of the 70-weeks prophecy had happened by that time?
- "The Spirit of the Lord is upon me."
 - "It is finished."
 - "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, then flee."
 - "Destroy this temple and in three days I will raise it up."
 - "The time is fulfilled."
29. (1 pt.) When do the "troublesome times" occur?
- During the 7 weeks.
 - During the 62 weeks.
 - During the 70th week.
 - All of the above.
 - None of the above.

(continued)

30. (1 pt.) Which books in the Bible contain historical accounts of the troublous times?
- 1 and 2 Samuel.
 - 1 and 2 Kings.
 - 1 and 2 Chronicles.
 - Ezra and Nehemiah.
 - Esther and Daniel.
31. (1 pt.) Daniel 9:26 says: "And after threescore and two weeks shall Messiah be cut off...." Excluding all years that elapsed during time gaps, how many years after the commandment did this 62-week period expire?
- 430 years.
 - 434 years.
 - 442 years.
 - 483 years.
 - 490 years.
32. (1 pt.) Because the Messiah does not even come until the 69 weeks have elapsed, what does "after 62 weeks shall Messiah be cut off" have to mean?
- Messiah is cut off after 69 weeks.
 - Messiah is cut off in or during the 70th week.
 - Messiah is cut off after the segment of 62 weeks that follows the segment of 7 weeks; He is not cut off 62 weeks after the commandment goes forth.
 - All of the above.
 - None of the above.
33. (1 pt.) After the 62 weeks expire, how many years of events are left to be fulfilled?
- 7 years.
 - 49 years.
 - 62 years.
 - 69 years.
 - 70 years.
34. (1 pt.) What does Christ being "cut off" mean?
- Christ was rejected by national Israel.
 - Christ was crucified.
 - Christ was barred from fellowship in the Temple.
 - Christ was forsaken by God during His last moments on the cross.
 - Christ was abandoned even by His own disciples at the end.
35. (1 pt.) Who is "the prince that shall come"?
- Antiochus Epiphanes.
 - Christ.
 - Titus.
 - Caesar.
 - The antichrist.

(continued)

36. (1 pt.) Who are "the people of the prince"?
- The Jews.
 - All of national Israel.
 - New Testament believers.
 - The Roman army of Titus.
 - The antichrist's army.
37. (1 pt.) Who is said to "destroy the city and the sanctuary"?
- Antiochus Epiphanes.
 - Titus.
 - Titus' army.
 - The antichrist.
 - The antichrist's army.
38. (1 pt.) When were the city and the sanctuary destroyed?
- During the Babylonian captivity.
 - During Antiochus Epiphanes' military campaign in Palestine.
 - During the A.D. 70 seige against Jerusalem.
 - During the battle of Armageddon.
 - Three and one-half years before the battle of Armageddon.
39. (1 pt.) What does "desolations are determined" mean?
- God decided the Jews and their homeland were to be made desolate.
 - Titus formulated careful war plans to destroy Jerusalem.
 - It is certain that the antichrist will destroy Jerusalem and the Jewish tribulation Temple, because it has been determined already.
 - All of the above.
 - None of the above.
40. (1 pt.) Who is the "he" in Daniel 9:27 who confirms the covenant?
- The antichrist.
 - Antiochus Epiphanes.
 - Christ.
 - Cyrus.
 - Titus.
41. (1 pt.) What does "confirm" the covenant mean?
- To make or originate a new covenant.
 - To make the covenant begin; to commence the covenant.
 - To fulfill the covenant or cause it to happen.
 - To assure the certainty of an existing covenant.
 - To increase the quality or permanency of the covenant.
42. (1 pt.) With whom is the covenant confirmed?
- Only the three-tribe southern nation of Judah (Jews).
 - Only the 144,000.
 - The 144,000 and all twelve tribes of national Israel.
 - All twelve tribes of national Israel.
 - Many from the twelve tribes of national Israel.

(continued)

43. (1 pt.) For how long is the covenant confirmed?
- 1/2 week.
 - 1 week.
 - 7 weeks.
 - 62 weeks.
 - 70 weeks.
44. (1 pt.) After the covenant is confirmed, when is it carried out or fulfilled?
- During the 7 weeks.
 - During the 62 weeks.
 - During the 1 week (the 70th week).
 - During the church age.
 - During the Millennium.
45. (1 pt.) What happens "in the midst of the week"?
- The Temple is completed.
 - The people of the prince destroy the city and the sanctuary.
 - The abomination of desolation is set up.
 - The sacrifices are restored.
 - The sacrifice and the oblation cease.
46. (1 pt.) What is "the sacrifice and oblation" that ceases?
- The blood sacrifices and non-blood offerings of the Levitical system.
 - The Old Testament sacrificial system re-established in the last-days Jewish tribulation Temple.
 - The demonic sacrifices offered to the antichrist and false prophet in the last days.
 - Roman Catholic mass, images, and other idolatrous "Christian" worship that will be outlawed after the Second Coming.
 - The suffering and persecution that Jews have suffered since they rejected Christ, which will cease after the Second Coming.
47. (1 pt.) When do the sacrifice and the oblation cease?
- When Judah was taken in the Babylonian captivity and the Temple was destroyed.
 - When Antiochus Epiphanes seized control of the Temple in intertestamental times.
 - When Christ offered Himself as the sin sacrifice for man.
 - When Rome overthrew Jerusalem and destroyed the Temple in A.D. 70.
 - When the antichrist stops the sacrifices in the Jewish tribulation Temple 1290 days before the abomination of desolation.
48. (1 pt.) What is "the overspreading of abominations"?
- The abomination of desolation.
 - The abomination of heathen Roman armies destroying Jerusalem and killing over a million of God's covenant people.
 - The abomination of Jews crucifying their own Messiah.
 - The abomination of Jews continuing the Levitical sacrificial system after Christ's crucifixion.
 - The abomination of Jews persecuting Christians.

(continued)

49. (1 pt.) What does the word "consummation" mean?
- a. Death.
 - b. Destruction.
 - c. End.
 - d. Judgment.
 - e. War.
50. (1 pt.) What does "determined" mean in the phrase, "that determined shall be poured upon the desolate"?
- a. The punishment for the Jews' sin was decided by God.
 - b. God is serious and resolute about judging the Jews; nothing will change His mind.
 - c. The Jews determined their own destiny by choosing to crucify the Messiah instead of accepting Him.
 - d. All of the above.
 - e. None of the above.
51. (1 pt.) What is "poured upon" the desolate?
- a. The Spirit of God, to restore the nation.
 - b. Roman armies, to destroy the city of Jerusalem.
 - c. The Gospel, to save a remnant of Jews within the nation.
 - d. The fulfillment of prophecy, as a sign that the Jews are God's elect.
 - e. The judgment that God determined was a fit punishment for the nation.
52. (1 pt.) Who breaks a seven-year covenant with Israel?
- a. Christ.
 - b. The antichrist.
 - c. The false prophet.
 - d. Antiochus Epiphanes.
 - e. None of the above.

(continued)

PART II. CHECK ALL THAT APPLY. Place a check in the blank next to the letter of every correct response. Point values for partial credit are noted above each question.

All right, 4 pts.; 1-2 wrong, -1; 3 wrong, -2; 4-5 wrong, -3; 6 or more wrong, -4.

1. Which arguments support the conclusion that Cyrus' decree is "the commandment" referred to in Daniel 9:25?
- a. The Hebrew says "from the issuing of a decree," implying the earliest original commandment, not a late-date one almost a century after Cyrus.
 - b. All later decrees are reiterations of Cyrus' commandment or permissions to continue fulfilling it.
 - c. God called Cyrus' decree "the commandment" in Ezra 6:14 (together with Darius' and Artaxerxes' commands), so it is wrong to teach that his decree is not a commandment.
 - d. Cyrus' decree works out chronologically to the exact day, so it must be the correct choice.
 - e. There is historical evidence that Cyrus' decree said to build the city as well as the Temple.
 - f. There is Biblical evidence that Cyrus' decree said to build the city as well as the Temple.
 - g. The Jews who returned as a result of Cyrus' decree built houses and parts of the city as well as the Temple.
 - h. Since the captivity was to last only 70 years, the decree should be issued immediately after the 70 years expired. This fits Cyrus' decree, but does not fit those issued many years later.

All right, 5 pts.; 1-2 wrong, -1; 3-5 wrong, -2; 6-7 wrong, -3; 8-10 wrong, -4; 11 or more wrong, -5.

2. According to the opening verse of the prophecy (Dan. 9:24), which of the following would be accomplished by the end of the 70 weeks?
- a. Anoint the most holy.
 - b. Bring in everlasting righteousness.
 - c. Build the street and the wall.
 - d. Confirm the covenant.
 - e. Finish the transgression.
 - f. Fulfill the first coming of the Messiah.
 - g. Fulfill the second coming of the Messiah.
 - h. Make an end of sins.
 - i. Make reconciliation for iniquity.
 - j. Seal up the vision and prophecy.
 - k. Finish the commandment.
 - l. Restore and build Jerusalem.

(continued)

All right, 5 pts.; 1-2 wrong, -1; 3-4 wrong, -2; 5-6 wrong, -3; 7-8 wrong, -4; 9 or more wrong, -5.

3. When did the Jews crucify Christ?

- a. During the 69th week.
- b. During the 70th week.
- c. At 69-1/2 weeks.
- d. At 70-1/2 weeks.
- e. In the midst of the 69th week.
- f. In the midst of the 70th week.
- g. After 62 weeks.
- h. After 69 weeks.
- i. After 69-1/2 weeks.
- j. After 70 weeks.

All right, 5 pts.; 1-2 wrong, -1; 3-4 wrong, -2; 5-6 wrong, -3; 7-8 wrong, -4; 9 or more wrong, -5.

4. Which arguments refute the interpretation of Daniel 9:27 that the anti-christ makes a firm covenant with the Jews?

- a. The pronoun "he" in verse 27 must refer to the subject of verse 26, which is the Messiah.
- b. The pronoun "he" must agree in gender, number, and person with its antecedent, and its antecedent cannot be the object of a modifying clause (as is "prince" in verse 26).
- c. The pronoun "he" must refer to someone in the previous verses, but the antichrist is not mentioned anywhere in the prophecy.
- d. Hermeneutically, verse 27 cannot be a proof text because it is ambiguous.
- e. The "he" cannot be the antichrist, because the text says he confirms the covenant for seven years. But the antichrist is said to break the covenant after confirming it for only three and a half years.
- f. The antichrist can never confirm God's covenant with national Israel, because he is against God, not for God.
- g. The antichrist theory is not plausible, because the Jews would never agree to sacrifice temporarily for only seven years.
- h. The antichrist theory says he makes a new covenant with Israel, but the text says he must confirm the covenant that already exists.
- i. The antichrist theory places the entire 70th week at the end of time, but this is wrong.
- j. The antichrist theory contradicts Romans 15:8, which says that Christ confirmed God's covenant promises to the Jews during His ministry.
- k. The Hebrew word for "confirm" is higbbir, a Hiphil or causative verb form that means his action shall cause the covenant to be strong. Since the word means he performs an action upon something that already exists, it is wrong to translate it "he shall make a firm covenant."

(continued)

All right, 4 pts.; 1 wrong, -1; 2-3 wrong, -2; 4 wrong, -3; 5 or more wrong, -4.

5. Which arguments support the conclusion that the 70th week is divided, and only the last half of it occurs at the end of time?
- a. There are other examples of time gaps in prophecy.
 - b. There are other examples of the time-clock method of reckoning elapsed years of prophecies.
 - c. The Messiah did not even come until the 69th week had expired. Therefore, anything that occurred after that time to fulfill the prophecy must have happened during the 70th week.
 - d. Romans 15:8 says Christ was a minister to the Jews to confirm God's covenant promises. Therefore, at least part of the 70th week must have elapsed during His ministry.
 - e. The Messiah causes the sacrifice to cease in the midst of the week. Therefore, the first half of the week has to elapse during the Messiah's life before He causes the sacrifice to cease.
 - f. The Messiah was cut off after 69 weeks. This fits the conclusion He was cut off in the midst of the 70th week.

All right, 4 pts.; 1 wrong, -1; 2-3 wrong, -2; 4 wrong, -3; 5 or more wrong, -4.

6. Which arguments support the conclusion that the last half of the 70th week occurs during the first three and a half years after the Second Coming?
- a. The Messiah is present on the earth to confirm the covenant to the Jews just as He did during the first half of the week.
 - b. Not all the ten tribes are present in Palestine immediately after the Second Coming, so the Messiah confirms the covenant with many rather than all of Israel.
 - c. Certain characteristics of the Millennium are established gradually. This fits the conclusion that literal sacrifices are temporary and transitional during the last half of the 70th week.
 - d. Christ assures the certainty of the Millennial promises to Israel by causing Israel to keep their part of the covenant so that God can honor His part of it.
 - e. The three other theories of the last half of the 70th week are inadequate. They all fail to have the Messiah literally present to confirm the establishment of the Millennial kingdom, and when the 70th week has elapsed, all the promises of verse 24 have not happened yet.
 - f. Daniel 12:11,12, which mentions the 1290 and 1335 days, proves that the 1260 days of the last half of the 70th week must occur after the Second Coming, not before it.

(continued)

All right, 4 pts.; 1-2 wrong, -1; 3-4 wrong, -2; 5-6 wrong, -3; 7 or more wrong, -4.

7. Which Scriptures are key parallel passages to the 70-weeks prophecy?
- a. Leviticus 26:33, "And I will scatter you among the heathen, and your land shall be desolate, and your cities waste."
 - b. Ezra 6:14, "They builded, and finished it, according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia."
 - c. Isaiah 44:28, "That saith of Cyrus, He shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."
 - d. Isaiah 53:8, "He was cut off out of the land of the living: for the transgression of my people was he stricken."
 - e. Matthew 24:15, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, then flee."
 - f. Matthew 27:50,51, "Jesus gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom."
 - g. Mark 1:14,15, "Jesus came into Galilee saying, The time is fulfilled, and the kingdom of God is at hand."
 - h. Romans 11:26,27, "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."
 - i. Romans 15:8, "Jesus Christ was a minister of the circumcision to confirm the promises made unto the fathers."

(continued)

PART III. MATCHING. Match the responses in the right column to their corresponding premises in the left column. Some responses may be used more than once. Although some premises do have more than one correct answer, only one correct answer is required for each blank. A wrong response in a blank (alone, or in addition to a correct one) constitutes a wrong answer. Point values for partial credit are noted above each question.

All right, 7 pts.; 1 wrong, -1; 2-3 wrong, -2; 4 wrong, -3; 5-6 wrong, -4; 7 wrong, -5; 8-9 wrong, -6; 10 wrong, -7.

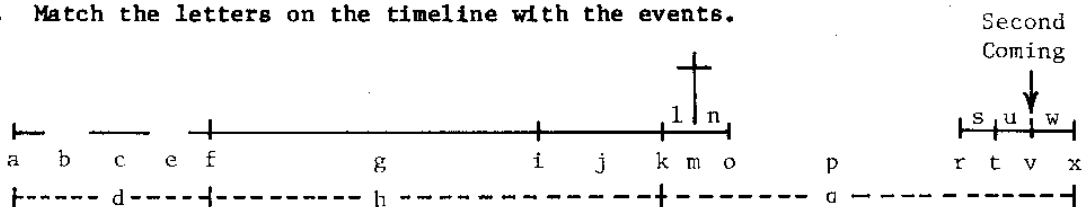
A. Match the events with the time they occurred.

- | | |
|---|--|
| _____ 1. The beginning of the 70 weeks. | a. Christ's birth. |
| _____ 2. The whole 7-week segment. | b. Christ's baptism. |
| _____ 3. The end of the 7-week segment. | c. Christ's crucifixion. |
| _____ 4. The whole 62-week segment. | d. Christ's Second Coming. |
| _____ 5. The end of the 62-week segment. | e. The Rapture. |
| _____ 6. The whole 1-week segment. | f. The 7-year tribulation. |
| _____ 7. The beginning of the 70th week. | g. The sealing of the 144,000. |
| _____ 8. The end of the first half of the 70th week. | h. The rapture of the 144,000. |
| _____ 9. The beginning of the last half of the 70th week. | i. The abomination of desolation. |
| _____ 10. The end of the last half of the 70th week. | j. The Millennium. |
| | k. Cyrus' decree. |
| | l. From the commandment to the completion of the Temple. |
| | m. From the commandment to the Messiah. |
| | n. From the restoration of Jerusalem to the Messiah. |
| | o. The Temple work is completed. |
| | p. The confirming of the covenant. |

(continued)

All right 10 pts.; 1 wrong, -1; 2 wrong, -2; 3-4 wrong, -3; 5 wrong, -4; 6 wrong, -5; 7-8 wrong, -6; 9 wrong, -7; 10 wrong, -8; 11-12 wrong, -9; 13 or more wrong, -10.

B. Match the letters on the timeline with the events.



- ___ 1. King issues the command to restore Jerusalem.
- ___ 2. The street and the wall are being built again.
- ___ 3. Work on the city and the Temple is stopped during troublous times.
- ___ 4. The city and the Temple are finished and sacrifices are restored.
- ___ 5. Christ's birth.
- ___ 6. Christ's baptism.
- ___ 7. Christ confirms the covenant for the first half of the week.
- ___ 8. Christ is cut off in the midst of the week.
- ___ 9. Christ causes the sacrifice and the oblation to cease.
- ___ 10. Christ confirms the covenant for the last half of the week.
- ___ 11. The whole 7-week segment.
- ___ 12. The whole 62-week segment.
- ___ 13. The whole 1-week segment.
- ___ 14. The vision and prophecy is sealed up.

PROPHECIES OF THE LAST DAYS

List: Rapture proof texts and supporting texts

File 11 (BC) R877

(H-BC-PLD11)

The following is a list of Rapture texts in the Bible. The passages are divided into proof texts and supporting texts. Following each reference is a brief statement indicating which aspect(s) of the Rapture can be proved or supported by that passage.

Rapture Proof Texts:

1. 1 Thessalonians 4:13-18 — Literal Rapture.
2. Revelation 12:1-14 — Pretribulation, partial, non-imminent Rapture.
3. Revelation 3:10 — Pretribulation, partial Rapture.
4. 2 Thessalonians 2:1-8 — Pretribulation, non-imminent Rapture.
5. 1 Corinthians 15:51,52 — Secret Rapture.
6. Matthew 24:36-41 — Pretribulation, partial Rapture.
7. Luke 21:28-36 — Pretribulation, partial Rapture.
8. Philippians 3:10-15 — Partial Rapture.
9. Hebrews 11:5 — Literal, pretribulation, partial Rapture.

Rapture Supporting Texts:

1. Genesis 5:24 — Literal, partial Rapture.
2. 2 Kings 2:11 — Literal, partial Rapture.
3. Psalm 27:5 — Pretribulation Rapture.
4. Psalm 31:20 — Pretribulation Rapture.
5. Psalm 68:9-20 — Partial Rapture.
6. Psalm 74:19 — Pretribulation, partial Rapture.
7. Song 2:10-14 — Pretribulation, partial Rapture.
8. Song 6:8-13 — Partial Rapture.
9. Isaiah 26:20 — Pretribulation Rapture.
10. Isaiah 66:5-9 — Partial Rapture.
11. Matthew 25:1-13 — Partial Rapture.
12. Mark 13:28-37 — Partial Rapture.
13. Luke 17:34-36 — Partial Rapture.
14. John 14:1-3 — Pretribulation Rapture.
15. John 16:20-23 — Pretribulation, partial Rapture.
16. Acts 1:9-11 — Literal, partial Rapture.
17. Acts 3:21 — Non-imminent Rapture.
18. Acts 8:39 — Literal, partial Rapture.
19. 1 Corinthians 1:7,8 — Partial Rapture.
20. 1 Corinthians 15:22,23 — Partial Rapture.
21. 2 Corinthians 12:2-4 — Literal, partial Rapture.
22. Ephesians 4:8-10 — Partial Rapture.
23. Colossians 3:4 — Secret Rapture.
24. 1 Thessalonians 2:19 — Secret Rapture.
25. 1 Thessalonians 3:13 — Partial Rapture.
26. 1 Thessalonians 5:1-11 — Non-imminent Rapture.
27. 1 Thessalonians 5:23 — Partial Rapture.
28. 2 Thessalonians 1:11 — Partial Rapture.
29. 1 Timothy 6:14 — Partial Rapture.
30. 2 Timothy 4:1 — Partial Rapture.
31. 2 Timothy 4:8 — Partial Rapture.
32. Titus 2:13 — Pretribulation, partial Rapture.
33. Hebrews 9:28 — Partial, secret Rapture.
34. Hebrews 11:35 — Partial Rapture.
35. James 5:7,8 — Pretribulation, partial, non-imminent Rapture.

(continued)

PROPHECIES OF THE LAST DAYS

(2)

File 11 (BC)

36. 1 Peter 1:7 — Partial Rapture.
37. 1 Peter 1:13 — Pretribulation, partial Rapture.
38. 1 Peter 4:13 — Pretribulation, partial Rapture.
39. 2 Peter 3:4 — Pretribulation Rapture.
40. 1 John 2:28 — Partial Rapture.
41. 1 John 3:2 — Secret Rapture.
42. Jude 14 — Pretribulation Rapture.
43. Revelation 3:14-22 — Partial Rapture.
44. Revelation 19:7-9 — Partial Rapture.
45. Revelation 19:11-16 — Pretribulation Rapture.
46. Revelation 20:4-6 — Partial Rapture.

PROPHECIES OF THE LAST DAYS
Test: Battle of Armageddon

File 12 (BC) R8512
(H-BC-PLD12)

Name _____

Corrector _____

100 points total

PART I. MULTIPLE CHOICE. Circle the letter of the correct response. There is only one correct answer for each question. Each question is worth three points.

