

Divine Analogies Introduction

Reflections on Prophecy and Eschatology

Volume 1 & 2 Divine Analogies involved 52 (weekly) 500-word reflections at the intersection of faith and modern life. They were presented from my unique perspective as a follower of Jesus Christ for 50 years. *Volume 3 is also a series of 52 reflections on prophecy and eschatology* (a branch of theology of end-time events) from a national expert and eschatologist who consults for national security establishments and heads of state, including dictators and ayatollahs.

More importantly, average citizens worldwide are sensing the rise of pernicious technological, human, spiritual, and supernatural forces and phenomena. A 2024 YouGov found that 61% American adults believe it's very or somewhat likely another world war (WWIII) will happen in the next 5 to 10 years, and 68% expected WWIII would involve the use of nuclear weapons. From a religious perspective, a 2022 Pew-Newsweek survey found 39% of U.S. adults and 47% Christians believe “we are living in the end times.” Today, the cadre of end-time believers has soared, considering the U.S. bombing of Iranian nuclear facilities, wars in Ukraine and Gaza, Chinese military buildup, and extranatural events such as Unidentified Aerial Phenomena, Artificial Intelligence, and hi-tech enabled Transhumans and Disincarnated Beings.

Within this backdrop, Volume 4 of this Divine Analogies series takes an unconventional yet interesting educational approach to unpacking scriptural prophecy and eschatology from a global cultural and religious perspective, with an emphasis on the Abrahamic Traditions (Judaism, Christianity, and Islam), which comprise over half of the world's religions.

Whether driven by escalating conflicts, moral decay, or environmental instability, a growing portion of humanity senses that history is approaching a climactic turning point. Even those who do not claim faith acknowledge a collective unease—that civilization is teetering on the edge of a defining global event.

Taken together, one in every four verses in the Bible speaks to prophecy—past, present, or future. Across cultures and centuries, eschatology is not a quiet waiting for the end, but a call to arms—spiritual, moral, and literal. Abrahamic faiths are preparing for the Eschaton (final days), the final battle, and the awaited Messiah. In Hinduism, the end of Kali Yuga brings forth Kalki, the warrior avatar of Vishnu, who rides forth to destroy evil kings and restore social order. Buddhism’s Kalachakra Tantra prophesies that the king of Shambhala will lead a righteous army against barbarism, ushering in a golden age.

These traditions converge on a singular truth: the Eschaton is not surrender—it is confrontation. The faithful are not merely believers; they are combatants in the final reckoning.

