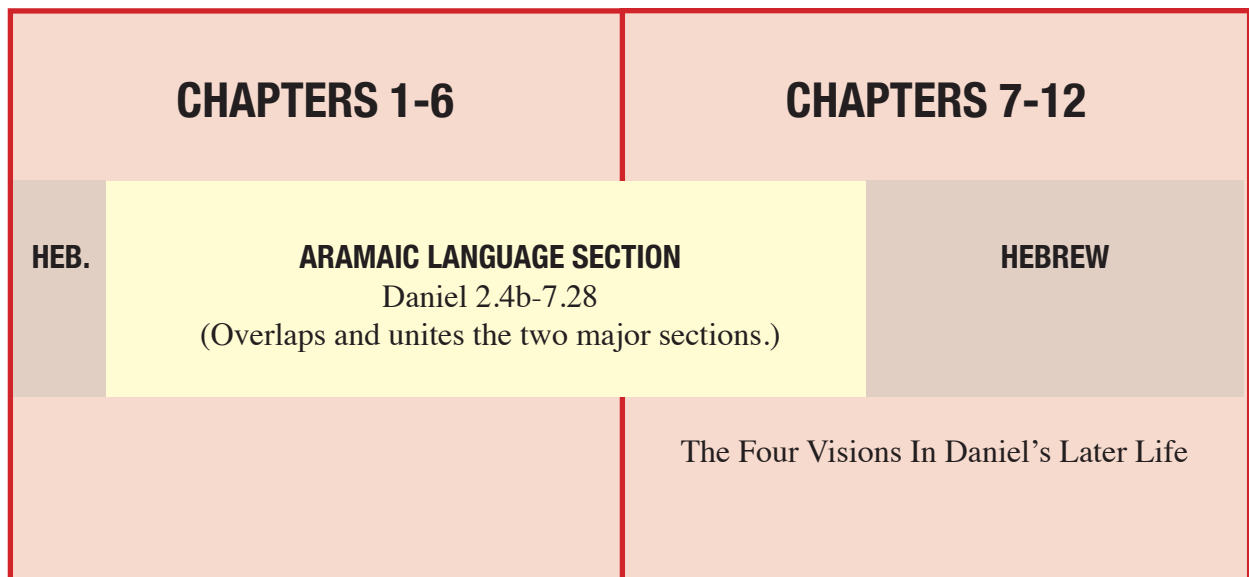




In & Out of Babylon
Unveiling God's Power and
Transformational Agenda in
the Life and Prophecies of Daniel

**CHARTS AND
DIAGRAMS**

Structure of the Book of Daniel



THE CENTRAL CHIASM OF THE BOOK

~~Rise and Fall of The Four Empires (ch. 2)~~

~~God's Deliverance of His Servants (ch. 3)~~

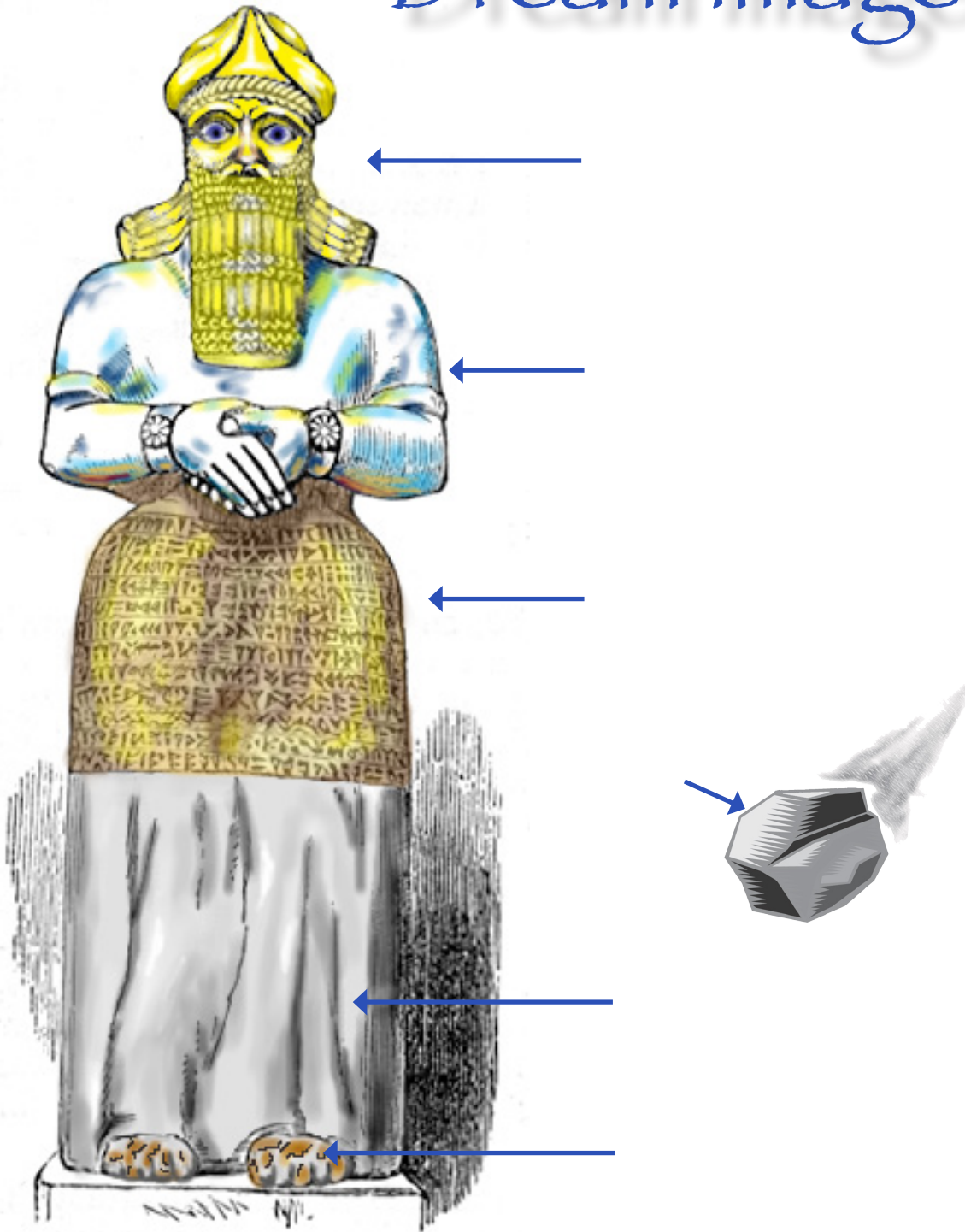
~~God's Judgment Upon A Proud Ruler (ch. 4)~~

