

# The Olivet Apocalypse

The Teaching of Jesus About His Second Coming  
Given to His Disciples on the Mount of Olives

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## Matthew 24

1 Jesus left the temple and was walking away when his disciples came up to him to call his attention to its buildings.

2 “Do you see all these things?” he asked. “I tell you the truth, not one stone here will be left on another; every one will be thrown down.”

3 As Jesus was sitting on the Mount of Olives, the disciples came to him privately.

“Tell us,” they said, “when will this happen, and what will be the sign of your coming and of the end of the age?”

4 Jesus answered: “Watch out that no one deceives you.

5 For many will come in my name, claiming, ‘I am the Christ [1],’ and will deceive many.

6 You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, **but the end is still to come.**

7 Nation will rise against nation, and kingdom against kingdom.

There will be famines and earthquakes in various places.

**8 All these are the beginning of birth pains.**

## Mark 13

1 As he was leaving the temple, one of his disciples said to him, “Look, Teacher! What massive stones! What magnificent buildings!”

2 “Do you see all these great buildings?” replied Jesus. “Not one stone here will be left on another; every one will be thrown down.”

3 As Jesus was sitting on the Mount of Olives opposite the temple, Peter, James, John and Andrew asked him privately,

4 “Tell us, when will these things happen? And what will be the sign that they are all about to be fulfilled?”

5 Jesus said to them: “Watch out that no one deceives you.

6 Many will come in my name, claiming, ‘I am he,’ and will deceive many.

7 When you hear of wars and rumors of wars, do not be alarmed. Such things must happen, **but the end is still to come.**

8 Nation will rise against nation, and kingdom against kingdom.

There will be earthquakes in various places, and famines.

**These are the beginning of birth pains.**

## Luke 21

1 As he looked up, Jesus saw the rich putting their gifts into the temple treasury.

2 He also saw a poor widow put in two very small copper coins. [14]

3 “I tell you the truth,” he said, “this poor widow has put in more than all the others.

4 All these people gave their gifts out of their wealth; but she out of her poverty put in all she had to live on.”

5 Some of his disciples were remarking about how the temple was adorned with beautiful stones and with gifts dedicated to God. But Jesus said,

6 “As for what you see here, the time will come when not one stone will be left on another; every one of them will be thrown down.”

7 “Teacher,” they asked, “when will these things happen? And what will be the sign that they are about to take place?”

8 He replied: “Watch out that you are not deceived.

For many will come in my name, claiming, ‘I am he,’ and, ‘The time is near.’ Do not follow them.

9 When you hear of wars and revolutions, do not be frightened. These things must happen first, **but the end will not come right away.**”

10 Then he said to them: “Nation will rise against nation, and kingdom against kingdom.

11 There will be great earthquakes, famines and pestilences in various places, and fearful events [15] and great signs from heaven.

9 “Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me.  
 10 At that time many will turn away from the faith and will betray and hate each other,  
 11 and many false prophets will appear and deceive many people.  
 12 Because of the increase of wickedness, the love of most will grow cold,  
 13 but he who stands firm to the end will be saved.  
 14 And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.  
 15 “So when you see standing in the holy place ‘**the abomination that causes desolation,**’ [2] spoken of through the prophet Daniel—let the reader understand—  
 16 then let those who are in Judea flee to the mountains.  
 17 Let no one on the roof of his house go down to take anything out of the house.  
 18 Let no one in the field go back to get his cloak.  
 19 How dreadful it will be in those days for pregnant women and nursing mothers!  
 20 Pray that your flight will not take place in winter or on the Sabbath.

9 “You must be on your guard. You will be handed over to the local councils and flogged in the synagogues. On account of me you will stand before governors and kings as witnesses to them.  
 10 And the gospel must first be preached to all nations.  
 11 Whenever you are arrested and brought to trial, do not worry beforehand about what to say. Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit.  
 12 “Brother will betray brother to death, and a father his child. Children will rebel against their parents and have them put to death.

13 All men will hate you because of me,

but he who stands firm to the end will be saved.

14 “When you see ‘**the abomination that causes desolation**’ [8] standing where it [9] does not belong—let the reader understand—

then let those who are in Judea flee to the mountains.

15 Let no one on the roof of his house go down or enter the house to take anything out.

16 Let no one in the field go back to get his cloak.

17 How dreadful it will be in those days for pregnant women and nursing mothers!

18 Pray that this will not take place in winter,

12 “But before all this, they will lay hands on you and persecute you. They will deliver you to synagogues and prisons, and you will be brought before kings and governors, and all on account of my name.

13 This will result in your being witnesses to them.

14 But make up your mind not to worry beforehand how you will defend yourselves.

15 For I will give you words and wisdom that none of your adversaries will be able to resist or contradict.

16 You will be betrayed even by parents, brothers, relatives and friends, and they will put some of you to death.

17 All men will hate you because of me.

18 But not a hair of your head will perish.

19 By standing firm you will gain life.

20 “When you see Jerusalem being surrounded by armies, you will know that its **desolation** is near. [16]

21 Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city.

22 For this is the time of punishment in fulfillment of all that has been written.

23 How dreadful it will be in those days for pregnant women and nursing mothers!

21 For **then there will be great distress, unequalled from the beginning of the world until now—and never to be equaled again.**

22 If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened.

23 At that time if anyone says to you, ‘Look, here is the Christ!’ or, ‘There he is!’ do not believe it.

24 For false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect—if that were possible.

25 See, I have told you ahead of time.

26 “So if anyone tells you, ‘There he is, out in the desert,’ do not go out; or, ‘Here he is, in the inner rooms,’ do not believe it.

27 For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man.

28 Wherever there is a carcass, there the vultures will gather.

29 **“Immediately after the distress of those days** “the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.’ [3]

30 “At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.

31 And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.

32 “Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near.

