

The Biblical Case for the Location of the Temple: Part 3

Out of the city of David?

2 Chronicles 1:4

"But the ark of God had David brought up from Kirjathjearim to the place which David had prepared for it: for he had pitched a tent for it at **Jerusalem.**"

A verse that is often quoted by critics which they believe refutes the idea that Solomon's temple was built in the city of David is 2 Chronicles 5:2 (Also 1 Kings 8:1):

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the Lord **out of the city of David**, which is Zion.

The inference they make from this verse, (taken out of context by the way), is that it had to be taken out of the city of David in order to be brought into the newly built Solomon's Temple in another location. However, I don't think they fully realize the implications of this interpretation, because the Bible makes it very clear that the city of David and Jerusalem are two names for the same geographical location. [See: The Biblical Case for the Location of the Temple, Part 1] So, if

it was taken out of the city of David, it was taken out of Jerusalem making the Temple to have been built OUTSIDE of Jerusalem which contradicts a multitude of Scriptures throughout the Bible which say that the temple was in Jerusalem.

How did the ark get in the city of David?

In 1 Samuel 4, the Elders of Israel had the ark brought from Shiloh to where they had set up camp to go against the Philistines in battle. Since God had not instructed them to do that, the Philistines massacred the Israelite army and the Philistines captured the ark.

The Philistines put the Ark in the house of Dagon, the fish god, and some unpleasant events followed during the seven months they were in possession of it, so when they had enough, the Philistines put it on a cart and sent it off on its own. It went to Beth-shemesh which then sent messengers to the inhabitant of Kirjath-jearim to tell them to come and get the ark. [1 Samuel 5 and 6]

The men of Kirjath-jearim then came and got the ark and brought it to the house of Abinadab and sanctified his son Eleazar to keep the ark. It stayed there for twenty years, during which the house of Abinadab was greatly blessed. [1 Samuel 7:2]

Hearing how well the house of Abinadab had done with the ark located there, David tried to move the Ark to the city of David, but he didn't do it properly and Uzziah was killed when he touched the ark. So David was afraid to bring it to the city. It remained with the family of Obed-edom for three more months. [2 Samuel 6 and 1 Chronicles 13]

After awhile David decided to try again, only this time he did it correctly. He first prepared a place for the Ark and pitched a tent for it. He gathered all Israel together to *Jerusalem* to bring up the Ark unto the place that he had

prepared for it. He did it right this time and *had the Levites bring it to the **city of David***. [1 Chronicles 15]

They brought the Ark and set it in the midst of the tent that David had pitched for it, and they offered burnt-sacrifices and peace-offerings before God. [1 Chronicles 16:1.]

David assigned Asaph and his brethren to minister by the ark (1 Chronicles 16:37) and Zadok the priest and his brethren stayed at the Tabernacle of the Congregation (which Moses had made in the wilderness) in the high place that was at Gibeon which was approximately 6 miles away. (1 Chronicles 16:39)

Both accounts in 2 Samuel 6:12 and 1 Chronicles 15:29; 16:1 state that the Ark was brought into the city of David and set in its place in the tent that David had prepared for it.

This makes it very clear that the ark indeed was kept in the city of David. 2 Chronicles 1:4 summarizes the entire event but states that David pitched a tent for it AT JERUSALEM:

But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it AT JERUSALEM.

Years later, when Solomon was king, he went to Gibeon to sacrifice there and gave a thousand burnt-offerings on the altar. That night, while still at Gibeon, he had the famous dream where God told Solomon to ask him for anything, and Solomon asked for wisdom to rule the people of Israel. When Solomon woke up "he came to JERUSALEM, and stood *before the ark of the covenant* of the LORD and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants." (1 Kings 3:15)

The above verses show that the city of David and Jerusalem were one in the same and that the Ark was located there. [in Jerusalem / the city of David]

So, why did they have to take the ark out of the city of David / Jerusalem?

The answer is found by reading the verses that follow in 2 Chronicles 5:1-7 [also 1 Kings 8:1-6.]

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion. [2 Chronicles 5:2]

First, all of the men of Israel and the elders of Israel assembled for the feast which was in the seventh month called Ethanim, now known as Tishri. [verses 3 & 4] and *once assembled* the **Levites picked up the Ark and took it out of the city of David / Jerusalem in the correct manner and walked approximately 6 miles to the high place at Gibeon where the Tabernacle of the Congregation that was made in the wilderness was located, and they gathered up the Tabernacle and all the holy vessels that were in the tabernacle** [verse 5] and the whole procession went to a location [not specified*] where there was room for the whole group including all of the sheep and oxen they sacrificed which could not be told nor numbered for the multitude. [verse 6] They could not gather inside of the city of David / Jerusalem because it was only a 12-acre piece of land which would have houses and other buildings needed for a city.

Then, after all of the sacrifices were concluded, “the priest brought in the ark of the covenant of the LORD unto his place, to the oracle of the house into the most holy place, even under the wings of cherubim.” [verse 7]

Solomon’s Temple was built in the city of David / Jerusalem, over the threshing floor that David purchased from Ornan the Jebusite, which makes it impossible for it to have ever been on the “so-called” Temple Mount, because it would have been

outside of the geographical location called Jerusalem.

*As to the unspecified location of the sacrifices, I think it is natural to assume that since the Temple was completed, they would sacrifice on the altar provided in the Temple. The people would all be gathered in the Kidron Valley, but since the Bible doesn't specify, we can only make educated guesses.

Bob Cornuke Responds to Criticism of his book "Temple"

Bob Cornuke refutes *with evidence* the criticism presented in a video of David Regan and Randall Price where they claim that:

1. The drawings shown in the book are not "to scale"
2. The size of the temple is wrong
3. The size of the Roman Fort is wrong
4. There IS water on the Temple Mount
5. You can't see the city of David from the Mt. of Olives

And more...

The Fall of Babylon vs. The Destruction of Babylon

Read first: Is the Destruction of Babylon a Literal Event?

There are two main views regarding the fulfillment of the prophecies regarding the City of Babylon. View one—which you will find in most Bible helps—is that it occurred when Babylon fell to Cyrus the Persian in 539 BC. This misconception has likely occurred because the details of the various passages describing the destruction of Babylon are either ignored, spiritualized, allegorized or the passages are not being studied in context and compared with each other. View two is that it is still a future event and will occur near the end of the Tribulation

Revelation is a unique book that can be hard to understand when studied in isolation from the rest of Scriptures. *“The Book of Revelation has no direct quotations from the Old Testament, but it has about 550 references back to the Old Testament. The majority of the things found in the first twenty chapters of the Book of Revelation are found elsewhere in the Old Testament. Only the last two chapters deal with things totally new.”* (Fruchtenbaum 10)

So the Old Testament is basically the code book, the key to unlocking the meaning of the book of Revelation. To determine whether or not the first view that the destruction of Babylon occurred when Cyrus took the City of Babylon is the correct view, we will compare the historical details with those in Scripture.

Has the destruction of Babylon been fulfilled in History?

Cyrus Conquers Babylon

The attack by Cyrus and his armies against the City of Babylon

was not a surprise attack, they knew of his relentless acts of aggression on nation after nation. The Babylonians had taken the precaution of storing enough provisions to last many years. When Cyrus approached Babylon, the Babylonian armies were in the field (outside of the city) waiting his approach and they ambushed him. But the Babylonians were defeated and forced to retreat. (Herodotus 1:190)

As the siege raged on, Cyrus was beginning to give up hope. Then, a plan was suggested (or, he thought of it himself) to station part of his forces at the point where the Euphrates flowed into the city. Another group were stationed at the opposite end where the river flows out. (191)

Herodotus describes what happened next.

