

## Conclusions – Proposed Timeline

### Proposed Future Timeline

- In the Olivet Discourse, Jesus stated: “This generation will certainly not pass away until all these things take place (Matthew 24:34).”
  - In this context ‘all these things’ references everything that He has discussed up to that point.
  - This includes the birth pangs prior to the tribulation period, the tribulation period itself, and His return.
  - ‘This generation’ references the generation that witnesses all of these events.
- What is the length of a generation?
  - God set a generation to be 120 years.
    - “And the Lord said, ‘My Spirit will not remain with mankind forever, because they are corrupt. Their days will be 120 years.’” (Genesis 6:3)
- When does or did this generation begin?
  - Jesus made this statement in the context of the parable from the fig tree.
    - “As soon as its branch becomes tender and sprouts leaves, you know that summer is near. In the same way, when you see all these things, recognize that He is near—at the door!” (Matthew 24:32-33)
    - The reference to a fig tree is a representation of Israel.
- Can we narrow down the timeframe for when these events occur?
  - Using the following assumptions:
    - The Balfour Declaration in 1917 as the point where the branches of the fig tree become tender and sprouts leaves (Matthew 24:32).
    - 120 years as the length of the final generation (Genesis 6:3).

- Then this generation will start in 1917 and culminate in 2037 with Christ's return.
  - The Tribulation would start seven years prior, in 2030.
  - If the Gog and Magog war occurs three-and-a-half years before the start of the tribulation period, then this war would need to start around 2026.
- The maximum upper boundary for the rapture is the spiritual awakening in the wake of the Arab-Israeli war.
  - This puts the upper boundary for the rapture prior to the Gog and Magog war at around 2026.
  - If the rapture does occur prior to the Arab-Israeli war, the time horizon could be significantly shorter because of the time needed for Israel to feel safe and disarm before the Gog and Magog war.
    - “They will live there securely, build houses, and plant vineyards. They will live securely when I execute judgments against all their neighbors who treat them with contempt. Then they will know that I am Yahweh their God.” (Ezekiel 28:26)
    - “After a long time you will be summoned. In the last years you will enter a land that has been restored from war and regathered from many peoples to the mountains of Israel, which had long been a ruin. They were brought out from the peoples, and all of them now live securely...You will say, ‘I will go up against a land of open villages; I will come against a tranquil people who are living securely, all of them living without walls and without bars or gates’...On that day when My people Israel are dwelling securely, will you not know this.” (Ezekiel 38:8,11,14)

- Some scholars attempt to apply biblical numerology to prophetic timeline events.
  - It is unclear whether the application of biblical numerology is appropriate in this context.
    - Additional support for this timeline is based on this theory.
  - Those that ascribe to this theory point to events such as the 70-year exile of Israel to Babylon.
    - “In the first year of his reign, I, Daniel, understood from the books according to the word of the Lord to Jeremiah the prophet that the number of years for the desolation of Jerusalem would be 70.” (Daniel 9:2)
    - “This whole land will become a desolate ruin, and these nations will serve the king of Babylon for 70 years.” (Jeremiah 25:11)
    - “For this is what the Lord says: ‘When 70 years for Babylon are complete, I will attend to you and will confirm My promise concerning you to restore you to this place.’” (Jeremiah 29:10)
    - “He deported those who escaped from the sword to Babylon, and they became servants to him and his sons until the rise of the Persian kingdom. This fulfilled the word of the Lord through Jeremiah and the land enjoyed its Sabbath rest all the days of the desolation until 70 years were fulfilled.” (2 Chronicles 36:20-21)
    - The seventy years of punishment is based on the seventy sabbath years that Israel ignored due to their disobedience.

