

# The Chiasm of Daniel and Revelation

A central illustration of a woman with a halo riding a buffalo, surrounded by various animals and symbols like the Statue of Liberty, a bear, a lion, a dragon, and a dinosaur, set against a starry night sky.

*The Alpha  
Segment*



The Chiasm of Daniel  
and Revelation  
*The Alpha Segment*

By  
A.A. Nueske

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Note: The Jewish scribes who made copies of the Hebrew Old Testament thought the name of God too sacred, too holy to be spoken, so they omitted the vowel markings, leaving only the consonants. Bible scholars believe the name of God given in the Bible to be either Jehovah or Yahweh. The translators of the King James Version, respecting the reverence given to the name of God by the Jewish scribes, chose to write “LORD” in capital letters for the name of God in the Old Testament. This author has chosen to respect the choice of the KJV translators and use “LORD” when referring to the name of God. “LORD” is not used as a title for God, as in “God is Lord over all the earth.” It is used to impress upon the mind of the reader the greatness, the majesty, the omnipotence, the grandeur, and awe-inspiring name of God. In the New Testament the term “Lord” is used as a title for Jesus, and therefore, it is not capitalized. This author also follows the New Testament usage in the KJV of “Lord” in referring to Jesus.

## To Lita Claire

I cannot explain the wonder of your care  
'Tis too broad, too deep, it fills the air  
That comes with each breath I take  
And hovers o'er me while asleep or now awake

Your form a feminine line divine  
Your hair with curl and locks so black does shine  
Your eyes so bright, intelligence so high  
Your songs so sweet, strong men do cry

Yet 'tis not the beauty of form or face  
Nor brilliant mind nor eyes wanton with love  
Nor care the wonder deep behind your grace  
'Tis your love of God descending like a dove  
That does anoint my feet to stay apace  
Upon the righteous path to God above

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# Preface

The *Chiasm of Daniel and Revelation* is the first of three works in the trilogy titled *The Apocalypse*. The other two are *Revelation and the Sacred Times of God*, and *Daniel and Revelation—Two Books That Come Together as One*. The *Chiasm of Daniel and Revelation* is divided into two books—the Alpha Segment and the Omega Segment. It is my hope that the two books of the chiasm—the Alpha Segment and the Omega Segment—along with the other works in the trilogy, will lead to revival and reformation among the remnant. May God’s people press together, press together, press together, with prayer and fasting, that we may receive the abundant showers of the latter rain of the Holy Spirit. Only this can empower us to give the loud cry of Revelation 18. Our time in the wilderness must now come to an end. It is time for the saints to enter into the “rest” of the LORD.

The popular conception of Jesus and His work is completely unfitting the world to receive our Lord when He comes in glory at the second advent. Therefore, Daniel and Revelation demand close and prayerful study. The ideas of men cause a false construction to be given to the sacred word of the LORD. The symbols and figures of these two books are our guide to the future. We must understand their significance. They are given that we may shape our course of action so that we shall not receive the plagues soon to come upon the world. God has portrayed in Daniel and Revelation “the deep things of God ... which the Holy Ghost teacheth; comparing spiritual things with spiritual” (1 Cor. 2:10, 13).

In this book, the author catches only the tiniest of tiny glimpses into the wonders of Daniel and Revelation. The church does not understand these books as they need to be understood. In fact we have mistakes in our understanding, and have not yet discovered all the truth that lies within these prophetic writings. Jesus insists that we search, study, and meditate upon the lessons and truths they teach.

One way to respond to Christ’s injunction is to employ the structural technique of chiasm in our study of Daniel and Revelation. A full discussion of chiasm, and the chiasm of Daniel and Revelation in particular, is given in the second chapter of this book under the title “How Chiasm Works in Daniel and Revelation.” The chiasm functions as a means of comparing scripture with scripture. Such comparison, along with prayer, is the only way to correctly interpret God’s Word. The sin of the Laodiceans is that they are content and at ease with their present understanding of the Scriptures.

The truth of God is ever unfolding. Let the church never think that there is no more truth to be revealed. Too many have decided not to accept anything but what they already think is settled truth. There is, in these two books, power for a great revival.

This small effort is presented with the hope that the reader will be stimulated to make an earnest study on his own into the wonderful books of Daniel and Revelation. It is my prayer that faith in the Word of God will take possession of the reader's heart and mind.

A study of the chiasmic structure of Daniel and Revelation will reveal vital truths that will grow into a mighty stream that cannot be stopped. It should be noted here that the *Chiasm of Daniel and Revelation* is divided into two books—the Alpha Segment and the Omega Segment—and this first book deals mainly with the A and B levels of the Daniel/Revelation chiasm.

# Introduction

I have seen bees swarm flowers rich with pollen, and I have seen vultures swarm a rotting carcass, and Bible scholars, and those who think they are scholars, swarm over the books of Daniel and Revelation, giving many differing interpretations, some are too sweet, some too foul, occasionally discovering truth so dangerous to certain belief systems that their followers, for long centuries, have been forbidden to study the books; yet the book of Revelation calls itself a “revelation,” that is, it is given to reveal, to make known, and not to hide or to confuse or to leave the reader in the dark, causing many who have read the two books to recognize a strong similarity between them, referring to them as apocalyptic, meaning graphic and unusual symbolism, depicting the ultimate destruction of evil and the triumph of good.