~~God's Judgment Upon A Proud Ruler (ch. 5)~~

~~God's Deliverance of His Servant (ch. 6)~~

~~Rise and Fall of The Four Empires (ch. 7)~~

Nebuchadnezzar's Dream Image



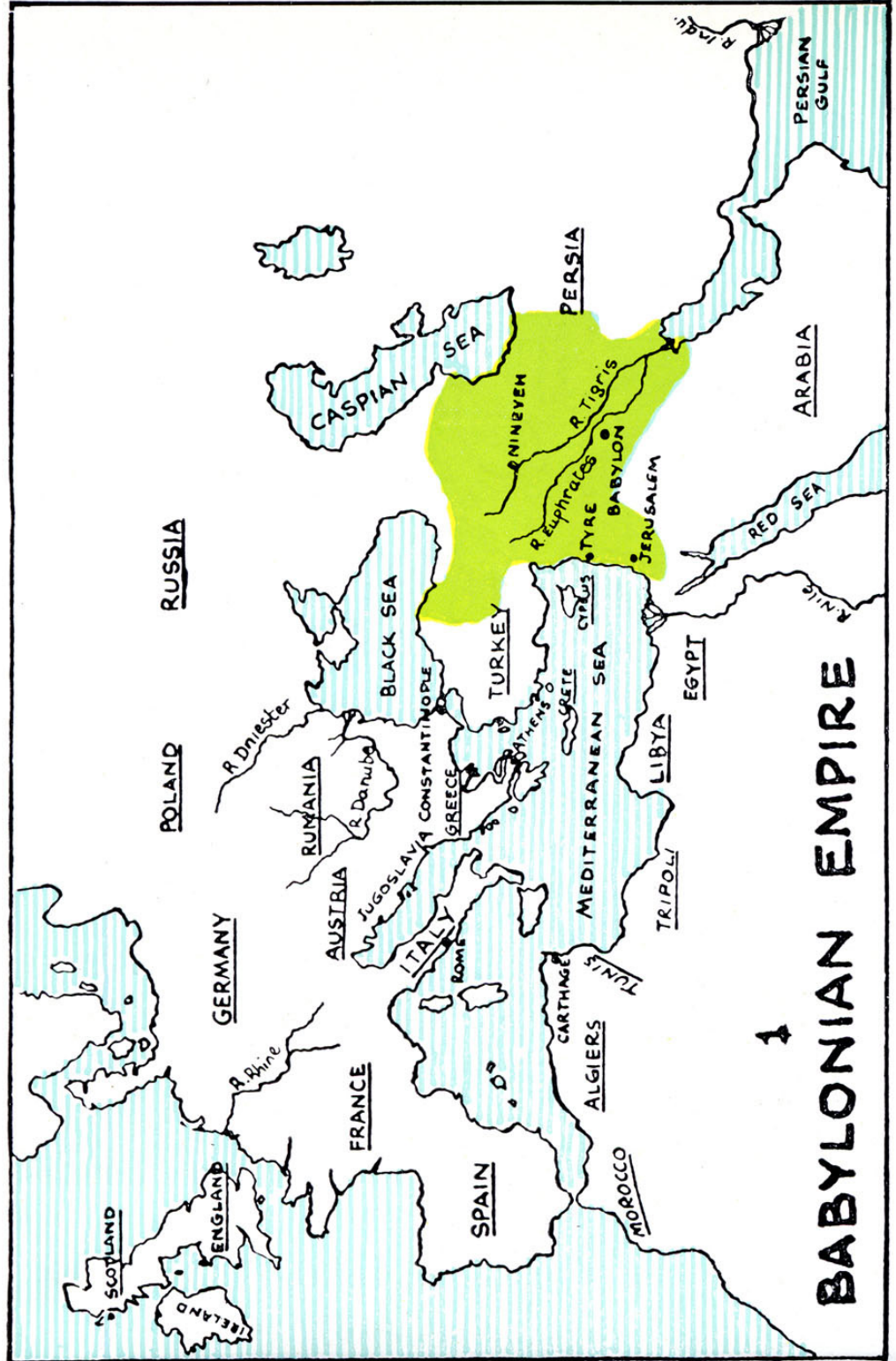


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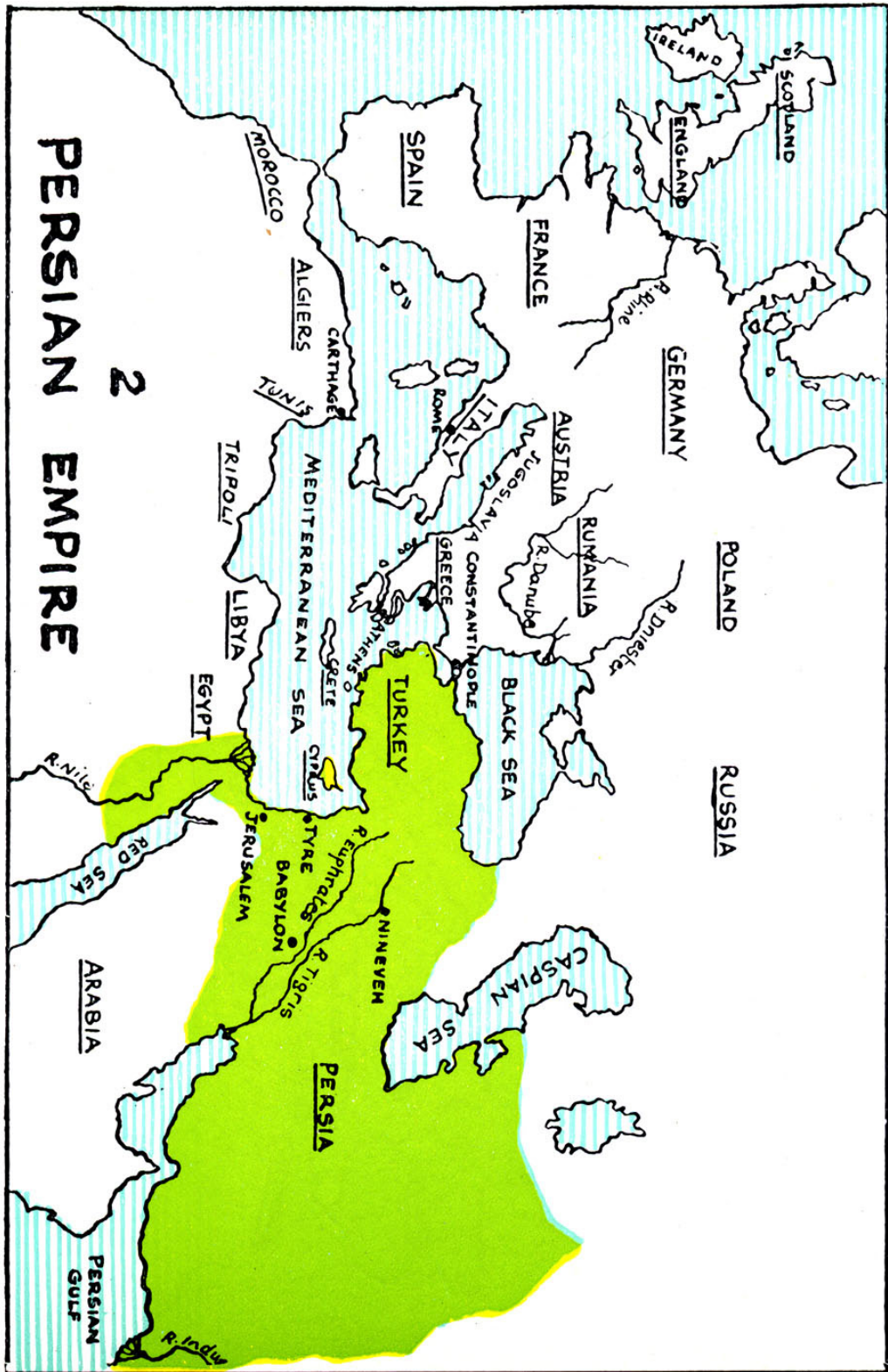
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CHARTS AND DIAGRAMS

