

PREDICTED EVENTS IN THEIR ORDER

MUCH IS GAINED from a clear comprehension of the right order of those events which are the major subjects of prophecy. It is found to be most advantageous for the student to memorize the following list of forty-five events and to become equally familiar with the Scriptures cited with each. These events in their chronological order are:

I. NOAH'S PREDICTION RESPECTING HIS SONS

This far-reaching prophecy (Gen. 9:25-27) is supernatural in every respect since Noah could have had no knowledge of the future of which he spoke. The entire declaration has been verified and fulfilled by all subsequent history.

II. ISRAEL'S BONDAGE IN EGYPT

To Abraham was given the revelation regarding the Egyptian bondage (Gen. 15:13-14). This was reported by Abraham and thereby he became a prophet. This was, also, as is all prophecy, a supernatural message both in respect to its reception by Abraham and the anticipation of its literal fulfillment.

III. THE FUTURE OF JACOB'S SONS

An unlimited field of study is compressed into Jacob's prediction regarding each of his sons; and, while all of this has been verified, the prophecy will have further confirmation in the outworking of God's purpose for Israel. Of special import are the words relative to Judah and Joseph. In the former, the Messianic anticipation is announced by the words, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:10). In the latter prediction respecting Joseph, the same anticipation relative to a Savior (vs. 24) is carried back to Jacob as the patriarchal progenitor.

IV. ISRAEL IN THE LAND

That Israel would enter the land was foreseen by Moses (Deut. 4:14-30; 31:14-23), as also by Abraham (Gen. 15:13-14). The historical books of the Old Testament record the fulfillment of this prophecy.

V. ISRAEL'S CAPTIVITIES

Three dispossessions of the land were foretold for Israel and three restorations-(a) the Egyptian bondage (Gen. 15:13-14), (b) the Assyrian and Babylonian captivities (Jer. 25:11-12), and (c) the final scattering among all the nations, where that nation is to the end of the present age (Deut. 28:63-68; cf. Deut. 30:1-3; Lev. 26:3-46; Neb. 1:8; Ps. 106:1-48; Jer. 9:16; 18:15-17; Ezek. 12:14-15; 20:23; 22:15; James 1:1).

VI. JUDGMENTS TO FALL UPON SURROUNDING NATIONS

From the call of Abraham to the death of Christ, the Gentile nations are in evidence in the divine record only as they come into contact directly or indirectly with Israel. The enmity of the nations against Israel has always drawn out the judgments of God. Many of these judgments are already fulfilled. The nations mentioned in this line of prophecy are: (a) Babylon (cf. Isa. 13:1- 22; 14:18-27; Jer. 50:1-51:64); (b) Moab (cf. Isa. 15:1-9; 16:1-14; Jer. 48:1-47); (c) Damascus (cf. Isa. 17:1-14; Jer. 49:23-27); (d) Egypt (cf. Isa. 19:1-25; Jer. 46:2-28); (e) Tyre (cf. Isa. 23:1-18; Jer. 47:1-7); (f) Ammon (cf. Jer. 49:1-6); (g) Edom (cf. Jer. 49:7-22); (h) Elam (cf. Jer. 49:34-39).

VII. A PARTIAL RESTORATION

A clear distinction should be made between the partial restoration of Israel to the land under Ezra and Nehemiah and the final and complete restoration that will yet be when Messiah returns. The partial restoration is anticipated in Isaiah 44:28; Jeremiah 25:11-12, and Daniel 9:2.

VIII. THE COMING AND MINISTRY OF JOHN THE BAPTIST

As before indicated, great importance belongs to the coming and ministry of John the Baptist. His was a message and ministry in preparation for Messiah. With the rejection of the King and the postponement of His kingdom, John's ministry failed, though one like it will yet be resumed before the second advent. As to John's ministry, the prophets spoke with certainty (cf. Isa. 40:3- 5; Mal. 4:5-6; note Luke 1:5-25).