To my knowledge, no one else has published a discussion of the fact that the books of Daniel and Revelation form a chiasm. The chiasm is used by the

Holy Spirit to correct fanciful and private interpretations. It rebukes attempts to make the symbols say whatever a writer or speaker desires them to say. It controls the meaning of the messages, so that they become clear to all unbiased readers.

Daniel and Revelation, properly understood, proclaim Jesus Christ as part of the mighty Godhead, having victory over death and the grave; judging His church; condemning the unfaithful, the hypocrite, the deceivers, the liars, and law breakers; blotting the wicked out of His “Lamb’s Book of Life”; giving life eternal to all His faithful followers, and calling attention to His divinely appointed “Lord’s day,” the seventh-day Sabbath, as His seal of authority.

The final test of faith and obedience is also revealed, closing man’s probation, bringing an end to the Great Controversy, and opening the way to life and joy everlasting. Certainly, these two books present an important study, a study of life and death, even of eternal life and eternal death.

From the opening chapters of Genesis to the final chapters of Revelation, a controversy is revealed. Some have called it the “great controversy.” This great controversy is the major theme of the Bible. In the third chapter of Genesis we are told of a talking serpent that lies to Eve. She is deceived into disobeying the LORD God,

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## The chiasm of Daniel and Revelation shows that the two books are really one book.

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her Creator. Adam joins her in disobedience. Thus the great controversy that started in heaven through rebellion against the Creator is brought to the earth.

Yet the LORD God said to the serpent, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Gen. 3:15).

From that moment on, mankind divided into two warring camps: one camp is the seed or followers of

the serpent, the other camp the followers of the promised “Seed,” the Anointed of God, the Messiah, Christ Jesus. This warfare will continue until the final judgment is over and Jesus Christ comes as King of kings and Lord of lords. Then He will take the redeemed to the marriage supper of the Lamb that will be held in the New Jerusalem in heaven.

All tribes, languages, and nations, ancient and current, see that there is a controversy. They recognize that it is a contest between good and evil. But nowhere is this controversy presented as clearly and dramatically as in the Bible. The portions of the Bible where the controversy is most clearly and dramatically presented are the two books—Daniel and Revelation. In these books the emphasis is upon the events of the last days, the days in which we are now living.

The chiasm of Daniel and Revelation shows that the two books are really one book, even though they were written some six hundred years apart. Two men, living six hundred years apart, each wrote a book. When these two books are put together, they form a chiasm. This fact points to the divine origin of the two books. It points to a God who knows the future in all its details better than we know our own faces.

The great controversy will come to an end. Evil will be burned up and consumed out of existence by the LORD God. Not even the memory of the rebellious will be left. The great controversy forms the border around the jigsaw puzzle of Bible doctrines. Out of the great controversy comes the necessity for the judgment at the throne of God, and out of the judgment comes the necessity for the creation of the heavens and the earth and mankind’s creation to provide evidence and testimony at the judgment, which will end the great controversy.

## Chapter 1

# A World of Conflict

We live in a world where conflict and strife surround us. Challenges abound, and trouble seems to be around every corner. The great controversy that began in heaven is being played out on earth in full color. Satan's whole purpose in life is to tempt, torment, and turn humanity away from God. He thrives on making our lives miserable.

Fortunately, those who believe in Christ have hope—hope of a better life. The books of Daniel and Revelation are full of hope. The prophecies contained in those books point to the future and an end to sin. While we endure the changes, challenges, and conflict of this world, we must keep our eyes focused on the messages of God's Word.

### Changes on a Personal Level

There are turning points in every life. There are turning points in the life of a nation. There are even turning points in the life of the world. My wife's illness brought a major turning point in my life.

Late one afternoon, Lita had pain in her chest. She had trouble breathing. I drove her to the emergency unit of the nearest hospital. The staff whisked her away immediately. After what seemed like a very long wait, a nurse came out and told me to follow her. We went down several different hallways, and I remember thinking to myself that I would never find my way out.

Then I saw Lita lying on a gurney. A physician dressed in surgical greens met me, and led me to a small room. There were several monitors in the room, and the doctor guided my attention to one of them. He said, "This is your wife's heart."

I saw a gray mass and some squiggly lines. He told me that the squiggly lines were arteries. Pointing to an area on the monitor he said, "There should be blood flowing through arteries here, and here, and here."

There were no squiggly lines indicating blood flow.

"She needs surgery," the doctor said.

"When?"

"Now. Do I have your permission?"

"Yes," I said with a calm I did not understand.

As he turned to leave, the doctor said, "I'll let the team know."

Just then a man dressed in a white dinner jacket, ruffled white shirt, and black bow tie met the physician. He said, "Are we ready?"

“Almost,” replied the physician.

“Good,” the dinner-jacketed man said, “I’ll be right there.” And the two men disappeared.

A nurse asked if I would like to see my wife before she went into surgery. “Yes,” I said. Everything seemed surreal.

