

Jesus and the End Time | Introduction

General Overview

The contents of the End Time prophecy website titled "Jesus and the End Time" may be summarized as follows. This website includes a number of web pages and downloadable Adobe ® PDF files which together make up a writing that shows and discusses End Times teachings of Jesus described in the King James Version of the Bible, a version the writer usually refers to as the King James Bible or KJV Bible. The most important of these web pages and files include KJV Bible passages ("texts" for short) which show things Jesus said or is described as teaching about the End Time. In many cases these texts are followed by citations to and/or discussions of other New Testament texts that are related to them or otherwise shed light on their meanings. In other cases these texts are followed by citations to and discussions of Old Testament texts Jesus quotes from or alludes to in order to explain or support his End Times teachings. In all but a few cases the actual words of these texts are shown in full, along with all of the accompanying verses necessary to enable readers to read them both in their immediate contexts and in the larger context of the texts which are related to them. By showing texts like these in this way, and by limiting his role to pointing out and discussing relationships between them, the writer lets the KJV Bible present the teachings of Jesus about the End Times in its own words and, where possible, in words spoken by Jesus himself. It is therefore reasonable to think of this writing as an Eschatology of Jesus that is based on words which actually appear in the KJV Bible and discussions of how their meanings may be affected by the ways the same or similar words are used in other parts of the Bible.

To assure that the information this End Time prophecy website provides about the End Times teachings of Jesus is as clear and complete as possible while keeping its size within reasonable limits, the writer takes two other steps. The first is to discuss how the meanings of the most important End Time passages of the KJV Bible may be affected by the senses in which they use words or phrases that play a key role in the teachings of Jesus. Examples of some of most important of these include words or phrases like the "kingdom of God", "kingdom of heaven", "the Son of man", heaven and hell. Because it is impractical to discuss the senses in which the Bible uses words or phrases like these each time it uses them, the writer discusses these senses in separate, stand-alone files shown under the Auxiliary Sense Files heading of the Table of Contents page of this website. The second of these steps is to avoid taking sides in disputes which involve doctrinal issues which are difficult understand without using specialized analytical techniques or tools, such as textual criticism, historical criticism, stylistic studies, etc. This step is important because meaningfully discussing an issue of this kind could occupy more space than the whole of this writing. By taking these steps, the writer tries to present the teachings of Jesus about the End Time thoroughly enough to make this writing interesting to serious students of the Bible, but not so thoroughly that only highly educated Biblical scholars can understand them.

Overview of End Time Terminology and Teachings

Generally speaking, a KJV Bible text will be shown and discussed in this writing if it: (1) shows or describes one or more End Time teachings of Jesus and is found in a New Testament book other than the Book of Revelation, (2) is an Old Testament text Jesus quotes from or alludes to in order to explain or support his End Time teachings, or (3) is related to such texts or otherwise sheds light on their meanings. Of special interest among these are texts which include End Times Prophecies of Jesus. In most cases the writer refers to texts of all of these kinds as End Time texts. In cases in which a text relates to all or part of any of the prophetic discourses Jesus gives on the Mount of Olives (a.k.a. Olivet discourses or eschatological discourses), however, he refers to them as End Time discourses or End Time discourse texts, depending on whether he refers to all or only parts thereof. To assure that these texts are shown in a way that is as free of sectarian bias as possible, the writer shows them in the order in which they appear in the Bible, and with as many verses as necessary to show them in context. In almost all cases End Time texts are followed by annotation-like entries called Notes which cite or discuss other Bible texts that seem to be related to them and, consequently, ought to be read in conjunction with them. Because this writing is organized in this way, it may be read either like a book, page-by-page, starting at the beginning, or like an encyclopedia, text-by-text, starting anywhere.

In this writing, the writer often uses the terms "End Time" and "End Times" interchangeably as proper nouns. When he does this, he uses these terms as broad generic substitutes for any of the many different words or phrases that the KJV Bible uses to describe a time or period of time when God will intervene in human history, put a final end to evil and injustice, and usher in a future in which the good are rewarded and the wicked punished. Because this writing is concerned mainly with the teachings of Jesus about an intervention of this kind, the Bible texts which are of interest for present purposes are those which portray Jesus using words or phrases that refer to or describe the time when this kind of intervention will occur. Examples of texts of this kind include texts which describe teachings of Jesus about the end of the world, the world to come, the regeneration, the Last Day (or Last days), the Last Time, or the coming of the kingdom of God, the kingdom of heaven, or other End Time Kingdom. Other examples include texts which describe teachings of Jesus about the coming of the Son of man, the days of the Son of man, the Day of Judgment, heaven and

hell, and everlasting punishment. The writer uses the terms "End Time" and "End Times" to describe the time that texts of these kinds speak of, even though they do not appear as such* in the Bible, because they are clear enough and broad enough to assure that this time is not confused with other times the Bible describes as times when God has already intervened or may yet intervene in human history.

