

Event Comment

Purpose:

There are countless opinions about prophecies leading up to the final days. Some of these require debatable interpretations of one or two verses, and selective interpretations of others to support them. This work offers an analytical tool in hopes of minimizing these conflicts.

Premise:

Beginning from deep within the Old Testament, there are hundreds of verses relating to these final days, but since this was not a priority then as it is now, most of these contain few details. By rounding up and juxtaposing these sparse pixels of information scattered throughout God’s Word, it is hoped that a more clear and consistent image will emerge.

Method:

The core of this project is to list verses that appear to speak of events yet future along the top of a spread sheet. A list of subjects addressed is then accumulated down the left margin.

Correlations between subjects and scriptural references become visible as we tag the intersections between the subject rows and their respective reference columns. These points then become pixels from which consistent textual images might emerge.

On a broader scale, this methodology may be helpful to clarify almost any subject.

| End Times Subject Matrix | | | | | | | | | | | (Th |
|--|---|---|---|---|-----|---|---|---|----|----|-----|
| Page 1 | | | | | | | | | | | |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |
| Verses in Biblical sequence | Dan 2:32-33,37-43 7:1-7 | | | | | | | | | | |
| | Dan 2:34-35, 44 | | | | | | | | | | |
| | Dan 2:33,41-43 | | | | | | | | | | |
| | Dan 7:8,20-21 | | | | | | | | | | |
| | Dan 7:7-11,17,19-20,23-25 | | | | | | | | | | |
| | Dan 7:13-14 | | | | | | | | | | |
| | Dan 7:18,22,27 | | | | | | | | | | |
| | Dan 7:24 | | | | | | | | | | |
| | Dan 7:25 | | | | | | | | | | |
| | Dan 7:23 | | | | | | | | | | |
| | Dan 7:9-11,18,22,25-26 | | | | | | | | | | |
| | Dan 8:11-12 | | | | | | | | | | |
| | Dan 8:13-14 | | | | | | | | | | |
| Subjects in order first mentioned | | | | | | | | | | | |
| 1 | The five global empires | 1 | | | 1 | | | | | | |
| 2 | The fifth empire | 2 | | | 2 | | 2 | | | 2 | |
| 3 | God's kingdom | | 3 | | | 3 | 3 | | | | |
| 4 | Second coming | + | | | | 4 | 4 | | | | |
| 5 | Man of lawlessness (Antichrist) | + | | | 5 | 5 | | 5 | 5 | 5 | |
| | | | | | | | | | | | |
| 7 | Judgment –from spiritual realm | | | | | | 7 | | | 7 | |
| 8 | Tribulation – manifest in natural realm | | | | | | | | | | |
| 17 | Saints protected | | | | | | | | | | |
| 18 | Saints persecuted, falling or defeated | + | | | v21 | | | | 18 | | |
| | | | | | | | | | | | |
| 11 | Three and a half years | | | | | | | | 11 | | |

Synopsis (Opinion)

Beginning with Babylon, God ordained five global empires to maintain some level of international order in an otherwise self destructive world. Four of these empires have come and gone, and the fifth will become evident with the opening of the first seal in Revelation chapter six.

During the reign of this final empire an ungodly faction will arise that will disrupt God’s order and plunge it into civil war, bloodshed, and persecution. This will begin with the opening of the second seal of Revelation six. Famine and disease soon follow on a global scale This is followed by a series of intensifying natural and supernatural phenomenon, primarily targeting those who persecute God’s people (as did the plagues of Egypt).

Ultimately, God’s people inherit the Earth under the rulership of God Himself – as prophesied at the outset in Daniel chapter 2.

The *Subject list* is taken from the left-most column of the Subject Matrix, and the Subject Reference column lists the related verses.

The search begins with the description of the five global empires in Daniel chapter 2, and compiles a list of subjects in the approximate order they first occur as the reading proceeds throughout the rest of the Bible. As additional related verses are encountered, they are added to their respective collections.

The Subject list provides links to discussions of their respective topics – based upon the related verses in the column to the right.