Lita was lying on a gurney under one of those emergency-room-type lights that could light up a football field. All the staff left except for the nurse who stood on the opposite side of the gurney. The silence screamed in my head. I looked down at Lita. Her eyes were open and there was a gentle smile on her face. She looked so beautiful.

“How do you feel?” I asked.

“OK,” she answered. Her voice strong.

“Is it OK if I say a prayer?” asked the nurse.

“Yes,” Lita and I responded at the same time.

I don’t remember the words of the nurse’s prayer. I do remember surprise and thankfulness. As she finished, another nurse came into the room. She said, “We’re taking her now.”

The surgery took over six hours. Around 1:00 a.m. the surgeon walked into the waiting room. “She’s doing fine. We did a five-way bypass. We repaired an aneurysm and a mitral valve prolapse. A staff member will show you to her room. She’s still under sedation.”

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The books of Daniel  
and Revelation are one.  
They are designed to  
prepare God’s people  
for the drastic changes  
that lie ahead.

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“Thank you,” I said, not sure what else to say.

“How are *you* doing?” the doctor asked.

“Fine. Tired.” I replied.

“So am I,” he admitted. “Do you have any questions?”

“None that I can think of at the moment.”

The doctor left me, and a nurse came to take me to my wife. In the cardiac intensive care unit we walked past several small rooms inhabited by other patients. Then we came to Lita’s room. There were tubes going into her body, and tubes coming out of her body. A bag of clear liquid hung upside down on

a pole. Drip, drip, drip, dropped the clear liquid into a tube that ran to a needle in her arm. A noisy respirator that controlled her breathing pumped with the steady rhythm of a metronome. Small monitors lined the head of her bed. Lines bounced across the screens, and numbers changed constantly. Lita’s eyes were closed. Her face was relaxed, but another tube was stuck in her mouth.

“She’s doing fine,” said the nurse. “If anything changes I’ll give you a call at home.”

I took the cue. I went over and kissed Lita on the forehead and left.

Our lives would be different from now on.

## **Changes on a Cosmic Scale**

Daniel and Revelation present a message of life and death. It is a message of judgment. In Luke 12:40, Christ warned His listeners that His coming would be sudden and unexpected. When He comes, His reward is with Him. He will judge the earth, and when that judgment is over, things will be very, very different. The change in my life after my wife's emergency surgery is nothing in comparison to the change that will come upon every inhabitant of the earth at the coming of the Lord.

The books of Daniel and Revelation are one. They are designed to prepare God's people for the drastic changes that lie ahead.

## Chapter 2

# How Chiasm Works in Daniel and Revelation

The two apocalyptic books form a single chiasm. The chiasm is in seven macro-blocks, or levels. It should be particularly noted that the number of macro-blocks is seven, in view of the frequency with which this number is used in the Revelation: seven churches, seven seals, seven trumpets, seven songs of Babylon, seven angels, and seven plagues, just to name a few. Seven is a mystical number.

The chiasm of Daniel and Revelation becomes part of the mystery that surrounds these two apocalyptic books. Yet we will see that this same chiasm is a key that unlocks the mystery of the symbols, and reveals truths

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Every seed reproduces  
after its own kind. The  
seed of God will produce  
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that many refuse to accept. The messages of Daniel and Revelation are not unknowable. They are uncomfortable to many, a rebuke to some, and a threat to ungodly powers, be they political or religious. Still they are God's counsel to a generation that will see this earth come to an end. That generation is here, now. The end is soon to come.

What is a chiasm?

A chiasm, or chiasmus, is a technique a writer uses to highlight a central point. It is a way to call the attention of the reader to something important. A

chiasm can be seen in a few words, or it can be built with blocks of information that are set in reverse parallel to each other. An example of a simple chiasm, called a palindrome, is this: Madam I'm Adam

The letters in this chiasm parallel each other in reverse order until they reach the letter "I" in the middle. The first "m" in Madam is in parallel to the last "m" in Adam; the first "a" in Madam is in parallel to the last "a" in Adam. The "d" in Madam is in parallel to the "d" in Adam, and so forth until it reaches the letter "I" at the center of the chiasm. The center of a chiasm is the focal point, or main idea of the author's work. All chiasms build to a central focal point. The simple pattern is ABXBA. An example is found in 1 John 3:9:



A: Whosoever is born of God  
     B: doth not commit sin;  
         X: for his seed remaineth in him:  
     B: and he cannot sin,  
 A: because he is born of God.

Here at the X is the central point—the “seed.” A seed produces fruit after its own kind. Apple seeds produce apples, sunflower seeds produce sunflowers. Every seed reproduces after its own kind. The seed of God will produce the image or character of God in man.

## The “X” –Developing the Central Point

The central thought of a seed reproducing after its own kind brings us back to creation week, as recorded in the first chapter of Genesis. It is a principle of God’s creation that the seed of plant or animal will reproduce “after its own kind.” It is a law of God. It is an eternal law.

As it is in the physical world, so it is in the spiritual world. All things follow the laws of God. The laws of God are eternal. The physical law and the spiritual law were shown to be blended in the Garden of Eden, right after man sinned.

