

Foreword by Amir Tsarfati

# THE TIME OF THE SIGNS

A Chronology of Earth's Final Events

**BARRY STAGNER**

Bestselling Coauthor of *Bible Prophecy: The Essentials*

“Having worked with Barry Stagner the last several years, I know I can trust his analysis of events and his theological explanations of the issues unfolding today. I have shared platforms with him numerous times and have seen that remnant believers also trust his perception of the complicated scenarios playing out now. None of us asked to be born in the generation of the time of the signs, but I am confident that Barry will help us navigate our way and enable us to understand this time better than many teachers today.”

—**Jan Markell**, founder/director, Olive Tree Ministries

“I will say what everyone is sensing: These are dynamic days, and the world seems to be preparing itself for some momentous event, whether people realize it or not. For many, trying to make sense of all that’s happening has become a daunting task as everything around us is being fast-forwarded toward chaos. However, we need not despair; God’s Word stands firm. *The Time of the Signs* is truly an appropriate description of the age in which we live. My friend Barry Stagner has captured well the sequence in which events will unfold as the world continues to unravel. He also reminds us in these perilous times of the glorious future that awaits us. I believe you will be encouraged and informed by reading *The Time of the Signs*.”

—**Jack Hibbs**, pastor; president, Real Life Network

“The Bible is an amazing book of prophecy. In *The Time of the Signs*, Barry Stagner provides us with excellent insights in order to navigate us through the prophetic narrative. This book inspires me to keep looking expectantly for the return of Jesus. Maranatha!”

—**John Randall**, pastor,  
Calvary South OC in San Clemente, CA

“Written in an accessible, practical, insightful style, this book will fill your mind with compelling truths about the signs we see proliferating all around us, signaling the soon coming of Christ. It will also stir your heart with a sense of urgency to live and serve faithfully as you wait for the rapture.”

—**Dr. Mark Hitchcock**, senior pastor, Faith Bible Church, Edmond, OK;  
Research Professor of Bible Exposition, Dallas Theological Seminary



# **THE TIME OF THE SIGNS**

**BARRY STAGNER**



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*Tanner, Ava, Ellie, Claire*

*I love being your Papa*



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Also, I want to give a special thanks to my dear friend, brother, and co-laborer Amir Tsarfati for all the miles, hours, venues, and laughs we have shared as we've sought to reach the world with the gospel. I am grateful for your friendship and faithfulness, and your dedication to God's Word.

I also would like to thank the team at Harvest House Publishers for opening the door for me to publish this book. It is an honor and a blessing to work with the amazing people who made this happen.

*I have been crucified with Christ; it is no longer  
I who live, but Christ lives in me; and the life which  
I now live in the flesh I live by faith in the Son of  
God, who loved me and gave Himself for me.*

GALATIANS 2:20





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# FOREWORD

For years, I have taught, traveled, and toured with Barry Stagner. He is a dear friend, and I admire him greatly for his commitment to clear, Bible-based teaching free of sensationalism. His love for God's truth and his ability to help people understand and apply it has been a blessing to many.

Barry's book *The Time of the Signs* lays out, in a very skillful and readable way, the most important indicators that the end times are upon us. This is a significant work that will warn the unbeliever and bring comfort to the believer. What's remarkable is how frequently Scripture speaks about what is to come, and in this volume, Barry presents an informative and easy-to-remember chronology of how the end times will unfold. Along the way, he addresses common misperceptions people have about Bible prophecy, bringing much-needed clarity on key issues.

*The Time of the Signs* will provide you with a fascinating overview of all that God has planned for the future. I highly recommend reading it.

—Amir Tsarfati



## INTRODUCTION

# A TIME LINE OF THE LAST DAYS

While there may be much room for debate concerning certain specifics regarding the subject of eschatology, the question of whether we are in the last days is not among them, as seen in the following passages:

Peter, standing up with the eleven, raised his voice and said to them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. For these are not drunk, as you suppose, since it is only the third hour of the day. But this is what was spoken by the prophet Joel: ‘And it shall come to pass in the last days, says God, that I will pour out of My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams.’”

ACTS 2:14-17

God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last

days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds.

#### HEBREWS 1:1-2

The coming of the Son of God into the world and the birth of the church are both indications that we are in the last days, according to Scripture. To debate the issue is to deny God's Word. We must also recognize that the phrase "last days" carries with it a meaning outside the coming of Jesus and the beginning of the church age. For our purposes, the phrase "last days" will refer to what we could call the "final days" or "closing days" of the church age and the ushering in of the seventieth week of Daniel or, the tribulation, which will conclude with the second coming of Jesus Christ to the earth.