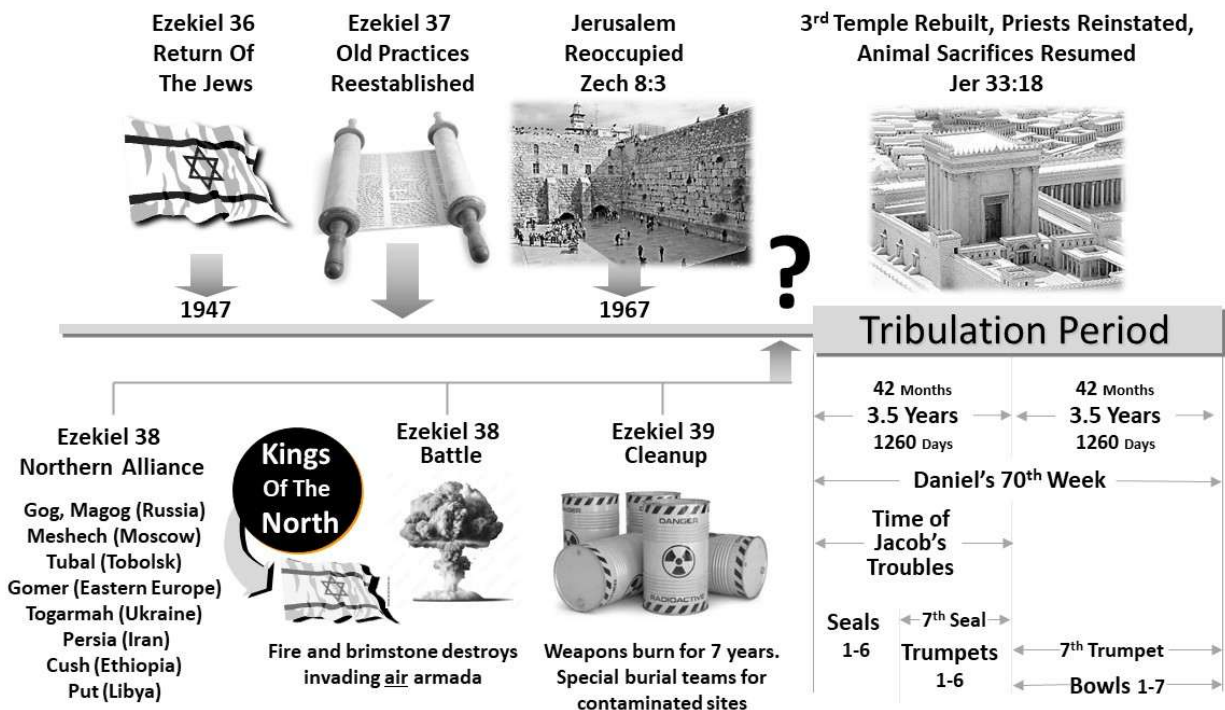
Chuck Vollmer

Visual Aids

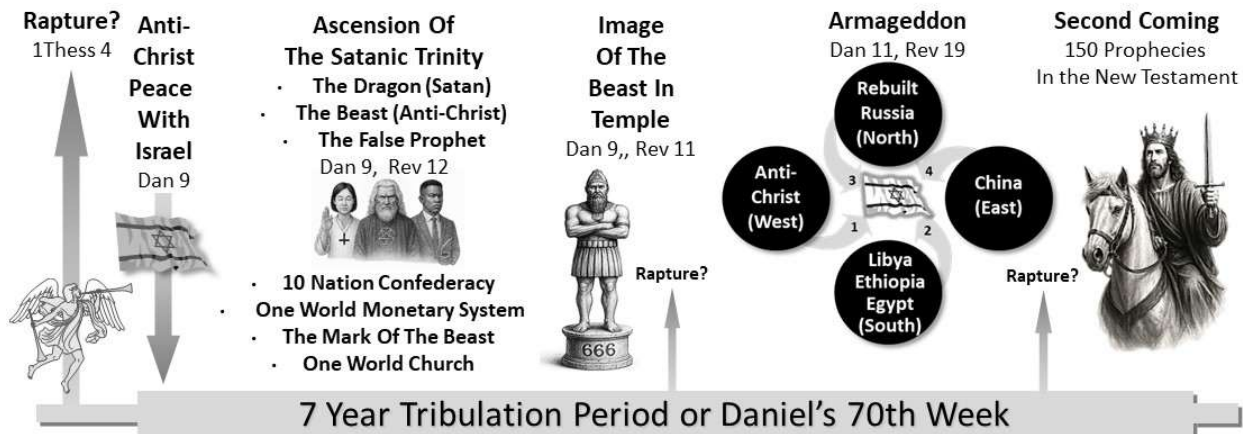
Abrahamic Tradition Eschatological Similarities

	Christianity	Islam	Judaism
End Times	2nd Coming (Of Jesus Christ)	Mahdaviat (Madhi Coming) Qiyamah (Judgment Day)	Mashiach (Jewish Messiah)
Awaited Leader	-	Mahdi/Mehdi/12th Imam-Shia	-
Messiah	Jesus Christ	Isa bin Maryam (Jesus, son of Mary)	Future descendant of King David
Goal	End a war that would destroy mankind and establish Jesus' Millennial Kingdom (theocracy)	Imam Mahdi, with Jesus' help, will usher in a new age of peace, and restore a perfect Islamic society (theocracy)	Rebuild the nation of Israel and bring world peace by restoring the Davidic Kingdom (theocracy)
Return Location	Jerusalem	Damascus-Jerusalem	Jerusalem
False Messiah	Anti-Christ	Anti-Christ (al-Dajjal)	-

Build-Up To The Eschaton/Tribulation Period



Major Tribulation Events



End-of-Time Predictions

- **1000:** One of the most pronounced dates for Christ's Second Coming.
- **1186:** Letter of Toledo (Spain)
- **1666:** Bubonic Plague (England)
- **1836:** John Wesley's prediction
- **1844:** William Miller, American Baptist Preacher
- **1910:** Haley's Comet
- **1984:** Jehovah's Witnesses' Last Prediction (also 1874, 1878, 1881, 1910, 1914, 1918, 1925, 1975)
- **1991:** Gulf War
- **2000:** Y2K & Numerous Others
- **2012:** Various New Agers, Cults
- **2025:** Middle East Crises, WWII

Miller's Charts



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Scripture as Prophetic Literature

After four decades of researching prophecy across many religions and lecturing internationally on the eschatology of the Abrahamic Traditions, I've come to see the Tanakh, Bible, and Quran as prophetic literature. The sheer volume is staggering. About 30% of the Hebrew Bible (Tanakh) comprises prophetic texts. The New Testament, likewise, is deeply prophetic, with some estimating over 21% of its verses (over 1,700) pointing to future events, culminating in the book of Revelation. More than one-quarter of the Quran consists of prophetic stories.

