

The 150 Chapters of the Bible on the End Times

We identified over **150 chapters** in the Bible in which the end times is the main subject—we identified **31 chapters** in the New Testament; **34 chapters** from Genesis to Psalms; **41 chapters** in Isaiah alone; and **55 chapters** from Jeremiah to Malachi—totaling 161 chapters on our list. We talk about 150 chapters knowing that some will debate some of these chapters, so we refer to **150 chapters** so as to not exaggerate this number.

There are 89 chapters in the four Gospels which give us a record of Jesus' heart and power at His first coming when He came to pay the price for our redemption. The 150+ chapters give us a record of Jesus' heart and power at His second coming *when He comes to take over the earth*. These 150+ chapters reveal the same Jesus operating in the same Holy Spirit as recorded in the same Bible. Almost twice as many chapters of Scripture describe Jesus' second coming than His first coming.

We must be equipped in these glorious 150 chapters on the end times—which magnify the Jesus we love.

The generation in which the Lord returns is clearly the generation the Bible describes the most. Jesus spoke more about that generation than the one in which He was born. He did this to prepare His Bride to be victorious in love during the most dramatic time in world history.

This document includes a very brief description of the key aspect of the end times that is described in each of these 150 chapters. While there are over 150 chapters, it could be debated whether some of these chapters have the end times as their primary reference. Again, we have rounded the number of chapters down to around 150 for the sake of clarity. *Many end-time prophecies have a dual fulfillment*. This is also referred to as the law of the double reference. There was clearly a partial fulfillment of what was prophesied in the past, while the complete fulfillment of the prophecy is yet in the future. Often the complete fullness of the negative prophecy will be fulfilled in the Great Tribulation and the fullness of the positive prophecies will be seen in the end-time revival and the millennial kingdom—that is what I refer to as *the generation the Lord returns*.

In other words, many of the Old Testament prophecies have a partial fulfillment at some point in history, with a complete fulfillment in the generation in which the Lord returns. Sometimes the partial fulfillment also serves as a prophetic picture of what the fullness will look like at the end of the age. Therefore, descriptions here include a brief reference to the partial fulfillments of that prophecy in history. It is important to note that these prophecies have spiritual *applications* at any time in history for all believers, even before their complete fulfillment at the end of the age.

I. CENTER FOR BIBLICAL END-TIME STUDIES (CBETS)

The Center for Biblical End-Time Studies (CBETS) is a ministry department of IHOPKC. Mike Bickle has systematically taught through these 150 chapters on the end times in a verse-by-verse way with extensive notes, videos, and live Q & A sessions all available online. This program also includes trained leaders who lead small group discussions of each of these 150 chapters on the end times. **All of this is available online**. It has taken 6 semester-long modules (3 years) for Mike to cover all 150 chapter in a verse-by-verse way.

Each of the 6 semester-long modules is self-contained. Those who complete all 6 modules will receive a *certificate of completion* which is necessary for those who want to lead a CBETS small groups on the internet. Register at ihopkc.org/cbets

II. NEW TESTAMENT

Matthew 24; Mark 13; Luke 17; Luke 21: Jesus' main emphasis in these four parallel chapters is to describe the Great Tribulation just before His second coming. He predicted the siege of Jerusalem and the destruction of its temple (Mt. 24:2) by the Roman armies in AD 70. This tragedy foreshadowed the siege of Jerusalem at the end of the age (Joel 3:2, 12; Zeph. 3:8; Zech. 12:2-3; 14:2; Rev. 16:14).

Many details in these four chapters make it clear that Jesus' words go far beyond the events of AD 70 to describe events at the end of the age. For example, Jesus describes the time of the Great Tribulation as the worst time in history (Mt. 24:21). God shortens this time frame to three-and-a-half years in order to keep the entire human race from being physically killed (Mt. 24:22). Jesus said this hour would come as a snare upon the entire earth, not only Israel (Lk. 21:35). The Great Tribulation will surpass all other crises in history, including the one million people who died in AD 70 and the fifty million who died in World War II, yet neither AD 70 nor World War II threatened the existence of the human race.

Jesus said this time of tribulation would not happen until after we see the abomination of desolation (Mt. 24:15), which includes a worldwide Antichrist worship system centered upon the image of the Antichrist and the mark of the beast (Rev. 13:13-18). None of these details were fulfilled in the Jewish revolt against Rome (AD 66-70).

Matthew 25: This chapter continues with the theme of Matthew 24. The events at the end of the age are addressed through the description of how the end-time Church will prepare for that hour (Mt. 25:1-30). It also gives a description of Jesus judging the nations immediately following the second coming (Mt. 25:31-46).

1 Corinthians 15: This is the most informative passage in Scripture on the resurrection. In verses 24-28, Paul describes Jesus' reign in the millennial kingdom. In verses 35-49, he reveals the glory in the resurrected body. Finally, in verses 50-55, Paul speaks of the mystery pertaining to the generation of believers that will not die, but will be conveyed from mortality to immortality, instantaneously, at the return of Christ.

2 Corinthians 5: Paul teaches on the resurrected body and the judgment seat of Christ.

1 Thessalonians 4-5: Paul describes the rapture of the church and the resurrection of the dead at the second coming (1 Thes. 4:15-18). Next, Paul encourages believers to watch (1 Thes. 5:1-10). He concludes with a prayer to be sanctified and stand blameless at Jesus' coming (1 Thes. 5:23).

2 Thessalonians 1: The glorious day in which Jesus will come with His mighty angels and take vengeance on the enemies of the gospel (Isa. 66:15) is depicted.

2 Thessalonians 2: The second coming will be preceded by a falling away from the faith and the rise of the "man of sin, the son of perdition" who is the Antichrist. A falling away of Christians in the future will be so widespread that it is one of Paul's primary signs of the nearness of Jesus' second coming.