With that in mind, we can set the course for understanding the subjects we will discuss and how they relate to our proximity to the tribulation and second coming of Christ without breaching the slippery slope of claiming knowledge of the day and hour of the Lord's return for His church.

My desire in writing *The Time of the Signs* is not to introduce every possible interpretation of prophecy held by reputable scholars, but to simply present a time line of how the events of the last days could possibly—and in my mind, are likely to—unfold according to Scripture. One point to keep in mind in the course of attempting this feat is to remember that the surest form of prophetic interpretation is fulfillment. What I mean is this: For us as fallible humans, hindsight is a better lens to look through than foresight. The Bible has given us a great many details concerning the last days, and apart from the Messiah Himself, it is the dominant topic of Scripture. Yet the order of some events is a subject of much debate. My hope is to offer insight and reasonable biblical substantiation for the chronology of last-days events as shared in this book.

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It's vital for us to remember that when Bible-believing Christians differ on their eschatological interpretation of certain passages, no one's salvation is at risk. We are saved by grace through faith, not by our position on the timing of the rapture, or whether we believe the fig tree represents Israel or not, or who or what Babylon represents in Revelation.

The one caveat to this is that there are some teachings and beliefs that are strongly unbiblical regarding the last-days scenario and we are not to simply accept contrary views for the sake of unity and peace. There are certain teachings in replacement theology that we must categorically reject for multiple reasons. The primary reason is that if modern Israel is not biblical Israel, then who goes through the seventieth week of Daniel? The church. That being said, there is an apologetic element to this book. For example, doctrines like the rapture of the church will be defended scripturally, and the nations of the Ezekiel war will be identified through clear biblical and historical examination.

Few subjects have stirred up more debate and division within the church, and we would do well to heed the words that Dr. Walter Martin often repeated on his radio program, *Bible Answer Man*: "We need to agree to disagree agreeably." We should do this on all matters where the integrity of Scripture is not being challenged but interpretations vary.

Peter, Andrew, James, and John were privy to an exclusive preview of the end of things as we know them when they asked Jesus, on the Mount of Olives, about the signs of His return.



Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, “Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?”

MATTHEW 24:3

Jesus’ answer is known as the Olivet Discourse and is the longest response to any question ever asked of Him. His answer, in short: It will be The Time of the Signs. A time of wars and rumors of wars, ethnic tensions, famines, disease, and geological and atmospheric anomalies, all of which will suddenly increase in frequency like labor pains.

I believe we are living in those times! We will not be making our way through a bunch of data and statistics in *The Time of the Signs*. Rather, we will examine the Scriptures and look to the times in which we live to see how far downstream we’ve gone and how close we are to the next transition on God’s prophetic timetable. Some of the things we will consider are history that was once prophetic and has been fulfilled, at least in part, in recent history. We will talk more about this in chapter 4, but I believe there is a compact period of time in which all these things will take place prior to the millennium. The time frame will be a single generation. Are we in that generation? Can we even know if we are that generation? These are some of the questions we will try to answer along the way.

May the Lord bless you as you read along. And remember: If you see a point you disagree with, that’s okay. There are some aspects of Bible prophecy on which Christians will vary, and someday, we will all know who and what was right. But for now, thank you for joining me as we make our way through this possible chronology of the events that will take place during the last days.

## CHAPTER 1

# ISRAEL, GOD'S TIMEPIECE

While the subject of national Israel's place in the plan of God has long been debated, all debate should end with these verses:

Thus says the LORD,  
who gives the sun for a light by day,  
the ordinances of the moon and the stars for a light by night,  
who disturbs the sea, and its waves roar  
(the LORD of hosts is His name):

“If those ordinances depart  
from before Me, says the LORD,  
then the seed of Israel shall also cease  
from being a nation before Me forever.”

JEREMIAH 31:35-36

Earlier in the same chapter, the Lord says He will make a new covenant with the house of Israel—a covenant distinct from the one made after the exodus, one having to do with inward transformation rather than outward obligation:

This is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.