Grace entered the garden of God in the promise found in Genesis 3:15. God said to Satan, who had taken possession of a serpent, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

How does the Seed of the woman become grace in the garden? What was the promised Seed to accomplish for mankind? In Genesis 1:26, the LORD says, “Let us make man in our image.” The purpose in the creation of man was to reflect the image, or character, of God. Man’s sin destroyed the purpose of his creation. It separated man from God. This separation would cause man to die. The promised seed would restore man’s relationship to God.

How would the seed accomplish God’s original purpose for man? Jesus, the Promised Seed, tells us the first thing every seed must do: “Verily, verily, I say unto you, Except a corn [seed] of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit” (John 12:24). The promised Seed must die as a substitute for man. But then that holy Seed grows into a plant—a vine—as Jesus tells us in John 15:1–6.

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## The Seed ... into his heart.

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I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.... Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

Paul gives the principle this way: “Christ in you, the hope of glory” (Col. 1:27). The hope of glory is the hope of returning mankind to God’s original purpose. It is the glory of perfectly reflecting the image, or character, of God.

The parable of the seed and the vine takes us back to the Creation, and the principle laid down by God: “Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself” (Gen. 1:11). The Seed of God, that is, the Son of God, manifests the character of God and reproduces God’s character in every man that takes the Seed of God into his heart.

Of what else is the seed a symbol?

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.... And this is the word which by the gospel is preached unto you” (1 Peter 1:23, 25). The Word of God is Seed.

What does John do with Peter’s symbol of the Seed as the Word of God?

In the beginning was the Word, and the Word was with God, and the Word was God.... All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1:1, 3, 4, 14)

John blends the two symbols of Seed and the Word into one symbol that represents Christ Jesus, the Victor in the great controversy. It is mankind’s privilege to share in His victory. And what is that victory? It is the combining of the divine with the human—“and the Word was made flesh” (John 1:14). Thus “flesh” or humans are

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## An important theme that is revealed in Daniel and Revelation is judgment.

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now able to reflect the image or character of God by the power of the Holy Spirit given to every faithful believer in Christ.

The creation—the heavens, the earth, the plants, the animals, the people—was designed on purpose so that the physical might illustrate the spiritual. Paul tells us “that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear,” but all things were made by that which cannot be seen, that is, by the words of love spoken by the Word (Heb. 11:3). The Creation testifies to the truth found in 1 John 3:9. “Whosoever is born of God doth not commit sin; for his [God’s] seed remaineth in him: and he cannot sin, because he is born of God.”

Some will say that the born-again Christian continues to sin. The answer to this is found in the illustration of the vine. The Father “purgeth” the branch. That is, the Father takes away, continually, the sins and defects of character that are confessed and repented of, and shapes the branch more and more into the image of the vine. As the branch grows, or matures, into the image of Christ, it becomes like Christ. Victory is gained over sin, self, and Satan.

What else does Genesis 3:15 reveal? It says that the promised “Seed” of the woman will bruise the head of the serpent. Read the following excerpts from Isaiah 14:12, 15–17, 19, 20:

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations.... Thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; That made the world as a wilderness [bottomless pit], and destroyed the cities thereof; that opened not the house [grave] of his prisoners.... Thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.... The seed of evildoers shall never be renowned [remembered].

Not only will Christ bruise the head of the serpent, but Paul tells us that “the God of peace shall bruise Satan under your feet” (Rom. 16:20). We, too, who have the Seed in us will defeat sin, self, and Satan. Knowing the importance of the Creation story in the resolution of the great controversy, Satan uses evolutionary theory to ridicule and dismiss the truth of our origins. The Bible says, “The fool hath said in his heart, There is no God” (Ps. 53:1). The creation story of Genesis, as told in chapters 1–3, is an important theme in the chiasm formed by Daniel and Revelation. It is foundational to a correct understanding of God’s sovereignty and His prophetic road map.

## Thought Chiasms

Now that we have begun to develop the central theme—the X—in our chiasm, we must look at some other aspects of the chiasmic structure as used in the books of Daniel and Revelation.

A passage in Ecclesiastes 11:3–12:2 provides an example of a thought chiasm. In this instance, judgment is the focal point.

- A: Clouds and rain (11:3)
- B: Light and sun (11:7)
- C: Consider the days of darkness (11:8a)
- D: All that comes is breath (11:8b)
- E: Enjoy your youth (11:9a)
- F: But know ... God will bring you to judgment (11:9b)
- E: Enjoy your youth (11:10a)
- D: All youth is breath (11:10b)
- C: Consider God before the days of darkness (12:1)
- B: Sun and light (12:2a)
- A: Clouds and rain (12:2b)

An important theme that is revealed in Daniel and Revelation is judgment. The chiasm turns upon the court judgments of God. The first chapter of Daniel tells of a court judgment that delivers Judah and its capital, the old Jerusalem, into the hands of Babylon, the original home of paganism. This judgment is rendered because Judah broke the covenant and worshiped idols.

Another theme is the contrast between Babylon and Jerusalem. Babylon was the first city built after Noah's flood. It represents wickedness and rebellion against the LORD God. God's court judgments will fall upon ancient Babylon, destroying it. The parallel passages in Revelation have God's judgment destroying spiritual Babylon because of its wickedness and rebellion against the LORD God. Both Babylon and spiritual Babylon represent paganism.