33 Even so, when you see all these things, you know that it [4] is near, right at the door.

34 I tell you the truth, this generation [5] will certainly not pass away until all these things have happened.

19 because **those will be days of distress unequalled from the beginning, when God created the world, until now—and never to be equaled again.**

20 If the Lord had not cut short those days, no one would survive. But for the sake of the elect, whom he has chosen, he has shortened them.

21 At that time if anyone says to you, ‘Look, here is the Christ [10]!’ or, ‘Look, there he is!’ do not believe it.

22 For false Christs and false prophets will appear and perform signs and miracles to deceive the elect—if that were possible.

23 So be on your guard; I have told you everything ahead of time.

Luke 17.23-24 Men will tell you, ‘There he is!’ or ‘Here he is!’ Do not go running off after them. For the Son of Man in his day will be like the lightning, which flashes and lights up the sky from one end to the other.

24 “But in those days, following that distress, “the sun will be darkened, and the moon will not give its light; 25 the stars will fall from the sky, and the heavenly bodies will be shaken.’ [11]

26 “At that time men will see the Son of Man coming in clouds with great power and glory.

27 And he will send his angels and gather his elect from the four winds, from the ends of the earth to the ends of the heavens.

28 “Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near.

29 Even so, when you see these things happening, you know that it is near, right at the door.

30 I tell you the truth, this generation [12] will certainly not pass away until all these things have happened.

**There will be great distress in the land and wrath against this people.**

24 They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.

25 “There will be signs in the sun, moon and stars. On the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea.

26 Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken.

27 At that time they will see the Son of Man coming in a cloud with power and great glory.

28 When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near.”

29 He told them this parable: “Look at the fig tree and all the trees. [17]

30 When they sprout leaves, you can see for yourselves and know that summer is near.

31 Even so, when you see these things happening, you know that the kingdom of God is near.

32 “I tell you the truth, this generation [18] will certainly not pass away until all these things have happened.

35 Heaven and earth will pass away, but my words will never pass away.  
 36 “No one knows about that day or hour, not even the angels in heaven, nor the Son, [6] but only the Father.  
 37 As it was in the days of Noah, so it will be at the coming of the Son of Man. 38 For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark;  
 39 and they knew nothing about what would happen until the flood came and took them all away.

That is how it will be at the coming of the Son of Man.

40 Two men will be in the field; one will be taken and the other left.  
 41 Two women will be grinding with a hand mill; one will be taken and the other left.

Mat 24.28 Wherever there is a carcass, there the vultures will gather.

42 “Therefore keep watch, because you do not know on what day your Lord will come.

31 Heaven and earth will pass away, but my words will never pass away.  
 32 “No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

Luke 17.26 “Just as it was in the days of Noah, so also will it be in the days of the Son of Man.

17.27 People were eating, drinking, marrying and being given in marriage up to the day Noah entered the ark. Then the flood came and destroyed them all.

Luke 17.28 “It was the same in the days of Lot. People were eating and drinking, buying and selling, planting and building. 29 But the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all.

Luke 17.30 “It will be just like this on the day the Son of Man is revealed.

Luke 17.34 I tell you, on that night two people will be in one bed; one will be taken and the other left. 35

Two women will be grinding grain together; one will be taken and the other left.”

Luke 17.37 “Where, Lord?” they asked.

He replied, “Where there is a dead body, there the vultures will gather.”

33 Be on guard! Be alert [13]! You do not know when that time will come.

34 It’s like a man going away: He leaves his house and puts his servants in charge, each with his assigned task, and tells the one at the door to keep watch.

33 Heaven and earth will pass away, but my words will never pass away.

34 “Be careful, or your hearts will be weighed down with dissipation, drunkenness and the anxieties of life, and that day will close on you unexpectedly like a trap.

35 For it will come upon all those who live on the face of the whole earth.

36 Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man.”

43 But understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into. 44 So you also must be ready, because the Son of Man will come at an hour when you do not expect him. 45 “Who then is the faithful and wise servant, whom the master has put in charge of the servants in his household to give them their food at the proper time? 46 It will be good for that servant whose master finds him doing so when he returns. [7] 47 I tell you the truth, he will put him in charge of all his possessions.

48 But suppose that servant is wicked and says to himself, ‘My master is staying away a long time,’ 49 and he then begins to beat his fellow servants and to eat and drink with drunkards. 50 The master of that servant will come on a day when he does not expect him and at an hour he is not aware of. 51 He will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.

35 “Therefore keep watch because you do not know when the owner of the house will come back—whether in the evening, or at midnight, or when the rooster crows, or at dawn. 36 If he comes suddenly, do not let him find you sleeping. 37 What I say to you, I say to everyone: ‘Watch!’”

37 Each day Jesus was teaching at the temple, and each evening he went out to spend the night on the hill called the Mount of Olives, 38 and all the people came early in the morning to hear him at the temple.

#### Notes

[1] v. 5 Or *Messiah*; also in verse 23.  
 [2] v. 15 Daniel 9.27; 11.31; 12.11 .  
 [3] v. 29 Isaiah 13.10; 34.4.  
 [4] v. 33 Or *he*.  
 [5] v. 34 Or *race*.  
 [6] v. 36 Some manuscripts do not have *nor the Son*.  
 [7] vv. 45 and 46 describe the believer's end-time agenda!

[8] v. 14 Daniel 9.27; 11.31; 12.11.  
 [9] v. 14 Or *he*; also in verse 29.  
 [10] v. 21 Or *Messiah*.  
 [11] v. 25 Isaiah 13.10; 34.4.  
 [12] v. 30 Or *race*.  
 [13] v. 33 Some manuscripts *alert and pray*.

[14] v. 2 Greek *two lepta*.  
 [15] v.11 φόβητρού, “terrors” (cf. Isa 19.17).  
 [16] v. 20 Cf. Dan 12.7.  
 [17] v. 29 Cf. Zec 3.10; Mic 4.4.  
 [18] v. 32 Or *race*.





