

BIBLE STUDY

BIBLIOGRAPHIC REVIEW OF THE PROPHETIC RELATIONSHIP BETWEEN DANIEL AND REVELATION IN HARMONY WITH THE GOSPELS

Foundational passages and hope in Jesus Christ

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Reina-Valera 1960
Nuevo Testamento Interlineal Griego-Español
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Purpose and reading approach

Daniel, the Gospels, and Revelation converge on one affirmation: God governs history, and Jesus Christ will bring his purpose to fulfillment. This study brings together the central passages and their connections so readers can distinguish what a text states, what another passage clarifies, and what depends on an interpretation of the end times.

Direct texts describe the event or symbol under discussion. Supporting texts provide context, characteristics, hope, or promises; they do not necessarily describe the same moment. Each reference has an original summary. Summaries are not verbatim Scripture quotations and do not replace reading the full passage. English renderings of brief Spanish quotations are editorial translations, not quotations from a published English Bible.

The exposition follows a futurist, premillennial approach, expecting the rapture before the great tribulation and affirming the continuing validity of God's promises to Israel. These positions are presented as a doctrinal synthesis rather than as explicit statements in every passage. Salvation rests on God's grace and Christ's completed work, received through faith.

This is a biblical and textual review centered on the Reina-Valera 1960 and a specific consultation of Lacueva's interlinear. It is not a complete survey of academic scholarship or every possible allusion. The study assigns no contemporary identities to the beasts and sets no date for the Lord's return.

Central passages: Daniel 2; 7; 8; 9:24-27; 11:31-45; 12; Matthew 24-25; Mark 13; Luke 21; John 5:24-29; 14:1-3; Revelation 1; 5-7; 11-13; 17; 19-22. First Thessalonians 4:13-18 and Romans 11 provide additional support.

Biblical exposition

1 The sovereignty of God and human kingdoms

Direct texts and summaries. Daniel 2:31-45: the statue represents successive kingdoms; the stone that destroys it announces a kingdom established by God. Daniel 7:17-18,23-27: the beasts represent kings or kingdoms, and final dominion belongs to the saints of the Most High.

Revelation 11:15: God's rule and that of his Christ over the world are proclaimed.

Supporting texts and summaries. Daniel 2:20-22: God changes times and rulers and grants wisdom. Luke 1:32-33: the son announced to Mary receives David's throne and an unending kingdom. John 18:36: Jesus' authority does not originate in this world's system of power.

Textual explanation. Daniel 2 explicitly identifies Nebuchadnezzar as the head of gold. Babylon, Medo-Persia, Greece, and Rome form the traditional sequence adopted here; other interpreters distinguish Media from Persia and understand Greece as the fourth kingdom. Daniel 7 does not name every empire. We should therefore distinguish the vision's own explanation from its historical identification.

Doctrinal relationship. The stone and everlasting kingdom are connected doctrinally with the Messiah's reign. The relationship between Daniel and Revelation affirms the fall of rebellious power without making every detail in the two books an automatic equivalent.

Pastoral application. When institutions seem immovable, faith remembers that their authority is temporary. Trusting God enables us to fulfill our responsibilities without giving any human power the allegiance that belongs to the Lord.

2 The Son of Man and the authority of Jesus Christ

Direct texts and summaries. Daniel 7:9-14: the heavenly court convenes, and one like a son of man receives universal, permanent dominion. Matthew 26:64 and Mark 14:62: Jesus connects his own vindication with heavenly power and the clouds. Revelation 1:7,13-18: Christ appears with the clouds and is presented as the living one who conquered death.

Supporting texts and summaries. Matthew 24:30 and Luke 21:27: the Son of Man comes with power and glory. John 5:26-27: the Father grants the Son authority to judge. Revelation 5:6-10: the Lamb was slain and redeemed people from different nations.

Textual explanation. In Daniel, the figure approaches the Ancient of Days; the vision does not describe exactly the same direction of movement as a

return to earth. Jesus uses its language to announce his authority. The connection to Christ is strong, but each scene must retain its own setting.

