

# Seeking Shalom Chapter Summaries

## Introduction

One generation is written about in the Bible more than any other generation. It's not the generation of Jesus' first coming or the early church. It's the generation of Jesus' return! The Bible contains far more prophetic insight for the generation of Jesus' return than the prophecies fulfilled at His first coming. That final generation will experience the greatest fulfillment of Biblical prophecy of any generation, far exceeding the book of Acts. The Bible describes the end of the age as Jesus' plan to spread the gospel to the ends of the earth, to purify his people, to correct injustice, and to reverse every consequence of sin in creation. The Bible also contains instructions for the spiritual preparation of the saints in the unprecedented events of the end of the age. Nowhere does the Bible describe those who trust in Jesus as fearful or surprised by what is to come, but it instructs us to be watchful and confident as a united, prophetic spiritual family.

Over the years of studying these chapters, I have found this pattern to be consistent. The greater the certainty a teacher claims about the exact logistics of the end of the age, the less attention they deserve. If any teacher claims to have a perfect understanding of the end of the age, turn their volume down. Biblical prophecy and Biblical apocalyptic literature do not answer every question or connect every dot. I have sought out teachers and research that approach the study of the end of the age with a teachable and contrite spirit. I do not have all the answers, but Jeremiah promises that if we give ourselves to humble and diligent watchfulness, embrace our dependence on the Spirit of Truth, and learn to love each other well, we will have a clear understanding in those days.

I have also sought out teachers and research that preserve the integrity of Scripture through a historical-grammatical method of study. Take care to understand the original language of Scripture, each author's original intent, literary context, historical context, and how their audience would have understood the passage in their time. These steps are essential prerequisites for considering any application today. I encourage you not to accept anything in this document without studying these passages for yourself. My research is still ongoing and will undoubtedly make corrections and apply updates to this document in the years ahead.

This document provides a list of chapter references with brief descriptions. You will notice this document lists 187 chapters. This is because there are many passages of Biblical prophecy with imperfect chapter delineations, or where only a portion of the chapter addresses the end of the age. Opinions differ about the inclusion of some

chapters, or what percentage of a chapter would qualify it for inclusion. Honestly, I couldn't bring myself to exclude some portions even if the end of the age is not the majority focus of the chapter. Considering all possible concessions, 150 chapters is a safe number of chapters focused primarily on the end of the age. In my opinion, the real number is closer to 200 chapters. The chapters that are listed but not counted are included for the important context they provide.

**For a detailed, verse-by-verse overview of each chapter, please explore the full Seeking Shalom study on our website and app.** I also recommend exploring my "Our Great Hope" podcast, where I unpack the end of the age in more detail. This podcast is available to our supporters and ministry partners on our website in your account library.

## **Glossary**

Multiple-Fulfillment Prophecy: Pertaining to biblical prophecy that includes an interim historical fulfillment and a future total fulfillment at the end of the age or age to come.

Messianic Age: The future earthly reign of Jesus in Jerusalem, also commonly referred to as the Millennial Kingdom.

Great Tribulation: The three and a half years between the Abomination of Desolation and the return of Jesus.

Resurrection and Rapture: The Bible contains many references to the resurrection of believers who have perished at the time of Jesus return. Jesus and Paul provide a mere handful of references to believers who are alive being gathered to meet Jesus at His return, which I point out.

## **The Big Picture Of God's Covenants**

God made an irrevocable covenant with Abraham and his descendants (Genesis 12:1-3; 13:14-17; 15:4-21; 17:1-21; 22:15-18) and reiterated it with Jacob (Genesis 26:1-4; 28:10-14; 35:9-12; 48:3-4). God promised Abraham that his descendants, the people of Israel, would possess the land of Canaan forever (Gen. 12:7; 13:14-15, 17; 15:7; 17:8) and that God's purposes for Abraham's descendants would result in great blessing for all the families of the world (Gen. 12:3; 22:18; 28:14). God's irrevocable promise that Abraham's descendants (ethnic and spiritual Israel) would possess the land of Canaan forever means that Israel will never perish as a people. If the people of Israel were ever to perish completely, then God's word and integrity would be disproven.

God also made a covenant with David that his descendants would inherit the throne of Israel forever (2 Samuel 7:11-16, 1 Chronicles 17:10-15). Jesus is the descendant of David who will inherit the throne of Israel in Jerusalem forever at his return. David's kingdom is the physical land and people of Israel. The promises of these covenants continue to this day, many of them still awaiting a future fulfillment in the Messianic Age after Jesus' return.

## **Important Dates in Israel's 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 with the permission of King Cyrus. Zerubbabel leads 50,000 Jews from Babylon back to Jerusalem to rebuild the 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 gained independence from his oppressive rule in 167 AD, culminating in their recognition as a kingdom by the Roman Senate in 139 AD. Israel remained 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 were killed by the Nazis.

1948: Israel is re-established as a nation.

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

## Chapter Summaries

1. Leviticus 26 – Leviticus 26 outlines God's terms for blessing and judging, including a detailed depiction of covenant fulfillment. While this chapter has been historically relevant in circumstances such as the Babylonian captivity and the Roman destruction of Jerusalem, it will reach its full prophetic relevance as God addresses Israel at the end of the age. Verses 3-13 employ language of Israel's restoration, commonly drawn upon by other biblical authors to describe Israel's future restoration during the Messianic Age (also commonly referred to as the Millennial Kingdom).
2. Numbers 23 – Numbers 23-24 document the oracles of Balaam. While historically relevant, Balaam's oracles find their ultimate fulfillment in the Messianic Age (Millennial Kingdom), when Jesus shall be the star from Jacob and the rising Scepter out of Israel.
3. Numbers 24 – Numbers 23-24 document the oracles of Balaam. While historically relevant, Balaam's oracles find their ultimate fulfillment in the Messianic Age (Millennial Kingdom), when Jesus shall be the star from Jacob and the rising Scepter out of Israel.
4. Deuteronomy 28 – Similar to Leviticus 26, Deuteronomy 28-30 provides God's terms for Israel's judgment and restoration at the end of the age. These chapters contain language commonly drawn from by other biblical authors to warn of judgment during the Great Tribulation and promise restoration during the Millennial Kingdom.
5. Deuteronomy 29 – Deuteronomy 29 provides an appeal to enter God's covenant, which explicitly extends to the final generation (v14-15). In this way, Deuteronomy 29 serves as a prototype orientation for the Messianic Age (Millennial Kingdom), including a severe and precise warning for those who reject the covenant in the final generation.
6. Deuteronomy 30 – Given before Israel entered the promised land, Deuteronomy 30 forecasts Israel's national salvation in a period when they have been driven out of the land after disobeying their covenant. Moses prophesies that God will sovereignly regather Israel from the ends of the earth and fulfill His promises in a renewed covenant.