## 2 Thessalonians 2.1-10

1st line = Greek text; 2nd line = MG transliteration; 3rd line = translation

**2Ths 2.1** Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς  
 Erotomen the ēmas, athelphē, ēper tēs  
 We-ask also you, brothers, regarding the

**παρουσίας** τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν  
 parousēas tou kērēou ēmon Eēsou Chrēstou ke ēmon  
 advent of-the Lord our Jesus Christ and our

ἐπισυναγωγῆς ἐπ' αὐτὸν  
 episēnagoyēs ep' ahfton  
 gathering<sup>1</sup> to Him

**2Th 2.2** εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ  
 ēs to mē tacheos salefthēneh ēmas apo tou  
 unto the not quickly to-be-shaken you from the

νοὸς μηδὲ θροεῖσθαι, μήτε διὰ πνεύματος μήτε  
 noos mēthe throēstheh, mēteh thia pnevmatos mēteh  
 understanding<sup>2</sup> nor to-be-frightened, neither by a-spirit<sup>3</sup> nor

διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς  
 thia logou mēte di' epēstolēs os di' ēmon, os  
 by a-word nor by epistle as[-if] from us, as[-if]

ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου·  
 otē enestēken ē ēmera tou kērēou;  
 “ Has-come the day of-the Lord”;

**2Th 2.3** μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον.  
 mē tēs ēmas eksapatēsē kata mēthēna tropon  
 not anyone you let-deceive by no means

ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ  
 otē ean mē elthē ē apostasēa proton ke apocalēphthē  
 because if not may-come the apostasy first and is-unveiled

ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας,  
 o anthropos tēs anomēas, o ēos tēs apolēas,  
 the man of-the lawlessness the son of-the destruction.

### NIV Text

2Th 2.1 Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers,

2Th 2.2 not to become easily unsettled or alarmed

by some prophecy, report or letter supposed to have come from us, saying

that the day of the Lord has already come.

2Th 2.3 Don't let anyone deceive you in any way,

for that day will not come until the rebellion occurs and the man of lawlessness is revealed,

the man doomed to destruction.

## NIV Text

2Th 2.4 He will oppose and will exalt himself over everything

that is called God or is worshiped, so that he sets himself up in God's temple,

proclaiming himself to be God.

2Th 2.5 Don't you remember that when I was with you

I used to tell you these things?

2Th 2.6 And now you know what is holding him back,

so that he may be revealed at the proper time.

2Th 2.7 For the secret power of lawlessness is already at work;

but the one who now holds it back will continue to do so till he is [taken] out of the [way].

1st line = Greek text; 2nd line = MG transliteration; 3rd line = translation

2Th 2.4 ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα  
o andēkēmenos ke ēpereromenos epē panda  
the-one opposing and exalting above all

λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν  
legomenon theon ē sevasma, oste ahfton ēs ton naon  
called God or worshiped, so-as himself into the temple

τοῦ θεοῦ καθίσει ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός.  
tou theou kathise apodiknēnda eahfton oti estin theos  
of-the God to-sit<sup>5</sup> proclaiming himself that he-is God

2Th 2.5 Οὐ μνημονεύετε ὅτι ἔτι ὦν πρὸς ὑμᾶς  
Ou mnēmonevete oti eti on pros ēmas  
Not you-remember that yet being with you

ταῦτα ἔλεγον ὑμῖν;  
tahfta elegon ēmēn;  
these-things I-was-saying to-you?

2Th 2.6 καὶ νῦν τὸ κατέχον οἴδατε εἰς τὸ  
ke nēn to katechon ēthate ēs to  
and now the restraining-one you-know unto the

**ἀποκαλυφθῆναι** αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.  
apokalēphthēneh ahfton en do eahftou kero.  
to-be-unveiled him in the his-own time.

2Th 2.7 τὸ γὰρ **μυστήριον** ἤδη ἐνεργεῖται τῆς ἀνομίας·  
to gar mēstērion ēdē eneryēteh tēs anomēas;  
the for mystery already is-working of-the lawlessness

μόνον ὁ κατέχων<sup>8</sup> ἄρτι ἕως ἐκ μέσου<sup>9</sup> γένηται.  
monon o katechon artē eos ek mesou yenēte.  
only the restraining-one<sup>11</sup> now until \_\_\_\_\_

Note on pronunciation: Every vowel and diphthong in the transliteration should be pronounced. Every regular "e" should be pronounced as the "e" in *end*. Whenever the letters "i" or "ē" appear in the transliteration, they should be pronounced like the "i" in *machine* or the long "e" as in *bee*. Every "a" in the transliteration should be pronounced as in *bah*. Every "o" is long as in *tone*. The diphthong "ou" sounds like the "u" in *blue*.

## 2 Thessalonians 2.1-10 (Cont.)

1st line = Greek text; 2nd line = MG transliteration; 3rd line = translation

2Ths. 2.8 καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ  
ke tote apokalēphthēsete o anomos, on o  
and then<sup>12</sup> shall-be-unveiled the lawless [one], whom

κύριος [Ἰησοῦς] ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ,  
kēryos [Eēsous] anelē to pneumatē tou stomatos ahftou  
the Lord Jesus will-destroy by-the breath of-the mouth his

καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ,  
ke kataryēsē tē epēphanēa tēs parousēas ahftou,  
and abolish by-the appearance of-the advent His,

2Ths. 2.9 οὗ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ σατανᾶ  
ou estēn ē parousēa kat eneryēan tou satana  
whose is the advent according-to working of-the Satan

ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους  
en pasē dēnamē ke sēmēēs ke terasēn psevdous  
in all power and signs and wonders of-falsehood

2Ths. 2.10 καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις,  
ke en pasē apatē athēkēas tis apollēmenēs  
and in all deception of evil to-the [ones] perishing

ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ  
anth on tēn agapēn tēs alēthēas ouk edeksando ēs to  
because the love of-the truth not they-received the

σωθῆναι αὐτοὺς.  
sothēneh ahftous.  
to-be-saved them.