1. (3 pts.) How many times is the name "battle of Armageddon" found in the Bible?
 - a. Zero.
 - b. One.
 - c. Five.
 - d. Ten.
 - e. None of the above.
2. (3 pts.) How many times is the name "Armageddon" found in the Bible?
 - a. Zero.
 - b. One.
 - c. Two.
 - d. Five.
 - e. None of the above.
3. (3 pts.) What does "Armageddon" literally mean?
 - a. Hill of destruction.
 - b. Mount of Megiddo.
 - c. Mount of sacrifice.
 - d. Valley of decision.
 - e. Valley of the passengers.
4. (3 pts.) What happens at Armageddon?
 - a. Christ returns there.
 - b. Most of the Antichrist's army dies there.
 - c. The armies of all nations gather there.
 - d. The decisive battle is fought there.
 - e. Nothing significant happens; the battle is fought elsewhere.
5. (3 pts.) Why is "the battle of Armageddon" a misleading phrase?
 - a. It implies that Armageddon is the only battle site.
 - b. It implies that the battle is fought with ancient weaponry.
 - c. It indicates that Israel participates militarily.
 - d. It limits the battle to only two nations.
 - e. It links the battle with other famous wars in the Bible.
6. (3 pts.) What are the key Bible chapters on this subject?
 - a. Isaiah 13, 63; Ezekiel 38, 39.
 - b. Ezekiel 38, 39; Daniel 7, 11.
 - c. Daniel 7, 11; Joel 2, 3.
 - d. Joel 2, 3; Zechariah 12, 14.
 - e. Revelation 16, 19; Ezekiel 38, 39.

(continued)

7. (3 pts.) What key thought summarizes the battle of Armageddon?
- God's anger.
 - God's covenant.
 - God's election.
 - God's judgment.
 - God's power.
8. (3 pts.) Who is "Gog"?
- The Antichrist.
 - The devil.
 - The False Prophet.
 - The leader of Russia.
 - The nation of Russia.
9. (3 pts.) What is the main target of the attacking armies?
- All of Palestine.
 - Israel west of the Jordan River.
 - The province of Judea.
 - The city of Jerusalem.
 - The Temple in Jerusalem.
10. (3 pts.) In which of the seven seals of the Apocalypse does the battle of Armageddon occur?
- First.
 - Third.
 - Fifth.
 - Sixth.
 - None of the above.
11. (3 pts.) In which of the seven trumpets of the Apocalypse does the battle of Armageddon occur?
- First.
 - Third.
 - Fifth.
 - Sixth.
 - None of the above.
12. (3 pts.) In which of the seven vials of the Apocalypse does the battle of Armageddon occur?
- First.
 - Third.
 - Fifth.
 - Sixth.
 - None of the above.
13. (3 pts.) What analogy is used in Isaiah 63:1-6 to portray Christ's part in the battle?
- A farmer burning the chaff he had separated from his wheat.
 - A fisherman discarding unwanted fish.
 - A potter smashing vessels that are unfit for use.
 - A priest slaying a blood sacrifice on the altar.
 - A vinedresser trampling grapes in a winepress.

(continued)

14. (3 pts.) How far do the 1600 furlongs of Armageddon's bloodshed extend (Rev. 14:20)?
- 14 miles.
 - 20 miles.
 - 180 miles.
 - 360 miles.
 - 1400 miles.
15. (3 pts.) What happens immediately before the Second Coming?
- The Antichrist army surrenders.
 - The Antichrist army destroys itself.
 - The Jews prevail over their attackers.
 - The Jews sign a peace treaty with the Antichrist.
 - The Jews repent and ask Yahweh to save them.

PART II. CHECK ALL THAT APPLY. Place a check in the blank next to the letter of every correct response. Point values for partial credit are noted above each question.

All right, 4 pts.; 1-2 wrong, -1; 3-5 wrong, -2; 6-7 wrong, -3; 8 or more wrong, -4

1. Which arguments support the conclusion that current Mideast battles between Israel and Arab nations are not the battle of Armageddon referred to in the Bible?
- They do not determine the final outcome between Israel and her enemies.
 - They do not involve all nations.
 - They do not climax with the Second Coming.
 - They do not result in the Jews accepting Jesus as their Messiah.
 - They are not preceded by the events the Bible says precede the battle of Armageddon.
 - They are not caused by the Antichrist and False Prophet, nor do they end with their destruction.
 - They are not followed by a restoration and reuniting of Judah and Israel into one monarchy with Christ as king.
 - They do not involve supernatural intervention by God to the degree foretold by the Bible.
 - They do not involve a restored Jewish Tribulation Temple, which must be built before the abomination of desolation.
 - They do not fulfill the details of the battle as described in the Bible.
 - The motives of the attackers are not the same as those mentioned in the Bible.

(continued)

All right, 4 pts.; 1-2 wrong, -1; 3-5 wrong, -2; 6-7 wrong, -3; 8 or more wrong, -4

2. Which people fought battles at Armageddon?

- a. Abraham and Lot.
- b. Chedorlaomer and Tidal.
- c. Sihon and Og.
- d. Joshua and Israel.
- e. Deborah and Barak.
- f. Gideon and his army.
- g. Saul and the Philistines.
- h. Ahaziah and Jehu.
- i. Pharaoh-neco and Josiah.
- j. Antiochus Epiphanes.
- k. Charlemagne.
- l. Napoleon.

All right, 4 pts.; 1-2 wrong, -1; 3-5 wrong, -2; 6-7 wrong, -3; 8 or more wrong, -4

3. Which people participate in some way in the battle of Armageddon?

- a. All nations.
- b. The army of saints who return with Christ at the Second Coming.
- c. The beast (Antichrist).
- d. Christ.
- e. The False Prophet.
- f. The four horns of Daniel 8.
- g. Gog.
- h. The kings of the earth and of the whole world.
- i. The kings of the east.
- j. The king of the north.
- k. The king of the south.
- l. The ten kings.
- m. The 144,000.
- n. The ten-tribe northern nation of Israel.
- o. The three-tribe southern nation of Judah (Jews).
- p. The twelve tribes of national Israel.

All right, 4 pts.; 1-2 wrong, -1; 3-5 wrong, -2; 6-7 wrong, -3; 8 or more wrong, -4

4. Which locations are involved in the battle of Armageddon?

- a. Bozrah.
- b. Edom.
- c. Egypt.
- d. Jerusalem.
- e. Jezreel.
- f. Judah.
- g. Lebanon.
- h. Moab.
- i. The mountains of Israel.
- j. The north country.
- k. Palestine.
- l. The River Euphrates.
- m. The valley of Megiddo.

(continued)

All right, 4 pts.; 1-2 wrong, -1; 3-4 wrong, -2; 5-6 wrong, -3; 7 or more wrong, -4

5. Which arguments help refute the theory that Ezekiel 38 and 39 describe a battle in which Israel defeats Russia before the battle of Armageddon?
- ___ a. Revelation 16:12-21, which refers to Armageddon, contains direct parallels to the Ezekiel passage (e.g., a massive earthquake and great hailstones).
 - ___ b. Revelation 19:11-21, which refers to Armageddon, contains direct parallels to the Ezekiel passage (e.g., multitudes are slain and fowls eat the flesh of the armies).
 - ___ c. Zechariah 14:1-19, which refers to Armageddon, contains direct parallels to the Ezekiel passage (e.g., the armies intend to spoil Jerusalem and a remnant of the armies survive).
 - ___ d. The battle of Ezekiel 38 and 39 is specifically said to occur "in the latter days" (Eze. 38:16), so it must refer to Armageddon.
 - ___ e. The argument that Ezekiel 38 and 39 only includes Russian armies from the north, not the armies of all nations, is disproved by the repeated statement in both chapters that there are many other people allied with Gog (e.g., Eze. 38:6; 39:4).
 - ___ f. After the battle described in Ezekiel 38 and 39, God sets His glory among the heathen (Eze. 39:21). This cannot occur after a battle that concludes before the Second Coming, but it does fit the battle of Armageddon.
 - ___ g. After the battle described in Ezekiel 38 and 39, Israel becomes God's people and He pours out His Spirit on them (Eze. 39:22,29). This does not fit a battle that concludes before the Second Coming, but it does fit the battle of Armageddon.
 - ___ h. After the battle described in Ezekiel 38 and 39, God regathers Jacob (the Jews) and the whole house of Israel (the rest of the tribes), restoring them into one nation (Eze. 39:25; 37:21,22). This does not fit a battle that concludes before the Second Coming, but it does fit the battle of Armageddon.
 - ___ i. No verse in Ezekiel 38 or 39 says Israel defeats Russia. All the chapter says is that God defeats the northern army (Eze. 39:3,6), while Israel is defenseless (Eze. 38:11).

(continued)

All right, 4 pts.; 1 wrong, -1; 2-3 wrong, -2; 4 wrong, -3; 5 or more wrong, -4

6. Which arguments support the conclusion that the weapons described in Ezekiel 38 and 39 may be interpreted allegorically?
- a. The literal method says any prophecy that does not make sense when interpreted literally must be interpreted allegorically. It does not make sense for modern armies to fight with ancient-style weapons.
 - b. Ezekiel 38:9 gives authority to allegorize part of the prophecy because it uses similes, saying that the army will come like a storm, and like a cloud.
 - c. God would not foretell the exact weapons that would be used. Bible prophecy is more general than that. Too much detail is a mark of false prophecies.
 - d. Prophecy is often figurative, so it is not unreasonable to allegorize part of this prophecy.
 - e. God limited Himself to the vocabulary of the Bible writers, so He could not mention modern weapons by name.
 - f. If weapons that did not exist yet were named in the Bible, the passages would be scoffed at, and would not be effective warnings.
 - g. Parallel passages to Ezekiel 38 and 39 describe the weapons as modern. These literal passages show us that Ezekiel 38 and 39 must be interpreted allegorically.
 - h. The intentional ambiguity of certain descriptions (e.g., "all of them clothed with all sorts," Eze. 38:4) leaves room for us to supply modern details as necessary.

PART III. TRUE OR FALSE? All questions are worth two points each. Point values for partial credit are noted above each question.

All right, 2 pts.; 1-2 wrong, -1; 3 or more wrong, -2

1. True or False?
- a. The battle of Armageddon is called "the day of the LORD."
 - b. The battle of Armageddon is called "the time of Jacob's trouble."
 - c. The battle of Armageddon is called "the abomination of desolation."
 - d. The battle of Armageddon is called "the battle of that great day of God Almighty."
 - e. The battle of Armageddon is called "the day of vengeance of our God."

All right, 2 pts.; 1-2 wrong, -1; 3 or more wrong, -2

2. True or False?
- a. The battle area is called "the valley of decision."
 - b. Esdraelon is the Greek name for the Hebrew "Jezreel."
 - c. Palestine will probably be spared from the plagues that ravage the rest of the earth before the battle.
 - d. Before the battle, parts of Israel will live in peace and safety, and therefore be unprotected.
 - e. Before Israel is attacked, it will be like the garden of Eden.

(continued)

All right, 2 pts.; 1-2 wrong, -1; 3 or more wrong, -2

3. True or False?

- a. God gathers the armies.
- b. The Antichrist and ten kings gather the armies.
- c. The False Prophet gathers the armies.
- d. Demons are involved in the gathering of the armies.
- e. After the armies gather, they will push north to Jerusalem.

All right, 2 pts.; 1-2 wrong, -1; 3 or more wrong, -2

4. True or False?

- a. Most of the inhabitants of Israel during the battle will be Jews, not Israelites from the ten tribes.
- b. Some Jews will fight in the battle.
- c. The priests repent between the porch and the altar of the Jewish Tribulation Temple.
- d. The abomination of desolation is defined as the Antichrist sitting in the Jewish Tribulation Temple and claiming to be God.
- e. The Jewish Tribulation Temple is completely destroyed in the battle.

All right, 2 pts.; 1-2 wrong, -1; 3 or more wrong, -2

5. True or False?

- a. All nations will come against the city of Jerusalem.
- b. The city of Jerusalem will be captured.
- c. The houses in Jerusalem will be looted, and women will be raped.
- d. Half of the inhabitants will be taken outside the city as prisoners.
- e. The Antichrist's army will level Jerusalem.

All right, 2 pts.; 1-2 wrong, -1; 3 or more wrong, -2

6. True or False?

- a. There is a great rain and much confusion during the battle.
- b. The Antichrist army will fight against itself.
- c. The Antichrist and the False Prophet gather to make war against Christ and the saints who come with Him.
- d. The saints who come with Christ actually kill people at the Second Coming.
- e. The LORD will smite with a plague all who go to war against Jerusalem.

All right, 2 pts.; 1-2 wrong, -1; 3 or more wrong, -2

7. True or False?

- a. Christ stops the battle at His Second Coming.
- b. There is great mourning at the Second Coming.
- c. There is a great earthquake at the Second Coming.
- d. The Mount of Olives splits in a north to south direction; half of it moves east and half of it moves west.
- e. The Antichrist and False Prophet are thrown alive into the lake of fire at the Second Coming.

(continued)

All right, 2 pts.; 1-2 wrong, -1; 3 or more wrong, -2

8. True or False?

- a. Men will be hired to locate and bury the dead.
- b. It will take seven months to bury the easily visible bodies, and longer to locate the remainder of them.
- c. The name of the cemetery will be Hamonah.
- d. Birds and animals will devour many of the dead bodies.
- e. Travelers who spot additional corpses will mark the location so that the body can be buried.

All right, 2 pts.; 1-2 wrong, -1; 3 or more wrong, -2

9. True or False?

- a. One-sixth of the Antichrist army survives.
- b. Two-thirds of the Jews survive.
- c. Any who are left of all who attacked Jerusalem will worship the LORD.
- d. Fuel from the armies will be used for seven years after the battle.
- e. After the battle, the LORD shall be King over all the earth during the Millennium.

PART IV. MATCHING. Match the modern locations to their ancient tribal names. Some responses may be used more than once. Point values for partial credit are noted above the question.

All right, 7 pts.; 1-2 wrong, -1; 3-4 wrong, -3; 5-6 wrong, -5; 7 or more wrong, -7

- | | |
|--|-----------------|
| <input type="checkbox"/> 1. Cush. | a. Canada. |
| <input type="checkbox"/> 2. Gog. | b. China. |
| <input type="checkbox"/> 3. Gomer. | c. Egypt. |
| <input type="checkbox"/> 4. Kings of east. | d. England. |
| <input type="checkbox"/> 5. Magog. | e. Ethiopia. |
| <input type="checkbox"/> 6. Meshech. | f. France. |
| <input type="checkbox"/> 7. Persia. | g. Germany. |
| <input type="checkbox"/> 8. Phut. | h. Iran. |
| <input type="checkbox"/> 9. Rosh. | i. Iraq. |
| <input type="checkbox"/> 10. Togarmah. | j. Japan. |
| <input type="checkbox"/> 11. Tubal. | k. Korea. |
| | l. Libya. |
| | m. Russia. |
| | n. Scandinavia. |
| | o. Spain. |
| | p. Syria. |
| | q. Turkey. |

(continued)

PART V. SHORT ANSWER. Write the correct response to each question and statement in the space provided. Point values are noted for each question.

1. (3 pts., 1 pt. per answer.) State three implications of the fact that the Greek New Testament calls this conflict a "war," rather than a "battle."

a.

b.

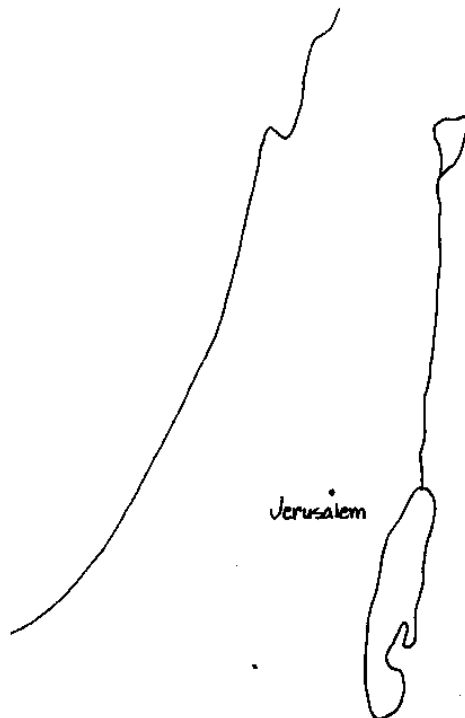
c.

2. (2 pts., 1 pt. per answer.) State two reasons why God gathers the armies for the battle of Armageddon.

a.

b.

3. (1 pt.) Draw in and label the area named "Armageddon."



PROPHECIES OF THE LAST DAYS
List: Armageddon texts

File 14 (BC) R858
(H-BC-PLD14)

Following is a relatively comprehensive list of Bible verses relating to the battle of Armageddon. Some are direct references to various aspects of the battle, while others are merely parallel passages which indirectly bear on the subject. This list is only offered to you as an aid to personal study; not all of the verses listed are necessarily officially endorsed by Community Chapel Bible College as unquestionable references to the battle of Armageddon. The list was compiled from the notebooks of several who have studied the subject quite thoroughly, and from a number of sourcebooks available in our library.

Deuteronomy 32:41-43

Judges 4:15,16; 5:19,20; 6:33; 7:9-12

1 Samuel 31:1-8

2 Kings 9:27; 23:29,30

2 Chronicles 35:22-24

Psalms 2:1-5,9; 50:3; 68:17; 83:3-5; 94:1,2; 97:3; 110:5,6

Isaiah 2:10,11; 5:30; 9:6,7; 10:12-34; 11:4,15; 13:4-9; 19:1-22; 24:21,22;
26:20,21; 27:1; 28:18-21; 29:6; 30:27-33; 31:8,9; 33:1-24; 34:1-17; 35:4;
43:1-6; 51:22,23; 61:2; 63:1-6; 66:15-20

Jeremiah 1:14,15; 4:6-16,27-31; 6:4-6,15-26; 7:32-34; 25:15,16,25-33;
46:3-10; 50:28.

Ezekiel 7:3-16; 13:5; 20:47,48; 38:1-23; 39:1-29

Daniel 2:35,44,45; 7:11-14; 11:40-45

Hosea 1:5-11; 2:2,12,18; 3:5

Joel 1:7-20; 2:1-31; 3:1-16

Amos 5:4-15

Micah 4:11,12; 5:5

Habakkuk 3:3-12

Zephaniah 1:13-18; 2:2-11; 3:6-8,20

Haggai 2:7-9,21,22

Zechariah 9:14-16; 10:10-12; 12:1-3,9-11; 13:7-9; 14:1-15

Malachi 3:3,4; 4:1

Matthew 13:39; 24:30,31; 25:31-46

Luke 21:24-26

2 Thessalonians 1:7; 2:8,9

Jude 14,15

Revelation 1:7; 6:8; 9:13-21; 14:17-20; 16:12-21; 17:14; 19:11-21; 20:10

PROPHECIES OF THE LAST DAYS
List: Millennium texts

File 15 (BC) R817
(H-BC-PLD15)

Following is a relatively comprehensive list of Bible verses relating to the millennium. Some are direct references to various aspects of the millennium, while others are merely parallel passages which indirectly bear on the subject. This list is only offered to you as an aid to personal study; not all of the verses listed are necessarily officially endorsed by Community Chapel Bible College as unquestionable references to the millennium. The list was compiled from the notebooks of several who have studied the subject quite thoroughly, and from a number of sourcebooks available in our library.

Genesis 12:3; 13:14-17; 15:7,18-21; 17:8; 18:18; 22:18; 49:10.

Deuteronomy 18:15-19; 30:1-6.

1 Samuel 12:22.

2 Samuel 7:4-29.

Psalms 2:6,9; 8:4-8; 22:27,28; 37:9,10; 45:4-7; 46:1-5; 47:8,9; 48:1,2;
51:19; 53:6; 60:6; 72:1-17; 77:7; 85:1-12; 86:9; 89:3,4,31-37; 94:14;
96:10; 98:1-3; 110:3,4; 134:3.

Isaiah 1:19-31; 2:2-4; 4:1-5; 6:13; 7:14; 9:3-7; 10:18-22; 11:1-13; 12:1-6;
14:1-8,32; 16:1-5; 18:1-7; 19:11-25; 23:18; 24:5,21-23; 25:1-12; 26:1-19;
27:12,13; 28:16,17; 29:17,24; 30:20-32; 31:4-9; 32:1-4,14-22;
33:5,6,10,11,17-24; 35:1-10; 40:1-11; 42:1-13; 43:1-9; 44:3-8,21-24;
45:14,17-25; 46:13; 48:17; 49:1-13,19-26; 51:3-8; 52:1-15; 53:1-12;
54:1-17; 55:3-7,11-13; 56:5-8; 57:16-19; 59:19-21; 60:1-21; 61:1-11;
62:1-12; 63:1,16; 65:9,16-25; 66:10-24.

Jeremiah 3:14-18; 12:15; 16:15-21; 23:1-8; 24:6,7; 29:14; 30:3,9-11,16-24;
31:1-14,23-40; 32:1,27,35-44; 33:6-8,11,14-26; 37:24-28; 49:6,39;
50:4,20,34.

Ezekiel 11:18-21; 16:59-63; 17:22-24; 20:33-44; 21:27; 28:25,26; 34:7,11-31;
36:8,12,24-38; 37:12-28; 38:23; 39:7-12,22-30; 40:1-48:35.

Daniel 2:35,44,45; 4:3; 7:9-28; 8:25; 9:24-26; 11:16,41; 12:4.

Hosea 1:10,11; 2:1,14-23; 3:5; 6:1-3; 9:11; 12:9; 13:14; 14:4-6.

Joel 2:21-32; 3:1,2,16-21.

Amos 9:8-15.

Obadiah 17-21.

Micah 2:12-14; 4:1-12; 5:2-15; 6:8; 7:12-20.

Habakkuk 2:3,14; 4:7.

Zephaniah 2:11; 3:9-20.

Haggai 2:7.

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Zechariah 2:1-13; 3:7-10; 4:1-7,11-14; 6:12,13; 8:2-8,11-23; 9:3-17;
10:1,6-16; 12:6,7; 13:1,2,9; 14:4,8-21.

Malachi 1:11; 3:1-6,16-18; 4:2,3.

Matthew 1:1; 5:5,6; 13:30,31,49,50; 19:28; 24:30,31,45-47; 25:21-23,31-35.

Luke 1:30-33; 19:17-19; 22:28-30.

John 5:27; 12:13.

Acts 1:11; 3:22.

Romans 4:13; 8:21,22; 11:25-29.

1 Corinthians 6:2,3; 15:24-28.

Galatians 3:16.

Philippians 2:10,11.