When he came to the lake, Cyrus also did the same things which the queen of the Babylonians had done as regards the river and the lake; that is to say, he conducted the river by a channel into the lake, which was at that time a swamp, and so made the former course of the river passable by the sinking of the stream.

When this had been done in such a manner, the Persians who had been posted for this very purpose entered by the bed of the river Euphrates into Babylon, the stream having sunk so far that it reached about to the middle of a man's thigh. The Persians came upon them unexpectedly; and owing to the size of the city (so it is said by those who dwell there) after those about the extremities of the city had suffered capture, those Babylonians who dwelt in the middle did not know that they had been captured; but as they chanced to be holding a festival, they went on dancing and rejoicing during this time until they learnt the truth only too well. Babylon then had thus been taken for the first time.

Notice how Herodotus assumes the festival that they were holding was simply by chance. The Bible describes the

occasion of this festival in Daniel 5:1-2:

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchanezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

While they were celebrating, they suddenly saw a disembodied hand writing on the wall of the palace over by a lightstand.

It said "Mene, Mene, Tekel, Upharsin." Daniel was summoned to interpret it. "Mene" meant: God hath numbered thy kingdom, and finished it. "Tekel" meant: Thou art weighed in the balances, and art found wanting, and "Peres" meant: Thy kingdom is divided, and given to the Medes and Persians. (Upharsin and Peres are from the same root word.).

None of this was coincidence. Cyrus taking Babylon was God's judgment on Babylon. So Cyrus conquered Babylon without a battle, there was no destruction and no one was killed within the city.

This is verified by the cylinder or steel of Cyrus which is displayed in the British Museum in London.

Cylinder of Cyrus

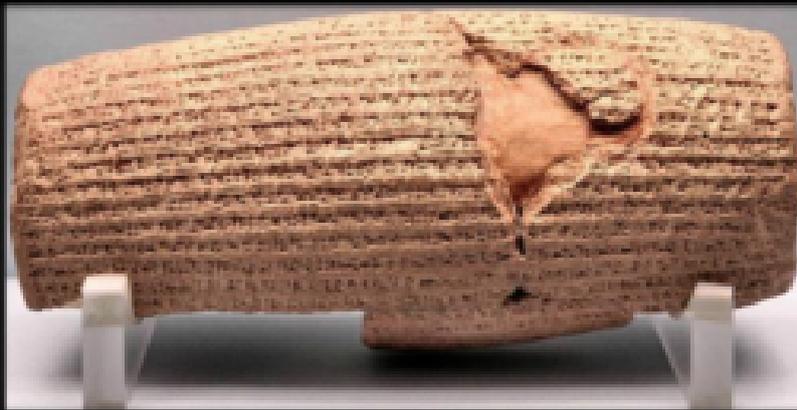


Fig. 8 Cylinder of Cyrus

The following is a translation of a section describing the invasion of Cyrus and his armies into Babylon, but ascribing his success to the god Marduk.

Marduk, the great lord, guardian of his people, looked with gladness upon his (Cyrus') good deeds and upright heart. He ordered him to go to his city Babylon. He set him on the road to Babylon and like a companion and a friend, he went at his side. His vast army, whose number, like water of the river, cannot be known, marched at his side fully armed.

He made him enter his city Babylon **WITHOUT fighting or battle**; he saved Babylon from hardship. He delivered Nabonidus, (Belshazzar's Father) the king who did not revere him, into his hands. All the people of Babylon, all the land of Sumer and Akkad, princes and governors bowed to him and kissed his feet. They rejoiced at his kingship and their faces shone.

So, did this fulfill the prophecy regarding the destruction of Babylon? The most important details we need to compare to are those related to the actual physical destruction of Babylon. So, let's compare them. Were the walls thrown down? (Jer. 50:15). Was the broadest wall of Babylon completely leveled? (Jer. 51:44, 58). Was its high gate set on fire? (Jer.

51:58); Were the bars of the gates broken? (Jer. 51:30). Did the pillars fall down? (Jer. 50:15). Were the buildings set on fire? (Jer. 51:30). Did Cyrus set fire to the city? (Jer. 50:32). Were the marshes burned with fire? (Jer. 51:32).

I think you will agree that none of these details were fulfilled when Cyrus conquered the city. Cyrus declared himself as the king of Babylon, and Babylon became the capital of the 9th Satrapy, which was the area of Babylonia in the South, and Athura in the North.

“I am Cyrus, King of the globe, great king, mighty king, King of Babylon...When I well disposed, entered Babylon, I had established the seat of government in the royal palace of the ruler, amidst jubilation and rejoicing. Marduk the great god, induced the magnanimous inhabitants of Babylon to love me, and I sought daily to worship him when my numerous soldiers in great numbers peacefully entered Babylon and moved about undisturbed in the midst of Babylon, I did not allow anyone to terrorize the people of the lands of Sumer and Akad.”

So, if the destruction of Babylon did not occur when Cyrus conquered it, what about Alexander the Great? As you will see, he ALSO conquered Babylon without a Battle! In fact, they welcomed Alexander with open arms and gifts!

Alexander the Great Conquers Babylon

Quintus Curtius Rufus who wrote from 41-54 AD described what happened next. *“Moving on to Babylon, Alexander was met by Mazaeus, who had taken refuge in the city after the battle. He came as a suppliant with his grown-up children to surrender himself and the city.”* (Rufus 5 1:17)

Mazaeus was *“an eminent man and a good soldier who had also won distinction in the recent battle.”* Alexander was pleased about this because his *“example was likely to induce the others to surrender.”* And he knew that taking the City of

Babylon by force would have been a "long, arduous task." So, Alexander gave him and his children a courteous welcome.

Not to be outdone by Mazaeus in paying his respects to Alexander, Bagophanes had carpeted the whole road with flowers and garlands and set up at intervals on both sides silver altars heaped not just with frankincense, but with all manner of perfumes.

Following him were his gifts—herds of cattle and horses, and lions, too, and leopards, carried along in cages. Next came the Magi chanting a song in their native fashion, and behind them were the Chaldeans, then the Babylonians, represented not only by priests but also by musicians equipped with their national instrument...At the rear came the Babylonian cavalry, their equipment and that of the horses suggesting extravagance rather than majesty.

The next day, Alexander entered the palace and inspect Darius' (III) furniture and treasure. Babylon at this time became at least a secondary capital for the Medo-Persian Empire.

Rufus then describes how Alexander inspected the wall which was "*constructed of small baked bricks and is cemented together with bitumen. The wall is thirty-two feet wide and it is said that two chariots meeting on it can safely pass each other.*" (Rufus 5 1:25). So, obviously, the wall was still in place and had not been destroyed.

Years later, at the end of his career, Alexander began "*by dredging operations...the construction of a harbor at Babylon.*" (Arrian 7:19) It was large enough for 1,000 warships and it was equipped with yards. A yard is "*a cylindrical spar, tapering to each end, slung across a ship's mast for a sail to hang from.*" The fact is, Alexander had ideas of settling the seaboard of the Persian Gulf and the off-shore islands, for he fancied it might become as prosperous a country as Phoenecia.

While the new warships were under construction and the work of

dredging the harbor proceeded, Alexander sailed from Babylon down the Euphrates to the river known as Pallacopas, about 100 miles down-stream from the city." So, he had not just planned a harbor, but had actually begun work on it.

After Alexander's death, his successors fought over the City of Babylon to the point that the residents fled. By the time the Parthian Empire rule in 141 BC, Babylon had been deserted and forgotten. The city steadily fell into ruin and never returned to its former greatness. In the Muslim conquest in 650 AD, whatever remained of Babylon was swept away and was eventually buried underneath the sand. (Ancient Babylon)

It is evident that the City of Babylon was never destroyed in the manner described in Scripture. Therefore, in order for it to be destroyed in the manner described, it must first be rebuilt!