Quotations are taken from the American Standard Version – a modern public domain translation with no copyright restrictions.

| Subject List | Subject Reference |
|--|--|
| 1 Five global empires | Dan 2:32-33,37-43, 7:1-7 |
| 2 The fifth empire | Dan 2:33,41-43, 7:7-11,17,19-20,23-25, Rev 6:1-2 |
| 3 God’s kingdom | Dan Dan 2:34-35,44-45, 7:13-14,18,22,27 |
| 4 Christ Returns | Dan 7:13-14,22,27 Mat 24:29-51 |
| 5 Antichrist | Dan 7:8,11,20-21,24-25, Rev 6:3-8,13:1-8,14-18 |
| 7 Judgment | Dan 7:9-11,18,26, 7:22,16, Rev 6:9-11,11:5-6 |
| 8 Tribulation | Dan 12:1-3,Mat 24:6-8 beginning, 21-24 max, Rev 6:3-8,12-17,8:8-13,9:1-21,11:5-6,13,12:12 |
| 17 Saints protected or avenged | |
| 18 Persecution | Dan 7:20-21,25, 11:28, 32-35 |
| 23 Saints defeated or falling away | Mat 24:10-12 |
| 11 Three and a half years | Dan 7:25, 9:27, 12:6-7,11,12,Rev.11:2,3,12:6,14,13:5 |
| 12 Seven years | Dan 8:13-14, 9:24-25,27 |
| 13 Messiah | Dan 9:25-27, John 1:33,41, 4:25-26,42 |
| 14 End of sacrifice | Dan 8:11-13, 9:27, 11:31, 12:11 |
| 15 Abomination or Desolation | Dan 9:26-27,11:31, 12:11, Mt 24:15 |
| 9 Day of the Lord | See verses list in Event Matrix |
| 19 Wars and rumors | Mat 24:6 |
| 20 Evangelism | Mat 24:14 |
| 21 False prophets and teachers | Mat 24:4-5,11,23-24,26 |

1 Five global empires (top)

Dan 2:32-46, 7:1-7

As the population of the world increased God ordained a series of five global governments to prevent humanity from falling into total chaos. These empires were depicted in a dream of king Nebuchadnezzar’s as a statue with a head of gold, arms and chest of silver, belly and thighs of bronze, legs of iron, and feet of a mixture of iron and clay. The decreasing value of the metals in the sequence depicted increasingly inferior regimes.

Historically, the gold, silver, bronze, and iron are clearly identifiable as Nebuchadnezzar himself, the Medes and Persians, Alexander the great, and Rome, respectively. Inasmuch the fifth and final empire has not yet been clearly identified historically, endless speculations and debates continue.

The underlying principles of these empires is that God has continued to provide a platform upon which people can continue to exist and individually choose whether or not they desire to walk with God.

Before I began this study I was puzzled that only four empires were mentioned in chapter seven of Daniel. Chapter seven begins with a vision revealed to Daniel when the Babylonian empire was about to be replaced by the first of the four remaining God-ordained empires. So in this count, the fifth kingdom of the statue in chapter 2 becomes the fourth kingdom on this list.

In this series, greater detail is shared concerning these empires through portraying them as symbolic beasts. The text of Daniel seven also reveals how this series is terminated by civil war arising within the empire of the fourth beast.

These kingdoms do have a date code. In Dan.2:34-35 and 44-45 we see that God's kingdom (represented here as a stone cut without hands) will pulverize and eliminate this sequence. For whatever the form of this destruction, God's kingdom is clearly described as the agent of it.

Lesson:

Daniel 7 verses 17-18 define these beasts as kingdoms that will arise in the earth, and eventually be inherited by the saints of God. A little Scriptural bonus here: In Matthew 5:5, Jesus said "Blessed are the meek: for they shall inherit the earth." So for whatever the challenges the mayhem of end-times prophecies may contain, we may take comfort in the protection of our souls and in the ultimate outcomes.

In any case, while an empire carries out God's authority our behavior and attitudes are clear. **1Tim 2:1 I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; 2 for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. 3 This is good and acceptable in the sight of God our Savior;**

We must also note that when a civil war arises within the period of the final empire, that the destroying faction is contrary God's authority, and is not to be obeyed.