1 Timothy 1:17.

2 Timothy 2:12.

Hebrews 1:8,10; 7:2.

Jude 14.

Revelation 2:26,27; 3:21; 5:10; 11:15; 12:5; 19:16,20; 20:1-7; 22:16.

THE WORD "RAPTURE" IS BIBLICAL

The doctrine of the rapture is unquestionably a Biblical doctrine. The objection is often heard, however, that the term "rapture" is not a Biblical term. While it is true that the spelling r-a-p-t-u-r-e is not found in any of the current English translations, this fact does not logically lead to the conclusion that the term "rapture" is un-Biblical.

Since the New Testament was originally written in Greek, one could technically maintain that no English word is in the Bible, not even "God." But, of course, we realize that when the Greek is translated into English equivalents, the English words are Biblical. The meaning of the words used in the Greek New Testament is the essential point in determining whether or not terms used in English translations are Biblical terms. If the English terms correctly express to us the meaning of the words used in the Greek text, then the English terms are Biblical. The essential point is not which of several English synonyms is selected to convey the meaning of a Greek term, it is whether or not the true significance of the Greek term has been carried over into English.

It is misleading for an anti-rapturist to say that the word "rapture" is not found in the Bible. This statement implies that the term is foreign to the Bible itself, which it is not. It also leads to the wrong conclusion that the doctrine itself is not Biblical, since the term is entirely foreign to the Word of God. The truth is that the term "rapture" is only absent from English translations, not from all versions in every language. The Latin Vulgate, for example, has the term rapere (the Latin word for "rapture") or one of its forms in many places.

The fundamental weakness in the anti-rapture position is that it does not only oppose the term "rapture," but also the very concept of the rapture. Anti-rapturists are not saying, "The term 'rapture' is un-Biblical, let's use a different synonym, such as 'catch up'." What they are saying is that the concept itself is not Biblical, and they are using the fact that "rapture" is not in their English translations as proof that the concept is not there either. But this argument against the rapture is contrary to the facts.

The Greek New Testament clearly contains both the terminology and the concept of the rapture by the use of the word harpazō, a verb meaning "to snatch or catch away." Harpazō denotes the idea of force suddenly exercised, and is often used in the context of an emergency where life or death consequences are the result of a quick snatching away. In two of its thirteen occurrences in the New Testament, harpazō clearly signifies "rapture," that is, an instantaneous bodily translation of saints from earth to heaven:

1 Th. 4:17, "...we which are alive shall be caught up (harpazō)."

Rev. 12:5, "...her child was caught up (harpazō) unto God."

Three other Scriptures use harpazō in a context significant to the doctrine of the rapture, although not in direct reference to it.

Acts 8:39, "...the spirit of the Lord caught away (harpazō) Philip."

2 Cor. 12:2, "...such an one caught up (harpazō) to the third heaven."

2 Cor. 12:4, "...that he was caught up (harpazō) into paradise."

Therefore, the allegation that the concept of the rapture is foreign to the Bible has no basis in fact. Furthermore, the use of the Greek term harpazō in rapture contexts unquestionably establishes even the terminology of the rapture as Biblically-based.

(continued)

When the Greek harpazō is translated into English equivalents, the English words are just as Biblical as the original word harpazō, provided they retain the meaning of the Greek term. The essential point is not which of several English synonyms is selected to convey the meaning of harpazō, it is whether or not the true significance of the Greek term has been carried over into English. If the English word "rapture" correctly expresses to us the meaning of the term harpazō, then "rapture" is unquestionably a Biblical term.

The English verb "rapture" is a compound of two English terms, "rapt" and "ure." According to Webster's New World Dictionary of the American Language, "rapt" means (1) carried away in body or spirit, (2) carried away with joy, (3) completely engrossed, and "ure" is a suffix meaning act, or the result of an action.¹ The definition given for "rapture" is (1) the state of being carried away with joy, love, etc., (2) an expression of great joy, pleasure, (3) a carrying away or being carried away in body or spirit.² The concept of being carried away in body or spirit is definitely Scriptural, and is conveyed in the verses cited above which use the term harpazō. In this sense, even the English term "rapture" is Biblical, because it expresses the Biblical concept of being carried away in body or spirit. In short, "rapture" is an English term that carries the meaning of the Greek word harpazō and of certain contexts where harpazō is used. Because the English word "rapture" correctly expresses to us the meaning of harpazō, and the Biblical concept of being carried away in body or spirit, the term "rapture" is unquestionably a Biblical term.

Etymologically, the English term "rapture" is related to the Greek harpazō through the Latin verb rapere. "Rapture" is derived from the Latin raptus, the past participle of the infinitive verb rapere which means to seize or to snatch by force. According to Cassell's Latin Dictionary, RAP (the stem of rapere and raptus) and ARP (the stem of harpazō) are cognates of a common stem.³ The Latin Vulgate uses various conjugations of rapere, such as raptum and raptus, to render the Greek harpazō. Therefore, the root word of our English "rapture" is found in many places in the Latin Bible! This is positive proof that not only is the concept of "rapture" Biblical, but that the term itself expresses the meaning of harpazō and its contexts, and its Latin and Greek equivalents appear in the Bible numerous times.

It must be admitted that r-a-p-t-u-r-e does not occur in any of our current English translations. This word, however, is synonymous with words that are used, and it expresses a Biblical concept. English translators have opted for "caught up," "snatch," "take," or other synonyms as the English equivalent of the Greek harpazō. They could have rendered harpazō as "rapture," as did the Latin Vulgate. But again, the essential point is not which English synonym best expresses the meaning of the Greek harpazō, it is whether or not the Biblical concept of harpazō is accurately conveyed by the English terms chosen. The word "rapture" would accomplish this, for it means to be carried away in body or spirit, and thus it would express the meaning of harpazō and its contexts. In the contexts which refer to the rapture, the Greek has harpazō, the Latin has rapere, and the English could read "rapture."

Following is a three column list showing the Greek, Latin, and English readings in the thirteen passages which use the term harpazō. This list is particularly valuable to show the Latin word for "rapture" is used repeatedly in the Bible, and thus refute the anti-rapture allegation that the term "rapture" is not a Biblical term.

(continued)

	GREEK:	LATIN:	ENGLISH:
	B.F. Westcott and F.J.A. Hort, <u>The New Testament in the Original Greek</u> (London, Macmillan & Co., Ltd., 1901).	<u>Biblia Sacra Vulgatae Editionis</u> (Rome, Catholic Book Agency—Milwaukee Bruce, 1955).	King James Version, <u>The New Chain-Reference Bible</u> (Indianapolis, B.B. Kirkbride Bible Co., Inc., 1964).
Mtt. 11:12	harpazousin	rapiant	take by force
Mtt. 13:19	harpazei	rapit	catcheth away
John 6:15	harpazein	raperent	take by force
John 10:12	harpazei	rapit	catcheth
John 10:28	harpasei	rapiet	pluck
John 10:29	harpazein	rapere	to pluck
Acts 8:39	hērpasen	rapuit	caught away
Acts 23:10	harpasai	rapere	to take by force
2 Cor. 12:2	harpagenta	raptum	caught up
2 Cor. 12:4	hērpagē	raptus	was caught up
1 Th. 4:17	harpagēsometha	rapiemur	shall be caught up
Jude 23	harpazontes	rapientes	pulling
Rev. 12:5	hērpasthē	raptus	was caught up

¹ Webster's New World Dictionary of the American Language (New York, The World Publishing Company, 1970), pp. 1177, 1562.

² Ibid., p. 1177.

³ Cassell's Latin Dictionary (New York, Funk and Wagnalls Company, 1959), p. 467.

The Seleucid dynasty lasted from 312 to 64 B.C., and was comprised of twenty-two Greek rulers of Syria and Mesopotamia. It was founded by a general of Alexander the Great named Seleucus I (Nicator). Seleucus was the son of Antiochus, one of the generals of Philip of Macedonia, who was Alexander's father.

With the help of Ptolemy I (Soter), who was another of Alexander's generals, Seleucus established himself as ruler in Mesopotamia in 312 B.C., thus this date is generally recognized as marking the establishment of the Seleucid monarchy.

During much of the history of the dynasty, the Seleucids (Greek kings of Syria and Mesopotamia) fought against the Ptolemies (Greek kings of Egypt) in wars to determine territorial sovereignty. The division of the Bible lands between these two great powers in the inter-testamental period accounts for the titles "king of the north" and "king of the south" in the eleventh chapter of Daniel. The northern half belonging to Seleucus and his successors, and the southern half to the Ptolemies.

Only a little more than one hundred years after its founding, the Seleucid dynasty lost much land to the Romans about 190 B.C., during the reign of Antiochus III. Judas Maccabeus led a Jewish revolt against the Seleucid ruler, Antiochus IV (Epiphanes), from 167 B.C. until his death in 160 B.C. By 129 B.C. the Seleucids had lost control of Mesopotamia and their power had declined in Syria. The end of the dynasty came in 64 B.C. when the Roman general Pompey made Syria a Roman province, and the last Seleucid ruler, Antiochus XIII (Asiaticus), was murdered a short time afterwards.

Following is a list of all of the rulers during the Seleucid dynasty (312-64 B.C.). Although there were only twenty-two Seleucid kings, during the period of the dynasty there were three non-Seleucid rulers, and one of the Seleucid rulers reigned at two distinct times. These four additional reigns are each marked with an asterisk, and they account for the total of twenty-six reigns during the Seleucid dynasty.

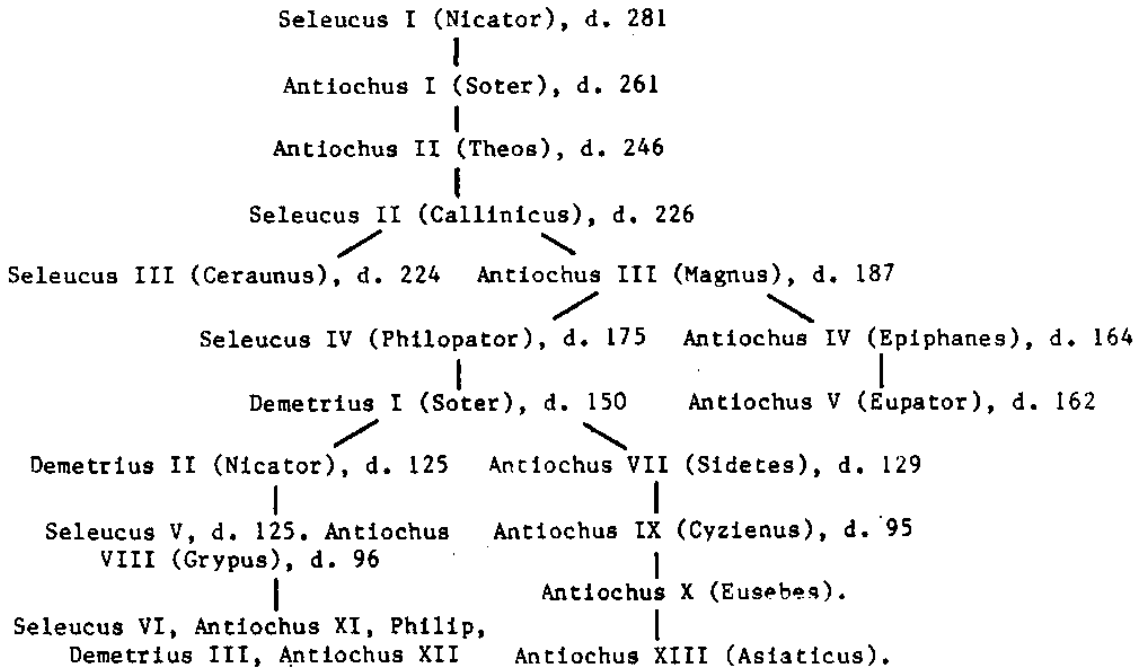
1. Seleucus I (Nicator) _____ B.C. 312-280
2. Antiochus I (Soter). Son of Nicator _____ 280-261
3. Antiochus II (Theos). Son of Soter _____ 261-246
4. Seleucus II (Callinicus). Son of Theos _____ 246-226
5. Seleucus III (Alexander or Ceraunus). Son of Callinicus _____ 226-223
6. Antiochus III (Magnus or The Great). Also son of Callinicus, and thus brother of Ceraunus _____ 223-187
7. Seleucus IV (Philopator). Son of Magnus _____ 187-176
8. Antiochus IV (Epiphanes). Also son of Magnus, and thus brother of Philopater _____ 176-164
9. Antiochus V (Eupator). Son of Epiphanes, reigned as a minor _____ 164-162
10. Demetrius I (Soter). Son of Philopater _____ 162-150
11. *Alexander Balas (Theopater (Euergetes). A usurper who pretended to be a son of Epiphanes, was acknowledged by the Romans _____ 150-146
12. *Antiochus VI (Theos Epiphanes Dionysius). Son of Alexander Balas, reigned as a minor _____ 145
13. Demetrius II (Nicator). Son of Demetrius Soter, reigned until captured by the Parthians _____ 146-141

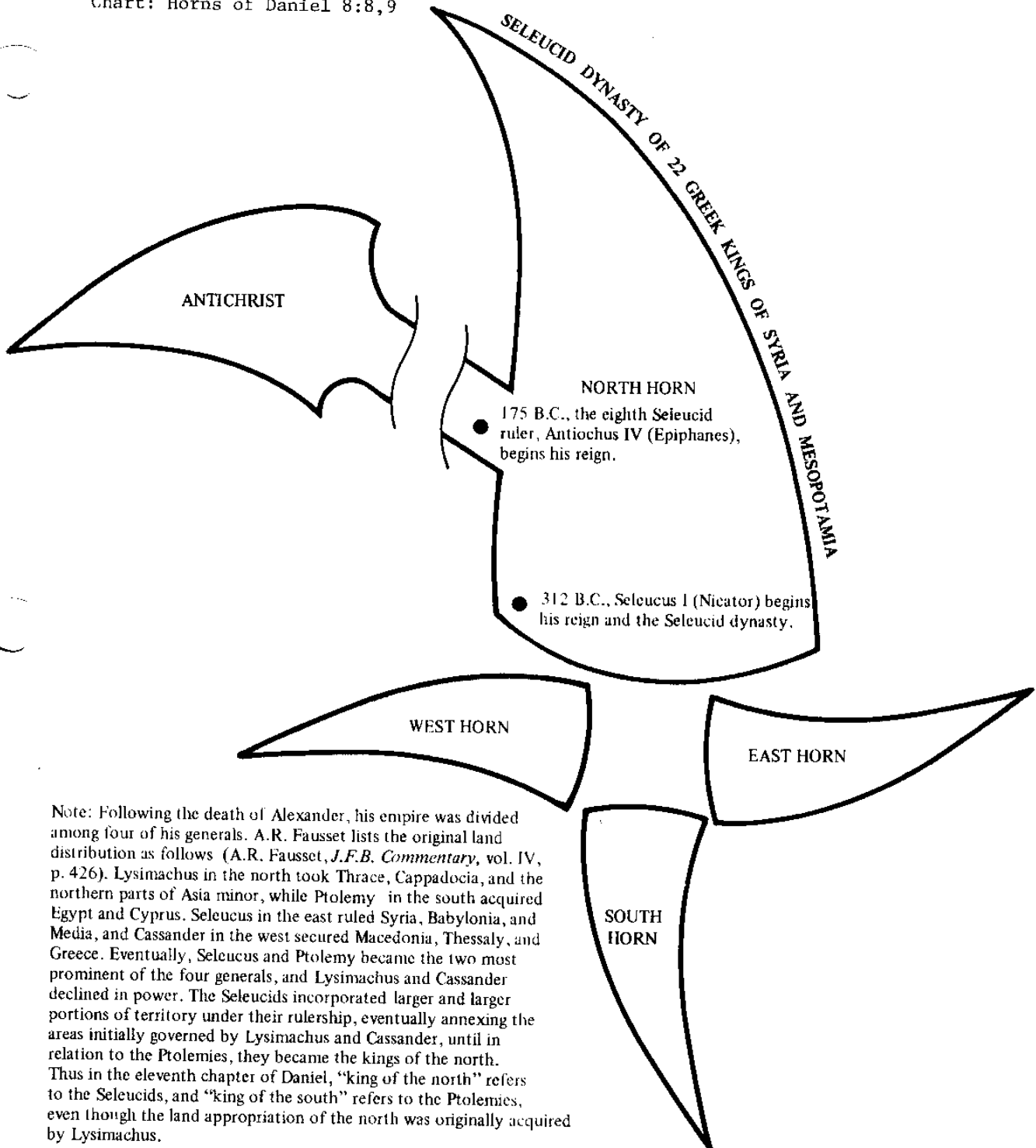
(continued)

14. Antiochus VII (Sidetes). Also son of Demetrius Soter, and thus brother of Demetrius Nicator _____ 141-128
15. *Demetrius II (Nicator). His second reign following release from Parthia _____ 128-125
16. Seleucus V. Son of Demetrius Nicator, assassinated immediately by his mother _____ 125
17. Antiochus VIII (Grypus). Also son of Demetrius Nicator, and thus brother of Seleucus V, co-regent with Cyzienus below _____ 125-96
18. Antiochus IX (Cyzienus). Son of Antiochus Sidetes _____ 111-95
19. Seleucus VI (Epiphanes). Son of Antiochus Grypus, slew Antiochus Cyzienus _____ 96-95
20. Antiochus X (Eusebes). Son of Antiochus Cyzienus, asserted claim to his father's dominion, killed Seleucus Epiphanes, and prevailed over Epiphanes' successors for the most part _____ 95-83
21. Philip. Son of Antiochus Grypus, claimed to succeed his brother, Seleucus Epiphanes, and prevailed over Antiochus Eusebes, his brother's murderer _____ 94-83
22. Antiochus XI (Epiphanes II). Also son of Antiochus Grypus, and thus brother of Philip, associated with Philip, but lost his life attempting to overthrow Antiochus Eusebes _____ 94
23. Demetrius III (Eucarus). Also son of Antiochus Grypus, and thus brother of Philip and Epiphanes II, was originally associated with Philip, but eventually sought his own reign until taken prisoner by the Parthians _____ 94-88
24. Antiochus XII (Dionysius II). Also son of Antiochus Grypus, and thus brother of Philip, Epiphanes II, and Eucarus, fought with Eucarus against Philip until slain by the Arabians _____ 88-86
25. *Tigranes. King of Armenia invited to the throne by the Syrians over all the rival claimants, and held it until overthrown by the Roman general Lucullus _____ 83-69
26. Antiochus XIII (Asiaticus). Son of Antiochus Eusebes, allowed by Lucullus to hold the Seleucid throne until Syria was made a Roman province by Pompey _____ 69-64

(continued)

For easy reference, the following genealogy has been prepared to show the succession of the Seleucid rulers. The "d." stands for the year of death B.C. Dates for the reigns of these rulers may, of course, be found in the preceding list.





Note: Following the death of Alexander, his empire was divided among four of his generals. A.R. Fausset lists the original land distribution as follows (A.R. Fausset, *J.F.B. Commentary*, vol. IV, p. 426). Lysimachus in the north took Thrace, Cappadocia, and the northern parts of Asia minor, while Ptolemy in the south acquired Egypt and Cyprus. Seleucus in the east ruled Syria, Babylonia, and Media, and Cassander in the west secured Macedonia, Thessaly, and Greece. Eventually, Seleucus and Ptolemy became the two most prominent of the four generals, and Lysimachus and Cassander declined in power. The Seleucids incorporated larger and larger portions of territory under their rulership, eventually annexing the areas initially governed by Lysimachus and Cassander, until in relation to the Ptolemies, they became the kings of the north. Thus in the eleventh chapter of Daniel, "king of the north" refers to the Seleucids, and "king of the south" refers to the Ptolemies, even though the land appropriation of the north was originally acquired by Lysimachus.

PROPHECIES OF THE LAST DAYS
Test: 2300 days of Daniel

File 20 (BC) R858
(H-BC-PLD20)

Name _____

Corrector _____

100 points total

PART I. MULTIPLE CHOICE. Circle the letter of the correct response. There is only one correct answer for each question. All questions are worth three points each.

1. (3 pts.) In which context is the 2300-days prophecy found?
 - a. Daniel's vision revealing the great image of gold, silver, brass, iron, and clay.
 - b. Daniel's revelation of the tree reaching unto heaven that was cut down, whose stump remained with a band of iron and brass.
 - c. Daniel's vision of the four beasts: the lion, the bear, the leopard, and the indescribable beast.
 - d. Daniel's vision of the ram and he-goat.
 - e. Daniel's prophecy regarding the king of the north and the king of the south.
2. (3 pts.) In Daniel's vision, one animal had two horns, one higher than the other, and the higher one came up last. What kingdom(s) do these two horns represent, and which one is the higher of the two?
 - a. Assyro-Babylonian; Babylonia.
 - b. Medo-Persian; Media.
 - c. Medo-Persian; Persia.
 - d. Graeco-Roman; Rome.
 - e. Roman-antichrist; antichrist.
3. (3 pts.) What year did Greece conquer Medo-Persia?
 - a. 431 B.C.
 - b. 381 B.C.
 - c. 331 B.C.
 - d. 301 B.C.
 - e. 281 B.C.
4. (3 pts.) Which description fits Alexander's conquests and reign?
 - a. Swift and fierce, very short reign.
 - b. Slow and highly organized, very short reign.
 - c. Swift and fierce, reigned many years.
 - d. Slow and highly organized, reigned many years.
 - e. None of the above.
5. (3 pts.) What happened to Alexander's empire after his death?
 - a. Alexander's son (Alexander II), assumed leadership of the empire.
 - b. Following Alexander's untimely and early death, Philip of Macedon, Alexander's father, became ruler of the kingdom.
 - c. The Roman Empire seized the opportunity to conquer Greece while it was vulnerable.
 - d. Seleucus and Ptolemy, two of Alexander's generals, divided the empire between themselves, Seleucus ruling the north and Ptolemy ruling the south.
 - e. The empire was divided among Alexander's four generals.