There are additional details regarding the destruction of Babylon that necessitate a future destruction of Babylon. The first of which is that it occurs during the Day of the Lord which the so-called seven year tribulation period)

In every passage of the Scriptures that the term 'the Day of Jehovah' or the 'the Day of the Lord' is found, it is always and without exception a reference to the Tribulation period. While the phrase "that day" is used both negatively and positively and therefore many times it does apply to the Millennium, the phrase Day of Jehovah or Day of the Lord is always used negatively and never included the Millennial Kingdom. (Fruchtenbaum 173)

The prophecy in Isaiah 13:1 begins with "*A message that Amoz's son Isaiah received about Babylon.*" God then calls his sanctified ones and his mighty ones to prepare for battle. They come from a far country (the land of the North) to destroy the whole land.

"Wail out loud, because the Day of the Lord is near. It will

come like destruction from the Almighty!" And verse 9 *"Watch out! The Day of the Lord is coming—cruel, with wrath and fierce anger—to turn the entire inhabited earth into a evolution and to annihilate sinners from it."*

Verse 10 describes the final cataclysmic events *"The stars of heaven and the constellations shall not give their light. The sun shall be darkened and the moon shall not cause her light to shine."* Obviously, the Day of the Lord has not occurred yet, so the destruction of Babylon must occur in the future. Next, Israel is in the land and forgiven. Currently, Israel is in the land, but in unbelief, however, this will change near the end of the tribulation.

Jeremiah 50:15 states;

Behold, I will punish the king of Babylon and his land...But I will bring back Israel to his habitation, and he shall feed on Carmel and Bashan; His soul shall be satisfied on Mount Ephraim and Gilead. In those days, and in that time, sayeth the Lord, the iniquity of Israel shall be sought, but there shall be none; and the sins of Judah, but they shall not be found; for I will pardon those whom I preserve.

And thus as Romans states in 11:26 *"And so all Israel shall be saved."* The sins of the remnant will be pardoned. This only occurs during the last three days of the tribulation (Hosea 5:15, 6:1-2)

Jesus cannot come back until Israel confesses her national sin of rejection of the Messiah and pleads for him to return (Fruchtenbaum 331).

Next is the use of smart weapons, which did not exist in the past, and currently are not 100% accurate. At some point, though, certain weapons will be 100% accurate or at least will be with God's assistance.

Regarding the weapons of the multitudes of nations which will

come from the land of the North. Jeremiah 50:9 states that *"Their arrows will be like a skilled warrior; they won't miss their targets."* And as Chuck Missler has pointed out, it is the arrow itself that has the intelligence. This is something that can't be said of a traditional arrow. The Hebrew word "chets" is simply an arrow and in the Greek Septuagint, it is "bolis," a missile, arrow or javelin. Think about it, how would you describe a weapon that doesn't even exist yet? No one uses actual bows and arrows in modern warfare. But the concept of an arrow is still used. It could legitimately be ascribed as a projectile, and a bow is something that launches the projectile.

One of the most definitive statements that indicate that the destruction of Babylon is still a future event is Jeremiah 51:26 that makes it clear that the building materials will never be reused. *"And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate forever, saith the Lord."*

However, the original building materials HAVE been reused. In 1983, Saddam Hussein started rebuilding the City of Babylon on top of the old ruins. He built on the old bricks with new bricks of his own which he inscribed with: *"This was built by Saddam Hussein, son of Nebuchadnzzar, to glorify Iraq."* You can see in this photo where the original bricks are and where the new bricks were built directly on top of them.

King Nebuchadnezzar's Throne Room

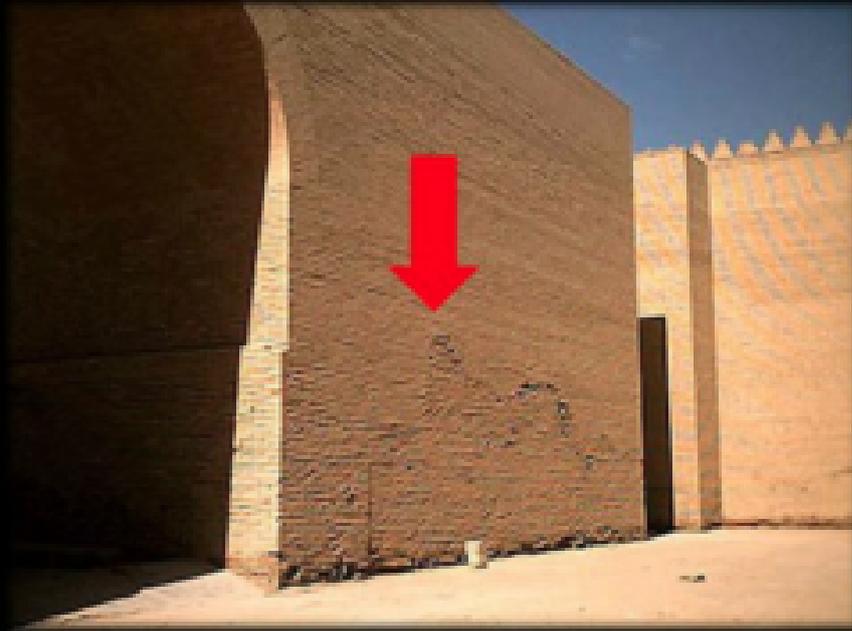


Fig. 17 Throne Room

The only conclusion can be that in order for this prophecy to be fulfilled, the City of Babylon must be rebuilt and become a major trade center (Rev. 19) in order to be destroyed in the manner described in Scripture.

Is the Destruction of Babylon a Literal Event?

Isaiah 13-14, Jeremiah 50-51 and Revelation 18 are the main passages in Scripture which contain the prophecies regarding the total destruction of Babylon. They give many details which will help us to identify the fulfillment and to determine whether this destruction has occurred in the past, or if it is yet to occur in the future.

I think you will see as we study these details, that the destruction of Babylon is *not* figurative, *not* symbolic and *not* allegorical. "Figurative language refers to any words that are used with a meaning other than their common, literal sense" (McQuilken 190).

Common examples of figures of speech often used in Scripture are –Simile, Metaphor, Metonymy, Synecdoche, etc. There may be figures of speech in the prophecies regarding the destruction of Babylon, but the entire prophecy isn't figurative, and the figures of speech still represent something actual.

"Symbols are one thing taken to represent something else, often a material object representing the intangible" (McQuilken 198). Many times, what each symbol represents is explicitly explained in the Scripture passages. Examples of prophecies that are explicitly symbolic are many of the visions in Zechariah such as Zechariah 5 and many of the visions in Revelation such as Revelation 17.

"Allegorical" means that it has hidden spiritual meaning that transcends the literal sense of the text. This makes the meaning subject to the person reading it who can make it mean

anything he or she chooses.

To understand the Isaiah, Jeremiah and Revelation passages, it's important to read all of them in context and keep the following in mind. Isaiah chapters 13-14 constitute one prophecy (until 14:23-32). Be sure to ignore the chapter breaks, because chapter breaks are man-made and not part of the original manuscripts. The entire prophecy is one unit which was given at one time. Also, within chapter 14, there is a "song" that Israel sings which is one unit within the overall prophecy (14:5-21) and should be considered as a whole.

The final verses 23-32, are a new prophecy regarding Philistia and may or may not be related to the Babylon prophecy.

Jeremiah 50-51 also constitutes one prophecy (until 51:59-64). Again, ignore the man-made chapter break. In chapter 51, verses 59-64 are a description of how Jeremiah wrote the prophecy of Babylon on one scroll, and it also describes what was to be done with the scroll. This further indicates that it was one prophecy given at one time.