2 The fifth empire [\(top\)](#)

Dan 2:33,41-43, 7:7-11,19-20,23-25

When the fifth empire is introduced in Daniel 2, it is noted three times that it is inherently divided and unstable. None-the-less, the initial commission of this empire is to maintain some level of international order. Further details concerning this organization are provided in Dan. 7. We also learn in this chapter that this empire eventually collapses into civil war.

The fifth kingdom is represented by the feet of iron and clay in verse 33 of Daniel 2. In verses 41 thru 43 it is mentioned three times that there are conflicting interests and instability in this final kingdom.

Later, after Nebuchadnezzar is gone and Babylon is about to be conquered, Daniel is given a more detailed vision of the remaining four kingdoms. By our current era, since three of these empires have already come and gone, we will focus upon the fourth and final kingdom of the updated list in chapter 7.

Dan 7:7. After this I saw in the night-visions, and, behold, a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns.

7:23 Thus he said, The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24a And as for the ten horns, out of this kingdom shall ten kings arise:.....

This final kingdom does not come across as a pleasant situation. The global diversities unavoidably have conflicting objectives that can only be mitigated by a force greater than any of them. Religions and politics must all be reduced to comply with global objectives.

In Revelation 6, with the opening of the first seal, we see the rise of this final world empire of iron and clay. There is was no mention of bloodshed here. This conquest was achieved by a bow – a long distance weapon.

Lesson:

This antichrist will not arise until after a global coalition of ten kingdoms is established.

3 God's kingdom [\(top\)](#)

Dan 2:34-35,44-45, 7:13-14,18,22,27

Eternal Gospel

Rev 14:6 And I saw another angel flying in midheaven with an eternal gospel to preach to those who live on the earth, and to every nation, tribe, language, and people;

A last-chance opportunity for salvation is referenced in Rev.14:6, as the “eternal gospel.” The gospel message of salvation has not changed since it was prophesied that the heel of the seed of the woman would bruise the serpent’s head in Gen.3:15. Since then salvation has always been based upon the sacrifice of Jesus. Before Christ’s crucifixion it was accessed prophetically through repentance involving animal sacrifice. Since the crucifixion, the kingdom – the eternal gospel – has been accessed through repentance and acknowledging the sacrifice of Christ.

There are well over a dozen references to the kingdom of God in the Old Testament – here’s one from our starting point in Daniel 2 for instance:

Dan 2:44. And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, (symbolized by the statue in Nebuchadnezzar’s dream) **and it shall stand for ever.**

God’s kingdom did not just begin with the birth of Jesus. We see from verse 44 that it already existed during the time of Babylon.

In Daniel chapter 7 we learn that this kingdom consists of saints – those who have responded to the eternal gospel.

7:18. But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever.

7:27. And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Consider also **Mat.5:3 Blessed are the poor in spirit, for theirs is the kingdom of heaven.**

The first mention of this kingdom in the New Testament was provided by John the baptist in **Mt. 3:2 “Repent, for the kingdom of heaven is at hand.”** This is the first of more than forty references to the the Kingdom of God within the book of Matthew alone.

That this kingdom consists of God’s people is confirmed in Revelation chapter 1.

Rev 1:6 and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen.

Notice that this is given in present tense at the time it was written.

The kingdom in the parables

In Matt 13, Jesus used seven parables to describe different attributes of the Kingdom of God.

Mt 13:3-8 – Sower and four soils: Challenges are mentioned here – the first of which is Satan himself trying to keep the gospel from being understood and multiplying.

Mt 13:24-30 – Sower with a contaminated field: Here the multiplying yield is contaminated with look-alike weeds that will be revealed and removed (through God’s judgments) as the harvest time approaches.

Mt 13:31-32 – The mustard seed that produces a large plant: The form of this growth is scale and visibility.

Mt 13:33 – Leaven added to meal: This one speaks of the kingdom growing through permeating the surrounding environment.

Mt 13:44 – Treasure hidden in a field and Mt 13:45-46 – Pearl of great price: In these two, Jesus emphasizes the incredible value of the kingdom, that is worthy of all else that is available to us in life.