2 Timothy 3: Paul describes the perilous times in the last days in terms of the moral decay within society as it is filled with sin and deception.

2 Timothy 4: Many people will not endure sound doctrine in the end times. Instead, they will heap up false teachers who will endorse lifestyles of lust in the context of false doctrines of grace. Many will turn aside from the truth. The coming of Christ is referenced by Paul three times in this short chapter (vs. 1, 8, 18).

2 Peter 3: Peter describes the final stages of the Day of the Lord and the cleansing of the earth with fire.

Revelation 5: The Father's plan is to exalt Jesus as a human king over all the earth. Jesus takes the scroll from the Father's hand. The scroll represents the title deed of the earth and the action plan to cleanse it.

Revelation 6: The seal judgments of God against the kingdom of darkness are unveiled as the seals on the scroll are opened.

Revelation 7: God promises to protect His people from the judgments and compromise.

Revelation 8-9: The trumpet judgments are released against the Antichrist's empire.

Revelation 10: God promises to release prophetic messages to bring understanding in order to help people avoid deception. Joel prophesied a dynamic prophetic outpouring of the Spirit in the end times.

Revelation 11: The two witnesses will be prophets with unprecedented power.

Revelation 12: John describes the war that breaks out in heaven, causing Satan to be cast to the earth during the Tribulation.

Revelation 13: John describes the activities of the Antichrist and the false prophet.

Revelation 14: God will raise up 144,000 Jewish believers. In Revelation 14:6-13, four key prophetic proclamations are given. God promises to judge the followers of the Antichrist.

Revelation 15-16: The seven bowls of wrath are poured out. The bowls of wrath recall the plagues in Egypt released by Moses against Pharaoh (Ex. 7-12).

Revelation 17-18: God promises to destroy Babylon, the evil worldwide economic and religious network that seduces many to follow evil and persecute the saints.

Revelation 19: Jesus marches into Jerusalem as the Warrior-King to end the Armageddon campaign by defeating the Antichrist.

Revelation 20: Satan will be cast into prison as Jesus establishes the millennial kingdom. After the millennial kingdom comes the great white throne judgment for unbelievers.

Revelation 21-22: The New Jerusalem is described as the eternal dwelling place of believers.

III. PENTATEUCH: FIRST FIVE BOOKS OF THE OLD TESTAMENT

Genesis: The end-time applications of Genesis are listed under Abraham’s covenant later in this document.

Leviticus 26: This chapter contains the promises of blessings on Israel’s obedience and warnings for her disobedience. There has been a partial fulfillment of this chapter throughout history, most notably in the Babylonian captivity (586 BC), and the destruction of Jerusalem (AD 70). Leviticus 26:14-39 contains the promises of sevenfold punishment on Israel’s rebellion in order to “break the pride of her power” (v. 19). The military invasions and assaults against Israel have not been fulfilled in any one historical event. They will come to fullness in the end times until Israel confesses her iniquity (Lev. 26:40; Hos. 5:15).

Numbers 23-24: These chapters contain four prophetic oracles from Balaam to Balak, the king of Moab. Some of these prophetic oracles were partially fulfilled when King David and other Israelite kings defeated Israel’s enemies. The fullness of these oracles will be fulfilled in the millennial kingdom with the final destruction of some nations. Jesus is described as the star that would arise out of Jacob and the scepter that would come out of Israel to crush hostile nations.

Deuteronomy 28-30: Promises of blessings on Israel’s obedience as well as the warnings on her disobedience are given. Some of the curses in Deuteronomy 28:15-68 were seen in the invasions of Babylon (586 BC) and Rome (AD 67-70), when Jerusalem was besieged and destroyed. The full measure of those curses in detail will occur during the Great Tribulation. The fullness of the blessings will occur during the millennial kingdom.

Deuteronomy 32: The Song of Moses is sung on the sea of glass in Revelation 15:3. It is a song that describes the leadership of the Lord related to Israel’s unfaithfulness and His plan to redeem Israel and bless the whole earth. God will provoke Israel to jealousy (vs. 16-21) by the Gentiles who are a foolish people (v. 21). Then the Lord who *kills and wounds* will *make alive and heal* as He brings ultimate deliverance to Israel from her enemies (vs. 39-42). This will join the Gentiles to the Israelites in rejoicing (v. 43).

IV. PSALMS

Psalms 2: David prophesies the rage of the nations against Jesus that will fully manifest during the Great Tribulation in the Armageddon campaign. The rage of the nations in this psalm was partially fulfilled when they persecuted the saints in the early Church (Acts 4:28-31).

Psalms 14: The psalmist prophesies concerning the fullness of sin that will be expressed by those who will be given over to abominable sin. This will occur in a time of a great falling away and oppression of God’s people.

Psalms 24: Jesus ascends to the holy place as He makes His triumphal entry into Jerusalem, at the time of His second coming, after defeating the kings of the earth. This was partially fulfilled in Jesus’ ascension into the courts of heaven, after He defeated the powers of darkness on the cross of Calvary, as well as by godly saints throughout history who ascend into God’s presence.

Psalms 45: This song of love describes Jesus at the Armageddon campaign warring against His enemies to establish truth, meekness, and righteousness in the whole earth for the millennial kingdom.

Psalm 46: This psalm describes the assurance we can have in the midst of the Great Tribulation. The psalm calls us to meditate during the terrifying end-time events. The immediate context of this song was related to King David's victory over his enemies and the corresponding peace that followed related to the kingdom of Israel. Jesus will ultimately bring a total end to war as stated in verses 8-9. The millennial river seen in Ezekiel 47 is pictured in Psalm 46:4.

Psalm 47: Verse 3 depicts Jesus during the millennial kingdom. Some see this passage as describing the time the ark of the covenant was brought into Jerusalem with much celebration (2 Sam. 6).

