

~ NOTES ~



PROPHECY SEMINAR

EXHIBIT 1

For Daniel Lesson 23

ONE SHALL BE TAKEN THE OTHER LEFT

One of the most often quoted passages used in support of the secret rapture teaching is Luke 17:34-37 and its parallel passage in Matthew 24:37-41. Please note the quotation from Matthew 24:37-41 below:

But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.

According to the rapturists, this passage indicates that when Jesus comes, one person will be snatched away in the rapture, while the other person will be left to continue life on this earth in the tribulation period. The amazing thing is that neither Matthew 24 nor Luke 17 indicate that those who are left are engaged in any activity after the coming of Christ. As with so many other texts that are misused, we must examine carefully the context of the passage. Once the context is clear, there will be absolute harmony with the rest of the Biblical teaching on the second coming of Christ.

Matthew 24:37-39 draws a parallel between the end time and Noah's day. In fact, that is the context and the obvious impact of all that Jesus is saying here. The end time is going to be just like Noah's day. In Noah's day, eight people entered the ark; the rest did not. So it shall be in the end time. Some will be taken when Jesus comes, and the others will be left.

In both Noah's day and in the last days there are people left. In Noah's day, those left were destroyed by the flood (Matthew 24:39). In the last days, those who are left shall be cut asunder (Matthew 24:51). Luke 17:37 indicates that their bodies are left for the eagles to devour. In other words, in both cases, at the time of the flood and at the second coming, those

who are left are left for destruction.

There is no indication whatsoever in these verses that those who are left have a second chance after the so-called rapture. The Bible is exceedingly clear that those who are left are destroyed by the coming of Christ. Revelation 19:15-18 describes the same scene when Christ comes and calls for the fowls to devour the mighty men of earth who have not accepted Him. Here again is a picture not of a second chance, but of total destruction at the second coming of Jesus Christ.

coming of Christ. (2 Peter 3:3-5)

4. A rebellion against the straight truth of God's word. (2 Thessalonians 2:9-12)
5. A demand for the preaching of smooth things. (2 Timothy 4:3, 4; 1 Thessalonians 5:1-3)
6. A restoration of neglected truths. (Isaiah 58:12-14)
7. A widespread turning to Spiritism. (1 Timothy 4:1; Revelation 16:14)
8. A worldwide movement for proclaiming the message of Christ's soon coming. (Revelation 14:6-14; Matthew 24:14)
9. A calling out by this message of God's remnant, who keep the commandments of God and have the faith of Jesus. (Revelation 12:17; 14:12)

4. Pestilences (disease). (Matthew 24:7)

In the Business World:

1. A rapid accumulation of wealth. (James 5:1-3)
2. Labour troubles. (James 5:4)
3. An increase of knowledge (Daniel 12:4)

In the Political World:

1. Fear, distress, and perplexity everywhere. (Luke 21:25, 26)
2. Trouble and uprisings throughout the earth. (Luke 21: 25, 26)
3. Disregard for justice. (Isaiah 59:14; James 5:6)
4. Increasing pressure for religious legislation. (Revelation 13:12-17)
5. Growing prestige for the Catholic power. (Revelation 13:3, 14, 17)
6. Nations angry, have power to destroy the earth. (Revelation 11:18)

In the Social World:

1. A moral collapse. (2 Timothy 3:1-5)
2. An increase of crime. (Genesis 6:13; Matthew 24:37)
3. A craze for pleasure. (2 Timothy 3:4)
4. Laxity in the marriage tie. (Genesis 6:2; Matthew 24:37, 38)
5. Sexual Perversion, a tide of immorality. (Genesis 19:1-9; Luke 17:26-30; 2 Timothy 3:3) —"without natural affection")
6. Disobedience by youth; rebellion. (2 Timothy 3:2, 3) — "disobedient to parents, incontinent [no self-control])

In the Religious World:

1. A decline of real spirituality. (2 Timothy 3:5; Matthew 24:12)
2. A general disregard of the will of God, yet doing religious works. (Matthew 7:21-23)
3. Widespread scoffing against the message of the nearness of the



SIGNS OF CHRIST'S COMING

The Dark Day

The great dark day of May 19, 1780, is well attested to by history:

"In some places, the darkness was so great, that persons could not see to read common print in the open air, for several hours together: but I believe this was not generally the case. The extent of this darkness was very remarkable." Samuel Williams, "An Account of a Very Uncommon Darkness in the States of New England, May 19, 1780," in **Memoirs of the American Academy of Arts and Sciences**: to the End of the Year 1783 (Boston: Adams and Nourse, 1785), Vol. 1, pp. 234, 235.