IX. THE BIRTH OF CHRIST

An extensive number of predictive Scriptures anticipate the life of Christ on the earth. Only a very restricted portion may be cited here. The first of these is of His birth (cf. Gen. 3:15; Isa. 7:14; 9:6; Luke 1:31-35)

X. THE OFFICES OF CHRIST

Among the most consequential features of revelation regarding Christ are those of His offices- Prophet, Priest, and King-and these bulk largely in prophecy.

1. **PROPHET.** Deuteronomy 18:15-19 anticipates the prophetic ministry of Christ- a ministry which is to be recognized in its broadest scope, for He was both a forthteller and a foreteller (cf. John 1:1-2, 45; 7:16; 8:28; 12:49-50; 14:10, 24; 17:8; Acts 3:22-23; 7:37).
2. **PRIEST.** It is in connection with the office of Priest held by Christ that the types serve as predictions. Both Aaron and Melchizedek are the foreshadowings of the final Priest-Christ (cf. Ps. 110:4; Zech. 6:12-13; and much of the letter to the Hebrews.)
3. **KING.** In the sphere of His kingly office, prediction relative to Christ is multiplied. Former portions of this work have emphasized this fact (cf. 2 Sam. 7:16; Ps. 2:6-10; 72:1- 19; Isa. 9:6-7; Zech. 9:9; Matt. 21:1-9; 27:11; Luke 1:32-33).

XI. THE MINISTRIES OF CHRIST

In addition to the offices of Christ, prediction foresees the ministries of Christ (cf. Isa. 1-7; 61:1-3).

XII. THE DEATH OF CHRIST

Both by type and by prophecy the death of Christ is extensively anticipated in the Scriptures. It is directly predicted (cf. Ps. 22:1-21; Isa. 52:13-53:12). It was prophesied by Christ Himself (cf. Matt. 16:21; Mark 8:31; Luke 9:22; 18:31-34; John 12:32-33).

XIII. THE BURIAL OF CHRIST

As the burial of Christ takes a large place in the statement of the gospel (cf. 1 Cor. 15:1-4) and in the sanctification of the believer (cf. Rom. 6:1-10), in like manner it is foreshadowed in the scapegoat type and directly predicted in Isaiah 53:9 (cf. Matt. 27:57-60).

XIV. THE RESURRECTION OF CHRIST

Again, multiplied types and predictions anticipate the resurrection of Christ (cf. Lev. 14:4 ff.; Ps. 16:8-11 with Acts 2:25-31; Ps. 22:22 with Heb. 2:12; Ps. 118:22-24 with Acts 4:10-11). Christ's own expectation is also recorded (cf. Matt. 12:38-40; 16:21; 17:9,23; 27:63; Mark 8:31; 9:9, 31; 10:34; 14:58; Luke 9:22; 18:33; John 2:19-22).

XV. THE ASCENSION OF CHRIST

The one direct prophecy of the ascension is by Christ Himself as recorded in John 20:17, "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (cf. Ps. 24). In type the ascension is seen in the wave sheaf (Lev. 23:9-12). Christ resurrected and ascended into heaven is the First-Fruits of all believers yet to be raised and, like Him, to appear in heaven in glorified bodies. The waving of the representative sheaf was on "the morning after the Sabbath," that is, the resurrection day, or the first day of the week.

XVI. THE PRESENT AGE

Previous emphasis upon the truth that this age was unforeseen will be recalled. The age was preannounced by Christ in Matthew, chapter 13, and its character is seen in various declarations which anticipate its course and its end (Matt. 24:4-8; Gal. 1:4; 2 Tim. 4:10). The age has special significance to Jews (cf. Matt. 23:37-39; Rom. 11:20; James 1:1), to Gentiles (cf. Luke 21:24), and to the Church (cf. Matt. 16:18; Acts 15:13-14; Rom. 11:25).