Spiritual Babylon is a corrupt system that seeks to unite Christianity with paganism. It works to unite church and state, helping Satan to involve the whole world in rebellion against God. The Bible pictures the destruction of both ancient Babylon and spiritual Babylon. God's final verdict delivers Satan, and all who partake of the wine of Babylon, to the consuming lake of fire.

In the parallel construction of the chiasm found in the last three chapters of Revelation, there is the court decision by the Ancient of days that creates a new kingdom of faithful citizens. This kingdom's capital, the New Jerusalem, is in a new earth and new heavens. The two cities, Jerusalem and Babylon, represent the division of the earth into the righteous and the wicked.

In another theme, the chiasm also reveals that the history of ancient Israel, starting from the Babylonian captivity, is reflected in the history of the church from the Ephesus period through the period of the Laodiceans. Each of the seven churches in Revelation reflects a certain time period, going from Christ's ascension into heaven until His glorious return, the second advent.

A short chiasm is like a poem or a song. A longer chiasm is like an essay. Still longer chiasms can be like short stories. The longest chiasms are as complex as novels. The chiasm of Daniel and Revelation creates an epic poem. It is not created to sway a man's emotions, or engender national pride, or seduce the carnal, or engage the intellect to solve an enigma. It is meant to change the lives of men.

See the diagram of the chiasm of Daniel and Revelation below.

A: Old Jerusalem, Daniel 1:1–21

B: Babylon, Daniel 2:1–5:31

C: Daniel and Den of Lions, Daniel 6:1–28

D: Ferocious Beasts, Daniel 7:1–28

E: Animals of Sacrifice, Daniel 8:1–11:1

F: Kings of South and North, Daniel 11:2–12:3

X: Glorious Christ and Aged Prophet, Daniel 12:4–13

X: Glorious Christ and Aged Prophet, Revelation 1:1–19

F: Seven churches, Revelation 1:20–3:22

E: Seven Seals, Revelation 4:1–8:1

D: Seven Trumpets, Revelation 8:2–11:19 and parenthetical notes

C: The church and Wrath of the Dragon, Revelation 12:1–17 and parenthetical notes

B: Spiritual Babylon, Revelation 13:1–20:6

A: New Jerusalem, Revelation 20:7–22:21

The point to which the parallels build, the apex or focal point of the chiasmus, is the central message. We

will see that the focal point is Christ, the Alpha and Omega, the Almighty. We will also see that the seventh-day Sabbath symbolizes His power as Creator, Redeemer, Sanctifier, and Glorifier.

In the focal point of the chiasmus, we find several small chiasms. The one found in Daniel speaks of the great time of trouble when the seven last plagues are falling, and tells how much time elapses during these events.

The other small chiasms are in Revelation. They reveal the issue that creates the final crisis in the great controversy between Christ and Satan. The center of the conflict that will embroil the world is the LORD's day—the seventh-day Sabbath. The Sabbath becomes the symbol for all the titles of Christ, and for all the themes in Daniel and Revelation, including the theme of judgment.

Daniel begins his story with a judgment on corrupt Jerusalem. Revelation ends with a judgment regarding the New Jerusalem. It is decreed that nothing which defiles will be in the New Jerusalem, the new earth, and the new heaven.

The name Daniel means God is my judge. The name captures the important message of the book of Daniel and also that of the book of Revelation. God is calling His people into judgment in the last days of earth's history.

God did judge Daniel. He called him “greatly beloved.” Proud and vain men sought to change his character to match the name they gave him—Beltshazzar. But Daniel steadfastly refused to become a servant of their god. His loyalty never wavered from allegiance to the great Creator God.

The chiasm of Daniel and Revelation sharpens the focus on the final judgment. All of the judgments in the chiasm—and there are many—relate to this focus. All of the judgments reveal situations that become part of the evidence in the final judgment. This evidence includes character traits, plots, schemes, devices, obedience to physical laws of the body, obedience to mental laws, or submission to spiritual laws.

There is the judgment on the nation of Judah and her kings. Zedekiah would be the last of the house of David to sit upon the throne of Israel until Jesus should come.

King Nebuchadnezzar set a time of earthly judgment. He gave three years to Daniel and his three young companions to demonstrate whether they would qualify themselves to serve him and his kingdom.

Daniel asked for a ten-day trial of judgment regarding the food and drink that should be given him and his friends.

The LORD God gave Nebuchadnezzar a dream that not only gave him a picture of the judgment upon his kingdom, but also the judgments upon future kingdoms. He saw how Jehovah would deal with the kingdoms that had an impact upon God's people. The dream caused the king to judge his wise men, and to find them deceptive sycophants.

Nebuchadnezzar judged Shadrach, Meshach, and Abednego worthy of death in the fiery furnace, because they would not bow down to his idol of gold. The LORD overturned the king's judgment with a judgment of His own. He did not allow the flames to touch a hair or singe a thread on the three Hebrews. He did not even allow smoke of the furnace to stain Shadrach, Meshach, and Abednego.

The LORD judged the pride of Nebuchadnezzar and caused him to suffer a humbling mental disorder for seven years, until the king recognized the God of heaven as supreme.

The handwriting on the wall of Belshazzar's banquet hall pronounced the final judgment on the Babylonian kingdom.