(continued)

6. (3 pts.) Which description fits the Ptolemies and the Seleucids?
 - a. Egyptian kings of Syria and Greece.
 - b. Median kings of Greece and Egypt.
 - c. Persian kings of Egypt and Syria.
 - d. Greek kings of Syria and Egypt.
 - e. Syrian kings of Egypt and Greece.
7. (3 pts.) For which Seleucid king is it necessary to establish a date in order to calculate when the 2300 days have elapsed?
 - a. Seleucus I (Nicator).
 - b. Seleucus IV (Philopater).
 - c. Antiochus I (Soter).
 - d. Antiochus III (the Great).
 - e. Antiochus IV (Epiphanes).
8. (3 pts.) Out of which of the four horns did the "little horn" come?
 - a. Lysimachus.
 - b. Ptolemy.
 - c. Seleucus.
 - d. Cassander.
 - e. Antiochus.
9. (3 pts.) Which indicator most exactly reflects the nearness of the Rapture?
 - a. The progress of national Israel.
 - b. The establishment of world government.
 - c. The end of this generation.
 - d. The revelation of the antichrist.
 - e. The development and birth of the manchild.
10. (3 pts.) Using only the 2300-days prophecy, for which prophetic event can a date be calculated?
 - a. The Rapture.
 - b. The end of the great tribulation on the saints.
 - c. The abomination of desolation.
 - d. The Second Coming.
 - e. The Millennium.

(continued)

PART II. CHECK ALL THAT APPLY. Place a check in the blank next to the letter of every correct response. Point values for partial credit are noted above each question.

All right, 6 pts.; 1 wrong, -1; 2 wrong, -2; 3-4 wrong, -3; 5 wrong, -4; 6 wrong, -5; 7 wrong, -6

1. Which interpretation(s) convey the correct meaning of the question, "How long shall be the vision?"
 - a. How long will it be until the events in the vision begin?
 - b. How long will Daniel remain in a trance while God gives him the vision?
 - c. How long will the sacrifices be stopped by Antiochus Epiphanes?
 - d. How long will the sacrifices be stopped by the antichrist?
 - e. How long will it be from the real starting point of the little horn until its antitype (the antichrist) completes the four events of temple trouble?
 - f. How long into the future, or how far-reaching will be the effect of the events depicted in the vision?
 - g. How long will the Grecian Empire exist, including the end-time fulfillment of its life being prolonged (Dan. 7:12)?

(continued)

All right, 6 pts.; 1 wrong, -1; 2 wrong, -2; 3-4 wrong, -3; 5 wrong, -4; 6 wrong, -5; 7 or more wrong, -6

2. Which arguments support the conclusion that this prophecy was not fulfilled during the inter-testament period by Antiochus Epiphanes?
- _____ a. Gabriel told Daniel that the vision would occur "at the time of the end" (Dan. 8:17), so it is wrong to teach it has no end-time fulfillment.
 - _____ b. Revelation 17:10-12 says plainly the 2300 days occur when the ten horns receive power as kings with the beast (antichrist), so the prophecy refers to end-time events not inter-testament ones.
 - _____ c. Antiochus Epiphanes did not reign "in the latter time of their kingdom" (Dan. 8:23), i.e., the Grecian kingdom, because he was the eighth ruler in a dynasty of twenty-two kings.
 - _____ d. Antiochus Epiphanes did not cause any events of temple trouble that lasted exactly 2300 days, so the prophecy does not fit him as commonly alleged.
 - _____ e. Some details describing the king of fierce countenance do not fit Antiochus, so the prophecy does not refer to him. The parts that fit Antiochus only show he is a type of the antichrist, whom the prophecy does fit.
 - _____ f. The prophecy includes "the transgression of desolation" (Dan. 8:13), another name for the abomination of desolation, an end-time event that Jesus said had not occurred by His time (Mtt. 24:15).
 - _____ g. The Grecian kingdom, symbolized by a leopard, was prolonged (Dan. 7:12) and appears in end-time prophecy (Rev. 13:2). So although the prophecy pertains to "the latter time of their kingdom" (Dan. 8:23), i.e., the Grecian kingdom, this does not prove the prophecy must be limited to inter-testament Grecian times.
 - _____ h. The context says that the prophecy would be kept secret or shut up for many days (Dan. 8:26), since it pertains to what will occur at the final period of indignation and the appointed time of the end (Dan. 8:19).

(continued)

All right, 6 pts.; 1 wrong, -1; 2 wrong, -2; 3-4 wrong, -3; 5 wrong, -4; 6 wrong, -5; 7 wrong, -6

3. Which arguments help refute the theory that 2300 days mean 1150 evenings and 1150 mornings?
- ___ a. The 1150-day theory is an attempt to make the prophecy fit temple events caused by Antiochus Epiphanes. Since the prophecy refers to end-time events, not inter-testament ones, the theory is unnecessary.
 - ___ b. Antiochus Epiphanes did not cause any events of temple trouble that lasted exactly 1150 days, so the theory does not fit the prophecy.
 - ___ c. 2300 "evenings and mornings" means 2300 whole days. In the Bible, "an evening and a morning" constitutes a period of one day (e.g., Gen. 1:5,8,13, etc.), so the prophecy refers to 2300 24-hour periods.
 - ___ d. To reckon evenings and mornings individually, as this theory does, the number 1150 would have to be repeated in the statement. The Bible expresses that concept by stating the number twice, as in "40 days and 40 nights" (Gen. 7:4).
 - ___ e. After verse 14 says in the Hebrew "2300 evenings and mornings," verse 23 interprets what it means by calling it "2300 days" using the Hebrew word yom, which means "day."
 - ___ f. Most commentators agree 2300 days cannot mean 1150 days; the idea is absurd.
 - ___ g. Experts on Bible chronology and time reckoning have said that this statement in Daniel means 2300 days.

(continued)

All right, 6 pts.; 1 wrong, -1; 2 wrong, -2; 3-4 wrong, -3; 5 wrong, -4; 6 wrong, -5; 7 or more wrong, -6

4. Which interpretations were taught in class as likely literal meanings for the clause, "then shall the sanctuary be cleansed"?
- a. Judas Maccabeus purified Zerubbabel's Temple and restored the sacrifices three and one-half years after Antiochus Epiphanes defiled its sanctuary.
 - b. The Jewish Tribulation Temple, defiled by the abomination of desolation and destroyed by the battle of Armageddon, will be repaired and cleansed in the sense of being re-sanctified and dedicated to God for use during the Millennium.
 - c. The Jewish Tribulation Temple, which is unused for several years because the daily sacrifice is taken away for 1290 days (Dan. 12:11), will be restored to operation in the Millennium. This corresponds to the "cleansing" of the sanctuary under King Hezekiah (2 Chr. 29:15-19).
 - d. Following the Second Coming, Christ will drive all hypocritical Jewish priests and sinners out of the Jewish Tribulation Temple, just as He cleansed Herod's temple by driving out the moneychangers (Mtt. 21:12).
 - e. Impure, unacceptable, Old Testament worship that occurred in the Jewish Tribulation Temple defiled its sanctuary. After the Second Coming, the sanctuary will be cleansed in the sense that acceptable millennial sacrifices will commence.
 - f. All Israel shall be saved from sin (Rom. 11:26) and receive the Holy Spirit (Joel 2:28) after the Second Coming, making the people of Israel cleansed temples or sanctuaries of the Holy Spirit.
 - g. The heart of man (God's true sanctuary or dwelling place) and his inward spiritual relationship to God are cleansed during the Millennium from the demonic and sinful influence of the anti-christ's system.
 - h. The antichrist, the world government, the plagues, Armageddon, and God's judgment defile the people and destroy the last piece of land in good condition. Beginning in the Millennium, Christ supervises a literal and spiritual clean-up operation of the whole world and everyone in it.

All right, 4 pts.; 1 wrong, -1; 2-3 wrong, -2; 4-5 wrong, -3; 6 or more wrong, -4

5. In which ways is Antiochus Epiphanes a type of the antichrist?
- a. Can be called "the eighth."
 - b. Causes many to apostatize.
 - c. Described as a "man of sin."
 - d. Desecrates the Jewish Temple.
 - e. Is a king in the latter days.
 - f. Participates in the Grecian kingdom.
 - g. Persecutes the saints.
 - h. Rules an ungodly kingdom.
 - i. Takes away the daily sacrifices of the Jews.

(continued)

All right, 4 pts.; 1 wrong, -1; 2-3 wrong, -2; 4-5 wrong, -3; 6 or more wrong, -4

6. Which men were generals under Alexander the Great?

- a. Antiochus.
- b. Cassander.
- c. Commanus.
- d. Darius.
- e. Demetrius.
- f. Lysimachus.
- g. Philopater.
- h. Ptolemy.
- i. Seleucus.
- j. Tryphon.

PART III. TRUE OR FALSE? All questions are worth three points each. Point values for partial credit are noted above each question.

All right, 3 pts.; 1-2 wrong, -1; 3 wrong, -2; 4 or more wrong, -3

1. True or False?

- a. Antiochus Epiphanes defiled the Jewish Temple for 2300 days.
- b. Antiochus Epiphanes stopped the Jewish sacrifice for 2300 days.
- c. Antiochus Epiphanes persecuted the Jews for a total of 2300 days.
- d. From the beginning of hostile events in Jerusalem under Antiochus Epiphanes to December 25, 164 B.C. when Judas Maccabeus restored the sacrifice was 2300 days.
- e. From the beginning of Antiochus Epiphanes' reign to the cleansing of the Temple by Judas Maccabeus was 2300 days.

All right, 3 pts.; 1-2 wrong, -1; 3 wrong, -2; 4 or more wrong, -3

2. True or False?

- a. Alexander the Great was the first king of the Grecian Empire pictured in Daniel.
- b. The Seleucids and Ptolemies eventually became more powerful than the other generals of Alexander.
- c. The Seleucids incorporated increasing territory until in relation to the Ptolemies, they were the kings of the north.
- d. The Ptolemies ultimately conquered the Seleucids.
- e. There were twenty-eight Seleucid kings.

All right, 3 pts.; 1-2 wrong, -1; 3 wrong, -2; 4 or more wrong, -3

3. True or False?

- a. The 2300 days elapse, and then the sanctuary is cleansed.
- b. The 2300 days must either be literal or figurative.
- c. 2300 literal days can only apply to Antiochus Epiphanes, not to the antichrist or end-time events.
- d. It is impossible to manipulate 1260, 1290, and/or 1335 days at the end of time, so that they combine in some manner to a total of 2300 days.
- e. The allegorical interpretation, making each day stand for a year, does approximately fit the premillennial Biblical chronology of end-time events generally accepted by Evangelicals and Pentecostals.

(continued)

All right, 3 pts.; 1-2 wrong, -1; 3 wrong, -2; 4 or more wrong, -3

4. True or False?

- a. The date of the Rapture can be estimated by using the allegorical interpretation of 2300 days and chronological keys stated elsewhere in Scripture.
- b. The antichrist's temple trouble must end at the Second Coming (Rev. 19:20), so it is reasonable to assume the sanctuary is cleansed following the Second Coming.
- c. In Nebuchadnezzar's vision of the tree reaching unto heaven, Nebuchadnezzar loses his kingdom for seven years and is restored to rulership.
- d. The "seven times" that pass over Nebuchadnezzar possibly represent seven periods of 360 years each, or a total of 2520 years.
- e. From the fall of Babylon (539 B.C.) to the establishment of end-time world government prophetically named Babylon, will be 2520 years, or about 1981. (Remember the qualifications and warnings emphasized in class about the unreliability of calculating modern calendar year dates for prophetic events.)

PART IV. SHORT ANSWER. Write the correct response to each question and statement in the space provided. Point values are noted for each question.

1. (4 pts.) Assume the allegorical interpretation of Daniel 8:13,14 taught in class is correct. But when ancient historical dates are used to calculate exact modern calendar years for prophetic events, the resulting dates are not reliable. Explain briefly why this problem occurs.

(continued)

2. (5 pts. total; 1 pt. per answer) List any five of the seven perspectives on date-setting given in class.

a.

b.

c.

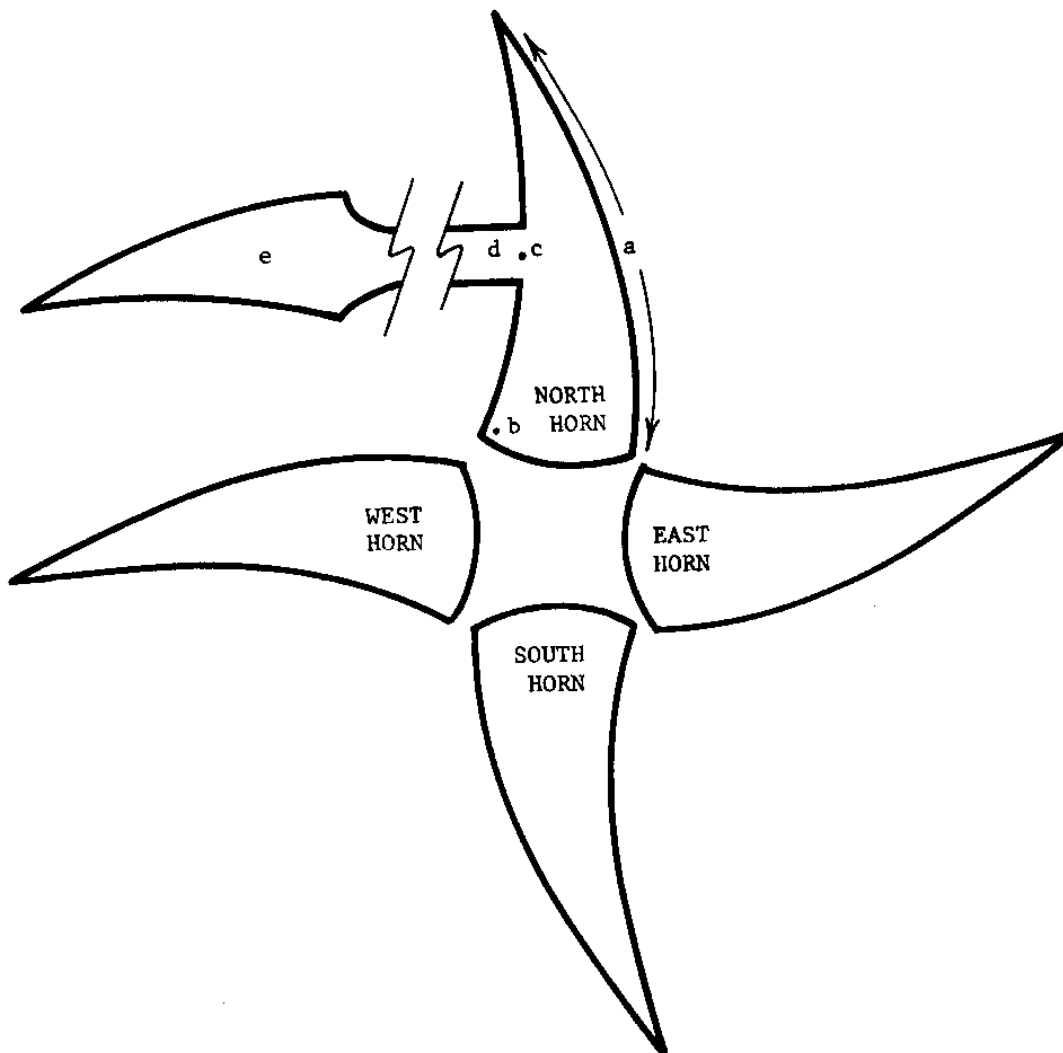
d.

e.

(continued)

3. (5 pts. total; 1 pt. per answer) Identify the items marked with letters on the diagram by writing the appropriate information in the blanks provided.

- a. (description) _____.
- b. (date) _____.
- c. (date) _____.
- d. (name) _____.
- e. (name) _____.



(continued)

CAUTION: Do this section last. Once you begin, you may not go back and change answers on previous parts of this test.

PART V. OPEN-BIBLE QUESTIONS. Using your Bible, match one Scripture to each description of the king of fierce countenance. The passages show that the descriptions ultimately refer to the antichrist, not Antiochus Epiphanes. Point values for partial credit are noted above each question.

1. (6 pts. total; 1 pt. per answer)

- | | | |
|-------|---|---------------|
| _____ | a. Appears when transgressors are come to the full. | Mtt. 24:12 |
| _____ | b. By peace destroys many. | Mtt. 24:15 |
| _____ | c. Causes craft to prosper. | 1 Th. 5:3 |
| _____ | d. Causes the transgression of desolation. | Rev. 6:2 |
| _____ | e. <u>Destroys</u> the holy people. | Rev. 11:3-6 |
| _____ | f. Destroys the <u>mighty</u> people. | Rev. 13:7 |
| | | Rev. 18:11-19 |
| | | Rev. 19:20 |

2. (6 pts. total; 1 pt. per answer)

- | | | |
|-------|---|---------------|
| _____ | a. Is broken without hand. | Dan. 7:12 |
| _____ | b. Is king during the latter time of their kingdom. | 2 Th. 2:4 |
| _____ | c. Magnifies himself in his heart. | 2 Th. 2:9 |
| _____ | d. Is mighty, but not by his own power. | Jas. 3:15 |
| _____ | e. Stands up against the Prince of princes. | Rev. 6:2 |
| _____ | f. Understands dark sentences. | Rev. 17:11,12 |
| | | Rev. 19:19 |
| | | Rev. 19:20 |

This paper explains the words the New Testament uses for the Rapture. The four main words are apokalupsis (revelation), epiphaneia (appearing), parousia (presence), and harpazō (to snatch or catch away). These words are defined below, and Greek concordance listings are provided so that you can read every place in the New Testament each word is found.

Three of the primary terms are nouns: apokalupsis, epiphaneia, and parousia. They almost invariably appear with the definite article ("the") in Scriptures referring to the Rapture. This means they are the Biblical names for the Rapture. These nouns do not indicate action (as do verbs), but rather are naming an event (an acknowledged noun function).

The lists for the four main words include every occurrence in the New Testament. The lists are categorized so that the different applications of each term are distinguished from one another.

The other Greek words pertaining to the Rapture are covered in this paper, too. Every important Rapture Scripture in the whole New Testament is included, and the pertinent Greek words in these verses are transliterated and defined.

APOKALUPSIS

A. Noun meaning "an uncovering," akin to the verb apokaluptō, from apo meaning "from," and kaluptō meaning "to cover." In verses referring to the Rapture, it is best rendered as "the revelation," referring to the unveiling of the personal presence of Jesus Christ.

B. Apokalupsis is found 18 times in the Greek New Testament.

Source reference: W.F. Moulton and A.S. Geden, A Concordance to the Greek Testament (Edinburgh, T. & T. Clark, 1974).

Apokalupsis (noun, 18 usages, M&G, p. 92).

Source reference: The Englishman's Greek Concordance (Grand Rapids, Zondervan Publishing House, 1974).

Apokalupsis (noun, 18 usages, EGC, p. 70).

ἈΠΟΚΑΛΥΨΙΣ

Lu 2 32 φῶς εἰς ἀποκάλυψιν ἔθνῶν
Ro 2 5 ἐν ἡμέρᾳ . . . ἀποκαλύψεως δικαιοκρισίας
τ. Θεοῦ
8 19 τ. ἀποκάλυψιν τ. υἱῶν τ. Θεοῦ ἀπεκδέ-
χεται
16 25 κατὰ ἀποκάλυψιν μυστηρίου χρόνοις
αἰωνίοις σσιγημένου

ἀποκάλυψις, ἀποκαλύψις.

Lu. 2:32. A light to lighten the Gentiles, and
Ro. 2: 5. revelation of the righteous judgment
8:19. manifestation of the sons of God.
16:25. according to the revelation of the mystery,

(continued)

I Co	1	7	ἀπεκδεχομένους τ. ἀποκάλυψιν τ. Κυρίου ἡμῶν	1Co. 1: 7. waiting for the coming of our Lord
	14	6	εἰάν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει	14: 6. speak to you either by revelation,
	26		ἕκαστος ψαλμὸν ἔχει . . . ἀποκάλυψιν ἔχει	26. hath a tongue, hath a revelation,
II Co	12	1	ἐλεύσομαι δὲ εἰς ὄψασίαις κ. ἀποκαλύψαις Κυρίου	2Co.12: 1. to visions and revelations of the Lord.
		7	κ. τ. ὑπερβολῇ τ. ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι	7. the abundance of the revelations,
			ἀποκαλύψεων. διὸ ἵνα κ.τ.λ., WH	Gal. 1:12. by the revelation of Jesus Christ.
Ga	1	12	ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ	2: 2. I went up by revelation, and
	2	2	ἀνέβην δὲ κατὰ ἀποκάλυψιν	Eph. 1:17. the spirit of wisdom and revelation
Eph	1	17	δοξὴ ὑμῖν πνεῦμα σοφίας κ. ἀποκαλύψεως	3: 3. How that by revelation he made
	8	3	κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον	2Th. 1: 7. when the Lord Jesus shall be revealed (lit. in the revelation of &c.) from
II Th	1	7	ἐν τ. ἀποκαλύψει τ. Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ	1Pet. 1: 7. glory at the appearing of Jesus
I Pe	1	7	εὐρεθῆ ἑἰς ἔπαινον . . . ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ	13. at the revelation of Jesus Christ;
		13	ἐλπίσατε ἐπὶ τ. φερομένην ὑμῖν χίριον ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ	4:13. when his glory shall be revealed,
		4	13 ἵνα κ. ἐν τ. ἀποκαλύψει τ. δόξης αὐτοῦ χαρῆτε	Rev. 1: 1. The Revelation of Jesus Christ,
Re	1	1	ἀποκαλύψαις Ἰησοῦ Χριστοῦ ἣν ἔδωκεν αὐτῷ	

C. Only one Scripture uses the term apokalupsis of the Second Coming.

2 Th. 1:7 "...when the Lord Jesus shall be revealed."

D. Four Scriptures use apokalupsis to refer to the Rapture. Thus apokalupsis describes the Rapture four times more frequently than the Second Coming.

- 1 Cor. 1:7 "...waiting for the coming of our Lord."
- 1 Pe. 1:7 "...glory at the appearing of Jesus Christ."
- 1 Pe. 1:13 "...grace brought unto you at the revelation."
- 1 Pe. 4:13 "...when his glory shall be revealed."

E. For the purposes of this paper, the remaining 13 usages of apokalupsis have been lumped together to be considered as other general usages of the term, rather than usages denoting specific prophetic events. Even these miscellaneous usages outnumber the application of apokalupsis to the Second Coming by thirteen to one.