* Special Note on Terminology:

While the Bible does not use the term "end time" as such anywhere, it does use the similar term "time of the end" as such five times, but only in the Book of Daniel. See Dan. 8:17, Dan. 11:35 and 40, and Dan. 12:4 and 9.

In this writing, the writer also uses the terms "End Time" and "End Times" interchangeably as Bible-based synonyms for broader, more inclusive adjectives like "apocalyptic" and "eschatological". When he does this, he uses these terms as proper adjectives which indicate that the words or phrases they are used with are associated with the time of the end. One already-described example is their use with the word "text" to produce the coined term "End Time text", a term the writer often uses to refer to KJV Bible texts which include words or phrases that are associated with the End Time. Two more specific examples include their use with the word "kingdom" to produce coined terms like "End Time Kingdom" and "End Time Kingdom text". Terms of these kinds are important because they allow the writer to use only a few words to say that a text uses the word "kingdom" in a sense that is associated with the End Time (e.g., Matt. 16:28), and not in a sense that probably isn't (e.g., Matt. 12:25). Other specific examples include the use of End Time or End Times with the word "Judgment" to produce coined terms like "End Time Judgment" and "End Time Judgment text", both of which convey the idea of a judgment that is associated with the End Time. Other examples of coined terms of these kinds are discussed in the Notes in which they first appear.

Finally, the writer uses the terms "End Time" and "End Times" because they are similar to other terms, such as End-Time, End-Times and Endtime, that are already well-known and widely used in the popular apocalyptic literature and/or on other End Time prophecy websites. Unfortunately, many writings of the latter kind spend more time discussing End Time prophecies that are described in the Book of Revelation and/or the Book of Daniel than they do discussing End Time prophecies of Jesus that are described in the Gospels. As a result, readers should not assume that the words or phrases which this writer treats as of End Time interest in this writing are necessarily the same as the words or phrases which other writers treat as of End Time interest in their writings. In spite of this, there are a small number of terms which are so well-known and widely used that the writer will treat them as if they were of real End Time interest for present purposes, even though they do not appear as such anywhere in the KJV Bible. Examples of terms of this kind include: the End of Days, Judgment day, the Last Judgment, Doomsday, the end of the age, the second coming, the Parousia and the Eschaton.

The Scope of the Present Writing: What Is Included and Why

This writing is not intended to show and discuss all of the things that the KJV Bible teaches about the End Times. Instead, it concerns itself only with showing and discussing End Times Teachings of Jesus that appear in the King James Bible version of New Testament books other than the Book of Revelation, and with things said about the End Times in Biblical books that Jesus would have known and used during the time of his public ministry, i.e., the things said about it in the books we now call the Old Testament. While limiting the scope of this writing in this way prevents it from being used to learn all of the things the KJV Bible teaches about the End Times, this limitation is actually one of its strengths. This is because limiting the scope of this writing in this way encourages readers to focus on clearly understanding the prophecies, sayings and other teachings of Jesus about the End Times before adding to them the things other people wrote about the End Times decades after his death. This is also because, in cases in which the writings of these others are open to different interpretations, readers can use their understanding of the teachings of Jesus to decide which of them Jesus is most likely to have agreed with.

Some people will no doubt object to this writing on the ground that, since all of the things that the Bible says are inspired by the Holy Spirit, there is no reason to treat the things Jesus said about the End Time any differently than the things that persons like Paul, Peter, John, James and Jude said about it after his death. While this objection makes sense to a point, it does not take into account that, in the writer's opinion, it is unreasonable to treat Jesus as if he were just another person whose words and actions are recorded in the New Testament. This is because Jesus is much more than that. He is, in fact, its central figure and the person without whom it would not have been written. This is also because the New Testament describes Jesus as a person who is one with the Father (John 10:30), who speaks words that his indwelling Father commands him to speak (John 12:49 and 14:10), and whose very breath is suffused with the Holy Ghost (John 20:22). As a result, the writer submits that giving words spoken by Jesus the same weight as those of persons like Paul, who was not a follower of Jesus during the time of his public ministry, is tantamount to reducing Jesus to "just another face in the crowd."