During the reign of King Darius, there were conniving, coveting conspirators who would work together to convict Daniel of crimes punishable by death. They planned on destroying him by means of the flesh-ripping claws and bone-crunching jaws of lions. In the end, their deception of the king caused him to pass judgment upon them. They, along with their wives and children, received the penalty they had intended for Daniel.

In the panoramic visions of Daniel there is the great judgment scene over which the Ancient of days presides. In Daniel 7, the books of life are opened. All who claim to be followers of the true God are judged.

There are judgments upon those who are symbolized by the ferocious beasts, and the sacrificial beasts of the sanctuary, and the little horn, and the kings of the South and North.

Jeremiah prophesied of judgments on Judah. Near the end of the seventy years during which Judah was to be in Babylonian captivity, Daniel was moved to offer a fervent prayer confessing the many sins committed by the people of God. He prayed for mercy, that they might be established once again in Judah and Jerusalem.

In Daniel 9 there is a prophecy telling of 490 years of probationary judgment given to the nation of Judah. Accordingly, God's people were again established in their own country after the Babylonian captivity. But God's people had not learned the lessons He taught them through the captivity. Judah's failure to accept Jesus as the Messiah caused Jerusalem to be judged and destroyed again.

The end of the judgment period for the king of the North allows Michael to stand up. A sentence of judgment is passed upon the corrupters of the church. This ushers in the time of trouble.

Each of the seven churches of Revelation represents a time of judgment upon the church. The seven seals are seals of judgment. Each seal upon the Lamb's book of life reveals a judgment that concerns the church.

The Lamb's book of life is used again in the great-white-throne judgment at the end of the millennium. The seven trumpets herald the approach of the final great judgment upon the church. It is the Day-of-Atonement judgment, finalizing the fate of the true Church and the false Church.

In Revelation 12, Satan is judged twice. He is expelled from heaven each time. Spiritual Babylon is the great whore. She and her daughters are judged and condemned to suffer the sentence of the seven last plagues.

As kings and judges in heaven during the millennium, the redeemed judge the wicked—all those who will come forth in the second resurrection. The great-white-throne judgment of all the wicked is the final judgment. Satan and his demons are finally judged at this time. Sin and sinners shall perish with Satan in the lake of fire.

Jesus says that all men must face the judgment of God. For those who have surrendered their lives to God, the evidence leads to a judgment in their favor. This is the judgment of life. The guilty verdict against those who have lived in rebellion against God leads to the judgment of damnation, or eternal death (John 5:29).

What decides the fate of man? Upon what is the judgment based? It is based on the word of God. The Scriptures clearly show why some will be judged worthy of condemnation, while others receive the crown of eternal life:

Verily, verily, I [Jesus] say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. (John 5:24)

If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. (John 12:47, 48)

Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses ... For had ye believed Moses, ye would have believed me: for he wrote of me. (John 5:45, 46)

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matt. 4:4)

Our own words will testify at the final judgment: “But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned” (Matt. 12:36, 37).

Judgment is passed upon man based upon man’s response to the words of Jesus. Accepting the words of Jesus leads to life everlasting; rejecting the words of Jesus leads to damnation, which is eternal death.

We sometimes forget or overlook the emphasis Jesus puts on judgment. Many of His parables deal with judgment, especially the wedding parables. His first miracle at the wedding in Cana pointed to His death, and His death is a judgment. The representative of the political powers of the earth sat in judgment concerning Jesus and washed his hands, saying, “I am innocent of the blood of this just person” (Matt. 27:24). Yet he carried out the demands of the church, represented by the Jewish nation, causing the state to be guilty of murdering the innocent Son of God. The apostate religious rulers judged Jesus to be worthy of death. They loudly proclaimed judgment upon themselves by saying, “His blood be on us, and on our children” (Matt. 27:25). Both church and state would suffer ruin for their rejection of Jesus, the true Lawgiver and Judge of all the earth.

During the time when Christ was being judged by the chief priests, elders, and all the council of the Jews (the church), Jesus proclaimed another judgment yet to come. “Hereafter shall ye see the Son of Man sitting on the right hand of power (judgment seat), and coming in the clouds of heaven” (Matt. 26:64).

Jesus also said, concerning His death, “Now is the judgment of this world: now shall the prince of this world [Satan] be cast out” (John 12:31). Following the death and resurrection of Jesus, Satan, the prince of this world, was no longer allowed to attend the councils in heaven as the representative of earth (see Job 1:6; 2:1). He was cast out and Jesus became the new representative at the throne of God. Once again, a man, and not a fallen angel, would represent the earth at the counsels of God in heaven (see Rev. 12:10).

The word of God will judge all men, from Adam down to the last generation alive at the end of the antitypical Day of Atonement. The Day of Atonement judgment is soon to end. The prophetic books of Daniel and Revelation testify of the judgment now going on at the judgment seat of God.

Jesus says that evidence of righteousness in the judgment is based upon the following:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.... Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. (Matt. 25:31–36, 41–43)

Judgment is a main theme of the chiasm and a main theme of the entire Bible. Because of the great controversy between Christ and Satan, the Ancient of days set up a judgment in heaven. The creation of the earth, the heavens, and mankind would provide evidence and testimony in the court proceedings. When the Day of Atonement judgment is finished, closing out humanity and the church's probation, all evidence and testimony

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## In rejecting the law one rejects the Lawgiver.