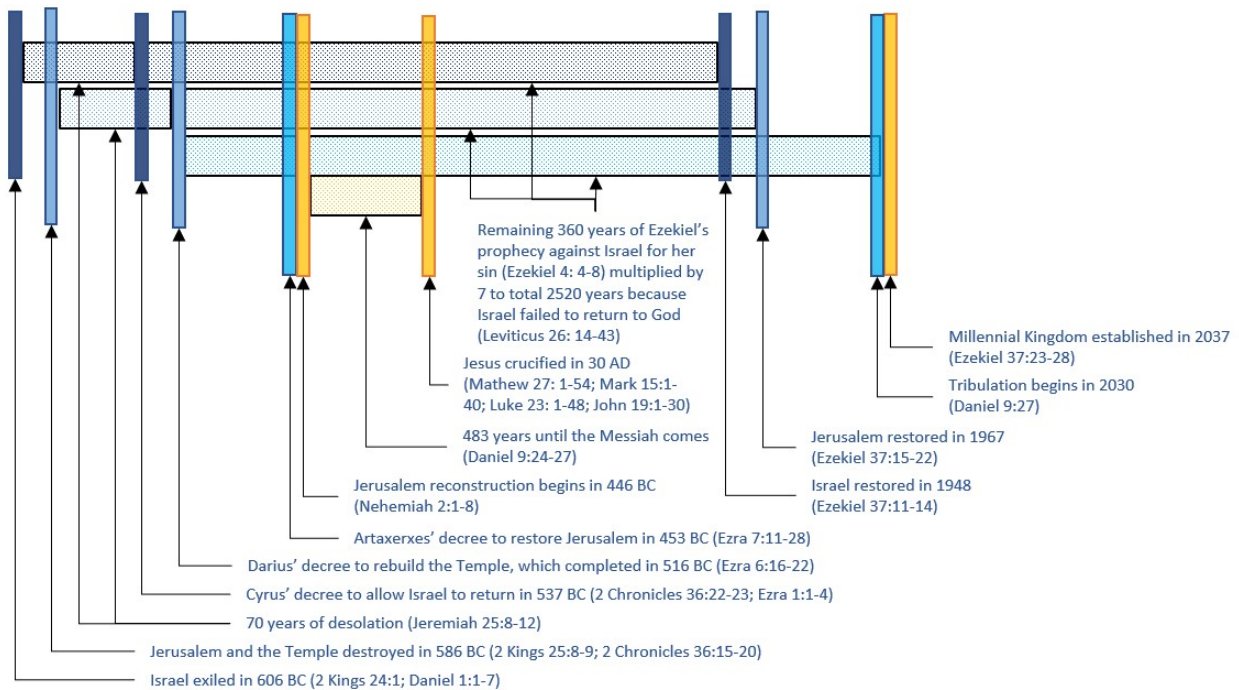
- “When you enter the land I am giving you, the land will observe a Sabbath to the Lord. You may sow your field for six years, and you may prune your vineyard and gather its produce for six years. But there will be a Sabbath of complete rest for the land in the seventh year, a Sabbath to the Lord: you are not to sow your field or prune your vineyard. You are not to reap what grows by itself from your crop, or harvest the grapes of your untended vines. It must be a year of complete rest for the land. Whatever the land produces during the Sabbath year can be food for you—for yourself, your male or female slave, and the hired hand or foreigner who stays with you. All of its growth may serve as food for your livestock and the wild animals in your land. (Leviticus 25:2-7)
- “But I will scatter you among the nations, and I will draw a sword to chase after you. So your land will become desolate, and your cities will become ruins. Then the land will make up for its Sabbath years during the time it lies desolate, while you are in the land of your enemies. At that time the land will rest and make up for its Sabbaths. As long as it lies desolate, it will have the rest it did not have during your Sabbaths when you lived there.” (Leviticus 26:33-35)
- Some scholars attempt to apply this construct by noting that the length of time between the Balfour Declaration in 1917 and the Six-Day War in 1967 is one 50-year jubilee.

- “You are to count seven sabbatical years, seven times seven years, so that the time period of the seven sabbatical years amounts to 49. Then you are to sound a trumpet loudly in the seventh month, on the tenth day of the month; you will sound it throughout your land on the Day of Atonement. You are to consecrate the fiftieth year and proclaim freedom in the land for all its inhabitants. It will be your Jubilee, when each of you is to return to his property and each of you to his clan. The fiftieth year will be your Jubilee; you are not to sow, reap what grows by itself, or harvest its untended vines. It is to be holy to you because it is the Jubilee; you may only eat its produce directly from the field.”  
(Leviticus 25:8-12)
- The time between the Six-Day War and the recognition of Jerusalem in 2017 as Israel’s capital is one additional jubilee.
- Using this construct, a reasonable assumption for the timing of the upcoming Arab-Israeli war could be one jubilee following the 1973 Yom Kippur War.
  - This would place the Arab-Israeli war in 2023, which would also be one sabbath (Leviticus 25:1-7) prior to the start of the tribulation period.
- A more biblically sound use of Jeremiah’s prophecy for a 70-year exile of Israel (Jeremiah 25:8-12) might be to apply Ezekiel’s prophecy for Israel’s punishment along with Jeremiah’s prophecy.
  - Ezekiel was commanded by God to lie bound, first for 390 days on his left side and then 40 days on his right, for a period of 430 days with each day representing a year of exile from Israel.