7. Deuteronomy 32 – Deuteronomy 32 contains the Song of Moses, a prophetic song depicting God's judgment of rebellious Israel, Israel's adversaries exploiting her vulnerability, and God's final deliverance of Israel and the destruction of Israel's enemies. Moses considered this song essential to Israel's prophetic destiny.
8. Psalm 2 – David describes the prophetic storyline of a future global confederation to resist the terms of God's redemptive plan. David records the nation's rage against God and his Messianic King and God's response to authorize his Messianic King to fulfill his redemptive plan and destroy the wicked. David concludes with a prophetic plea to submit to God's messianic king and receive a blessing.
9. Psalm 14 – Like Psalm 53, David describes a time when humanity's sinful condition is reaching its peak, and Israel's alliances have been betrayed. David sets his hope on God's sudden deliverance and concludes with a tribulation prayer.
10. Psalm 24 – David describes the celebratory procession of Israel's Messiah arriving in Jerusalem as the King of Glory, worthy to ascend the hill of the Lord, and shares his authority with the surviving generation.
11. Psalm 45 – This love song describes the relationship of Israel with her Messianic King as a romantic betrothal ending with the final deliverance of Israel from her adversaries and a covenantal marriage blessing.
12. Psalm 46 – The Sons of Korah encourage the faithful remnant to set their hope in God as they endure persecution and tribulation with hope set in the promised peace of the Messianic Age.
13. Psalm 47 – Israel and nations erupt in worship, and Israel's Messiah inaugurates the Messianic Age, receiving allegiance from all the nations of the earth as he reigns from Jerusalem.
14. Psalm 48 – The wicked confederation of Psalm 2 is overcome with dread at the sudden appearance of God's heavenly city. The people of God rejoice as they explore the heavenly city's glorious design during the Messianic Age.
15. Psalm 50 – God confronts rebellious leadership within Israel with an appeal for repentance and deliverance that will culminate at the end of the age.
16. Psalm 53 – Like Psalm 14, David describes the corruption of humanity that will culminate in the generation of Jesus' return, concluding with a prayer for the salvation of Israel at Jesus' return.

17. Psalm 58 – David warns against the deception of demonically influenced leaders who oppose God's purposes, prays for their defeat, and prophesies victory for the righteous when God judges the earth.
18. Psalm 67 – A prayer for covenant fulfillment that extends into the gospel reaching the ends of the earth. The Messiah guides the nations through their salvation process during the Messianic Age.
19. Psalm 68 – David prophesies the procession of Israel's Messianic King from Sinai to Zion, freeing captives and defeating Israel's adversaries as the Messianic Age is inaugurated. David includes a practical prayer for deliverance (v28-31) and a call to worship (v32-35).
20. Psalm 72 – David prays blessings for Solomon's reign, many of which reference covenant promises that ultimately describe the Messianic King defending the cause of the poor and oppressed.
21. Psalm 75 – Asaph describes the cup of God's final judgment against the wicked nations assembled to destroy Jerusalem at the end of the age.
22. Psalm 79 – A priest of Asaph's lineage prays for God to deliver Israel from tribulation and to fulfill His covenant promises in the Messianic Age.
23. Psalm 80 – Asaph prays for the fulfillment of God's covenant promises as Israel endures the discipline of the tribulation.
24. Psalm 82 – Asaph describes God's deposition against corrupt angels and those who follow them. God uses Israel's Messiah to defeat these demonic leaders who oppose his covenant.
25. Psalm 83 – Asaph prays for deliverance from escalating anti-Semitism that will crescendo during the final tribulation, which the coming Messiah will answer.
26. Psalm 85 – This prayer of the Sons of Korah appeals for the forgiveness of Israel's rebellion and the withdrawal of God's wrath, and for Israel's covenant relationship with God to be restored, all of which will be fulfilled permanently at the end of the age.
27. Psalm 87 – The Sons of Korah describe the reconciliation and rebirth of Jewish and Gentile family lineages unified through Jerusalem as the capital city of the Messianic Age.

28. Psalm 93 – The Psalmist rehearses the celebration of the Messiah's reign as the nations acknowledge his faithfulness and power in the Messianic Age.
  29. Psalm 95 – The Psalmist rehearses the celebration of the Messiah's reign as Israel's shepherd in the Messianic Age and appeals for a repentant response to God's discipline.
  30. Psalm 96 – The Psalmist rehearses the global celebration of the Messiah's reign as the Great Commission is fulfilled in the Messianic Age.
  31. Psalm 97 – The Psalmist rehearses the global celebration of the Messiah's reign as his adversaries are defeated and the Great Commission is fulfilled in the Messianic Age.
  32. Psalm 98 – The Psalmist celebrates interim fulfillments of God's promises and calls for global worship in anticipation of total covenant fulfillment at the end of the age.
  33. Psalm 99 – The Psalmist rehearses the global celebration of the Messiah's reign as His leadership is proven faithful and just throughout history.
  34. Psalm 102 – This psalm contains a prayer for the fulfillment of God's covenant promises for the Messianic Age during a time of tribulation.
  35. Psalm 103 – Paired with Psalm 104, David praises God for mercifully fulfilling his covenant promises of salvation, which will be fully realized for Israel at the beginning of the Messianic Age.
  36. Psalm 104 – Resulting from the covenant salvation of Psalm 103, God will fully restore every consequence of sin from creation, cleansing the land and returning natural ecosystems to balanced harmony.
  37. Psalm 110 – David elaborates on the authority of heaven's chosen Messianic King and priest of the order of Melchizedek and the final defeat of God's enemies.
  38. Psalm 111 – The Psalmist rehearses the celebration of the covenant fulfillment promised in the Messianic Age.
- Psalm 112 – The Psalmist looks forward to the perfect covenant obedience and blessing of the Messianic Age.

39. Psalm 113 - The Psalmist rehearses the celebration of the covenant fulfillment promised in the Messianic Age as the Messiah exalts the humble and restores the barren.

Psalm 114 - The Psalmist recalls God's faithfulness to deliver Israel from Egypt, foreshadowing Israel's permanent deliverance at the end of the age.

40. Psalm 115 - The Psalmist honors God's proven faithfulness and warns Israel to resist rebellion and instead trust in God to inherit the promises of the Messianic Age.

41. Psalm 116 - The Psalmist recounts a personal testimony of God's deliverance. Although the author is unknown, the story serves as a powerful allegory for Israel's deliverance at the end of the age.

Psalm 117 - The Psalmist calls all peoples to worship God for His faithfulness.

42. Psalm 118 - The Psalmist rehearses Israel's testimony of deliverance as they recognize and accept their Messiah and worship him as king in the Messianic Age.

43. Psalm 146 - The Psalmist rehearses the celebration of the Messiah's eternal reign by describing the actions of the Messiah that will culminate at the end of the age.

44. Psalm 147 - The Psalmist rehearses the celebration of the Messiah's eternal reign by describing the Messiah's actions and Israel's salvation, which will culminate in the Messianic Age.

45. Psalm 148 - The Psalmist proclaims the global worship of Israel's Messiah as he reigns in the Messianic Age.

46. Psalm 149 - The Psalmist calls for worship in the context of the Lord's day of vengeance, when Jewish survivors will be strengthened as a Messianic army to defeat the Antichrist's forces alongside their Messiah.

Psalm 150 - The Psalmist calls heaven and earth to worship God for his marvelous deeds.

47. Isaiah 2 - Isaiah describes the Messiah's reign in restored Jerusalem during the Messianic Age, appealing for Israel to stop mimicking the overconfidence of wicked nations that oppose God's covenant. The day of the Lord is described as the day all of mankind's overconfidence will be corrected.

Isaiah 3 – Isaiah explains God's justification for the unprecedented judgment of the tribulation, citing Israel's spiritual infidelity and exploitation of the poor, as Amos and Hosea had recently warned. Judah's historic compromise and invasion by the Babylonians in 586 BC foreshadow the final fulfillment at the end of the age, as portions of this prophecy remain historically unfulfilled.

48. Isaiah 4 – Isaiah describes the restoration of the land of Israel, regathering, and glorious covenant renewal of Jewish survivors of the tribulation, closely paralleling Hosea 2:14-23.

Isaiah 5 – Isaiah describes the iniquity and judgment of Judah, which was historically fulfilled by the Babylonian invasion of 586 BC, but also provides a window into the corruption and judgment of the final rebellion.

Isaiah 8 – Isaiah emphasizes the distinction between the righteous and the wicked during the rebellion and tribulation. The righteous are treated as conspirators by the wicked, but they will be a prophetic sign as they endure the tribulation and vindicated by the resurrection at Israel's final deliverance.

49. Isaiah 9 – Isaiah describes the Messianic reign of Jesus as a permanent fulfillment of the Davidic covenant, similar to Amos 9:11, and addresses Israel's stubborn ignorance of Amos and Hosea's warnings of impending judgment, foreshadowing the final rebellion and tribulation.