Doctrinal relationship. The one who receives the kingdom is also the Redeemer. Prophetic victory cannot be separated from the cross and resurrection. Revelation presents Christ as Lord of history and the Lamb who saves.

Pastoral application. Studying prophecy should deepen our trust in Jesus Christ. A reading that focuses entirely on the adversary loses sight of the central person in God's revelation.

3 The beasts and the persecution of the saints

Direct texts and summaries. Daniel 7:7-8,19-26: a terrifying beast and an arrogant horn exercise violence, blasphemy, and persecution until divine judgment intervenes. Revelation 13:1-10: the sea beast combines features of a lion, bear, and leopard, receives power from the dragon, and wages war on the saints. Revelation 17:12-14: ten kings give authority to the beast, but the Lamb defeats them.

Supporting texts and summaries. Matthew 24:9-13: Jesus announces hatred, deception, and the need for endurance. John 16:33: the disciples face trouble, sustained by Christ's victory. Revelation 12:11: the faithful overcome through the Lamb's blood and their testimony, even when facing death.

Textual explanation. The combination of animals in Revelation 13 is a recognizable literary allusion to Daniel 7. The ten horns also connect the visions. However, the little horn and the beast should not be equated without explaining the differences in their descriptions.

Doctrinal relationship. The futurist reading recognizes a culmination of opposition to God in a ruler and his system. The term Antichrist comes from John's letters rather than the explicit vocabulary of Daniel or Revelation. Identifying the Antichrist with the beast is a doctrinal synthesis.

Pastoral application. Faithfulness does not depend on escaping every form of suffering. Christ sustains his people; a persecuted believer's witness retains its value even when earthly power appears to prevail.

4 Historical desecration and its prophetic significance

Direct texts and summaries. Daniel 8:9-14,20-25: the vision identifies Media and Persia and Greece and describes a power attacking the people and sanctuary. Daniel 11:21-35: a deceptive ruler desecrates the sanctuary and persecutes the faithful. Daniel 11:36-45: a king exalts himself and ultimately meets his end without help.

Supporting texts and summaries. Matthew 24:15 and Mark 13:14: Jesus returns to the theme of the abomination of desolation. Revelation 13:5-6: the beast blasphemes God and his dwelling. Second Thessalonians 2:3-4: the man of sin exalts himself with a claim to divine status.

Textual explanation. The desecration under Antiochus IV in the second century BC provides an important historical reference for Daniel 8 and 11. Little horns in different visions do not necessarily designate the same individual. A transition to a future ruler in Daniel 11:36 is a disputed futurist interpretation; others maintain the historical reference throughout the chapter.

Doctrinal relationship. A historical precedent can serve as a pattern for broader opposition later. Such a typological relationship must be argued from Scripture as a whole. Resemblance does not erase the original setting or prove that every verse has two fulfillments.

Pastoral application. Knowing the history helps us avoid treating every current war as a conclusive identification. Discernment grows when we first listen to what the passage communicated to its original audience.

5 The seventy weeks and the Messiah

Direct texts and summaries. Daniel 9:24-27: the announcement concerns Daniel's people and Jerusalem; it presents seventy weeks, the Messiah's death, the destruction of the city and sanctuary, and an interruption of sacrifice. Matthew 24:15: Jesus cites Daniel in connection with desolation.

Supporting texts and summaries. Daniel 9:1-19: the prophecy comes during a prayer concerning sin and restoration. Luke 24:26-27,44-47: Jesus interprets Scripture in relation to his suffering, resurrection, and the

proclamation of forgiveness. Hebrews 9:26-28: Christ's self-offering deals with sin and grounds the hope of his future appearance.

Textual explanation. The weeks are understood here as groups of seven years. Seven plus sixty-two make sixty-nine; the Messiah's death follows. The dispensational reading distinguishes a final future week and interprets the covenant in 9:27 as the act of a hostile ruler. The subject of that verse, the starting date, and the interval remain debated. No exact fulfillment date is proposed.