When discussing prophecy, it's helpful to know the terms. "Prophecy" itself is the message—a word from God, often revealing future events but also speaking truth and correction to the present moment. To "prophesy" is to deliver that message. "Eschatology" is a branch of theology and prophecy that studies the "last things," or the "end times." The "Eschaton" is the event itself, the final period or culmination of history as God has ordained it.

It's striking how much space the Tanakh gives to the prophets. The sections of the Major and Minor Prophets aren't just small add-on subjects. They form a massive, central part of the text. In fact, the prophetic books account for nearly half of the Tanakh's total chapters. This priority tells me that understanding God's plan for the future and His warnings for the present were central to His revelation to humanity.



Psalms 22 is one of the most vivid and haunting prophetic texts pointing to the crucifixion of Jesus Christ. Written by David nearly a millennium before Christ, it opens with the anguished cry, "My God, my God, why have you forsaken me?"—the very words Jesus spoke from the cross. The psalm unfolds with uncanny precision: pierced hands and feet, bones out of joint, parched tongue, and enemies casting lots for garments—all fulfilled in the crucifixion narrative. The psalm crescendos from despair to triumph, declaring that all nations will worship the Lord—foreshadowing the resurrection and global redemption that flows from the cross.

Combined, the Old and New Testaments have over 10,000 prophetic verses, including "dual prophecies." A dual prophecy is a single prophecy that can have two fulfillments, both near-term and the future, often pointing to the Messiah or the Eschaton. A good example of dual prophecy is when Daniel spoke of the "abomination that maketh desolate" (Daniel 11), referring to Antiochus IV Epiphanes's desecration of the Jewish Temple in 167 BC, and to the Antichrist's desecration during the Eschaton (Matthew 24).

Since prophecy and eschatology are mysterious and challenging to interpret, they are controversial subjects but worthy of discussion in today's troubled times. As such, this Divine Analogies, Volume 3, aims to shed light on these subjects from my layperson's perspective.

Jesus as in Prophecy

When I reflect on Jesus, I see not just a man born in Bethlehem, but the embodiment of at least three millennia of prophecy—rooted in Jewish soil, nourished by covenantal promise, and destined to fulfill every verse of the Word of God. His Jewishness is not a historical detail—it is the prophetic thread that ties together Genesis to Revelation, the cradle to the crown.

His first coming was not a surprise to those who understood Scripture. Isaiah spoke of a virgin conceiving (Isa 7:1), Micah named Bethlehem (Mic 5:2), and Daniel gave a timeline (Dan 9). Moses foretold a prophet like himself, one to be heeded (Deu 18:15). Zechariah described a humble king riding on a donkey (Zech 9:9). Malachi promised a forerunner to prepare the way (Mal 3:1). Jesus entered history as a Torah-observant Jew, not to abolish the Law, but to fulfill it (Matt 5:17). He kept the feasts, taught in synagogues, and debated the Pharisees—not to dismantle Judaism, but to reveal its heart. Every healing, every parable, every confrontation was a step toward Golgotha, where the Lamb of God would take away the sin of the world (Isa 53:5).



Prophecy did not end at the cross. It passed through the empty tomb and ascended with Him into heaven. And I believe, as Scripture affirms, that He will return—not as the suffering servant, but as the conquering King. Zechariah 14 speaks of His feet standing again on the Mount of Olives. Revelation 19 describes Him riding forth, eyes like fire, crowned with many crowns. This second coming will not be metaphorical—it will be visible, physical, and unmistakable.

During His millennial reign, Jesus will rule from Jerusalem, fulfilling the promises made to David of an everlasting kingdom (2 Sam 7:16). The nations will come to learn His ways (Isa 2:2), and righteousness will cover the earth (Hab 2:14). He will sit on the throne of His ancestors, not as a symbol, but as the fulfillment of every messianic hope. Ezekiel foresaw a restored temple and renewed worship (Eze 40), and Jeremiah spoke of a new covenant written on hearts (Jer 31:31).