- Luke 2:32 "A light to lighten the Gentiles." (first coming)
- Rom. 2:5 "...revelation of the righteous judgment of God."
- Rom. 8:19 "...manifestation of the sons of God."
- Rom. 16:25 "...according to the revelation of the mystery."
- 1 Cor. 14:6 "...speak to you either by revelation."
- 1 Cor. 14:26 "...hath a tongue, hath a revelation."
- 2 Cor. 12:1 "I will come to visions and revelations of the Lord."
- 2 Cor. 12:7 "...the abundance of the revelations."
- Gal. 1:12 "...by the revelation of Jesus Christ."
- Gal. 2:2 "...I went up by revelation."
- Eph. 1:17 "...the spirit of wisdom and revelation."
- Eph. 3:3 "...how that by revelation he made known."
- Rev. 1:1 "The Revelation of Jesus Christ...."

EPIPHANEIA

- A. Noun literally meaning "a shining forth," akin to the verb epiphainō, from epi meaning "upon," and phainō meaning "to shine." In verses referring to the Rapture, it is best rendered as "the appearing," referring to the appearance of Jesus Christ to His saints who are Raptured.
- B. Epiphaneia is found six times in the Greek New Testament.
- | | |
|--|--|
| <p><u>Epiphaneia</u> (noun, 6 usages, M&G, p. 374).</p> <p>ἘΠΙΦΑΝΕΙΑ</p> <p>11 Th 2 8 καταργήσει τ. ἐπιφανεῖα τ. παρουσίας αὐτοῦ
 1 Ti 6 14 μέχρι τ. ἐπιφανείας τ. Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 11 Ti 1 10 διὰ τ. ἐπιφανείας τ. σωτήρος ἡμῶν Χριστοῦ Ἰησοῦ
 4 1 τ. ἐπιφάνειαν αὐτοῦ κ. τ. βασιλείαν αὐτοῦ
 8 πᾶσι τ. ἠγαπηκόσι τ. ἐπιφάνειαν αὐτοῦ
 Tit 2 13 προσδεχόμενοι τὴν . . . ἐπιφάνειαν τ. δόξης τ. μεγάλου Θεοῦ</p> | <p><u>Epiphaneia</u> (noun, 6 usages, EGC, p. 289).</p> <p>ἐπιφάνεια, <i>epiphania</i>.</p> <p>2Th. 2. 8. with the <i>brightness</i> of his coming;
 1Ti. 6.14. until the <i>appearing</i> of our Lord Jesus Christ;
 2Ti. 1:10. by the <i>appearing</i> of our Saviour Jesus Christ,
 4: 1. at his <i>appearing</i> and his kingdom;
 8. them also that love his <i>appearing</i>.
 Tit. 2:13. the glorious <i>appearing</i> of the great God and our Saviour Jesus Christ;</p> |
|--|--|
- C. Only one Scripture uses the term epiphaneia of the Second Coming.
- 2 Th. 2:8 "...destroy with the brightness of his coming."
- D. Four Scriptures use epiphaneia to refer to the Rapture. Thus epiphaneia is employed four times as frequently of the Rapture as it is of the Second Coming.
- 1 Tim. 6:14 "...until the appearing of our Lord Jesus."
2 Tim. 4:1 "...at his appearing and his kingdom."
2 Tim. 4:8 "...them also that love his appearing."
Tit. 2:13 "...the glorious appearing of our great God and Saviour."
- E. The lone remaining usage of epiphaneia applies to the first coming of Jesus Christ.
- 2 Tim. 1:10 "...by the appearing of our Saviour Jesus Christ."

PAROUSIA

- A. Noun meaning "a presence," derived from para meaning "beside," and ousia meaning "being," hence literally "being beside" or "in one's presence." In verses referring to the Rapture, it is best rendered as "the presence," referring to the presence of Jesus Christ in the air to meet His raptured saints.

(continued)

B. Parousia is found 24 times in the Greek New Testament.

Parousia (noun, 24 usages
M&G, p. 764).

ΠΑΡΟΥΣΙΑ

- Mt 24 3 τί τὸ σημεῖον τ. σῆς παρουσίας
27 οὕτως ἔσται ἡ παρουσία τ. υἱοῦ τ. ἀνθρώπου
37 οὕτως ἔσται ἡ παρουσία τ. υἱοῦ τ. ἀνθρώπου
39 οὕτως ἔσται ἡ παρουσία τ. υἱοῦ τ. ἀνθρώπου
ἔστ. καὶ ἡ παρ., Τ
- 1Co15 23 ἔπειτα οἱ τ. Χριστοῦ ἐν τ. παρουσίᾳ αὐτοῦ
16 17 χαίρω δὲ ἐπὶ τ. παρουσίᾳ Στεφανά
- 11Co7 6 παρικείμενοι ἡμῶς ὁ Θεὸς ἐν τ. παρουσίᾳ
Τίτου
7 οὐ μόνον δὲ ἐν τ. παρουσίᾳ αὐτοῦ
10 10 ἡ δὲ παρουσία τ. σώματος ἀσθενῆς
- Phl 1 26 οὐα τ. ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς
2 12 μὴ ὡς ἐν τ. παρουσίᾳ μου μόνον
- 1Th 2 19 ἐμπροσθεν τ. Κυρίου ἡμῶν Ἰησοῦ ἐν τ.
αὐτοῦ παρουσίᾳ
8 13 στηρίξαι ὑμῶν τ. καρδίας . . . ἐν τ. παρ-
ουσίᾳ τ. Κυρίου ἡμῶν Ἰησοῦ
- 1Th 4 15 οἱ περιλειπόμενοι εἰς τ. παρουσίαν τ.
Κυρίου
5 23 ἀμέμπτως ἐν τ. παρουσίᾳ τ. Κυρίου ἡμῶ
Ἰησοῦ Χριστοῦ
- 11Th2 1 ἐρωτώμεν δὲ ὑμᾶς . . . ὑπὲρ τ. παρουσίας
τ. Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
8 καταργήσει τ. ἐπιφανεῖα τ. παρουσίας αὐτοῦ
9 οὐ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τ.
Σατανᾶ
- Ja 5 7 μακροθύμησατε οὖν ἀδελφοί ἕως τ. παρου-
σίας τ. Κυρίου
8 ὅτι ἡ παρουσία τ. Κυρίου ἤγγικεν
- 11Pel 1 6 ἐγνωρίσαμεν ὑμῖν τὴν τ. Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ δύναμιν κ. παρουσίαν
8 4 ποῦ ἐστὶν ἡ ἐπαγγελία τ. παρουσίας αὐτοῦ;
12 σπεύδοντας τ. παρουσίαν τῆς τ. Θεοῦ ἡμέρας
- 1Joh 2 28 ἵνα . . . μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τ.
παρουσίᾳ αὐτοῦ

Parousia (noun, 24 usages,
EGC, p. 596).

παρουσία, parousia.

- Mat.24: 3. what (shall be) the sign of thy coming,
27. so shall also the coming of the Son of
37. so shall also the coming of the Son
39. so shall also the coming of the Son
- 1Co.15: 23. they that are Christ's at his coming.
16:17. glad of the coming of Stephanas
- 2Co. 7: 6. by the coming of Titus;
7. And not by his coming only,
10:10. but (his) bodily presence (is) weak,
Phi. 1:26. by my coming to you again.
- Phi. 2:12. not as in my presence only,
1Th. 2:19. Christ at his coming?
3:13. at the coming of our Lord Jesus
4:15. (and) remain unto the coming of
5:23. unto the coming of our Lord
- 2Th. 2: 1. by the coming of our Lord
8. the brightness of his coming:
9. (Even him), whose coming is after
Jas. 5: 7. unto the coming of the Lord.
8. for the coming of the Lord draweth nigh.
- 2Pet. 1:16. the power and coming of our Lord
3: 4. Where is the promise of his coming?
12. and hastening unto the coming of the day
- 1Joh. 2:28. before him at his coming.

C. Four Scriptures use parousia of the Second Coming.

- Mtt. 24:3 "...what shall be the sign of thy coming?"
Mtt. 24:27 "...so shall also the coming of the Son of man be."
2 Th. 2:8 "...destroy with the brightness of his coming."
2 Pe. 1:16 "...the power and coming of our Lord."

D. A total of twelve Scriptures apply the term parousia to the Rapture. Thus parousia is used three times more frequently to refer to the Rapture than it is to refer to the Second Coming (contrary to the dogmatic assertions of post-tribulationists).

- Mtt. 24:37 "...so shall also the coming of the Son of man be."
Mtt. 24:39 "...so shall also the coming of the Son of man be."
1 Cor. 15:23 "...they that are Christ's at his coming."
1 Th. 2:19 "Is it not you before our Lord Jesus at his coming?"
1 Th. 3:13 "...at the coming of our Lord Jesus Christ with all his saints."

(continued)

- 1 Th. 4:15 "...we which are alive and remain unto the coming of the Lord."
 1 Th. 5:23 "...be preserved blameless unto the coming of our Lord Jesus Christ."
 2 Th. 2:1 "...we beseech you concerning the coming of our Lord Jesus Christ."
 Jas. 5:7 "Be patient therefore, brethren, unto the coming of the Lord...."
 Jas. 5:8 "...the coming of the Lord draweth nigh."
 2 Pe. 3:4 "...Where is the promise of his coming?..."
 1 Jn. 2:28 "...and not be ashamed before him at his coming."

E. There are eight remaining occurrences of parousia in the New Testament. Even these general usages outnumber the application of parousia to the Second Coming by two to one.

- 1 Co. 16:17 "...glad at the coming of Stephanas."
 2 Co. 7:6 "...the coming of Titus."
 2 Co. 7:7 "And not by his coming only...."
 2 Co. 10:10 "...but his bodily presence is weak."
 Php. 1:26 "...by my coming to you again."
 Php. 2:12 "...not as in my presence only."
 2 Th. 2:9 "Even him, whose coming is after the working of Satan...."
 2 Pe. 3:12 "...and hasting unto the coming of the day of God."

HARPAZŌ

A. Verb meaning "to snatch or catch away." Harpazō conveys the idea of force suddenly exercised, and is often used in the context of a life-or-death emergency that requires a quick snatching away. In verses referring to the Rapture, it is best rendered as a form of the verb "to catch (up)," referring to the instantaneous bodily translation of saints from earth to heaven.

B. Harpazō is found fourteen times in the Greek New Testament:

Harpazō (verb, 14 usages
M&G, pp. 107, 108).

ἄρπαζω

- Mt 11 12 βιασταὶ ἄρπάσουσιν αὐτήν
 12 29 πῶς δύναται τις . . . τὰ σκεύη αὐτοῦ ἄρπάσαι.
 13 19 ἄρπάσει τὸ ἰσπαρμένον ἐν τ. καρδίᾳ αὐτοῦ
 Jo 6 15 γνοῦς ὅτι μέλλουσιν ἔρχεσθαι κ. ἄρπάξουσιν αὐτόν
 10 12 ὁ λύκος ἄρπάξει αὐτὰ
 28 οὐχ ἄρπάσει τις αὐτὰ ἐκ τ. χειρὸς μου
 Jo 10 29 οὐδεὶς δύναται ἄρπάξαι ἐκ τ. χειρὸς τ. πατρὸς
 Ac 8 39 πνεῦμα κυρίου ἤρπασεν τ. Φίλιππον
 23 10 ἐκέλευσεν τὸ σπράγγημα καταβῆναι ἄρπάσαι αὐτὸν ἐκ μέσου αὐτῶν
 II Co 12 2 ἀρπαγίνα τ. τοιοῦτον ὡς τρίτον οὐρανοῦ
 4 ὅτι ἤρπάγη εἰς τ. παράδεισον
 I Th 4 17 ἅμα σὺν αὐτοῖς ἄρπαγησόμεθα ἐν νεφέλαις
 Ju 23 σώσετε ἐκ πυρὸς ἄρπάξουσιν
 Re 12 5 ἤρπάσθη τὸ τέκνον αὐτῆς πρὸς τ. Θεόν

Harpazō (verb, 13 usages [error],
EGC, p. 82).

ἄρπαζω, *harpazo*.

- Mat 11:12. the violent *take* it by force.
 13:19. cometh the wicked (one), and *catcheth* away
 Job. 6:16. would come and *take* him by force,
 10:12. the wolf *catcheth* them, and scattereth
 26. any (man) *pluck* them out of my hand.
 29. *to pluck* (them) out of my Father's hand.
 Acts 8:39. Spirit of the Lord *caught* away Philip,
 23:10. *to take* him by force from among
 2Co 12: 2. such an one *caught* up to the third heaven.
 4. that he *was caught* up into paradise.
 I Th. 4:17. *shall be caught* up together with
 Jude 23. with fear, *pulling* (them) out of the fire;
 Rev 12: 5. her child *was caught* up unto God,

C. Harpazō is never used in any connection with the Second Coming.

(continued)

- D. Two Scriptures use harpazō to refer to the action that will occur at the Rapture.

1 Th. 4:17 "...we which are alive shall be caught up."
 Rev. 12:5 "...her child was caught up unto God."

Three Scriptures use harpazō in a context significant to the doctrine of the Rapture, although not in direct reference to it.

Acts 8:39 "...the Spirit of the Lord caught away Philip."
 2 Cor. 12:2 "...such an one caught up to the third heaven."
 2 Cor. 12:4 "...that he was caught up into paradise."

- E. The remaining nine usages of harpazō indicate its general signification of sudden force to catch away, with serious consequences following.

Mtt. 11:12 "...the violent take it by force."
 Mtt. 12:29 "...enter into a strong man's house, and spoil his goods."
 Mtt. 13:19 "...catcheth away that which was sown in his heart."
 John 6:15 "...would come and take him by force."
 John 10:12 "...the wolf catcheth them, and scattereth."
 John 10:28 "...neither shall any man pluck them out of my hand."
 John 10:29 "...no man is able to pluck them out of my Father's hand."
 Acts 23:10 "...to take him by force from among."
 Jude 23 "...save with fear, pulling them out of the fire."

ADDITIONAL RAPTURE-RELATED TERMS.

Following is a list of all other principal Rapture Scriptures in the New Testament that contain significant Rapture vocabulary. The essential Rapture-related terms under investigation have been underlined for identification, and the corresponding Greek terms in the original text have been transliterated in parentheses following the underlined words.

- A. Matthew 24:40 "Then shall two be in the field; the one shall be taken (paralambanetai), and the other left.

Paralambanetai is a compound of para meaning "beside," and lambanō meaning "to take," and is in the middle voice which signifies self-interest. It means "taken to one's side for self-interest."

- B. Luke 21:28 "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption (apolutrōsis) draweth nigh."

Apolutrōsis is a strengthened form of lutrōsis "a redemption," by the addition of the prefix apo meaning "from." It literally means "a releasing (on the payment of a ransom)."

- C. Luke 21:36 "Watch ye therefore, and pray always, that ye may be accounted worthy to escape (ekpheugō) all these things that shall come to pass and to stand before the son of man."

Ekpheugō means "to escape out from," and is a compound of ek meaning "out of," and pheugō meaning "to flee or escape."

(continued)

- D. John 14:3 "And if I go and prepare a place for you, I will come (erchomai) again, and receive (paralambanō) you unto myself; that where I am, there ye may be also."
Paralambanō is defined above. Erchomai is the most frequently used verb in the New Testament meaning "to come," but it can also denote "to go."
- E. 1 Cor. 15:51-52 "Behold, I show you a mystery (musterion); We shall not all sleep; but we shall all be changed (allassō). In a moment (atomos), 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."
Musterion denotes "that which is known only to the initiated."
Allassō means "to make other than it is," and comes from the adjective allos meaning "another (of the same sort)." Atomos means "indivisible," from a, negative, and temnō, "to cut."
- F. Php. 3:11 "If by any means I might attain unto the resurrection from (exanastasis ek) the dead."
Exanastasis means "out-resurrection," from ek meaning "out of," and anastasis meaning "a raising up or rising." Exanastasis is followed by a second use of the preposition ek, "out of." Thus the phrase means "the out-resurrection out from among the dead."
- G. Col. 3:4 "When Christ, who is our life, shall appear (phaneroō), then shall ye also appear (phaneroō) with him in glory."
Phaneroō signifies "to be manifested," which denotes more than a mere appearing. Phaneroō is a full disclosure or revealing of one's true character. It is akin to the verb phainō meaning "to shine," and is thus indirectly related to epiphaneia.
- H. 2 Th. 2:1 "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together (episunagōgēs) unto him."
Episunagōgēs is a compound of epi meaning "upon," and sunagō meaning "to gather together." It suggests stress upon the place at which the gathering is made, namely, His "presence."
- I. 2 Th. 2:7 "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way (ek mesou genētai)."
This phrase literally means "become, or come to be out of the midst," from ek meaning "out of," mesos, an adjective meaning "in the midst," and ginomai meaning "to become."
- J. Hebrews 9:28 "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear (optomai) the second time without sin to salvation."
Optomai means "to be seen, to appear," and refers to the fact that Jesus will allow Himself to be seen by those whom He Raptures.

(continued)

- K. Hebrews 11:5 "By faith Enoch was translated (metatithēmi) that he should not see death; and was not found, because God had translated (metatithēmi) him, for before he was translated (metathesis) he had this testimony, that he pleased God."

Metatithēmi means "to transfer to another place," from meta, which implies change, and tithēmi, meaning "to put." It could also be translated "to remove a person or thing from one place to be put in another." The noun form metathesis carries the meaning of a change of position.

- L. 1 Jn. 3:2 "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear (phaneroō), we shall be like him, for we shall see him as he is."

Phaneroō is defined above.

- M. Rev. 3:10 "Because thou hast kept the word of my patience, I also will keep thee from (tērēsō ek) the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

Tērēsō is a form of the verb tēreō meaning "to guard, keep, or preserve." When coupled with the preposition ek meaning "out of," the phrase means "to be kept or preserved (in a safe place) out of (a dangerous situation)."

PROPHECIES OF THE LAST DAYS
Reference: Outline of Rapture lectures

File 22 (BC) R867
(H-BC-PLD22)

- I. INTRODUCTION.
 - A. Overview of the class (File 22).
 - B. Importance of the Rapture.
 - C. Why Christians are renouncing the Rapture.
 - D. Values of believing in the Rapture.
 - E. Twelve interpretive keys that unlock Rapture theology.
 - F. Assignment on interpretive keys (File 3).
 - G. Test on introductory material (File 1).
- II. SCHOOLS OF PROPHETIC INTERPRETATION.
 - A. Introduction to eschatology.
 - B. Different methods of interpreting prophecy (File 5).
 - C. Premillennialism (Chiliasm), and chart of millennial views (File 23).
 - D. Postmillennialism.
 - E. Amillennialism.
 - F. Pretribulationism (Dispensationalism).
 - G. Midtribulationism.
 - H. Posttribulationism.
 - I. Differing views of Rapture aspects.
 - J. Affiliations of churches and theologians.
 - K. Proof of a literal Second Coming.
 - L. Test on schools of prophetic interpretation (File 4).
- III. DEFINITION OF THE RAPTURE.
 - A. Definition and vocabulary of the Rapture (File 21).
 - B. The Rapture is pretribulationist.
 - C. The Rapture is partial.
 - D. The Rapture is secret.
 - E. The Rapture is non-imminent now.
- IV. RAPTURE DISTINGUISHED FROM SECOND COMING.
 - A. General contrasts.
 - B. Contrast in participants' attitudes.
 - C. Contrast in time element.
 - D. Contrast in location.
 - E. Contrast between Rapture texts and Second Coming texts.
 - F. Assignment on distinctions between Rapture and Second Coming (File 2).
- V. THE WORD "RAPTURE" IS BIBLICAL.
 - A. The word "Rapture" is Biblical (File 16).
 - B. Synonyms are Biblical.

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VI. EXEGETICAL STUDIES OF RAPTURE TEXTS.

- A. Survey of Rapture texts in the Bible (File 11).
- B. Exegetical study of Rapture proof texts (File 28).
- C. Assignment on Rapture proof texts (File 6).
- D. Test on Rapture proof texts (File 7).
- E. Test on Rapture proof texts (File 8).

VII. ANSWERS TO ANTI-RAPTURE ALLEGATIONS.

- A. Arguments against a pretribulation Rapture.
- B. Arguments against a partial Rapture.
- C. Arguments against a secret Rapture.
- D. Arguments against a non-imminent Rapture.

VIII. TYPOLOGY OF THE RAPTURE.

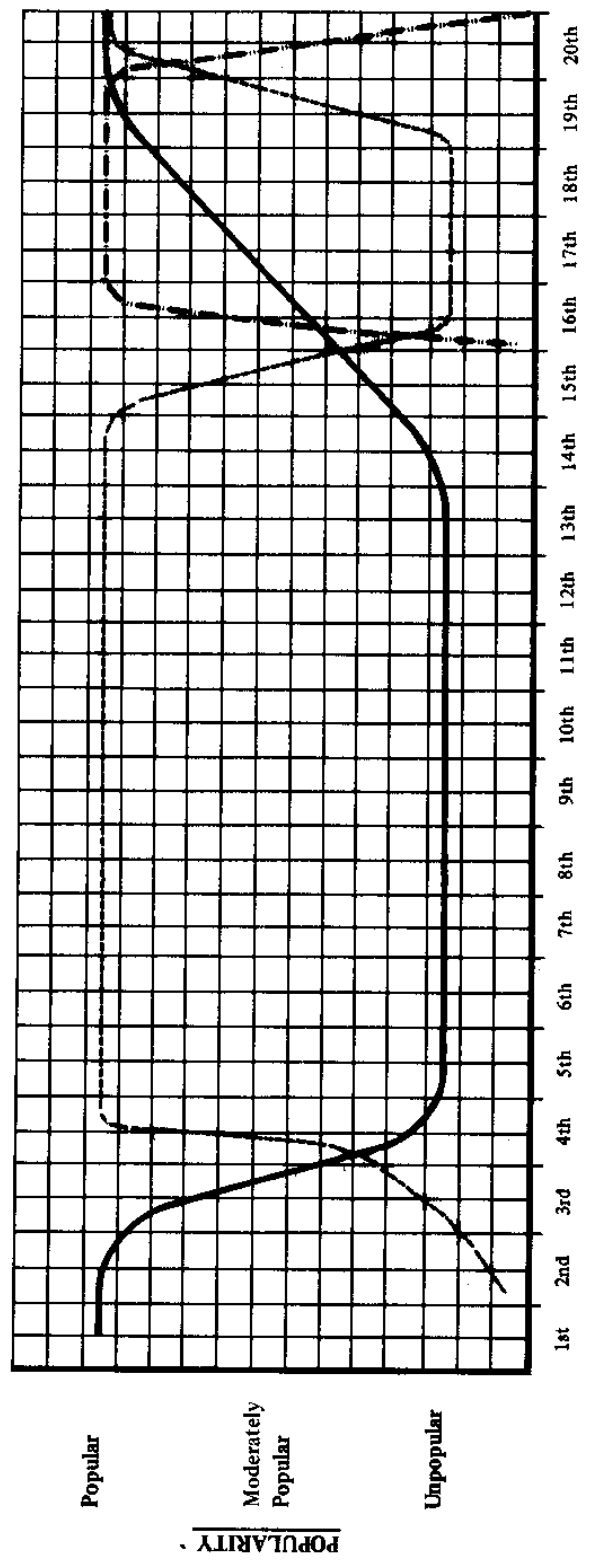
- A. Survey of over 100 typological pictures of the Rapture (File 24).
- B. Assignment on Rapture typology.