JEREMIAH 31:33

The central figure of Scripture is obviously the Messiah of Israel in the person of Jesus of Nazareth. But if we were to identify a second central character in Scripture, it would be national Israel. Though they were a people not great in number (Deuteronomy 7:7), they were chosen by God to bring the Messiah into the world. As church-age Christians, we know how the story goes concerning the people of Israel and their Messiah, and we also know that God's covenant with them as a national people group has yet to be fulfilled. Jeremiah was clearly writing about the return of Judah from the Babylonian captivity, yet his Spirit-inspired words were not limited to that time. We know that because there was no new covenant established after the Babylonian captivity; the nation still remained under the Mosaic law.

Beyond Israel's Messiah and Israel itself, Scripture also reveals a city associated with God's chosen people in connection with the last-days scenario:

It shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it.

ZECHARIAH 12:3

Then the LORD will go forth  
and fight against those nations,  
as He fights in the day of battle.  
And in that day His feet will stand on the Mount of Olives,

which faces Jerusalem on the east.  
And the Mount of Olives shall be split in two,  
from east to west,  
making a very large valley;  
half of the mountain shall move toward the north  
and half of it toward the south.

**ZECHARIAH 14:3-4**

“In that day” is a phrase used 16 times in Zechariah 12–14 and it is in reference to the great and terrible day of the Lord, the time of Jacob’s trouble, or simply, the great tribulation, a time when God pours out His undiluted and direct wrath on the world. Zechariah mentions the people of the city in 12:2, which implies a people identified with the city, who obviously would be the Jews. Thus, we have a promise made of a future covenant with national Israel. We find the people associated with the city of Jerusalem mentioned in the last-days scenario by Zechariah, and we find God fighting against the nations who come against the city associated with God’s people Israel. God has not cast off Israel, even though in the past, He scattered the Jewish people among the nations in judgment. He has not cast them off forever.

There are those today who hold to replacement theology, which teaches that the church has replaced Israel in God’s redemptive plan. The problems with this view are many, not the least of which is the idea that God is done with the nation of Israel, when He’s not. Another problem is that not all that is prophesied about the regathered people of God is positive. In other words, if some are going to claim that all the future blessings promised to Israel now apply to the church, then what about all the negative things prophesied about God’s regathered people? They have to be fulfilled too, or the Bible contains errors. As the old saying goes, you have to take the good with the bad. If the church has replaced Israel, then the church is

going through the tribulation. And if that is true, then the portions of the Bible that say the church will be raptured before the tribulation are wrong.

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God has not cast off Israel, even though in the past, He scattered the Jewish people among the nations in judgment. He has not cast them off forever.

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If the church has replaced Israel and thus is going through the tribulation, what do we do with passages like these?

*1 Thessalonians 5:9*—“God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ.”

*Revelation 3:10*—“Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth.”

The tribulation is the seventieth week in Daniel’s prophecy of the 70 weeks. Like the other 69 seven-year periods, the seventieth week was also determined for Daniel’s people and the holy city (Daniel 9:24). If the church has replaced Israel and Israel went through all of the first 69 weeks, then that means the church has to go through all of the seventieth week, or the tribulation. Then what do we do with 1 Thessalonians 5:9 and Revelation 3:10? To conclude that the church will go through the tribulation is to say that the rapture either doesn’t happen or it will take place at the end of the tribulation. This view creates a host of other problems.

The regathering of Israel is central to eschatology and cannot be

applied to the church, which has its own distinct prophecies and promises concerning the last days, some of which we will discuss later. First Thessalonians 5:9 and Revelation 3:10 shut the door on the possibility of the church going through the tribulation because the church is not appointed for wrath and will be kept from the hour of trial. Add to that the fact that from chapter 6 onward, the content of Revelation focuses on Israel and Christ-rejecting Gentiles. The obvious point is this: If Israel is mentioned in passages that are undeniably about the future, then Israel must exist in order for it to go through that prophesied time period.

The regathering of the Jews and the rebirth of the nation of Israel set off a series of events moving toward the day of the Lord and all that follows it—hence our chapter title, “Israel, God’s Timepiece.” If we are going to follow a chronological order of events that pertains to the last of the last days, we must begin with the regathering of the Jews into their land and the rebirth of the nation Israel. Jesus said,

Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer is near. So you also, when you see all these things, know that it is near—at the doors! Assuredly, I say to you, this generation will by no means pass away till all these things take place. Heaven and earth will pass away, but My words will by no means pass away.

MATTHEW 24:32-35

Hosea 9:10 and Joel 1:7 both metaphorically refer to Israel as a “fig tree,” which tells us we are within the boundaries of Scripture to see this as referring to Israel. But there is even more compelling evidence that tells us not only can we see Israel as a fig tree, but we should.