Isaiah 10 – Isaiah continues from 9:21 to describe God's sovereign use of Israel's adversaries and God's promise to deliver Israel before her utter destruction.

50. Isaiah 11 – Isaiah describes the Messiah's reign, Israel's restoration in the Messianic Age, and God's provision for returning tribulation survivors.

51. Isaiah 12 – Isaiah includes a salvation song proclaiming the victory of Israel's Messiah during the Messianic Age.

52. Isaiah 13 – Isaiah describes the dreadful judgment of the wicked at the end of the age, including the final destruction of Babylon beyond what was partially fulfilled by the Persian conquest of 539 BC.

53. Isaiah 14 – Isaiah describes God's deliverance of Israel and vulnerable nations from Babylon's systemized global oppression and the final defeat of the Antichrist, likening him to Satan personified.

Isaiah 17 - Isaiah uses the historic Assyrian conflict as an object lesson to describe Israel's final tribulation and deliverance.

54. Isaiah 18 - Isaiah warns the nations not to mistake God's restraint for apathy but to expect him to act and fulfill his covenant. This message is given to northeastern Africa around modern Ethiopia.
55. Isaiah 19 - Isaiah applies the principles of God's redemptive discipline to Egypt, resulting in spiritual awakening during the final rebellion and/or tribulation and the comprehensive reconciliation of the Middle East in the Messianic Age.

Isaiah 21 - Isaiah sees a terrible vision of aggressive betrayal and destruction resulting in the fall of Babylon, partially fulfilled by Persia in 539 BC. Similar descriptions are foreshadowed to initiate the final tribulation.

56. Isaiah 24 - Isaiah describes the gospel reaching the ends of the earth before the devastating final wrath of God against the wicked at Israel's final deliverance.
57. Isaiah 25 - Isaiah includes a song celebrating the defeat of Israel's enemies, depicting a great feast in Jerusalem and the ultimate removal of death that results from the progressive restoration of the Messianic Age.
58. Isaiah 26 - Isaiah continues a song of trust in God's capability to accomplish his covenant deliverance and encourages the faithful remnant to endure the tribulation.
59. Isaiah 27 - Isaiah describes the differing treatment of redemptive discipline that restores Israel and punitive judgment that destroys Israel's adversaries.
60. Isaiah 28 - Isaiah warns Israel of the consequences of misplacing their trust, culminating in a "covenant with death" at the end of the age.
61. Isaiah 29 - Isaiah warns Jerusalem of the consequences of willful spiritual rebellion, but also describes God's glorious victory against the adversarial nations that disciplined Israel. Isaiah concludes his warning with the hope of restoration in the Messianic Age.
62. Isaiah 30 - Isaiah closely reiterates the song of Moses found in Deuteronomy 32, recounting Israel's stubborn propensity for rebellion, ensuing tribulation, Israel's cry for deliverance, and their Messiah's arrival to the joyous sound of prophetic songs.

Isaiah 31 – Isaiah uses promises of Israel's covenant to appeal for Israel to return to the Lord and be delivered from the Assyrians. Hezekiah experienced an interim fulfillment of this promise, which still awaits final fulfillment at the end of the age.

63. Isaiah 32 – Isaiah contrasts leadership characteristics between wicked humanity, the Antichrist, and Israel's Messiah. Isaiah also calls the women of Israel to cry out to God with promises similar to those in Isaiah 30.

Isaiah 32-33: The defeat of the Assyrian army is prophetically foreshadowed by the period of the Great Tribulation, in which Jesus comes as the King of Israel. Many Jewish cities were burned during the Assyrian aggression between 704-701 BC.

64. Isaiah 33 – Isaiah reveals God's redemptive use of the tribulation to cause humanity to confront its need for a savior and describes the hope of salvation for those who believe.
65. Isaiah 34 – Isaiah describes the defeat of the nations assembled against Jerusalem at the Messiah's arrival and the perpetual destruction of Edom, specifically, a portion of southern Jordan and northwest Saudi Arabia.
66. Isaiah 35 – Isaiah describes the restoration of southern Judah, where a highway is made ready for singing Jewish refugees returning from Egypt as the Messianic Age begins.
67. Isaiah 40 – Isaiah describes the preparation ministry of those who proclaim the glorious coming of Israel's Messiah, partially fulfilled in the ministry of John the Baptist (Matthew 3:3, Mark 1:3, Luke 3:4, John 1:23) and compares the outcome of those who trust in idols to those who trust in God.
68. Isaiah 41 – Isaiah affirms Israel's identity as God's chosen agent of redemption among the nations and confronts the falsehood of humanity's reliance on idols compared to the accuracy of God's prophets who faithfully declare His redemptive plan.
69. Isaiah 42 – Isaiah describes God's chosen Messiah as his agent to rescue and restore Israel, arising with justice in concert with the prophetic songs of the saints on earth.
70. Isaiah 43 – Isaiah describes God's commitment to preserve a remnant of Israel during the tribulation and pay the price of their ultimate deliverance and covenant fulfillment.

71. Isaiah 44 – Isaiah warns Israel against idolatry and reassures them of God's ability to fulfill his covenant, including an outpouring of the Holy Spirit that will draw Israel to salvation, along with a celebration of the restoration of Jerusalem in the Messianic Age.
72. Isaiah 45 – Isaiah includes a historical appeal for the nations to turn to the Lord, accompanied by the promise of global salvation, as the nations witness the circumstances of Israel's final deliverance at the end of the age.

Isaiah 46 – Isaiah reiterates the message of Chapter 40, proclaiming God as uniquely worthy of trust and qualified to accomplish his covenant purposes.

Isaiah 47 – Isaiah elaborates on Babylon's downfall, similar to Chapters 10, 13, and 21. Parts of this message were historically fulfilled by the Persian conquest in 529 BC; however, it bears similarity to descriptions of future Babylon at the end of the age.

Isaiah 48 – Isaiah appeals to Israel to recognize God's refining process during interim fulfillments of the biblical narrative throughout history, using the Babylonian exile and future return under Cyrus as an object lesson for Israel's ultimate hope at the end of the age.

73. Isaiah 49 – Isaiah elaborates on Isaiah 42:1-9 from the perspective of the Messiah and describes God's commitment to rescue Jewish captives and refugees of the tribulation with the help of friendly Gentile nations.

Isaiah 50 – Isaiah describes the Messiah's ministry as the ideal prototype for authentic prophetic ministry and preparation for the Messiah's coming.

74. Isaiah 51 – Isaiah describes the salvation of Israel and its blessing to the nations during the Messianic Age as the fulfillment of God's promise to Abraham, prays for the fulfillment of God's covenant promises, and describes crisis of Israel drinking the cup of God's wrath during the final tribulation and the transfer of the cup of wrath to their adversaries at the Messiah's arrival.
75. Isaiah 52 – Isaiah calls the people of Israel to action as the Messiah delivers and restores them after the final tribulation, describing the dramatic restoration of Israel as undeniable proof of the gospel to the rest of the nations.

Isaiah 53 – Isaiah explains the unrecognized approach of the Messiah's first coming and the parallel experience of anguish before being exalted as God's agent for the redemption of the world. This chapter is not exclusive to the end of the age, but Israel and the nations will fully recognize its fulfillment at the Messiah's second coming.

76. Isaiah 54 – Isaiah describes the full restoration and permanent salvation of Israel in the Messianic Age, resulting in a covenant of peace and total covenant blessing.

Isaiah 55 – Isaiah invites the Gentile nations to join themselves to God's covenant and become co-heirs of eternal promises that will be fulfilled in the Messianic Age. Even Gentile nations formerly adversarial to God's purposes can repent and receive compassion and covenant promises.