- “Then lie on your left side and put the sin of the people of Israel upon yourself. You are to bear their sin for the number of days you lie on your side. I have assigned you the same number of days as the years of their sin. So for 390 days you will bear the sin of the people of Israel. After you have finished this, lie down again, this time on your right side, and bear the sin of the people of Judah. I have assigned you 40 days, a day for each year. Turn your face toward the siege of Jerusalem and with bared arm prophesy against her. I will tie you up with ropes so that you cannot turn from one side to the other until you have finished the days of your siege.” (Ezekiel 4:4-8)
- These two prophecies can be correlated through the principles outlined in Leviticus 26:14-43.
  - If Israel did not follow God’s laws, then they would be defeated by their enemies who would rule over them.
    - “I will set my face against you so that you will be defeated by your enemies; those who hate you will rule over you, and you will flee even when no one is pursuing you.” (Leviticus 26:17)
  - If Israel still remained disobedient to God, then God would punish them seven times over (Leviticus 26:18,21,23,28).
  - Using this formula, Israel was exiled for 70 years, starting in 606 BC (2 Kings 24:1; Daniel 1:1-7), and ending in 537 BC with Cyrus’ decree to allow the Jews to return to their homeland (2 Chronicles 36:22-23; Ezra 1:1-4).

- This matches Jeremiah’s prophecy because biblical years are based on a 360-day year rather than a 365.24-day solar year.
- At this point the Jews have returned to the land but are not under self-rule.
- This leaves 360 years (430-70) remaining on Ezekiel’s prophecy, which is now multiplied by seven to give a remaining 2,520 biblical years, or 2,484 solar years, of exile.
- By adding the remaining time of exile, it is shown that Ezekiel prophesied that Israel would be reborn and be under self-rule in 1948.
  - This corresponds to Israel’s rebirth per the Valley of the Dry

Bones prophecy. (Ezekiel 37:11-14)



- The same calculations regarding Ezekiel’s prophecy can be used for the restoration of Jerusalem.

- Both Jerusalem and temple were destroyed in 586 BC (2 Kings 25:8-9; 2 Chronicles 36:15-20).
- Darius then decreed that the temple be rebuilt in 516 BC (Ezra 6:16-22), 70 years later.
- By using the same formula as with the restoration of Israel, a restoration event was prophesied to occur in 1967.
  - History shows that Israel reclaimed Jerusalem and the Golan Heights during the Six-Day War in 1967, which corresponds to Ezekiel's prophecy about the reunification of Israel in the Valley of the Dry Bones prophecy. (Ezekiel 37:15-22)
- The restoration of the temple is still yet to come, but may be able to be determined using the same calculations from Ezekiel's prophecy.
  - If the first 70 years of punishment for the restoration of the temple starts with Darius' decree to rebuild it in 516 BC, it concludes in 446 BC when the reconstruction of Jerusalem begins under Nehemiah (Nehemiah 2:1-8).
  - Following the same formula used for the restoration of Israel, the restoration of final temple will occur in 2037 at the proposed start of the Millennial Reign of Christ.
    - This corresponds to the Valley of the Dry Bones prophecy (Ezekiel 37:23-28).