Babylonian Empire according to Tregelles



Persian Empire according to Tregelles



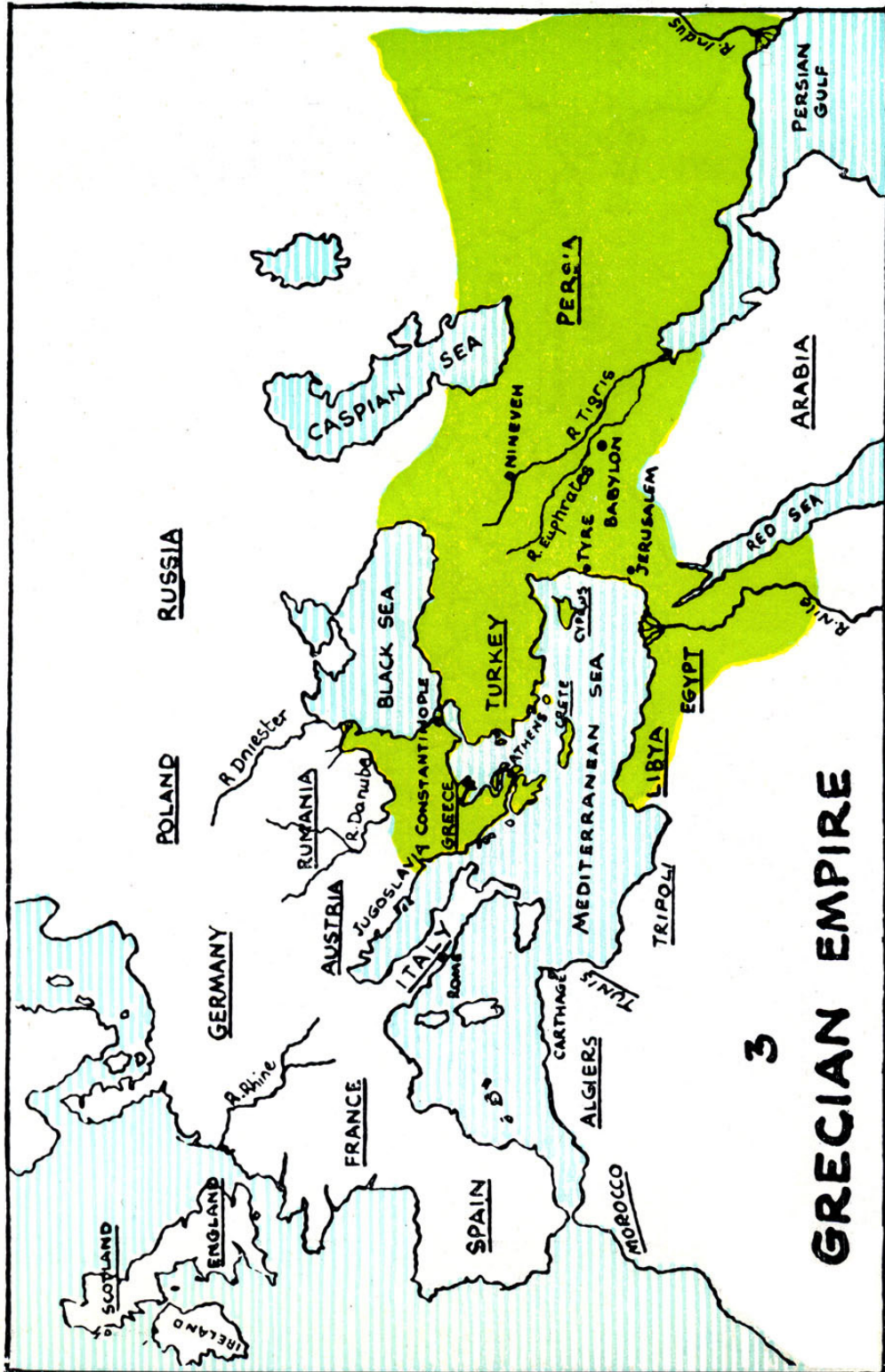


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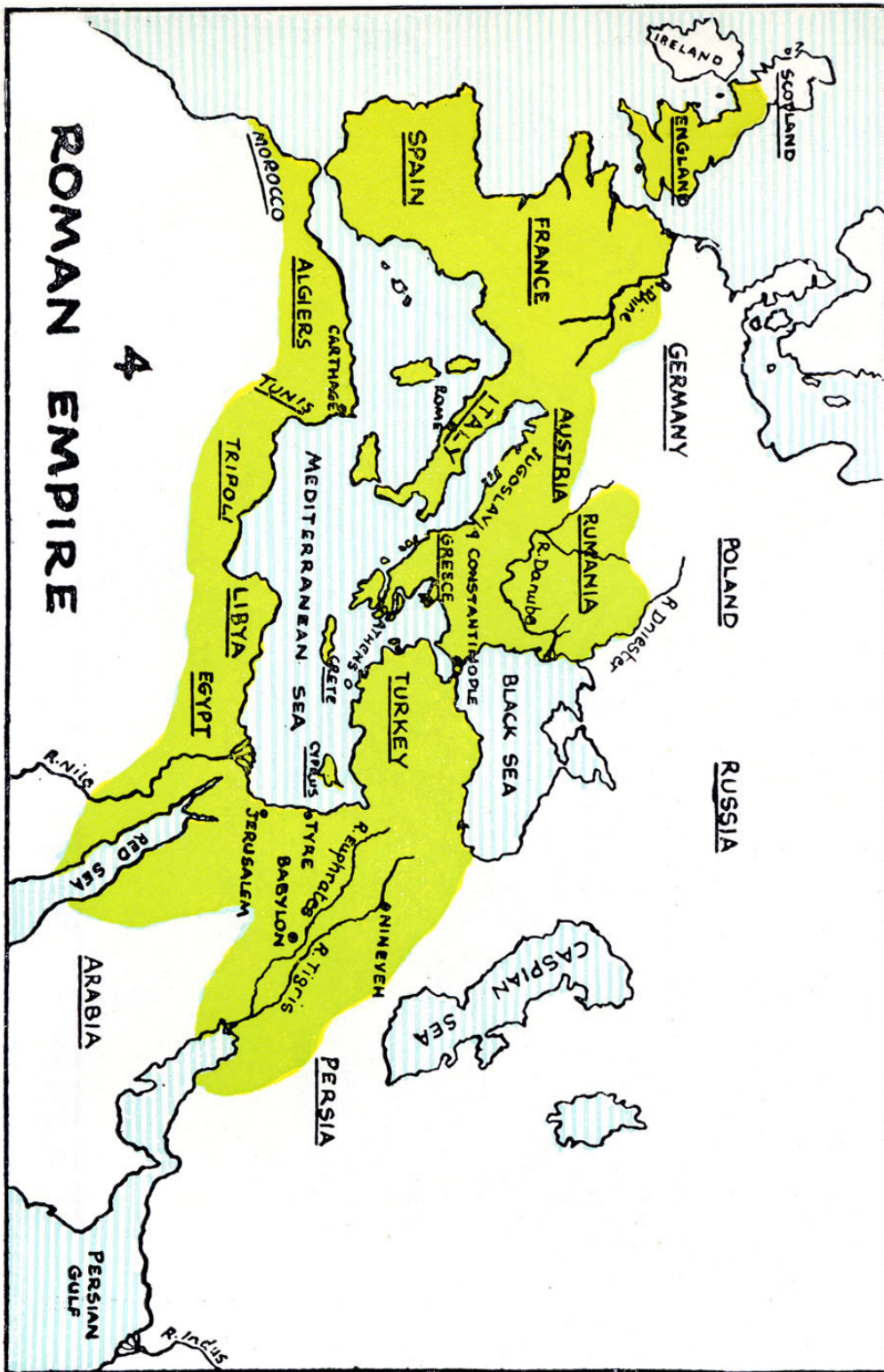
CHARTS AND DIAGRAMS

