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Selected additional Scriptures related to Revelation

If there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, our preaching is worthless, and so is your faith. ... Otherwise, if you speak a blessing in spirit, how can someone who is uninstructed say "Amen" to your thanksgiving, since he does not know what you are saying? You may be giving thanks well enough, but the other one is not edified. ... If our hope in Christ is for this life alone, we are to be pitied more than all men.

– [1 Corinthians 15:13-14, 16-17, 19](#)

Revelation is far from the only book of the Bible that talks about the End Times, Jesus' Second Coming, and final judgment. A few of the most notable other passages are discussed below.

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Contents

Selected additional Scriptures related to Revelation	1
Introduction	3
A preliminary note about rapture	3
Jesus' Second Coming – Revelation 19-20	4
1 Corinthians 15 – Resurrection	4
1 John 3.2 – Resurrection bodies	6
1 Thessalonians 4:13-5:11 – Rapture	6
2 Thessalonians 1:6-2:12 – Second Coming and Antichrist	8
Matthew 24 – End of the Age, Second Coming, Temple	10
1 and 2 John – the Antichrist	10
Zechariah 12:10 – Doubly fulfilled?	12
Final battles – Revelation 19	12
Ezekiel 37-39 – Gog and Magog	12
Judgment – Revelation 20	13
Isaiah 63:3-6 – Winepress of God's wrath	14
Joel 3 – Nations Judged	14
Joel 2.28-33 – The Holy Spirit ... and more	15
Matthew 13:24-30, 36-43 – Weeds and Wheat	15
New Heaven and New Earth – Revelation 21	15
Isaiah 65:17-25 – New Heaven and New Earth	15
Other End Times issues	16
Romans 9-11 – Who is Israel?	16
Jude 1:6-9 – Satan's and angels' fall	17
Old Testament prophecies	17

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Introduction

We've dealt with several other Scripture passages related to Revelation before. Here are some more related to our current chapters of Revelation.

A preliminary note about rapture

First, a note about the rapture.

The word "rapture" does not appear in Revelation, but it does in other books of the New Testament (e.g., the term "caught up" in 1 Thessalonians 4:17¹ is translated in Latin as "rapture"; there are other similar verses, as well). Its lack in Revelation makes it difficult to resolve the timeline. Where would the rapture fit in Revelation's timeline? (See separate discussion, "Timelines in Revelation".)

But what is rapture, anyway? It's being "caught up" and "meeting Jesus in the air" ([1 Thes 4:17](#)). (The Greek word literally means "snatched" or "violently snatched". That does not imply that the rapture of 1 Thes 4.17 will be violent; however, it will be sudden and unexpected.)

Meeting Jesus (less the "snatched" part) sounds rather like what happens when a conquering hero or king returns to his city in triumph. The people all come out to meet him and join the procession bringing him back to the city.

And that sounds very much indeed like Jesus' Triumphal Entry into Jerusalem in Matthew 21 (and Mark 11 and Luke 19). As He approached the city on the donkey, the people came out to meet Him, threw palm branches and their coats in His path as a sort of red-carpet treatment, shouted hosannahs, and joined Him in joyful procession into Jerusalem. (This description seems to fit Revelation 19-21 very well, but also perhaps Revelation 14.²)

And then He went back to Bethany for the night³ (which we often forget)! He'd be back in Jerusalem every day of Passion Week.

¹ **Rapture:** [1 Thessalonians 4:17](#) -- After that, we who are alive and remain will be *caught up* together with them in the clouds to meet the Lord in the air. And so we will always be with the Lord. [emphasis added]

² **Rapture in Revelation 14?** [Revelation 14:1, 4b](#) -- Then I looked and saw the Lamb standing on Mount Zion, and with Him 144,000 who had His name and His Father's name written on their foreheads. ... They follow the Lamb wherever He goes. They have been redeemed from among men as firstfruits to God and to the Lamb.

³ **After the Triumphal Entry:** [Mark 11:11](#) -- Then Jesus entered Jerusalem and went into the temple courts. He looked around at everything, but since it was already late, *He went out to Bethany* with the Twelve. [emphasis added]

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Could Revelation's Second Coming be like that? And if it is, is He coming so we can escort Him to Earth for the last battle, millennial reign, and final judgment? Or are we joining Him in the air so that He can escort us up to Heaven to be with Him forever? (And first, to be judged by Him there for reward.) The latter (joining Him in the air to go up to Heaven forever) is more consistent with 2nd Thessalonians (see below). Both the final battle and being with Him in Heaven forever occur in the last chapters of Revelation, but which might be considered a rapture?