- If Artaxerxes' decree to restore Jerusalem in 453 BC (Ezra 7:11-28) is used as the starting point for the 2,520-year period of punishment, then the concluding event matches the proposed beginning of the tribulation period in 2030 per Daniel's 70 sevens prophecy (Daniel 9:27).
- Also tied to this series is the prediction of Christ's crucifixion.
  - The rebuilding of Jerusalem in 446 BC (Nehemiah 2:1-8) is the start of Daniel's seventy sevens prophecy (Daniel 9:24-27), where the Messiah was to be put to death at the conclusion of 69 sevens.
  - Adding sixty-nine sevens, or 483 360-day biblical years, from the time Jerusalem was rebuilt, results in the prediction that Christ would be crucified or cut off in 30 AD.
    - Based on the start of John the Baptist's ministry, Emperor Tiberius' reign, and Pontius Pilate's rule, many scholars have also concluded through historical methods that Jesus was crucified in 30 AD.
    - This would be exactly 2000 years to the start of the proposed tribulation period.
    - There is debate regarding the exact date that the decree was given to start Daniel's 483-year prophecy as well as the length of Jesus' ministry, which leads other scholars believe that Jesus was crucified in 33 AD.

- Given that scriptural support for both the application of numerology and the timing of Jesus' crucifixion to this context is unclear, it is best to consider these facts to be interesting coincidences rather than evidence either for or against a particular timeline of end-times events.
- There is another potentially correlating event involving the Six-Day War.
  - “Our lives last seventy years or, if we are strong, eighty years. Even the best of them are struggle and sorrow; indeed, they pass quickly and we fly away.” (Psalm 90)
  - If the seventy-year lifespan described in this psalm can be taken to represent the lifespan of Israel in the last days and if the life of Israel began with the reacquisition of Jerusalem and Samaria (i.e. the West Bank) in 1967, then the death of the nation would occur seventy years later in 2037.
  - This matches the time period described for the end of the final generation.
  - If it is valid to apply the seventy-year lifespan to Israel, it would help to explain why seventy years is allocated for punishment before the seven-fold increase is imposed (Jeremiah 25:8-12; Ezekiel 4:4-8; Leviticus 26:14-43) as one lifespan is allocated by God for repentance.
- Concerns with this timeline
  - If the Arab-Israeli war occurs around 2023, the forty years of Egypt's desolation would extend well into the millennium.
    - It is tempting to view the beginning of the millennium as a hard breakpoint for judgements such as this, but scripture does not preclude it.
    - Adjusting the prophetic timeline to allow Egypt's judgment to conclude at the beginning of the millennium causes more issues with the timeline than it solves.

- The Arab-Israeli war would need to occur 33 years prior to the beginning of the tribulation period.
- While the rapture of the church could still occur prior to the Arab-Israeli war, that would also be 33 years prior to the start of the tribulation period, which seems unlikely.
- This can be resolved by assuming that the spiritual awakening occurs closer to the beginning of the tribulation period.
  - The rapture could occur after the Arab-Israeli war and within close proximity to the tribulation period and be the catalyst that brings about the spiritual awakening.
- One additional supporting factor for this scenario is the fact that there is much more time available for Israel to feel safe and disarm (Ezekiel 28:24-26, 38:8,11,14) because there are decades separating the Arab-Israeli war and the Gog and Magog war.
- One significant argument against this scenario is that the timeline must start with the establishment of Israel as a nation in 1948, which would put the Arab-Israeli war around 2028.
  - By using the 1917 Balfour Declaration as the starting point, the Arab-Israeli war would have had to have occurred in 1997, which means that this interpretation is incorrect.
  - Ezekiel's prophecy on the gathering of the bones (Ezekiel 37) seems to fit better with the 1917 Balfour Declaration as a starting point as opposed to the establishment of Israel as a nation in 1948.

- Allowing Egypt's judgment to continue into the millennium seems more likely to be the correct interpretation.

### **Final Thoughts**

- Always use extreme caution when attempting to align prophecy with history.
  - Especially when one attempts to assign dates to future events.
  - However, this timeline appears to fit scripture.
- Interpreting biblical prophecy is like looking through a water glass.
  - No matter how clear the glass is, the view is always distorted.
  - Be open to making adjustments as new scriptural facts are revealed and not be dogmatic about prophetic interpretation.
- Over the last two thousand years believers have been told that the return of Christ is imminent.
  - This has caused people to lose the sense of urgency and more importantly, their preparedness for Christ's return.
    - “Above all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires. They will say, ‘Where is this ‘coming’ he promised? Ever since our ancestors died, everything goes on as it has since the beginning of creation.’” (2 Peter 3:3-4)
  - Jesus prophesied this in the parable of the ten virgins: “Since the groom was delayed, they all became drowsy and fell asleep (Matthew 25:5, HCSB).”
- The most important takeaway from this analysis is much broader than any of the specifics of the timeline itself.
  - Regardless of whether the assumptions made in determining the prophetic timeline are correct, and especially for those concerning dates, if providing this timeline renews that sense of urgency, then the goal of this analysis has been achieved.