Unlike the other passages, Revelation 17 & 18 *are* divided up correctly. They are two separate prophecies indicated by Revelation 18:1. "And after these things, I saw another angel come down from heaven..."

The focus in Chapter 17 is on the woman who is riding the beast which is thought to represent the overall religious system of Babylon. The rest of the chapter is regarding the beast she is riding on, which isn't Babylon. Revelation 17 is explicitly symbolic and the interpretation of the symbols are given in the chapter itself, so we will not be reviewing the information in that chapter. Chapter 18 is regarding the literal destruction of the city of Babylon

The three prophets of this event are Isaiah, who according to Isaiah 1:1 was a prophet of Israel during the time of King

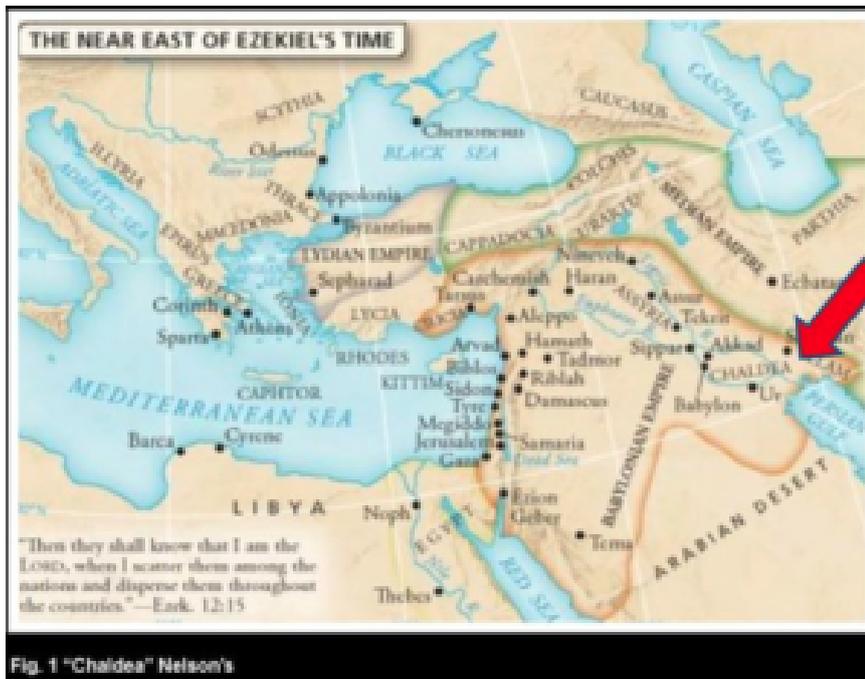
Uzziah, Jotham, Ahaz, and Hezekiah; Jeremiah, who was a prophet from the days of King Josiah, Jehoiakim, and Zedekiah according to Jeremiah 1:1-3; and, John the Apostle, who wrote the book of Revelation, lived from 6 to 100 AD, and wrote Revelation while on the island of Patmos, during the reign of Roman Emperor Domitian in Revelation 1:9.

We will see that the destruction of Babylon is a description of an actual, literal event. 1) It is the actual city of Babylon in the land of Chaldea; 2) there are actual nations & troops attacking from the literal North; 3) actual weapons being used to kill actual human beings by the invading troops; and, 4) there is actual physical destruction. Other details include 5) the suddenness of the destruction; 6) the actual results of the destruction; 7) and the purpose for the destruction.

1. The Destruction of the Actual City of Babylon in the Land of Chaldea.

The first point that is made abundantly clear is that it is referring to literal Babylon as indicated by the use of the variations of the phrase "Babylon, in the Land of Chaldea." If I were to tell you that I'm from Spokane in the land of Washington, you would know that I'm talking about the literal city of Spokane in the State of Washington. These passages are speaking of the literal city of Babylon in the land of Chaldea

The Jewish Encyclopedia states, "The land of the Chaldeans (Jer. xxiv. 5 et al.) is also a frequently occurring phrase. The Chaldean country, in the strict sense, lay in southern Babylonia, on the lower Euphrates and Tigris..." as shown here in the map of the Babylonian Empire.



“...But the name was extended by the Biblical writers to include the whole of Babylonia, after the Chaldean Nebuchadnezzar had established the new Babylonian empire and brought his people to world-wide fame.”

The phrase or variations of the phrase Babylon in the the land of the Chaldeans appears eight times altogether in the Jeremiah and Isaiah passages. It appears in the first verse of Jeremiah’s prophecy regarding Babylon where it says, “This is the message that the Lord spoke through the prophet Jeremiah about Babylon, the land of the Chaldeans.” (Jeremiah 50:1)

Here are the rest of the verses that use that phrase:

- **Babylon**, that jewel of kingdoms, the splendor and **pride of the Chaldeans** (Isaiah 13:19)
- Move away from **Babylon**, and go out of the **land of Chaldeans** (Jeremiah 50:8)
- The **Chaldeans** will become plunder (Jeremiah 50:10)
- Heavenly armies will be in the **land of Chaldeans** (Jeremiah 50:25)
- The slain will fall in the **land of Chaldea**, pierced through in the streets. (Jeremiah 51:4)

- Before your eyes, I'll repay **Babylon and all the inhabitants of Chaldea** (Jeremiah 51:24)
- The sound of a cry is coming from **Babylon**, great destruction from the **land of the Chaldeans** (Jeremiah 51:54).

It is clear that this is speaking of a literal place being destroyed. There is no indication that it is meant to be taken figuratively.

Jeremiah 50:21 points out two specific places included in this destruction, they are Merathaim, which is in Southern Mesopotamia, and Pekod, which is a region in Southern Mesopotamia (Jer. 50:21). Both are in the same area as original Chaldea. All of these indicate that the destruction will come upon the literal Babylon in the land of Chaldea.

2. Actual Nations & Troops Attacking from the North

Next, we have actual nations and troops attacking from the North. Jeremiah 51:38 tells us that the Medes, including their governors, the prefects (a chief officer or government official who is responsible for a particular area in a country) and every land under their dominion will come against Babylon (Jeremiah 51:38).

Three Kingdoms under their dominion are specifically named—the Kingdom of Ararat (Armenia/Urartu), Kingdom of Mini (Iran, Part of Syria), Kingdom of Ashkenaz (Scythians/Russians) (Jer. 51:27). They were kingdoms that had been conquered and made vassel states by the Medes (known as the Kurds today) in the early 6th century (Notes 60). And Isaiah 13:17 makes it clear that they are *not* motivated by financial gain (Silver and Gold)

The troops attacking are mentioned in a number of places in the Jeremiah prophecy. They are called Troops (Jer. 50:14), Warriors (Jer. 50:30; Jer. 51:30, 56) and Soldiers (Jer. 51:14-15; Jer. 50:30, 32). These Nations are Attacking from or

out of the North (Isa. 14:31. Jer. 50:3, 9, 41, 51:4) and from afar (Jer. 50:26).