77. Isaiah 56 – Isaiah charges Israel's leaders to conform to God's standards of justice and righteousness and warns of the consequences of their blind ambition, particularly when the nations will conspire to exploit and consume Israel. Isaiah also affirms God's intention to include Gentile nations in the covenant fulfillments of the Messianic Age.

78. Isaiah 57 – Isaiah rebukes the selfish ambition and idolatry of Israel's wicked leadership and describes God's plan to deliver the faithful from the oppression of the wicked and bring peace to Israel in the Messianic Age.

Isaiah 58 – Isaiah confronts Israel's covenant rebellion and instructs them to return to the Lord with genuine repentance and fasting, promising covenant blessings.

79. Isaiah 59 – Isaiah describes Israel's tangled web of iniquity culminating in the final rebellion before the tribulation. As Israel is incapable of cooperating with God, God sends his Messiah as his agent to punish wickedness and establish covenant righteousness in the Messianic Age.

80. Isaiah 60 – Isaiah describes the beautiful restoration of terrestrial Jerusalem with the help of Gentile nations, like a Messianic Age orientation.

81. Isaiah 61 – Isaiah describes the Messiah's reign at the beginning of the Messianic Age as a statement of intent, or a "first 100 days plan" of a new government.

82. Isaiah 62 – Isaiah describes the Messiah's affection for Jerusalem, the people of Israel, and the inclusion of international, unceasing prayer in His plan to fulfill his covenant.

83. Isaiah 63 – Isaiah describes the Messiah approaching Jerusalem from Jordan in bloodstained robes as he battles the nations at his return and includes a prayer for deliverance during the tribulation.
84. Isaiah 64 – Isaiah continues the prayer for deliverance during the tribulation, including descriptions of God's bowl judgments against wicked nations, and prayers of Israel's repentance.
85. Isaiah 65 – Isaiah explains God's justification for his discipline during the tribulation and his promise to restore Israel in the Messianic Age.
86. Isaiah 66 – Isaiah describes the Lord's confrontation of Israel's wicked leaders at the Messiah's appearing, His covenant of everlasting salvation, and the nations gathering to worship in Jerusalem throughout the Messianic Age.
87. Jeremiah 3 – Jeremiah confronts the spiritual infidelity of Israel's rebellion and appeals for repentance with promises of covenant fulfillment in the Messianic Age.
88. Jeremiah 30 – Jeremiah describes God's promise to permanently deliver Israel, though Israel will face a period of tribulation discipline, concluding with descriptions of Israel's restoration in the Messianic Age.
89. Jeremiah 31 – Continuing from chapter 30, Jeremiah describes the regathering, restoration, and salvation of Israel during the Messianic Age.
90. Jeremiah 32 – Jeremiah inquires of the Lord for greater understanding. God responds by clarifying his justification for judging Israel and concludes with a continued description of Israel's restoration and salvation in the Messianic Age.
91. Jeremiah 33 – Jeremiah continues to describe Israel's restoration and salvation during the Messianic Age as the fulfillment of God's covenants, including the nations of the earth marveling at God's goodness to Jerusalem.
92. Jeremiah 50 – Jeremiah describes God's judgment of Babylon partially fulfilled by Persia in 539 BC, but with many notable descriptions still awaiting fulfillment during the end of the age. John attributes several of Jeremiah's descriptions to end-time Babylon in Revelation 17-18.
93. Jeremiah 51 – Jeremiah continues his description of Babylon's final judgment with partial fulfillments during the Persian conquest of 539 BC, but is still awaiting a final fulfillment at the end of the age.

94. Ezekiel 5 – Ezekiel describes the unprecedented distress of Jerusalem as two-thirds of the population perish under God's discipline during the final tribulation, later affirmed by Zechariah 13.
95. Ezekiel 11 – Ezekiel describes the final regathering and salvation of Israel, which was partially fulfilled by Israel's return from Babylonian exile and by the rebirth of Israel in 1948, though the final removal of every abomination still awaits the return of Jesus. Ezekiel cried out for fear of the complete destruction of the remnant of Israel, possibly lending greater future significance to Ezekiel's pronounced judgment earlier in the chapter.
96. Ezekiel 20 – Ezekiel assures Israel that God's turmoil during the tribulation will result in a purified people in the Messianic Age, adding details about Israel's regathering and face-to-face covenant renewal, likened to the events at Sinai.

Ezekiel 33 – Ezekiel describes God's standards of accountability for the prophetic messenger and recipient, as well as for those of righteous or wicked repute. A righteous reputation will not excuse areas of unrepentance, nor will the repentant be rejected for their wicked reputation.

97. Ezekiel 34 – Ezekiel describes the actions of Israel's wicked leaders who exploit their population for personal gain during the final rebellion. God corrects this toxic culture through the actions of the Messianic Shepherd, whose leadership enables the fulfillment of God's covenants in the Messianic Age.
98. Ezekiel 35 – Ezekiel declares the future perpetual desolation of Edom (part of modern Jordan) as a warning that God will repay the nations that set themselves against his covenant with Israel and Jerusalem.
99. Ezekiel 36 – Ezekiel describes the future restoration of Israel's land and the national salvation of its people in the Messianic Age.
100. Ezekiel 37 – Ezekiel is shown God's ability to restore Israel from seeming hopelessness during the final tribulation, resurrect Israel's dead, and bring Israel to salvation, accompanied by covenant fulfillments during the Messianic Age. God's demonstration of covenant faithfulness will reinforce the gospel message to the surviving nations.
101. Ezekiel 38 – Ezekiel is shown God's sovereign plan to use the Antichrist, intentionally initiating the distress of the final tribulation and bringing the Antichrist to a dramatic end, to prove His covenant faithfulness to the nations.

102. Ezekiel 39 – Ezekiel describes the Messiah's overwhelming victory over the Antichrist's armies and the salvation and restoration of Israel, extending to the nations, during the Messianic Age.
103. Ezekiel 40 – Ezekiel is instructed to declare measurements and features of the outer and inner courts of Jerusalem during the Messianic Age as a message of hope during tribulation and confidence in God's ability to fulfill his promises.
104. Ezekiel 41 – Ezekiel is instructed to declare measurements and features of the inner Temple in Jerusalem during the Messianic Age as a message of hope during tribulation and confidence in God's ability to fulfill his promises.
105. Ezekiel 42 – Ezekiel is instructed to declare the measurements and features of the inner court surrounding the Temple in Jerusalem during the Messianic Age as a message of hope during tribulation and as a sign of confidence in God's ability to fulfill His promises.
106. Ezekiel 43 – Ezekiel sees the glory of the Lord return to Jerusalem and fill the temple in the Messianic Age and is instructed to declare measurements and features of the restored temple mount, including the purification of the altar.
107. Ezekiel 44 – Ezekiel is instructed to declare the measurements and features of the temple complex in the Messianic Age as an appeal for Israel to return to covenant loyalty. Ezekiel also sees God's plans for the restoration of the Levitical priesthood.
108. Ezekiel 45 – Ezekiel is shown some of the land allotments for the holy district in the Messianic Age, expectations for offerings and the purification of the temple, and the adjustments to the Passover with new meanings in the Messianic Age.
109. Ezekiel 46 – Ezekiel is shown the use of the inner court's eastern gate, along with instructions for various offerings, feasts, and festivals in the temple complex during the Messianic Age.
110. Ezekiel 47 – Ezekiel is shown a miraculous stream of water flowing from the doors of the temple, which expands into a river of life as it flows toward the Dead Sea, surrounded by unique trees and plant life along its banks. The Lord begins to describe tribal land allotments that extend into Chapter 48.
111. Ezekiel 48 – Ezekiel is shown the tribal land allotments of Israel in the Messianic Age as an encouraging assurance of Israel's future prosperity.