Grecian Empire according to Tregelles



3
GRECIAN EMPIRE

Roman Empire according to Tregelles



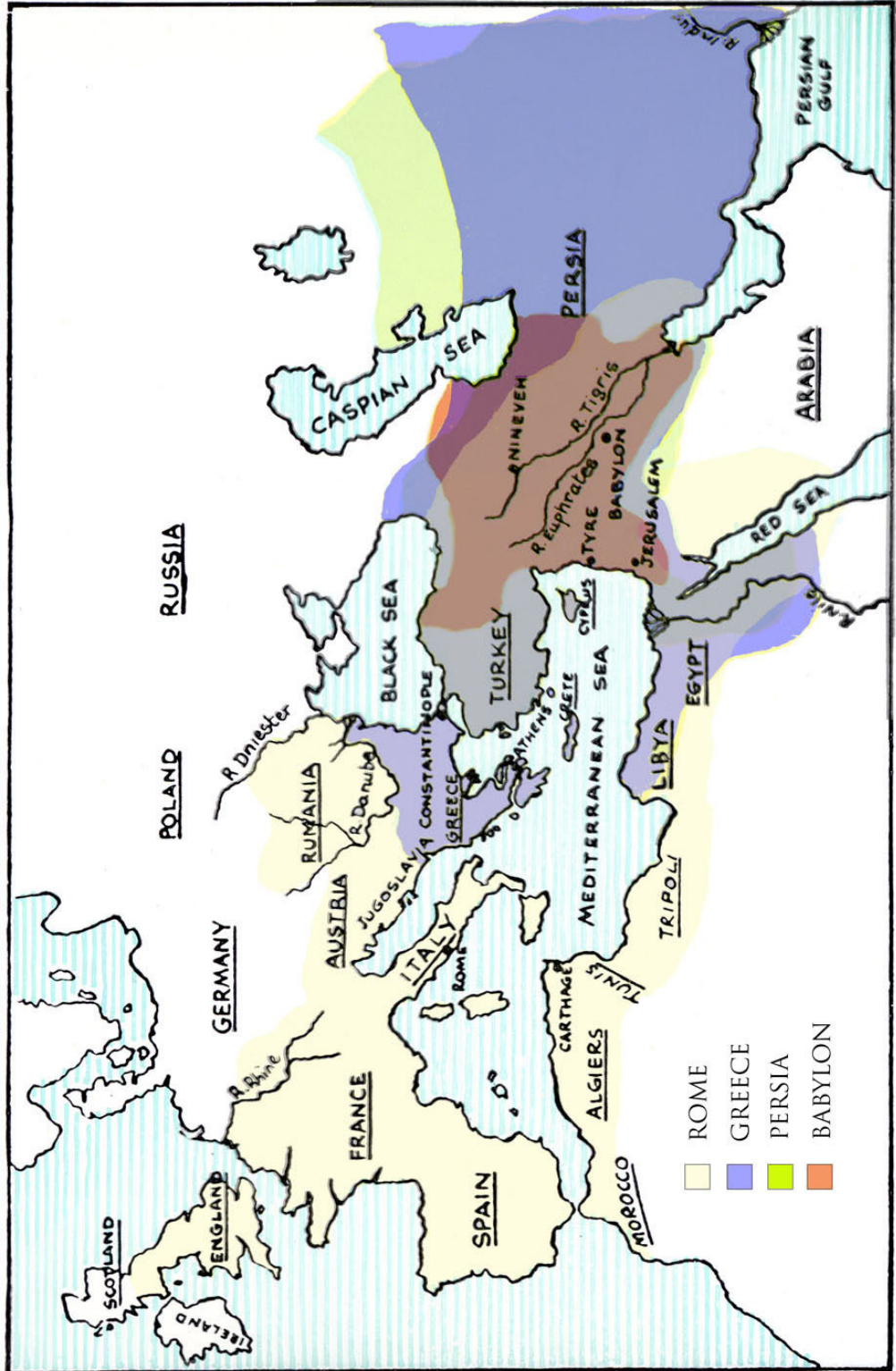


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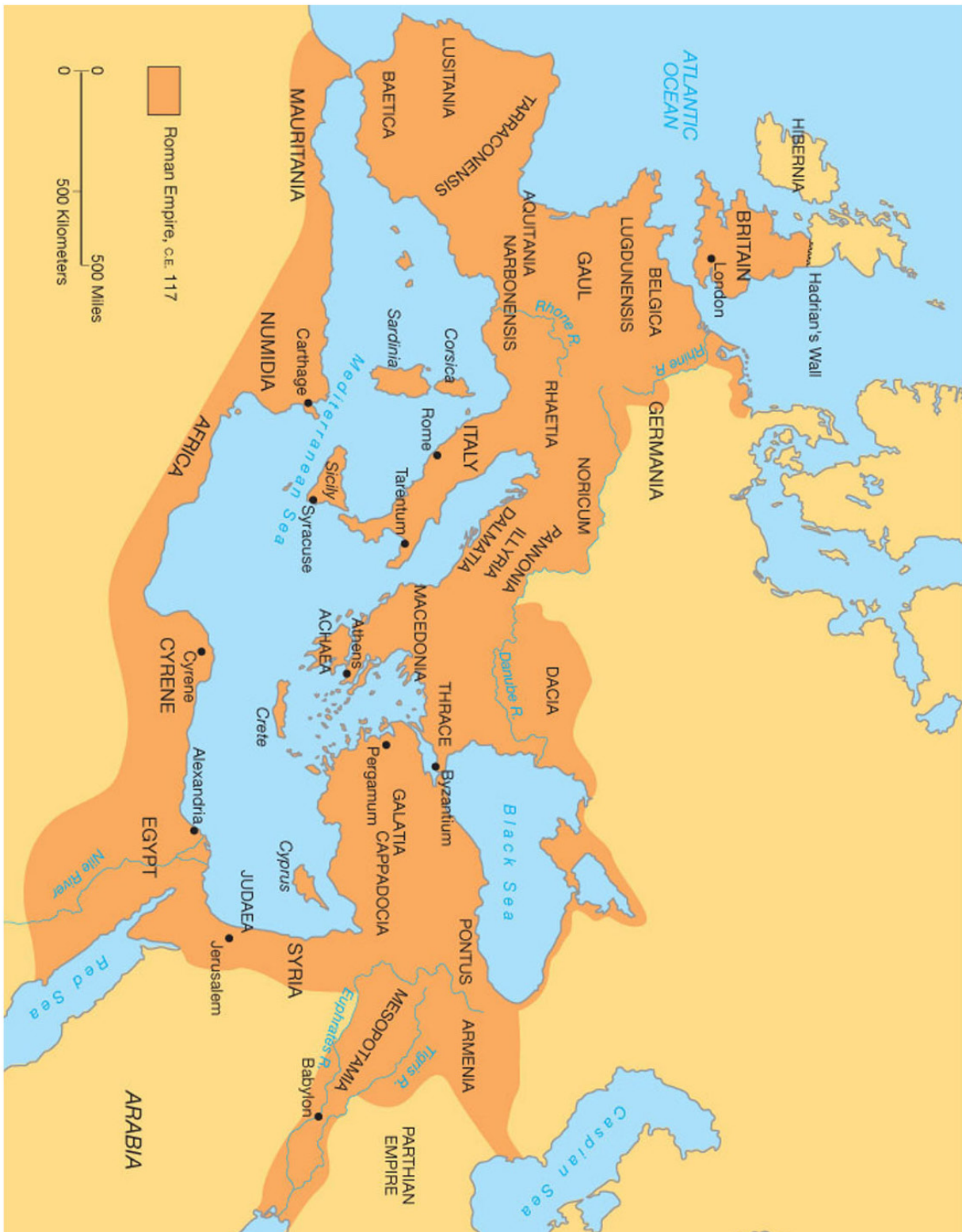
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CHARTS AND DIAGRAMS