3. Actual Weapons Being Used to Kill Actual Human Beings.

The weapons which are specifically mentioned are:

- Bow (Jer. 51:3-4; 50:14, 42; Isa. 13:18)
- Arrows (Jer. 50:9, 14, 51:11)
- Spears (Jer. 50:41-42)
- Swords (Jer. 50:21)
- Fire and Smoke (Rv. 18:8-9, 18; Jer. 51:32, 58; Isa. 14:31)

Both Isaiah and Jeremiah indicate that actual human beings will be killed—bows dash the young men to pieces, no pity is shown to the unborn, and they will not spare the children (Isaiah 13:18) or the young men. The slain will fall in the land of Chaldea, pierced through in her streets (Jer. 51:3-4) and her warriors will fall in her streets. Her soldiers will be silenced in that day (Jer. 51:30)

4. Actual Physical Destruction

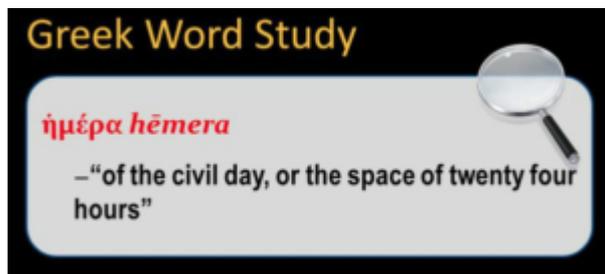
There is also actual physical destruction:

- Walls thrown down (Jer. 50:15)
- Broad wall of Babylon will be completely leveled (Jer. 51:44, 58)
- Its high gate set on fire (Jer. 51:58)
- The bars of the gates broken (Jer. 51:30)
- Pillars have fallen (Jer. 50:15)
- Buildings have fallen (Jer. 50:15)
- Set fire to the city (Jer. 50:32)
- Marshes burned with fire (Jer. 51:32)

5. Suddenness of the Destruction

Another detail given is the suddenness of the destruction. Revelation 18:8, 9, 17, and 19 all indicate a sudden

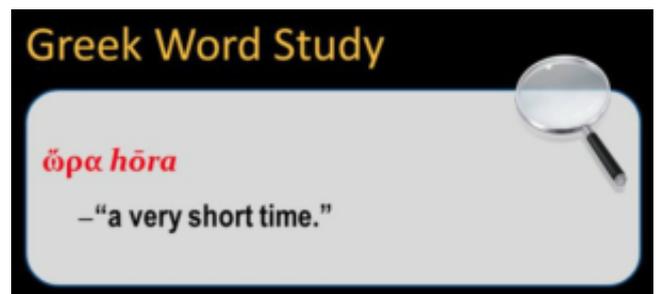
destruction and in Revelation 18:8, a voice speaking from heaven states that Babylon's destruction will come in a single day.



According to Theyer's Lexicon, "Heymera" in this case is being used "of the civil day, or the space of twenty four hours." So the voices literally say that Babylon will be destroyed within

one day's time.

All of the other verses are quoting the kings of the Earth who say that her destruction will come in a single hour. According to Thayer's Lexicon the Greek word "Hōra" is being used to indicate a very short time.



One way or the other, this is not contradictory since something that happens in one hour also by definition happens within a single day, but it seems that the voice from Heaven is declaring it will occur in an actual day whereas the kings of the earth are just indicating that it occurs in a relatively short period of time. In addition, Jeremiah 51:8 states, *suddenly* Babylon fell and was shattered..."

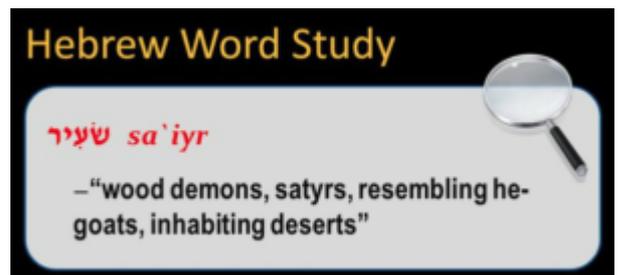
6. Results of the Destruction

The results of the destruction is described as being like Sodom and Gomorrah: (Jer. 50:40; Isa 13:19) in that it will never again be inhabited by human beings (Jer. 50:13; 51:29, 43), and it will become a home for unclean birds and certain other unclean beasts. It is important to understand that this

comparison with Sodom and Gomorrah does *not* include the method by which Sodom and Gomorrah was destroyed.

Isaiah 13:19-22 lists a number of creatures that will inhabit Babylon. "But desert beasts will lie down there, and their houses will be full of howling creatures; there, owls will dwell, and goat-demons will dance there. Hyenas will howl in its stronghold, and jackals will make their dens in its citadels."

One interesting creature is the goat demon, which is translated "satyrs" in the King James version and is defined in the Gesenius Hebrew Chaldea Lexicon as "Sa'iyr" wood demons, satyrs, resembling he-goats, inhabiting deserts" (Gesenius)



Surprisingly, there will be some type of demonic entities. In Rev. 18:2 it states. "Fallen! Babylon the Great has fallen! She has become a home for demons. She is a prison for every unclean spirit, a prison for every unclean bird, and a prison for every unclean and hated beast."

Moving on to other details, Jeremiah 51:26 indicates that building materials will never be reused. "They won't get a cornerstone or a foundation stone from you, because you will be a wasteland forever, declares the Lord."

Other results of the destruction include that God will eliminate from Babylon her name and survivors, her offspring and descendants. (Isa. 14:22). The Chaldeans will come to plunder...she will become the least of the nations, a wilderness, a dry land, and a desert (Jer. 50:10-12)

Babylon will come a heap of ruins, a refuge for jackals, and a desolate place and an object of scorn (Jer. 51:36-38).

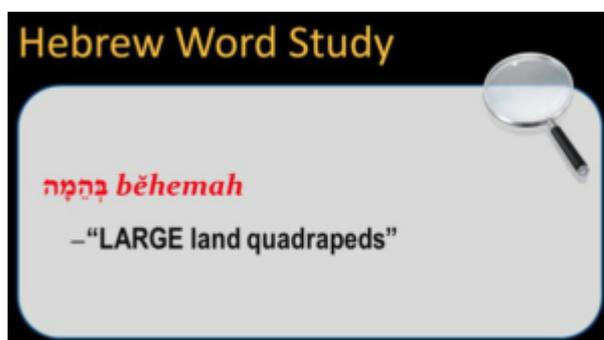
7. Purpose for the Destruction

The purpose for the destruction is that it is given as repayment for all the evil that Babylon did in Zion (Jer. 51:24); vengeance for His temple (Jer. 51:11); because she has behaved arrogantly against the Lord, against the Holy One of Israel (Jer. 51:29-30); and because of the slain of Israel (Jer. 51:49)

The Scroll & the Stone

Jeremiah 51:60 states that Jeremiah wrote on a single scroll all the disasters that would come upon Babylon, all these things that were written about Babylon. Jeremiah told Seraiah, "When you come to Babylon, see that you read all these words, and say, Lord, you have declared about this place that you would destroy it so that there wouldn't be an inhabitant in it, neither human nor animal, because it will be a wasteland forever."

This declaration that "no animal will inhabit it," seems to be a contradiction to the earlier description of possible animals inhabiting Babylon after the destruction. In the English language, the word "animal" would be understood to include the entire animal kingdom. This also corresponds to an earlier statement in the Jeremiah prophecy in Jer. 50:3, when it states that no one will live in it—both people and animals will wander off.



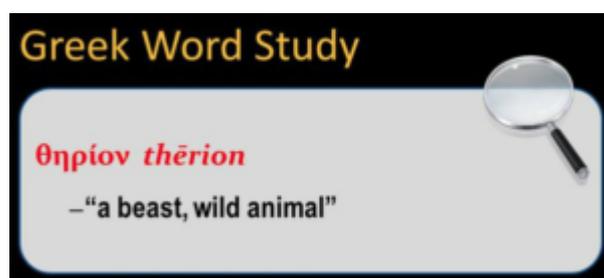
The Hebrew word translated "animals" in both of these passages is the same Hebrew word which is "Behemah" and can be translated—Beast, animal, cattle—as distinguished in the OT from birds, fish, and

reptiles." This term refers to four-footed animals, especially cattle.

The Septuagint translates the Hebrew word with the Greek word "Ktenos" which has a very similar definition. "A beast; sp. of a beast of burden, used for four legged animals as opposed to fishes and birds—and the Genesis Hebrew Chaldea Lexion states that it refers to *large* land quadrupeds.