Daniel 2 – Daniel interprets Nebuchadnezzar's dream of four successive kingdoms preceding the coming of the Messianic Age.

112. Daniel 7 – Daniel dreams of four beasts, a ten-nation coalition, and an oppressive leader who will be defeated when the Messiah appears to establish the Messianic Age. These four beasts expound upon Nebuchadnezzar's dream in Daniel 2.
113. Daniel 8 – Daniel sees the vision of the ram and the goat depicting the rise and aggression of Antiochus IV Epiphanes as a historical foreshadowing of the final little horn, the Antichrist, at the end of the age.
114. Daniel 9 – Daniel records Gabriel's second biblical appearance with the message of seventy units of seven years: sixty-nine weeks that concluded with the Messiah's first appearance, and the seventieth week that will conclude with the Messiah's second appearing.

Daniel 10 – Daniel records the beginning of the angelic visitation of Daniel 11-12, which is "what is to happen to your people in the latter days."

115. Daniel 11 – Daniel 11 describes the events leading to the aggression of Antiochus IV Epiphanes as a historical foreshadowing of the Antichrist at "the time of the end." Daniel was instructed to draw parallels between Antiochus and the Antichrist from verses 21-35, and verses 36-45 focus solely on the Antichrist.
116. Daniel 12 – The vision of Daniel 11 continues as the final tribulation is described as historically unprecedented distress, but Daniel is assured of three redemptive factors: the tribulation's length will be limited, prophetic insight will be granted to those who remain faithful, and those who fall have the ultimate hope of resurrection.
117. Hosea 1 – God confronts Israel's spiritual compromise and alliance with false gods in pursuit of prosperity and security, though God promises to preserve Israel's covenant through a faithful and repentant remnant.
118. Hosea 2 – God describes Israel's spiritual compromise and his ensuing judgment, followed by Israel's reunification, covenant renewal, and permanent restoration in the Messianic Age.
119. Hosea 3 – Hosea describes a remnant of Israel awakening to repentance and returning to the Lord during their final deprivation (or tribulation) period, followed by covenant renewal with their Messianic King "in the latter days."

120. Hosea 5:15-6:3 – Hosea summarizes Israel's recognition of God's redemptive intervention during the final tribulation and includes a scripted repentance for the faithful remnant previously mentioned in Hosea 2:7.
121. Hosea 11 – Hosea describes God's tender affection for Israel and Israel's regathering from captivity as they return to the Lord.
122. Hosea 14 – Hosea instructs Israel to reconcile with God at the beginning of the Messianic Age as they return from captivity. God promises to heal and restore Israel to covenant blessing.
123. Joel 2 – Joel confronts Israel's rebellious behavior and instructs them to repent and call on the name of the Lord according to their covenant promises. Joel depicts the historical locust plague of his generation as a historical foreshadowing of the Antichrist's forces at the end of the age. Just as God answered Israel's prayer for deliverance from famine as an interim fulfillment in Joel's day, God will fulfill his promise to pour out his Spirit and permanently deliver Israel from the Antichrist at the end of the age.
124. Joel 3 – Joel warns the gentile nations of God's attention to judge their relationships to Israel during the final rebellion and tribulation. God will challenge the Antichrist's coalition of wicked nations to a test of strength to determine Israel's destiny. God then initiates the Messiah's return to release wrath against the evil nations and deliver Israel.
125. Amos 8 – Having rejected every redemptive opportunity for repentance, Israel enters a period of final judgment. Temple and feast rituals are halted and replaced with mourning as God addresses Israel's alliance with wickedness.
126. Amos 9 – Once Israel's rebellion is complete, God uses Israel's adversaries to uproot them from the land and slay the unrepentant leaders. God sifts the population of Israel to remove, even literally behead, the unrepentant before inaugurating the Messianic Age of permanent security and abundance.
127. Obadiah – Obadiah warns every Gentile nation that God will judge their response to Israel's crisis, using the permanent destruction of Edom in the Messianic Age as a cautionary example.
128. Micah 2 – Micah provides a warning against corrupt leadership and concludes with a description of Israel's final deliverance and Messianic king in verses 12-13.

129. Micah 4 – Micah describes the Messiah's reign in restored Jerusalem during the Messianic Age after freeing Jewish captives from tribulation captivity and defeating Israel's adversaries in a great, final battle.
130. Micah 5 – The Messianic King's reign during the Messianic Age is described, including the defeat of the final Assyrian king, the regathering of Jewish refugees, and a warning to nations that oppose God's covenant.
131. Micah 7 – Micah describes widespread corruption and persecution preceding the final tribulation, along with God's promise to regather and restore Jewish captives and refugees in the Messianic Age, "as when you came out of the land of Egypt."
132. Nahum 1 – Nahum begins his confrontation with historical Assyria by describing God's bowl judgments against the Antichrist and the final deliverance of Israel at the end of the age with extensive quotations from Isaiah. Nahum used God's covenant promises and the transcendent biblical narrative as the stage to prophecy Assyria's fall to Babylon as an interim historical fulfillment.  
  
Habakkuk 1 – Habakkuk documents his dialogue with God as he wrestles to understand the unfolding biblical narrative in his generation.
133. Habakkuk 2 – Habakkuk records God's response to his complaint, an assurance that the wicked instruments of discipline will be destroyed and Israel will be rescued. In v3, God makes clear his reference to both the crisis of historical Babylon and the Antichrist at the end of the age.
134. Habakkuk 3 – Habakkuk models the growth of a prophetic intercessor coming into agreement with God's perfect leadership. Habakkuk describes the day of God's vengeance as the Messiah appears to deliver Israel and destroy his adversaries at the end of the age.
135. Zephaniah 1 – Zephaniah calls for the repentance of rebellious Israel and wicked nations, issuing warnings of divine accountability and wrath on the Day of the Lord.
136. Zephaniah 2 – Zephaniah calls the rebellious leaders of Israel to gather in repentance before the Messiah appears in judgment. Zephaniah also describes the desolation of the nations under the wrath of God, which is still awaiting fulfillment at the end of the age.

137. Zephaniah 3 – Zephaniah confronts the persistent arrogance of Jerusalem's leadership during the final rebellion and describes the future glory and humility of Israel under the new leadership of the Messianic Age.
138. Zechariah 1 – Zechariah records a series of visions of covenant fulfillment at the end of the age. The first vision describes God's commitment to restore Jerusalem, and the second vision describes God's commitment to seek vengeance against adversarial nations.
139. Zechariah 2 – Zechariah's third vision assures Israel of a day when they will recognize their Messiah, God's presence will permanently dwell in Jerusalem, and gentile nations will repent and serve the God of Israel in the Messianic Age.
140. Zechariah 3 – Zechariah's fourth vision assures Israel that God will purify the nation to fulfill its covenant destiny, which will be permanently fulfilled in the Messianic Age.
141. Zechariah 4 – Zechariah's fifth vision assures Israel of the way God will accomplish his redemptive plan by his Spirit and with shouts of grace.
142. Zechariah 5 – Zechariah's sixth vision warns against wicked commerce at the end of the age, characterized by fraud and deception. Zechariah's seventh vision depicts an evil economic system that is restrained and prepared for the end of the age.
143. Zechariah 6 – Zechariah's eighth vision assures Israel that God will judge the wicked coalition of nations and bring rest to the world. Then, Zechariah is instructed to perform a prophetic act to crown Joshua the high priest to symbolize the future Messiah who will rule as a priest-king and counselor of shalom in the Messianic Age.
144. Zechariah 7 – Zechariah recounts a historical example of Israel's spiritual lethargy that fueled their rebellion before the Babylonian exile and that will fuel their final rebellion at the end of the age.
145. Zechariah 8 – Zechariah continues to respond to Israel's spiritual lethargy from chapter 7 with hopeful descriptions of covenant fulfillment in chapter 8. Zechariah describes God's commitment to rescue Israel, dwell in Jerusalem, and make Israel a blessing to the world. Israel's spiritual fervor and perseverance in days of difficulty are heavenly investments inherited in the Messianic Age.

