

THE  
CHRONOLOGICAL  
GUIDE TO BIBLE  
PROPHECY

TODD HAMPSON



HARVEST PROPHECY  
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## The Chronological Guide to Bible Prophecy

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*Dedicated to Andrew George. Paratrooper, combat veteran,  
hilarious storyteller, stepbrother, and built-in best friend since  
first grade. I'm thankful our lives collided early in life. From "Rambo"  
missions and dirt bikes to rope swing fails and DC subway trips.  
My childhood would not have been the same without you,  
and my adult life has been so much richer with you.*



Thank you, Lord, for the privilege of writing books about your Word. I get salvation—and all of this too?

To my wife, Tracey, and our grown children. No accomplishment will ever surpass the privilege of loving you and walking through this life together.

To the many scholars cited in this book who have done the careful work of cataloging the compelling details of Bible prophecy.



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## CHAPTER 1

### Why Now?

I believe a book like this is needed for this generation for several reasons. Many have lost a sense of awe and wonder when it comes to the truly incredible feature of prophecy in the Bible. Familiarity can easily lead to complacency. Reconnecting with the Apollo 13 account from the introduction of this book, the first mission to the moon attracted 7 million people to witness the Apollo 11 liftoff. Just a year later, the Apollo 13 liftoff attracted only 200,000. What was once the greatest feat of exploration in history—landing people on the moon—became a routine occurrence that no longer captured the rapt attention of the masses.

The church needs a new moon landing, so to speak. She needs to return to her first love and let the astonishing fact of fulfilled prophecy reinvigorate her passion and excitement for her promised future. Many believers have heard about the amazing truths of prophecy just enough that they have become immune to their intended effect. I pray that this book will reignite a sense of awe and wonder for one of the more compelling features of the Bible (other than Jesus himself), which separates it from every other written work ever produced.

I also believe people are



hungry for something deeper—something that gives answers to the big questions we all want answered. Questions like, Can I really trust the Bible? Is every word of Scripture really from God? I have faith, but where is the compelling evidence that can strengthen my faith in something concrete? There are so many competing voices and there is so much deception in the world right now, so how can I know beyond the shadow of a doubt that I can trust God's Word? Is Jesus really going to return like he said he would? These are the questions on the minds of many. In this book, I want to answer those questions to help strengthen and reignite faith in God's Word through a systematic, chronological guide to Bible prophecy. This book isn't just for prophecy students—it is for every believer!

## THE PURPOSES

The main purpose of this book is to catalog prophecy as a biologist would catalog sea creatures, or flowers, or bugs—but in a way that is not overly academic and is fun to read, easy to understand, and practical to study.

I have written several books about Bible prophecy and eschatology, and I have always made an effort to cite reliable sources when I present statistics. But I was compelled to catalog the Bible's prophecies on my own—partly so I could better understand the topic I love so much, but also so I could compare my findings with those of spiritual giants from the recent past.



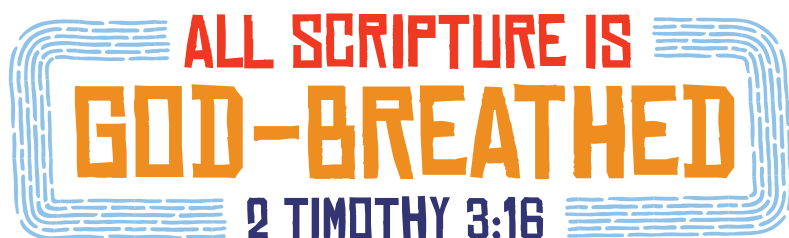
There are several such studies that have been made over the years. Two frequently cited sources are John Walvoord's book *The Prophecy*

*Knowledge Handbook* and J. Barton Payne's book *The Encyclopedia of Bible Prophecy*. Both books are now out of print, but I was able to find and purchase a copy of each—Walvoord's from 1990 and Payne's from 1973.

To be clear, I did not set out to redo their work, but to see if I came to similar conclusions and to produce a useful resource for a current audience. To my delight and surprise, my conclusions were very similar to those of other scholars who spent a lifetime studying the topic.