Either way, I can't definitively say that a Triumphal Entry type of escort is what happens as opposed to more traditional interpretations. So for now, just ponder the implications of that, and we'll see more details of what Paul and others say about it below.

Jesus' Second Coming – Revelation 19-20

1 Corinthians 15 – Resurrection

Paul starts off by setting ground rules, so to speak. He makes our priorities crystal clear right off the bat: The important thing is the gospel.

For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that He was buried, that He was raised on the third day according to the Scriptures ...

– [1 Corinthians 15:3-8](#)

Continuing in that vein, Paul next refutes objections (as, perhaps, from the Sadducees) that there's no such thing as resurrection:⁴ If there's no resurrection, then Christ has not been raised, and in that case, we're dead in our sins and our faith is worthless.⁵ Fortunately, he says, that's

⁴ **Paul argues for the resurrection:** [1 Corinthians 14:12](#) -- It is the same with you. Since you are eager to have spiritual gifts, strive to excel in gifts that build up the church

⁵ **Without resurrection, neither Christ nor believers could be raised:** [1 Corinthians 15:13-14](#) -- If there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, our preaching is worthless, and so is your faith.

[1 Corinthians 15:16-17](#) -- For if the dead are not raised, then not even Christ has been raised. And if Christ has not been raised, your faith is futile; you are still in your sins

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not the case.⁶ So, because Christ was in fact raised from the dead, as attested by over 500 people,⁷ we believers will also be resurrected in due time⁸ and order.⁹

Christ has already been raised first, so when He comes again, Christian believers, who "belong to Him",¹⁰ will also be raised. And then the end will come.¹¹ At the end, He will destroy all God's enemies, including, finally, death itself.¹² This is entirely consistent with Revelation chapter 20.

Paul, anticipating objections, "heads them off at the pass" by addressing how the resurrection transpires and what kind of resurrection body raised believers have.¹³ His answer, essentially, is that God knows best; it won't be like our earthly bodies but will be imperishable, glorious, powerful,¹⁴ and spiritual.¹⁵ John agrees (see discussion of 1 John 3.2, below).

6 Christ has been raised: [1 Corinthians 15:20](#) -- But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep.

7 Jesus was seen by over 500 people after His resurrection: [1 Corinthians 15:5-8](#) -- And that He appeared to Cephas and then to the Twelve. After that, He appeared to more than five hundred brothers at once, most of whom are still living, though some have fallen asleep. Then He appeared to James, then to all the apostles. And last of all He appeared to me also, as to one of untimely birth.

8 Believers will also be resurrected in due time: [1 Corinthians 15:21-22](#) -- For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive.

9 Each in order: [1 Corinthians 15:23](#) -- But each in his own turn: Christ the firstfruits; then at His coming, those who belong to Him.

10 Believers raised after Christ's Second Coming: [1 Corinthians 15:23](#) -- But each in his own turn: Christ the firstfruits; then at His coming, those who belong to Him.

11 Then the end: [1 Corinthians 15:24](#) -- Then the end will come, when He hands over the kingdom to God the Father after He has destroyed all dominion, authority, and power.

12 He will destroy all enemies including death: [1 Corinthians 15:25-26](#) -- For He must reign until He has put all His enemies under His feet. The last enemy to be destroyed is death.

13 Paul addresses potential objections: [1 Corinthians 15:35](#) -- But someone will ask, "How are the dead raised? With what kind of body will they come?"

14 Alternatively, Paul may have meant that our resurrection bodies are raised by God's power.

15 The nature of our resurrection bodies: [1 Corinthians 15:36-38, 42-44](#) -- You fool! What you sow does not come to life unless it dies. And what you sow is not the body that will be, but just a seed, perhaps of wheat or something else. But God gives it a body as He has designed, and to each kind of seed He gives its own body. ... So will it be with the resurrection of the dead: What is sown is perishable; it is raised imperishable. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

[1 Corinthians 15:50](#) -- Now I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

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Continuing, Paul answers how our resurrection will take place. First, it's a mystery; nobody knows for sure,¹⁶ although God has revealed this much: It will be very fast, "in a moment, in the twinkling of an eye",¹⁷ it will happen at the last trumpet, and the dead will be raised, imperishable and immortal, and will be changed from their earthly bodies to their new, heavenly, spiritual bodies.¹⁸ The "last trumpet" that Paul mentions in verse 52 is the seventh trumpet of [Revelation 11:15-19](#)¹⁹ (see [chapter on Revelation 11](#), above). This also agrees with and fulfills Old Testament Scripture, as Paul cites [Hosea 13:14](#) on the defeat of death.²⁰

1 John 3.2 – Resurrection bodies

As noted, John agrees with Paul that when we are resurrected, we will be like Christ though we don't yet know what that means because He has not yet revealed it to us:

Beloved, we are now children of God, and what we will be has not yet been revealed. We know that when Christ appears, we will be like Him, for we will see Him as He is.