Even in that golden age, Scripture warns of a final rebellion (Rev 20:7-10). Evil will make one last attempt to unseat the King. But it will fail. And then the final transformation begins, as the New Jerusalem descends upon a new Earth (Rev 21), enveloped in a new Heaven. Here, Jesus will reign not only as Messiah but as co-regent with His Father. The tabernacle of God will be with men. No temple, no sun—because the Lamb Himself will be the light. His Jewish identity will be glorified with the city's gates bearing the names of the tribes of Israel.

From cradle to cross, from crown to New Creation, He is the prophetic and eschatological thread that holds it all together.

Eschatology as a Powerful Motivator

For many people, analyzing current events from a biblical perspective is one of the most deeply emotional and personal parts of their faith. What happens at the end? What are the signs? When will it all go down? Because this topic carries so much emotional gravity, it's also incredibly easy to misuse. It can be misunderstood by well-meaning believers or, more dangerously, manipulated by those who want to control people through fear. It can become a kind of "false flag" that distracts us from the present and leads people astray.

History is filled with the wreckage of failed end-times predictions. People were terrified the world would end in the Year 1000. When the Bubonic plague swept through Europe in 1666, many were sure that the "666" in the year was the mark of the beast. Even cosmic events get pulled in; when Halley's Comet appeared in 1910, it caused widespread panic.

But one of the best examples of how this can go wrong might be the Millerite movement in the 1840s. An American preacher named William Miller became convinced through his study of scripture that he had pinpointed the exact date of Christ's second coming: 1844. Using "Miller charts," he and his followers spread the message with incredible passion. 100,000 devotees eagerly accepted his belief in an imminent Second Coming. Tens of millions more studied Miller's prophetic chart (shown), which soon spread worldwide. Thousands of people believed it so strongly that they sold their homes, their farms, and all their possessions, expecting to be taken to heaven. When that day passed without incident, it was called the "Great Disappointment." But that crushing letdown didn't stop the belief.



Today, the Millerite movement lives on in the Adventist Movement, which believes in the imminent "Second Advent" or Second Coming of Jesus Christ. Of the dozen Adventist branches, the Seventh-day Adventist Church is the largest and fastest-growing, with 26.7 million baptized members, a missionary presence in 235 countries, 104,000 churches, 10,000 schools, and 240 hospitals. Another Adventist church, the Branch Davidians, a cult led by David Koresh, became infamous during the Waco Siege in 1993, which inspired the Oklahoma City bombing in 1995.

End-times eschatology is also a pillar of Jehovah's Witnesses' faith. It is used to motivate proselytizing work, since the end is imminent and humanity is living in the "last days." The Witnesses believe that only those who join their faith will survive the upcoming destruction. After a history of failed predictions (1874, 1881, 1910, 1914, 1925, 1975, and 1984), they no longer set specific dates for the end of the world but still preach that the end could come soon.

When you see how much power this one subject has—the power to make people sell everything, to build new religions, to live in constant fear or hope—it's not hard to see the danger. Given the power of this subject to generate movements, it is easy to imagine how the Satanic Trinity, the false trinity, could twist scripture to raise to a world power in the Eschaton.

Eschatology as a Warrior Ethos Across Cultures

We are living through a convergence of unprecedented crises, dating back to the Middle Ages—a simultaneous upheaval in geopolitical, economic, military, and religious power structures. As prophesied, the global center of power has shifted from the West to the Middle East, with Israel as its epicenter. This tectonic realignment is not merely historical—it is eschatological. The signs are unmistakable: wars, the rise of regional coalitions, and the erosion of Western dominance. A 2024 survey by Talker Research reveals that 80% of Americans fear the onset of World War III.

Across cultures and centuries, eschatology is not a quiet waiting for the end, but a call to arms—spiritual, moral, and literal. The warrior ethos, defined by courage and sacrificial readiness, is embedded in every tradition's vision of the apocalypse. Evil will not dissolve naturally—it must be confronted. And the faithful must be prepared to fight.

In Christianity, Revelation 19 depicts Christ returning as a warrior-king, leading heavenly armies against the Beast and the false prophet. The faithful are not spectators; they are enlisted Christian soldiers called to resist evil with righteousness, truth, and endurance. Revelation 12 portrays angelic warfare, with Michael and his hosts casting down Satan.

Islamic eschatology envisions Al-Malhama Al-Kubra, an apocalyptic battle where the Mahdi and Isa (Jesus) lead believers against the forces of Dajjal. Jihad in this context is not mere violence—it is steadfastness, moral clarity, and divine alignment. The warrior is purified through struggle.