Mt 13:47-50 – A net that gathers fish of all types, that are then sorted: This one – along with the parable of the contaminated field – speaks of the judgments that will selectively sort out the believers from the non. **49 So it will be at the end of the age: the angels will come forth and remove the wicked from among the righteous, 50 and they will throw them into the furnace of fire;**

The sequence in these two parables is that the wicked are removed from among the righteous. We will better discern the significance of this as we consider additional scriptural patterns and histories where we see God’s judgments bringing freedom and protection to God’s people – the exodus, for instance.

Culture and life within the kingdom

The early church

How do you define a culture that is being led moment by moment by the Holy Spirit? How do you write a book on how to heal people when there is no record of Jesus ever having healed people twice in the same way?

The guiding principles do not lie in the details themselves, but by expressing the underlying fruit, power, and wisdom of the Holy Spirit. These will be expressed in natural and supernatural ways as we accept accountability to God and to our brothers and sisters, and as we walk in the respective gifts God has given us.

As the church sprang to life on the day of Pentecost and in the days following, new believers were instantly in fellowship, spending as much time as possible together. There was a lavish sharing of food, shelter, and other resources on the part of the Christians in and near Jerusalem. Pilgrims from all over the world were in Jerusalem for the feast of Pentecost at that time, and a wave of Christianity became international as they returned home to their respective countries.

Later, when persecution struck Jerusalem and the church was scattered, the Jerusalem believers were welcomed and received by their former guests. This second wave of global evangelism soon ignited churches throughout the gentile world. Our lives should revolve around this godly culture of enlightening the world to the joys of sharing God’s redemption of our otherwise pointless lives.

As a young man, I was walking through a market place in Guatemala when I made eye contact with a Quiche indian, and we both began praising God in Spanish. Here was this five-foot indian in his traditional clothing, and this six-foot-two Anglo far from home (I had run out of money and was teaching English for a living). We were separated by three languages, three thousand miles at birth, and extreme cultural differences, but we had instantly recognized each other as brothers and were sharing God’s love and worshiping together in a public place.

The international unity of the the kingdom of God continues to be evident in surprising ways as the Holy Spirit provides recognition and love among us.

Mission and impact upon the kingdoms of the world

Christianity was born as a counter culture, and given a commission to take over the world. The prescribed methods however are very different from those of the world. Instead of conspiracy, we were to bring light; instead of destruction, healing; instead of anger and rhetoric, love; instead of lies, truth and the exposure of lies.

Except for scattered moments of history and regions of stability Christianity has been generally persecuted. Even in periods and places of favor it has suffered internal corruption as ambitious people have diverted it as a tool for their own personal or political ambitions. In the Bible itself there are well over a hundred and fifty verses dealing with such issues.

We were born into a hostile world and called to not merely survive, but to conquer. Jesus Himself said “I send you forth as sheep into the midst of wolves. Therefore be wise as serpents and innocent as doves.” Jesus spoke freely of the hostility and persecution we would face as conquerors. But take some small comfort in the fact that the word “persecute” means to pursue, and not necessarily to catch.

Our visible arsenal consists of the fruits of the Spirit – “against which there is no law.” We conquer by pouring light and love into a world of darkness and hatred. By returning good in exchange for evil we “heap coals of fire.” Even so, such visible behavior is only the result of a far more powerful weapon: Walking in the revelation of the father (Mt.16:16...). As we bring what God reveals to us into the natural realm, the world and nature itself has no option but to comply. We find ourselves being prompted to express love and attention to specific individuals in various ways, and in some cases miracles and other spiritual gifts, as God might decree.

We are enigmatic and incomprehensible to the world around us (Jn.3:8, 1Cor.2), and often protected by warnings from the Holy Spirit. It took a Roman centurion to recognize how Jesus operated. When the centurion spoke, he was backed by the imperial might of the entire Roman army. When we speak as God directs us to, we are backed by the one who once said “Let there be light.”

God has designed His church to flow easily among all cultures of humanity. The publicly visible signs of this church would be the types of positive behavior and attitudes listed in the fruits of the Spirit in Galatians 5. These would be admired by all.

A little deeper however people would find an aloofness from tastes and practices within the surrounding culture that are incompatible with Christian beliefs.

