



In & Out of Babylon
 Unveiling God's Power and
 Transformational Agenda in
 the Life and Prophecies of Daniel

**CHARTS AND
 DIAGRAMS**

The Antichrist: What We Know

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

The Antichrist: What We Know

certainty	characteristic or event	basis
<ul style="list-style-type: none"> • Based on ID of Daniel's "little horn" 	<ul style="list-style-type: none"> • As "the Little Horn" he will arise from within the territory of the Roman Empire. 	<p>Dan 7.7,8, 24</p>
<ul style="list-style-type: none"> • Based on ID of Daniel's "little horn" 	<ul style="list-style-type: none"> • He will emerge from the territories of the Grecian empire. <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"> • Based on ID of Daniel's "little horn" 	<ul style="list-style-type: none"> • He will appear <i>after</i> the rise of an identifiable contingent of 10 kings. 	<p>Dan 2.41-44; 7.8,24; Rev 17.12</p>
<ul style="list-style-type: none"> • Interpretation of Isa 13,14 	<ul style="list-style-type: none"> • 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. <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</p>



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<ul style="list-style-type: none"> • Interpretation of Isa 13-14 	<ul style="list-style-type: none"> • He will be an Assyrian and the King of Babylon. This does not prove birth in the city of Babylon, but only sovereignty over it. 	<p>Isa 14.4-25; cf. Isa 7.18-25</p>
<ul style="list-style-type: none"> * Explicit 	<ul style="list-style-type: none"> • 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]. The language of emergence in 2Th 2.7 fits with the similar language in Dan 8.9. 	<p>2Th 2.6-8; Dan 8.9</p>
<ul style="list-style-type: none"> • Based on ID of Daniel's "little horn" 	<ul style="list-style-type: none"> • He will ratify and extend an existing covenant (treaty) for a period of seven years. This appears to be Antichrist's first public act predicted by Scripture. 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. 	<p>Dan 9.27; Cf. Zec 11.10</p>
<ul style="list-style-type: none"> • Based on ID of Daniel's "little horn" 	<ul style="list-style-type: none"> • In a time of peace and security he will destroy [military] leaders and many [of the holy people]. 	<p>Dan 8.24,25</p>

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certainty	characteristic or event	basis
<p>* Explicit</p>	<ul style="list-style-type: none"> • 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>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>* Explicit</p>	<ul style="list-style-type: none"> • His public presence will be accompanied by all kinds of deceptive power, signs and wonders. 	<p>2Th 2.9; Rev 13.13-15</p>
<ul style="list-style-type: none"> • Based on ID of "the beast" of Rev 	<ul style="list-style-type: none"> • The 10 kings will unite in purpose under his authority. 	<p>Rev 17.12,13,17</p>
<ul style="list-style-type: none"> • Based on ID of Daniel's "little horn" 	<ul style="list-style-type: none"> • He will subdue 3 of the 10 kings. 	<p>Dan 7.24; Cf. Zec 11.8</p>
<ul style="list-style-type: none"> • Interpretation of Dan 11.38,39 	<ul style="list-style-type: none"> • He will make the conquest of fortresses, i.e. war, his religion. 	<p>Dan 11.24,38,39; cf. Dan 11.7,10,19,31.</p>
<ul style="list-style-type: none"> • Based on ID of Daniel's "little horn" and "the coming prince" 	<ul style="list-style-type: none"> • He will remove the daily sacrifice 3½ years after ratifying the treaty (midway through the final "week"), and set up the "abomination of desolation." 	<p>Dan 8.11-14; 9.27; 11.31; Cf. Zec 11.10; Mat 24.15</p>