Other people may object to this writing on the ground that not including things Jesus said about the End Times in the Book of Revelation leaves out important parts of the Biblical book that has the most to say about these Times.

While this objection also makes sense to a point, it does not take into account that this book uses such obscure symbolism and cryptic language that it supports many different and inconsistent interpretations. It also does not take into account that the Book of Revelation often leaves it unclear who is speaking, e.g., John himself, an unidentified angel or simply a great voice from heaven that may or may not be Jesus or a person speaking for him. Finally, it does not take into account that the parts of the Book of Revelation that Red Letter editions of the KJV Bible show as words spoken by Jesus (parts of chapters 1-3 and a handful of verses in chapter 22) are not the parts of this book that are responsible for the elaborate and controversial descriptions of the End Times that appear in the popular apocalyptic literature and on other Bible prophecy websites. For all of these reasons, the writer believes that it is better to leave discussions of the meaning of the Book of Revelation to others and, instead, focus on providing the Scriptural background information readers ought to have before trying to evaluate the claims that others make about it.

Because the KJV Bible includes a large number of texts which use words or phrases ("terms" for short) that seem to be associated with the End Time, it is necessary to decide which are of enough End Time interest to include among the End Time texts of this writing, and which are not. To assure that these decisions are as free of sectarian bias as possible, the writer has chosen a number of tests (or criteria) that he believes to be well suited to this task, and then applied them as transparently as possible. One of these is whether it is an Old Testament text that uses terms which Christians frequently associate with the End Time. Some examples of terms of this kind have already been mentioned in the Overview above, e.g., the time of the end, the Last Days, the Son of man, and heaven and hell. Other examples include texts which use terms like the day of the Lord, the day of vengeance, and the day of wrath, or which prophesy things like the darkening of the sun and moon, the creating of a new earth and new heavens, and the setting up of a kingdom which shall never be destroyed. Surprisingly, however, some terms which figure prominently in the End Times teachings of Jesus, such as the kingdom of God and the kingdom of heaven, either do not appear at all in the Old Testament, or appear in forms that do not seem to apply to an End Time Kingdom. Examples of terms of this kind include two occurrences of "the kingdom of the Lord" (1Chron. 28:5 and 2Chron. 13:8) and several arguably similar terms, such as his, thy or my kingdom (Ps. 103:19 and Ps. 145:11-13).

Another test of whether a text is of enough End Time interest to include among the End Time texts of this writing is whether it is a New Testament text that shows or describes one or more teachings of Jesus about the End Time and/or uses one or more terms which Christians traditionally associate with this Time. Some examples of terms of this kind have already been given in connection with the End Times prophecies of Jesus mentioned in the Overview above, e.g., the end of the world, the world to come and the regeneration. Other examples include terms which are associated with the idea of an End Time Kingdom, such as the kingdom of God, the kingdom of heaven, the kingdom prepared for you, and the Son of man sitting on the throne of his glory. Still other examples include terms which are associated with the idea of an approaching or ongoing End Time Judgment, such as the coming of the Son of man, the days of the Son of man, the Day of Judgment (or Judgment Day or Last Judgment), the sending of angels to gather the elect, the separating of sheep from goats, and being worthy to stand before the Son of man. Other examples of the use of terms of these kinds are discussed in the Notes in which they first appear.

Still another test of whether a text is of enough End Time interest to include among the End Time texts of this writing is whether it describes End Time Teachings of Jesus which are based on the idea that people have two mutually exclusive final destinies (or fates), one for people who have lived good lives, or obtained God's saving grace, and a second for people who have not. Examples of texts which mention both of these destinies include texts which describe teachings of Jesus about heaven and hell, being saved or damned, having everlasting life (or eternal life) or suffering everlasting punishment (or eternal damnation), entering a kingdom prepared for them or departing into everlasting fire, etc. A text will also be included, even if it mentions only one of these final destinies, if its wording or context suggests that it relates to teachings of Jesus about an End Time Kingdom or End Time Judgment, or a reward or punishment that is associated with either. Because of the sheer number of different terms the KJV Bible uses in texts of these kinds, the writer may use any of a variety of differently worded pairs of coined terms to refer to or describe a person's future destiny or fate. Examples of such pairs of coined terms include "Salvation and Damnation", "Rewards and Punishments" and "Heaven and Hell".