Another purpose of this book is to highlight certain prophetic themes that are often overlooked by Christians today. There is much confusion about certain themes that the Bible is actually very clear about. Some of these themes include God's prophetic plan for Israel and the Jewish people; the two advents of the Messiah; the duration, timing, and details of the future tribulation period (known frequently in the Old Testament as the Day of the Lord); and the timing, nature, and details related to the future kingdom age.

I would venture to say that the vast majority of Christians today focus mostly on the New Testament (understandably so). But without an awareness of the details of the prophecies in the Old Testament, we're left with only part of the picture, and this can lead to some wildly wrong conclusions about prophecy. It does take a bit of work to study and understand the details of the Old Testament prophecies, and one of my goals is to help provide guidance for readers so they can get up to speed quickly. A good understanding of the Old Testament makes the beauty of the New Testament truths shine all the brighter. Viewing the New Testament through the proper framework of the hundreds of detailed prophecies in the Old Testament adds to its richness and clarity.





For example, the final book of the Bible—John’s book of Revelation—is a thoroughly Jewish book. Revelation has 404 verses, yet contains more than 800 allusions to the Old Testament prophets! There is no way someone can understand Revelation without the context of the Old Testament. One of the key reasons there is so much confusion and fear when it comes to studying Revelation is the context and allusions are not understood. My prayer is that by highlighting some overlooked key themes in the Old Testament, together, we can gain more clarity about the nature of prophecy and end-times events.

## THE PROCESS AND CRITERIA

I began cataloging prophecies for this book in September 2019. It took 18 months for me to highlight each prophecy, fulfilled prophecy, and prophetic type in the Bible. Then it took two more months for me to catalog the data and another six months to write and illustrate the book. Needless to say, all of this was a labor of love (and a lot more work than I realized it would be).

In terms of criteria, I was careful to include only clear and specific prophetic content. I considered any statement where God (or a spokesperson for God) foretold something specific that was going to happen in the future. I highlighted all such statements in my Bible from Genesis to Revelation. Then I used the same process for any passage that described the clear fulfillment of previously stated prophecies.

I also highlighted any passages that served as clear typology that prophetically pointed to something in the future (at the time the typology was given). Generally speaking, a *type* is something from the Old Testament that prefigures, or points to, something of greater significance in the New Testament. Most, if not all, typological prophecies relate to the first or second advent of Jesus.

Dr. Roy B. Zuck (who was senior professor/emeritus of the Bible exposition department at Dallas Theological Seminary and the author/editor of more than 70 books) detailed a minimum of five criteria<sup>2</sup> for a biblical type to be valid. I have paraphrased them for you as follows:

1. A notable resemblance between the type and the antitype (the thing it points to)
2. Historical reality of the type and antitype

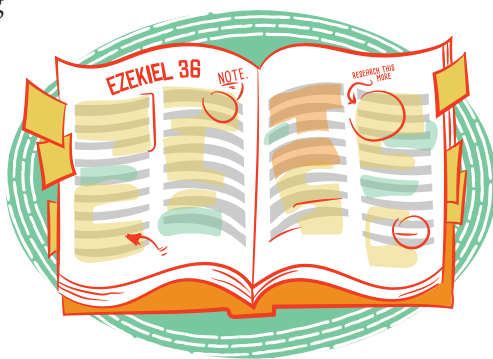


3. A predictive foreshadowing by the type
4. A heightening (or greater/larger fulfillment) of the antitype
5. Divine design

Zuck added a sixth criteria that he felt was necessary for the type to be an unquestionably valid type. He argued that an Old Testament type must also be designated as such by a passage in the New Testament. Though I think the initial five criteria are likely enough, the added sixth criteria completely removes any possibility of misinterpretation.

For the typology passages mentioned in this book, I generally used all six criteria. Therefore, I did not include certain passages as typology even though I believe they could very well be considered prophetic typology (including, for example, several passages in the Song of Solomon that could be seen as pointing to Christ and the church). I chose to take the most conservative approach in an attempt to convince even the most skeptical of readers that fulfilled Bible prophecy is a compelling proof of the divine origin of the Scriptures.