Psalm 48: During the Millennium, human kings are filled with awe as they gather outside of millennial Jerusalem. These kings are in a panic and flee (48:5) before the terrifying majesty of Jesus' throne of glory.

Psalm 50: Millennial Jerusalem is described as shining forth. God's judgment of the wicked is also revealed.

Psalm 53: David again prophesies about the fullness of sin that will be expressed by those who are given over to abominable sin. He is singing of a time in which there is a great falling away and oppression of God's people.

Psalm 58: Jesus' end-time judgments against wickedness and the rewards of the righteous are described.

Psalm 67: Jesus will show forth His power to save and lead every nation on earth.

Psalm 68: David describes Jesus' march through the wilderness scattering His enemies and freeing captives during His second-coming procession. David uses the imagery of the exodus and Sinai (vs. 4, 11-19) to foreshadow the great end-time deliverance of God's people (vs. 24-35).

Psalm 72: This is a prayer describing the fullness of Jesus' reign over the earth that provides abundant provision for all and fills the nations with His glory. This is also an actual prayer for Solomon as king of Israel, the successor to the throne, during David's last days. The scope and fullness of this will only be expressed during the reign of Jesus as the greater David.

Psalm 75: The full cup of God's wrath on the nations, as seen in Revelation 14, is proclaimed in this psalm.

Psalm 79: Israel's prayer for deliverance in the Great Tribulation (Rev. 11:1-2) is set forth in this psalm. Some of these events were fulfilled in part by Israel's Babylonian captivity in 586 BC as well as in the atrocities of Antiochus Epiphanes in the fourth century.

Psalm 80: Israel's distress in the Great Tribulation and her intercession for the Lord to deliver them is the theme here. There is no agreement among scholars regarding the certainty of a partial fulfillment.

Psalm 83: During the Great Tribulation, Israel prays for deliverance from a ten-nation confederation. This lament has applications in the anti-Semitism that has occurred throughout Israel's history. It has partial fulfillment in the events of the Babylonian exile, Assyrian exile, the destruction of Jerusalem in AD 70, etc.

Psalm 85: This is a prophetic prayer for Israel's return to the land at the end of the age, when the Lord takes away "all" His wrath. There was a partial fulfillment in the Assyrian invasion and in the Babylonian captivity.

Psalm 87: The fullness of this passage speaks of the glory of Jerusalem and the Jewish people, who are physically born [and spiritually born again] in Zion, during the millennial kingdom. This register is described in Hebrews 12:23, pointing to the born-again Jewish people registered in the heavenly Jerusalem (Heb. 12:23).

Psalm 93: Jesus is seen as Yahweh who has clothed Himself with strength and is celebrated as a victorious Warrior-King. Jesus' end-time victory is portrayed here, resulting in the earth standing firmly established.

Psalm 96: At Jesus' second coming, all the earth will worship Jesus with trembling. *Singing a new song* is referenced nine times in Scripture (Ps. 33; 40; 96; 98; 144; 149; Isa. 42; Rev. 5; 14). In each reference, with the possible exception of Ps. 40, the scope of the song is global. It includes humanity and creation in context to Jesus coming as Judge of the earth. The new song (Isa. 42:10, Rev. 5:8-14) declares the new things (Isa. 42:9) before they come to pass, particularly the universal recognition of Jesus as Yahweh, resulting in saints ruling with Him on the earth.

Psalm 98: All nations will be worshipping Jesus as He reigns in the Millennium.

Psalm 102: Israel's despair and her future restoration in the millennial kingdom are indicated.

Psalm 110: The fullness of the passage describes Jesus' reign in the Millennium and His end-time judgment of the nations. This psalm is partially fulfilled by Jesus' ministry through the Church after His resurrection. Psalm 110 is the Old Testament passage that is the most quoted in the New Testament. It is directly quoted six times (Mt. 22:44; Mk. 12:36; Lk. 20:42; Acts 2:34; Heb. 1:13; 10:13) and has a total of twenty-five direct or indirect allusions to it. The two main themes in Psalm 110 are Jesus' eternal kingly and priestly ministries. In Psalm 110, the Father speaks two oracles to Jesus. First, the Father invites Jesus to sit with Him as a King forever (v. 1). Then, He gives Jesus spiritual responsibilities as a priest forever (v. 4).

Psalm 118: The fullness of this occurs when Jesus delivers Israel at the time of His second coming. The psalm was partially fulfilled at Jesus' triumphal entry into Jerusalem just before His death on the cross (vs. 22, 25-26). Jesus referred to this psalm in Matthew 23:39, stating that He would not enter Jerusalem until the leaders declare, "Blessed is He who comes in the name of the Lord" (Ps. 118:26; Mt. 23:39).

Psalm 147: Jesus will rebuild Jerusalem and gather His people from the nations after His return.

Psalm 149: Israel will partner with Jesus in executing judgments on the nations of the earth.

V. OLD TESTAMENT MAJOR PROPHETS

Isaiah 2: Jesus will rule all the nations from Jerusalem in the millennial kingdom.

Isaiah 3-4: Isaiah spoke of Israel's sin and judgment. This was partially fulfilled when God disciplined Israel through the Assyrian invasion in 721 BC and will be seen in fullness at the end of the age and in the Millennium under Jesus as the Branch of the Lord.

Isaiah 9-10: This passage was partially fulfilled by the invasion of the Assyrian king, Sennacherib, in Isaiah's generation, but the details of this passage were not completely fulfilled then. For example, there was not a time of "multiplication and great joy" in the "dividing of the spoil" by which the garments and instruments of the slain army were "burned as fuel for the fire" (9:3-4). Nor was the promised Child established in His government on the throne of David and over His kingdom with justice and righteousness across the earth (9:7).