The Hebrew word "behemoth" is most likely only referring to large land quadrupeds, there is no contradiction to the idea of hyenas, jackals and other creatures still inhabiting Babylon.

Revelation 18:32 states that it will be a prison for every unclean and hated beast, but the Greek word translated "beast" isn't the same Greek word that was used to translate "Behemah"



in the Jeremiah passage. It is a different kind of beast. Therion is a beast, or a wild animal and it is the same word that is used to describe the Beast of Revelation.

Jeremiah continues in 51:61 "When you finish reading this scroll, tie a rock around it and throw it into the middle of the Euphrates. Then say, "Babylon will sink like this and won't rise from the disaster that I'm bringing on her. Her people will be exhausted.

Revelation 18:16-17 gives a similar symbolic gesture, "Then a powerful angel picked up a stone that was like a large millstone and threw it into the sea, saying, the great city Babylon will be thrown down violently—and will never be found again.

Summary

The prophecies regarding the destruction of Babylon given in Isaiah 13-14, Jeremiah 50-51 and Revelation 18 give the following details:

Table I

Details of the Destruction of Babylon	Isa. 14-15	Jer. 50-51	Rev. 18
Actual Babylon in the Land of Chaldea / City of Babylon	X	X	X
Actual nations & troops attacking from the North	X	X	
Actual weapons used to kill actual human beings	X	X	X
Actual physical destruction	X	X	X
Never inhabited again by human beings		X	
Inhabited by certain unclean animals	X	X	X
Inhabited by demonic entities	X	X	X
Building Materials never to be reused		X	
Suddenness of the Destruction		X	X
Repayment for evil done in Zion		X	

The abundance of details makes it clear that this is describing an actual, literal event and it is not symbolic, allegorical or figurative. Anyone should be able to use these details to look for future fulfillment and also to look back in history to see if they have ever been fulfilled in the past.

[Watch the video presentation]

The Biblical Case for the Location of the Temple: Part 2—The Testimony of Jesus

Anyone who has seen the ancient, massive stone walls of the so-called “temple mount” will at some point think about what Jesus said regarding the destruction of the temple—that no stone would be left upon another as stated by Jesus in Matthew 24:2 and Mark 13:2. If the walls were part of the temple compound, then why are there still all those stones left?



Did Jesus lie? Was his statement just a hyperbole (an exaggeration to make a point)? The excuse is usually given that in Mark 13:2, Jesus was speaking of the temple buildings only, not the outer walls, because Jesus states: *“Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down.”*

I would argue that anything that has been built is technically a “building.” The stone walls consist of four walls. You could say it is a building without a ceiling. However, it really doesn’t matter, because in another passage, Jesus states very specifically that *“not one stone would be left upon another”* of the entire City of Jerusalem in Luke 19:42-44:

And when he was come near, he beheld the CITY [Jerusalem], and wept over it, Saying, If thou hadst known, even thou, at

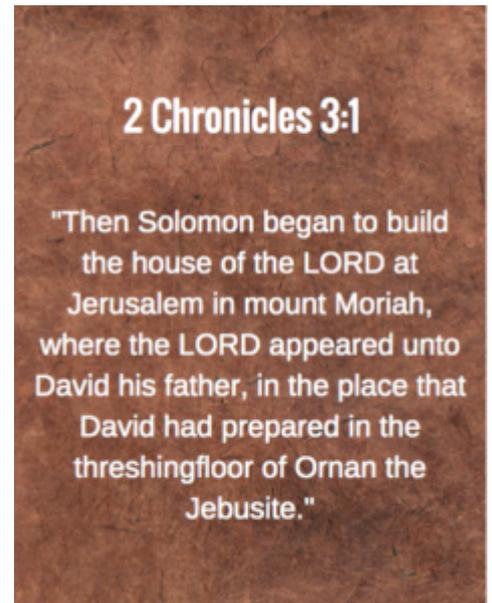
least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee [Jerusalem], and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee [Jerusalem] one stone upon another; because thou knewest not the time of thy visitation.

There is no indication in this passage (or the Matthew and Mark passages) that Jesus was employing hyperbole (exaggerating), so either he was mistaken or lying, (both impossible) OR those stone walls were never a part of Jerusalem nor a part of the temple complex in the first place. As discussed in Part 1, the Bible makes it clear that the temple was in the City of David, not on the geographical area incorrectly called the temple mount.

The Biblical Case for the Location of the Temple: Part

1

The Bible describes exactly where Solomon's temple was built in 2 Chronicles 3:1



Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.

However, if you don't know the Old Testament, this won't mean anything to you. I'm sure you would know where Jerusalem is, but do you know where Mount Moriah is? Do you know the story about David and Ornan the Jebusite? Do you know the relevant history regarding Jebus/Jerusalem from the book of Joshua?

From 2 Chronicles 3:1 we know that Solomon's Temple was located IN Jerusalem. The book of Ezra also states this plainly in Ezra 1:2,3,5; 2:68; 6:5 among others, and 7:27. Mount Moriah (which is only named in 2 Chronicles 3:1 and in Genesis 22:2) is likely a mountain range, but won't be essential to this study.

Since 2 Chronicles 3:1 specifically states that Solomon's Temple was located in Jerusalem, and the Temple was to be built upon the threshing floor of Ornan the Jebusite, we know that the threshingfloor of Ornan the Jebusite must be in a specific spot *within* the city of Jerusalem.

Jerusalem at the time of David covered a very small area so the threshingfloor must have been located within that specific geographical area. Currently, the city of Jerusalem covers a much larger area. **It is important not to commit the fallacy of superimposing what you see today over what existed at the specific time we are looking at. Even the topography of the land was significantly different at that time.**

The story of David and the threshingfloor of Ornan the Jebusite is given in 1 Chronicles 21:18-30. Following the instructions that God commanded Gad to give him, David went to Ornan the Jebusite to build an altar to the LORD. Ornan wanted to give it to David, but David insisted on purchasing it. David built the altar there on the threshing floor. He could not offer sacrifices at the normal place, which was the altar of the burnt-offering in the tabernacle of the LORD located in "the high place at Gibeon" because he was afraid of the sword of the Angel of the Lord.

So three main facts have been established:

1. The Temple of Solomon was built **within the geographical area covered by the city of Jerusalem at the time of David**. It had to be within that area, or it would not have been in Jerusalem as is specifically stated.
2. The Temple was built on the threshingfloor of Ornan the Jebusite
3. The threshingfloor of Ornan the Jebusite **was within the geographical area covered by the city of Jerusalem at the time of David**. It could not have been outside the city of Jerusalem.

This may seem elementary, but it is important to keep these facts in mind at all times because the geographical area covered by the city of Jerusalem is essential to pinpointing the location of Solomon's temple, and those that were built thereafter.

Jerusalem is the City of David

Jerusalem was originally occupied by the Jebusites—it was sometimes called Jebus, but was called Jerusalem a number of times. This is made clear by several verses—Joshua 15:8,63; 18:28; Judges 1:21; 19:10 and also 2 Samuel 5:6 which states:

And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

But David “took the strong hold of Zion” i.e. the fortress (v7) by going up a watershaft from the Gihon Spring. David then lived in the fortress and called it “The City of David.” (v9). The Israelites could not drive the Jebusites out, so they lived with them until at least the time of the writing of Joshua and Judges. [Joshua 15:63 and Judges 1:21].

This event occurred sometime before David purchased the threshingfield from Ornan the Jebusite which was discussed earlier. So the geographical parcel of land which was Jerusalem at that time was also the exact location of the city of David because they were synonymous.