The Olivet Discourse was taught during the Passion Week, the week leading up to Jesus’ crucifixion on Passover. During that week,

Jesus made multiple trips into Jerusalem, beginning with the triumphal entry, when He received public worship as Israel's Messiah for the first time. It was on this day that He cleansed the temple and drove out the money changers and dove sellers.

Now the next day, when they had come out from Bethany, He was hungry. And seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it. When He came to it, He found nothing but leaves, for it was not the season for figs. In response Jesus said to it, "Let no one eat fruit from you ever again." And His disciples heard it.

MARK 11:12-14

Now in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter, remembering, said to Him, "Rabbi, look! The fig tree which You cursed has withered away."

MARK 11:20-21

It is almost universally agreed that the fig tree represented fruitless Israel, for at Jesus' first coming, it was not the season for the people of Israel to recognize their Messiah. That will occur at the second coming. Mark's Gospel gives us details not provided in Matthew and Luke, and by combining the eyewitness accounts, we can reach this conclusion (remembering that the fig tree represents unbelieving Israel). On Monday of the Passion Week, Jesus curses the fruitless fig tree, and on Tuesday, Jesus and His disciples encounter the same fig tree withered away, which pictures the scattering of the Jews among the nations and the nation ceasing to exist in its homeland. On the next day, Jesus says, "Learn this parable from the fig tree" (Matthew 24:32). He is talking to the same group of men, in the same city, about the same fig tree. Thus, if the fig tree represented

unbelieving Israel on Monday and Tuesday, then on Wednesday the fig tree would still represent unbelieving Israel. We know from Ezekiel's vision in chapter 37 that Israel will be regathered into the land in national unbelief, so the metaphor of the fig tree is consistent in representing unbelieving Israel.

Jesus said, "Learn this parable from the fig tree: When its branch has already become tender and puts forth leaves [which comes before the fig tree bears fruit], you know that summer is near" (Matthew 24:32). He then clarifies the meaning of His words by saying the generation that sees the fig tree become tender and put forth leaves is the generation that will see all the things spoken of in the Olivet Discourse come to pass (verses 33-34). Within the span of a single generation, Israel will bud in unbelief (become a nation again), and before that generation passes away, the people will look upon the one whom they pierced and mourn as one mourns for an only son (Zechariah 12:10). This is the fruit that will grow after the leaves bud, which will happen at the second coming.

We also find evidence of the necessity of a regathered nation of Israel in the last days from this prophecy in Daniel:

Seventy weeks are determined  
for your people and for your holy city,  
to finish the transgression,  
to make an end of sins,  
to make reconciliation for iniquity,  
to bring in everlasting righteousness,  
to seal up vision and prophecy,  
and to anoint the Most Holy.

DANIEL 9:24

Daniel, in prayer, says, "Lord, we have transgressed—we have sinned and committed iniquity." In response, the Lord says He will



“make an end of sins...make reconciliation for iniquity, to bring in everlasting righteousness.” In verses 25-27, God tells Daniel when and how He is going to do those things through the two advents of Jesus. There is much discussion among scholars about these verses—some seek to apply them to the church, others see them as allegorical, and still others see them as strictly historical.

Gabriel’s words in Daniel 9:24 settle all the debates when he says, “Seventy weeks are determined for your [Daniel’s] people and your holy city.” The Hebrew word translated “determined” is interesting—its primary meaning is “to cut off.” This means there is a cut-off point after the 70 weeks expire. It can also be translated as “to be settled” or “to mark out.”

Therefore, it cannot mean 69 weeks and then the church will replace Israel. Nor can it mean the first 69 weeks will be literal and the seventieth week allegorical. Gabriel was saying to Daniel, “In answer to your supplication regarding your people, there is marked out a period of seventy weeks for them.”

For us, the use of *week* leads us to think of seven days. To Daniel and his people the Jews, the word translated “week”—*shabua*—meant a period of sevens, which could be days or years.

So that we can better understand the significance of this 70 weeks’ prophecy, let’s go back to Leviticus:

The LORD spoke to Moses on Mount Sinai, saying, “Speak to the children of Israel, and say to them: ‘When you come into the land which I give you, then the land shall keep a sabbath to the LORD. Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit; but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the LORD. You shall neither sow your field nor prune your vineyard. What grows of its own accord of your harvest you shall not reap,

nor gather the grapes of your untended vine, for it is a year of rest for the land.”