In the writer's opinion, however, the most important test of whether a text is of enough End Time interest to include in this writing is whether it is a part of or related to any of the prophetic speeches or discourses that Matthew, Mark and Luke describe Jesus giving after he was asked when his prophecy about the destruction of the temple would be fulfilled. This is because these discourses comprise the Bible's longest and most detailed accounts of the teachings of Jesus about the End Times, and because they bring together, clarify and reaffirm many of the things he teaches about the End Times elsewhere in the KJV Bible. Many Bible scholars refer to these discourses as "Olivet discourses" because the Gospels of Matthew and Mark describe Jesus giving them on the Mount of Olives. Other Bible scholars prefer to refer to them as "apocalyptic discourses", "eschatological discourses" or "little apocalypses". Because the writer uses the term "End Time" to refer to the time that Jesus speaks of in these discourses, he will usually refer to

these discourses as "End Time discourses". When, however, the writer discusses the totality of the teachings of Jesus about the End Times in the New Testament (except for the Book of Revelation), and not just the things Jesus teaches about it in these discourses, he will ordinarily refer to this totality of teachings as End Times teachings of Jesus or, more formally, the Eschatology of Jesus.

Before bringing this part of the Introduction to a close, the writer wishes to discuss the differences between the way he deals with the words of End Time texts that include End Times teachings of Jesus, and the way he deals with the words he uses in Notes that discuss how these teachings may affect one another. More particularly, the writer deals with the words of Bible texts by showing them in full and in context, but in a densely packed format that maximizes the number of verses a person can read online without scrolling. In the Notes that discuss the teachings of these texts, on the other hand, the writer reserves the right use whatever words he thinks will best enable them to serve their purpose. In most cases, this purpose is to point out other End Time texts which are related to them, describe how they are related, and then discuss how the similarities and differences between them may affect their meanings. Since these texts were written by different authors, they often use different words and writing styles. As a result, the writer often finds it helpful to switch back and forth between discussing texts in broad generic terms, using terms like "End Time Kingdom" and "End Time Judgment", and discussing them in narrow author-specific terms, when doing so makes his Notes shorter and more readable without stripping them of nuance. Because the writer deals with most End Time texts and Notes in this way, readers can use the broad generic terms shown in Notes to find the kinds of End time texts they are interested in, and then switch to studying the actual words of those texts until he is satisfied that he understands them as connected parts of a unitary whole.

The Structure of the Present Writing: How It Is Organized and Why

While this writing might have been organized in countless different ways, the writer has organized it as sets of separate files that readers may open either singly or two or more at a time. One reason for doing this is to enable readers to quickly find and read End Time texts from the book they are interested in, without having to scroll up or down through texts from books that appear before or after them in printed paper copies of the Bible. Another is that doing this enables readers to open multiple files and to switch back and forth between them as necessary to see how they are related to or affect one another. Still another is that doing this enables readers to use software tools, such as split-screen viewing and horizontal tiling, to show related texts from parts of the same or different files on the same screen, and to scroll them into positions where they may be easily compared on a verse-by-verse or word-by-word basis. Copies of complete Adobe® PDF files that readers can use to do all of these things may be opened and downloaded from the Table of Contents page of this website by clicking on links shown under the heading titled "List of Downloadable Files". Of special interest among these are the links which open the most important or "core" files of this writing, all of which appear under the subheading titled "Main End Time Files". To enable readers to preview the contents of these files, the writer also includes abbreviated, web page versions thereof that readers may open by clicking on links shown under the Main End Time Files heading of the Home page of this website.

In order to enable readers to get the most out of the Main End Time Files, the writer has taken two additional steps. One of these is to include a second set of Adobe PDF files called Auxiliary End Time Files that readers can use to show the words of any End Time text that appears in a Main End Time File in a horizontally tiled relationship with the words of any Bible text cited in the Notes which follow that End Time text. This tiling is important because it enables readers to show related texts in close proximity to one another on the same screen, where they can compare them, on a verse-by-verse or word-by-word basis, to see how the words of one may affect or be affected by the words of the other. (A description of the steps used to display texts in this way is included on the Anticipated Questions page of this website.) Also included among the Auxiliary End Time Files are files called Auxiliary Sense Files that describe the different senses in which the KJV Bible may use important words like heaven, hell and kingdom. All of these kinds of Auxiliary End Time Files are discussed in greater detail under headings that appear later in this Introduction.