Overlapping Empires with Babylon at the Heart



Roman Empire in AD 117



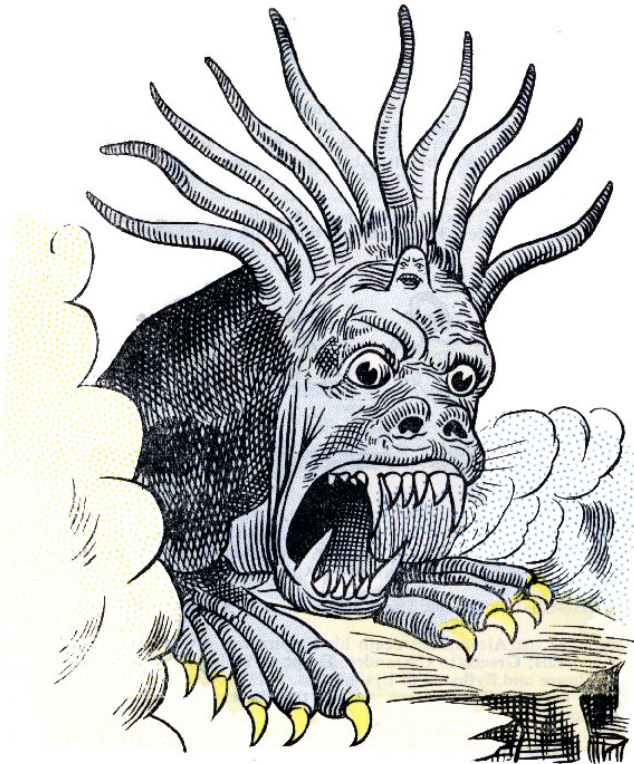


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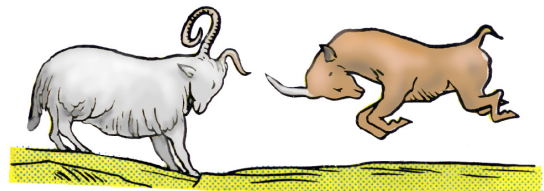
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CHARTS AND DIAGRAMS

The Beasts of Daniel 7



The Ram and Goat of Daniel 8





In & Out of Babylon

Unveiling God's Power and
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CHARTS AND DIAGRAMS

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 de ymas, adelphi, yper tys
We-ask also you, brothers, regarding the

παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν
parousias tou kyriou ymon Iysou Christou keh ymon
advent of-the Lord our Jesus Christ and our

ἐπισυναγωγῆς ἐπ' αὐτὸν
episynagogys ep' ahfton
gathering¹ to Him

2Ths. 2.2 εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ
is to my tacheos salevthyneh ymas apo tou
unto the not quickly to-be-shaken you from the

νοῦς μηδὲ θροεῖσθαι, μήτε διὰ πνεύματος μήτε
noos myde throistheh, myteh dia pnevmatos myteh
understanding² nor to-be-frightened, neither by a-spirit³ nor

διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς
by a-word nor by epistle as[-if] from us, as[-if]

ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου·
oti enestyken y ymera tou kyriou;
“ Has-come the day of-the Lord”;

2Ths. 2.3 μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον.
my tis ymas exapatysy kata mydena tropon
not anyone you let-deceive by no means

ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ
oti ean my elthy y apostasia proton keh apocalyphthy
because if not may-come the apostasy first and is-unveiled

NIV Text

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

2Ths. 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.

2Ths. 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,

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

the man doomed to destruction.

ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας,

the man of-the lawlessness the son of-the destruction⁴

2Ths. 2.4 He will oppose and will exalt himself over everything

2Ths. 2.4 ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα
o antikimenos keh ypereromenos epi panta
the-one opposing and exalting above all

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

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

proclaiming himself to be God.

τοῦ θεοῦ καθίσει ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός.
tou theou kathiseh apodiknunta eahfton oti estin theos
of-the God to-sit⁵ proclaiming himself that he-is God

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

2Ths. 2.5 Οὐ μνημονεύετε ὅτι ἔτι ὦν πρὸς ὑμᾶς
Ou mnemonevete oti eti ohn pros ymas
Not you-remember that yet being with you

I used to tell you these things?

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

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

2Ths. 2.6 καὶ νῦν τὸ κατέχον οἴδατε εἰς τὸ
keh nyn to katechon idate is to

so that he may be revealed at the proper time.

ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.
apokalyphthyneh ahfton en toh eahfton keroh.
to-be-unveiled him in the his-own time.

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

2Ths. 2.7 τὸ γὰρ **μυστήριον** ἤδη ἐνεργεῖται τῆς ἀνομίας·
to gar mystyrion ydy energiteh tys anomias;
the for mystery already is-working of-the lawlessness

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

μόνον ὁ κατέχων⁸ ἄρτι ἕως ἐκ μέσου⁹ γένηται¹⁰.
monon o katechon arti eos ek mesou genyteh.
only the restraining-one¹¹ now until _____

Note on pronunciation: Whenever the letters "i" or "y" appear in the **transliteration**, they are intended to be pronounced like the "i" in *machine* or the "Y" in *Ypres* (= long "e" as in *keep*). Every "a" in the transliteration should be pronounced as in *bah*.



