150 Chapters on the End Times

In this document we have identified 150 chapters in the Bible in which the End Times is the main subject. We have selected only the chapters in which the majority of the text (51 percent or more) is focused on some aspect of the End Times. The eighty-nine chapters of the four Gospels 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 not be illiterate regarding these glorious 150 chapters in the Bible about 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. Incidentally, there are over 150 chapters, but it could be debated whether some of these chapters have the End Times as their primary reference. We have rounded the number of chapters down to 150 for the sake of clarity. Some end-time prophecies have a dual fulfillment. This is called the law of the double reference. It means that a partial fulfillment of what was prophesied occurred in the past, while the complete fulfillment of the prophecy is yet in the future.

Most often the future fullness of a negative prophecy will be fulfilled in the Great Tribulation and the fullness of the positive prophecies will mostly be seen in the Millennial Kingdom. For instance, in Luke 4:18 Jesus references Isaiah 61:1-3 as related to His first coming. However, it is clear that all of the details of Isaiah 61 did not take place at Jesus' first coming. They will be fulfilled after He returns and establishes the fullness of His reign on the earth in the Millennial Kingdom.

Many of the Old Testament prophecies have a partial fulfillment at some point in the past, with a complete fulfillment in the generation in which the Lord returns. Sometimes, the partial fulfillment can also serve as a prophetic picture of what the fullness will look like at the end of the age. Therefore, our description includes a brief reference to the partial fulfillments of that prophecy in history, whenever it is applicable. It is important to also note, that these prophecies have spiritual applications at any time in history for all believers, before their complete fulfillment at the end of the age.

NEW TESTAMENT

Matthew 13: Jesus first refers to the partial judgments on Israel described in Isaiah 6. Next, He describes the characteristics of the nature of the kingdom through a series of parables. One underlying theme in these parables is that the full manifestation of the kingdom will happen after the Second Coming.

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 70 AD. This tragedy foreshadows 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 70 AD to describe the 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 70 AD and the fifty million who died in World War II. Neither 70 AD 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 (66-70 AD).

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 then 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 instead, 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 to 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 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 (vv. 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 judgments of God again the kingdom of darkness are unveiled.

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 of 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 pointed out. 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 as the eternal dwelling place of believers is described.

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 (70 AD). 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, as 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 (67-70 AD), when Jerusalem was besieged and destroyed. The details or the full measure of those curses 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 (vv. 16-21) by the Gentiles who are a foolish people, (v. 21). Then, the Lord that *kills and wounds* will *make alive and heal* as He brings ultimate deliverance to Israel from her enemies (vv. 39-42). This will join the Gentiles to the Israelites in rejoicing (v. 43).

PSALMS

Psalm 2: David prophesies of 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).

Psalm 14: The psalmist prophesies about 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.

Psalm 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 is 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.

Psalm 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 Ezekiel 47 is pictured in Psalm 46:4.

Psalm 47: Verse 3 of this psalm 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 they 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 (vv. 4, 11-19) to foreshadow the great end-time deliverance of God's people (vv. 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 in 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 of this. 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, and the destruction of Jerusalem in 70 AD, 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 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, namely, the universal recognition of Jesus as Yahweh resulting in saints ruling with Him on the earth.

Psalm 99: 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 ministry. 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 (vv. 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.

OLD TESTAMENT MAJOR PROPHETS

Isaiah 2: Jesus will rule all the nations from Jerusalem in the Millennial Kingdom.

Isaiah 4: The Millennial Kingdom is under Jesus as the Branch of the Lord (Jer. 23:5; 33:15; Zech. 3:8; 6:12).

Isaiah 5: God's judgment and salvation for Israel is at the end of the age. This was partially fulfilled when God disciplined Israel through the Assyrian invasion in 721 BC.

Isaiah 9: During Jesus' return, He will defeat the Antichrist, who is invading Israel. This passage was partially fulfilled by the invasion of the Assyrian king, Sennacherib, in Isaiah's generation. However, the details of this passage were not completely fulfilled at that time. 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). Neither 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). The Throne of David speaks of the earthly dimension of the Messiah's reign.