Doctrinal relationship. The Messiah's death is connected to the cross through a reading centered on Christ. Placing the final week within a seven-year tribulation is a futurist synthesis rather than a literal statement in Revelation. Its midpoint is related to the three-and-a-half-year periods.

Pastoral application. Daniel receives revelation while praying, not while seeking a formula to control the future. Studying prophecy should be accompanied by dependence on God and gratitude for redemption.

6 The abomination of desolation and the Gospels

Direct texts and summaries. Daniel 9:27; 11:31; 12:11: these passages include desolation, desecration, and the interruption of sacrifice. Matthew 24:15-22 and Mark 13:14-20: Jesus warns of the abomination, commands flight, and announces exceptional tribulation. Luke 21:20-24: armies surrounding Jerusalem precede desolation, captivity, and Gentile domination.

Supporting texts and summaries. Second Thessalonians 2:3-8: the adversary's self-exaltation ends through the Lord's intervention. Revelation 13:11-18: false worship is promoted through deception, an image, and economic coercion.

Textual explanation. Matthew explicitly names Daniel. In Matthew 24:15, Lacueva's interlinear gives the Spanish wording “abominación de la desolación,” meaning abomination of desolation, and its note points to Daniel 9:27. This was verified on printed page 106, page 114 of the supplied PDF. The wording alone does not establish the perpetrator or date.

Jerusalem's historical fall remains important in Luke and must not disappear when the discourse is related to a final crisis.

Doctrinal relationship. The futurist interpretation expects a culminating desecration. Its connection with the beast's image is doctrinal and thematic; Revelation 13 does not explicitly cite Matthew 24 or name the abomination there.

Pastoral application. Jesus connects discernment with practical action. Understanding his warning means attending to its setting and protecting life rather than rushing to identify every symbol.

7 The great tribulation and promised deliverance

Direct texts and summaries. Daniel 12:1: unprecedented distress accompanies Michael's intervention and the deliverance of those recorded in the book. Matthew 24:21-22: exceptional tribulation is limited for the sake of the elect. Revelation 7:9-17: a multitude from every nation comes out of the great tribulation and stands before the Lamb.

Supporting texts and summaries. Daniel 10:12-14,20-21: the revelation includes spiritual opposition and Michael's role concerning Daniel's people. Revelation 12:7-12: Michael and his angels fight the dragon. John 10:27-29: Christ's sheep receive eternal life and remain under his care.

Textual explanation. Daniel's people retain their reference to Israel in Daniel 12. Revelation 7 distinguishes the enumeration of the tribes from the international multitude; the relationship between these groups has several interpretations. The vision does not promise universal physical survival. Revelation includes martyrs whose lives are secure in God.

Doctrinal relationship. Divine protection and the death of some faithful believers are not incompatible. Eternal salvation does not depend on escaping every persecution. Identifying all periods of affliction with a single phase requires argument.

Pastoral application. Hope accompanies those who suffer without minimizing their pain. The Lord knows his own, and his care reaches beyond death. This assurance enables endurance without turning distress into a spectacle.

8 Prophetic periods and their limits

Direct texts and summaries. Daniel 7:25 and 12:7: oppression is bounded by a time, times, and half a time. Revelation 11:2-3: forty-two months concern the city and 1,260 days concern the testimony. Revelation 12:6,14 and 13:5: these durations recur in the woman's protection and the beast's authority.

Supporting texts and summaries. Daniel 12:11-12: 1,290 and 1,335 days are mentioned. Matthew 24:36 and Acts 1:6-7: knowledge of times and seasons is not placed under human control.

Textual explanation. Forty-two months of thirty days equal 1,260 days; this comparison uses that convention rather than every civil calendar. Daniel's expression is commonly understood as three and a half years. The subjects and starting points in each passage must be distinguished. Daniel 8:14 adds 2,300 evenings and mornings, whose calculation has differing interpretations; it is not automatically inserted into the same sequence.

Doctrinal relationship. These numbers show that affliction is bounded. Constructing a complete calendar requires additional interpretive decisions. Daniel 12 does not explain exhaustively why the intervals of 1,290 and 1,335 days appear.