– [1 John 3:2](#)

1 Thessalonians 4:13-5:11 – Rapture

The church in Thessalonica had several questions and concerns about Jesus' Second Coming, the resurrection of believers, and the rapture. Paul addresses some of them here.

¹⁶ **Resurrection is a mystery:** [1 Corinthians 15:51](#) -- Listen, I tell you a mystery: We will not all sleep, but we will all be changed"

¹⁷ **Resurrection is very fast:** [1 Corinthians 15:52a](#) -- In an instant, in the twinkling of an eye, at the last trumpet. ...

¹⁸ **Changed from earthly to heavenly, spiritual bodies:** [1 Corinthians 15:52b-53](#) -- ... For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must be clothed with the imperishable, and the mortal with immortality.

¹⁹ **The 7th trumpet in Revelation:** [Revelation 11:15, 18](#) -- Then the seventh angel sounded his trumpet, and loud voices called out in heaven: "The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever." ... The nations were enraged, and Your wrath has come. The time has come to judge the dead and to reward Your servants the prophets, as well as the saints and those who fear Your name, both small and great -- and to destroy those who destroy the earth."

²⁰ **Paul cites Hosea on the defeat of death:** [1 Corinthians 15:54-57](#) -- When the perishable has been clothed with the imperishable and the mortal with immortality, then the saying that is written will come to pass: "Death has been swallowed up in victory." Where, O Death, is your victory? Where, O Death, is your sting? The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ!

[Hosea 13:14](#) -- I will ransom them from the power of Sheol; I will redeem them from Death. Where, O Death, are your plagues? Where, O Sheol, is your sting? Compassion is hidden from My eyes.

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He starts out by allaying some of their fears. He wants them to understand and not be in the dark about this, and to have hope²¹ He emphasizes that Christians who have died are not spiritually dead but merely "asleep" in the Lord,²² so they have no need for concern. Unlike the rest of humanity, Christians have hope.²³

When Jesus returns in His Second Coming, He will also bring with Him those who "have fallen asleep in him", that is, Christian believers who have already died before His Second Coming.²⁴ Then, according to the Lord's own word,²⁵ those who are still alive at that time will join them.²⁶

When He comes, it will be with a loud shout or command (quite likely, "Come!"²⁷), the voice of the archangel, and a trumpet call (as discussed above), and then the dead Christ will rise first.²⁸ After that, those still alive at the time will be "caught up" to join them and meet Jesus in the air, and they all will be with the Lord forever.²⁹

As noted above (see "A preliminary note about rapture"), the Latin translation of the Greek word translated here as "caught up" gives us the English word "rapture". So here is where the rapture is discussed in the Bible. Unfortunately, it provides no indication of the relative timing

²¹ **Paul wants us to understand:** [1 Thessalonians 4:13a,c](#) -- Brothers, we do not want you to be uninformed ... so that you will not grieve like the rest, who are without hope.

²² **Death is not final for Christians, it is only "sleep":** [1 Thessalonians 4:13b](#) -- ... those who sleep in death ...

²³ **Christians have hope that the world does not:** [1 Thessalonians 4:13c](#) -- ... so that you will not grieve like the rest, who are without hope.

²⁴ **Christ will bring predeceased Christians with Him when He returns:** [1 Thessalonians 4:14](#) -- For since we believe that Jesus died and rose again, we also believe that God will bring with Jesus those who have fallen asleep in Him.

²⁵ **"According to the Lord's own word":** [While we don't have a specific Bible verse to quote Jesus on this, we do have Paul's own word that Jesus communicated it to him and he is passing it on to us.]

²⁶ **Then those alive at the time will rise to meet Him:** [1 Thessalonians 4:15, 17a](#) -- By the word of the Lord, we declare to you that we who are alive and remain until the coming of the Lord will by no means precede those who have fallen asleep. ... After that, we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air. ...

²⁷ **"Come!":** [Matthew 14:29](#) -- "Come," said Jesus. Then Peter got down out of the boat, walked on the water, and came toward Jesus.

[Revelation 22:17](#) -- The Spirit and the bride say, "Come!" Let the one who hears say, "Come!" And let the one who is thirsty come, and the one who desires the water of life drink freely.

²⁸ **Sequence of events at Jesus' Second Coming:** [1 Thessalonians 4:16](#) -- For the Lord Himself will descend from heaven with a loud command, with the voice of an archangel, and with the trumpet of God, and the dead in Christ will be the first to rise.

