

Jesus and the End Time | End Time Texts in Other NT Books

Introductory Notes

This End Time prophecy document shows and discusses End Times teachings of Jesus that are described in books of the King James Bible (or KJV Bible) that appear after the Gospels, but before the Book of Revelation. Except for the things Paul describes Jesus saying at the Last Supper, v. 24-25 of 1Cor. 11:23-26, all of these teachings appear in the books titled *The Acts of the Apostles* and *The Epistle of Paul the Apostle to the Galatians*, books that the writer will refer to simply as "Acts" and "Galatians". The writer also includes one other passage, 1Cor. 15:3-8, that is of interest because it describes post-resurrection appearances of Jesus which are not mentioned elsewhere in the Gospels or in Acts. Although the texts included in this document are mostly of secondary End Time interest, they are included because they reiterate and confirm teachings of Jesus that are described more explicitly in earlier appearing books of the Bible.

In this document the writer shows these teachings by including, in the order in which they appear in these books, sets of Bible verses or passages ("texts" for short) that quote, describe, explain or clarify prophecies and other teachings of Jesus about the End Time. To save time and avoid needless repetition, the writer will refer to texts of these kinds as "End Time texts". He will also use this term because it is now common for the popular apocalyptic literature and other End Time prophecy websites to use short generic terms like "End Time" and "End Times" (and variant forms like End-Time, End-Times, Endtime and Endtimes) in places where the Bible uses other more specific terms. Examples of some of these other terms include: the end of the world, the Day of Judgment, the world to come, the resurrection and the regeneration.

Importantly, all End Time texts which quote verses copied from the KJV New Testament are followed by entries called Notes which cite and discuss other New or Old Testament texts that are related to them and, consequently, ought to be read and interpreted in conjunction with them. Especially important among texts of these kinds are texts which include similar but differently worded accounts of things Jesus said on the same or similar subjects in other books or other parts of the same book. Other examples of texts of these kinds include KJV Old Testament texts which underlie, support and help explain End Times prophecies of Jesus. Reading texts of these kinds in conjunction with one another is also important because reading them this way helps readers understand the End Times teachings or Eschatology of Jesus as a connected whole, and not just as sets of independent stand-alone units.

Acts 1:1-9

1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, 2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: 3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: 4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

- This text is of End Time interest because **v. 8** sheds additional light on the things Jesus said will be preached throughout the world before "the end" comes. See v. 14 of Matt. 24:1-22 and v. 10 of Mark 13:1-20 of the End Time discourses.
- **V. 3** is a post-Gospel example of a verse that describes Jesus speaking about the kingdom of God. See, for example, Matt. 4:12-17/17 and 9:35, Mark 1:14-15 and Luke 8:1 and 9:1-6/2, among others.
- **V. 4-8** describe things Jesus said and did just before he ascended into heaven. Other descriptions of things he said and did at this time include v. 15-19 of Mark 16:14-20 and v. 47-51 of Luke 24:44-51. See also v. 18-20 of Matt. 28:16-20.
- It is not clear how the baptism with (or coming of) the Holy Ghost that Jesus speaks of in the last part of **v. 5** and first part of **v. 8** above is to be reconciled with the receiving of the Holy Ghost that John describes in v. 22 of John 20:19-23.
- The question Jesus' followers ask him in **v. 6** seems similar to the one that Luke describes them thinking about in v. 11 of Luke 19:11-27. The answer Jesus gives in **v. 7** is typical of the things he says about the time of the coming of the kingdom of God in the End Time discourses. See, for example, v. 36 and 50 of Matt. 24:33-50, v. 32 and 35 of Mark 13:24-32, and v. 7-9 of Luke 21:5-24. This answer also suggests that Jesus did not object to or disavow his followers' expectation that he will "restore again the kingdom to Israel".
- **V. 8** is an example of the small number of texts in which Jesus uses a form of the word "witness" to describe what his followers are to do as they spread his message throughout the world. Other examples of texts of this kind include v. 14 of Matt. 24:1-22 and v. 47-49 of Luke 24:44-51. See also v. 26-27 of John 15:25-27 (not included).
- The command that Acts describes Jesus giving before his ascension in **v. 8** seems similar to the commands that Acts

later describes him giving to others after his ascension. See, for example, v. 15 of Acts 9:3-22, v. 21 of Acts 22:6-21 and v. 16-18 of Acts 26:13-20 below. Interestingly, the latter verses together suggest that being a witness unto others about Jesus (Acts 22:15) means generally the same thing as bearing his name before them (Acts 9:15).