The term “denomination” simply does not relate to Christianity. As Christians we are called to continually surge forward until we either find ourselves in agreement with each other, or develop the maturity to accept and walk with people who have differences that we do not entirely understand.

We are in the world but not of it. In 2Cor.5, we are described as ambassadors, carrying out the work that Christ began. As such, our loyalties and concerns are not to the interests of the secular world, but to conscripting other warriors to serve under the protection and objectives of God’s kingdom.

In the gospel account where Jesus sent out 70 of his disciples to preach his word, they freely plundered Satan’s realm at will (Luke 10:17-19).

For however dangerous and insane the world around us may become, those in the kingdom of God who choose to serve him and walk in his will, continue in his purpose and protection.

4 Christ returns (top)

Dan 7:13-14,22,27

Dan 7:13 I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

5 Antichrist [\(top\)](#)

Dan 7:8,11,20-21,24-25 1John 2:18,22, 4:3, 2John 1:7

The term “antichrist” occurs only four times in the Bible, and only in first and second John. There it is defined as a spirit or person who denies that Jesus is of God (1John 2:18,22, 4:3, 2John 1:7). Nonetheless, it has become the de facto title of the Satanic leader who will derail and usurp control of the world’s government during the final years of humanity’s dominion over the earth.

Although the kingdom of God is briefly mentioned in Daniel 2, we will have a more detailed account of chapter 7. Here we learn that this antichrist does not arise until after the fifth kingdom (of Daniel 2) arises, but before the intervention of the stone cut without hands.

The opening of the second seal in Revelation 6 brings on wide-spread bloodshed.

7:8. I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

7:24. And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings.

Here we see civil war that violently removes three of the ten ruling kingdoms.

Note that this boastful come-lately horn did not establish this final kingdom, but rather, came to power within it. This fits nicely with the bloodshed associated with the second seal in Revelation 6. This action brings the age of the five God-ordained empires to a close, and humanity is left on their own to do what humanity does best.

Another cross reference would be the end-times dissertation given by Jesus in Matthew 24. There he speaks of these wars and rumors as the beginning of troubles, and that they will be followed by persecution – which is also tied to this ruler in the Daniel 7 context.

Dan 7:21: I beheld, and the same horn made war with the saints, and prevailed against them;

Under the God-ordained fifth empire Christianity had been tolerated. But this enemy of the state and people could not coexist with those who continued to serve God. This persecution will continue to intensify, and comes to a head when this person attempts to take on God Himself.

Dan 7:25: And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time.

This final level of persecution may relate to the “courtyard Christians” of Rev.11:2, that are again referenced as “the rest of her seed” in Rev.12:17.

Dan 7:9. I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire.

7:10. A fiery stream issued and came forth from before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

7:11. I beheld at that time because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and its body destroyed, and it was given to be burned with fire. (See also Dan 7:22.)

The termination of this final king by eternal fire clearly defines it as the last ruler of the fifth and final kingdom. While some theologians are expecting the antichrist to establish the fifth kingdom, we have seen here that this final horn will arise later as a phase of this the final and unstable empire.

7 Judgment [\(top\)](#)

Dan 7:9-11,18,22,27

Dan 7:9-11 God Himself finally judges and condemns the beast. As we've seen above and in Dan 7:18,22,27 God gives the kingdom to the saints.

The actual sentencing is carried out in a series of judgments that will be set up historically by the opening of the seals on the scroll presented by God the Father on the throne to Jesus, in Revelation 5.

8 Tribulation [\(top\)](#)

Dan 12:1-3, Mat 24:6-8 beginning, 21-24 max,
Rev 6:3-8,12-17,8:8-13,9:1-21,11;5-6,13,12:12

In Revelation 5 we see activity in the throne room of God, as Jesus prepares to release God's judgments upon the earth. In this scene there are also bowls of incense representing the prayers of the saints. These prayers are probably instrumental in bringing about these judgments, as are plaintiffs in a courtroom. The judge of the universe has reached a decision, and the seven-part sentence has been recorded in a scroll sealed by seven seals. Each of these seals deals with a different level and category of cleanup.