146. Zechariah 9 – Zechariah describes the final defeat of Israel's adversaries when Israel's Messiah appears a second time to rescue Jewish captives as his Messianic army. The prophetic church will function like Zechariah, declaring God's judgment against the Antichrist and Israel's deliverance as the events unfold in real time.
147. Zechariah 10 – Zechariah warns Israel's rebellious leaders of God's judgment and assures Israel that God will send their Messiah to be their shepherd. Israel's Messiah will strengthen Jewish survivors to defeat their adversaries and return refugees to the land to fulfill God's covenant promises in the Messianic Age.
148. Zechariah 11 – Zechariah foreshadows the conditions leading to Israel's rejection of their Messiah's first appearance and the consequences of their rejection, culminating in the temporary removal of God's protection as Israel accepts the false messiah, the Antichrist.
149. Zechariah 12 – Zechariah describes the escalating global controversy surrounding Jerusalem, culminating in unified military aggression against the Jews. Circumstances will be reversed when Israel's Messiah appears to weaken the Antichrist's forces and strengthen the liberated Jewish captives. At that time, Israel will recognize the identity of their Messiah as the shepherd they previously rejected.
150. Zechariah 13 – Zechariah describes the cleansing of idolatry from Israel's land and people when their Messiah returns and the guilt of persistent rejection of God's Messianic Shepherd.
151. Zechariah 14 – A proof text for the future Messianic Age, Zechariah concludes with a detailed description of the Day of the Lord, encompassing both terrifying plagues of wrath and the ensuing restoration. As half of Jerusalem will be besieged, Israel's Messiah will split the Mount of Olives to make a way to escape. Zechariah also depicts various characteristics of the Messianic Age following the day of the Lord's vengeance.
152. Malachi 3 – Malachi confronts spiritual complacency among Israel's priesthood, reminding Israel of the accountability and rewards that will be revealed when the Messiah returns to establish the Messianic Age.
153. Malachi 4 – Malachi describes the distinction between the righteous and the wicked on the day of the Lord's vengeance. The surviving remnant of Jews will be strengthened to defeat the armies assembled to destroy Israel. Malachi also predicts the preparation ministry of Elijah before the Messiah's appearance.

154. Matthew 13 - Jesus shares several parables about the kingdom of heaven, some of which he indicates will come to fulfillment at the end of the age. The Parable of the Weeds and the Net describes how the faithful and the wicked endure the discipline of the tribulation together, separated afterward when Jesus returns.
155. Matthew 24 - Parallel to Mark 13 and Luke 21 (the Olivet Discourse), Jesus provides a straightforward chronology of the end of the age, including the final rebellion period accompanied by persistent birth pains, the revelation of the Antichrist, and the final tribulation, the revelation of Jesus as Israel's eternal Messiah. Jesus also provides pastoral instruction and lessons about the end of the age.
156. Matthew 25 - Continuing the lessons from Matthew 24, Jesus shares the Parable of the Ten Virgins, the Parable of the Talents, and describes his evaluation of the nation's treatment of Jewish refugees and captives during the tribulation.
157. Mark 13 - Parallel to Matthew 24 and Luke 21 (the Olivet Discourse), Jesus provides a straightforward chronology of the end of the age, including the final rebellion period accompanied by persistent birth pains, the revelation of the Antichrist, and the final tribulation, the revelation of Jesus as Israel's eternal Messiah. Jesus also provides pastoral instruction and lessons about the end of the age.
158. Luke 17:22-Luke 18:8 - Similar to Matthew 24 and Mark 13 (the Olivet Discourse), Jesus provides a straightforward chronology of the end of the age, including the carelessness of the rebellion, which will be abruptly halted by the Antichrist's aggression, followed by the revelation of Jesus as Israel's eternal Messiah. The Persistent Widow describes unceasing prayer at the end of the age.
159. Luke 21 - Parallel to Matthew 24 and Mark 13 (the Olivet Discourse), Jesus provides a straightforward chronology of the end of the age, including the war desolations predicted in Daniel 9 that extends from the death of Jesus until the revelation of the Antichrist, followed by the revelation of Jesus as Israel's eternal Messiah. Jesus also provides pastoral instruction and lessons about the end of the age.
160. Romans 9-11: Paul summarizes the biblical narrative of God's redemptive plan to bring salvation to Israel and the nations at the end of the age, including explanations for several theological implications.

161. 1 Corinthians 15 – Paul describes the resurrection of the dead at Jesus' return and the progressive restoration of the Messianic Age, including the rapture of those who remain at the end of the tribulation. Paul encourages the Corinthians to persevere in faithfulness in anticipation of the eternal rewards that await them in the Messianic Age.
162. 2 Corinthians 5 – Paul elaborates on the hope of the resurrection and the mission to prepare as many people as possible for Jesus' return through reconciliation.
163. 1 Thessalonians 4:13-5:28 – Paul draws upon Jesus' Olivet Discourse to assure the Thessalonians of their hope in the rapture and resurrection when Jesus returns. He encourages the Thessalonians to remain awake and watchful so they will not be surprised by the sudden labor of the final tribulation, and concludes with instructions for holiness and a prayer to be kept blameless until Jesus' return.
164. 2 Thessalonians 1 – Paul commended the Thessalonians for their endurance of persecution, as those who will be delivered, vindicated, and glorified when Jesus returns.
165. 2 Thessalonians 2 – Paul corrects a false alarm among the Thessalonians by reorienting them to Jesus' sequence for the end of the age in the Olivet Discourse. The sequence includes events that must precede the rapture and refers to the rapture, the return of Jesus, and the Lord's day of vengeance as one, simultaneous event. Paul also describes concerning trends that condition people to embrace the Antichrist's deception at the end of the age.
- 1 Timothy 4 – Paul warns against false teachers who will draw people to abandon their faith, and instructs Timothy to orient others to the revelation of Jesus in the biblical narrative as a means of equipping for ministry and an effective defense, with the use of personal prophetic encouragements.
- 2 Timothy 2 – Paul instructs Timothy to orient his priorities around the promises of the Messianic Age and to live a life of loyalty to Jesus, sharing in the sufferings of Christ, and patiently enduring evil. This instruction will find its full relevance at the end of the age, as Paul goes on to describe in chapter 3.
166. 2 Timothy 3 – Paul describes the moral decay of the end of the age and emphasizes the importance of understanding the biblical narrative to equip the saints for their role in Jesus' redemptive plan.

167. 2 Timothy 4 – Paul describes the danger of false teachers and self-gratification that will culminate at the end of the age, and instructs Timothy to orient others to the revelation of Jesus in the biblical narrative as an effective defense. Paul defines the hope of Jesus' return as the prize worth fighting for.

Hebrews 11 – The saints are encouraged to persevere in their faith and endure opposition with their hope set on the promises of the Messianic Age and the heavenly Jerusalem.

168. Hebrews 12 – The author describes the saints' endurance of the final tribulation, the cleansing of heaven and Earth, and the unshakable Messianic Age that the saints will inherit.

2 Peter 2 – Peter describes the deceptive narratives that will condition believers to fall away in the final rebellion.

169. 2 Peter 3 – Peter warns against false teachers and critics who interpret the delay of Jesus' return as a sign of delayed or absent accountability, and provides instruction for righteous living in anticipation of Jesus' return.

170. Revelation 5 – John sees a heavenly vision of Jesus claiming the scroll representing God's plan to fulfill his covenant promises at the end of the age.