Pastoral application. Acknowledging the limits of our knowledge is also faithfulness. Our expectation of the Lord can remain firm without an exact timetable or calculations that promise to uncover what Jesus did not authorize us to fix.

9 Israel Jerusalem and the redeemed from the nations

Direct texts and summaries. Daniel 9:24 and 12:1: Daniel's people and city remain the prophecy's referents. Luke 21:24: Jerusalem remains under Gentile domination until an appointed limit. Revelation 7:4-9: Israel's tribes and a multitude from every nation are presented. Revelation 12:1-6,13-17: the woman associated with the son's birth is persecuted and protected.

Supporting texts and summaries. Genesis 37:9-10: sun, moon, and stars provide symbolic background for Revelation 12. Romans 11:25-29: Paul

describes Israel's partial hardening, its salvation, and the irrevocable nature of God's calling. Ephesians 2:13-18: Jews and Gentiles have access to the Father through Christ.

Textual explanation. The woman in Revelation 12 is understood here primarily as Israel, from whom the Messiah comes. Other readings emphasize Mary or God's people more broadly. Daniel's city, the woman, and the Church should not be merged without examining their respective roles.

Doctrinal relationship. The continuing validity of the promises to Israel coexists with the unity of the redeemed in Christ. Ethnic descent does not provide an independent route to salvation. Nor does every decision of a modern state amount to a prophetic fulfillment approved by God.

Pastoral application. God's purpose calls us to reject arrogance and contempt between peoples. The hope of restoration is received humbly, recognizing that everyone needs the Lord's mercy.

10 Judgments deception and testimony

Direct texts and summaries. Revelation 6:1-17; 8:1-13; 9; 11:15-19; 15-16: seals, trumpets, and bowls portray judgment, affliction, and vindication. Matthew 24:4-14: Jesus warns of deceivers, wars, famine, and persecution. Daniel 7:9-12,26: heavenly judgment ends arrogant dominion.

Supporting texts and summaries. Revelation 5:1-7: the Lamb is worthy to open the scroll. Revelation 6:9-11: martyrs await justice. Matthew 24:23-28: the signs of false messiahs must not be confused with the Lord's manifestation. Second Thessalonians 2:9-12: deception accompanies rejection of the truth.

Textual explanation. The motifs of war and famine allow a thematic comparison with Jesus' discourse. They do not establish an exact equivalence between every sign and every seal. Seven units in each series make twenty-one literary positions, but calling them twenty-one independent, successive events is an interpretation. Sequential, nested, and recapitulation readings exist.

Doctrinal relationship. Judgment belongs to God and expresses his opposition to evil. Revelation also portrays human resistance to repentance. Prophecy reveals the need for grace; it does not license the Church to carry out revenge.

Pastoral application. Christians may seek justice without nurturing hatred. When facing deception, we examine the message in light of Christ and Scripture instead of accepting everything extraordinary as true.

11 The glorious coming and the Lamb's victory

Direct texts and summaries. Matthew 24:29-31; Mark 13:24-27; Luke 21:25-28: the Son of Man's manifestation and the gathering of the elect are announced after tribulation. Revelation 19:11-21: Christ defeats the beast, false prophet, and their armies. Daniel 7:13-14,26-27: the persecutor's rule ends and the kingdom is given.

Supporting texts and summaries. Zechariah 14:3-5: the Lord intervenes, accompanied by his holy ones. Revelation 1:7: his coming is publicly manifest. Second Thessalonians 2:8: the Lord destroys the adversary. Matthew 25:31-46: the Son of Man judges from his glorious throne.

Textual explanation. Christ's arrival in the Gospels differs from rumors of hidden appearances. Revelation presents a victor whose authority does not depend on an agreement with the beast. The heavenly armies in 19:14 have been understood as angels, saints, or both; the verse alone does not exhaustively identify their members.