²⁹ **Next those alive at the time will join them:** [1 Thessalonians 4:17-18](#) -- After that, we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air. And so we will always be with the Lord. Therefore encourage one another with these words.

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with respect to Revelation (e.g., what chapter of Revelation does this fit into or correspond to?). So, we're still in the realm of the "mystery" that Paul mentioned above.

Paul continues into what for us is 1 Thessalonians chapter 5. He comforts them that although Jesus will come suddenly, without warning, at a time we do not know, "like a thief in the night" or like the onset of labor pains,³⁰ yet they shouldn't be surprised.³¹ While that may seem contradictory, Paul reminds them that it's because we belong to Jesus and aren't drunk or dozing off at the switch, but need to remain awake and aware.³² Not only that, but echoing [Ephesians 6:10-18](#), he urges them to put on the armor of God: faith and love as a breastplate, and hope of salvation as a helmet.³³

Finally, Paul closes by encouraging them that Jesus died for us so we can live together with Him.³⁴

2 Thessalonians 1:6-2:12 – Second Coming and Antichrist

Not long after Paul's first letter to the Thessalonian church, he received word from them that they were more concerned than ever. Among other things, they had fear of missing out (FOMO). Big time.

First, he assures them that their faith is genuine and growing and that because God's judgment is right, they will be worthy of the Kingdom of God.³⁵ On the other hand, when Jesus returns,

30 Jesus' return will be sudden: [1 Thessalonians 5:1-3](#) -- Now about the times and seasons, brothers, we do not need to write to you. For you are fully aware that the Day of the Lord will come like a thief in the night. While people are saying, "Peace and security," destruction will come upon them suddenly, like labor pains on a pregnant woman, and they will not escape.

31 No surprise for you: [1 Thessalonians 5:4](#) -- But you, brothers, are not in the darkness so that this day should overtake you like a thief.

32 Remain awake and aware: we belong to Jesus: [1 Thessalonians 5:5-8s](#) -- For you are all sons of the light and sons of the day; we do not belong to the night or to the darkness. So then, let us not sleep as the others do, but let us remain awake and sober. For those who sleep, sleep at night, and those who get drunk, get drunk at night. But since we belong to the day, let us be sober, ...

33 Be protected by the armor of God: [1 Thessalonians 5:8-10](#) -- But since we belong to the day, let us be sober, putting on the breastplate of faith and love, and the helmet of our hope of salvation. For God has not appointed us to suffer wrath, but to obtain salvation through our Lord Jesus Christ. He died for us so that, whether we are awake or asleep, we may live together with Him.

34 Jesus died for us so we can live with Him: [1 Thessalonians 5:10-11](#) -- He died for us so that, whether we are awake or asleep, we may live together with Him. Therefore encourage and build one another up, just as you are already doing.

35 Genuine faith is worthy of the Kingdom of God: [2 Thessalonians 1:3b-5](#) -- ... your faith is growing more and more, and your love for one another is increasing. That is why we boast among God's churches about your perseverance and faith in the face of all the persecution and affliction you are [continued...]

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God's perfect justice will judge and punish those who do not obey Jesus, which will give the Thessalonians (and all believers) relief from their affliction.³⁶ This punishment will be everlasting destruction, shut out from the presence of the Lord and His glory.³⁷

Next, in 2 Thessalonians chapter 2, Paul gets to the heart of their angst: they were afraid that Jesus had already returned and they had somehow missed Him. Not only had false teachers instilled this fear in them, but they had blamed it on Paul.³⁸ Paul assures them that the Second Coming won't happen until the apostasy or rebellion occurs and the "man of lawlessness",³⁹ who is doomed to destruction, opposes God, and claims to be God.⁴⁰ This is generally acknowledged to be the Antichrist that John and Revelation speak of elsewhere.

Paul says that this man of lawlessness is being "held back" until then, until the "one who holds it back" is taken out of the way. Then the lawless one will be revealed and destroyed by Jesus.⁴¹ There are differing views as to Who or what is holding him back, but it is generally felt that it is the Holy Spirit (possibly the Holy Spirit acting in the church through believers in whom He indwells).

enduring. All this is clear evidence of God's righteous judgment. And so you will be counted worthy of the kingdom of God, for which you are suffering.

[2 Thessalonians 1:10](#) -- On the day He comes to be glorified in His saints and regarded with wonder by all who have believed, including you who have believed our testimony.

36 Nonbelievers will be judged and punished at Jesus' return: [2 Thessalonians 1:6-8](#) -- After all, it is only right for God to repay with affliction those who afflict you, and to grant relief to you who are oppressed and to us as well. This will take place when the Lord Jesus is revealed from heaven with His mighty angels in blazing fire, inflicting vengeance on those who do not know God and do not obey the gospel of our Lord Jesus.