- Jesus commanded this generation to watch for His return.
  - “Therefore be alert, since you don’t know when the master of the house is coming—whether in the evening or at midnight or at the crowing of the rooster or early in the morning. Otherwise, he might come suddenly and find you sleeping. And what I say to you, I say to everyone: Be alert!” (Mark 13:35-37)
  - He used several parables to illustrate this point.
    - The ten bridesmaids (Matthew 25:1-13).
    - The thief in the night (Luke 12:39-40).
    - The master and his servants (Luke 12:35-38,42-46; Matthew 24:42-51).
  - Peter also addressed this in his second letter
    - “But they deliberately forget that long ago by God’s word the heavens came into being and the earth was formed out of water and by water. By these waters also the world of that time was deluged and destroyed. By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of the ungodly. But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day. The Lord is not slow in keeping his promise, as some understand slowness. Instead he is patient with you, not wanting anyone to perish, but everyone to come to repentance.” (2 Peter 3:5-9)
- All the signs pointing to Christ’s imminent return are present and this is the first generation for which this is true.
  - So, look up now that these signs are seen because the kingdom is near.
    - “But when these things begin to take place, stand up and lift up your heads, because your redemption is near!” (Luke 21:28)

- There are no preconditions that preclude the start of the Arab-Israeli war, and with it the rapture of the church.
- It is critical that people realize that the bridegroom is here and rapture is close at hand because missing this condemns one to living through the horrors of the tribulation period.
  - Prepare now by repenting and accepting Jesus as your savior.
    - He paid the price for all of man’s sins – past, present, and future – though His completed work on the cross.
      - “I am the way, the truth, and the life. No one comes to the Father except through Me.” (John 14:6)
      - “There is salvation in no one else, for there is no other name under heaven given to people, and we must be saved by it.” (Acts 4:12)
      - “Believe on the Lord Jesus, and you will be saved—you and your household.” (Acts 16:31)
      - “By this will of God, we have been sanctified through the offering of the body of Jesus Christ once and for all.” (Hebrews 10:10)
      - “He Himself is the propitiation for our sins, and not only for ours, but also for those of the whole world.” (1 John 2:2)
    - Salvation cannot come from one’s works.

- “All of us have become like something unclean, and all our righteous acts are like a polluted garment; all of us wither like a leaf, and our iniquities carry us away like the wind.” (Isaiah 64:6)
- “For we conclude that a man is justified by faith apart from the works of the law.” (Romans 3:28)
- “But to the one who does not work, but believes on Him who declares the ungodly to be righteous, his faith is credited for righteousness.” (Romans 4:5)
- “Therefore, since we have been declared righteous by faith, we have peace with God through our Lord Jesus Christ...But God proves His own love for us in that while we were still sinners, Christ died for us!” (Romans 5:1,8)
- “For you are saved by grace through faith, and this is not from yourselves; it is God’s gift—not from works, so that no one can boast.” (Ephesians 2:8-9)
- “But when the kindness of God our Savior and His love for mankind appeared, He saved us—not by works of righteousness that we had done, but according to His mercy, through the washing of regeneration and renewal by the Holy Spirit. (Titus 3:4-5)
- Failure will result in judgment and being cast into the lake of fire for eternity.
  - “For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.” (Romans 6:23)

- “The one who believes in the Son has eternal life, but the one who refuses to believe in the Son will not see life; instead, the wrath of God remains on him.” (John 3:36)
- “Then I saw a great white throne and One seated on it. Earth and heaven fled from His presence, and no place was found for them. I also saw the dead, the great and the small, standing before the throne, and books were opened. Another book was opened, which is the book of life, and the dead were judged according to their works by what was written in the books. Then the sea gave up its dead, and Death and Hades gave up their dead; all were judged according to their works. Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And anyone not found written in the book of life was thrown into the lake of fire.” (Revelation 20:11-15)
- Only time will tell if this interpretation of scripture and the prophetic timeline is correct.
  - However, one fact remains true; while the date of the rapture is unknown and unknowable, the return of Jesus truly is imminent.
  - Therefore, be prepared by having faith in Christ because He will return as a thief in the night (1 Thessalonians 5:1-11).