The first seal is opened, and the entire world is brought under the control of a single government. This will be the final empire of the statue seen in the night vision of king Nebuchadnezzar in Daniel chapter 2. As indicated in Daniel 7, it will consist of ten regions or areas of authority. There will be areas of instability and conflict, but this global authority will be able to enforce an uneasy peace – for awhile.

The second seal is opened, and a coup shatters the uneasy peace. The hostility of this new leadership towards God's people brings the kingdom of God to bear upon the iron and clay toes of the statue seen by king Nebuchadnezzar. The ensuing civil war releases the regulation of peace among global enemies. Warlords politicians, and military units scramble for control and protection. The statue crumbles.

The opening of third seal plays out as the natural consequences of a world focused upon war struggles to find and produce sustenance in a world of devastated infrastructures.

The fourth seal brings death, as famine, warfare, disease, and roving packs of predators arise to feast upon the chaos. All told, a fourth of humanity will be decimated through these natural outcomes of unregulated human behavior.

Dan 12:1. And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

9 Day of the Lord [\(top\)](#)

Of the 21 references to "Day of the Lord" in the Bible most imply various periods of destruction, and none of them refer to Christ coming in the clouds. Since we already have multiple clear references to the return of Christ, the assignment of this phrase to the event of Christ's return remains debatable.

"Day of the Lord"

| Referenc | Context | Comment |
|-----------------|--|---------------------------------|
| # | | |
| 1 Is.13:6 | Wail, for the day of the LORD is near!It will come as destruction from the Almighty. | Destruction |
| 2 Is.13:9 | Behold, the day of the LORD is coming,Cruel, with fury and burning anger,To make the land a desolation;And He will exterminate its sinners from it. | Destruction |
| 3 Is.58:13 | From doing your own pleasure on My holy day,From doing your own pleasure on My holy day,And call the sabbath a delight, the holy day of the LORD honorable,And honor it, desisting from your own ways, From seeking your own pleasure From seeking your own pleasure | Sabbath |
| 4 Ez.13:5 | “You have not gone up into the breaches, nor did you build the wall around the house of Israel to stand in the battle on the day of the LORD. | Should have prepared for battle |
| 5 Ez.30:3 | “For the day is near,Even the day of the LORD is near;It will be a day of clouds,A time of doom for the nations. | Destruction |
| 6 Joe.1:15 | Alas for the day!For the day of the LORD is near, it will come as destruction from the Almighty. | Destruction |
| 7 Joe.2:1 | Blow a trumpet in Zion,And sound an alarm on My holy mountain! Let all the inhabitants of the land tremble,For the day of the LORD is coming;Surely it is near, | Destruction |
| 8 Joe.2:11 | The LORD utters His voice before His army; Surely His camp is very great,For strong is he who carries out His word. The day of the LORD is indeed great and very awesome,And who can endure it? | Destruction |
| 9 Joe.2:31 | “The sun will be turned into darkness And the moon into blood Before the great and awesome day of the LORD comes. | Supernatural distressing signs |
| 10 Joe.3:14 | Multitudes, multitudes in the valley of decision! For the day of the LORD is near in the valley of decision. | Day of decision |
| 11 Amo.5:18 | Alas, you who are longing for the day of the LORD, For what purpose will the day of the LORD be to you? It will be darkness and not light; | Darkness |
| 12 Amo.5:20 | <i>Will not the day of the LORD be darkness instead of light, Even gloom with no brightness in it?</i> | Darkness |
| 13 Oba.1:15 | “For the day of the LORD draws near on all the nations. As you have done, it will be done to you. Your dealings will return on your own head. | Judgment, retribution |
| 14 Zep.1:7 | Be silent before the Lord GOD! For the day of the LORD is near,For the LORD has prepared a sacrifice, He has consecrated His guests. Near is the great day of the LORD, Near and coming very quickly; Listen, the day of the LORD! Listen, the day of the LORD! | Solemn |
| 15 Zep.1:14 | In it the warrior cries out bitterly. | Warfare |
| 16 Mal.4:5 | “Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. | Destruction |
| 17 Act.2:20 | THE SUN WILL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD, BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME. | Darkness |
| 18 1Cor.5:5 | <i>I have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus.</i> | Salvation |
| 19 1Th.5:2 | For you yourselves know full well that the day of the Lord will come just like a thief in the night. | Without warning |

| | | |
|----|--|---|
| | that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come. | The context is a reference to believers being gathered from the earth to be with God. |
| 20 | 2Th.2:1-2 | |
| | But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. | Without warning, destruction |
| 21 | 2Pet.3:10 | |