Isaiah 11: Jesus is reigning in the millennial kingdom and judges the wicked nations.

Isaiah 12: This prophetic song is sung by Israel after Jesus delivers her from the oppression of the Antichrist and begins the millennial kingdom as described in Isaiah 11. Chapters 11-12 illustrate the glorious picture of God's rule of the earth going forth from Zion after Jesus gathers and restores Israel.

Isaiah 13: Isaiah describes the fall of Babylon at the end of the age. The Babylonian oppression of Judah (605-539 BC) was stopped when they were defeated by the Persians in 539 BC. Babylon will be rebuilt and established in Iraq (50 miles south of Baghdad). It will be restored and used as one of the headquarters for the Antichrist. Babylon will function as the center of the worldwide demonic, religious, and economic networks (Isa. 13-14; Jer. 50-51; Rev. 17-18). The judgments prophesied against Babylon in Jeremiah 50-51 describe her sudden and permanent destruction. These have not yet occurred in fullness.

Isaiah 14: The ultimate defeat of Satan and the Antichrist occurs at the end of the age. Only the Antichrist and his fate as described in Revelation 19:20 fit the description of a Babylonian king without a tomb or a grave (vv.18-20). He will be cast alive into the lake of fire. This prophecy was partially fulfilled in the judgment against Babylon in 539 BC by Persia.

Isaiah 18: The Antichrist will gain control over Ethiopia who "shall follow at his heels" (Dan. 11:43) or be in step, in cooperation, with the Antichrist. Jesus will destroy the Antichrist's armies and will redeem Ethiopia (Isa. 18:7). "In that time," the people of Ethiopia will present gifts in worship to Jesus (Isa. 18:4-6, 7). Egypt will be temporarily overthrown and occupied by the Antichrist's military, giving the Antichrist control of their national finances (Dan. 11:42-43).

Isaiah 19: There will be a national revival in Egypt at the time of Jesus' second coming (19:18-22). The details of Egypt and Assyria serving one another, having economic and political harmony (the highway), Egypt becoming God's people, Assyria being the work of His hands, and Israel as Jesus' inheritance, have not yet been fulfilled in history, but will be after the second coming.

Isaiah 24: This describes a universal judgment during the Great Tribulation and millennial kingdom. Verse 21 speaks of judgment on the kings of the earth.

Isaiah 25: Isaiah describes the millennial kingdom. This includes Jesus' great feast with His people, God's deliverance of Israel, and the permanent removal of death by the resurrection of the dead.

Isaiah 26-27: The song of Judah is about God's faithfulness and includes a reference to the resurrection (26:19). Isaiah 27:12 speaks of an ingathering of the Israelites from Assyria and Egypt at the end of the age.

Isaiah 28: The fullness of this prophecy will take place when Israel enters into an alliance with the Antichrist called the covenant of death. The Antichrist will break this covenant three-and-a-half years before Jesus' second coming, and then Jerusalem will be trampled (v. 18). This may have been partially fulfilled when Israel made a covenant with Egypt in the face of Assyria's military aggression in the days of Isaiah. Jesus will deliver Israel at His return as seen in Isaiah 28:16-17 (Mt. 21:42; Mk. 12:10; Lk. 20:17; Acts 4:11; Rom. 9:33).

Isaiah 29: Isaiah prophesies the judgment and restoration of Israel at the end of the age (vs. 14, 17-24). God will lay siege against Jerusalem, causing nations to invade her (Isa. 29:1-7; Joel 3:2; Zeph. 3:8; Zech. 12:2-3; 14:2). This passage was partially fulfilled when Sennacherib's army was defeated supernaturally (Isa. 39).

Isaiah 30: Israel's full rebellion and judgment (v. 6) will be ultimately fulfilled in the end times just before the Lord restores her (v. 14-26) and judges the Antichrist, who is called the Assyrian (v. 27-33).

Isaiah 32-33: The defeat of the Assyrian army prophetically describes the period at the end of the Great Tribulation, when Jesus comes as the King of Israel. Many Jewish cities were burned in the campaign of 701 BC.

Isaiah 34: God's end-time judgments against the nations and the destruction of Edom at Jesus' second coming are foretold.

Isaiah 35: Isaiah describes the healing of the land and the people of Israel in the millennial kingdom. While this was partially fulfilled in the return of the exiles from Babylon, the permanence of everlasting joy and the complete elimination of sorrow envisaged in verse 10 indicates a greater fulfillment. The physiological restoration of verses 5-6 began to be fulfilled in the ministry of Jesus and the apostolic church. Israel will see a full ecological restoration (vs. 1, 2, 7) and deliverance (v. 4) during the time of Jesus' second coming.

Isaiah 40: All flesh will see the global unveiling of God's glory and the second coming of Jesus. Prophetic messengers will be raised up to prepare the nations for the coming eschatological glory to the earth. This prophecy was partially fulfilled in the forerunner ministry of John the Baptist at Jesus' first coming. It is clear, however, that John was but a partial fulfillment because, in his ministry, "all" flesh did not see the glory of the Lord together (v. 5).

Isaiah 41: Israel will be fully healed and restored at the end of the age. God affirms His election of Israel and assures her that all the nations who oppressed her will be defeated. It is at this time that Jesus will be exalted as God of the whole earth.

Isaiah 42: God's justice will fill all the earth at Jesus' second coming in the context of a worldwide worship movement (v. 10-12). This passage was partially fulfilled at Jesus' first coming (Mt. 12:18-20).

Isaiah 43: Jesus will fully redeem Israel from among the nations and bring her people back to the land at the end of the age.

Isaiah 44: The Lord will pour out His Spirit upon Israel at the end of the age. This results in a national revival as Israel is restored spiritually, socially, and environmentally. Jesus will be acknowledged globally as the redeemer of Israel and the King of the whole earth.