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: God promises to move on behalf of Ethiopia against the Antichrist when his armies are defeated by Jesus at Armageddon (Isa. 18:4-6) In Daniel 11:42-43, the Antichrist will invade Ethiopia and Egypt. The Lord will deliver Egypt (Isa. 19) and Ethiopia (Isa. 18) during the time of Jesus' Second Coming. Verse 7 describes "in that time" as being the end of the age. Ethiopia and Assyria will b ring their gifts of worship to Jesus.

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 21: The final fall of Babylon occurs at the end of the age and signifies the fullness of this prophecy. This passage was partially fulfilled during the fall of Babylon in 529 BC, and was a cause for rejoicing because it resulted in the release of the Jewish exiles. The exiles were free to return to the land and rebuild the temple.

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 of the judgment and restoration of Israel at the end of the age (vv. 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 31: Israel's end-time national repentance and deliverance from the Antichrist are depicted. The national repentance of verse 7 did not happen in Isaiah's day. A partial fulfillment of this occurred in the reforms that Hezekiah established.

Isaiah 32-33: The defeat of the Assyrian army prophetically describes the period of the Great Tribulation, in which 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 (vv. 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 47: This prophecy against Babylon was fulfilled in 529 BC (Dan. 5). However, it serves as a prophetic picture of the end-time destruction of Babylon as depicted in Isaiah 13, Jeremiah 50-51 and Revelation 17-18.

Isaiah 48: the Great Tribulation is the context for refining and testing Israel (v. 10) and Jesus will have His inheritance (His glory) at the end of the age. God will restrain His anger so that Israel is not utterly destroyed.

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 has 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 53: At the end of the age, Israel will make this national confession. Part of this prophecy was fulfilled in the suffering of Christ on the cross (Acts 8:32-37) and in Jesus' healing ministry (Mt. 8:14-17).

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 (vv. 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 (vv.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 of Jesus going to war against the kings of the earth.

Isaiah 64: is 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 30: Jeremiah describes Israel in the Great Tribulation (v. 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 peace in the land after her return from captivity. This has 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" (vv. 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.

Ezekiel 5: The greatest famine in history (Ezek. 9; Dan. 12:1; Mt. 24:21) is depicted as occurring at the end of the age. This prophecy was partially fulfilled in 586 BC. This important verse makes the entire chapter applicable to the final destruction of Jerusalem at the end of the age.

Ezekiel 11: Israel's restoration at the end of the age is when all of ethnic Israel is gathered to the Messiah and to the land (vv. 14-20). This was partially fulfilled after the Babylonian captivity as well as in 1948.

Ezekiel 20: 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 34: After the Second Coming, Jesus shepherds and gathers ethnic Jews from the nations 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 36: The fullness of this prophecy will be seen in the Millennial Kingdom.

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).

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 8: 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 135 AD 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).

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.

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

Micah 2: Israel will be restored by the One who will break through on her behalf, as the Lord's answer to the wicked leaders who are over her. The wickedness in Micah's day mirrors the "perilous times" of the latter days (2 Tim. 3). This passage gives a prophetic warning that applies to the wicked in any generation while pointing to a time when justice will fully come to Israel and the nations.

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 (vv. 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 (vv. 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 (vv. 16-17).

Nahum 1: The Lord will show the fullness of His fierce anger, when He makes an end of the Antichrist (the wicked counselor) and his coalition of wicked nations (Rev. 14:10; 15:1). 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 at the end of the age, when wicked ones no longer pass through Israel (v. 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 2: The wicked and proud are described as being like "death, which cannot be satisfied" (v. 5). This will be fulfilled most in the Antichrist, who will gather all the nations against the Lord's anointed. A partial fulfillment of this occurred when Babylon plundered the nations, and then was plundered in 539 BC by the Persians. The complete fulfillment of this prophecy requires that the wicked one gathers all nations to himself (v. 5). Babylon was a prophetic picture of this, but did not fulfill all the details of this prophecy. Babylon did not gather all the nations, but only a small portion of them. The Antichrist will gather and oppress every nation to some degree (Ps. 2:1-3; Rev. 13:14-17, 16:13-14, 17:12-14).