NIV Text

2Ths. 2.8 And then the lawless one will be revealed, whom

the Lord Jesus will overthrow with the breath of his mouth

and destroy by the splendor of his coming.

2Ths. 2. 9 The coming of the lawless one will be in accordance with the work of Satan

displayed in all kinds of counterfeit miracles, signs and wonders,

2Ths. 2. 10 and in every sort of evil that deceives those who are perishing.

They perish because they refused to love the truth and

so be saved.

Note on pronunciation: Every vowel and diphthong in the transliteration should be pronounced. Every regular “e” should be pronounced as the “e” in *end*. Whenever the letters “i” or “ē” appear in the transliteration, they should be pronounced like the “i” in *machine* or the long “e” as in *bee*. Every “a” in the transliteration should be pronounced as in *bah*. Every “o” is long as in *tone*. The diphthong “ou” sounds like the “u” in *blue*.

## Notes on 2 Thessalonians 2.1-10

Verse

1. This appears to be the same “gathering” of the elect described by Jesus in Matthew 24.31.
2. Thanks to Paul’s previous teaching (see v. 5), the Thessalonians already had an “understanding” of the end-time program. Paul urges them not to be shaken from the understanding they had already received of the end-time events. Translators take the reference to a spirit as meaning an oracular spirit, i.e., someone claiming to prophesy by inspiration.
3. The phrase “son of the destruction” is a Hebraism. “Son of” often means “worthy of” or “destined to.” In this case, the Antichrist in view is referred to as the person worthy of and destined to destruction, and not just any destruction, but *the* divine destruction at the end of the age.
4. The Antichrist’s seating of himself in the Temple, whether in person or in the form of his image (See Daniel 7.27 and Revelation 13.14) may well constitute “the abomination of desolation.”
6. The first participle (verbal noun) translated *restrainer* or *restraining one*, is in the neuter gender. This serves to differentiate the restrainer from the *him* (masculine) who will be unveiled, as described in the last half of the verse. Paul does not specifically identify the *restrainer* since he had apparently already explained this phenomenon to the Thessalonians and was now inclined to save parchment space. Nevertheless, we can safely conclude by their contrasting genders that the *restrainer* and the one being restrained are two different entities, as opposed to one entity who is restraining himself. Since the one being restrained is the one who will be unveiled (vv. 3 & 6), i.e. the man of lawlessness, the Antichrist, it is safe to say that the restrainer is God, God’s Spirit or some other divine agent. Had the restrainer been indicated *only* with the neuter gender it would incline us to interpret him as the Spirit (which noun uses the neuter gender in Greek). However, see the next note.
7. The participle for the *restraining one* in this verse is in the *masculine* gender! Is the restrainer a male person or a non-gender specific entity like the Holy Spirit? Interpreters have noted that this restrainer seems to be able to manifest himself as both. Perhaps it is best to interpret the Restrainer simply as God who restrains not only through the agency of the Spirit (neuter) but also as the Father and Son (masculine).

The Greek phrase *ek mesou* appears six times in the NT: Mat 13.49; Act 17.33; Act 23.10; 1Co 5.2; 2Co 6.17; 2Th 2.7. It always refers to one person emerging, being ejected, or taken out of a larger group. It never refers to a barrier being removed, but always to a single person emerging from the crowd.

But note the root of our words *genesis*, *generate*, etc. in the Greek word γένηται (*yenēte*). This verb means to be born, to become or to happen (cf. Matthew 10.25; 23.15; 1 Cor. 8.9). Nowhere in the entire Bible, whether in the GNT, or the LXX (the Greek translation of the OT used by the apostles), does the word γένηται refer to something being removed or taken away. It is the verb of *coming into being*. In his Word Biblical Commentary on 2 Thessalonians, F. F. Bruce argues strongly from contemporary Greek literature (Plutarch, *and later*) that ἐκ μέσου γένηται speaks of removal, but this usage is not supported within the NT. In the NT there is a family of Greek words, the αἴρω family, that is normally and consistently used to mean *taken*. The picture presented in this verse, is not of someone being taken away, but of someone *emerging* or *being born out of the midst* of the greater population. Note how Paul likes to combine the ideas of *mystery* and *revelation (unveiling)* in Rom 16.25; 1Co 2.7-10; Eph 3.3-5; and here in 2Th 2.6-8. The context overwhelmingly points to the “mystery of lawlessness” as the entity being revealed, i.e., emerging from the midst. The context does not point to the “restraining one” as the entity that is “taken away.”

The Latin Vulgate supports my contention in its translation of 2Th 2.7:

*nam mysterium iam operatur iniquitatis  
tantum ut qui tenet nunc donec de medio fiat*

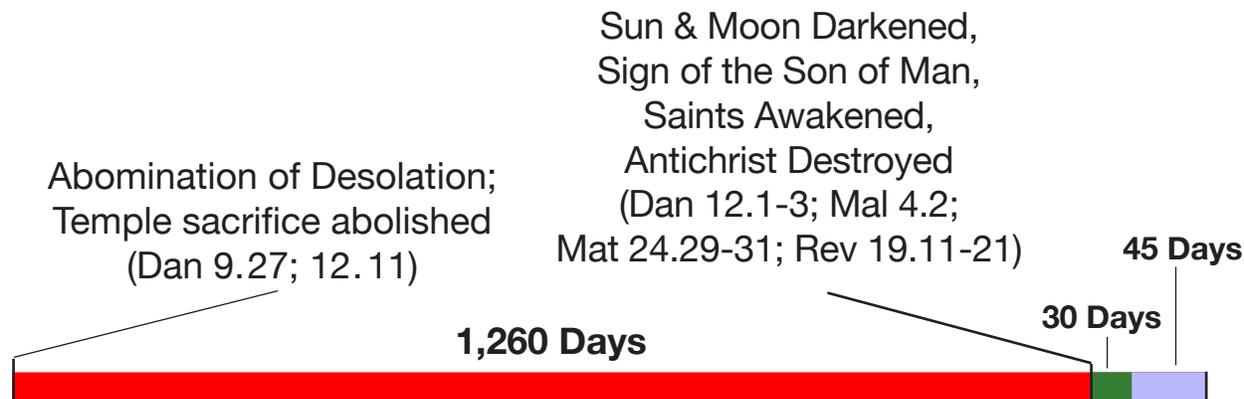
Note the word *fiat* (= *come into existence*). Likewise, in *Prospects of the Ten Kingdoms* (1873), the prescient eschatology scholar, B. W. Newton translates this verse