Isaiah 49: Isaiah describes Jesus' worldwide leadership in the millennial kingdom after He releases the end-time Jewish prisoners to return to Israel. This passage had an initial fulfillment at Jesus' first coming (2 Cor. 6:2). It will ultimately be fulfilled when God's salvation reaches the ends of the earth (v. 6).

Isaiah 51-52 The Lord calls Israel to put on strength and promises to comfort them. This will be seen in the most dramatic way in context to the Great Tribulation.

Isaiah 54-55: Isaiah described the salvation and restoration of Israel. He highlighted the pain and emotional dynamics that Israel has experienced at various times in history but will experience in the greatest measure in context to the Great Tribulation (54:4-6).

Isaiah 56: The house of prayer in Jerusalem is depicted after the second coming. This prophecy was partially fulfilled by the apostolic ministry, seen in the book of Acts, as many Gentiles came into salvation.

Isaiah 59: Isaiah describes Israel's rebellion and injustices (vs. 14-15) during history as well as at the end of the age when God's judgments are fully released (v. 18). At that time, Jesus will war against His enemies when He returns to deliver Zion (vs. 17-20) from her sin and her oppressors (Antichrist). God as a Man is the great intercessor who will establish justice among the nations.

Isaiah 60: God's blessing is on Israel in the millennial kingdom as many nations bring wealth to her.

Isaiah 61: Jesus restores the nations in the Millennium. Isaiah 61:1 was partially fulfilled at Jesus' first coming.

Isaiah 62: God will cause Jerusalem to be the spiritual and political capital of the earth. God promises to set intercessors (watchman) in place in the end times who will cry out for the fullness of Jerusalem.

Isaiah 63: Jesus will wage war against the kings of the earth at the time of His second coming. Jesus will march up through Edom (modern-day Jordan) on His way to Jerusalem. John makes reference to this passage in Revelation 19:11-21 by prophesying Jesus going to war against the kings of the earth.

Isaiah 64: A prayer for the second coming of Jesus as Isaiah sees Jesus coming out of Edom in Isaiah 63. This prayer describes Jesus returning in the sky. This includes the visible opening of the heavenly realm, fire from heaven, and earthquakes. God's wrath upon His enemies and His tenderness to His covenant people are highlighted in this passage.

Isaiah 65-66: In the millennial kingdom and beyond, God's people have profound joy.

Jeremiah 3: Portions of Jer. 3; 23; 25:29-34 have the end times in view.

Jeremiah 30: Jeremiah describes Israel in the Great Tribulation (vs. 3-8) and in “the latter days” (v. 24). The latter half of the chapter speaks of a time when Israel will be completely protected from all her enemies and worshipping in the land in peace after her return from captivity. This had a partial fulfillment in Israel’s return from Babylonian captivity in 536 BC and when the state of Israel was re-established in 1948. The promises listed here will find their complete fulfillment in the millennial kingdom.

Jeremiah 31: Israel’s end-time salvation and restoration that began in Jeremiah 30 are described. Of particular importance is God’s reference to the restoration after the chastisement of “Ephraim.” This speaks of the ten northern tribes that had been lost and separated from Israel for over 100 years by the time of Jeremiah’s ministry. God will save the remnant of Israel, have mercy on the tribes that were scattered, and bring great blessing and prosperity to all of Israel when her people are re-unified. This happens when all Israel receives the “new covenant” (vs. 31-34) that was established through the death and resurrection of Jesus.

Jeremiah 33: The fullness of God’s covenant promises will be manifest in the millennial kingdom when Israel and Judah are honored before all nations.

Jeremiah 50-51: The fall of Babylon will have its ultimate fulfillment during the time of the second coming. The fall of Babylon in 539 BC, at the hands of the Persian army, was a partial fulfillment in Jeremiah 50. However, many of the specific details of this prophecy were not fulfilled at that time. John quoted Jeremiah 51 three times in Revelation 18 in reference to the future judgment of Babylon. Thus, in both passages there are many elements of the prophetic proclamation that point to a future scenario in which Babylon is violently opposed and harshly judged by the Lord. Ten chapters in the Bible highlight the fall of Babylon with end-time implications (Isa. 13-14; 46-48; Jer. 50-51; Zech. 5; Rev. 17-18; cf. also see Isa. 21:1-10; 43:14-17; Jer. 25:12-14; Zech. 2:7). The judgment of Babylon in 539 BC was a mere shadow of what will take place when God finally destroys Babylon in the future.

Ezekiel 34: After the Second Coming, Jesus shepherds and regathers ethnic Jews from the nations bringing them back to the promised land, and then prospers them (Deut. 30:1-10; Ezek. 34:11-31). The blessings described recall the Garden of Eden (Isa. 11:6-9).

Ezekiel 35: The message against Edom (35:1-15) expanded the promise of peace, security and victory and defeat of Israel's enemies in 34:25-31. **Ezekiel 20:33-44** Ezekiel describes the gathering of Israel after the great scattering (Deut. 28-30; Ezek. 20:33-44). When the Lord gathers Israel, He will purge, cleanse, and restore her.

Ezekiel 36: The final cleansing and restoration of the land of Israel

Ezekiel 37: Israel is symbolized by a valley of dry bones that are suddenly infused with God’s life. After the time when all hope is lost, then God’s covenant blessings will be manifested in a restored and unified Israel. This will happen in context to Jesus’ Second Coming.

Ezekiel 38-39: The destruction of the Antichrist and his armies in the Armageddon Campaign (Rev. 19:17-21) are described. Gog is a prophetic name of the Antichrist. The triumph and restoration of Israel described here will occur at the time of Jesus’ second coming.