Doctrinal relationship. The second coming publicly manifests the Redeemer's victory. Understanding his return with his Church rests on harmonization with passages about believers' prior gathering; it should be explained without attributing the entire sequence to every text.

Pastoral application. The promise of Christ's return sustains believers facing injustice. Waiting for the Lord means trusting his judgment and acting faithfully rather than trying to produce his kingdom through human force.

12 The rapture and its relationship to prophecy

Direct texts and summaries. First Thessalonians 4:13-18: the dead in Christ rise, and living believers are caught up with them to meet the Lord. First Corinthians 15:51-54: the living are transformed, and mortality gives way to immortality. John 14:1-3: Jesus promises to receive his own so that they may be with him.

Supporting texts and summaries. First Thessalonians 1:10 and 5:9-11: believers await Christ and are not destined for wrath. Revelation 3:10: Philadelphia receives a promise of preservation from a coming trial. Matthew 24:31: a gathering of the elect is announced in the context of the glorious coming.

Textual explanation. Paul addresses grief and concern for deceased believers. The meeting occurs in the air; the passage does not state the interval before a return to earth. Revelation 3:10 has been understood as exclusion from the trial or protection during it. Divine wrath and human persecution are not identical terms.

Doctrinal relationship. This study adopts a rapture before the great tribulation as a doctrinal synthesis. It does not claim that Daniel explicitly announces it or that Matthew 24:31 provides unambiguous proof of that timing. Other Christians hold different chronologies without denying the future meeting with Christ.

Pastoral application. The announcement's pastoral purpose is comfort. Hope brings believers into fellowship with their Lord and answers the grief caused by the death of those who have trusted him.

13 Resurrections the kingdom and final judgment

Direct texts and summaries. Daniel 12:2-3: the dead awaken to different destinies, and the wise shine. John 5:28-29: Jesus announces resurrection to life and to condemnation. Revelation 20:1-15: Satan is bound, the saints reign with Christ, a final rebellion occurs, and the dead stand before the great white throne.

Supporting texts and summaries. John 5:24: those who hear and believe have eternal life. First Corinthians 15:20-26: the risen Christ is the firstfruits, and death is the last enemy defeated. Ephesians 2:8-10: salvation is by grace through faith and produces a life of good works.

Textual explanation. Daniel and John present resurrection's destinations without independently developing all the intervals in Revelation. The premillennial reading understands the thousand years as a future reign after Christ's coming. Amillennial and postmillennial readings understand its relationship to the present age differently. The great white throne should not automatically be equated with every other tribunal mentioned in Scripture.

Doctrinal relationship. Judgment according to works displays divine justice; it does not make works the purchase price of redemption. Eternal life comes from Christ. His victory overcomes death itself, not only political oppression.

Pastoral application. Resurrection enables us to face death with hope and take human responsibility seriously. The pastoral message proclaims Christ as Savior rather than reducing the future to a threat.

14 The new creation and eternal hope

Direct texts and summaries. Revelation 21:1-8,22-27 and 22:1-5: God dwells with the redeemed, death and pain disappear, and the city lives in the light of God and the Lamb. Daniel 7:14,27: the divine kingdom is permanent. John 14:1-3: fellowship with Christ is the center of the promise.

Supporting texts and summaries. Isaiah 65:17: new heavens and a new earth are announced. Second Peter 3:13: believers await a creation in which righteousness dwells. Romans 8:18-25: creation awaits freedom, and believers await the redemption of their bodies.

Textual explanation. Revelation distinguishes evil's final defeat from the new-creation scene. The New Jerusalem should not be reduced to an urban development plan, nor does its symbolism justify denying the reality of the hope. Isaiah's passage needs its own context and should not be forced to match every detail of Revelation 21.

Doctrinal relationship. Fulfillment includes fellowship, righteousness, and life. Its center is God's presence rather than curiosity about the city's materials. Daniel announces an enduring kingdom; Revelation shows the fullness of its outcome.

Pastoral application. Eternal hope restores dignity to everyday service. God does not forget suffering or abandon his creation to corruption. Awaiting fulfillment allows us to accompany the afflicted with a firm, sober promise.