*For the mystery of Lawlessness doth already work (only there is at present one that restraineth)  
[and as a mystery it will continue to work] until it become developed out of the midst, ...*

The text assumes that the reader will mentally supply a phrase like *continues to restrain* before the word *now*. Finally, when God no longer restrains him, the Antichrist will emerge from the Mediterranean population, and at that point will have his own little apocalypse. The greater apocalypse will follow when the Lord Jesus will destroy this man of sin.

# The 1,335 Days of Daniel 12.12

From the End of the Daily Sacrifices to the Reign of the Saints



Abomination of Desolation;  
Temple sacrifice abolished  
(Dan 9.27; 12.11)

Sun & Moon Darkened,  
Sign of the Son of Man,  
Saints Awakened,  
Antichrist Destroyed  
(Dan 12.1-3; Mal 4.2;  
Mat 24.29-31; Rev 19.11-21)

- (1) Saints persecuted by the “Little Horn” for “a time, times and half a time” (Dan 7.25; = 1,260 days, Rev 12.6,14).
- (2) Final humbling of Israel over the course of “a time, times and half a time” (Dan 12.7).
- (3) Jerusalem trampled for 42 months (Rev 11.2).
- (4) Israelite Woman nourished in a wilderness for 1,260 days (Rev 12.6; = “a time, times and half a time,” Rev 12.14).
- (5) Antichrist Beast exercises authority for 42 months (Rev 13.5).

1,150 Days  
Israelis reconse-  
crate the tem-  
ple, provoking  
the Beast?  
(Dan 8.13-19)

Israel & The  
Nations Mourn  
(Zec 12.10-14;  
Mat 24.30;  
Rev 1.7)

Daniel stands up to  
receive his allotted  
domain (Dan 12.13;  
cf. Luk 19.11-19)

Notes:

- The Two Witnesses also prophesy for 1,260 days (Rev 11.3), but this probably occurs in the *first* half of the final 7-year week.
- The 3½ years remind us of the tribulation of the saints and the judgments of God under Ahab and Jezebel (Luke 4.25; James 5.17). The reign of Ahab and Jezebel foreshadowed the “Great Tribulation” predicted by Jesus (Matthew 24.21) and Daniel (Dan 12.1). Jesus explicitly taught that the Great Tribulation begins with the appearance of the “abomination of desolation” (Mat 24.15-21) and is *immediately followed* by the appearance of the Son of Man (Mat 24.29-30). We know by comparison with Daniel, therefore, that the Great Tribulation lasts for 3½ years. During this time the “tares” and “bad fish” are gathered out of God’s Kingdom (Mat 13.24-30; 36-43; 47-50).
- We’re not explicitly told the character of the 30 and 45 day periods following the “time, times and half a time,” but 30 days was the length of a mourning period in biblical times (Num 20.29; Deu 34.8; see also Gen 50.2,3). The 45 days will probably be the period of the tribunal of Christ during which we receive our allotted domains (Luk 19.11-19; 2Co 5.10; Rev 2.26-27).



# Trumpets & Bowls

## Correlations

A Comparison of Revelation 8.7-9.21 & 11.15-19 with Revelation 16

1 Rev. 8:7 The first angel sounded his trumpet, and there came hail and fire mixed with blood, and it was hurled down upon **the earth**. A *third* of the earth was burned up, a *third* of the trees were burned up, and all the green grass was burned up.

2 Rev. 8:8 The second angel sounded his trumpet, and something like a huge mountain, all ablaze, was thrown into the **sea**. A third of the sea turned into blood, 9 a *third* of the living creatures in the sea died, and a third of the ships were destroyed.

3 Rev. 8:10 The third angel sounded his trumpet, and a great star, blazing like a torch, fell from the sky on a third of the **rivers and on the springs of water** — 11 the name of the star is Wormwood. A *third* of the waters turned bitter, and many people died from the waters that had become bitter.

4 Rev. 8:12 The fourth angel sounded his trumpet, and a third of **the sun** was struck, a third of the moon, and a third of the stars, so that a third of them turned dark. A third of the day was without light, and also a third of the night.

Rev. 16:2 The first angel went and poured out his bowl on **the land**, and ugly and painful sores broke out on the people who had the mark of the beast and worshiped his image.

Rev. 16:3 The second angel poured out his bowl on the **sea**, and it turned into blood like that of a dead man, and *every* living thing in the sea died.

Rev. 16:4 The third angel poured out his bowl on the **rivers and springs of water, and they became blood.** 5 Then I heard the angel in charge of the waters say:

“You are just in these judgments, you who are and who were, the Holy One, because you have so judged;  
6 for they have shed the blood of your saints and prophets, and you have given them blood to drink as they deserve.”

Rev. 16:7 And I heard the altar respond:

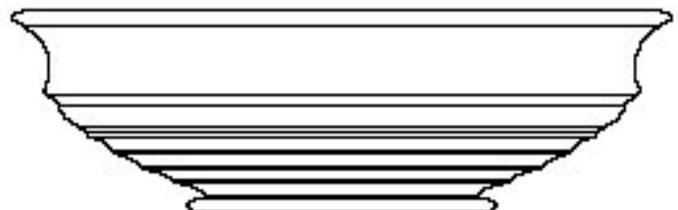
“Yes, Lord God Almighty, true and just are your judgments.”