Ezekiel 40-48: The millennial temple will be built in Jerusalem. Ezekiel summarizes the sacrifices and offerings after Jesus' return to the earth. Some confuse these sacrifices with the sacrifices for sin. However, there is no need of another blood sacrifice for sin since all such sacrifices were abolished by the death of Jesus (Heb. 8:5, 13; 9:9, 24; 10:1). The sacrifices are not substitutionary as they were before Jesus' death, but rather they will be commemorative. They will look back in remembrance to the cross like we do when taking communion. Ezekiel was commissioned to observe the architectural details and measurements of the future temple to encourage his people with the certainty of its coming.

Daniel 2: Daniel's interpretation of Nebuchadnezzar's dream is about a great image representing four successive, ancient empires that would stand against Israel. The fourth world empire was represented both by ancient Rome and a still-future "revived" Roman empire ruled by the Antichrist. The stone cut out without human hands represents Jesus' second coming and the establishing of His Messianic reign.

Daniel 7: This is Daniel's vision of four beasts representing four successive, ancient empires (Babylon, Medo-Persia, Greece, and Rome) plus the Antichrist's empire emerging at the end of the age. Daniel sees a heavenly courtroom where the Father as the Ancient of Days gives Jesus power over all the nations and decrees judgment on the Antichrist to be fulfilled at the time of Jesus' second coming. Ancient Rome was a "near" fulfillment of the fourth beast in Daniel 7. The "far" fulfillment will occur as a revived Roman empire comprised of ten nations that come under the authority of the Antichrist.

Daniel 8: The fullness of what Daniel prophesied here will occur in the final years of natural history (v. 17, 26) as we know it. This vision starts by describing the rise of Medo-Persia and Greece (Alexander the Great). Daniel 8:9-14 describes Antiochus Epiphanes' attack on Jerusalem (v. 9). Daniel's prophecies of the Antichrist in verses 23-25 were partially fulfilled by Antiochus Epiphanes.

Daniel 9: Daniel records his prayer for the deliverance of the Jewish people from foreign captivity. This prayer will be used again by the remnant of Israel in the end times. The angel Gabriel responded to Daniel's prayer by reassuring him that the Jews would soon be released from Babylonian captivity. He then gives the prophetic message about seventy years that will complete God's purposes for the Jewish people. In this prophecy, the word "week" refers to a period of seven years (rather than seven days). Thus, seventy weeks equals 490 years. After the initial sixty-nine weeks or 483 years, a "pause" was put on God's calendar when Jesus the Messiah was to be "cut off". In the seventieth week or the final seven years of natural history as we know it, the Antichrist or "the prince who is to come" will make a peace treaty with Israel and many nations (v. 27). The first sixty-nine weeks (483 years) was possibly fulfilled from 445 BC to 32 AD.

Daniel 11: This is the most detailed chapter of prophecy in the Bible. It describes the ascent of Alexander the Great and the four subsequent kingdoms that emerge from his empire. Beginning in verse 21, Daniel describes Antiochus Epiphanes IV, who is a type of the end-time Antichrist. There are many parallels between Antiochus Epiphanes and his attack on Israel, and the Antichrist. Daniel 11:36-45 describes the Antichrist in a very precise and direct way without comparing him to Antiochus Epiphanes.

Daniel 12: This describes Israel's greatest trouble in history. This trouble will last for three and a half years (a time, times, and half a time).

VI. OLD TESTAMENT MINOR PROPHETS

Hosea 1: Israel's restoration comes at the end of the age after enduring God's judgments.

Hosea 2: Israel knows the Lord as her Bridegroom to begin the millennial kingdom (v. 16).

Hosea 3: Israel will fear the Lord in the latter days. The word "afterwards" (v. 5) provides the timeline. The events here will occur just before the time of Israel's grand restoration at the end of the age.

Hosea 5:15-6:3: The Lord will stay "in His place" until the Jewish people acknowledge their guilt and seek God's face in a time of great distress; then the Lord will revive and heal Israel.

Hosea 14: At the end of the age, Israel will return to the Lord and receive healing from her apostasy.

Joel 2: The Antichrist will lead a military invasion against Israel in the Great Tribulation (v. 2). This crisis will happen in the context of the greatest outpouring of the Spirit the world has ever seen. Two phrases demand an end-time interpretation. First, in verse 2, the invading army is the most terrible army in all of human history (the Antichrist's army). Then, in verse 28, "afterwards" signifies that this army will immediately precede God's restoration at the end of the age. Joel 2:1-11 was partially fulfilled in three Babylonian invasions in 605, 597 and 586 BC.

Joel 3: All nations will be gathered to Israel in a military conflict for the Armageddon campaign, and a siege of Jerusalem. Israel will experience God's deliverance and salvation, physically and spiritually.

Amos 9: The Lord will rebuild the tabernacle of David and bring back all the remnant of Israel that have been scattered throughout the nations. They will never leave the land again. This judgment on Israel was partially fulfilled in 721 BC when the Assyrians conquered the ten northern tribes and deported them. Sennacherib's invasion in 701 BC and the three waves of attack by Babylon (606, 597 and 586 BC), were also partial fulfillments. Israel suffered partial fulfillment of this judgment again, by Rome in 70 AD, when the temple was destroyed and in AD 135 when Jerusalem was destroyed. However, the fullness of the judgment in this chapter will not be complete, until the sun goes down at noon and the earth is darkened in broad daylight (v. 9) as described by the fifth bowl judgment (Rev. 16:10).

Obadiah 1: The Lord shall pour out His wrath on the nations and bring His salvation to Israel.

Micah 4: Micah describes a time when the Messiah will rule in peace from Jerusalem over all the nations. This happens after God "threshes" the nations that oppose Him at the end of the age. Micah is speaking to Israel in his day and predicting the people's response to the horrific events that will lead to their ultimate deliverance from captivity and Babylon (v. 9-10). However, the "pain of their labor" related to what God wants to birth, is a description of deliverance that is far greater than the return from Babylon in 536 BC.