According to most any reference material out there, the Jebusite city called Jerusalem and also called the City of David, was a relatively small parcel of land, and the borders seem to be agreed upon by most of them. You can see an example map here: [Map of Jebus or Jerusalem](#). [Look at the third image from the top]

[Warning: Do not take the labeling on any map of the Jerusalem area for granted. Many of the labels are wrong, which will be shown in a future post. However, the basic geographical borders of the Jebusite City/The City of David is virtually identical on most maps.]

So now we know that Solomon's temple had to be built within the City of Jerusalem/City of David specifically in the spot where Ornan the Jebusite's threshingfloor was at the time of David. Any area outside of that place cannot be the location of any future temple either. The temple cannot be outside of the geographical area occupied by Jerusalem/City of David at the time of David.

The current area called "The Temple Mount" is OUTSIDE of that geographical area, so the temple could not have been located anywhere on it, unless you go against scripture.

[As always, I welcome comments and questions on this topic. Please keep them short and concise.]

Next: The Biblical Case for the Location of the Temple Part 2

Straight from the Healing Rooms Manual

Imagine being told that the root cause of your child's Cystic Fibrosis is fear and anxiety? Or, that you have Parkinson's because you have unresolved rejection, self-rejection, or abandonment issues? Or, your parent has Alzheimers because of self-hatred, self-rejection, shame and guilt?

These are the kinds of things you will find in the official Healing Rooms Manual published by the International

Association of Healing Rooms founded by Cal Pierce in 1999 whose headquarters is in Spokane, Washington.

On the second page of the Manual (no page numbers are given in the manual), it states:

Information for this book has been gathered through many thousands of prayer sessions in the Spokane Healing Rooms. Scriptures are given on each disease as the Holy Spirit directed our team to them.

*Root causes to sickness have been known by the medical industry for decades. **We have identified spiritual root causes by interviewing those prayed for.** Certain symptoms of sickness have similar root causes. We simply have linked those which are most common root causes to specific diseases. Our goal is to bring an awareness of what those root causes are and how to minister healing. [emphasis mine].*

There are indeed demonstrable natural root causes to many sicknesses, however, this isn't the same as assigning a *spiritual* root cause. Furthermore, just because common issues appear regularly with a specific illness doesn't mean it is the cause of the illness. Correlation NEVER proves Causation. Just because the Sun comes up around the time a Rooster crows doesn't mean the Rooster caused the Sun to come up.

For example, the root cause given for Cystic Fibrosis is "fear and anxiety." Online, there is an article that indicates fear and anxiety is common among those afflicted with the disease or those who care for them. Due to the nature of the disease it is natural that it would cause this. So, there is a correlation, but any reasonable person would realize that dealing with the disease is the cause of the fear and anxiety, not the other way around.

Some of the other Disease and Root Causes listed are:

Arthritis: Usually involves bitterness from unforgiveness toward others or yourself

Autism: Can be Generational.* Rejection, rebellion, anger, self-hatred, spirit of fear, deaf and dumb spirit, and self-condemnation

Diabetes: Extreme rejection and self-hatred coupled with guilt. Can be inherited through an unloving spirit from parents or grandparents. Could be a generational curse.

Hypoglycemia: Worry, fear, fear of rejection, not trusting God, self-hatred; could be hereditary.

Stroke: Could be generational. Stress, anxiety, and anger. Self-rejection, self-bitterness, self-hatred.

Varicose Veins: Internalization of hurts that are caused by anger and resentment. Usually inherited.

Root causes for different types of Cancer:

Cancer: Can be deeply rooted bitterness, anger, guilt, and self-hatred. Can be generational.

Colon Cancer: Bitterness, slander, possibly generational with division making-contention.

Liver Cancer: Lusting after a female, mentally or actually. Often involving pornography, fornication, drugs and/or alcohol addiction. Also bitterness.

Breast Cancer: Conflict and bitterness between the female and her mother, sisters, or mother-in-law.

Ovarian Cancer: Woman's hatred for self and her sexuality and self-bitterness

Uterine Cancer: Bitterness and self-bitterness; promiscuity and uncleanness

Hodgkin's Disease & Leukemia: Deep rooted bitterness coming from unresolved rejection by a father

Prostrate: Bitterness, unforgiveness toward males in the family, fornication, fear.

*In the ministry sections for the disease it indicates that what is meant by "generational" is a generational curse. On rare occasions the root cause is given as possibly inherited

or genetic related.

After the section on the diseases, there is an article called "How to Keep Your Healing." It uses the parable of the sower in Matthew 13 out of context to support the belief that you can lose your healing.

When we receive a word on healing and are prayed for and a healing takes place, we receive it with joy but it must become firmly rooted in us because the devil will always try to inflict us with the very same symptoms to change our minds. Verse 21 says because of the Word, this affliction will be brought against us once again to cause us to fall away.

However, if you read the parable in context and take into consideration Jesus' interpretation of it, this parable cannot be applied in the manner they have done. Nothing is referred to as a word on healing. It is actually the "word of the Kingdom." Verse 21 doesn't say anything about an affliction being brought against us once again to cause us to fall away. This is talking about troubles and tribulation in a person's life.

The article in the Healing Manual goes on to state:

If the devil can cause us to look at symptoms instead of God's promise, he can convince us to believe his lie. When we focus on the symptoms, pain or whatever it is, doubt and unbelief come to our mind and this gives entrance for fear to re-establish the sickness. We must keep our heart and mind fixed upon God and His promise...We need to hold fast to that which is good. We must allow the Word to take root so that it can complete the manifestation of healing.

There is no description of anyone losing their healing anywhere in the entire Bible. When Scripture describes divine

healing it is always immediate and permanent and any visible symptoms disappear.

1. Some were healed **without exhibiting any faith at all.**
2. Some were healed through the faith of others
3. Some were healed through their own faith
4. Some were not healed because of an overall lack of faith in the area (not a specific person's)
5. 100% were healed immediately or within moments—never over a long period of time
6. Absolutely NO ONE lost their healing

It is important to realize that a number of people in the New Testament were healed without any faith at all. The people at the Healing Rooms believe they have the gift of healing. If this is true and they believe everyone is guaranteed healing, then if the person they pray for is not healed, logically it would be their own lack of faith, not the faith of the person they are praying for. The belief that you can lose your healing appears to be a cop out—so that if the person isn't healed, they can blame it on the person's lack of faith.

In the Bible, how did the person being healed, the Apostles or the people watching know that the person was healed? The SYMPTOMS disappeared! The blind man could see, the lame could walk, the leper's flesh became normal. If you still have the symptoms, you are not healed. These healings were also verified by the methods described in the Old Testament, by those with the expertise and authority to declare that the person was healed. If the person still had the symptoms, they would not have been declared healed or "clean."

For more detailed, in-depth discussion of this topic, please watch the presentation on this question "Can a Person Lose their Healing?"

The Healing Rooms Manual has a number of concerning issues and should make a person think twice about going to one for

healing.

Do They Really Teach That?

It is well known that New "Age" Spirituality teaches the pantheistic view that we are all God. However, you would be surprised by who else teaches this.

Though hidden in the massive text of the Catechism, the Roman Catholic Church teaches that we can become God or gods:

The Word became flesh to make us *"partakers of the divine nature"*: "For this is why the Word became man, and the Son of God became the Son of man: so that man, by entering into communion with the Word and thus receiving divine sonship, might become a son of God" **"For the Son of God became man so that we might become God."** "The only-begotten Son of God, wanting to make us sharers in his divinity, assumed our nature, **so that he, made man, might make men gods.** (460)
[emphasis mine]

This paragraph is made up of several quotations. In the footnotes, it shows 2 Peter 1:4 as the reference for the first statement.