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<ul style="list-style-type: none"> • Based on ID of Daniel's "little horn" and John's "Beast" 	<ul style="list-style-type: none"> • He will begin his war against the saints and prevail against them for 3¹/₂ years. 	<p>Dan 7.24,25; 8.24; 11.33; Rev 13.7</p>
<ul style="list-style-type: none"> • Based on ID of Daniel's "little horn" 	<ul style="list-style-type: none"> • He will endeavor to change (or "violate") times and laws. 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>Dan 7.25</p>
<ul style="list-style-type: none"> • Based on ID of "King of the North" 	<ul style="list-style-type: none"> • He will hate God's covenant with Israel, and he will honor the Jews who forsake it. 	<p>Dan 11.28,30</p>
<ul style="list-style-type: none"> * Explicit 	<ul style="list-style-type: none"> • He will speak outrageously against the Most High, denying the Father and the Son, and every other so-called god, magnifying himself above all. 	<p>2Th 2.4; Dan 7.25; 11.36,37; 1Jo 2.18,22; Rev 13.5,6; Cf. Isa 11.13,14</p>
<ul style="list-style-type: none"> * Explicit 	<ul style="list-style-type: none"> • He will proclaim himself God. 	<p>2Th 2.4</p>
<ul style="list-style-type: none"> * Explicit 	<ul style="list-style-type: none"> • He will enthrone himself in and desecrate God's temple. 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>2Th 2.4; Dan 11.31</p>

The Antichrist: What We Know

certainty	characteristic or event	basis
<ul style="list-style-type: none"> • Based on ID of the Beast in Rev and interpretation of 2Th 2.3 	<ul style="list-style-type: none"> • 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 apostasy. 	<p>Rev 13.12-15; 19.20; 2Th 2.3; Cf. Mat 24.12; 1Ti 4.1-3</p>
<ul style="list-style-type: none"> • Based on ID of the Beast in Rev 	<ul style="list-style-type: none"> • 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. <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>Rev 13.16-18</p>
<ul style="list-style-type: none"> * Explicit 	<ul style="list-style-type: none"> • He will succeed in deceiving those who do not embrace the love of the truth, but who enjoy unrighteousness. 	<p>2Th 2.10-12; Rev 13.8</p>
<ul style="list-style-type: none"> • Based on ID of the Beast in Rev 	<ul style="list-style-type: none"> • God will use him to bring down the Commercial Empire of western Europe based in Rome. <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>Rev 17.16</p>



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

The Division of Alexander's Empire Showing the Territories of The King of the North and The King of the South





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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 temple,
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).