Acts 9:3-22

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink. **P** 10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, 12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. 13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14 And here he hath authority from the chief priests to bind all that call on thy name. 15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 For I will shew him how great things he must suffer for my name's sake. 17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. 19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. 20 And straightway he preached Christ in the synagogues, that he is the Son of God. 21 But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? 22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. [end par.]

- This text is the first of three texts in which Acts describes Saul's encounter with Jesus near Damascus, the other two being Acts 22:6-21 and Acts 26:13-20 below. These texts (especially the last) are of End Time interest because they describe Jesus revealing that Saul/Paul is to be sent to preach to the Gentiles and thus to be among the persons Jesus chose to be witnesses unto him "unto the uttermost part of the earth". See in this connection v. 8 of Acts 1:1-9 above and the texts cited in the Notes associated therewith.
- The fact that Ananias plays a prominent role in Paul's conversion in both **v. 10-17** above and v. 12-16 of Acts 22:6-21 below, but not in Acts 26:13-20, suggests that the author of Acts and Paul were both prepared to vary the information they included in their accounts to suit the occasions on which and/or the persons to whom they gave these accounts.
- An example of the point made in the previous Note is the paragraph that follows **v. 22** above. In Acts 9:23-31 (not included), Acts describes Paul fleeing Damascus, going to Jerusalem, being introduced to the apostles by Barnabas, and then fleeing to Tarsus. That this paragraph leaves out a lot of specific information about of the things Paul did before going to Jerusalem is suggested by what Paul says about these things in Gal. 1:11-21 below. Interestingly, the things Paul says in v. 11-12 of the latter seem to fit well with the things Paul describes Jesus saying to him on the road to Damascus in v. 16-18 of Acts 26:13-20 below.
- While **v. 20** above is not the only verse in the Gospels and Acts that uses "Christ" and "the Son of God" in the same verse, it is unusual. This is because it describes Saul using these terms together in a proclamation of faith that is made to the public at large. Examples of other verses that use these terms together include: statements made by a Gospel writer (Mark 1:1-11/1 and John 20:31), verses that describe questions Jesus is asked at his trial (Matt. 26:62-66/63 and Mark 14:60-64/61) and verses that describe things that individuals say to Jesus in private or that devils say to him in public (Luke 4:40-44/41, John 6:69 and John 11:21-27/27).

Acts 22:6-21

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? 8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. 9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. 11 And when I could not see for the glory of that light,

being led by the hand of them that were with me, I came into Damascus. 12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, 13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. 14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. 15 For thou shalt be his witness unto all men of what thou hast seen and heard. 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. 17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; 18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. 19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: 20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. 21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

- This text is the second of three texts in which Acts describes Saul's encounter with Jesus near Damascus, the other two being Acts 9:3-22 above and Acts 26:13-20 below. These texts (especially the last) are of End Time interest because they describe Jesus revealing that Saul is to be sent to preach to the Gentiles and thus to be among the persons he chose to be witnesses unto him "unto the uttermost part of the earth". See Acts 1:1-9 above and the texts cited in the associated Notes.
- The fact that Ananias is described as playing a prominent role in Paul's conversion in both **v. 12-16** above and in v. 10-17 of Acts 9:3-22 above, but not in Acts 26:13-20 below, suggests that the author of Acts and Paul were both prepared to vary the information they included in their accounts to suit the occasions on which and/or the persons to whom they gave these accounts.
- **V. 17-21** above illustrate the point made in the previous Note. Notice for instance that, even though **v. 6-16** above describe Saul describing his encounter with Jesus near Damascus, neither these verses nor **v. 17-21** describe him providing information about his visit to Jerusalem which is similar to the information he provides about a visit to Jerusalem in Acts 9:23-31 (not included). Instead, **v. 17-21** only describe him providing information about what Jesus said to him in a trance when he came again (**v. 17**) to Jerusalem.
- **V. 15** above also illustrates the above-mentioned point. This is because **v. 15** describes Paul speaking about what Ananias said to him about the things he (Paul) heard from Jesus, but does not say what these things were. Paul does, however, say what these things were in Acts' third account of his encounter with Jesus near Damascus, i.e., in v. 16-18 of Acts 26:13-20 below.