Rev. 16:8 The fourth angel poured out his bowl on **the sun**, and the sun was given power to scorch people with fire. 9 They were seared by the intense heat and they cursed the name of God, who had control over these plagues, but they refused to repent and glorify him.

5 Rev. 9:1 The fifth angel sounded his trumpet, and I saw a star that had fallen from the sky to the earth. The star was given the key to the shaft of the Abyss. 2 When he opened the Abyss, smoke rose from it like the smoke from a gigantic furnace. **The sun and sky were darkened** by the smoke from the Abyss. 3 And out of the smoke locusts came down upon the earth and were given power like that of scorpions of the earth. 4 They were told not to harm the grass of the earth or any plant or tree, but only those people who did not have the seal of God on their foreheads. 5 They were not given power to kill them, but only to torture them for five months. And the agony they suffered was like that of the sting of a scorpion when it strikes a man. 6 During those days men will seek death, but will not find it; they will long to die, but death will elude them.

Rev. 9:7 The locusts looked like horses prepared for battle. On their heads they wore something like crowns of gold, and their faces resembled human faces. 8 Their hair was like women's hair, and their teeth were like lions' teeth. 9 They had breastplates like breastplates of iron, and the sound of their wings was like the thundering of many horses and chariots rushing into battle. 10 They had tails and stings like scorpions, and in their tails they had power to torment people for five months. 11 They had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek, Apollyon.

Rev. 16:10 The fifth angel poured out his bowl on the throne of the beast, and his kingdom was plunged into **darkness**. Men gnawed their tongues in agony 11 and cursed the God of heaven because of their pains and their sores, but they refused to repent of what they had done.



*Illustration of an ancient phiale (bowl)*

Rev. 9:13 The sixth angel sounded his trumpet, and I heard a voice coming from the horns of the golden altar that is before God. 14 It said to the sixth angel who had the trumpet, “Release the four angels who are bound at the great **river Euphrates**.” 15 And the four angels who had been kept ready for this very hour and day and month and year were released to kill a third of mankind. 16 The number of the mounted troops was two hundred million. I heard their number.

Rev. 9:17 The horses and riders I saw in my vision looked like this: Their breastplates were fiery red, dark blue, and yellow as sulfur. The heads of the horses resembled the heads of lions, and out of their mouths came fire, smoke and sulfur. 18 A third of mankind was killed by the three plagues of fire, smoke and sulfur that came out of their mouths. 19 The power of the horses was in their mouths and in their tails; for their tails were like snakes, having heads with which they inflict injury.

Rev. 9:20 The rest of mankind that were not killed by these plagues still did not repent of the work of their hands; they did not stop worshiping demons, and idols of gold, silver, bronze, stone and wood —idols that cannot see or hear or walk. 21 Nor did they repent of their murders, their magic arts, their sexual immorality or their thefts.

Rev. 16:12 The sixth angel poured out his bowl on the great **river Euphrates**, and its water was dried up to prepare the way for the kings from the East. 13 Then I saw three evil spirits that looked like frogs; they came out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet. 14 They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty.

Rev. 16:15 “Behold, I come like a thief! Blessed is he who stays awake and keeps his clothes with him, so that he may not go naked and be shamefully exposed.”

Rev. 16:16 Then they gathered the kings together to the place that in Hebrew is called Armageddon.

7 Rev. 11:15 The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: “The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever.”

Rev. 11:16 And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God 17 saying: “We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign. 18 The nations were angry; and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great — and for destroying those who destroy the earth.”

Rev. 11:19 Then God’s temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hail-storm.

Rev. 16:17 The seventh angel poured out his bowl into the air, and out of the temple came a loud voice from the throne, saying, “It is done!” 18 Then there came flashes of lightning, rumblings, peals of thunder and a severe earthquake. No earthquake like it has ever occurred since man has been on earth, so tremendous was the quake. 19 The great city split into three parts, and the cities of the nations collapsed. God remembered Babylon the Great and gave her the cup filled with the wine of the fury of his wrath. 20 Every island fled away and the mountains could not be found. 21 From the sky huge hailstones of about a hundred pounds each fell upon men. And they cursed God on account of the plague of hail, because the plague was so terrible.



4th Century Golden Phiale (Bowl)

© IRA BLOCK

# The Antichrist: What We Know

Roderick Graciano  
2000-2015

certainty	characteristic or event	basis
<ul style="list-style-type: none"> <li>• <b>An interpretation of 2Th 2.7</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>The lawless spirit that will energize him is already at work in our world.</b> Antichrist will be possessed by the avaricious spirit of the Roman rulers of John's day.</li> </ul>	<p><b>2Th 2.7; Rev 17.9-11</b></p>
<ul style="list-style-type: none"> <li>* <b>Explicit</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>He will be a man.</b></li> </ul>	<p><b>2Th 2.3; Cf. Isa 14.16; Rev 13.18</b></p>
<ul style="list-style-type: none"> <li>* <b>Explicit</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>He is destined to destruction.</b> The Hebraism, "son of destruction," means "characterized by," "worthy of," or "destined to" destruction. In this case the emphasis is upon the Antichrist's final demise. Cf. Joh 17.12; Rev 17.8,11.</li> </ul>	<p><b>2Th 2.3,8; Rev 17.8,11</b></p>
<ul style="list-style-type: none"> <li>* <b>Explicit</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>He will be lawless.</b> Antichrist will epitomize human autonomy, submitting to no law other than his own will.</li> </ul>	<p><b>2Th 2.3</b></p>
<ul style="list-style-type: none"> <li>• <b>Based on ID of Daniel's "little horn"</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>He will be insolent, cunning, deceitful, skilled in intrigue.</b></li> </ul>	<p><b>Dan 8.23,24</b></p>
<ul style="list-style-type: none"> <li>• <b>Based on interpretation of Dan 9.26.</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>His people, the eastern legions and Arab auxiliaries of Rome, destroyed Jerusalem in AD 70. Therefore, <i>he will be an Arab prince.</i></b></li> </ul>	<p><b>Dan 9.26; Josephus Wars 3.1.3; 3.2.4; 3.4.2; cf. 6.1.6; also, Livingston's <i>Final Clash</i>, p. 176.</b></p>

