**Structure of the Book of Daniel**

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**THE CENTRAL CHIASM OF THE BOOK**

- Rise and Fall of The Four Empires (ch. 2)
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CHARTS AND DIAGRAMS

Babylonian Empire according to Tregelles
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CHARTS AND DIAGRAMS

Overlapping Empires with Babylon at the Heart
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CHARTS AND DIAGRAMS
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Unveiling God’s Power and Transformational Agenda in the Life and Prophecies of Daniel

2 Thessalonians 2.1-10

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

2Ths. 2.1  Ἐρωτῶμεν δὲ ύμᾶς, ἀδελφοί, ὑπὲρ τῆς ἐπισυναγωγῆς ἐπ’ αὐτῶν
We-ask also you, brothers, regarding the gathering

2Ths. 2.2  εἰς τὸ μὴ ταχέως σαλευθῆναι ύμᾶς ἀπὸ τοῦ
is to the not quickly to-be-shaken you from the

2Ths. 2.3  μὴ δὲ θροεῖσθαι, μὴ δὲ διὰ πνεύματος μὴτε
not to-be-frightened, neither by a-spirit nor

AYER...
2Ths. 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.

2Ths. 2.5 Don’t you remember that when I was with you I used to tell you these things?

2Ths. 2.6 And now you know what is holding him back, so that he may be revealed at the proper time.

2Ths. 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].

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.”
2 Thessalonians 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.

2 Thessalonians 2.9

The coming of the lawless one will be in accord ance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders,

2 Thessalonians 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.
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 genyeh. 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 genyeh refer to something being removed or taken away. It is the verb of coming into being. In his Biblical Commentary on 2 Thessalonians, F. F. Bruce argues strongly from contemporary Gk literature that ek mesou genyeh speaks of removal, but this usage is simply not supported within the NT. In the NT there is a family of Greek words, the ai[p]o 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.