XVII. THE DAY OF PENTECOST

Pentecost is anticipated typically in the wave loaves of Leviticus 23:15-21. It should be noted that the wave loaves were presented exactly fifty days after the wave sheaf, which marks the precise period between the first ascension of Christ (John 20:17) and Pentecost. Thus by type, the Church-represented by the loaves-is seen to originate at Pentecost and not in the Old Testament or at the end of the period covered by the Acts. Direct prediction relative to Pentecost was uttered by Christ (John 14:16-17, 26; 15:26; 16:7-15). Naturally, no leaven-the symbol of

evil-is found in the wave sheaf which previews Christ in His ascension; but leaven is found in the loaves, for, at best, believers are imperfect in themselves.

XVIII. THE CHURCH

Many details of the Church respecting her beginning, character, course, and end on earth are found in the New Testament; but specific prophecy by Christ is recorded in Matthew 16:18, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

XIX. THE DESTRUCTION OF JERUSALEM

Likewise, one important statement by Christ foresees the destruction of Jerusalem. This declaration is recorded in Luke 21:20-24, and was fulfilled in the year 70 A.D. (cf. Matt. 24:2; Mark 13:1-2).

XX. THE LAST DAYS FOR THE CHURCH

Upon this particular period, comment has been made in earlier pages. The general character of these days-always to be dissociated from the last days for Israel (cf. Acts 2:17)-is described in a well-defined body of Scripture (cf. 1 Tim. 4:1-3; 2 Tim. 3:1-5; James 5:1-10; 2 Pet. 2:1 ff.; Jude 1:1-25; Rev. 3:14-22).

XXI. THE FIRST RESURRECTION

Three diverse resurrections are named in 1 Corinthians 15:20-24, and two in John 5:25-29 and Revelation 20:4-6. When three are indicated **it** is of Christ, of believers, and of the unsaved. Between the resurrection of Christ and that of believers, the present age obviously intervenes. Between the resurrection of believers and the end or final resurrection, which is of the unsaved, is the kingdom reign of Christ (cf. 1 Cor. 15:24-26). The two resurrections of humanity are termed the first and the second (cf. Rev. 20:4-6; Phil. 3:11; 1 Thess. 4:13-18).

XXII. THE RAPTURE OF LIVING SAINTS

Closely related in view of the time and circumstances with the resurrection of the bodies of believers is the translation, apart from death, of the living saints. Having described at length the resurrection of the bodies of believers who have died (1 Cor. 15:35-50), the Apostle goes on to declare a mystery, or sacred secret hitherto unrevealed (1 Cor. 15:51-57), namely, that "we shall not all sleep," but with essential changes which are wrought in a moment, the child of God goes on in this body to meet the Lord in the air (cf. John 14:1-3; 1 Cor. 15:51-52; 1 Thess. 4:13-18; 2 Thess. 2:1; Heb. 9:28).

XXIII. THE CHURCH IN HEAVEN

As the book of Revelation is almost wholly predictive and as it forecasts not only the Church in her entire earthly history (chapters 2-3) but also that which follows (4:1 ff.), it is to be expected that the identification of the Church in heaven will be clearly signified in the matter which follows the description of her life here on the earth. John's experience as forerunner or representative of the

Church is largely that which the Church will yet experience; therefore, when he was caught up through a door into heaven (4:1), in like manner it may be understood that the Church will be caught up when her pilgrim days on earth are completed. It is significant, also that the twenty-four elders appear in heaven at once after the removal of the Church from the earth. These, as has been indicated, are they who, according to their song (5:9-10), are from the earth, from every kindred, tongue, people, and nation who have been redeemed to God by the blood of the Lamb. No identification for this company can be found other than that they are symbolic of the Church in heaven. Being of every nation, it could not be the one nation Israel, nor have the tribulation saints begun to be as yet (cf. 7:14). Those who contend that the Church passes into or through the great tribulation have difficulty identifying the twenty-four elders, and also in discovering an intimation in the Revelation of the removal of the Church from the earth after 4:1. As indicated in 19:7-9, the Church is in heaven for the marriage supper and up there before the Lord returns in power and glory; but no hint is given in any passage subsequent to 4:1 relative to her removal from the earth.