# The Antichrist: What We Know

certainty	characteristic or event	basis
<ul style="list-style-type: none"> <li>• Based on ID of Daniel's "little horn"</li> </ul>	<ul style="list-style-type: none"> <li>• As "the Little Horn" he will arise from within the territory of the Roman Empire.</li> </ul>	<p>Dan 7.7-8, 24</p>
<ul style="list-style-type: none"> <li>• Based on ID of Daniel's "little horn"</li> </ul>	<ul style="list-style-type: none"> <li>• He will emerge from the territories of the Grecian empire.</li> </ul> <p>This fact pushes the geographical origin of Antichrist eastward. He will arise from a longitude somewhere between Greece and Persia, and a latitude between Georgia and Egypt. This is the "20° - 60° Window" (both directions), with Iraq (Babylon) near its heart. <i>This passage should end speculation about Antichrist arising from Western Europe or the Americas, let alone Southeast Asia or southern Africa.</i></p>	<p>Dan 8.22-23</p>
<ul style="list-style-type: none"> <li>• Based on ID of Daniel's "little horn"</li> </ul>	<ul style="list-style-type: none"> <li>• He will appear <i>after</i> the rise of an identifiable contingent of 10 kings.</li> </ul>	<p>Dan 2.41-44; 7.8,24; Rev 17.12</p>
<ul style="list-style-type: none"> <li>• Interpretation of Dan 11.28-40</li> </ul>	<ul style="list-style-type: none"> <li>• Like Nebuchadnezzar, he will be known as "the King of the North," <i>ergo</i>, his geographical base will be the ancient territory of Seleucus.</li> </ul> <p>Bible prophecy consistently speaks from the perspective of the Land of Israel. Of the four dynasties that succeeded Alexander the Great, only two took turns controlling <i>ha-aretz</i>: the kingdoms of Ptolemy (Egypt = South) and Seleucus (Greater Syria = North). Antichrist will thus arise from the eastern-most territory of the Roman and Greek empires.</p>	<p>Dan 11.40; Cf. Eze 26.7; Jer 46.24-26; Isa 13-14</p>

# The Antichrist: What We Know

certainty	characteristic or event	basis
<ul style="list-style-type: none"> <li>• <b>Interpretation of Isa 13-14</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>He will be an Assyrian and the King of Babylon.</b> This does not prove birth in the city of Babylon, but only sovereignty over it.</li> </ul>	<p><b>Isa 14.4-25; cf. Isa 7.18-25</b></p>
<ul style="list-style-type: none"> <li>* <b>Explicit</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>He will be restrained until God’s time for his unveiling, at which time he will come forth “from the midst” [of the Seleucid region].</b> The language of emergence in 2Th 2.7 fits with the similar language in Dan 8.9.</li> </ul>	<p><b>2Th 2.6-8; Dan 8.9</b></p>
<ul style="list-style-type: none"> <li>• <b>Based on ID of Daniel’s “little horn”</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>He will ratify and extend an existing covenant (treaty) for a period of seven years.</b> <b>This appears to be Antichrist’s first public act predicted by Scripture.</b> It is clear from the Hebrew text that the “covenant” is pre-existing when the Little Horn confirms it. He ratifies it with regard to “the many,” a Heb. phrase implying peoples beyond the nation of Israel. In other words, Antichrist unites with an international delegation to “put teeth into” an already existing treaty <i>that affects Israel</i>, such as the Oslo Accords.</li> </ul>	<p><b>Dan 9.27; Cf. Zec 11.10</b></p>
<ul style="list-style-type: none"> <li>• <b>Based on ID of Daniel’s “little horn”</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>In a time of peace and security he will destroy [military] leaders and many [of the holy people].</b></li> </ul>	<p><b>Dan 8.24-25</b></p>

# The Antichrist: What We Know

certainty	characteristic or event	basis
<p><b>* Explicit</b></p>	<p>• He will receive authority to act in Satan’s power, and in concert with the character and purposes of the Devil, for 42 months (3½ years), i.e. for the last half of the final “week” of the age.</p> <p>Rev 13.2 confirms Dan 8.24: The Antichrist’s authority and power will be great <i>but not his own</i>; he will be directly empowered by Satan. His Satanic authority will be given in part through the 10 kings.</p>	<p>2Th 2.9; Dan 8.24; Rev 13.2; 17.13</p>
<p><b>* Explicit</b></p>	<p>• His public presence will be accompanied by all kinds of deceptive power, signs and wonders.</p>	<p>2Th 2.9; Rev 13.13-15</p>
<p>• Based on ID of “the beast” of Rev</p>	<p>• The 10 kings will unite in purpose under his authority.</p>	<p>Rev 17.12,13,17</p>
<p>• Based on ID of Daniel’s “little horn”</p>	<p>• He will subdue 3 of the 10 kings.</p>	<p>Dan 7.24; Cf. Zec 11.8</p>
<p>• Interpretation of Dan 11.38-39</p>	<p>• He will make the conquest of fortresses, i.e. war, his religion.</p>	<p>Dan 11.24,38,39; cf. Dan 11.7,10,19,31.</p>
<p>• Based on ID of Daniel’s “little horn” and “the coming prince”</p>	<p>• He will remove the daily sacrifice 3½ years after ratifying the treaty (midway through the final “week”), and set up the “<b>abomination of desolation.</b>”</p>	<p>Dan 8.11-14; 9.27; 11.31; Cf. Zec 11.10; Mat 24.15</p>