Once I physically highlighted each prophecy, fulfilled prophecy, and prophetic type, I went chapter by chapter to chronicle the number of verses for each. Next, I put all of this information into a spreadsheet and totaled up the numbers book by book (truth be known, I hired my son Luke to do most of the spreadsheet work). Finally, I worked out the percentages, then laid the findings out in the charts you'll see at the beginning of each book of the Bible.



## THE BOTTOM LINE

I intentionally took a very conservative approach toward cataloging Bible prophecies. I only included verses that contained specific prophetic details. In many cases, I could have also included some of the setup or surrounding

verses for context, but I chose to use only verses that specifically contain prophetic details that either predict the future or show how a previous prophecy was fulfilled. There were also several instances where I could have cited more of what is very likely prophetic typology. Therefore, the statistical conclusions I arrived at are most likely lower than the actual percentage of prophetic content in the Bible. Please keep that in mind as you view the charts for each book of the Bible and as you compare these statistics with those of other authors and theologians who have come before me.

Through much study and a lifetime of teaching, great theologians such as Dr. John F. Walvoord, Dr. J. Dwight Pentecost, and Dr. J. Barton Payne (along with other theologians) have left a legacy of scholarship and reliable resources. In no way is this book meant to replace their works. Rather, I felt a current resource—written and illustrated in a way that makes the content extremely accessible—would be well received at this time in history when new generations of Christians are waking up to the compelling and relevant truths of Bible prophecy and eschatology. The increasing instability of today's world is causing many to take a fresh look at the prophetic claims of Scripture. This book is intended to equip these people in a simple and compelling fashion.

As I noted above, I also took the conservative approach with skeptics in mind. In other words, I went out of my way to be sure I cataloged the clearest and most compelling examples of prophetic content in the Bible. In the following chapters, you'll note the estimated percentage of prophetic content found in each book of the Bible. When you total everything up, here's the bottom line of my very conservative findings:

At least 26 percent of the Bible (8,067 verses) is prophecy. Of that total, 25 percent (2,037 verses) is yet-future/end-times prophecy. The numbers break down as follows:

31,103 total Bible verses (23,145 Old Testament;  
7,958 New Testament)

8,067 total prophetic content (26 percent)

2,037 yet future (7 percent of the Bible and 25 percent  
of total prophetic content)

Again, these are conservative numbers. I am certain there are quite a few additional passages or typologies that I could have included as prophetic



content. There were also many verses I could have included where the text was reminding the reader of fulfilled prophecy. For example, there were many times when God is referred to as the God who rescued his people from the land of Egypt. Even though the exodus was a fulfillment of prophecy, I only included the actual event of the exodus as fulfilled prophecy. All of that to say, I consider the stats above to be a raw and stripped-down baseline consisting strictly of clear, bona fide Bible prophecies.

When describing the amount of prophecy found in Scripture, I believe it is okay to cite a range of percentages because analyzing prophetic passages is not an exact science and there have been many credible scholars who have taken on this momentous task. That is why I would recommend framing the percentages as I did in the introduction. I've included that information again here. I believe a good general way to cite the amount of prophecy in the Bible is as follows:

Experts cite that the Bible is made up of 26 to 33 percent prophecy. About 75 to 80 percent has already been fulfilled, leaving the remaining 20 to 25 percent for yet-future end-times events.

## THE INTERPRETATION METHODS

There are four main interpretation methods that people have used to study prophecy. I don't have the space to go into lengthy detail on each, but here is a brief overview of the four methods and an explanation of why I believe the futurist approach is the single correct method Christians should use to interpret Bible prophecy.

### The Idealist View: Prophecy Is Allegory

This view is also sometimes referred to as the spiritual view. This is because it allegorizes or spiritualizes prophetic texts, particularly with regard to the book of Revelation. This school of thought arose around AD 190 from the area of Alexandria, Egypt, and was adopted by the fifth-century theologian Augustine of Hippo, then promoted by the official church until after the Reformation. While other interpretation methods existed, the Roman Catholic Church stifled any dissent during that time. Augustine's teaching became the dominant view for centuries and carried over into the Protestant Reformation era led by Martin Luther and John Calvin.