A second step that the writer has taken to enable readers to get the most out of the Main and Auxiliary End Time Files is to show the KJV Bible texts quoted in them in a compact format that maximizes the number of verses they can read without having to scroll up or down through them. In the paragraphs that follow the writer will briefly describe how he has changed the format (but not the words!) of the KJV Bible texts quoted in this writing to place them in the compact format in which they appear in the Main and Auxiliary End Time Files. Once he has done this, the writer will return to the subject of the Main and Auxiliary End Time Files, describe the kinds of Bible texts included in each, and explain how readers can use them to show any New Testament passage that includes words spoken by Jesus or descriptions of his End Times teachings or prophecies in close on-screen proximity to any other New or Old testament text that appears to explain or clarify its meaning.

In order to show the Bible texts quoted in this writing in the above-mentioned compact format, the writer has abandoned several of the formatting practices that printers have traditionally used when printing paper copies of the

Bible. More particularly, he has abandoned the practice of showing the beginning of each verse immediately after a verse number located near the left margin of a column of print. Instead, he shows only the first verse of a text this way, and shows the beginning of each later verse after a verse number that is located only one space after the end of the preceding verse. In addition, he has abandoned the practice of beginning each new paragraph at the beginning of a new line and, instead, begins each new paragraph by adding a paragraph break symbol "¶" and including its first verse one space after the last verse of the preceding paragraph. Since none of these practices changes either the wording or the punctuation of the texts included in this writing, the writer hopes that readers will not find the resulting changes in the overall appearance of Bible texts objectionable. [* The writer uses the letter "P", and not the usual typographic paragraph symbol (not shown), because some printers are unable to print the latter symbol as a character.]

Importantly, the use above-described format has the additional advantage that, by increasing the number of Bible verses a monitor can display as a single block of text without scrolling, it helps readers more easily decide if the meaning of any verse is affected by reading it in the context of all of the other verses included in that block of text. As or even more important than the total number of verses included in each block of text, however, is the objectivity of the criteria used to select the verses with which that block of text begins and ends or, in other words, its cutoff points. In the present writing, the writer has tried to assure this objectivity by selecting these cutoff points so that each block of text includes all the verses necessary to allow it to be read and understood as parts of a single coherent thought. Another is to take into account and show the paragraph and chapter breaks that scholars have added to the KJV Bible over the centuries to show what they consider to be its literary or logical break points. In those cases in which the writer has used breaks of these kinds as cutoff points for blocks of text, he indicates this fact by adding brief cutoff descriptors like [end par.], [end chapter] and [end book] near the ends of those blocks. Naturally, readers who think that the writer should have chosen different cutoff points can choose cutoff points of their own and use them instead of those chosen by the writer.

Finally, in order to help readers quickly tell which verses of an End Time text are discussed in Notes and which are not, the writer has used bold type to show the verse numbers of all of the verses that are discussed in those Notes. If, for example, a text includes ten verses and is followed by six Notes that discuss one or more of those verses, each of these Notes will show in bold type the verse numbers of all of the verses which they discuss, and show in plain type the citations of all of the other Bible texts or verses they mention. Identifying verses in this way has important advantages. One is that it helps readers to find Notes that shed additional light on verses of interest without having to use footnotes. Another is that it allows the writer to set the Notes apart from one another by using a simple "bulleting" scheme that not only occupies very little space, but also allows Notes to be revised or added without having to revise or add footnote numbers. Together, these features cause the files of this writing to have an open-ended structure that allows them to be easily updated and expanded and, in the process, remain a work in progress.

The writer points out and discusses other more specific features of the structure, format and grammar of the files of this site on his Anticipated Questions page and/or in the files themselves. He also includes on the latter page descriptions of step-by-step procedures readers can use to find and display or compare KJV Bible verses that seem to be related to one another. Examples include step-by-step procedures for searching a file to find and display verses that use particular key words or phrases, and for showing widely separated verses in a split-screen viewing configuration. Arguably most importantly, the writer describes step-by-step procedures for displaying texts from two or more files in a horizontally tiled configuration in which they may be easily compared on a verse-by-verse or word-by-word basis. Because these procedures are described in detail on the Anticipated Questions page, the writer will not say anything more about them here. Instead, he will resume his description of the Main and Auxiliary End Time Files and how they can help readers understand what the End Times teachings (or prophecies) of Jesus mean when the Bible texts that describe them are read in close on-screen proximity to other Bible texts that relate to the same subject.