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CHARTS AND DIAGRAMS

2 Thessalonians 2.1-10

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2Ths. 2.8 καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ
keh tote apokalyphthyseteh o anomos, on

κύριος [Ἰησοῦς] ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ,
o kyrios [Iysous] aneli toh pnevmati tou stomatos ahftou
the Lord Jesus will-destroy by-the breath of-the mouth his

καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ,
keh katargysi ty epiphania tys parousias ahftou,

2Ths. 2.9 οὗ ἐστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ σατανᾶ
ou estin y parousia kat energian tou satana
whose is the advent according-to working of-the Satan

ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους
en pasy dynami keh symiis keh terasin psevdous
in all power and signs and wonders of-falsehood

2Ths. 2.10 καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις,
keh en pasy apaty adikias tis apollymenis
and in all deception of evil to-the [ones] perishing

ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ
anth on tyn agapyn tys alythias ouk edeksanto is to
because the love of-the truth not they-received the

σωθῆναι αὐτοὺς.
sothyneh 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: Whenever the letters "i" or "y" appear in the transliteration, they are intended to be pronounced like the "i" in *machine* or the "Y" in *Ypres* (= long "e" as in *keep*). Every "a" in the transliteration should be pronounced as in *bah*.

Notes on 2 Thessalonians 2.1-10

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, 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.
3. Translators take this reference to a spirit as meaning an oracular spirit, i.e., someone claiming to prophesy by inspiration.
4. 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.
5. 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. This 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 two notes.
7. This pronoun is in the masculine gender and serves to differentiate the *him* who will be unveiled from the *restrainer* (neuter gender) mentioned in the first part of the verse.
8. The pronoun for the *restrainer* in this verse appears 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).
9. 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.
10. Note the root of our words *genesis*, *generate*, *etc.* in the Gk. word *genyteh*. 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 the Gk. NT, or the LXX (the Greek translation of the OT used by the apostles) does the word *genyteh* 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 Gk literature that *ek mesou genyteh* speaks of removal, but this usage is simply not supported within the NT. In the NT there is a family of Greek words, the *αἶρω* 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 emerging from the midst, rather than 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, ...*

11. The text assumes that the reader will supply a phrase like *continues to restrain* in this spot.
12. I.e., *at that time*. 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.



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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" • Interpretation of Dan 11.28-40 	<ul style="list-style-type: none"> • He will appear <i>after</i> the rise of an identifiable contingent of 10 kings. • 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 2.41-44; 7.8,24; Rev 17.12</p> <p>Dan 11.40; Cf. Eze 26.7; Jer 46.24-26; Isa 13-14</p>



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CHARTS AND DIAGRAMS

The Antichrist: What We Know

certainty	characteristic or event	basis
<ul style="list-style-type: none"> • Interpretation of Isa 13-14 * Explicit • Based on ID of Daniel's "little horn" • Based on ID of Daniel's "little horn" 	<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. • 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. • 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. • In a time of peace and security he will destroy [military] leaders and many [of the holy people]. 	<p>Isa 14.4-25; cf. Isa 7.18-25</p> <p>2Th 2.6-8; Dan 8.9</p> <p>Dan 9.27; Cf. Zec 11.10</p> <p>Dan 8.24-25</p>

The Antichrist: What We Know

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 (3¹/₂ 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 3¹/₂ 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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CHARTS AND DIAGRAMS

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certainty	characteristic or event	basis
<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>
<p>* Explicit</p>	<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>



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"> • 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, Based on ID of the Beast in Rev and of the "insolent king" in Dan 8.23-25. 	<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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CHARTS AND DIAGRAMS

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

“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

“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

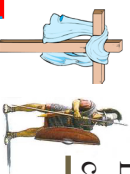
69 (7+62) Weeks
 69 x 7 = 483 Years
 483 x 360 = 173,880 days

7 Weeks

62 Weeks

Decree of Artaxerxes, March 4, 444 BC (Neh 2.1-8) Rebuilding Completed, “the termination of the captivity in the fullest sense” (Barnes).

Triumphal Entry, March 30, AD 33 (Zec 9.9; Luk 19.28-40)



Times of the Gentiles, Luk 21.20-24; Rev 11.2; cf. Gen 15.16; Rom 11.25

THE END
Dan 9.26

War, Dan 9.26

The “prince who will come” shows his true colors by banning the Jerusalem Temple sacrifices, and committing abominations, 3 1/2 years before the End, Dan 9.27.

The “prince who will come” makes his public debut by ratifying a treaty involving Israel and many other nations, Dan 9.27.

“Messiah... cut off”: Jesus Crucified, April 3, AD 33, prelude to the destruction of the city and the dispersion of the people.

As predicted by Dan 9.26, Jerusalem and the Temple destroyed, AD 70, by the eastern legions and Arab auxiliaries under Titus.

The time line is broken for nation, city and sanctuary. The progression of the 70 weeks will resume when Israel resumes their temple worship.

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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CHARTS AND DIAGRAMS Daniel's Theophanies

The Ulai Theophany

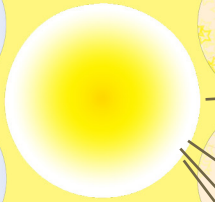
Daniel 8



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."



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

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



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.



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



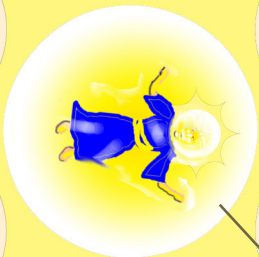
The Tigris Theophany

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).