Micah 5: Messiah will reign and shepherd His people after the Antichrist has been defeated. The ruler who comes out of Bethlehem is Jesus (v. 2). Jesus' deliverance of Israel is also described. There was a partial application of this defeat in Micah's day (vs. 5-6), when the Assyrian king Sennacherib was defeated by the angel of the Lord at Jerusalem (Isa. 37:36). However, the "cutting off" of Israel's enemies, wherever the Jews are scattered in the nations, will occur at the end of the age (vs. 7-9).

Micah 7: Micah’s prayer for revival and deliverance will be answered in fullness at the end of the age. This passage speaks of Israel being re-gathered at the end of the Great Tribulation when Jesus will shepherd His people with signs like Moses did when coming out of Egypt (v. 15). As a result, the nations shall be ashamed of their military might and shall come trembling to the Lord in fear (vs. 16-17).

Nahum 1 highlights God expressing His anger in destroying the Antichrist (the wicked counselor; 1:15) and his coalition of nations. This prophecy was partially fulfilled when Nineveh, the capital of Assyria, was defeated by the Babylonians and Medes in 612 BC. The Assyrian king Sennacherib (the wicked counselor), was killed in the house of his gods (2 Kings 19:36-37). This prophecy will only be completely fulfilled when wicked nations no longer pass through Israel (1:15). Israel has been invaded many times since 612 BC. Only after Jesus defeats the Antichrist and establishes the millennial kingdom, will Israel have permanent security.

Habakkuk 3: Habakkuk sees a vision of Jesus’ second coming procession, both in the sky and on land as He executes judgment upon the Antichrist and his armies. A prophetic foreshadowing of this occurred when God, through Moses and Joshua, marched into the promise land destroying the enemy nations along the way. God’s brightness was like the light in the pillar of fire, and He “walked through the sea” when he parted the Red Sea. God led Israel through on dry ground and the sun stood still for Joshua. However, this passage will only be fulfilled when Jesus returns and the “plague goes before Him” (v. 5) as depicted in the seventh bowl (Ezek. 38:22; Zech. 14:12-18; Rev. 16:21). A plague did not go before the armies of Israel as they entered Canaan. Jesus will also trample the nations in anger at the time of the second coming (Hab. 3:12; Rev. 19:15). The phrase in verse 8, “You rode on Your horses” will be fulfilled in Revelation 19:11-14 when Jesus returns on a white horse with the armies of heaven on horses. The Israelites did not have chariots when they entered Canaan, but the armies of heaven will (2 Kings 6:17).

Zephaniah 1: Judgment that destroys mankind, beast, birds, and fish (v. 3) is described. This was partially fulfilled when Babylon destroyed Jerusalem but will not be entirely fulfilled until the Great Tribulation and second coming when Jesus judges the rebellious nations.

Zephaniah 2: Judgment on Jerusalem occurs at the end of the age, when the God of Israel is exalted above all the gods of the earth. All the geographic regions mentioned have suffered judgment in varying degrees. For example, Nineveh and the Assyrian empire were destroyed in 612 BC. Yet, it was not as severe as having no inhabitant (v. 5) and being left as a perpetual desolation (v. 9). The finality and severity of these judgments on the regions surrounding Israel will be fulfilled in the end times.

Zephaniah 3: God will destroy all the wicked nations and restore Israel in the millennial kingdom (vs. 8-20). This prophecy was partially fulfilled in 721 BC when the Assyrians conquered the northern ten tribes and deported them. Judah partially received this judgment at the hands of Assyria and Babylon in 701 BC, when the Assyrian King Sennacherib invaded Judah, and in the three times that Babylon invaded Judah (606, 597 and 586 BC). There was a partial fulfillment when Israel returned to the land under Nehemiah (445 BC) to rebuild the temple. The whole world being consumed and being God’s fire (v. 8), and never again being proud as a nation (v. 11), as well as never again fearing harm (v. 15), have not yet occurred. They will be fulfilled in context to Jesus’ second coming.

Zechariah 2: The Lord will bring unprecedented population growth and economic prosperity to Jerusalem in the Millennium. He will come in His manifest presence to dwell in Jerusalem. The Lord will deal severely with the nations that have oppressed Israel. A partial fulfillment of this passage may have been seen in the limited prosperity Israel experienced in the days of Herod the Great, and again since 1948. However, the prosperity and population expansion enjoyed in these periods is much more limited than what is envisioned here.

Zechariah 5: God will purify Israel in the end times by judging and removing all wickedness in the land. In contrast, wickedness will come to fullness in the land of Shinar (Babylon). Israel was cleansed of overt idol worship after the return to the land in 536 BC. However, Israel's sin has never been completely dealt with in the manner envisioned here. This prophecy was spoken in the waning days of ancient Babylon (519 BC), yet it envisioned a future resurgence of that city as the dwelling place of wickedness (Rev. 17-18).

Zechariah 6: The Lord will judge all of Israel's enemies and will establish Jesus as King over the earth. Jesus will rebuild the Jerusalem temple and govern the earth from it.

Zechariah 8: God will fully restore Israel in every dimension—spiritually, agriculturally, physically, and financially—along with providing for her safety as Jerusalem becomes the global worship center of the earth. Relative prosperity returned to Jerusalem after the days of Nehemiah (444 BC) until the dispersion in AD 70.

Zechariah 9: As Prince of Peace, Jesus will deliver Israel from all future wars as He establishes worldwide peace and prosperity under His leadership from Jerusalem. This prophecy may have had a partial fulfillment in the conquests of Alexander the Great (332 BC) and in Jerusalem's deliverance in the days of Antiochus Epiphanes IV (167-165 BC), who pre-figures the Antichrist. The ultimate fulfillment of this passage will result in Israel never again suffering at the hands of an oppressor (v. 8).