#### LEVITICUS 25:1-5

After six years of planting and harvesting, the people of Israel were to let the land rest for a year. But they didn't. This helps us to understand the 70 years of captivity in Babylon, which resulted from the people's disobedience and God's subsequent judgment:

They burned the house of God, broke down the wall of Jerusalem, burned all its palaces with fire, and destroyed all its precious possessions. And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of Persia, to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years.

#### 2 CHRONICLES 36:19-21

Israel had transgressed and ignored the sabbatical year for 490 years, or a total of 70 Sabbath years. That is what determined the duration of the Babylonian captivity as 70 years. Therefore, the weeks spoken of to Daniel refer to weeks of *years*, because it was weeks of years that determined the length of Israel's captivity. Gabriel said 490 years were determined, then transgression would be finished. An end would be brought to sin, with reconciliation to righteousness. This speaks of the finished work of Christ on the cross at His first coming. Remember that Jesus came to the Jews first (Romans 1:16).

Daniel was told the 70 weeks will happen in three parts: 7 weeks, 62 weeks, then one week. Each week represents a period of seven years. Then he was given these details about the middle section of 62 weeks:

After the sixty-two weeks  
Messiah shall be cut off, but not for Himself;  
and the people of the prince who is to come  
shall destroy the city and the sanctuary.  
The end of it shall be with a flood,  
and till the end of the war desolations are determined.  
Then he shall confirm a covenant with many for one week;  
but in the middle of the week  
he shall bring an end to sacrifice and offering.  
And on the wing of abominations shall be one  
who makes desolate,  
even until the consummation, which is determined,  
is poured out on the desolate.

DANIEL 9:26-27

The first section, 7 weeks, ended with the rebuilding of the wall around Jerusalem as recorded in Nehemiah. The 69 weeks ended with the Messiah's triumphal entry into Jerusalem. Then we are told of a covenant made by the "people of the prince who is to come." In chapter 7, we will talk about who this refers to, but for now, we need to note that there is a "one week" (or seven-year) covenant that not only has yet to be fulfilled, it has yet to be made. We must also note that the context is the same as that of verse 24, where the determined weeks pertain to Daniel's people and holy city, the Jews and Jerusalem, and therefore, the covenant must be made with the same.

Gabriel doesn't say that when God's people take dominion over the earth the Messiah will come and make reconciliation, as taught by some. He doesn't say that when man finally starts to get it right, sin will end. Rather, Gabriel says the end is already determined, and Israel is the timepiece by which that time can be identified.

In Amos 9:14-15, God says,

I will bring back the captives of My people Israel; They shall build the waste cities and inhabit them; They shall plant vineyards and drink wine from them; they shall also make gardens and eat fruit from them. I will plant them in their land, and no longer shall they be pulled up from the land I have given them.

Israel has rebuilt and inhabited cities that were originally a wasteland and planted vineyards and built wineries. Today there are more than 35 commercial wineries in Israel, and more than 250 boutique wineries.

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God's prophetic word about Israel is being fulfilled in and through Israel right before our eyes.

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Is Israel a fruit-producing nation as prophesied by Amos? Israel exports \$1.3 billion dollars of fruit every year, mostly citrus, and is one of the leading greenhouse fruit producers in the world. God's prophetic word about Israel is being fulfilled in and through Israel right before our eyes.

In His Olivet Discourse, Jesus gave us a glimpse of what will happen during the seventieth week:

“Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place” (whoever reads, let him understand), “then let those who are in Judea flee to the mountains. Let him who is on the housetop not go down to take anything out of his house. And let him who is in the field not go back to get his clothes. But woe to those who are pregnant and to

those who are nursing babies in those days! And pray that your flight may not be in winter or on the Sabbath. For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened.”

MATTHEW 24:15-22

God said sin must end and man cannot and will never end it, so God will. All 70 weeks pertain to the Jews and Jerusalem, and only 69 have been fulfilled so far. The seventieth week is yet to come. Again, the weeks are determined—they are set and marked out; there is no other interpretation or negotiation about what this means. The last days of life on earth as we know it have to do with the Jews and Jerusalem. This is predetermined. The march to the fulfillment of all the prophecies concerning the last days, which does not include the millennium, began when Israel budded and put forth leaves, which means that within one season, Israel would become fruitful.

The LORD will save the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem shall not become greater than that of Judah. In that day the LORD will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David shall be like God, like the Angel of the LORD before them. It shall be in that day that I will seek to destroy all the nations that come against Jerusalem.

And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they

will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.