Judaism anticipates the War of Gog and Magog, in which Israel faces invasion but is saved by divine intervention, as God rains down fire and brimstone. The Jewish ethos of resistance, covenantal loyalty, and prophetic vigilance is at the heart of this apocalyptic vision.

In Hinduism, the end of Kali Yuga brings forth Kalki, the warrior avatar of Vishnu, who rides forth to destroy evil kings and restore dharma. The Mahabharata's battlefield becomes a metaphor for spiritual duty.

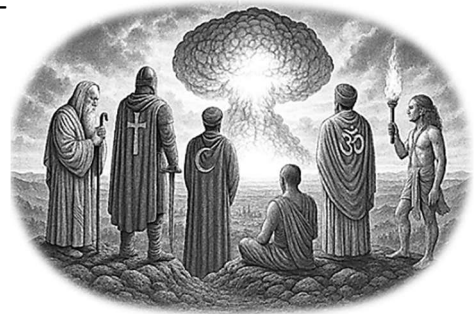
Buddhism's Kalachakra Tantra prophesies that the king of Shambhala will lead a righteous army against barbarism, ushering in a golden age. Even in a tradition often associated with peace, eschatology demands the defense of truth.

These traditions converge on a singular truth: the eschaton is not surrender—it is confrontation. The warrior ethos is not about domination, but purification. It is the divine posture of those who stand when the world trembles. In this analogy, the faithful are not merely believers; they are combatants in the final reckoning.



The Eschaton as in Abrahamic-Dharmic Traditions

Growing fears of a worldwide apocalyptic conflict, like WWIII or an end-times event, call for discussion from a global spiritual perspective. Eschatology—the study of humanity’s final destiny—and the eschaton—the last event in divine plans—are central to major religions. Abrahamic traditions (Judaism, Christianity, and Islam) view the end times as the destruction of a corrupt world, followed by a new heaven and a new earth. Dharmic traditions (Hinduism, Buddhism) see it as a reset and rebirth within an evolving cycle.



In Abrahamic religions, eschatology follows a linear path: creation leads to history, culminating in the eschaton, where a corrupt world is destroyed and renewed. This involves resurrection and judgment, dividing people into eternal reward or punishment. Judaism, as described in Daniel 12:1-3, speaks of tribulation before the resurrection, during which the righteous "shine like stars." A Messiah from David’s line defeats the forces of evil, ushering in peace. Christianity heightens this with the eschaton as Armageddon, a massive battle in Revelation where Christ returns to crush the Satanic Trinity (Satan as dragon, Antichrist as beast, False Prophet). This epic clash of good versus evil eradicates the old order, ushering in a new heaven and earth where God reigns forever. Islam’s Judgment Day mirrors this, with resurrection and reckoning; Jesus and the Mahdi defeat the Dajjal (a deceptive Antichrist figure), ending evil and establishing divine justice in paradise or hell. This linear view fuels urgency, with wars and chaos signaling the approach of the Eschaton.

Dharmic faiths view eschatology as cyclical, with the eschaton as a periodic reset rather than a permanent end. The universe loops through creation, life, dissolution, and rebirth, driven by karma (the consequences of actions) and samsara (the cycle of rebirths). Hinduism divides time into yugas; the current Kali Yuga, an age of corruption, greed, and moral decline, ends in pralaya, a cosmic dissolution that resets the system for a golden age. Kalki, Vishnu’s final avatar, fights an epic battle against demonic forces of corruption, restoring dharma (cosmic order) without ending existence. Personal liberation, moksha, frees individuals from the cycle through ethical living or devotion. Buddhism seeks nirvana — escaping the cycle of suffering through enlightenment — with Maitreya Buddha guiding people in a declining era. The eschaton here is a transformative reset, with battles symbolizing struggles against ignorance, rather than final destruction.

Educationally, Abrahamic eschatology stresses one-God accountability and collective stakes, resonating with fears of global war as signs of Armageddon. Dharmic views emphasize resilience through cycles, viewing conflicts as cues for renewal. Both offer spiritual lenses for anxieties about WWIII or apocalyptic events. Despite their differences, both Abrahamic and Dharmic traditions agree that the current corrupt age may be nearing its end, with the eschaton concluding in an epic battle of good versus evil. Since these traditions comprise about 75% of the global population, their eschatology merits serious reflection by leaders and clerics alike.