IX. QUESTIONS AND ANSWERS ON THE RAPTURE.

- A. The teacher will answer students' written questions in class, if time allows.

CHART INDICATING RELATIVE POPULARITY
AND ACCEPTANCE OF DIFFERING MILLENNIAL VIEWS

- Premillennialism
- - - Amillennialism
- · · Postmillennialism



CENTURIES A.D.

This is a list of Rapture types from the Old and New Testaments. These are "proposed" types and are only offered for your consideration. Community Chapel Bible College does not officially endorse them all as types of the Rapture. The list was compiled from assignments turned in by Bible College students.

OLD TESTAMENT TYPES

1. Gen. 1:26. God created man (manchild) in the sixth day (sixth 1000-year period).
2. Gen. 2:7-8. God formed man (manchild) on the sixth day (sixth 1000-year period) and put him into a garden paradise (heaven).
3. Gen. 2:22. The LORD brought the woman to the man.
4. Gen. 5:23-24. Enoch (manchild) was raptured, but other righteous men remained on earth (Heb. 11:5-6). The "365" shows that the antitype would occur in the last days, not during the Old Testament, when they had 360-day years.
5. Gen. 5:25-26. Methuselah died and missed the flood, typifying the dead in Christ who miss the tribulation.
6. Gen. 6:9; 7:1,23. Noah, a perfect man who typifies the perfect manchild of Ephesians 4:13, was saved from death, but all other righteous people besides his family died in the flood (Mtt. 24:37-41; 1 Pe. 3:20).
7. Gen. 7:9-10. Noah was taken into the ark seven days before judgment fell on the world (pretribulation Rapture is seven years before the Second Coming).
8. Gen. 12:1-3. God called Abraham to leave worldly Ur and his family who would not walk with God, and God promised to make of Abraham a great nation and take him to the promised land (Isa. 66:8).
9. Gen. 14:12-16. Abraham rescued Lot and his people from the evil kings (the Antichrist and the ten kings of Rev. 17:11-12).
10. Gen. 18:19. Abraham had advance revelation about the destruction of Sodom and escaped it.
11. Gen. 19:14. Lot (manchild) warned his loved ones before the angels took him out of Sodom. Those who rejected his message did not escape with him, but remained behind and died.
12. Gen. 19:17-22,29. God delivered Lot out of Sodom and Gomorrah before judgment fell from heaven (Luke 17:29-30).
13. Gen. 21:6; 22:11-14. Sarah (the church) in her old age (sixth church age) rejoiced when the promised male son (manchild) was born; Isaac's life was spared when an angel spoke from heaven (John 16:21; 1 Th. 4:16).

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14. Gen. 24:55. Rachel's mother and brother (the church) tried to persuade Rachel (the bride) to stay for ten days (the tribulation, Rev. 2:10) and then go to the new land afterward (posttribulation Rapture).
15. Gen. 24:61-64. Rebekah came out of the land of Mesopotamia to become Isaac's bride.
16. Gen. 25:8. Abraham died and was gathered unto his people. Those who die in Christ will be gathered together with the living at the Rapture (1 Th. 4:16-17; 2 Th. 2:1).
17. Gen. 26:16-17. Isaac (manchild) became wealthy and powerful and departed from the land of Abimelech (Satan), because Abimelech did not want him there.
18. Gen. 29:27-30. Jacob (Christ) took Rachel as his bride before a seven-year period (the tribulation).
19. Gen. 35:1. Jacob (manchild) arose and went up to Bethel at the call of God.
20. Gen. 35:3. Jacob (manchild) called upon God and escaped death from Esau's vengeance.
21. Gen. 35:16-19. Rachel (the church) had hard labor and gave birth to Benjamin (manchild), after which she soon died.
22. Gen. 37:4. Jacob loved Joseph (manchild) more than all his brothers, and his brothers hated Joseph, but God exalted him and they were ashamed (Isa. 66:5).
23. Gen. 39:1. Joseph (manchild) escaped famine by being carried away.
24. Gen. 41:14,40-41. Joseph (manchild) was delivered hastily out of the dungeon to rule and reign at the king's right hand (Gen. 40:14).
25. Gen. 41:45. Joseph (Christ) was given a Gentile bride, who goes to his chambers before he reveals himself to his brothers (Israelites who recognize and accept Christ at the Second Coming).
26. Gen. 41:52. Joseph (manchild) was in the land of plenty for seven years while famine ravaged the earth.
27. Gen. 42:1-6. Joseph (manchild) was taken out of prison and reigned from the throne while his brothers were subjected to famine.
28. Gen. 45:3-5. When Joseph (Christ) revealed himself to his brothers (saints at the Rapture), they came to him and Joseph said God sent him ahead so he could preserve his brothers' lives.

(continued)

29. Gen. 45:16-46:29. Joseph (Christ) sent wagons to bring all the children of Israel to preserve them until the famine (Tribulation) was over so that they could eventually return to Canaan to possess it (Second Coming).
30. Gen. 50:5,13. Jacob's sons took his dead body (the dead in Christ) out of Egypt and buried it in Canaan.
31. Exo. 1:7-11. After Joseph disappeared from the picture in Egypt (his absence represents the Rapture), the new world government persecutes his brothers (Tribulation saints).
32. Exo. 2:2-3,10. The male child Moses (manchild) was saved from death by being hidden in an ark and drawn out of the water (peoples), but other Hebrew baby boys were slain.
33. Exo. 2:15. Moses (manchild) escaped from Egypt and Pharaoh, who sought to slay him (Heb. 11:27).
34. Exo. 6:7-8. God promised Israel a departure from Egypt to be His people in a new land.
35. Exo. 8:22; 9:4,26. The Israelites (manchild) were spared when God poured out plagues upon the world government of Egypt.
36. Exo. 12:12-13. The Israelites who believed did not suffer death but overcame by the blood of the lamb (Rev. 12:5,11).
37. Exo. 12:29-31. Israel left Egypt after the firstborn of all the nation died (the Rapture follows the wound to the beast, Rev. 13:3).
38. Exo. 12:40-41. Israel (manchild) left the land of Egypt at the exodus (Exo. 3:7-10; 6:6-8).
39. Exo. 13:19. Joseph's bones (the dead in Christ) were carried out of Egypt together with the living at the exodus (Gen. 50:24-26; Josh. 24:32; Heb. 11:22).
40. Exo. 14:29-30. Israel walked through the Red Sea on dry ground and escaped death at the hands of the Egyptian army.
41. Exo. 15:16-17. Moses sang that God would make Israel (manchild) pass over into Canaan and be brought into His sanctuary (heaven).
42. Exo. 19:2-3,20. Moses (manchild) went up Mount Sinai to be with God, but the other Israelites (Tribulation saints) stayed in the wilderness (Rev. 12:5-6).
43. Exo. 19:16-17. At the blowing of the trumpet, Moses (Christ) brought forth the people (manchild) out of the camp to meet with God.
44. Exo. 23:12. After escaping death at the exodus, Israel received the promise of the sabbath rest.

(continued)

45. Exo. 24:12; 32:15. Moses (manchild) went up to the mountain of God (Rapture), was absent for a season, and then returned (Second Coming) to rule over Israel with the Word of God.
46. Exo. 24:18. Moses (manchild) was taken up to the mount with God, but the other Israelites were tested during his absence.
47. Exo. 33:12-34:5. Moses (manchild) desired to see God's glory, and he went up to the mount and met God in the cleft of the rock.
48. Lev. 12:2. After the woman bears the manchild, she becomes unclean for seven days. Remaining in her blood represents martyrdom during the seven-year tribulation.
49. Lev. 12:23. A man child (manchild) must be circumcised (flesh cut away) on the eighth day (new beginnings).
50. Lev. 16:2. Aaron, the high priest, entered the Holy of holies, while the rest of the priests and Israel were in the wilderness.
51. Lev. 25:8-13. The year of jubilee represents the Rapture because during that year the Israelites rested and returned every man to his possession.
52. Num. 10:2,10. The Israelites blew trumpets to call the assembly and signal the journeying of camps (1 Th. 4:16).
53. Num. 14:22-24; 26:64. Joshua and Caleb (manchild) made it into Canaan alive, but all who refused to believe died.
54. Num. 32:1-5. The tribes of Reuben and Gad (Tribulation saints) did not cross Jordan with the rest of Israel (manchild) to enter the Promised Land.
55. Num. 35:9-12. The manslayer (manchild) could escape the avenger (the devil) and flee to a city of refuge (heaven).
56. Deut. 34:1-7. Moses was strong and had excellent vision at his death. Only those who are strong in the faith and have spiritual vision when they die will be resurrected at the Rapture to appear with Christ.
57. Josh. 2:21-24. The two men who spied out Jericho were hidden and escaped shortly before Jericho was destroyed. Their adversaries "found them not" (Gen. 5:24).
58. Josh. 3:1-4:18. Joshua (Jesus) led Israel (manchild) over Jordan to the Promised Land (heaven). The Israelites entered the Promised Land without being touched by the waters of Jordan (death), and then the waters returned and all those entering the Promised Land after them would have to ford the river.
59. Josh. 3:3-4,14-17. The ark of the covenant (Christ) crossed Jordan about 2000 cubits (2000 years) ahead of the Israelites (manchild), who crossed the river on dry ground.

(continued)

60. Josh. 6:22-25. Rahab (Bride) kept the word given to her by God's messengers and escaped to be with Joshua (Jesus) before Jericho suffered judgment.
61. Jdg. 3:15-26. Ehud (manchild) escaped out of Moab after slaying the king (beast) with a sword (Rev. 13:3).
62. Jdg. 6:34. At the sound of the trumpet, Abiezer and other men were gathered unto Gideon (Christ).
63. Jdg. 7:2-8. Following the Lord's directions, Gideon (Christ) chose 300 men (manchild), who later came with Gideon to deliver Israel from the Midianites (armies of the beast at the Second Coming).
64. Jdg. 9:5. By hiding himself, Jotham (manchild) escaped death at the hands of Abimelech (Antichrist), who slew many of his brethren.
65. Jdg. 16:30-31. Samson (manchild) delivered a death blow to the Philistines, loved not his life unto the death, and was taken up to the resting place of his father (Rev. 12:11).
66. Jdg. 21:19-23. The men of Benjamin (the Lord and His angels) will catch a wife of the daughters of Shiloh who dance.
67. Ruth 4:13. Boaz (Christ) took Ruth (Bride) to be his wife.
68. 1 Sam. 1:11,20-28. The barren Hannah (church) travailed to bring forth Samuel (manchild), who was then taken to the house of the Lord.
69. 1 Sam. 4:19-22. Eli's daughter-in-law (visible church) lamented that the ark of God (manchild) was taken, and she died shortly afterward (Great Tribulation).
70. 1 Sam. 6:13. Those reaping the wheat harvest looked up and rejoiced to see the ark (Christ) coming.
71. 1 Sam. 19:10-12. David (manchild) escaped from Saul who sought to kill him, and David was later exalted to rule over Israel.
72. 1 Sam. 22:11-23. Abiathar the priest (manchild) escaped death and fled to David (Christ). Saul (Antichrist) slew the rest of the priests.
73. 1 Sam. 25:36-42. Abigail served Nabal (means "wicked" and represents the world), then Nabal died. David (Christ) communed with Abigail (Bride) and sent servants to get her. She went with them and became David's wife.
74. 1 Sam. 30:11-20. A servant of the Amalekites joined David (Christ) and escaped death. David later went down to the Amalekite camp (Second Coming) and smote them while they were eating and drinking (Mtt. 24:38).

(continued)

75. 1 Sam. 30:18. David left his throne and rescued those whom he loved (David's two wives represent Old Testament and New Testament members of the Bride).
76. 2 Sam. 21:1-9. David (Christ) saved Mephibosheth (manchild) from death.
77. 2 Sam. 22:49. God saved David (manchild) from his enemies. He was lifted up high above them and was delivered from the violent man (Antichrist).
78. 2 Sam. 23:1. David (manchild) was raised up on high (Rapture).
79. 2 Sam. 29:1-11. David (manchild) did not participate when the enemies of God made war against the saints.
80. 2 Sam. 5:5-7. David (Christ) took the city of Zion (raptured saints) unto himself for his possession, and he ruled over it as his kingdom (Rev. 12:10).
81. 1 Ki. 2:19-24. Solomon (Christ) saved Abishag (Bride) from Adonijah (Antichrist) by having him slain with a sword.
82. 1 Ki. 10:1-13. The Queen of Sheba (Bride) went to Solomon (Christ) and was given her heart's desire.
83. 1 Ki. 12:32. Idolatrous Jeroboam changed the Feast of Tabernacles from the seventh month to the eighth month (representing posttribulationists who push off the Rapture ingathering by saying it occurs later than it actually does).
84. 1 Ki. 13:24. The young prophet missed going up to Jerusalem (Rapture) and was killed by a lion (Antichrist government in the tribulation, Rev. 13:2), because he did not obey God's Word.
85. 1 Ki. 17:3-5. Elijah (manchild) was hidden during the drought, being cared for by God.
86. 1 Ki. 18:4,12-13; 19:18. The prophets (manchild) were hidden in caves (raptured) while Jezebel persecuted God's people.
87. 1 Ki. 19:1-3. Ahab (Antichrist) and Jezebel (harlot church) sought Elijah's life (manchild), but Elijah escaped and went up by a whirlwind into heaven.
88. 2 Ki. 2:11. Elijah (manchild) was raptured, but other righteous men (Tribulation saints) were not.
89. 2 Ki. 2:14. Elisha (manchild) passed through the Jordan (death) without being touched by it.
90. 2 Ki. 2:23-25. Elisha (manchild) was mocked by young men (the unsaved). Elisha went to Mount Carmel (heaven), and the mockers were slain by Divine judgment.

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91. 2 Ki. 8:1-6. The Shunammite woman (church) was protected during the seven-year famine (the Tribulation) and afterward experienced complete restoration.
92. 2 Ki. 11:1-21. Joash (manchild) was hidden in the bedchamber (heaven) for six years and saved from the massacre of the royal seed. He was brought forth in the seventh year (end of Tribulation) and began his reign.
93. 2 Ki. 19:31. Isaiah prophesied that a remnant (manchild) would escape out of Mount Zion (not all righteous are taken in the Rapture).
94. 2 Ki. 22:16-20. God promised righteous King Josiah (manchild) that he would not see the day of destruction that was coming upon his people.
95. 1 Chr. 4:9-10. Jabez (manchild), whose mother (visible church) bore him in sorrow, was more honorable than his brothers and was granted his request to be kept from evil.
96. 2 Chr. 9:1-12. The queen of Sheba (Bride) heard of Solomon's (Christ's) fame, came to him with a very great company (Rapture), and discovered that half of his glory had never been told.
97. 2 Chr. 15:9-10. Asa (Christ) gathered Judah, Benjamin, and others (Raptured saints) to Jerusalem (heaven).
98. 2 Chr. 20:1-30. Judah united, triumphed over the enemy, and went to the Temple to experience rest and the presence of God.
99. 2 Chr. 22:10-23:1. Joash (manchild) was hidden and saved from certain death when Athaliah destroyed all his brothers (Tribulation saints). Seven years later he ruled (Millennium).
100. 2 Chr. 30:1-12. The righteous among the tribes of northern Israel fled to Judah and escaped the Assyrian captivity (2 Chr. 15:8,10). Members of visible church join the manchild and escape death.
101. Ezra 1:3. Under King Cyrus many Jews left Babylon (end time world system) and entered Canaan (partial Rapture), but others stayed (Tribulation).
102. Esth. 2:5-9. Esther (Bride) was brought to the king's house (Rapture), being loved more than all the other women (1:19).
103. Ezra 7:6-8. Ezra and some Israelites (manchild) left Babylon (end-time world system) and went up to Jerusalem (partial Rapture), but others stayed in Babylon.
104. Esth. 9:1. The righteousness of Mordecai (manchild) and the goodness and beauty of Esther (Bride) saved both from death and the wrath of the king.

(continued)

105. Esth. 10:2. After escaping death, Mordecai (manchild) assumes a position of rulership.
106. Job 14:12-14. Job (manchild) prayed to be hidden until God's wrath was past, and said he was waiting for the day God changed him.
107. Job 19:25-27. Job (manchild) knows that he will see his Redeemer (Christ).
108. Job 29:17. Job (manchild) broke the jaws of the wicked (Antichrist) and plucked the spoil out of his teeth.
109. Psa. 12:5. The LORD will arise and set His people in safety from him that would ensnare them.
110. Psa. 17:8-15. God will hide the man after His own heart from the wicked (Antichrist, 2 Th. 2:8), delivering his soul, and he shall awake with God's likeness.
111. Psa. 18:16-19. David (manchild) was drawn out of many waters (people), delivered from his strong enemy (devil), and brought forth into a large place (heaven).
112. Psa. 27:5. David (manchild) prays to be hidden from the time of trouble.
113. Psa. 27:10. The LORD will take up saints (manchild) who are forsaken by their parents (churches who cast out manchild, Isa. 66:5).
114. Psa. 31:7-8,20. David (manchild) prayed to not be left to the hand of his enemies, but to be put in a large room, hidden from the pride and strife that was to come upon the world.
115. Psa. 45:14-17. The king's daughter (Bride) is brought into the palace, where she is adorned with fine apparel.
116. Psa. 50:5. God's people shall be gathered unto Him at the time of His coming.
117. Psa. 55:6-9. The psalmist (manchild) longs to have wings like a dove to fly away and be at rest.
118. Psa. 68:11-20. David speaks of Christ's ascension and attributes "escapes from death" (v. 20, NASB) to God.
119. Psa. 74:19. The soul of the turtledove (Bride) will not be delivered unto the wicked (Song Sol. 2:12).
120. Psa. 91:1-16. God will deliver the psalmist (manchild) from the snare of the fowler (the devil), pestilence, and destruction (plagues of the Tribulation).

(continued)

121. Psa. 116:7-8. The Lord delivered the psalmist's (manchild) soul from death (dead in Christ resurrect at the Rapture).
122. Psa. 119:62. At midnight (the dark hour when the Rapture occurs) the psalmist (manchild) will rise to give thanks to God.
123. Psa. 124:7. The psalmist said that our soul is escaped as a bird (manchild) out of the snare of the fowlers (Antichrist and false prophet).
124. Psa. 144:7-10. David (manchild) prayed to be delivered from the waters of the coming flood (Rev. 12:15).
125. Pro. 11:8. After the righteous (manchild) are delivered, the wicked one (Antichrist) comes to earth in their stead.
126. Ecc. 7:26. The man (manchild) who pleases God (Heb. 11:5) will escape from the woman (harlot church) whose heart is snares and nets.
127. Song Sol. 2:10-14. Solomon came to take away the Shulamite after the rain had fallen and when the fig tree was budding.
128. Song Sol. 6:10-13. The Shulamite (Bride) was caught away while the virgins beheld her and were left behind.
129. Isa. 25:8-9. The Lord will swallow up death in victory (at the Rapture).
130. Isa. 26:19-21. The woman (Bride) has not brought forth her child (manchild), but God promises that the dead will be raised and He will hide His people from the brief period of indignation.
131. Isa. 27:13. The trumpet will be blown and many will be gathered to Jerusalem.
132. Isa. 38:1-22. Hezekiah (manchild) was sick unto death, but God delivered him from death and from invading Assyrians (Antichrist forces).
133. Isa. 40:31. They that wait upon the Lord shall mount up with wings as eagles (be raptured).
134. Isa. 49:9-10. The prisoners will go forth and find pasture in all high places (heaven), and neither the sun nor the heat (Great Tribulation) will smite them.
135. Isa. 49:24-25. The Lord promises to take away the prey (manchild) from the mighty (world government).
136. Isa. 52:1-3. Zion will awake and then arise from the dust of this earth to sit in the heavenlies, being redeemed without money.