ZECHARIAH 12:7-10

The fact that the seventieth week of Daniel is associated with the Jews and Jerusalem is as sure as the fact there is a God in heaven—the same God who set the 70 weeks in a predetermined order: 7 weeks, then 62 weeks, then a gap of time, then 1 week. The seventieth week is the one Zechariah speaks of, and the one Gabriel tells of. It is the one week that, if it were not limited to 7 years, no flesh would survive. It is the time of Jacob's trouble, the great and terrible day of the Lord, and there is no way to make that week apply to the church. Remember what we read a moment ago from Amos:

“I will bring back the captives of My people Israel;  
they shall build the waste cities and inhabit them;  
they shall plant vineyards and drink wine from them;  
they shall also make gardens and eat fruit from them.  
I will plant them in their land,  
and no longer shall they be pulled up  
from the land I have given them,”  
says the LORD your God.

AMOS 9:14-15

The point Amos makes for us is crucial to understanding the prophetic time line of the last days. Though Amos was a contemporary of Hosea and Isaiah, we know that what Amos wrote in chapter 9 of his prophecy does not pertain to the return of the Jewish captives from Babylon to Jerusalem. We know this because of what he describes did *not* happen. The Jews did return from their Babylonian

captivity; they did build the waste cities, plant vineyards and gardens, and eat and drink from them. But they were “pulled up” from the land for nearly 2,000 years. This reveals that Amos’s prophecy was not fully fulfilled in the past. Therefore, the complete fulfillment is yet future. We are living in the days when this is being fulfilled. The national people group with the ethnic identity, language, heritage, and history of the biblical Jews are now back in the land, and this has begun the fulfillment of what Amos wrote. This means no matter how various world governments and the UN may try to uproot Israel from the land, God Himself will not allow that to happen. The reason this is crucial to the prophetic time line is that the promise is specific to an identifiable people group who are the second most significant figures in Scripture, the Jews.

If the Jews weren’t to return from being scattering amongst the nations, and they weren’t brought back into the same geographic region of the world in which Jerusalem is located, then God would not have kept His promises to them, and that would be catastrophic for us all! For those who claim that modern Israel is not biblical Israel, I would ask: Then why is everything written about biblical Israel by the prophets happening to the modern state of Israel? Why is the world gathered against her? Why are there efforts to divide the city of Jerusalem? Why is the city a burdensome stone to all the nations? The fact is, Israel’s existence today confirms the fulfillment of prophecies that tell us God’s prophetic clock is moving toward its foretold end. Israel is the timepiece by which last-days events can be measured.

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Gabriel told Daniel there is coming a seven-year period for his people and Jerusalem that is yet unfulfilled. It requires the Jews be a national people group, that they be in Israel, and that they have possession of all of Jerusalem. All these things have taken place within the span of a single generation, and that generation is coming to an end. "How long is a generation?" is a popular question, and there are several answers people have come up with, but the truth is we don't know. What we do know is there is only one generation, and the same way that the fig tree will bud and bear fruit within the same season, so too will Israel.

One last point before we move on: There are some who say God has cast off Israel forever, but the following passages say otherwise:

The LORD will go forth  
and fight against those nations,  
as He fights in the day of battle.  
And in that day His feet will stand on the Mount of Olives,  
which faces Jerusalem on the east.  
And the Mount of Olives shall be split in two,  
from east to west,  
making a very large valley;  
half of the mountain shall move toward the north  
and half of it toward the south.

**ZECHARIAH 14:3-4**

It shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles.

**ZECHARIAH 14:16**

I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no



more sea. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

**REVELATION 21:1-2**

If God has cast off the nation of Israel forever, as some people say, then why is Jesus returning to the Mount of Olives, which faces Jerusalem from the east? Why will He rule and reign during the millennium from Jerusalem? And why, after the old heaven and earth have passed away, will the holy city be called the New Jerusalem? If it's true God has cast off Israel, then it doesn't make sense that the Lord would come back to Israel, rule from Israel during the millennium, and call the holy city that descends from heaven the New Jerusalem.

Modern Israel is biblical Israel. There is no other explanation for the nation's existence other than to fulfill what is yet unfulfilled in the prophecies concerning God's chosen people, the Jews.

So now that there is a nation of Israel and the chosen people of God are returning to their covenanted homeland in record numbers, what's next? The next chapter will fill in those details. But for now, we can conclude that we are living in the generation that will not pass away until all the prophecies Jesus presented in the Olivet Discourse are fulfilled.