Theme Totals

21 verses
16 various forms of stress
8 specify destruction
5 darkness
3 warfare
2 without warning
2 reference a Sabbath or solemn time
1 salvation

Re
f

Various Comments

2Th.2:1-2 could not be a reference to the return of Christ, or else they and Paul himself would no longer be there.

11 Three and a half years [\(top\)](#)

Dan 7:25, 9:27, 12:6-7,11,12,Rev.11,12,13

Dan 7:25 And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time.

It is well understood that the saints mentioned in this verse are Christians. Since the church did not exist before the death and resurrection of Jesus, this three and a half year period would have to be the second half of the seventieth week prophesied in Daniel chapter 9.

9:27 And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations' shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate.

This speaks clearly of the first half of a week. The only single week spoken of in the context of Daniel chapter 9 is the difference between the seventy weeks and the sixty nine weeks. It is rarely disputed that the sixty nine weeks terminate in the appearance of the Messiah. At least four or more verses in the gospels indicate that Jesus appeared as the Messiah at the outset of his ministry, whereas there are no verses to suggest that he was not the Messiah before the time that a fickle crowd welcomed him into Jerusalem – less than a week before his death.

There is no record of the antichrist making a covenant of any kind, and certainly nothing to imply that he makes a covenant with Israel. When Jesus was crucified, and spoke the words “It is finished,” and the veil of the temple was torn top to bottom, the entire history of prophetic blood sacrifice was fulfilled and came to a close. Any blood sacrifice since then is a claim that the blood of Jesus had no value, and is the ultimate blasphemy. The blasphemy of the Jews as they re-sewed the veil and

continued to splatter blood around was an abomination that required (and resulted in) the obliteration of the temple and the Jewish nation.

It was Jesus who removed the spiritual significance of blood sacrifice, and the Roman government was the hammer ordained to eliminate it physically.

There are two different people mentioned in verse 9:27 – one who put a stop to sacrifice and oblation, and one who made desolate.

Dan 12:6. And one said to the man clothed in linen, who was above the waters of the river, How long shall it be to the end of these wonders?

The referenced wonders in verses 1-5 included extreme tribulation, protection of God's people, and widespread evangelism,.

12:7. And I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and a half; and when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished.

3-1/2 years

12:11. And from the time that the continual burnt-offering' shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand and two hundred and ninety days.

$1290/365=3.534$ years – 3-1/2 years plus 12.4 days

12. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

$1335/365=3.658$ years – 3 years and 240 days (8 months) 3-1/2 years plus 58 days

Rev 12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

$1260/365=3.452$ years – 17.5 days less than 3.5 years

1265 days = 3.465 years. That's about 13 days less than 3.5 years.

12 Seven years [\(top\)](#)

Dan 8:13-14, 9:24-25,27

Dan 8:13. Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision concerning the continual burnt-offering, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot? 8:14. And he said unto me, Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed.

This period includes the conclusion of sacrifice by Jesus' fulfillment, and the final period before God's judgment. This period is further explained as the seventieth week in

Dan 9:24. Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy.

13 Messiah [\(top\)](#)

Dan 9:25-27

Dan 9:24. Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy.

9:25. Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks, and threescore and two weeks: it shall be built again, with street and moat, even in troublous times.

Verse 25 adds up to 69 weeks. This leaves one week to achieve the milestones specified list given in Dan 9:24

9:26. And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined.

The “Anointed one” is the word rendered “Messiah” in most translations.

We know that Jesus was not cut off on the day he became public as the Messiah upon the baptism of John. Multiple New Testament verses define that event as his arrival as the Messiah. The New Testament also reveals that he was cut off 3-1/2 years later upon his crucifixion. The word translated as “nothing” in verse 26 also means “no one” (the sheep scattered at that point).