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. [KJV]

This verse is used by other groups to teach that man can become God. However, this is twisting the verse to say something that it doesn't. The Greek word translated

“partake” may be familiar to you. It is “koinonos” and it means “a partner, associate, comrade, or companion.” It is translated as “partake or partaker” in four other Scripture passages, and it never means that they *become* what they are partaking of.

Matt. 23:30 “...partakers with them in the blood of the prophets.”

1 Cor. 10:18 “...are they which eat of the sacrifices partakers of the altar?”

2 Cor. 1:7 “...as ye are partakers of the sufferings...”

1 Peter 5:1 “...and also a partaker of the glory that shall be revealed.”

The partakers in Matthew—did not *become* the blood of the prophets. The partakers of the altar—did not *become* the altar. The partakers of the sufferings—did not *become* sufferings. The partakers of the glory—did not *become* the glory. To partake of something, never means to *become* what you are partaking of.

The second quotation from the Catechism is from St. Irenaeus:

“For this is why the Word became man, and the Son of God became the Son of man: so that man, by entering into communion with the Word and thus receiving divine sonship, might become a son of God”

There is nothing wrong with this statement, because believers do become sons of God. However, it does nothing to support the other statements.

The third quotation is given as from St. Athanasius in *De Incarnatione*:

“For the Son of God became man so that we might become God.”

The fourth quotation is from St. Thomas Aquinas:

“The only-begotten Son of God, wanting to make us sharers in

his divinity, assumed our nature, so that he, made man, might make men gods.”

It is quite possible that these are being taken out of context and their translation into English may be faulty, but there is no explanation in the Catechism to indicate anything different, and it has never been modified since first published, so we have no choice but to take it at its word—the Catechism teaches man can become gods or God.

Rapture Question #3: How is the Rapture a “Mystery”?

Recommended: Rapture Question #1: Is the word “Rapture” found in the Bible?

The previous article Rapture Question #2: What Does the Term “In Christ” Mean?” pointed out that Post-Tribulation proponents believe that since the 1 Thessalonians passage describes the resurrection of the dead, this must be referring to the resurrection which occurs at the 2nd Coming. The first issue with this view is that only the dead “in Christ” are resurrected and this term only refers to members of the Body of Christ.

A second issue with believing this to be the resurrection at the 2nd Coming is regarding the word “mystery” being used in [1 Corinthians 15:51-52](#). The English word “Mystery” is translated from the Greek word *mystērion* μυστήριον. It is a secret that hitherto has not been revealed.

What is the Biblical Definition of a Mystery?

In **Colossians 1:26** Paul indicates that a “mystery” is something that had been hidden from past generations, but is later revealed to the saints.

In a similar way, Paul explains in **Ephesians 3:2-6** that the “mystery” that *“the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel”* was revealed to him by Jesus who *“made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is NOW revealed unto his holy apostles and prophets by the Spirit.”*

In **1 Corinthians 15:51-52** Paul then reveals another “mystery” when he states: *“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.”*¹

Was the Coming of the Lord Revealed in the Old Testament?

This event (the Rapture of the Church) was unknown until Paul revealed it to the Church by revelation directly from Jesus Christ. This is very important, because the 2nd Coming and the resurrection of the just and the unjust were clearly discussed in the Old Testament.

In **Daniel 7:13-14**, Daniel states *“I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”*

Zechariah describes the coming of the Lord in **Zechariah 14:4-5** in which He stands on the Mount of Olives and it divides in two. In verse 5 it states *"...and the Lord my God shall come, and all the saints with him."*

Daniel 12:2 describes the resurrection that will occur at the "end of days." *"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt...v13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of days."*

So the "Mystery" that Paul revealed in **1 Corinthians 15:51-52** could NOT be referring to the resurrection that occurs at the 2nd Coming because the 2nd Coming was clearly described BEFORE the Church even came into existence, and therefore, wasn't an undisclosed mystery.

Notes

¹Even though Paul doesn't specifically state the dead "in Christ" in this passage, at the beginning of this Epistle to the Corinthians, he indicates that he is writing it to *"the Church of God which is at Corinth with all the saints which are in Achaia."* He is writing to the believers who by definition are "in Christ."

Next: The Rapture Question #4: Is the Rapture Imminent?

Rapture Question #2: What

Does the Term “In Christ” Mean?

Recommended: Rapture Question #1: Is the word “Rapture” found in the Bible.

One of the main arguments put forth to support a Post-Tribulation Rapture is **1 Thessalonians 4:13-18** where it is asserted that since the dead are being raised this must be the Resurrection which happens at the 2nd Coming of Christ. However, they ignore one very important detail—not all of the dead will be raised at the Rapture. Paul makes a point of indicating that it is only the dead IN CHRIST who are being raised at this time.

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.” 1 Corinthians 15:18 also describes believers who have died as those which are *“fallen asleep in Christ.”*

Who are the Dead “in Christ”?

The term “In Christ” is used numerous times in the New Testament where it refers to believers who make up the Body of Christ, the “Church” the Ekklesia of Christ.

2 Corinthians 5:17 describes what happens when a person becomes a believer— *“Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.”*

Romans 12:5 declares *“So we being many are one body in Christ, and every one members one of another.”*

Another passage where this is shown is in **Romans 16:7** which states, *“Salute Andronicus and Junia, my kinsmen, and my*

*fellow prisoners, who are of note among the apostles, who also were **in Christ before me.*** Paul indicates here that Andronicus and Junia were “in Christ” before he was, meaning that they were believers before Paul became a believer.

Other references to check out are:

Romans 8:1; Romans 16:3, 9; 1 Corinthians 3:1; 2 Corinthians 12:2; Galatians 1:22; Galatians 3:28; Philippians 1:1; Philippians 4:21; Colossians 1:2; 1 Thessalonians 2:14; 1 Peter 5:14; Philemon 1:23 and Philippians 4:21.

When did the Church begin?

In **Matthew 17:18**, Jesus states *“Upon this rock (himself, the cornerstone) **I WILL build my Ekklesia** (Church).”* “I WILL build” is translated from the Greek word οἰκοδομήσω which is in the **Future** Tense.

The most important part of the Greek verb is the ending of the verb which tells us more than one thing. What is important in this instance is the sigma σ. This is called a tense formative. The sigma is the tense formative that tells us the verb is in the future tense. At the time Jesus spoke these words, what he was speaking of was still something that would happen in the future. The Ekklesia could not have existed before this. Future means future.

In **1 Corinthians 12:13**, Paul describes the means by which we enter into the Body of Christ. *“**For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.**”*

So, when did this happen? The matter of when the Church began rests squarely on when the first believers were baptized into the Body of Christ. The Church could not have existed until this began to occur.

In **Acts 1:5** just before ascending into Heaven, Jesus states *"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."* So even at the time of the ascension, the Church had not yet begun.

Just as Jesus stated, a short time later in **Acts 2** a total of 120 people (including the 12 Apostles, Mary the Mother of Jesus, the brothers of Jesus and other un-named women) were in the Upper Room on the day of Pentecost when they were all filled with the Holy Ghost just as Jesus had promised.

When is the Church complete?

In **Romans 11:25** Paul tells the Roman believers, *"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."* The church will continue until the final believer has become a part of the body of Christ. The Rapture of the Body of Christ will occur when the Body of Christ is complete. Then soon after that, the partial blindness of Israel will be removed.

The Old Testament saints are not included in the Rapture because they are not part of the Body of Christ, they are not "in Christ." They are resurrected at the 2nd Coming of Christ along with those who become believers AFTER the Rapture occurs (which are often called "tribulation saints") and before the 2nd Coming of Christ.

(For more information on the identity of the Church, please see "The Church in the Wilderness.")

Next: The Rapture Question #3: How is the Rapture a "Mystery?"