(continued)

137. Isa. 52:12. God will be our rear guard, which literally means He will gather us up (Hebrew).
138. Isa. 60:8-9,22. God identifies certain ones who fly as clouds and doves.
139. Isa. 66:5-9. The Lord will appear to the joy of some, but those who hate their brethren (opposite of Philadelphia) will be ashamed.
140. Jer. 3:14. God says that He will take one of a city and two of a family and bring them to Zion (heaven).
141. Jer. 36:26. The king (Antichrist) commanded his men to take Jeremiah and Baruch (manchild), but the Lord hid them (Rapture).
142. Jer. 38:7-13. Jeremiah (manchild) was lifted up out of the miry dungeon.
143. Jer. 39:16-18. The Lord promises to deliver Ebed-melech (manchild) on the eve of the destruction of Jerusalem by the Babylonians.
144. Jer. 42:11. Do not fear the king of Babylon (Antichrist), for God will deliver His people from him.
145. Jer. 43:6-7. Jeremiah (manchild) escaped the Babylonian captivity (tribulation) by being taken out of Jerusalem with a company of saints.
146. Jer. 46:19. God spoke to His people in Egypt as a daughter and told them to furnish themselves "to be transported" (Hebrew).
147. Eze. 1:4-25; 10:19. The cherubim mount up from the earth and are taken out.
148. Eze. 3:11-14. The Spirit took up Ezekiel (manchild) while the rest of the Israelites remained in captivity.
149. Eze. 8:3-4. The Lord lifted up Ezekiel (manchild) between earth and heaven and brought him in the visions of God to Jerusalem (heaven).
150. Eze. 9:4-6. Those who were concerned over sin were marked and spared from death, but the rest of the saints were killed.
151. Eze. 12:3. God told Ezekiel to prepare himself to be removed to another place.
152. Eze. 33:21. The Babylonians surrounded Jerusalem to destroy it (2 Ki. 25:4), but a man (manchild) escaped.
153. Eze. 36:23-29. Israel (manchild) will be gathered out of all nations into Canaan (heaven) to fulfill God's promise unto them.
154. Eze. 37:1-14. The dry bones (saints) are connected, unite as a great army, and are brought into the Promised Land.

(continued)

155. Dan. 3:14-20. The Jews refused to bow to the world system of Babylon. Daniel (manchild) escaped the burning fiery furnace while Hananiah, Azariah, and Mishael (Tribulation saints) went through it.
156. Dan. 5:30-6:3. Daniel (manchild) escaped the war that overthrew the ruler of Babylon, and the king of the new monarchy exalted him.
157. Dan. 6:16-28. God delivered Daniel (manchild) out of the lion's den (Rev. 13:2) because he believed (v. 23).
158. Hos. 11:1. God called His son (manchild) out of Egypt (the world).
159. Hos. 13:14. God promises to deliver His people out of the grave and to give them power over death.
160. Joel 2:15-16. The children, people, and elders of Israel (manchild) are all gathered at the sound of the trumpet.
161. Joel 2:32. Those who call on the name of the Lord will be delivered (raptured) "for on Mount Zion and in Jerusalem there will be those who escape" (NASB).
162. Amos 3:11-12. As the shepherd rescues his sheep from the mouth of the lion (Rev. 13:2), so shall Israel (manchild) be rescued.
163. Amos 4:11. Israel (manchild) was like a firebrand plucked out of the burning (Tribulation).
164. Oba. 17. In Mount Zion there shall be those who escape the wrath of God upon the world (1 Th. 5:9).
165. Jon. 2:5-10. Jonah (manchild) was delivered out of sure death in stormy seas by being carried to safety and put on dry land.
166. Mic. 5:3. God will give up Israel until the time that she (visible church) who travails has brought forth (the manchild).
167. Mic. 7:1-2. Micah (Tribulation saints) lamented that the harvest was over, that the good man (manchild) was gone, and that there was none upright among men.
168. Zep. 2:1-3. God exhorts His people to seek righteousness before the Day of the LORD so that they may be hidden in that day (escape it by the Rapture).
169. Hag. 2:23. The Lord said he would take (rapture) his servant Zerubbabel (manchild).
170. Mal. 3:1. The LORD whom you seek shall suddenly come to His Temple (the church).

(continued)

NEW TESTAMENT TYPES

1. Mtt. 1:13-15. Christ (manchild) escaped death at the hand of the world government of Rome, and the infants (spiritually immature Tribulation saints) were slain, and then Christ returned in fulfillment of prophecy after the government leaders who persecuted were judged.
2. Mtt. 3:11. Christ shall gather His wheat (manchild) into his garner.
3. Mtt. 13:24-30. The wheat (manchild) and the tares (unsaved) grew together until the harvest. The wheat was gathered into the man's barn (heaven) and the tares were burned (lake of fire).
4. Mtt. 14:22-33. Jesus stretched forth his hand and caught Peter (manchild) as he walked upon the water. The other disciples (Tribulation saints) were in the boat.
5. Mtt. 17:1. After six days (sixth one-thousand period) Jesus took his closest disciples up to a high mountain.
6. Mtt. 17:1-8. Moses represents the dead in Christ (because he died), and Elijah represents those who are alive and remain (because he was taken while alive). These two men appearing with the transfigured Christ represent the dead and the living who appear with the glorified Christ at the Rapture (2 Kl. 2:11; Deut. 34:5-7).
7. Mtt. 25:1-13. The Bride is the company of raptured saints. The five wise virgins with oil in their lamps are the Tribulation saints, and the five foolish virgins are Christians who backslide and who are lost.
8. Mt. 27:52-53. Many were raised from the dead, came out of their graves, and appeared alive in Jerusalem. Presumably they were raptured later, so they represent the dead in Christ who resurrect and are caught up at the Rapture.
9. Luke 4:28-30. After Jesus (manchild) taught in the synagogue, God's people cast him out (Isa. 66:5), and He narrowly escaped death.
10. Luke 8:40. Jesus returned to those who were waiting and looking for Him.
11. Luke 21:21-22. Those Christians who watched the signs at the destruction of Jerusalem escaped with their lives, and the others left behind were killed.
12. John 6:20-21. The disciples met Jesus and were immediately taken to the other shore.
13. John 10:22-29. Jesus (manchild) declared to the Jews that He did His Father's work and that He and His Father were one. The Jews became so enraged that they tried to kill Him, but He escaped out of their hand.
14. John 11:43-44. Jesus cried unto Lazarus (the dead in Christ) to come forth, and Lazarus came forth.

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15. Acts 1:9. Christ ascended bodily into heaven, probably taking those raised at His resurrection with Him (Mtt. 27:52-53; Eph. 4:8-9; 1 Pe. 3:19).
16. Acts 5:17-19. The apostles were bodily removed from the prison without being seen (secret Rapture).
17. Acts 7:55-60. Stephen, full of the Holy Ghost, saw the heavens opened and Jesus in heaven waiting to receive him.
18. Acts 8:39. Philip is instantly and bodily caught away from one location to another.
19. Acts 9:22-25. The wicked waited to kill Paul (Rev. 12:4), but he escaped death.
20. Acts 12:1-23. When the church faced persecution, Peter (manchild) miraculously escaped imprisonment and God subsequently judged the government of Herod (Antichrist).
21. Acts 23:20-21,27-30. Paul (manchild) escaped the death plot of his enemies.
22. 2 Cor. 12:2,4. Paul (manchild) was caught up to the third heaven.
23. 3 John 14. John (Christ) trusts that he will shortly see the well-loved Gaius (manchild).
24. Jude 9. The devil argued over the body of Moses (the dead in Christ) before it was taken away and hidden by God (Deut. 34:6).
25. Rev. 4:1-2. John (manchild) saw heaven opened, and heard a voice that sounded like a trumpet that said, "Come up hither."

CHART 1

50 year cycle of Jewish Sabbath years

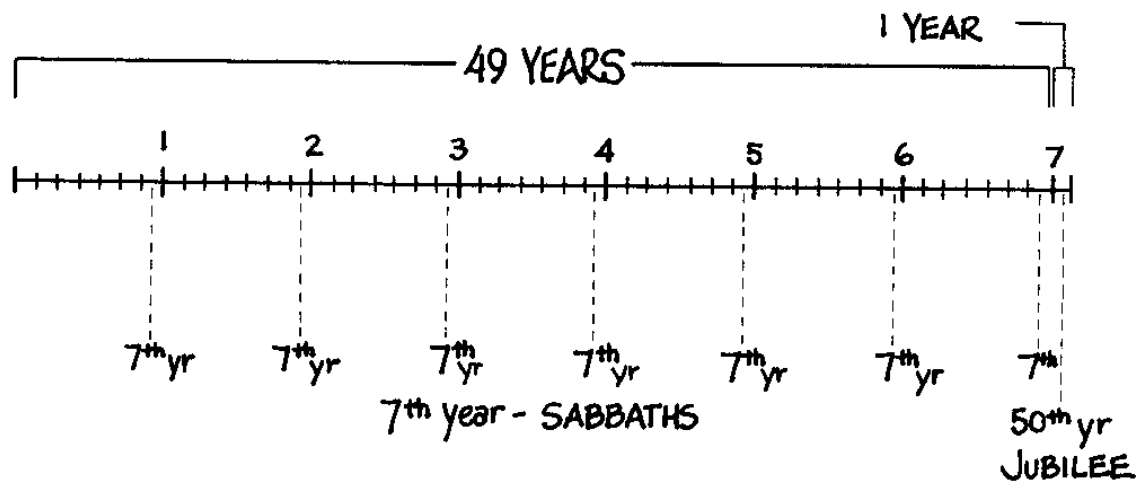


CHART 2

Incorrect view which counts Jubilee years as disobediences resulting in 70 disobediences in only a 442 year period.

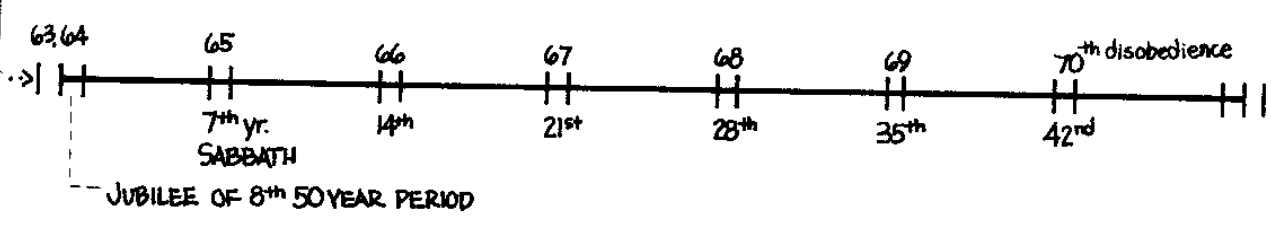
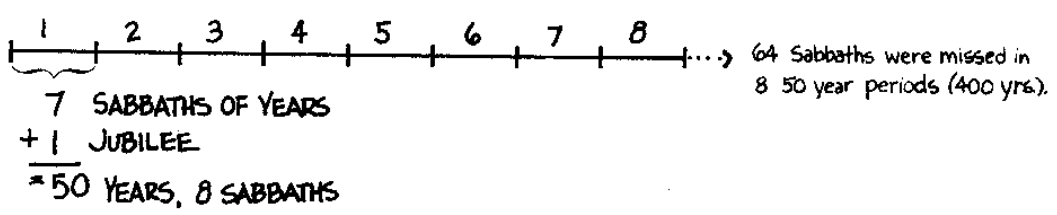
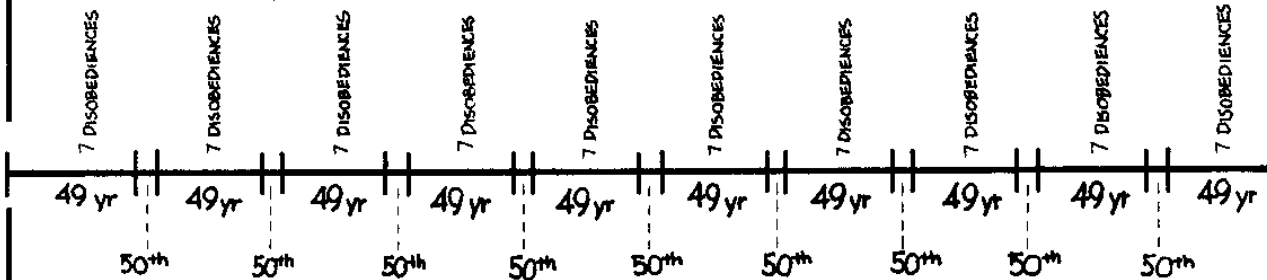


CHART 3

Correct view which only counts Sabbath years as disobediences

CORRECT VIEW: The 70 disobediences occurred during 10 consecutive 49 year periods. The Jubilee year following each 49 year period is not reckoned as a disobedience. Although the actual elapsed time during which the 70 disobediences occurred is 499 years, Gods counted time totals only 490 years because the 9 Jubilee years that fell during this time were years of obedience.

70 DISOBEDIENCES = 70 DISOBEDIENCES



TOTAL ACTUAL TIME = 499 YEARS
(The beginning of the 10th Jubilee is after the 70th disobedience)

CHART 4

Last half of seventieth week

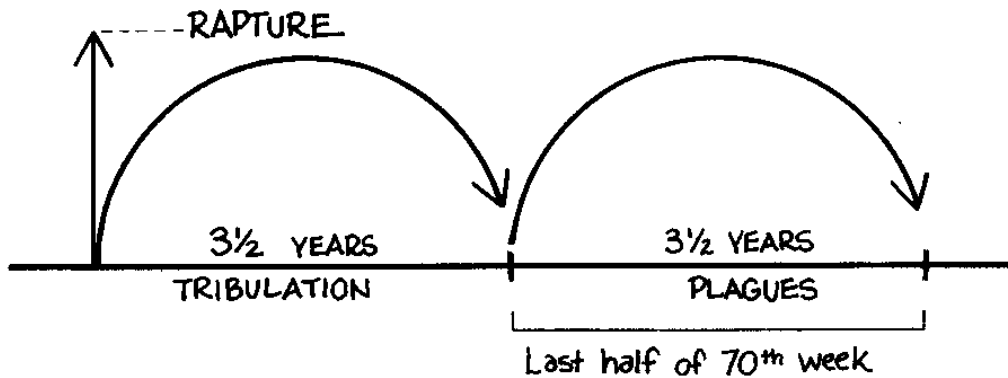
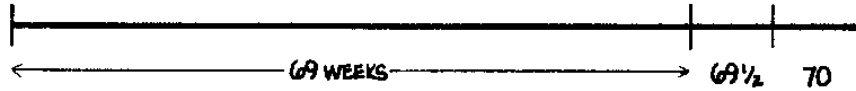


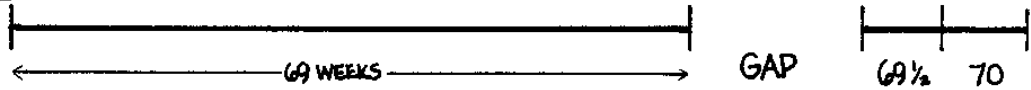
CHART 5

Three views of the seventy weeks

THEORY 1



THEORY 2



THEORY 3

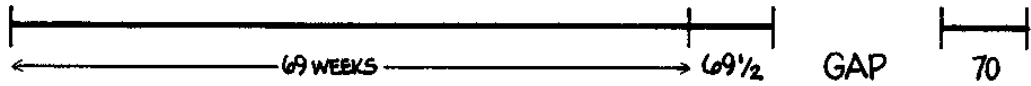


CHART 6

Gap in time of Christ during 62 weeks

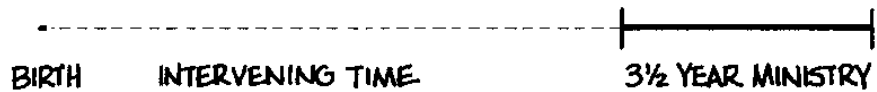


CHART 7

Individual parts of the 70 weeks

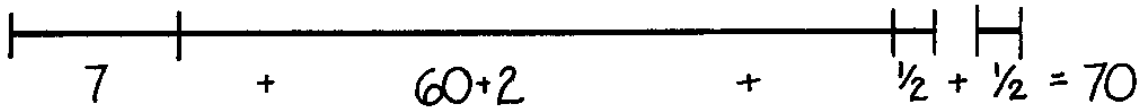


CHART 8

After 69 weeks



"After 62 weeks" (and 7 weeks) must be in or during 70th week.

CHART 9

Four theories of last half of 70th week

THEORIES:

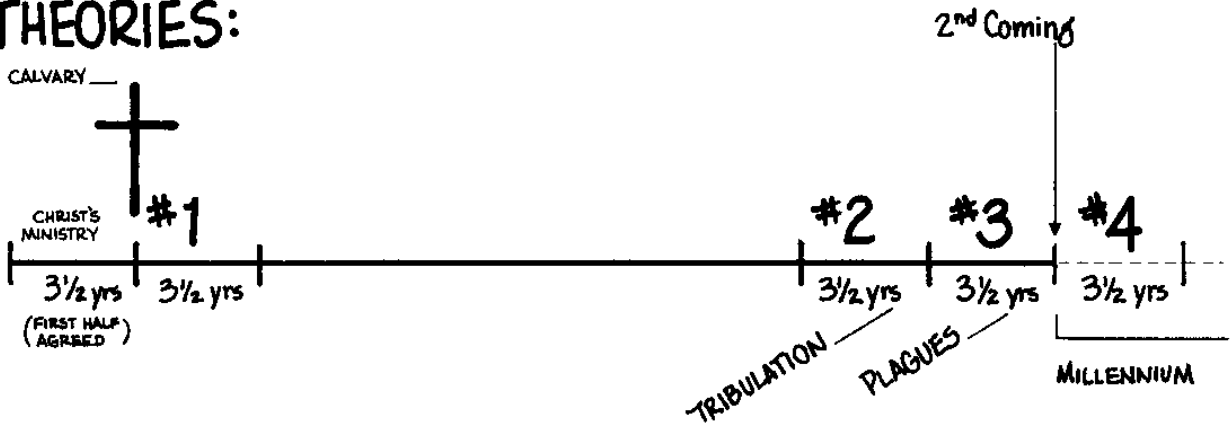


CHART 10

Incorrect view of 1290 and 1335 days

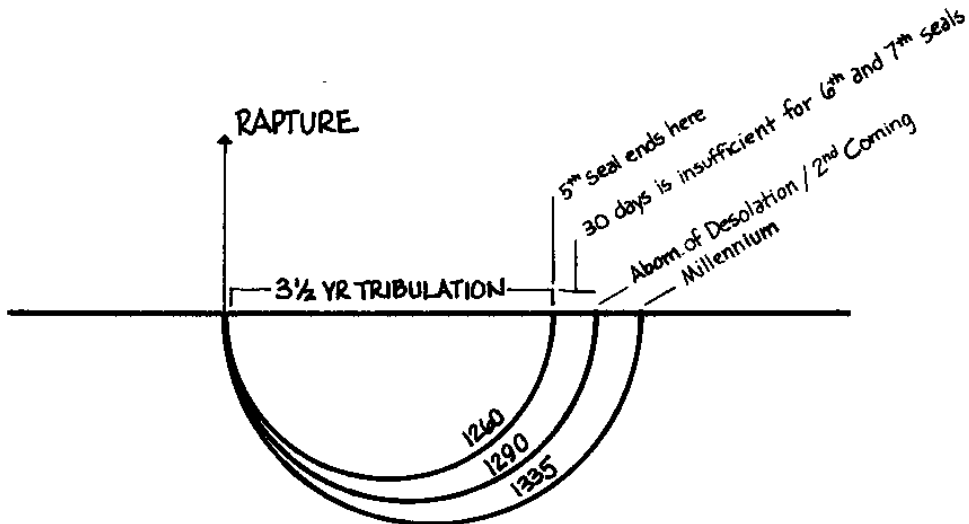


CHART 11

Correct view of major end time events

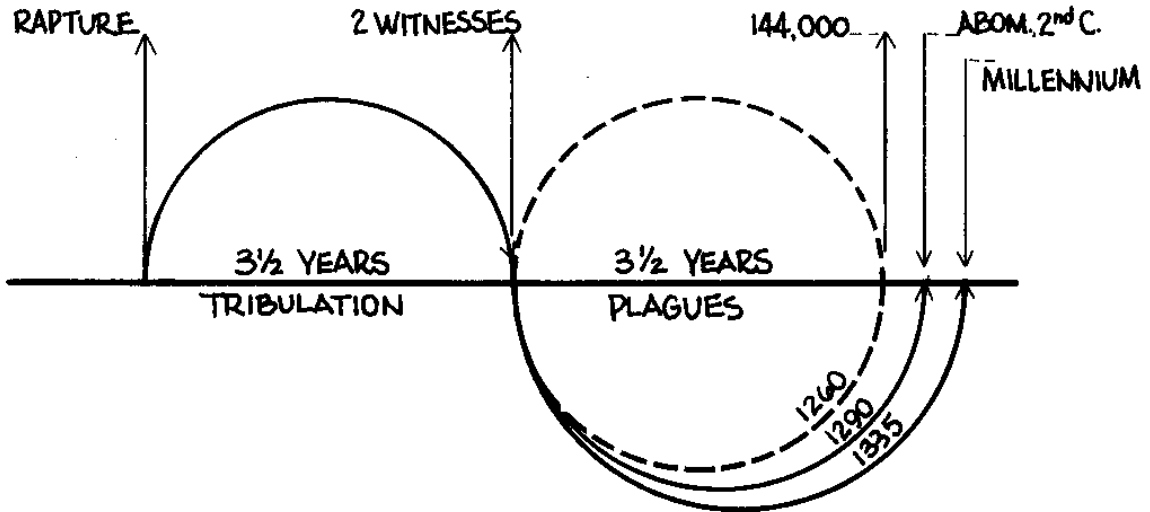
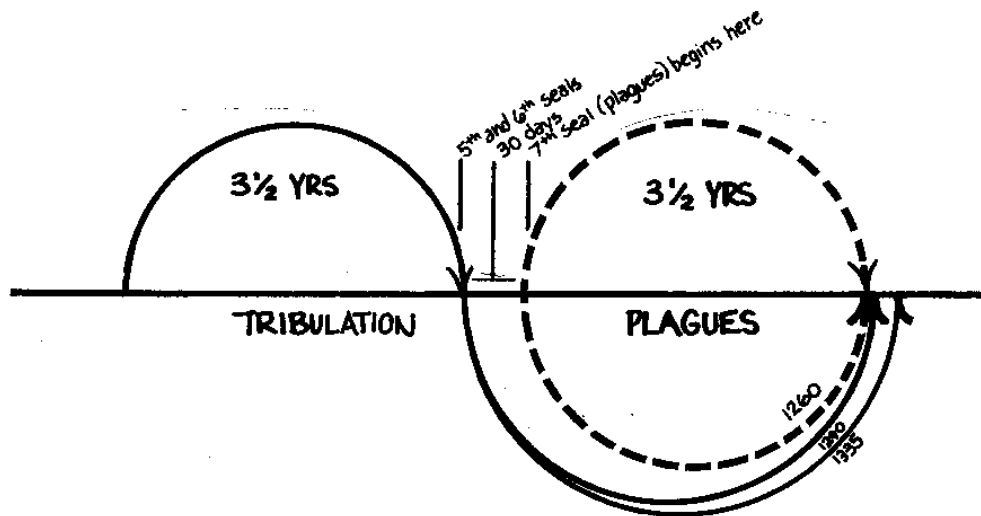


CHART 12

Incorrect view placing "silence in heaven 1/2 hour" between the sixth and seventh seals.