37 Nonbelievers punished with everlasting destruction: [2 Thessalonians 1:9-10](#) -- They will suffer the penalty of eternal destruction, separated from the presence of the Lord and the glory of His might, on the day He comes to be glorified in His saints and regarded with wonder by all who have believed, including you who have believed our testimony.

38 They were afraid they'd missed Jesus' Second Coming: [2 Thessalonians 2:1-2](#) -- Now concerning the coming of our Lord Jesus Christ and our being gathered together to Him, we ask you, brothers, not to be easily disconcerted or alarmed by any spirit or message or letter seeming to be from us, alleging that the Day of the Lord has already come.

39 The King James Version translates this as "son of perdition".

40 Antichrist Man of Lawlessness must come before Jesus returns: [2 Thessalonians 2:3-4](#) -- Let no one deceive you in any way, for it will not come until the rebellion occurs and the man of lawlessness -- the son of destruction -- is revealed. He will oppose and exalt himself above every so-called god or object of worship. So he will seat himself in the temple of God, proclaiming himself to be God.

41 Man of Lawlessness held back until the right time: [2 Thessalonians 2:6-8](#) -- And you know what is now restraining him, so that he may be revealed at the proper time. For the mystery of lawlessness is already at work, but the one who now restrains it will continue until he is taken out of the way. And then the lawless one will be revealed, whom the Lord Jesus will slay with the breath of His mouth and annihilate by the majesty of His arrival.

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This man of lawlessness will work in Satan's power via all sorts of counterfeit miracles and wickedness that deceives nonbelievers, who will be condemned.⁴² This is all very much in accordance with Revelation chapters 13, 19, and 20.

Matthew 24 – End of the Age, Second Coming, Temple

Chapter 24 of Matthew details Jesus' answers to His disciples' three questions about when the Temple and Jerusalem would be destroyed, when the End of the Age will be, and when He will return. (See separate discussion of "Matthew 24", above.)

1 and 2 John – the Antichrist

John's letters are the only places that the Bible explicitly uses the term "Antichrist" – the rest de-scribe the Antichrist in terms that leave little doubt, but don't use the word itself.⁴³ What's more, John uses the term in two different senses. Let's see how.

In his first letter, John acknowledges that his audience has "heard that antichrist is coming and that many antichrists have [already] come".⁴⁴ In other words, many people are anti-Christ, against Christ (as indeed many have been for the last 2000 years). So here, John seems to be using the term to simply mean what we might today call atheistic.

He continues by saying we recognize them by their deeds: they didn't stay in the fold, so to speak, so they really aren't of us or with us, but are against us. But we know better because we know the truth, which we receive from the Holy Spirit.⁴⁵

⁴² **Satanic Antichrist to use counterfeit miracles:** [2 Thessalonians 2:9-12](#) -- The coming of the lawless one will be accompanied by the working of Satan, with every kind of power, sign, and false wonder, and with every wicked deception directed against those who are perishing, because they refused the love of the truth that would have saved them. For this reason God will send them a powerful delusion so that they believe the lie, in order that judgment may come upon all who have disbelieved the truth and delighted in wickedness.

⁴³ [As such, it is similar to several other things described by but not named in the Bible, such as the Trinity.]

⁴⁴ **Many "antichrists" against Christ:** [1 John 2:18](#) -- Children, it is the last hour; and just as you have heard that the antichrist is coming, so now many antichrists have appeared. This is how we know it is the last hour.

⁴⁵ **How to recognize anti-Christ:** [1 John 2:19-21](#) -- They went out from us, but they did not belong to us. For if they had belonged to us, they would have remained with us. But their departure made it clear that none of them belonged to us. You, however, have an anointing from the Holy One, and all of you know the truth. I have not written to you because you lack knowledge of the truth, but because you have it, and because no lie comes from the truth.

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Now we get to the second sense of the term in John's first letter. He says that whoever denies Jesus is the Antichrist [capitalization added], denying both God the Father and God the Son.⁴⁶ In this case, the Greek does use the definite article ("the"), designating not just any antichrists in general, people who are against Christ, but a specific person, the Antichrist. (I capitalize it here because this is a proper noun.) Again, there are differing views. Some translations render it, "whoever denies that Jesus is the Christ ... is the antichrist", which makes it sound like John is simply telling us how to identify non-Christians. Other translations follow the Greek more literally as "the one who denies that Jesus is the Christ ... is the Antichrist [capitalization mine].