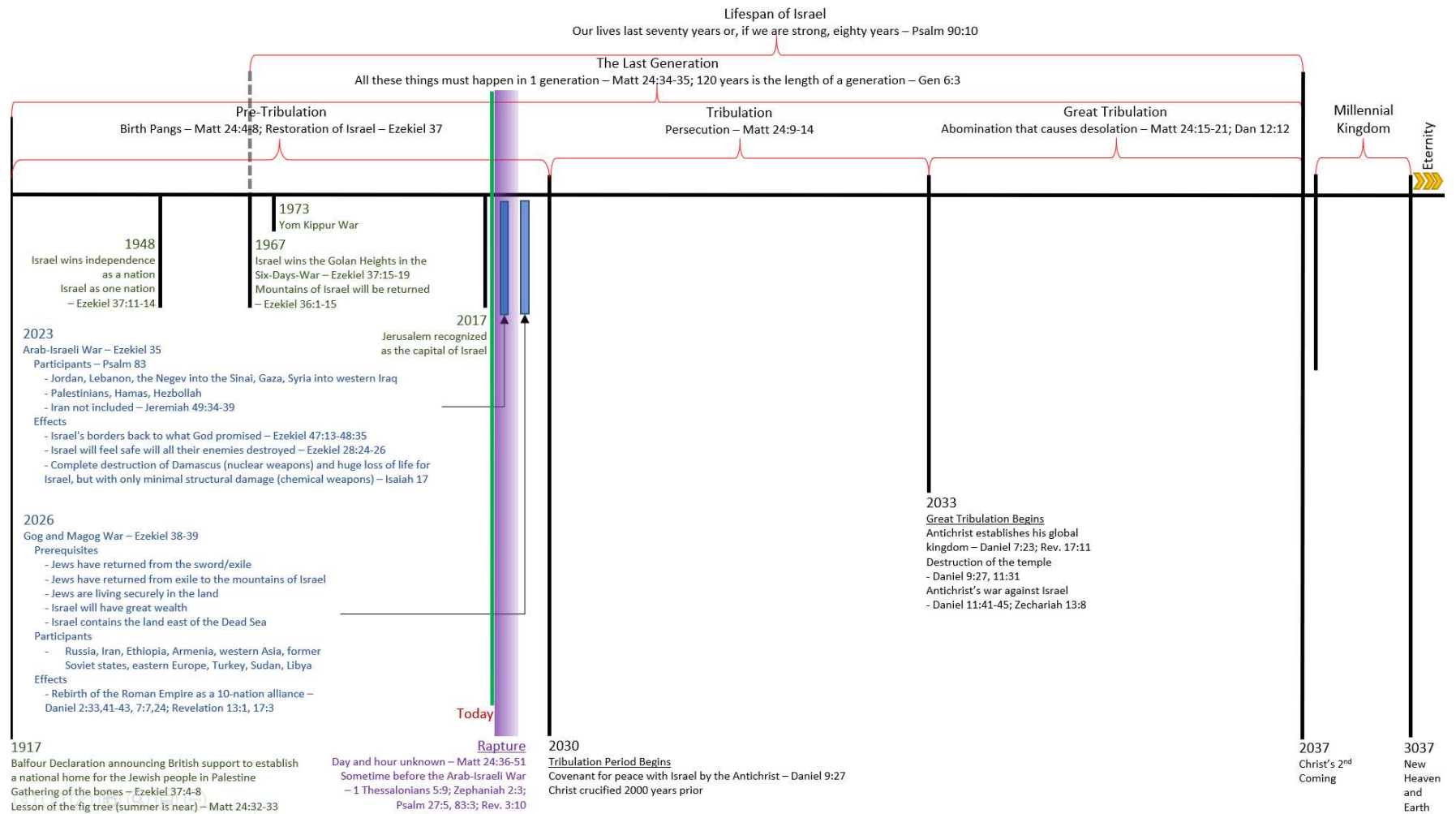


Figure 1: Proposed Timeline of End-Times Events