PROPHECIES OF THE LAST DAYS
Test: Time of Jacob's trouble

File 26 (BC) R8511
(H-BC-PLD26)

Name _____

Corrector _____

100 points total

PART I. MULTIPLE CHOICE. Circle the letter of the correct response. There is only one correct answer for each question. Each question is worth eight points.

1. (8 pts.) Where is the great prophecy of "the time of Jacob's trouble" found in the Bible?
 - a. Genesis 49:7.
 - b. Isaiah 34:7.
 - c. Jeremiah 30:7.
 - d. Ezekiel 39:7.
 - e. Zechariah 14:7.

2. (8 pts.) Which event constitutes "the time of Jacob's trouble"?
 - a. The destruction of Jerusalem in A.D. 70.
 - b. The taking away of the Jewish sacrifice by the Antichrist.
 - c. The seven-year Tribulation.
 - d. The abomination of desolation.
 - e. The battle of Armageddon.

3. (8 pts.) Who is "Jacob" in this prophecy?
 - a. All of national Israel (13 tribes).
 - b. The southern nation Judah only (3 tribes).
 - c. The northern nation Israel only (10 tribes).
 - d. The 144,000 (12 tribes).
 - e. The church (spiritual Israel not reckoned by tribes).

4. (8 pts.) To whom does the entire prophecy, including the whole chapter, refer?
 - a. All of national Israel (13 tribes).
 - b. The southern nation Judah only (3 tribes).
 - c. The northern nation Israel only (10 tribes).
 - d. The 144,000 (12 tribes).
 - e. The church (spiritual Israel).

5. (8 pts.) In what section of the entire book is this prophecy found?
 - a. Prophecies of the Babylonian captivity.
 - b. Prophecies of destruction upon heathen nations.
 - c. Prophecies of judgment upon Judah for her sins.
 - d. Prophecies of restoration to Judah.
 - e. Prophecies of both judgment and restoration to the church.

(continued)

PART II. CHECK ALL THAT APPLY. Place a check in the blank next to the letter of every correct response. Point values for partial credit are noted above each question.

All right, 6 pts.; 1 wrong, -1; 2 wrong, -3; 3 wrong, -5; 4 wrong, -6.

1. Which arguments support the conclusion that "the time of Jacob's trouble" is an important prophecy, not an insignificant one as some allege?
- a. Christ referred to the time of Jacob's trouble, therefore it is important (i.e., He referred to the event, but without naming it, (Mtt. 24:21,22).
 - b. Misinterpreting this prophecy can cause misunderstanding of other end-time events such as the Rapture, the Tribulation, and the 70 weeks of Daniel.
 - c. The proper identification of "Jacob" is an essential part of understanding Bible prophecies addressed to national Israel. To correctly interpret these prophecies, it is necessary to correctly define names such as "Jacob," "Judah," "Jews," "Jerusalem," "Ephraim," "Israel," and "Samaria."
 - d. The passage is one of only six places in the Bible where God specifically tells His people not to be ignorant of what is stated.
 - e. The passage refers to the 70th week of Daniel, and the 70 weeks of Daniel is an important prophecy.
 - f. The event of the time of Jacob's trouble happens in the day of the LORD, the most important prophetic day in the Bible.

All right, 8 pts.; 1 wrong, -1; 2-3 wrong, -3; 4 wrong, -5; 5 wrong, -7; 7 or more wrong, -8.

2. Which of the following are correct meanings or applications for the name "Israel" in the Bible?
- a. Abraham.
 - b. Abraham's children.
 - c. Jacob.
 - d. Jacob's sons and their offspring.
 - e. Thirteen-tribe nation before monarchy.
 - f. Thirteen-tribe nation during monarchy.
 - g. Northern ten-tribe nation before Assyrian captivity.
 - h. Northern ten-tribe nation while scattered among the nations.
 - i. Southern three-tribe nation before Babylonian captivity (both before and after the exile of the northern ten-tribe nation).
 - j. Southern three-tribe nation after Babylonian captivity.
 - k. The 144,000.
 - l. Regathered Judah (southern three-tribe nation) in Palestine at Armageddon.
 - m. Reunited Judah and Israel (thirteen-tribe nation) in the Millennium.
 - n. The New Testament church, in an allegorical sense.

(continued)

All right, 10 pts.; 1 wrong, -1; 2-3 wrong, -3; 4 wrong, -5; 5-6 wrong, -7; 7 wrong, -9; 8 or more wrong, -10.

3. Which events or descriptions of the time of Jacob's trouble (all of which are found in the chapter) have parallel passages which indicate when the prophecy is fulfilled?
- a. Both Judah and Israel will return to the land God gave the patriarchs.
 - b. God will bring again the captivities of both Israel and Judah, re-uniting them into one nation.
 - c. Those who are regathered hear a voice of fear.
 - d. That day makes strong men as weak and defenseless as a woman in labor pains.
 - e. The time of Jacob's trouble is a "great" day.
 - f. That day is unique, unlike any other day.
 - g. That day is so characterized by "trouble" that it is a day of trouble and a time of trouble.
 - h. Jacob will be saved out of the time of his trouble.
 - i. The yoke will be broken from off Jacob's neck, and Jacob shall no longer serve the heathen.
 - j. Jacob will serve God and have David (Christ) as king.
 - k. God will save both Israel and Judah spiritually.
 - l. God will completely destroy all the nations where He scattered His people, but punish Israel only in a measure.

All right, 10 pts.; 1 wrong, -1; 2-3 wrong, -3; 4 wrong, -5; 5 wrong, -7; 7 wrong, -9; 8 or more wrong, -10.

4. Which facts help identify who "Jacob" is in this prophecy?
- a. The literal meaning of the name "Jacob."
 - b. The history of the man named Jacob.
 - c. The history of the nation of Israel, whose monarchy split into two kingdoms that have never re-united to this day.
 - d. Jacob is distinguished from Judah in this context.
 - e. Jacob is distinguished from Israel in this context.
 - f. Jacob is equated with Judah in this context.
 - g. Jacob is equated Israel in this context.
 - h. The majority of parallel passages using the name "Jacob" refer to southern three-tribe Judah only.
 - i. The majority of parallel passages using the name "Jacob" refer to northern ten-tribe Israel only.
 - j. The majority of parallel passages using the name "Jacob" refer to all of national Israel (both Judah and Israel).

(continued)

All right, 8 pts.; 1 wrong, -1; 2-3 wrong, -3; 4 wrong, -5; 5-6 wrong, -7; 7 or more wrong, -8.

5. Which statements about the day of the LORD are taught in the Bible (not necessarily in these exact words)?
- a. It is a great day.
 - b. It is a day of trouble.
 - c. It is a unique day; there is none like it.
 - d. It is the time of Jacob's trouble.
 - e. It includes the gathering of all nations against Jerusalem.
 - f. It includes the destruction of all nations who fight against Jerusalem in the battle of Armageddon.
 - g. It includes the saving of one-third of the Jews from death during the battle of Armageddon.
 - h. It includes the Second Coming of Christ.
 - i. It includes the regathering of both Judah and Israel to Palestine.
 - j. It includes the re-uniting of Judah and Israel into one monarchy.
 - k. It includes the rulership of Christ in the Millennium.

All right, 8 pts; 1 wrong, -1; 2 wrong, -3; 3 wrong, -5; 4 wrong, -7; 5 or more wrong, -8.

6. Which arguments help refute the teaching that the time of Jacob's trouble is the seven-year Tribulation?
- a. The time of Jacob's trouble is an event for national Israel, but the Tribulation consists of persecution against the church.
 - b. The Antichrist overcomes the saints during the Tribulation (Rev. 13:7), but Israel is saved out of the time of Jacob's trouble.
 - c. Because national Israel repents and becomes God's people during the Tribulation, they are protected, so the Tribulation cannot be the time of Jacob's trouble.
 - d. Israel is blossoming like a rose and is safe during the Tribulation (Joel 2:3; Eze. 38:11,14), so it cannot be the time of Jacob's trouble.
 - e. The seven-year Tribulation ends with the Second Coming, but the time of Jacob's trouble does not end with the Second Coming.
 - f. The seven-year Tribulation is followed by the Millennium, but the time of Jacob's trouble is not followed by the Millennium.

(continued)

All right, 10 pts.; 1 wrong, -1; 2-3 wrong, -3; 4 wrong, -5; 5-6 wrong, -7; 7 wrong, -9; 8 or more wrong, -10.

7. Which arguments help refute the teaching that the time of Jacob's trouble is the Babylonian captivity?
- a. The prophecy is written regarding both Judah and Israel, but the Babylonian captivity involved only Judah.
 - b. The futurist method of interpretation is the proper method of interpreting Bible prophecy.
 - c. Bible prophecy cannot have only historical fulfillment in Bible days; it must also have an end-time fulfillment.
 - d. Judah did not escape the Babylonian captivity, but this prophecy says that Jacob will be saved out of the time of trouble.
 - e. The Babylonian captivity of Judah was no worse than catastrophes that have happened to many nations, but the prophecy says that there is no other day like this time of trouble.
 - f. The prophecy was written after 536 B.C., when the 70-year Babylonian captivity was over. Therefore, it cannot be a foretelling of that time of trouble.
 - g. All prophecies regarding national Israel also have spiritual applications to spiritual Israel (the church).
 - h. Following their return from exile in Babylonia, Judah was not ruled by kings, but this prophecy states that after the time of Jacob's trouble, David (Christ) shall reign as king.
 - i. Following the Babylonian captivity, only Judah returned to Palestine, but this prophecy states that after the time of Jacob's trouble both Judah and Israel return to the land.
 - j. Although the Babylonian nation was destroyed after bringing trouble upon Judah, this does not constitute making an end of all nations as this prophecy stipulates.
 - k. Judah was not scattered into all nations at the Babylonian captivity, but this prophecy refers to Israelites being scattered through all nations.
 - l. The Babylonian captivity occurred hundreds of years before Christ, but the main verse on the subject (the one that says "the time of Jacob's trouble") specifically says the fulfillment is to occur "in the latter days."
 - m. Following the Babylonian captivity, Judah served the heathen (such as Syria and Rome), but the prophecy says that after the time of trouble, Judah would serve God alone, not the heathen.

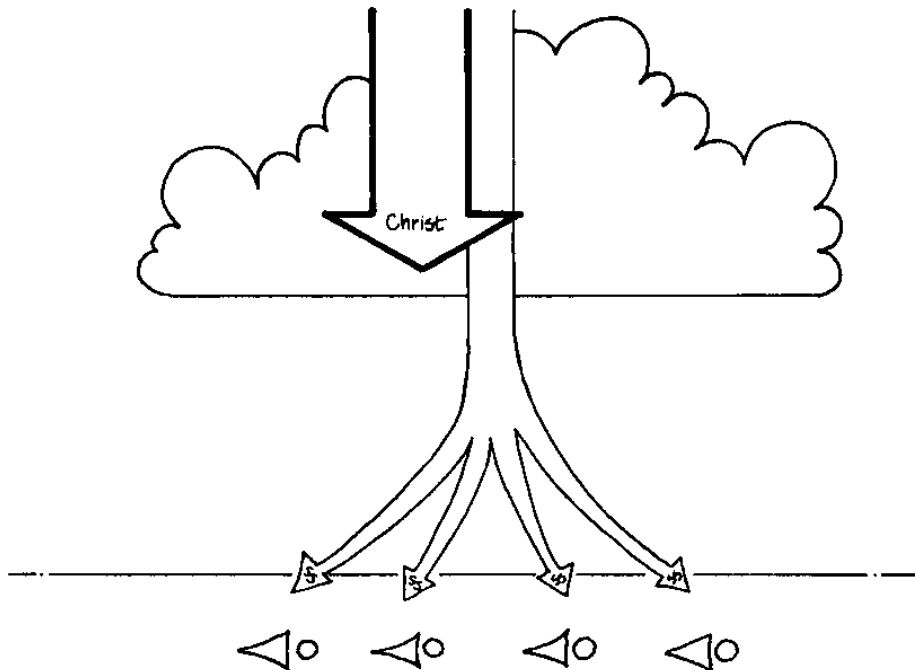
There are two possible interpretations of the clause "...them also which sleep in Jesus will God bring with him," found in 1 Thessalonians 4:14. This handout provides charts which depict the two alternatives.

Alternative 1: Bring them from heaven to earth

Christ brings the disembodied souls and spirits of the dead in Christ with Him from heaven when He descends to the clouds to rapture those who are alive and remain.

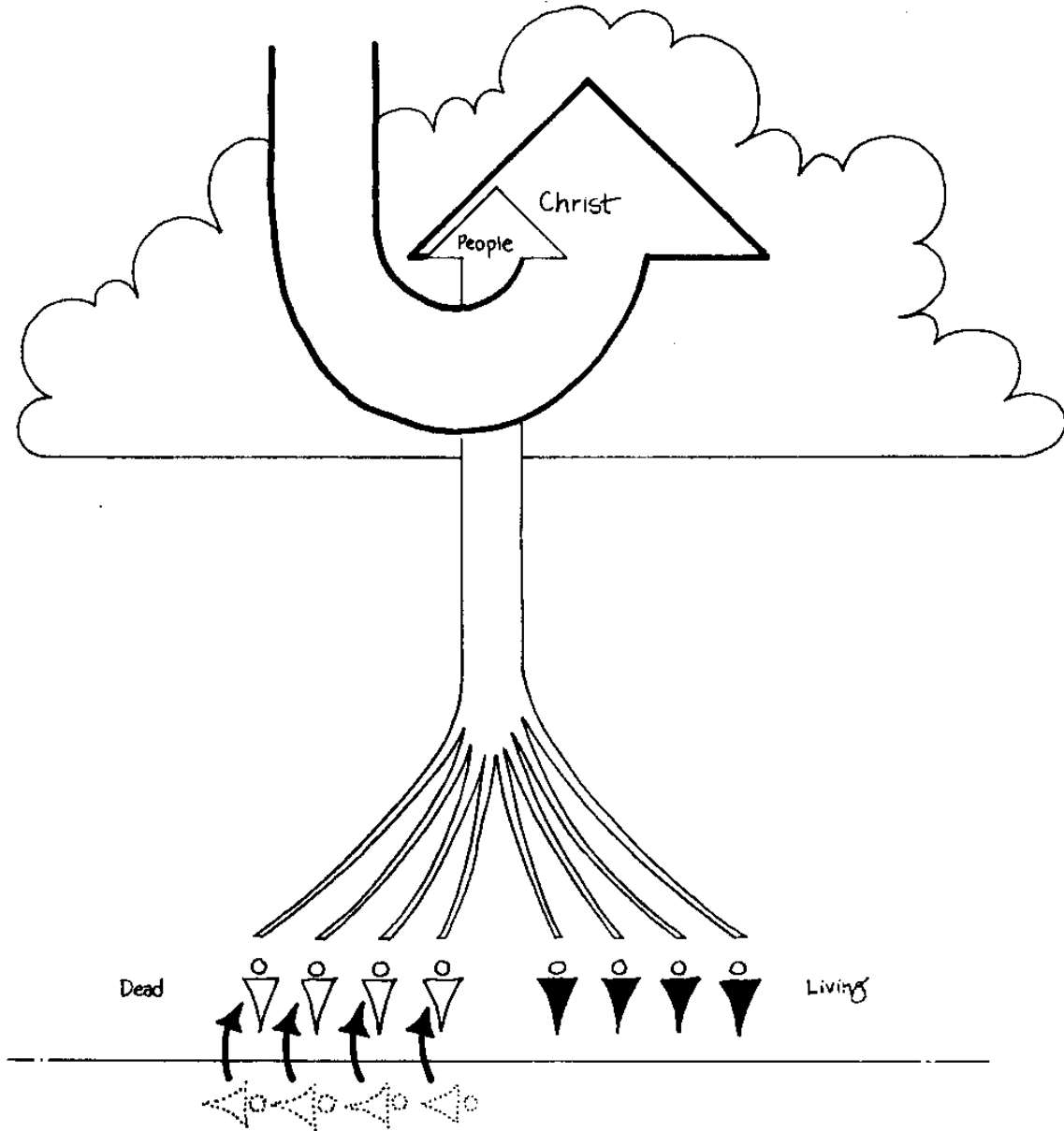
According to this view, the souls and spirits of the righteous dead who were previously present with the Lord in paradise are brought by God from heaven to the earth, where they are re-united with their bodies (resurrected). This event fulfills the prophecy that "the dead in Christ shall rise first" (1 Th. 4:17).

Step one Christ brings disembodied souls and spirits from heaven to earth.



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Step two The dead are raised incorruptible, the living are changed, and both are caught up together to meet the Lord in the air.



(continued)

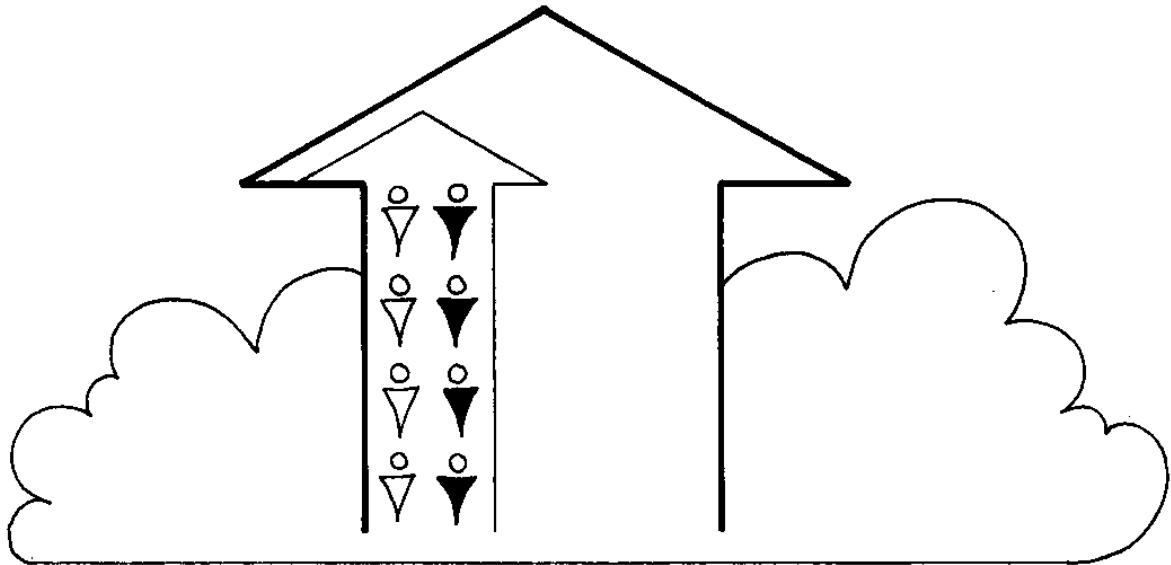
Alternative 2: Bring them back to heaven

Once the dead in Christ meet the Lord in the air (together with those who were alive), Christ brings them with Him back to heaven.

According to this view, everything happens exactly the same way as described in the paragraphs detailing alternative 1 above. The difference is merely that the phrase "bring with Him" refers to a different part of the process.

After the dead in Christ are raised and the living are changed, both groups are caught up together to meet the Lord in the air. Then Christ brings both groups with Him on His return trip to heaven.

The "bringing" of the dead in Christ in this case refers to bringing them, now that they have received incorruptible bodies, back to heaven where they were previously only disembodied souls and spirits. After meeting them in the air, Christ brings them with Him from the air back to heaven. The whole process occurs in an indivisibly small moment of time.



(continued)

Conclusion:

Both alternatives described in this paper are facts and will occur. Christ will bring the disembodied souls and spirits of the dead in Christ with Him when He comes at the Rapture. Also, once the newly resurrected dead meet Christ in the air, He will bring them with Him back to heaven. Therefore, we are not determining which alternative is a real event. We are determining which of these events is meant by the phrase "bring with Him."

We believe that the second alternative is more probably the intended meaning. There are three reasons why this is a better interpretation.

1. The argument of the entire context favors alternative 2.

The argument in the context is intended to alleviate sorrowful concern over the dead in Christ by stating that God will "bring them with Him." The stronger argument to relieve sorrow is that God will bring them to heaven, not just that He will bring them to a grave site on earth.

The point of the overall context is being caught away to heaven, not that souls return to the earth to reunite with their bodies (though, of course, this aspect also is true). Thus, the better choice is alternative 2, which is saying in effect, "Do not sorrow, Christ will bring them to heaven with us."

2. "Bring with Him" does not precisely fit alternative 1.

At the Rapture, Christ descends and stops in the air; He does not continue down until He stands upon the earth. If the disembodied souls and spirits of the dead in Christ are truly brought "with Him," they too must stop in the air and not proceed all the way down to the earth.

If the souls and spirits hesitate in the air, then the only way they can be reunited with their bodies is for their bodies to rise into the air while they still have no souls in them. This is impossible for several reasons. The living are said to be caught up with "them," which is a personal pronoun indicating the presence of the newly resurrected persons' human souls. The text does not say that the living are caught up with the empty lifeless bodies of the souls who are above them in the air.

The phrase "bring with Him" does precisely fit alternative 2, since the disembodied souls and spirits are not really "with him" during the entire "bringing" process.

3. Parallel passages support alternative 2.

Being "with" the Lord in prophetic contexts generally refers to being with Him in heaven.

In the same context, it is said, "...and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Th. 4:17,18).

The comforting truth conveyed by Rapture passages is that both the dead and the living who know Christ will be "with" Him at the Rapture. Being with Christ is not restricted to the dead in Christ only who are with Him while on their way down from heaven to receive their bodies. Several prophetic passages speak of us being "with" Him, and each refers to being with Him in heaven for eternity (see John 14:1-3; 17:24; Rev. 21:3). Thus, when the dead in Christ are "brought with Him," the phrase most likely refers to their being brought with Him to heaven.