John's next mention of the Antichrist is in chapter four of his letter, where he cautions his audience to test their sources. Specifically, he urges them to test the spirits to see whether they are from God and to test their teachers to discern whether they are false prophets.⁴⁷ His exhortation is that the Spirit of God (i.e., the Holy Spirit) will acknowledge Jesus has come in the flesh, i.e., will acknowledge or even proclaim the gospel. But every spirit that does not acknowledge Jesus is not from God but is in fact the spirit of the Antichrist⁴⁸ -- yes, the same Antichrist he mentioned in chapter two, who is coming and is already in the world.

Again, the Greek uses a definite article ("the") indicating a proper noun and a specific person, the Antichrist. And again, we have the same differing views: some read this as how to recognize anti-Christian people, teachers, and prophets (which it certainly is); whereas others view this as also indicating how to recognize the Antichrist who is to come in the End Times. (Note that this is typical of John, who often writes with multiple layers of meaning at the same time, fully intending both or all possible meanings.) To add still more confusion, note that strictly speaking, John says this is how to recognize the spirit of the Antichrist, not the person of the Antichrist himself, opening up the possibility that many people may have (be possessed by?) the spirit of Antichrist.

John's final explicit mention of the Antichrist is in the first chapter of his second letter and it echoes chapter one of his first letter. Here, he says that here are many deceivers who don't acknowledge Jesus and that any such deceiver is the Antichrist (again using the definite article

⁴⁶ **The Antichrist denies both Father and Son:** [1 John 2:22-23](#) -- Who is the liar, if it is not the one who denies that Jesus is the Christ? This is the antichrist, who denies the Father and the Son. Whoever denies the Son does not have the Father, but whoever confesses the Son has the Father as well.

⁴⁷ **Test spirits, teachers, and prophets:** [1 John 4:1](#) -- Beloved, do not believe every spirit, but test the spirits to see whether they are from God. For many false prophets have gone out into the world.

⁴⁸ **Recognizing the spirit of the Antichrist:** [1 John 2:2-3](#) -- He Himself is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world. By this we can be sure that we have come to know Him: if we keep His commandments.

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"the"). As above, we have differing possible views: Is he telling us how to recognize anti-Christian people, how to recognize the Antichrist himself, or both?

All these mentions of the Antichrist in John's letters are very consistent with both 2nd Thessalonians and with Revelation's chapter 13, 19, and 20 discussion of the Antichrist where it uses the pseudonym or euphemism of "the beast", "the beast from the sea" or simply "the first beast". By any name, this is the Antichrist prophesied to come in the End Times.

Zechariah 12:10 – Doubly fulfilled?

Then I will pour out on the house of David and on the people of Jerusalem a spirit of grace and prayer, and they will look on Me, the One they have pierced. They will mourn for Him as one mourns for an only child, and grieve bitterly for Him as one grieves for a firstborn son.

– Zechariah 12:10

Is this passage about Jesus's incarnation and crucifixion or His Second Coming? Certainly, His piercing was 2000 years ago at first coming and crucifixion, as that is what it prophetically foretells. But Israel (the house of David) didn't mourn for Him at that time. Only His disciples mourned; most of Israel rejoiced, and its Roman oppressors rejoiced. So this is one of those passages with a double fulfillment – part at Jesus' first coming and part will be at His second.

Final battles – Revelation 19

Ezekiel 37-39 – Gog and Magog

We've seen several connections between Ezekiel and Revelation earlier in our study. Notable ones include Ezekiel chapters 1 and 10, with descriptions of the "living creatures" (Ezek 1 and Rev 4-9; 14-15; 19) or cherubim (Ezek 10), among others.

Here, however, we take a brief look at Ezekiel's prophecy of the final battle that corresponds to Revelation chapters 16, 19, and 20, and includes the mysterious figures of Gog and Magog. More on this when we cover Revelation 20.

Ezekiel 37 begins with the vision of the valley of dry bones.⁴⁹ God then explains to Ezekiel that the vision pertains to the resurrection in the End Times when He will "open your graves and

⁴⁹ "[Dem Bones](https://en.wikipedia.org/wiki/Dem_Bones)", Wikipedia. https://en.wikipedia.org/wiki/Dem_Bones

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cause you to come out of your graves" and "will put My Spirit within you and you will come to life."⁵⁰

[Ezekiel 37:15-28](#) continues with God promising to regather the "sons of Israel from among the nations" (which has happened, starting in 1948) and metaphorically "David My servant [meaning Jesus] will be their Prince" and "My dwelling place will be with them".