Acts 26:13-20

13 At midday, O king [Agrippa], I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. 14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. 15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. 16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. 19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: 20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

- This text is the last of three texts in which Acts describes Saul's encounter with Jesus near Damascus, the other two being Acts 9:3-22 and Acts 22:6-21 above. These texts are all of End Time interest because they all describe Jesus revealing that Saul/Paul is to be sent to preach to the Gentiles and thus is to be among the persons that Jesus chose to be witnesses unto him "unto the uttermost part of the earth". See in this connection Acts 1:1-9 above and the Notes associated therewith.
- This text is arguably the most important of the three above-mentioned encounter texts. This is because **v. 16-18** and **20** describe Jesus explaining why he sends Paul on his mission to the Gentiles, namely, to persuade them to repent, to receive forgiveness of sins and to be among those who inherit (or enter) the kingdom of God. Interestingly, these goals are similar to those Jesus speaks of throughout his ministry. Compare, for example, the things that Jesus says near the start of his ministry, v. 17 of Matt. 4:12-17 and Mark 1:14-15, with the things he says near its end, v. 15-16 of Mark 16:14-20 and v. 47-48 of Luke 24:44-51. See also Matt. 28:19-20.
- **V. 18** above is of special interest because it seems to describe Jesus using the phrase "sanctified by faith" to mean essentially the same thing as the word "saved". If this is correct, then **v. 18** seems to say that faith is a criterion that will be used to judge people. See in this connection the only other text in which Jesus speaks about persons who are sanctified, John 17:17-21, a text in which Jesus seems to use the words "faith" and "belief" to convey essentially the same idea.

- If it is true that the words "faith" and "belief" convey essentially the same idea, then **v. 18** may be just one more of the many New Testament verses in which Jesus speaks about belief as a criterion that will be used to judge people. See, for example, v. 15-16 of Mark 16:14-20, v. 18 of John 3:13-18 and v. 36 of 3:31-36, among many others. Because this and related subjects are discussed at length in Notes that follow the description of the prophecies of Jesus about the Day of Judgment that appears in Matthew's End Time discourse (Matt. 25:31-46), this subject will not be further discussed here.
- **V. 17-18** seem to be related to v. 6-7 of Is. 42:1-7. See also, however, v. 5-6 of Is. 61:1-11.

Gal. 1:11-21

11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. 13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: 14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. 15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: 17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. 18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 19 But other of the apostles saw I none, save James the Lord's brother. 20 Now the things which I write unto you, behold, before God, I lie not. 21 Afterwards I came into the regions of Syria and Cilicia;

- This text as a whole is of secondary End Time interest because it is related to and sheds additional light on the events described in Acts 9:3-22, Acts 22:6-21 and Acts 26:13-20 above. **V. 11-12** above, for example, seem to refer to some of the things Paul describes Jesus saying to him in v. 16-18 of Acts 26:13-20 above. Similarly, **v. 16** above may explain where Paul learned the things he is described as preaching in v. 20 of Acts 9:3-22, i.e., that Jesus is the Son of God.
- It is unclear how **v. 16-19** above are to be reconciled with the early contact between Saul and the apostles at Jerusalem that Acts describes in v. 27-28 of Acts 9:23-31 (not included).

1Cor. 15:3-8

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures: 5 And that he was seen of Cephas, then of the twelve: 6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. 7 After that, he was seen of James; then of all the apostles. 8: And last of all he was seen of me also, as of one born out of due time.

- This text as a whole is of secondary End Time interest because **v. 5-8** above provide information about post-resurrection appearances of Jesus that are not mentioned in any of the Gospels or in Acts.
- **V. 3** and **4** above are of End Time interest because they relate to the necessity of Jesus' death and resurrection on the third day, a subject about which the Gospels describe Jesus speaking to his disciples on many occasions. See, for example, Matt. 16:13-23/21, Mark 8:27-33/31 and Luke 9:18-22/22, among others, although most texts of this kind do not explicitly say that these things must happen to meet the requirements of Holy Scripture. Examples of texts of this kind that do explicitly say that they must happen to meet the requirements of Holy Scripture include v. 31-33 of Luke 18:31-34 and v. 46-47 of Luke 24:44-51.
- Among the Old Testament texts that support the ideas expressed in **v. 3-4** above, the verses that most clearly support the words "died for our sins" are v. 8-11 of Is. 53:1-12. Similarly, the verses that most clearly support the words "rose again on the third day" are v. 2 of Hos. 6:1-11.