"The darkness of the following evening was probably as gross as ever has been observed since the Almighty fiat gave birth to light. It wanted only palpability to render it as extraordinary, as that which overspread the land of Egypt in the days of Moses If every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet. Considering the small quantity of light that was transmitted by the clouds, by day, it is not surprising that, by night, a sufficient quantity of rays should not be able to penetrate the same strata, brought back by the shifting of the winds, to afford the most obscure prospect even of the best reflecting bodies." Letter of Samuel Tenney (an eye-witness of Rowley, [Mass.?], dated Exeter [N.H.?], Dec., 1785, in **Collections of the Massachusetts Historical Society**, Vol. 1, 1792 (Boston: Belknap and Hall, 1792), pp. 97, 98.

"The 19th of May, 1780, was a remarkable dark day. Candles were lighted in many houses; the birds were silent and disappeared, and the fowls retired to roost. The legislature of Connecticut was then in session at Hartford. A very general opinion prevailed, that the day of

judgment was at hand. The House of Representatives, being unable to transact their business, adjourned. A proposal to adjourn the Council was under consideration. When the opinion of Colonel [Abraham] Davenport was asked, he answered, 'I am against an adjournment. The day of judgment is either approaching, or it is not. If it is not, there is no cause of an adjournment: if it is, I choose to be found doing my duty. I wish therefore that candles may be brought.' Timothy Dwight, quoted in **Connecticut Historical Collections**, compiled by John Warner Barber (2d ed.; New Haven: Durrie & Peck and J. W. Barber, 1836), p. 403.

"Twas on a May-day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the Spring
Over the fresh earth and the heaven of noon,
A horror of great darkness.

Men prayed, and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as he looked
A loving guest at Bethany, but stern
As Justice and inexorable Law.

Meanwhile in the old State House, dim as ghosts,
Sat the lawgivers of Connecticut,
Trembling beneath their legislative robes.
'It is the Lord's Great Day! Let us adjourn,'
Some said; and then, as if with one accord,
All eyes were turned to Abraham Davenport.
He rose, slow cleaving with his steady voice
The intolerable hush. 'This well may be
The Day of Judgment which the world awaits;
But be it so or not, I only know
My present duty, and my Lord's command
To occupy till He come. So at the post
Where He hath set me in His providence,
I chose, for one, to meet Him face to face,—
No faithless servant frightened from my task,
But ready when the Lord of the harvest calls;
And therefore, with all reverence, I would say,
Let God do His work, we will see to ours.
Bring in the candles."

—John Greenleaf Whittier, "Abraham Davenport," in his **Complete**

Poetical Works (Cambridge ed.; Boston: Houghton, 1894), p. 260.

The Falling of the Stars

"The morning of November 13th, 1833, was rendered memorable by an exhibition of the phenomenon called SHOOTING STARS, which was probably more extensive and magnificent than any similar one hitherto recorded ...

"Probably no celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with so much admiration and delight by one class of spectators, or with so much astonishment and fear by another classDenison Olmsted, "Observations on the Meteors of November 13th, 1833," **The American Journal of Science and the Arts**, 25 ([Jan.?] 1834), p. 363.

"For nearly four hours the sky was literally ablaze [Careful scientific accounts indicate that] more than a billion shooting stars appeared over the United States and Canada alone." Peter M. Millman, "The Falling of the Stars," **The Telescope**, 7 (May-June, 1940), 57.

These great celestial signs inaugurated the day of last things that began that period of time known as "the time of the end." Since the fulfilment of these signs we have been living in the projected time of the end. The Bible predicted what conditions in our world would be like during this time of the end. Please note the 28 signs of Christ's coming listed below. Just a casual reading of them indicates that we are living in that projected time of the end today and that soon our Lord will come again.

28 SIGNS OF THE APPROACHING END AND THE RETURN OF JESUS

In the Physical World:

1. Earthquakes, calamities, and disasters. (Luke 21:11, 25)
2. Signs in the heavens, the sun, moon, and stars. (Matthew 24:29; Revelation 6:12, 13)
3. Famine (Population explosion). (Matthew 24:7)