Main End Time Files

The main body of this writing consists of nine files that the writer refers to collectively as Main End Time Files. Most of these Files include texts which show End Times prophecies of Jesus that appear in a King James Bible book other than the book of Revelation. To assure that these texts are presented in a fair and impartial manner, they are shown in the order in which they appear in the Bible, and with all of the preceding and following verses necessary to show them in context. Most of these Files also include, after each text, one or more annotation-like entries called "Notes" which cite other texts or verses that are related to them. Examples of texts or verses that are related for present purposes include: (1) texts or verses from other books that parallel or correspond to the text or verse of interest, (2) texts or verses from the same or different books that discuss the same or similar subjects, especially if they use the same key words or phrases, (3) texts or verses from the same or different books which, though not themselves of End Time interest, seem to shed light on the meanings of texts or verses that are of End Time interest, and (4) Old Testament texts or verses that Jesus seems to quote or allude to to explain or support his teachings or prophecies about

the End Times. As explained earlier, complete Adobe PDF versions of these files may be opened and downloaded from the Table of Contents page of this website, while abbreviated, web page versions thereof may be opened by clicking on links shown under the Main End Time Files heading of its Home page.

Included among the Main End Time Files are five files that the writer includes under the heading titled "End Times Teachings of Jesus in King James Bible". Four of these files show, in the order in which they appear in the Bible, the most important of the End Time texts that appear in the Gospels. For the sake of clarity, the writer has given these file names that reflect their origin and content. These names include: End Time Texts in Gospel of Matthew, End Time Texts in Gospel of Mark, End Time Texts in Gospel of Luke, and End Time Texts in Gospel of John. In order to save space, however, he will often use shortened forms of these names that include: Matthean Gospel End Time Texts, Markan Gospel End Time Texts, Lukan Gospel End Time Texts, and Johannine Gospel End Time Texts, respectively. In addition, when he makes only passing references to one or more of these files, he may refer to them individually using shorter names that include: Matthean End Time Texts, Markan End Time Texts, Lukan End Time Texts, and Johannine End Time Texts, or refer to them generically using broad descriptive terms like End Time Gospel Texts files or simply (this, any or all) End Time Gospel files.

Also included among the Main End Time Files are three files that the writer includes under the heading titled "End Times Teachings of Jesus in Olivet Discourses". Each of these files includes an account of the lengthy prophetic speech or discourse that Jesus gave after he was asked when his prophecy about the destruction of the temple would be fulfilled. See, for example, Matt. 24:3. Since only three of the Gospels include discourses of this kind, the Main End Time Files include only three files of this kind. Again for the sake of clarity, the writer has given these file names that reflect their origin and content. These names include: Matthean End Time Discourse Texts, Markan End Time Discourse Texts, and Lukan End Time Discourse Texts. To save space, however, he will often use shorter forms of these names that include: Matthean Discourse Texts, Markan Discourse Texts, and Lukan Discourse Texts. In addition, when he makes only passing references to these files, he may refer to them individually using shorter terms like the Matthean discourse, the Markan discourse, and the Lukan discourse, or refer to them generically using broad descriptive terms like End Time Discourse files, or simply (this, any or all) End Time discourses.

Finally, the Main End Time Files include two other files, one of which is titled "End Time Texts in Other New Testament Books" and the other of which is titled "Notes on Everlasting Punishment". The first of these files is best thought of as an overflow file because it shows and discusses texts that present End Times prophecies (or teachings) of Jesus that appear in New Testament books other than the Gospels and Book of Revelation. This file is short because there are only a few texts of this kind, most of which appear in the books that the Bible refers to as The Acts of the Apostles (Acts) and The Epistle of Paul the Apostle to the Galatians (Galatians). The second of these files is best thought of as a detached extra copy of a particularly important set of Notes that appears as an Appendix at the end of the Matthean End Time Discourse Texts file. The writer regards this file as particularly important because it discusses the Scriptural background of the terms "everlasting fire" and "everlasting punishment" and how this background may affect what the KJV Bible means when it uses these and arguably related terms like "hell fire" ("hellfire" in American English), "unquenchable fire", "perdition", "damned" and "damnation".