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 (vv. 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 1: God will destroy all Israel's enemies, restore her prosperity, and rebuild Jerusalem. This was partially fulfilled when Israel returned to the land from Babylonian captivity under Zerubbabel (536 BC), and Nehemiah (444 BC). However, the prosperity and peace envisioned in verse 17 did not come at that time. Until the second dispersion in 70 A.D, Israel was subject to oppression by foreign powers. The majority of promises concerning Israel's restoration in the land are dependent on a national repentance (Zech. 12:10-14). Neither the return to the land in 536 BC, nor the re-establishing of the State of Israel in 1948 fulfills this requirement.

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. Furthermore, the population in Israel has always had to deal with the fear of her enemies.

Zechariah 3: God's mercy is greater than the depth of Israel's sin. Israel's authority as a kingdom of priests will be fully restored as the Lord completely cleanses the entire nation through the work of the Messiah, and restores her priestly authority to minister before Him. In the days of Zerubbabel and Joshua (516 BC), God restored the temple and priestly ministry to Israel, despite the gravity of her previous sin. Israel's national salvation is dependent upon her national acceptance of the atoning work of Jesus (Zech. 3:9; 12:10 cf. Rom.10:12; 11:26).

Zechariah 4: God will restore Israel's ministry as a witness of His glory to the nations as a burning and shining lamp in the End Times, especially in the ministry of the two witnesses (Rev. 11:3-6). Israel's ministry as a kingdom of priests was partially restored in the days of Zerubbabel when the temple was rebuilt, and the priestly ministry restored. However, God's manifest presence did not return to that rebuilt temple.

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 70 AD.

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. Jerusalem will be established as a global worship center that is holy to the Lord.

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).

THE ABRAHAMIC COVENANT

God's covenant with Abraham and Israel is seen primarily in five passages: Genesis 12:1-3; 13:14-17; 15:4-21; 17:1-21; 22:15-18). The covenant was also confirmed between God and Jacob (Gen. 26:1-4; 28:10-14; 35:9-12; 48:3-4). God promised Abraham that He would make Abraham a great nation (Gen. 12:2; 13:16; 15:4-5; 17:6) and that His physical descendants, the people of Israel, would possess the land of Canaan forever (Gen. 12:7; 13:14-15, 17; 15:7; 17:8). This results in great blessing upon the whole earth (Gen. 12:3; 22:18; 28:14). The fact that God promised Abraham's physical descendants (ethnic Israel) the land of Canaan forever as an everlasting covenant means that Israel will never perish as a people. Should Israel ever perish as a nation, then it could not possess the land forever, and the Abrahamic Covenant could not be everlasting.

Parts of the Abrahamic Covenant have been fulfilled already. For example, God blessed Abraham with great wealth and other blessings in his lifetime (Gen. 24:1, 35), He has made his name great among the nations, and He has given him a multitude of physical descendants. After 400 years of slavery, God gave the land of Canaan to Abraham's descendants and they have never perished as a distinct, ethnic, people group. Through the death of Jesus, a descendant of Abraham, great blessing has been made available to the nations of the earth through His death and resurrection. God gave the land of Canaan for an everlasting possession to Abraham's physical descendants (Gen. 17:8).

DAVIDIC COVENANT

The Davidic Covenant is recorded in 2 Samuel 7:11-16 and in 1 Chronicles 17:10-15. There are several other passages that refer to God's covenant with David (2 Sam. 23:5; 2 Chr. 7:18; 21:7; Ps. 89:3-4, 28-29, 34-37; Jer. 33:19-26). God promised David an everlasting lineage, and an eternal throne and kingdom. Jesus will sit on the throne of David forever in Jerusalem. David's realm was the physical land and people of Israel. While it is clear that Jesus is already exercising His kingly rule and authority as He sits at the right hand of the Father in heaven, the Bible indicates that Jesus will also fulfill God's promises to David by reigning over a natural kingdom on this present earth in the future.

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 and takes about 10,000 Israelis 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 AD, 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.

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

135 AD: Jerusalem was utterly destroyed by Rome under Hadrian. 580,000 Jews were killed and they 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.

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

The events of 70 AD 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 70 AD. 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 70 AD and in World War II, 50 million died. Neither 70 AD 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 70 AD 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 (66-70 AD). In that crisis, Jerusalem and the second temple were destroyed in 70 AD (Masada fell in 73 AD). Then in the Bar Kochba rebellion against Rome (132-135 AD), 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.