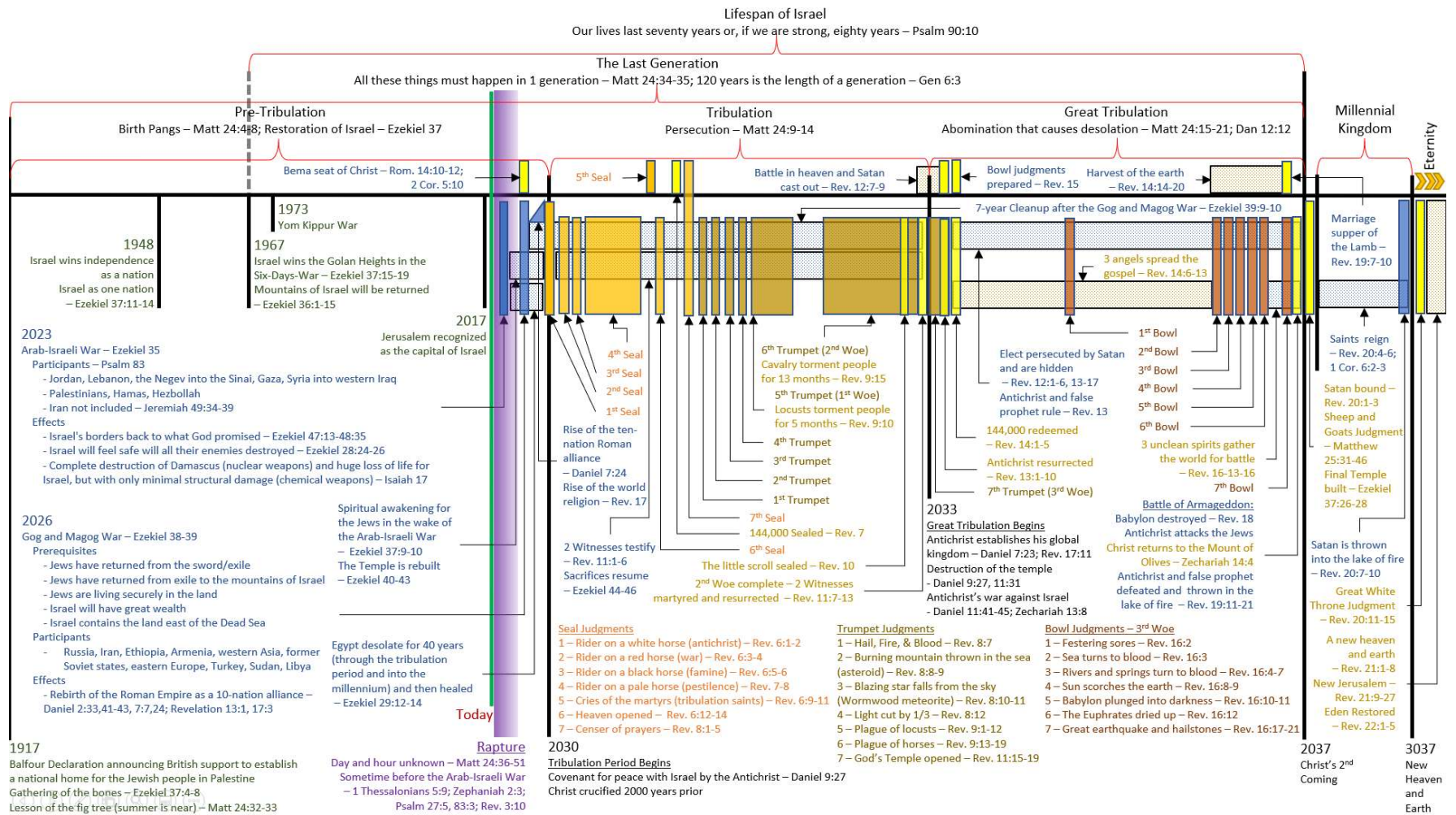


Figure 2: Complete Timeline of End-Times Events