By including both End Time Gospel files and End Time Discourse files, the writer hopes to enable readers to study the End Times Prophecies of Jesus from either of two different vantage points. One of these, the one adopted by the End Time Gospel files, treats all KJV Bible texts that describe End Times teachings (or sayings) of Jesus as equally important, regardless of the part of his public ministry when he taught or spoke them. The other vantage point, the one adopted by the End Time Discourse files, limits itself to End Times prophecies of Jesus made near the end of his public ministry. While a person can learn about the Eschatology of Jesus using either of these sets of files, using the End Time Discourse files has two advantages. One is that the End Time Discourse files include fewer texts and, consequently, can be discussed in greater depth, even though they are shorter than the corresponding End Time Gospel files. Another is that even people who prefer to use the Gospel files as their main source of information about the End Times can treat the Discourse files as a research tool they can use when they want to focus narrowly on the subject of the teachings of Jesus and (or about) the coming of the Son of man and the Day of Judgment.

Auxiliary End Time Files

Although the Main End Time Files provide a great deal of information about the End Times teachings of Jesus, they do not include all of the things that a careful reader needs to get the most out of this information. While, for example, the Main End Time Files include Notes that cite and discuss other similar texts from the same or different Gospels, or from books of the Old Testament, they do not include copies of these other texts that readers can show on the same screen with the text that cited them to find out what these texts mean when they are read in conjunction with one another. Similarly, while the Main End Time Files often describe Jesus using words or phrases like "heaven", "hell" and "kingdom of God" (or "kingdom of heaven"), they do not always make clear which of the different senses in

which the Bible uses these words or phrases is likely to be the one that Jesus had in mind. It will therefore be seen that it would be useful for readers to have other, separate and independent sets of Bible text files that they can open and use when they want to do these things.

In order to enable readers do the above-described kinds of things, the writer has included in this writing separate and independent sets of downloadable files that he calls Auxiliary End Time Files. While there are many different ways in which the writer could have chosen and organized these files, the way he has chosen is one that includes three kinds of Auxiliary End Time Files, namely: (1) Auxiliary End Time Text Files, (2) a List of Included Texts and (3) Auxiliary Sense Files. To avoid needless repetition, the writer will discuss the content and use of files of these kinds under respective subheadings below. A complete list of these Auxiliary End Time Files is shown under the "List of Downloadable PDF Files" heading of the Table of Contents page of this website.

Auxiliary End Time Text Files

Auxiliary End Time Text Files are Adobe PDF files that gather together and show KJV Bible texts which are cited and/or discussed in Notes that appear in at least one of the Main End Time Files. Files of this kind which show only texts that appear in the New Testament are referred to as New Testament Auxiliary Text Files. Similarly, files of this kind which show only texts that appear in the Old Testament are referred to as Old Testament Auxiliary Text Files. Because the files of both of these types are organized as separate and independent files, any two or more of them may be open at the same time. This, in turn, allows texts from any two or more of these files to be shown in close on-screen proximity to one another on the same screen (horizontally tiled), and then scrolled to positions in which they can be compared with one another on a verse-by-verse or word-by-word basis.

As explained earlier, most of the Main End Time Files (the File that covers Acts and later books is the exception) are made up of End Time texts that appear in a respective one of the Gospels. Since all of the New Testament Auxiliary Text Files include texts that are cited in at least one Main End Time File, all of them can be made by simply making copies of the corresponding Main End Time Files and then deleting all of their Notes. And that is exactly what the writer has done. The New Testament Auxiliary Text File titled Auxiliary Texts From the Gospel of Mark, for example, has been made by copying the Main End Time File titled End Time Texts in Gospel of Mark and then deleting all of its Notes. Making New Testament Auxiliary Text Files in this way also has the advantage that it allows any text which appears in them to be horizontally tiled with any text from any of the Main End Time Text Files, including the one from which it was made. Because the Main End Time File titled End Time Texts in Other NT Books includes only a few texts, the writer has not included an Auxiliary Text File for that file.

On the other hand, because of the importance of the End Times prophecies of Jesus described in the three End Time discourses, the writer has included one other New Testament Auxiliary Text File that is specially adapted for use with these discourses, namely, the Auxiliary Text File titled "Auxiliary Texts From All End Time Discourses". As its name suggests, this File shows, in the order in which they appear in the New Testament, all of the End Time texts that appear in the three End Time discourses, but none of their associated Notes. By including this File, the writer does for the End Time discourses essentially the same thing that other New Testament Auxiliary Text Files do for the Main End Time Files from which they were made, i.e., enable readers to horizontally tile any text from any End Time discourse with any text from the same or any other End Time discourse. This, in turn, makes it easy for readers to compare key verses on a word-by-word basis and decide whether any differences between them reveal things about Jesus' teachings about the End Times, or simply comprise unimportant differences in wording.