The main problem with this method of interpretation is that when we allegorize certain prophetic sections of Scripture, we open ourselves to the risk of making a passage say something it doesn't intend to say. The interpreter becomes the standard instead of Scripture itself. This has led people to come up with wildly varying meanings for specific prophetic texts and leaves us with little confidence that certain passages can truly be understood.

## The Preterist View: The Prophecies Already Happened

The basic claim of this view is that Bible prophecy is actually Bible history. The preterist view puts forth the notion that the book of Revelation presents a symbolic picture of first-century events rather than future events that will occur at the end of our current age.

Within this view there are two lines of thought. Certain teachers assert that some of the book of Revelation has already occurred (partial preterism), while others teach that all of it has (full preterism)—namely in AD 70, when the Romans destroyed Jerusalem.

The main problems with this view are that evidence indicates John wrote the book of Revelation around AD 95 while exiled on the Island of Patmos, about 15 years after the fall of Jerusalem. Also, we know for certain that the major judgments described in Revelation and the physical return of Christ to earth did not occur in AD 70. There are too many prophetic details in Revelation that clearly did not take place in AD 70.

## The Historicist View: Prophecy Is Merely an Overview of History

This view first appeared around AD 300 and attempts to interpret Revelation simply as a symbolic representation of history of all that has taken place and will take place in church history from John's time to the end. This view was popular during the Reformation era but has many problems, and there are as many as 50 versions of this view.

This view also allegorizes Scripture, and each generation of its adopters have changed the meaning of allegorized symbols based on the events, rulers, and conditions of their day. In other words, the way Bible prophecy is interpreted constantly changes, leaving us uncertain as to what the Bible really is saying. This is the weakest of the four views, and it has few adherents in our day.

## The Futurist View: Prophecy Understood Literally

This view teaches that the end-times prophetic events described in Revelation are yet future. It holds that these events and related passages in the Old Testament will occur literally in the future and are to be understood by the plain sense of the text. The book of Revelation clearly claims to be prophecy, and prophecy, by nature, has a future fulfillment.

The hundreds of prophecies in the Bible that have already been fulfilled were fulfilled literally, not figuratively. There is no indication anywhere in Scripture that God suggests we switch to a new method of understanding prophecy. A prophecy is given, then at a later time it is fulfilled, just as described. That is the clear nature and pattern of prophecy.

The futurist view is the only one that interprets Revelation literally—which is the same way we interpret the rest of Scripture. In the passages where we find symbols, the answers are provided in the immediate or broader context of Scripture, and not from our own ideas. Where figures of speech are used, they are clear figures of speech that were understood by the original audience. The futurist view makes the most logical sense, honors God as a clear communicator, uses the same method to interpret all of Scripture consistently, and takes God's Word at face value.

**IDEALIST** PROPHECY IS ALLEGORY

**PRETERIST** THE PROPHECIES ALREADY HAPPENED

**HISTORICIST** PROPHECY IS MERELY AN OVERVIEW OF HISTORY

**FUTURIST** PROPHECY IS UNDERSTOOD LITERALLY

The book of Revelation describes unprecedented supernatural events. Rather than explain them away because they are too hard to believe, we should take God at his word. I've heard prophecy experts state that the book

of Revelation is not hard to understand—it's just hard to believe. If we believe Genesis 1:1 truly happened, we should have no problem believing every detail in the book of Revelation will come to pass, just as all earlier Bible prophecies have come to pass.

The idealist, preterist, and historicist views all allegorize or spiritualize Scripture in some fashion. Ultimately, by opening the door to allegorical interpretation, these views let the reader come up with interpretations that may stray from what the apostle John intended to communicate in Revelation.

The futurist view is the only approach that pursues a consistent literal understanding of Scripture from beginning to end. Ultimately, then, there are two main categories of interpretive thought: an allegorical approach to interpreting Scripture, or a literal approach to interpreting Scripture. For the reasons I stated earlier, I am firmly convinced we are to interpret Scripture literally, and that when it comes to understanding Bible prophecy, the futurist view is the one that makes the greatest sense.

Either Scripture can be spiritualized, with the interpreter deciding which passages have symbolic meaning, or all of Scripture is meant to be taken literally and understood by the plain and clear meanings of the words themselves.

With the help of all this background information, let's dive in and explore the prophecies of the Bible!