15 Revelation and Christian watchfulness

Direct texts and summaries. Daniel 12:4,8-10: the prophet preserves the revelation and acknowledges that he does not understand everything. Revelation 22:10,16-20: the book is not sealed and ends with Christ's promise and the request for his return. Matthew 24:36-51 and Mark 13:32-37: disciples must watch without knowing the day or hour.

Supporting texts and summaries. Matthew 25:1-30: the parables depict preparation and responsibility. Luke 21:34-36: Jesus calls for alertness and prayer. Revelation 1:3: those who hear and keep the prophecy are blessed. Titus 2:11-14: grace teaches believers how to live while awaiting the Savior's appearance.

Textual explanation. The contrast between the sealed and open books connects the two works without implying that today's reader can solve every mystery. Daniel 12:4 does not explicitly identify airplanes, the internet, or artificial intelligence. Its reference to knowledge is discussed in relation to understanding the revelation and other possible meanings.

Doctrinal relationship. Watchfulness responds to grace and promise; it is not a means of buying salvation. Christ remains the basis of the believer's assurance. Expectation of his return and present service belong together.

Pastoral application. Watching means listening to the Lord, praying, and serving sensibly. It does not require constant alarm. Prophecy leads to a hope that strengthens love and responsibility.

Frequently asked questions

Does everything in Daniel concern only the final future? No. The book includes historical events, identified kingdoms, and revelations with a final horizon. The original referent, a possible typological function, and expected fulfillment must be distinguished rather than treated as interchangeable categories.

Must the horns in Daniel 7 and 8 represent the same person? No. Daniel 8 is explicitly situated within Media, Persia, and Greece. A shared symbol does not erase each vision's particular setting.

Does Daniel explicitly state an interval between weeks sixty-nine and seventy? It does not formulate the matter that way. Futurists infer the interval by comparing other passages and considering the objectives of 9:24. Other interpreters understand a continuous sequence. The interval should be presented as an interpretive conclusion.

Does Jerusalem's fall exhaust Jesus' discourse? Luke preserves a concrete historical dimension. The futurist reading also recognizes a final perspective. The relationship between these horizons is debated and requires argument rather than the elimination of either one.

Does Matthew 24:31 prove a rapture before the tribulation? No. In context, it follows the announcement of tribulation. The pretribulational position distinguishes this gathering from Paul's rapture or associates it with another phase; that distinction requires additional harmonization.

Are Revelation's saints always an identical group? The word expresses belonging to God. By itself, it does not establish the group's historical composition or chronological relationship to the Church in every scene. Context must determine the reference.

Do all Christians understand the thousand years in the same way? No. Premillennialism, amillennialism, and postmillennialism offer different readings. This study maintains a premillennial interpretation without suggesting that the other positions automatically deny biblical authority.

Can a current disaster, technology, or ruler establish fulfillment? None of the studied passages provides a list of contemporary names. Revelation 13

connects the mark with the beast's authority and worship; it does not explicitly identify a current technology. Prudence avoids saying more than the evidence supports.

Does perseverance mean earning salvation through effort? Endurance expresses the faithfulness of someone trusting Christ; it does not replace redemption. Matthew 24:13 must be read within its setting of persecution and in light of the whole New Testament. Its precise relationship to physical deliverance or final salvation is debated; it should not become a merit that purchases eternal life.

Why study what we cannot fully understand? To recognize God's sovereignty, discern deception, and receive comfort. Difficult details do not erase clear affirmations about Christ's return, resurrection, judgment, and eternal hope.

Pastoral conclusion

Daniel announces that human kingdoms will not retain dominion forever. Jesus reveals that the Son of Man will return with authority and glory. Revelation shows the adversary's defeat and God's lasting fellowship with the redeemed. The relationship between these writings becomes clearer when Christ remains central.

Explicit connections, literary allusions, and doctrinal syntheses do not have exactly the same degree of certainty. Recognizing the difference protects the study's faithfulness and allows conversation with other believers without confusing shared hope with absolute interpretive uniformity.