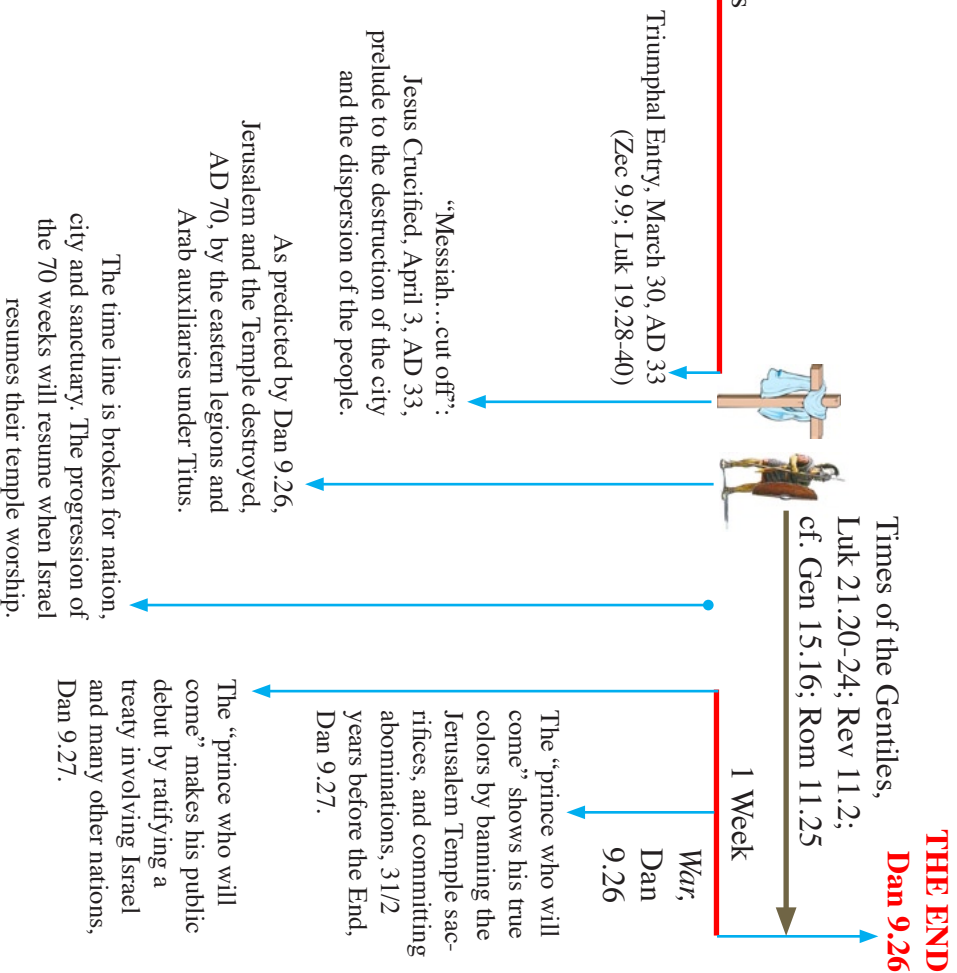
The 70 Weeks of Daniel

“Know and understand this: **From the issuing of the decree to restore and rebuild Jerusalem** until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble. — Dan. 9.25

“Seventy weeks have been decreed **for your people and your holy city**, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place. Dan. 9.24

69 (7+62) Weeks
 69 x 7 = 483 Years
 483 x 360 = 173,880 days

The beginning point, the *terminus a quo*, for the 70 weeks is the decree to rebuild and restore the city: The decree of Cyrus (Ezr 1) in 539 BC fulfilled *Jeremiah's* prophecy of the exiles' return, but not Dan 9.25. The decree of Darius in 519 BC ratified that of Cyrus regarding the Temple (Ezra 6). Likewise, the decree of Artaxerxes in 457 BC concerns the administration of the Temple worship (Ezr 7). It was the letters of Artaxerxes given to Nehemiah in 444 BC that authorized the rebuilding of the city (Neh 2.7,8). The book of Ecclesiasticus (Wisdom of Ben Sirach) seems to confirm that the rebuilding that Dan 9.25 had in view was done under Nehemiah: Sir. 49.13 “The memory of Nehemiah also is lasting; he raised for us the walls that had fallen, and set up the gates and bars and rebuilt our ruined houses.”





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Daniel's Theophanies

The Ulai Theophany

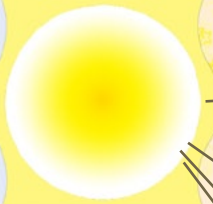
Daniel 8



1. Daniel sees a vision of a ram and a he-goat battling beside the canal (Dan 8.1-12).



3. "For 2,300 evenings and mornings; then the sanctuary will be restored."



5. "Gabriel, explain the vision to this man." (voice heard from middle of canal; Dan 8.16; cf. Isa 43.1,2)

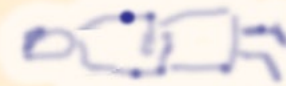
"How long will the events of the vision last?"



2. Daniel hears but does not see a verbal exchange (Dan 8.13-14).



4. Someone who looks like a young man suddenly stands before Daniel (Dan 8.15).



6. Gabriel approaches Daniel (Dan 8.17).



8. Gabriel touches Daniel and causes him to stand on his feet (Dan 8.18).



7. Daniel falls to the ground in fear (Dan 8.17).

The Tigris Theophany

Daniel 10-12

“A time, times and half a time. When the power of the holy people is shattered, all these things will be completed.”

1b. A unique and glorious Man appears, speaking with a voice sounding like a multitude. He remains hovering above the waters (Dan 10.5-6; 12.6,7).

6a. Two others appear to Daniel, one on each bank of the river (Dan 12.5).

“How long until the end of these wonders?”

6b.

A person with the appearance of a man touches Daniel’s lips, enabling Daniel to speak. When Daniel complains of having no strength, the same person touches him again and strengthens Daniel (Dan 10.16-18).



1a. Daniel stands or kneels (the text is not specific) on the bank of the Tigris when he looks up and sees the theophany (Dan 10.4).



2. Overcome by the theophany, Daniel falls into a deep sleep, face to the ground (Dan 10.9).



3. Daniel senses (but does not see) the touch of a hand that draws him up upon his hands and knees (Dan 10.10).



4. Commanded to stand, Daniel does so, but he has no strength to lift his head or speak (Dan 10.11-15).





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My Royal Orders

“Peace be with you! As the Father has sent me, I am sending you.”