XXIV. THE BELIEVER'S REWARDS

Much Scriptures sustains the truth that rewards are to be given to faithful believers for their service while in the world (1 Cor. 3:12-15; 9:16-27; 2 Cor. 5:9-11; Rev. 3:11; 22:12). These rewards are to be bestowed by Christ from His judgment seat in heaven and after the believer has been received into heaven.

XXV. THE MARRIAGE OF THE LAMB

Like an interlude between the record of the judgments that are recounted in Revelation chapters 17 and 18 and the description of the glorious coming of Christ set forth in chapter 19, is the statement that the marriage of the Lamb has come, which event is accompanied by the marriage supper (19:7-9). There is a chronological order being observed, since the marriage and the supper occur in heaven before the King returns. In this connection, light is thrown by Christ upon the order of events through a word spoken to Israel in Luke 12:35-36, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Israel is always on the earth, and the return of Christ is to His earthly people accompanied by His Bride. Distinction is called for at this point between the marriage supper which is in heaven and celebrated *before* Christ returns, and the marriage feast (Matt. 25:10, R.V.; Luke 12:37) which is on the earth *after* His return.

XXVI. THE GREAT TRIBULATION PER SE

There are various features which are a part of the great tribulation which belong as major prophetic events in this list. Much has already been written regarding this brief period of seven years. Its duration is determined by Daniel's prophecy of the seventieth week of years. Its character is described by much Scripture (cf. Deut. 4:29-30; Ps. 2:5; Jer. 30:4-7; Dan. 12:1; Matt. 24:9-28; 2 Thess. 2:8-12; rev. 3:10; 7:13-13; 11:1-19:6). Beyond all human estimation is the array of divine accomplishments to be consummated in that brief period. It is the time of Israel's most severe sufferings and the hour of the termination of gentile times and Gentile institutions. In that period a demonstration will be made of unrestrained human wickedness. It will be a complete manifestation of the untruthfulness of all assumptions regarding supposed human character and quality apart from God.

XX.VII. THE APPEARING OF THE MAN OF SIN

For an extended discussion on this theme, the student is again referred to earlier pages of this work. The appearing of this person, his career, and his end are well set forth in the prophetic portions of the Bible (cf. Ezek. 28:1-10; Dan. 7:8; 9:27; 11:36-45; Matt. 24:15; John 5:43; 2 Thess. 2:1-12; Rev. 6:2; 13:1-9; 19:19-20; 20:10).

XX.VIII. ISRAEL'S FINAL SUFFERINGS

Though the entire period of their absence from the land—extending from the captivities to the second advent of Christ—is characterized by suffering, Israel enters her last and bitterest trial while in the tribulation. No flesh, Christ said, could endure the full duration of that time; but for His elect Israel's sake those days are to be shortened (cf. Deut. 28:63-68; Jer. 30:4-7; Matt. 24:21-27).

XXIX. THE DESTRUCTION OF ECCLESIASTICAL BABYLON

The federated church that will be under the leadership of Rome, having attained suddenly to great power in the earth, will be destroyed by the political and commercial authorities of the world. This destruction is previewed in Revelation, chapter 17.

XXX. THE BATTLE OF ARMAGEDDON

Of this particular event, Dr. C.I. Scofield writes; "Armageddon (the ancient hill and valley of Megiddo, west of Jordan in the plain of Jezreel) is the appointed place for the beginning of the great battle in which the Lord, at His coming in glory, will deliver the Jewish remnant besieged by the Gentile world-powers under the Beast and False Prophet (rev. 16:13-16; Zech. 12:1-9). Apparently the besieging hosts, whose approach to Jerusalem is described in Isa. 10:28-32, alarmed by the signs which precede the Lord's coming (Mt. 24:29,30). Have fallen back to Megiddo, after the events of Zech. 14:2, where their destruction begins; a destruction consummated in Moab and the plains of Idumea (Isa. 63:1-6). This battle is the first event in 'the day of Jehovah' (Isa. 2:12), and is the fulfillment of the smiting-stone prophecy of Dan. 2:35" (Scofield Reference Bible, pp.1348-49).