A group – forces – of a ruler who would be in power would arise at some point after the Messiah was crucified, and obliterate the city and the temple, and even to the end, the desolations would continue. We know historically that the city and the temple were physically destroyed at about 70 AD.

9:27. And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations' shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate.

There is nothing in text or history to suggest that the people who sacked Jerusalem in verse 9:26 made a covenant of any kind with Jerusalem before hand. The context would indicate that it was the Messiah who made the covenant, but that would raise the question: Why would he stop the sacrifice?

When Jesus was sacrificed, it fulfilled all that had been achieved through sacrifices until that point. To sacrifice after that time would be to say that the blood of Jesus meant nothing. There could be no greater insult to the one through whom the universe and all it contained than to claim that his torturous humility and death on our behalf meant nothing. Also recall that at that point the veil of the temple was torn from top to bottom. In **Isaiah 66:3a** the prophet said “*But the one who slaughters an ox is like one who kills a person; The one who sacrifices a lamb is like one who breaks a dog’s neck;*”

It was Jesus who put an end to sacrifice spiritually, the Roman army who stopped it physically, and then Islam then took over the watch before the Jews were able to get their country back.

In a nutshell, verse 27 is a repeat of verse 26, with different features highlighted. The question now arises: What has happened to the other half of this seventieth week?

14 End of Sacrifice [\(top\)](#)

Dan 8:11–13, 9:27, 11:31, 12:11

8:11. Yea, it magnified itself, even to the prince of the host; and it took away from him the continual burnt-offering, and the place of his sanctuary was cast down.

8:12. And the host was given over to it together with the continual burnt offering through transgression; and it cast down truth to the ground, and it did its pleasure and prospered.

The prince of the host is translated from commander of an army. These verses also speak of the physical destruction of the temple, along with associated military forces and rituals.

Those who might debate this understanding will find more clarity in cross referencing related verses.

9:27. And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations' shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate.

All the ritual sacrifice from the days of Adam were fulfilled and rendered obsolete by Jesus when He was sacrificed. Blood sacrifice since that time is an abomination because it declares that the blood of Jesus was not enough. When the Romans obliterated the temple and the Jewish people in 70AD, they put an end to this abomination with the sacrifice of a pig on the altar as a grand finale.

11:31. And forces shall stand on his part, and they shall profane the sanctuary, even the fortress, and shall take away the continual burnt-offering , and they shall set up the abomination that maketh desolate.

This is a reference to the lingering temple rituals and facilities that were rendered obsolete and abominable by the death, resurrection, and victory of Jesus.

15 Abomination & desolation [\(top\)](#)

Dan 9:27, 11:31, 12:11

9:27. And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate.

11:31. And forces shall stand on his part, and they shall profane the sanctuary, even the fortress, and shall take away the continual burnt-offering, and they shall set up the abomination that maketh desolate.

12:11. And from the time that the continual burnt offering shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand and two hundred and ninety days.

$1290/365=3.534$ years. $0.034*365=12.4$ days

18 Persecution [\(top\)](#)

Dan 7:20–21, 25, 11:28, 32–35

19 Wars and rumors [\(top\)](#)

Mat 24:6

20 Evangelism [\(top\)](#)

Mat 24:14

21 False prophets and teachers [\(top\)](#)

Mat 24:4-5, 11, 23-24, 26

23 Saints defeated or falling away [\(top\)](#)

Mat 24:10-12

— More Notes —

Dan 11:35-39 may relate either to the future, the period just before and after Jesus, or both.

11:40-45 clearly end times. The king of the South =Arab world.

Matt. 24 is a multifaceted summary of end-times events

Rev 10 John is commissioned to describe the final 3-1/2 years. Dispensation shift

Spreadsheet

In addition to the list, I've developed a spreadsheet to coordinate prophesied events with the verses that refer to them. The column on the left lists future events in the order they are first mentioned – beginning with Daniel chapter 2. The tops of columns extending horizontally list the first verse references in their Biblical sequence. Additional related verses are then added as available. The intersections of these columns with the events given in the first column identify the matches between the events and the related scriptures.