#### Revelation 6-22 Outline

Chapter 6 – Chronological Section 1

Chapter 7 – Explanation Section 1

Chapter 8-9 – Chronological Section 2

Chapter 10-11 – Explanation Section 2

Chapter 11:15-19 – Chronological Section 3

Chapter 12-14 – Explanation Section 3

Chapter 15-16 – Chronological Section 4

Chapter 17-19 – Explanation Section 4

Chapter 20 – Chronological Section 5

Chapter 21-22 – Explanation Section 5

171. Revelation 6 – John is shown the chronology of the first six seals on the scroll.
172. Revelation 7 – John is guided through an explanation to assure him of the preservation and victory of the saints, both Jew and Gentile.
173. Revelation 8 – John is shown the chronology of the first four trumpet judgments contained in the seventh seal.
174. Revelation 9 – John is shown the chronology of the fifth and sixth trumpet judgments contained in the seventh seal, representing two out of three woes.
175. Revelation 10 – John is guided through an explanation of the seven thunders and the imminent conclusion of the age at the seventh trumpet.
176. Revelation 11 – John is guided through an explanation of the two witnesses and returns to the chronology of the seventh trumpet.
177. Revelation 12 – John is guided through an explanation of Satan's persistent enmity with God's covenant people.
178. Revelation 13 – John is guided through a more detailed explanation of Satan's opposition to God's people through the Antichrist's aggressive persecution, previewing the necessity of the Bowls of wrath.
179. Revelation 14 – John is guided through a continued explanation of the expanding worship movement that precedes the Antichrist's aggression, and the harvest of the earth at the end of the 3.5 years.
180. Revelation 15 – John is introduced to the chronology of the seven bowls of wrath against the Antichrist's wicked and unrepentant coalition.
181. Revelation 16 – John is shown the chronology of the seven bowls of wrath, representing the day of the Lord's vengeance and the permanent defeat of the Antichrist's wicked coalition.
182. Revelation 17 – John is guided through an explanation of the final rebellion at the end of the age and the Antichrist's act of betrayal that triggers the final 3.5 years.
183. Revelation 18 – John is guided through an explanation of the destruction of Babylon at the end of the age, characterized by the mourning of her allies.

184. Revelation 19 – John is guided through an explanation of heaven's celebration of Babylon's destruction and shown a depiction of Jesus' victory at the seventh bowl judgment.
185. Revelation 20 – Often paired with Zechariah 14 as a potential prooftext for premillennialism, John is shown the chronology of events following the seven bowls of wrath: the imprisonment of Satan, the millennial reign of the saints with Jesus, and the final Great White Throne judgment.
186. Revelation 21 – John is shown the chronology and explanation of the appearance of heavenly Jerusalem at the first resurrection and the progressive restoration of all things, which culminates at the second resurrection.
187. Revelation 22 – John concludes the explanation of the heavenly Jerusalem and receives final instructions and explanations of the church's effort to proclaim their coming Messiah.

## **New Testament Instances of Addressing Pastoral Care with Eschatology**

Note: The majority, if not all, of these passages are written with an expectation of being applied in the context of a Christ-centered community.

1. Romans 8:35-39 – Assurance that the faithful who endure will ultimately overcome the escalating birth pains and perils of the great tribulation.
2. Romans 9 – Appeal for Israel's salvation through Jesus as the fulfillment of God's ancient covenants, pointing to future fulfillment in the Millennial Kingdom.
3. Romans 10 – Appeal continued based on promises of the Millennial Kingdom, addressing numerous pastoral applications.
4. Romans 11 – Overview and instruction for the role of Gentile believers in Israel's national salvation, culminating at the end of the age.
5. Romans 12:1 – Appeal to Gentile believers based on the mercies of God described in Romans 9-11 as grafted for a larger purpose at the end of the age.
6. Romans 13:11-14 – Instruction for living with the hope of the resurrection at Jesus' return.
7. Romans 14:10-12 – Correction for passing judgment and causing division by directing attention to judgment at the return of Jesus.
8. Romans 16:19-20 – Instruction for wise living for victory at Jesus' return.
9. 1 Corinthians 1:7-8 – Encouragement to be spiritually prepared and sustained for the day of the Lord.
10. 1 Corinthians 3:13-15 – Appeal for unity before the day of the Lord, when fire will test the work of everyone.
11. 1 Corinthians 3:18-22 – Referencing Psalm 94, describing judgment at the end of the age, as an appeal for humility.
12. 1 Corinthians 4:5 – Instruction to avoid passing judgment that is reserved for the day of the Lord.

13. 1 Corinthians 6:1-3 – Correction for relying on unrighteous courts when the saints will eventually judge the world in the Millennial Kingdom.
14. 1 Corinthians 6:9-11 – Appeal for righteous behavior as prerequisites to inherit the kingdom of God at Jesus' return.
15. 1 Corinthians 7:29-31 – Instruction to orient priorities and hopes on the return of Jesus.
16. 1 Corinthians 9:24-27 – Instruction to set goals on eternal rewards revealed at the return of Jesus.
17. 1 Corinthians 11:26 – Instruction for communion until Jesus returns.
18. 1 Corinthians 15:20-58 – The gospel related to the promised resurrection of the saints at Jesus' return, of which Jesus is the firstborn.
19. 1 Corinthians 16:22 – Paul concludes his first letter to the Corinthians in his own handwriting with "Our Lord, come!"
20. 2 Corinthians 1:13-14 – Warm greetings with the hope of boasting in shared faithfulness at the return of Jesus.
21. 2 Corinthians 4:13-16 – Encouragement to endure persecution and hardship for the hope of being raised to the presence of Jesus at His return.
22. 2 Corinthians 4:17-5:2 – Attention drawn to the eternal rewards for those who endure persecution and hardship that will be revealed at Jesus' return.
23. 2 Corinthians 5:1-5 – Comfort for suffering physical affliction with the hope of the resurrection when Jesus returns.
24. 2 Corinthians 5:9-11 – Instruction to live rightly for the judgment seat of Christ.
25. 2 Corinthians 11:2-4 – Warnings against false doctrines referred to as impurities in the process of spiritual preparation for the return of Jesus.
26. Galatians 4:27-28 – Explanation of the law as insufficient to accomplish the promised restoration of Israel in the Millennial Kingdom, but Jesus will fulfill these promises.

27. Galatians 6:8-10 – Instruction to live rightly as an investment in eternal rewards to be revealed at the return of Jesus.
28. Ephesians 1:9-14 – Explanation of the mystery of God's will to unite heaven and earth through Jesus at His return, and the Holy Spirit as the guarantee of the inheritance that the saints will possess when Jesus returns.
29. Ephesians 1:18 – Instruction to set hope on the inheritance that will be revealed at the return of Jesus.
30. Ephesians 2:6-7 – Instructions for spiritual preparation to receive an inheritance in the coming age.
31. Ephesians 2:19-22 – Instruction to set hope and identity in heavenly citizenship and appeal for unity as members of a heavenly household of God that will be fully revealed at Jesus' return.
32. Ephesians 3:6-12 – Instruction to proclaim the beauty and mystery of God's plan to unite all things in Jesus at His return.
33. Ephesians 4:30 – Explanation of the seal of the Holy Spirit for the day of redemption, the day of the Lord.
34. Ephesians 5:5 – Warning against behavior that has no margin for acceptance in kingdom culture or inheritance in the Millennial Kingdom.
35. Ephesians 5:15-21 – Wisdom and foolishness are distinguished as understanding the will of the Lord to unite all things in Jesus and reward His saints at His return.
36. Ephesians 5:25-28 – Instructions for husbands to love their wives by the example of Jesus preparing His Bride for His return.
37. Ephesians 6:13 – Instruction to take up the armor of God to withstand the great tribulation – likely specifically the Abomination of Desolation as the revealing of the Antichrist (2 Thessalonians 2:3) – having done all to stand firm.
38. Philippians 1:9-10 – Prayer for purity and blamelessness for the day of Jesus' return.
39. Philippians 2:9-11 – Instruction to share in the humility of Jesus to also share in His authority at his return.