XXXI. THE DESTRUCTION OF POLITICAL AND COMMERCIAL BABYLON

The destruction of political and commercial Babylon is the termination of the entire *cosmos* world system. It is evidently brought to its end by divine power and in the execution of those judgments which have been determined. This great event is closely related to the second advent of Christ and is the first such judgment in the Day of Jehovah. The stupendous character of this consummating judgment is beyond human comprehension. The record is given in Revelation, chapters 18 and 19.

XXXI. THE DAY OF THE LORD PER SE

This lengthened period of a thousand years begins, generally speaking, with the second advent of Christ and the judgments connected therewith, and ends with the passing of the present heaven and the present earth and the present earth. The second coming of Christ is, to Israel, as "a thief in the night" (cf. Matt. 24:42-44; 1 Thess. 5:4; 2 Pet. 3:10). It is therefore worthy of special note that Peter, having referred to the truth that a day with the Lord is as a thousand years and a thousand

years as a day, goes on to state, "But the day of the Lord will come as a thief in the night," and within that same prolonged day and as a termination of it "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3:10). The Day of the Lord is characterized by the reign of Christ over Israel and the world on David's throne in Jerusalem accompanied by His Bride-the Church. In that time the believers will not only share in Christ's reign and the judgments of mankind (1 Cor. 6:2), but also in His judgments of the angels (1 Cor. 6:3). The judgment of angels continues throughout the thousand years (1 Cor. 15:25-26).

XXXII. THE SECOND COMING OF CHRIST PERSE

In His second Advent, Christ, accompanied by the Church (Rev. 19:11-16), is to Israel their Judge (Ezek. 20:33-44), their Deliverer, the Fulfiller of all their covenants, and their Savior (Isa. 63:1, 4; Rom. 11:26-27); and to the Gentiles the Smiting Stone and the Terminator of all their authority and institution, and their Judge (Ps. 2:7-9; 96:13; 98:9; Isa. 63:1-6; Dan. 2:44-45; Matt. 24:29-30; 2 Thess. 1:7-10; Rev. 19:11-16).

XXXIII. SATAN BOUND AND CONFINED

A clear prediction is given in Revelation, chapter 20, of the binding and sealing of Satan in the abyss. Partly because of Satan's banishment, wars cease on the earth; but, more directly, righteousness and peace cover the earth because of the reign of Messiah as King over all nations.

XXXIV. THE REGATHERING AND JUDGMENT OF SORROWING ISRAEL

Mourning is the normal expression of repentance and along with Israel's future repentance is their mourning (Isa. 61:2-3; Matt. 5:4; 24:30), Israel will be gathered from all nations and into their own land (cf Deut. 30:1-8; Isa. 11:11-12; Jer. 23L7-8; Ezek. 37:21-28; Matt. 23:37; 24:31). Thus, also, must Israel be judged? Two major passages declare the future judgment of Israel, namely, Ezekiel 20:33-44 and Matthew 24:37:1-14; Dan. 12:1-3), but there seems to be no revelation of the precise time when it will take place. The passage in Daniel relates this resurrection to the great tribulation. The passage in Ezekiel, if interpreted as a bodily resurrection, is definitely, according to the whole context, a part of the restoration of Israel to their own land. It is worthy of special note that all of Israel will enter the kingdom. As five out of ten virgins are refused admission to the marriage feast on earth (cf Matt. 25:10, R.V.), so a portion of Israel will be rejected. The hope of the kingdom has been before the nation throughout all her generations, and it is reasonable to suppose that Israel's judgments will include those raised from the dead and of these many shall inherit eternal life in the kingdom. The promise to David is significant "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days" (12:13).

XXXV. THE JUDGMENT OF THE NATIONS

Following the judgment of Israel (at least it follows in the context of Matt. 24:37-25:46) is the judgment of the nations. That judgment, as has been seen, terminates all Gentile authority and its basis is the treatment accorded Israel by the nations (cf. Matt. 25:31-46 with Gen. 12:1-3; note also Joel 3:2-16; Ps. 96:13; 98:9).