— Jesus Christ (John 20.21)

My Calling Is:

How has my Father gifted
and trained me to minister?
See John 5.19.

My City Is:

Jeremiah 29.4-7;
Acts 17.26-27.

My People Are:

Who constitutes my circle of influence?
Whom am I living and walking among?
See 2 Corinthians 6.16.

How Will I Prepare My People?

Who Are The Most Needy Or Influential Among Them?

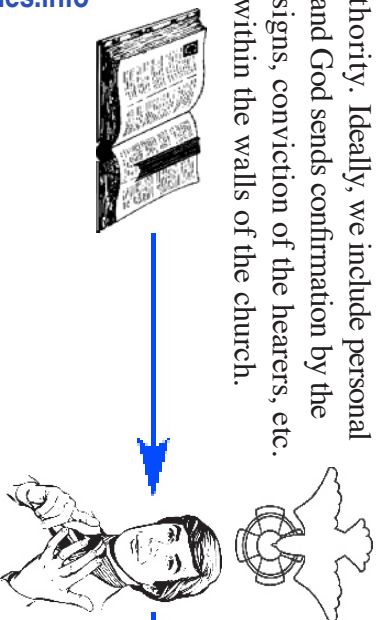
What Cultural Bridge Will I Build To Them?

How Will I Live Out Isaiah 58.6-12 For Them?

Remember that the Father
sent Jesus to a prepared people:
Isaiah 57.14-15; 62.10,11;
Malachi 3.1; Matthew

How The Church Ministers To A Jerusalem Audience

As Peter did on the Day of Pentecost, we typically begin our message with the Scriptures, speaking to an audience that already recognizes the Bible as having divine authority. Ideally, we include personal and God sends confirmation by the signs, conviction of the hearers, etc. within the walls of the church.

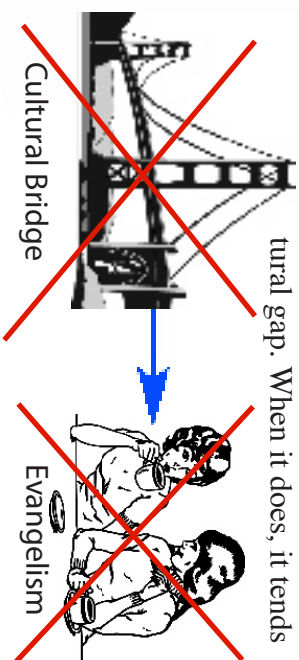


testimony in support of our main points, Holy Spirit in the form of supernatural However, our message tends to stay



Our message tends to stop at the church walls because we no longer live in a culture for whom biblical authority is a given. We forget this reality and so our message rarely bridges the cultural gap. When it does, it tends

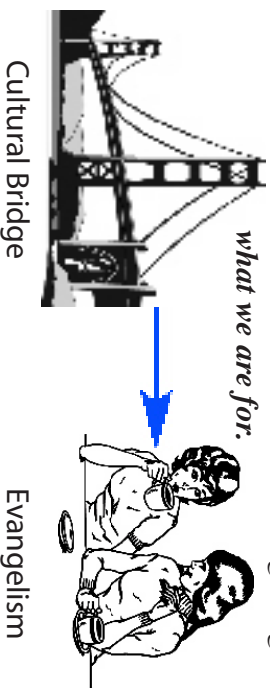
to take the form of telling our culture *what we are against*. After we have witnessed to our family and immediate friends, we forget how to evangelize; we learn only how to relate to and minister to church people.



How The Church Can Minister To An Athens Audience

Like Paul with the pagans on Mars Hill, we can begin with a cultural bridge built from the arts and sciences of our culture. Having connected with our non-Christian friends on the common ground of universal problems and principles (i.e., worldview questions), we can then share the Gospel, offering God's word as confirmation and illumination of the message. A good bridge message emphasizes

what we are for.



Personal testimony and confirmation by the Holy Spirit remain essential, contributing both in evangelism *and* in the discipleship of new believers within the church.