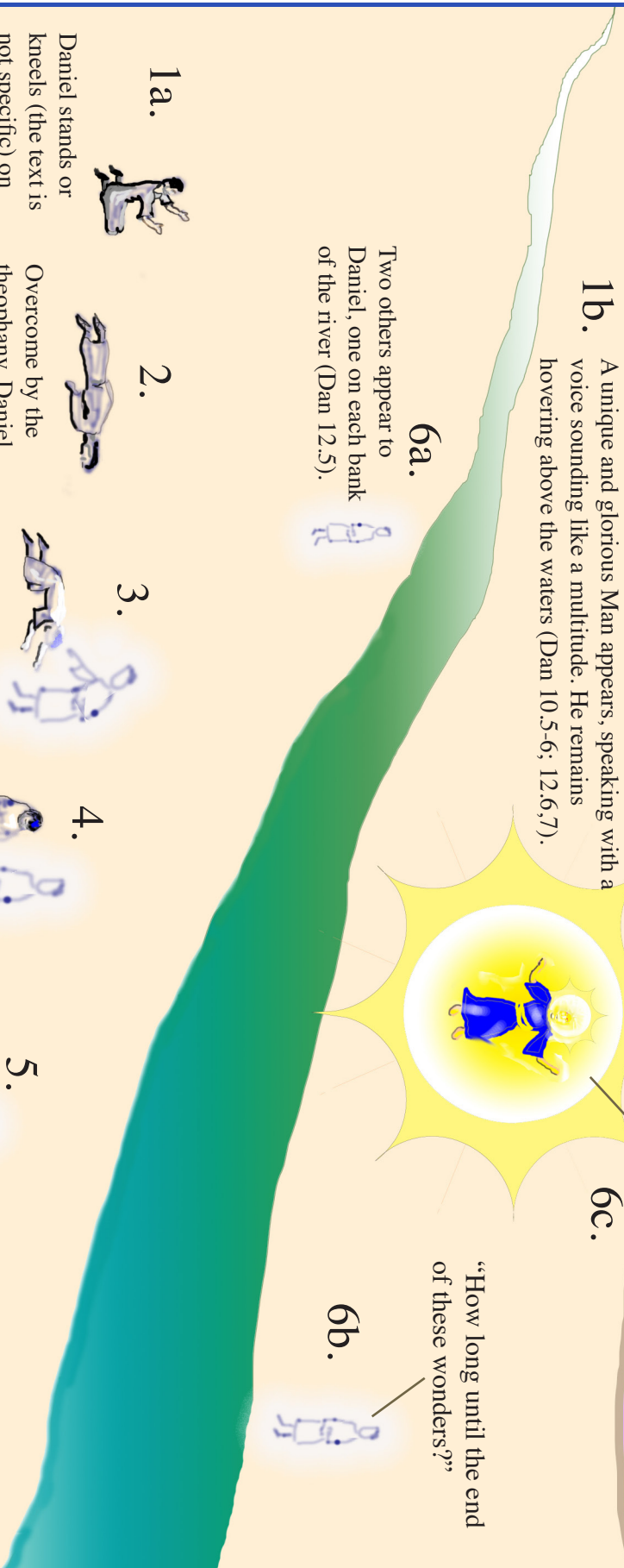


6c.

“How long until the end of these wonders?”



6b.



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).

5.



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).



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CHARTS AND DIAGRAMS

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?

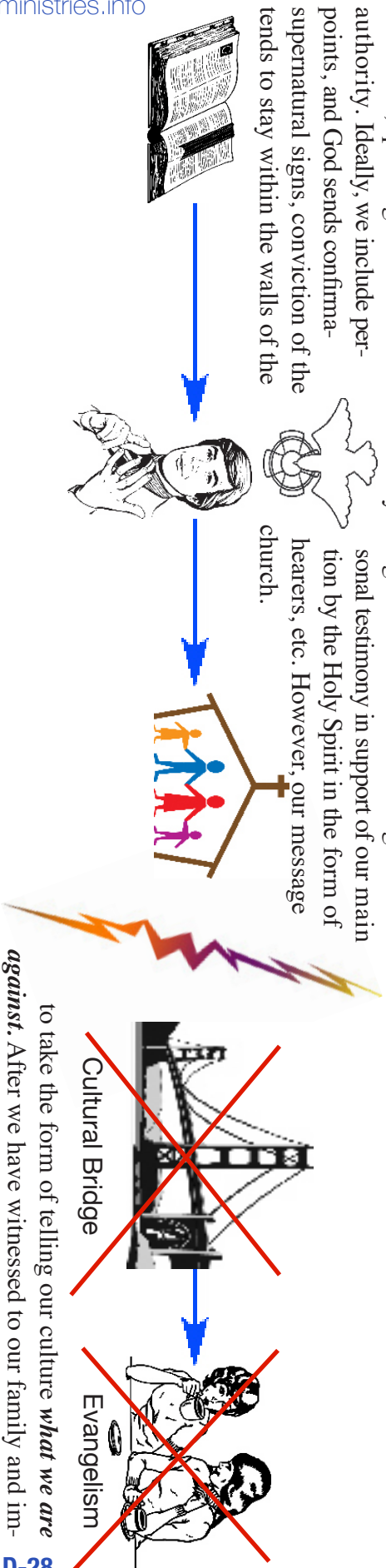
What Cultural Bridge Will I Build To Them?

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
3.1-3; 15.24.

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 testimony in support of our main points, and God sends confirmation by the Holy Spirit in the form of supernatural signs, conviction of the tends to stay within the walls of the church.

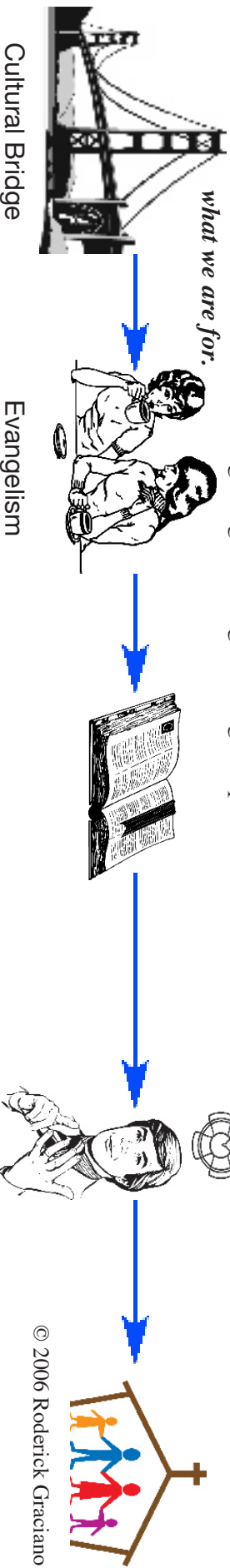


to take the form of telling our culture *what we are against*. After we have witnessed to our family and immediate friends, we forget how to evangelize; we learn only how to relate to and minister to church people.

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.