XXXVI. HUMAN LIFE IN THE EARTHLY KINGDOM

An extended body of prediction anticipates human life in the kingdom. Eternal life will have been inherited and the Spirit will have been poured out on all flesh. It will be the time of Israel's glory and, with Israel, some of the Gentiles will be blessed (cf. Isa. 11:10; Matt. 25:34); but Gentiles must serve Israel (cf. Isa. 14:1-2); 60:12; 61:5). The divided nation shall be one (Ezek. 37:22). Life will be tranquil (cf. Isa. 11:6-9; 65:18-25; Jer. 31:31-33). The King shall reign in righteousness (cf. Isa. 11:1-5; Psa. 72:1-19; Matt. 5:1-7:29). Creation, too, shall be restored to Edenic blessedness (rom. 8:18-23).

XXXVII. THE LOOSING OF SATAN AND THE LAST REVOLT

Within one chapter alone (Rev. 20) is the revelation given which asserts that Satan must be loosed for a little season from his thousand-year imprisonment. Mere speculation over why he is loosed is uncalled for. Evidently, it completes the ground upon which divine judgment against this great angel may be imposed. It is to be seen, however, that wars which had ceased when he was bound are resumed, and that those who had lived in the peace and glory of the kingdom are deceived, as people of this age have been; and war follows only to be terminated by supernatural destruction of those armies.

XX.XVIII. THE DOOM OF SATAN

As a consummation of Satan's career, he is cast into the lake of fire to remain there forever (Rev. 20:10). He was judged at the cross (John 16:11), and is to be banished from heaven (Rev. 12:7-12) and cast into the abyss (Rev. 20:1-3) before the final doom. The judgment upon Satan will not be revoked. He is not subject to redemption.

XL.THE PASSING OF THE PRESENT EARTH AND HEAVEN

On this stupendous theme certain passages are to be noted-Isaiah 65:17; 66:22; Hebrews 1:10- 12; 2 Peter 3:-13; Revelation 20:11; 21:1.

XLI. THE GREAT WHITE THRONE JUDGMENT

A final judgment awaits those of all the ages who will not have been saved. To this end they must be raised from the dead after the millennial period. They are to be judged according to their works are then committed to the lake of fire, which is the second deaf (cf. Rev. 20:12-15; 21:8; 22:10-15).

XLII. THE DESTINY OF THE WICKED

The fearful destiny of the unsaved cannot be minimized (rev. 20:14-15). Christ Himself said more regarding it than did any other. Though no mind can comprehend it, the revelation remains unchanged forever. When the awfulness of it is contemplated, the invitation of the gospel by which one may be saved therefrom grows more definite and sweet. Men do not have to be lost. Christ has died for them.

XLIII. THE CREATION OF A NEW HEAVEN AND A NEW EARTH

Of all the final works of God, none could surpass the creation of a new heaven and a new earth. The Scripture bearing upon this stupendous event has been cited above in relation to the passing of the present earth and the present heaven. Though only the angels may have witnessed the creation of the present order, all living creatures will observe the final act of creation.

XLIV. THE DESTINY OF THE SAVED

Among those who stand in eternal favor with God are the earthly citizens whose destiny it is to go on into eternity as the dwellers on the earth (cf. Rev. 21:3-4; Isa. 66:22), and the heavenly citizens whose destiny it is to occupy the new heaven (cf. Heb. 12:22-24; Rev. 21:0-22:7; John 14:1-3).

XLV. THE DAY OF GOD

In distinction from the Day of the Lord which is terminated by the ending of the thousand years and the passing of the present heaven and the present earth (2 Pet. 3:10), is the eternity to come which is designated *the Day of God* (cf. 2 Pet. 3:13 with 1 Cor. 15:28).

CONCLUSION

Only major events have been included in this listing. Unnumbered lesser events-all of them themes of prediction-should have their full and worthy consideration.