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will be complete. Then the LORD God will execute judgment upon the false church.

In chapters 24 and 25 of Matthew, Jesus blends the events, circumstances, and signs that lead to the destruction of Jerusalem with the events, circumstances, and signs that foreshadow the destruction of the world. This prophecy of Jesus will guide our thoughts and our understanding of the mysterious prophecies and apocalyptic symbols of Daniel and Revelation. Understanding that these prophecies are on a parallel course is a key to understanding the messages of Daniel and Revelation.

The context for Matthew 24 and 25, and thus for the prophecies of Daniel and Revelation, is found in the Passion week that leads up to the crucifixion of Jesus. During this time, Jesus delivered a scathing rebuke to the scribes and Pharisees and leaders of the people. In Matthew 23, He repeatedly said, "Woe unto you, scribes and Pharisees, hypocrites!" The false church is judged for its hypocrisy and condemned.

The rejection of Jesus as the Messiah by the leaders of the people brings about the fulfillment of Daniel's prophecy. "And the people of the prince that shall come shall destroy the city and the sanctuary" (Dan. 9:26). The rejection of Jesus leaves the nation defenseless. They rejected their Protector; they are not protected against the abomination that causes desolation. Therefore Jesus gives the warning:

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand): Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any



thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day. (Matt. 24:15–20)

How does the context of Christ’s Mount-of-Olives prophecy (Matt. 24 and 25) help us to understand the messages from Daniel and Revelation?

The context of the Olivet discourse concerns hypocrisy. The scribes and the Pharisees often referred to Moses and the Law in their attempts to debate with Jesus. They claimed to be “Moses’ disciples” (John 9:28). They also claimed to be the keepers of the law of God. Yet, when Jesus revealed himself as the Lawgiver, the great “I Am” who spoke to Moses from Sinai, they tried to stone Him. The Jews said to Jesus, “Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him” (John 8:57–59). The nation of Judah claimed to obey the law, but they rejected the Lawgiver.

In the last days of earth’s history, the church will claim to follow Jesus, but reject the keeping of the law of Jesus. The sin is the same. In rejecting the law one rejects the Lawgiver. The rejection of the law prepares the world to receive “the abomination that causes desolation.” And worldwide desolation follows.

The rejection of God as embodied in His Son and in His law caused Jesus to mourn,

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. (Matt. 23:37, 38)

As Jerusalem became desolate, so shall the earth become desolate—a bottomless pit. Jesus mourns, not only for Jerusalem, but for the false church and those that remain in spiritual Babylon. Like the disciples of old, we desire to know “when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” (Matt 24:3). For these answers we must turn to the prophecies of Daniel and Revelation.

Things seemed very dark during the early days of Daniel’s captivity. Among the psalms entitled “For the Sons of Korah,” we find one by an unknown suppliant whose cry is echoed by the heart of Daniel:

Judge me, O God, and plead my cause against an ungodly nation: O, deliver me from the deceitful and unjust man. For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy? O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God. Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God. (Ps. 43:1–5)

The psalm captures the story of Daniel in a few short verses. It is also the story of God's last day people. Daniel and the last day saints pray to God to plead their cause. An ungodly conspiracy, comprised of all the nations of the earth, threatens to destroy the faithful children of God. Daniel and the last day saints pray to be delivered from the deceitful and unjust false church. This church uses the power of the state to persecute and destroy the faithful flock of Jesus; even as ancient Israel used the state to crucify Jesus.

The faithful acknowledge God as their only strength. They are faint without Him. They feel their weakness and mourn because of the oppression of spiritual Babylon. Yet they hope in the promises of God. Those promises sustain them. Their willingness to live in obedience to the law of God sets Him free to bring the faithful, patient saints through the time of trouble to their new home, the New Jerusalem.

As we work our way through the chiasm of Daniel and Revelation, we will often look to the Psalms and to other wisdom literature of the Bible to deepen our understanding of the prophecies.

What is it that throbs to the pulse of a society or nation, revealing its condition? It is the art, the songs, the plays, the dramas, and the comedies. These are the visceral displays of the spirit of the times, the anguish, the hopes, the despair, the dreams, the fears, the passions, the addictions, and the desires of our souls. The street is a harsh critic. Its songs, plays, and art expose the inequities, injustices, and excesses of the society. It also exposes the sin. The street longs for, and demands a happy ending, but it is never satisfied. Man cannot produce a happy ending. The truth that can set men free is seldom heard amid the din created by the forces of evil, using the forensic ploy of speaking louder than its opponents.

The wisdom literature of the Scriptures is the commentator on the law and the prophets. The wisdom literature throbs to the pulse of the truth. Psalms, Proverbs, and Lamentations are the songs. Job, Ecclesiastes, and Song of Solomon are the plays. The wisdom literature appeals to the senses. It is blood and gore, pain and suffering, despair and hope, love and desire, passion and lust. These sensory images put energy into our imaginations. The wisdom literature will flow into the chiasm like light from the morning sun chasing the shadows of darkness away, revealing the glorious colors of a valley covered with wild flowers. It will cause the chiasm to reverberate like the rumbling roar of thunder as it rolls down the mountainside into the valley below, shaking the windows of houses as it goes by.