40. Philippians 2:12-16 – Instruction for behaviors as spiritual preparation to share Jesus' authority when He returns.
41. Philippians 3:10-11 – Description of the glory and absolute priority of sharing in the resurrection of the dead at Jesus' return.
42. Philippians 3:14 – Paul's example of endurance and dedication to attain the prize of the resurrection at Jesus' return.
43. Philippians 3:20-21 – Instruction for an attitude of heavenly citizenship that will be revealed in the resurrection at Jesus' return.
44. Colossians 1:3-5 – Encouragement for the hope of the inheritance that will be revealed in the Millennial Kingdom.
45. Colossians 1:9,12 – Thanksgiving for grace to share in the inheritance of the Millennial Kingdom.
46. Colossians 3:1-4 – Instructions to orient thoughts and meditations on the kingdom of God that will be revealed when Jesus returns.
47. Colossians 3:23-25 – Instruction to work as for the Lord to receive an inheritance at Jesus' return.
48. 1 Thessalonians 1:9-10 – Salvation is described as turning from idols to hope set on the return of Jesus.
49. 1 Thessalonians 2:12 – Command to live worthy of the inheritance revealed in the Millennial Kingdom.
50. 1 Thessalonians 2:19-20 – Encouragement for spiritual preparation for the return of Jesus.
51. 1 Thessalonians 3:12-13 – Prayer to remain blameless for the return of Jesus.
52. 1 Thessalonians 4:13-18 – Instruction to be informed about the broad sequence of the resurrection at Jesus' return.
53. 1 Thessalonians 5:1-11 – Instruction to prepare to recognize and overcome the trap of the Great Tribulation.

54. 1 Thessalonians 5:23 – Prayer to be kept blameless for the return of Jesus.
55. 2 Thessalonians 1:4-10 – Encouragement to endure persecution as evidence of worthiness to receive the kingdom at Jesus' return.
56. 2 Thessalonians 2:1-12 – Reminder of a broad sequence of the resurrection and the return of Jesus, citing events that must precede the resurrection.
57. 2 Thessalonians 2:14-17 – Encouragement to share in the glory of Jesus' return and his eternal comfort and hope.
58. 1 Timothy 4:1-6 – Warning to be watchful for escalating deceitful teachings at the end of the age.
59. 1 Timothy 4:7-8 – Instruction on the benefits of spiritual preparation for an eternal inheritance to be revealed when Jesus returns.
60. 1 Timothy 6:14 – Encouragement of faithfulness and loyalty to truth for the return of Jesus, until the return of Jesus.
61. 1 Timothy 6:17-19 – Instruction for the wealthy to set hope on the resurrection and rewards to be revealed at the return of Jesus.
62. 2 Timothy 1:16-18 – Paul gives thanksgiving to Onesiphorus in the form of a prayer for his eternal rewards at the return of Jesus.
63. 2 Timothy 3:1-4:8 – Instruction to be watchful for escalating birth pains, corruption, self-justification, and deception in the last days.
64. Titus 2:11-13 – Overview of the gospel, including the hope of the return of Jesus.
65. Hebrews 1:6 – Jesus is identified as the subject of worship at the conclusion of the Song of Moses in Deuteronomy 32.
66. Hebrews 2:1,5,8 – Charge to keep to the gospel, including the inheritance of reigning with Jesus in the Millennial Kingdom when all things on earth are subject to Jesus.
67. Hebrews 3:6-11 – Psalm 95 is referenced, which includes an appeal to surrender to the authority of Jesus as the ruler of heaven and earth at His return, as a prototype appeal for faithfulness in the last days.

68. Hebrews 3:14 – The shared eternal inheritance of Jesus for those who stand firm until His return is described.
69. Hebrews 3:18-4:1 – Psalm 95 is cited as an example of a generation of Israel being disqualified from inheriting the promised land after provoking God in the wilderness, as a warning to remain faithful in the last days lest anyone lose their eternal inheritance.
70. Hebrews 6:11-12 – Encouragement to continue in fervent faith with hope set on the eternal inheritance revealed at the return of Jesus.
71. Hebrews 9:15 – Jesus is described as the mediator of the new covenant for those who will receive an eternal inheritance, again setting the hope of salvation on the inheritance revealed when Jesus returns.
72. Hebrews 9:27-28 – Jesus is described as coming first to die in atonement for sins but also to come a second time to cleanse the earth and fulfill the promises of salvation, with encouragement to eagerly await the return of Jesus.
73. Hebrews 10:23-27 – Encouragement to keep close fellowship and accountability in hope of Jesus' return, and warning against deliberate sin that will inherit judgment when Jesus returns.
74. Hebrews 10:34-39 – Encouragement for having shown sacrificial compassion with hope securely set in an eternal inheritance and instruction to continue in this attitude.
75. Hebrews 11:16 – The fathers of the faith are described as enduring hardship for the hope of an eternal inheritance to be revealed when Jesus returns, therefore God is not ashamed of them.
76. Hebrews 11:24-26 – Moses is described as leaving the pleasures of Egypt and choosing mistreatment and hardship for the hope of his eternal inheritance.
77. Hebrews 11:39-12:2 – Encouragement to follow the example of Jesus and the fathers of the faith in laying aside earthly pleasures for the hope of an eternal reward that will be revealed when Jesus returns.
78. Hebrews 12:28-29 – Instructions to offer acceptable worship with gratitude for the inheritance of the Millennial Kingdom.

79. Hebrews 13:13-14 – Encouragement to endure suffering for Christ with hope set on the New Jerusalem in the Millennial Kingdom.
80. James 1:12 – Encouragement to remain steadfast under trial to receive eternal rewards revealed when Jesus returns.
81. 1 Peter 1:4-13 – The gospel and salvation are described as rooted in the hope of the resurrection and eternal rewards at the return of Jesus.
82. 1 Peter 4:7-13 – Encouragement to endure suffering with hope set on eternal rewards and instruction for spiritual preparation for the return of Jesus.
83. 1 Peter 5:10-11 – Assurance that suffering and sacrifice will be restored and rewarded at the resurrection and return of Jesus.
84. 2 Peter 1:11-14 – Instruction for spiritual preparation for the return of Jesus, with hope set in the resurrection and eternal rewards.
85. 2 Peter 3:3-4 – Warning against scoffers who criticize the apparent delay of the return of Jesus as no longer applicable to life choices.
86. 2 Peter 3:10-15 – Assurance that Jesus' return is not delayed but strategic, coming suddenly like a thief or a trap, and instruction to spiritually prepare for the return of Jesus.
87. 1 John 2:24-27 – Warning to recognize antichrist doctrine and instruction to abide in the hope of salvation and resurrection that will be fulfilled at the return of Jesus.
88. 1 John 2:28 – Instruction for building confidence for the return of Jesus and the day of judgment.
89. 1 John 3:2-3 – The full identity of the children of God is described as awaiting fulfillment at the return of Jesus.
90. 1 John 4:17 – Instruction to share in the hope of Jesus' return, describing confidence for the day of judgment as a product of abiding love.
91. 2 John 8 – Encouragement to be watchful and faithful in anticipation of eternal rewards.

92. Jude 20-22 – Encouragement to set hopes on and spiritually prepare for the return of Jesus and instruction to show mercy to those who are beginning in preparation.
93. Jude 24 – Prayer for preservation to be blameless for Jesus' return.
94. Revelation 1:3 – Blessing pronounced for those who proclaim, apply, and persevere in the prophetic promises of the book of Revelation.
95. Revelation 22:9 – The heavenly fellowship of those who keep the book of Revelation is described.
96. Revelation 22:18-19 – Warning against altering or corrupting the primary messages of the book of Revelation.