Old Testament Auxiliary Text Files are generally similar to New Testament Auxiliary Text Files, but include only Old Testament texts which are cited and/or discussed in Notes that appear in at least one of the Main End Time Files. Because there are a large number of such texts, the writer has organized the Old Testament Auxiliary Text Files so that readers can find texts of interest as quickly and easily as possible. More particularly, he has organized these Text Files so that they include both a single large file titled "All Old Testament Auxiliary Texts" that readers can search as a unitary whole using software tools like "Find", "Go To" or "Search", and a number of smaller files that make it easy for readers to navigate to texts of interest by using the vertical scroll bar and the Page Up and Page Down keys. While there are many ways in which the writer might have divided this single large file into smaller files, he has chosen to divide it into five smaller files and fixed the boundaries between them so that as many of them as possible begin with an Old Testament book, such as Psalms or Isaiah, which includes texts that are frequently cited in the Notes of the Main End Time Files. These files are shown on the Table of Contents page of this site under titles that suggest the names of the books they cover, namely: Genesis Through Job; Psalms Through Ecclesiastes; Isaiah, Jeremiah and Lamentations; Ezekiel and Daniel; and Hosea Through Malachi.

List of Included Texts

The file titled "List of Included Texts" comprises a second type of Auxiliary End Time File. This File includes a list of New and Old Testament texts that are shown in full in at least one of the Main or Auxiliary End Time Files. Internally, this list is divided into a first list titled "New Testament Text List" which includes the citations of all but a

few* of the New Testament texts that are mentioned in one or more of the Main End Time Files, and a second list titled "Old Testament Text List" which includes the citations of all but a few* of the Old Testament texts that are mentioned in these Files. In order to keep the size of this writing within manageable limits, the writer has limited the number of texts shown on these lists to the number of citations that can be printed on a single sheet of paper in a space that corresponds to four or five columns of 10-point type. In order to prevent this size limitation from becoming too restrictive, those few* texts that the writer found too late to include on these lists are mentioned in the Notes of the Main End Time Files, but marked as (not included). In spite of this, the texts themselves are shown in the parts of the Auxiliary Text Files where they would appear if they had been included on these lists.

One advantage of including the List of Included Texts is that it allows a reader to tell at a glance whether a particular verse or text of interest is included among the End Time texts that are shown or discussed in any of the Main End Time Files, or that is shown in any of the Auxiliary End Time files. Another is that this List can be used to help a reader who is scrolling through a lengthy text file to estimate how far away he is from the text he is scrolling to. Finally, and arguably most importantly, complete or partial copies of these citations can be copied and pasted into the Search box of an Adobe PDF reader, and used to jump to and through all of the locations at which this citation appears in a Main or Auxiliary End Time File.

Auxiliary Sense Files

The third and last of the three kinds of Auxiliary End Time Files included in this writing comprise the files which the writer calls Auxiliary Sense Files. These files are best thought of as essays that discuss the different senses in which Jesus may use key words or phrases, especially when he uses them to speak about persons, places, things or events associated with the End Times. The writer has kept these files separate from the Main End Time Files in order to avoid having to discuss the possible meanings of these words or phrases each time Jesus uses them, an approach that would greatly increase the number and length of the Notes included in those Files. While there are many words or phrases the writer could have chosen as the subject of an Auxiliary Sense File, he has chosen the four that are arguably the most important to achieving a clear understanding of the End Times prophecies or teachings of Jesus, namely: "heaven", "hell", "kingdom" and "phrases like Son of man". In the future, the writer hopes to include additional Auxiliary Sense Files that discuss the different senses in which the King James Bible uses other important words or phrases, such as "spirit", "soul" and "saved", among others.

In order to make the Auxiliary Sense Files as short and useful as possible, the writer has placed them in an outline-like format. Specifically, he has included in each of these files a number of headings that briefly describe the different senses in which the King James Bible uses the word or phrase covered by that file, and followed these headings with examples of Bible verses that use them in those senses. In most cases, the writer has included after each heading three or four examples of verses of these kinds that have been selected from each Testament---if there are that many. In cases in which the intended sense is not clear from a single verse, he has included a few adjacent verses to show that verse in context. By including these files, the writer hopes to enable readers who are uncertain about the sense in which Jesus uses a word or phrase to go to the Auxiliary Sense File that discusses the senses in which he may have used it, and to decide for himself which of these senses is the one that Jesus is most likely to have had in mind.