However ([Ezekiel 38:1-6](#), [15-16](#)), the nations of the world won't let them go easily, as God tells Ezekiel that He will gather them against Israel. This will include most of the nations of the world, including Persia (Iran), Ethiopia, and Put (Libya), and prince "Gog of the land of Magog and Rosh, Meshech, and Tubal ... out of the remote parts of the north" (which many believe is Russia), and many others. These seem to symbolically represent the nations of the world, and correspond to the gathering of the nations against God in Revelation 16 and 19, with Gog as their leader.

[Ezekiel 38:18-23](#) continues, prophesying that "when Gog comes against the land of Israel, My fury will mount up in My anger" and there will be a great earthquake, internecine battle, pestilence, and God's judgment resulting in raining hail, fire, and brimstone.

[Ezekiel 39:1-2](#) makes clear that it is God Himself Who brings Gog and the nations down against Israel. As in Revelation 19, it is not Israel or God's people who fight the battle, but the LORD God Himself. He disarms Gog's armies, decimates them "on the open field" (Armageddon?) and sends down fire on Magog ([Ezekiel 39:3-6](#)).

Predatory birds and beasts ([Ezek 39:4](#), [17-20](#)) will devour them (as in [Revelation 20:17-18](#)). It diverges a bit from Revelation, in that Ezekiel also says it will take the Israelites seven months to bury Gog and his horde ([Ezekiel 39:11-16](#)).

[Zechariah 12:3](#) agrees that all the nations will be gathered against Jerusalem, but it is they, not Jerusalem, who will be "injured".

Judgment – Revelation 20

There are many more passages about the final judgment from both the Old Testament and the New Testament, but these few selections are illustrative.

⁵⁰ **Resurrection:** [Ezekiel 37:11-14](#) [too long to quote here]

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Isaiah 63:3-6 – Winepress of God's wrath

"I have trodden the winepress alone, and no one from the nations was with Me. I trampled them in My anger and trod them down in My fury; their blood spattered My garments, and all My clothes were stained. ... I trampled the nations in My anger; in My wrath I made them drunk and poured out their blood on the ground."

– [Isaiah 63:3, 6](#)

Isaiah 63:3-6 prophesies the winepress of God's wrath that Revelation 14:17-20 details.

Joel 3 – Nations Judged

I will gather all the nations and bring them down to the Valley of Jehoshaphat [which, in Hebrew means the LORD judges]. There I will enter into judgment against them concerning My people, My inheritance, Israel, whom they have scattered among the nations as they divided up My land.

– [Joel 3:2](#)

Joel continues this prophecy of judgment and what seems to be preparation for the final battle of Armageddon.⁵¹ Then, as in Isaiah 63, he mentions the winepress of God's wrath⁵² and the sun and moon darkening⁵³ (as in Revelation chapters 6 and 8).

⁵¹ **Preparation for final battle:** [Joel 3:10-12](#) -- Beat your plowshares into swords and your pruning hooks into spears. Let the weak say, "I am strong!" Come quickly, all you surrounding nations, and gather yourselves. Bring down Your mighty ones, O LORD. Let the nations be roused and advance to the Valley of Jehoshaphat, for there I will sit down to judge all the nations on every side.

[Joel 3:14](#) -- Multitudes, multitudes in the valley of decision! For the Day of the LORD is near in the valley of decision.

⁵² **Winepress of God's wrath:** [Joel 3:13](#) -- Swing the sickle, for the harvest is ripe. Come, trample the grapes, for the winepress is full; the wine vats overflow because their wickedness is great.

⁵³ **Heavens darkened:** [Joel 3:15](#) -- The sun and moon will grow dark, and the stars will no longer shine. [Joel 2:10-11](#) -- Before them the earth quakes; the heavens tremble. The sun and moon grow dark, and the stars lose their brightness. The LORD raises His voice in the presence of His army. Indeed, His camp is very large, for mighty are those who obey His command. For the Day of the LORD is great and very dreadful. Who can endure it?

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Joel 2:28-33 – The Holy Spirit ... and more

And afterward, I will pour out My Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on My menservants and maidservants, I will pour out My Spirit in those days. I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. The sun will be turned to darkness and the moon to blood before the coming of the great and awesome Day of the LORD. And everyone who calls on the name of the LORD will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the LORD has promised, among the remnants called by the LORD.

– [Joel 2:28-33](#)

This passage is known for Joel's prophecy of the giving of the Holy Spirit, but it continues with similar prophecies of the End Times (the "great and glorious day of the LORD") like some of the above verses, culminating with the wonderful promise that "whoever calls on the Name of the LORD will be saved".

(Note that we've seen several other passages from Joel in previous chapters discussing Revelation chapters 8-9, 11, and 14.)