# The Antichrist: What We Know

certainty	characteristic or event	basis
<ul style="list-style-type: none"> <li>• Based on ID of Daniel's "little horn" and John's "Beast"</li> </ul>	<ul style="list-style-type: none"> <li>• He will begin his war against the saints and prevail against them for 3<sup>1</sup>/<sub>2</sub> years.</li> </ul>	<p>Dan 7.24,25; 8.24; 11.33; Rev 13.7</p>
<ul style="list-style-type: none"> <li>• Based on ID of Daniel's "little horn"</li> </ul>	<ul style="list-style-type: none"> <li>• He will endeavor to change (or "violate") times and laws.</li> </ul> <p>He may seek to undo festivals or laws established by the true Lord of Times (Dan 2.21). Will he institute the Islamic calendar?</p>	<p>Dan 7.25</p>
<ul style="list-style-type: none"> <li>• Based on ID of "King of the North"</li> </ul>	<ul style="list-style-type: none"> <li>• He will hate God's covenant with Israel, and he will honor the Jews who forsake it.</li> </ul>	<p>Dan 11.28,30</p>
<p>* Explicit</p>	<ul style="list-style-type: none"> <li>• He will speak outrageously against the Most High, denying the Father and the Son, and every other so-called god, magnifying himself above all.</li> </ul>	<p>2Th 2.4; Dan 7.25; 11.36,37; 1Jo 2.18,22; Rev 13.5,6; Cf. Isa 11.13,14</p>
<p>* Explicit</p>	<ul style="list-style-type: none"> <li>• He will proclaim himself God.</li> </ul>	<p>2Th 2.4</p>
<p>* Explicit</p>	<ul style="list-style-type: none"> <li>• He will enthrone himself in and desecrate God's temple.</li> </ul> <p>Usually when Paul used the word <i>naos</i> he meant the body of God's people (1Co 3.16), so Paul may have meant that Antichrist will demand that the Christian Church worship him. However, we know from Daniel 11.31 that forces of the "despised person" will desecrate the <i>Jerusalem temple</i>.</p>	<p>2Th 2.4; Dan 11.31</p>

# The Antichrist: What We Know

certainty	characteristic or event	basis
<ul style="list-style-type: none"> <li>• <b>Based on ID of the Beast in Rev and interpretation of 2Th 2.3</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>He will have a fully deputized spokesman, a false prophet, who will force people to make an image of “the beast” and worship both “the beast” and his image, launching the end-time <b>apostasy</b>.</b></li> </ul>	<p><b>Rev 13.12-15; 19.20; 2Th 2.3; Cf. Mat 24.12; 1Ti 4.1-3</b></p>
<ul style="list-style-type: none"> <li>• <b>Based on ID of the Beast in Rev</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>His deputy will force everyone [in his dominions] to receive a mark on hand or forehead in order to perform commercial transactions. The mark will consist of the Beast’s name or the number of his name, which is 666.</b></li> </ul> <p>From this we understand that Antichrist will insist upon commercial-economic dominion over the entire Mediterranean (Roman) world. This is why he will hate the Great Harlot of Rev 17 and 18.</p>	<p><b>Rev 13.16-18</b></p>
<p><b>* Explicit</b></p>	<ul style="list-style-type: none"> <li>• <b>He will succeed in deceiving those who do not embrace the love of the truth, but who enjoy unrighteousness.</b></li> </ul>	<p><b>2Th 2.10-12; Rev 13.8</b></p>
<ul style="list-style-type: none"> <li>• <b>Based on ID of the Beast in Rev</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>God will use him to bring down the Commercial Empire of western Europe based in Rome.</b></li> </ul> <p>The Great Harlot is not the Roman Catholic Church as the Reformers were so quick to interpret. Rather, she is the commercial empire that worships Mammon. Before God judges Antichrist, He will use the envy of the Beast to destroy the city of Rome.</p>	<p><b>Rev 17.16</b></p>

# The Antichrist: What We Know

certainty	characteristic or event	basis
<ul style="list-style-type: none"> <li>• Based on ID of “King of the North”</li> </ul>	<ul style="list-style-type: none"> <li>• He will invade Egypt but be turned back by ships from the West.</li> </ul>	<p>Dan 11.30</p>
<ul style="list-style-type: none"> <li>• Based on ID of “King of the North”</li> </ul>	<ul style="list-style-type: none"> <li>• He will clash militarily with Egypt once more and prevail over Egypt, Libya and Ethiopia.</li> </ul>	<p>Dan 11.40-43</p>
<ul style="list-style-type: none"> <li>• Based on ID of “King of the North”</li> </ul>	<ul style="list-style-type: none"> <li>• The territory of modern Jordan will escape his control.</li> </ul>	<p>Dan 11.41</p>
<ul style="list-style-type: none"> <li>• Based on ID of “King of the North”</li> </ul>	<ul style="list-style-type: none"> <li>• News from the East and North (Iran?) will disturb him and he will move his forces northward, intent on annihilating many.</li> </ul>	<p>Dan 11.44</p>
<ul style="list-style-type: none"> <li>• Based on ID of “King of the North”</li> </ul>	<ul style="list-style-type: none"> <li>• He will set up his mobile headquarters outside Jerusalem (where he will meet his demise).</li> </ul>	<p>Dan 11.45</p>
<ul style="list-style-type: none"> <li>* Explicit, Based on ID of the Beast in Rev and of the “insolent king” in Dan 8.23-25.</li> </ul>	<ul style="list-style-type: none"> <li>• He will make a military stand directly against the Prince of Princes.</li> </ul>	<p>Dan 8.25; Rev 19.19-20; Cf. Psa 2</p>
<ul style="list-style-type: none"> <li>* Explicit</li> </ul>	<ul style="list-style-type: none"> <li>• The Lord will destroy him by the breath (spirit) of His mouth.</li> </ul>	<p>2Th 2.8; Isa 11.4</p>