Zechariah 10: This describes the destruction of all of Israel's enemies under Jesus' leadership. There will be massive population growth as Jesus saves the entire nation and brings many back to the land. This has been partially fulfilled since 1948.

Zechariah 12: There will be an unsuccessful end-time siege against Jerusalem by all the nations of the earth, which will result in her destruction. Jesus will defend Israel at the battle of Jerusalem as she returns wholeheartedly to the Lord in a national day of repentance in which she acknowledges Jesus as her Messiah.

Zechariah 13: A great cleansing will come to Israel after the Great Tribulation in which two-thirds of the Jewish people will be killed and one-third will be saved.

Zechariah 14: As the nations will gather against Jerusalem, Jesus will return to the earth to fight on behalf of Israel. Living waters will flow from a restored Jerusalem, bringing life to the land.

Malachi 3: The Lord will raise up forerunner ministries to prepare His people and the nations for Jesus' second coming. This prophecy was partially fulfilled in John the Baptist as a forerunner who prepared the way of Jesus' first coming (Mt. 11:10; Mk 1:2; Lk. 7:27). John's ministry did not result in the ultimate judgment or purification of Israel that Malachi describes in this chapter.

Malachi 4: Malachi describes the coming of Elijah as the ultimate forerunner ministry to turn the hearts of the fathers to the children before Jesus' second coming. There was a partial fulfillment of this in the ministry of John the Baptist who came in the spirit and power of Elijah (Lk. 1:17).

VII. IMPORTANT DATES IN ISRAEL'S PROPHETIC HISTORY

721 BC: The ten tribes of Israel were deported from Israel by Assyria under Sargon (2 Kgs. 17). They never returned to the land. Assyrian leaders mentioned in the Old Testament are Tiglath-Pileser (2 Kgs. 15-16), Shalmaneser (2 Kgs. 17-18), Sennacherib (2 Kgs. 18-19; 2 Chr. 32; Isa. 36-37), and Sargon (Isa. 20).

701 BC: Assyria under Sennacherib invades Judah (southern kingdom) during Hezekiah's reign, but fails to take Jerusalem (2 Kings 18-19; 2 Chr. 32:1-23; Isa. 9:1).

612 BC: Assyria is overthrown and its capital city, Nineveh, falls as prophesied by Nahum. Babylon becomes the new prominent empire in the Middle East.

606 BC: Babylon's King Nebuchadnezzar invades Jerusalem and takes many Jews captive.

597 BC: Nebuchadnezzar pillages Jerusalem and the temple; he takes about 10,000 Israelites as prisoners to Babylon.

586 BC: Jerusalem is invaded again by Nebuchadnezzar, and the temple is destroyed. He takes even more captives to Babylon. The Diaspora, or the scattering of God's people, begins (Deut. 28:41, 49, 64; Jer. 25:9, 12; 22:7; 27:6; 43:10; Hab. 1:5-7).

539 BC: The Babylonian empire is overthrown by the Persians under King Cyrus.

536 BC: Jews return to Jerusalem by the permission of King Cyrus. Zerubbabel leads 50,000 Jews from Babylon back to Jerusalem to build a new temple (2 Chr. 36:22; Isa. 44:24-45:4).

520 516 BC: The temple was completed under the prophetic ministry of Haggai and Zechariah.

175–165 BC: The Syrian leader Antiochus Epiphanes gains control over Jerusalem. The Jews gain independence from his oppressive rule in 167 BC, culminating in being recognized as a kingdom by the Roman senate in 139 AD. Israel remains independent for 100 years until coming directly under Roman rule in 37 BC.

AD 70: Rome burned Jerusalem and the temple as Jesus prophesied (Mt. 24; Mk. 13; Lk. 21).

AD 135: Jerusalem was utterly destroyed by Rome under Hadrian. 580,000 Jews were killed; Jews were banned from returning to the city.

1940s: 6 million Jews are killed by the Nazis.

1948: Israel is re-established as a nation.

1967: Jerusalem is recaptured by Israel during the Six-Day War.

VIII. THE EVENTS OF AD 70 DO NOT FULFILL THE PROPHECIES ABOUT THE END TIMES

The events of AD 70 do not fulfill the prophecies about the end times. Jesus prophesied that the Great Tribulation will be the most severe time in world history. It will surpass all other times of crisis. Some seek to minimize this prophecy by reducing it to symbolism or by seeing it as being totally fulfilled in AD 70. The Great Tribulation will be so severe that God shortens it to three-and-a-half years to keep the entire human race from being physically killed (Mt. 24:21-22). One million people died in AD 70 and in World War II, 50 million died. Neither AD 70 nor World War II came close to threatening the existence of the human race as the Great Tribulation will, and neither of them was the worst time in history.

The events of AD 70 were clearly a prophetic foreshadowing of the Great Tribulation. However, they did not fulfill most of the details given about the Great Tribulation in Scripture. For example, Jesus said the Great Tribulation would not happen until after we see the abomination of desolation that results in an unprecedented number of deaths (Rev. 6:8; 9:15). The details concerning the abomination of desolation in Revelation 13:11-18 include a talking image, the mark of the beast, a healed head wound, mandatory worship of the Antichrist that is worldwide, and a false prophet. None of these details were fulfilled in the Jewish revolt against Rome (AD 66-70). In that crisis, Jerusalem and the second temple were destroyed in AD 70 (Masada fell in AD 73). Then in the Bar Kochba rebellion against Rome (AD 132-135), the Jews revolted against Rome again, resulting in 500,000 Jews being killed and 1,000 villages being destroyed. Israel was driven into exile (the Diaspora) and Jerusalem was rebuilt and renamed as Aelia Capitolina.