Matthew 13:24-30, 36-43 – Weeds and Wheat

Jesus' parable of the weeds (tares) and wheat is an allegory about a farmer (Jesus) whose field (the world) of wheat (believers) has been surreptitiously strewn with weeds ("people of the Evil one") by his enemy (Satan). The farmer (Jesus) tells the servants not to bother trying to weed the garden / field until it is ripe for harvest (End Times judgment). At that time, the reapers (angels) first weed out of the Kingdom "everything that causes sin and all who do evil" and throw them into a "blazing furnace where there will be weeping and gnashing of teeth" (Hell, the Lake of Fire). Only then will the righteous "shine like the sun in the Kingdom of their Father" (Heaven, or the New Heaven).

This, of course, corresponds to what we see in Revelation 19-21.

New Heaven and New Earth – Revelation 21

Isaiah 65:17-25 – New Heaven and New Earth

For behold, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind. ... No longer will a nursing

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infant live but a few days, or an old man fail to live out his years. For the youth will die at a hundred years, and he who fails to reach a hundred will be considered accursed. ... No longer will they build houses for others to inhabit, nor plant for others to eat. For as is the lifetime of a tree, so will be the days of My people, and My chosen ones will fully enjoy the work of their hands. ... The wolf and the lamb will feed together, and the lion will eat straw like the ox, but the food of the serpent will be dust. They will neither harm nor destroy on all My holy mountain," says the LORD.

– [Isaiah 65:17, 20, 22, 25](#)

[Isaiah 65:17](#) prophesies a glorious New Heaven and New Earth, as does Revelation 21, with which it is very consistent. However, as Isaiah's prophecy continues, we find that their individual perspectives are a little different. We learn additional details from each. Isaiah, for instance, talks about the longevity of humans, which seems more consistent with Revelation 20's discussion of the Millennial Reign with Jesus. Revelation 21's New Heaven and New Earth, which come after the final judgment of Revelation 20, has Christian believers spending unending eternity with God, much longer than Isaiah foretells. Isaiah also includes the detail of the famous verse about the lion lying down with the lamb. Altogether, Isaiah 65 and Revelation 20-22 are highly consistent.

Other End Times issues

Romans 9-11 – Who is Israel?

Paul's three-chapter discourse on Israel clarifies that "Israel" does not mean the land or people of physical or ethnic Israel (i.e., the Jews), but means all believers in Jesus regardless of ethnicity or location, including the gentiles. Not all Jews are included in Israel (which would have shocked them!) because not all Jews believe in Jesus. But all believers, both Jew and Gentile, are part of spiritual Israel.

Spiritual and Ethnic Israel

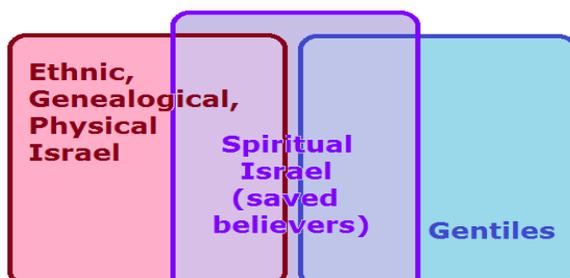
Romans 2.28-29; 9.6; 11.17-21

"Not all Israel is Israel" means:

Not all of physical, ethnic Israel is spiritual Israel, i.e., not all ethnic Israel is saved

-- and --

Not all of spiritual Israel is ethnic Israel, i.e., not all spiritual Israel is Jewish; Gentiles can be saved, too



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Jude 1:6-9 – Satan's and angels' fall

And the angels who did not stay within their own domain but abandoned their proper dwelling – these He has kept in eternal chains under darkness, bound for judgment on that great day. ... But even the archangel Michael, when he disputed with the devil over the body of Moses, did not presume to bring a slanderous charge against him, but said, "The Lord rebuke you!"

– [Jude 1:6, 9](#)

We discussed portions of Jude earlier. In summary, it seems to depict Revelation 12's portrayal, of Satan's and his angels' rebellion and fall from Heaven.

Jude also warns us that

But you, beloved, remember what was foretold by the apostles of our Lord Jesus Christ when they said to you, "In the last times there will be scoffers who will follow after their own ungodly desires." These are the ones who cause divisions, who are worldly and devoid of the Spirit.

– [Jude 1:17-19](#)

Old Testament prophecies

This is not an exhaustive listing. There are many more such passages in the Bible like these.

Even the few passages above from Isaiah, Zechariah, Joel, and Ezekiel are selections among others from the Old Testament that illustrate the connection between the Old and New Covenants

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(Testaments), their consistency, and the fact that from ages past, God planned and revealed glimpses of the Second Coming and times of the End.