The believer's assurance rests on the Savior rather than the ability to decipher every chronology. Our response is to trust, endure, accompany those who suffer, and serve while waiting. The final word belongs to the Lord who conquered death and will fulfill his promise.

Questions for study and discussion

1. Which explanations of symbols come from Daniel itself, and which come from later historical identification?
2. How does our reading change when the Son of Man and the Lamb remain central?
3. What distinguishes Matthew's explicit citation of Daniel from a thematic resemblance to Revelation?
4. What does Daniel 9 say about his people and city? Which chronological points require interpretation?
5. What do the martyrs teach us about God's protection?
6. Why should prophetic periods not be used to set the date of Christ's return?
7. Which passages directly describe the rapture, and which support an interpretation of its timing?
8. How are grace, hope, and present service related?

Bibliography and consultation notes

Biblia Reina-Valera 1960. Bible Societies. The base text for references and brief quotations; summaries and explanations are editorial writing. English summaries are original editorial translations, not quotations from a published English Bible. Principal passages are identified in each section.

Francisco Lacueva. Nuevo Testamento Interlineal Griego-Español. Supplied digital copy. Verified consultation: Matthew 24:15, printed page 106, PDF page 114; the Spanish interlinear wording “abominación de la desolación” and the note pointing to Daniel 9:27. This study's chronological conclusions are not attributed to Lacueva. A New Testament interlinear is not a Hebrew or Aramaic source for Daniel.

Narrativa Daniel Apocalipsis Evangelios RBB. Supplied working document, 6 pages. Used as an editorial starting point; doctrinal authority belongs to Scripture.

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BIBLIOGRAPHIC REVIEW OF THE PROPHETIC RELATIONSHIP BETWEEN DANIEL AND REVELATION, IN HARMONY WITH THE GOSPELS

Christ at the center of prophecy and our hope

1 God governs history
Daniel 2:44 · Revelation 11:15



Human kingdoms pass; God's kingdom endures.

2 The Son of Man
Daniel 7:13-14 · Matthew 26:64



Jesus Christ receives authority and an everlasting kingdom.

3 The beasts and the saints
Daniel 7:7-8 · Revelation 13:1-7



Rebellious power persecutes; God judges and sets its limit.

4 The seventy weeks
Daniel 9:24-27



People, city, and Messiah. A future final week is an interpretation.

5 The abomination of desolation
Daniel 11:31 · Matthew 24:15



Jesus points to Daniel: discern desecration and heed his warning.

6 The great tribulation
Daniel 12:1 · Matthew 24:21



Distress is not the end. God knows and sustains his own.

7 Prophetic times have limits
Daniel 7:25 · Revelation 12:14



A time, times, and half a time: oppression is bounded.

8 Israel and the nations
Daniel 9:24 · Romans 11:25-29



God's promises to Israel stand; all need the grace of Christ.

9 The rapture
1 Thessalonians 4:16-17 · John 14:3



Christ will gather his own. Pretribulation timing is an interpretation.

10 The glorious coming
Matthew 24:30 · Revelation 19:11-16



The Son of Man will come with power and glory.

11 Resurrection and judgment
Daniel 12:2 · John 5:28-29



Death does not end the story: resurrection and judgment will come.

12 Eternal hope
Revelation 21:3-4 · 22:20



God will dwell with the redeemed. We await Christ's return.

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References: Reina-Valera 1960 · Greek-Spanish Interlinear, Francisco Lacueva
Futurist and premillennial synthesis. No date-setting.

Compiler biography



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Senior project developer and process engineering expert with more than 40 years of experience in the technical and financial structuring of industrial, agri-food, and critical infrastructure complexes. He specializes in modernizing investment models and implementing advanced technologies, including extrusion, cryogenics, and HIMSS 7, with a focus on economic viability under international standards of the Paris Chamber of Commerce (ICC).

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Editorial note: only professional background relevant to a public publication is included. Sensitive personal data, identity documents, addresses, and other private information are omitted.