The men and women of the Bible's wisdom literature will help us understand the deep, personal, and intimate messages of the chiasm of Daniel and Revelation. Pouring out their hearts in prayer and song, they will personalize the prophetic messages for us. In their anguish and in their hopes we will find common ground. They are the commentary on the chiasm of Daniel and Revelation. They are like the chorus in an ancient Greek play by Euripides. In fact, Daniel and Revelation draw help from all of the books of the Bible. Each book plays a part in making the messages of Daniel and Revelation clearer. Each makes the impact of their messages more forceful.

Life is filled with challenges and choices. Every choice involves serious consequences, no matter how small or insignificant it seems—like tasting the forbidden fruit. The voice of the self within us is not a valuable counselor where moral choices are concerned. In Daniel, many choices seem to involve moral dilemmas. Should Daniel and his friends obey God or the king? They cannot obey both when it comes to the king's food and wine! Then there's the king's command to slay all the wise men, Daniel included. And how should Daniel handle the credit the king gives to him for telling the forgotten dream?

When confronted with a life and death moral issue, how does one find the courage to make the right choice? How dangerous is pride to moral worth, even in a king? How often can one be forgiven by God? Why are some people punished or persecuted for doing what is right and good? What about punishment for doing something that should be a purely personal matter, like a religious observance? These questions are our questions. The answers are found by those who live in obedience to God's laws governing the body, the mind, and the spirit.

The stories of Daniel apply universally. All men everywhere will have similar choices to make, similar moral tests to pass. Circumstances will be so arranged as to bring all men into a place where their moral worth will be demonstrated by the choices they make in an "immediate predicament." Some will depend upon the promises of the Divine Potentate for protection, and for power to maintain the proper posture. Many will not.

The apocalyptic chiasm highlights the great controversy between Christ and Satan. It shows a clear line separating those who live by faith, and those who walk by their own standard. It draws a bold line between those who will take hold of Christ by submitting to the law of God, and those who spurn God's grace. Every excuse is torn away from those who are found taking the name of the LORD in vain. Those who say that the law of God is done away with and nailed to the cross are unmasked. Each layer of the chiasm makes the right choices clear. The dire results of following sin, self, and Satan are made plain.

With the help of the chiasm, we can work our way through the plots, traumas, tests of faith, political intrigues, and religious compromises that involve the church of Christ. Secrets of eternity are brought to view. And the promises of God are seen to be trustworthy.

The chiasm of Daniel and Revelation provides evidence for the Bible's claim that there is one Author for the Scriptures—the Holy Spirit. A chiasm is a tool that cannot be created by multiple writers without close collaboration. The intricacy of the chiasm requires careful planning, yet the books of Daniel and Revelation are written six hundred years apart. The only explanation that fits this extraordinary chiasm is that the Holy Spirit put it together.

There are several compelling aspects of the chiasm that is formed by Daniel and Revelation. One is the fact that the two books are written six hundred years apart, so that there is no way that one individual human could have written both. The chiasm unlocks the mystery of outrageous symbols found in the two books, leading us to understand that mankind is living in the last days of this earth's history. Clearly, we are reaching a point that will divide all of mankind into two groups. One group will be transformed; they will "put on" immortality. The rest of mankind will find their final fate in the lake of fire, fading from memory forever.

The chiasm corrects several popular, but false and misleading interpretations of the books of Daniel and Revelation. In doing so it reveals some surprises. We will discuss these surprises in more detail in the following chapters.

The chiasm opens up a whole new world of discovery. It provides a clear understanding of Christ Jesus and His work as High Priest now going on at the throne of God. It is seen that the work of the Holy Spirit for the repentant sinner turns him into a new man, giving victory over sin, self, and Satan. From the sanctuary, Christ is empowering the faithful of every nation, tribe, and language. He is getting them ready to meet Him when He comes in glory.

Daniel and Revelation are not written for the theologians. They are written for normal men and women. The vivid and compelling imagery in these books enables us to see the evil that is in us, and that which is among us. The way to everlasting life is made so plain that none need suffer the fate of the finally impenitent.

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**W**hen the two books of Daniel and Revelation were studied together the author discovered that they formed an ancient literary technique—the Chiasm. The Chiasm became a key to unlocking the meaning of the mysterious symbols of Revelation. And it also answered many questions.

- **Why was there war in heaven?**
- **Why were the heavens and earth created?**
- **Why was mankind created?**
- **Why does the colossal and bejeweled New Jerusalem come down out of heaven?**
- **Why are a new heaven and a new earth created?**
- **Why does Jehovah God set up a judgment bar at His throne in heaven?**
- **What is the purpose of the judgment?**
- **When will the judgment be over?**
- **What happens when the judgment is finished?**

The book you hold in your hands is unique among publications on biblical prophecy, for it looks at the books of Daniel and Revelation as if they were one book, written by God through two men who lived hundreds of years apart. The author, A.A. Nueske, then folds that extended book in two and demonstrates with amazing clarity that the books, one from the Old Testament, and the other from the New Testament, are mirror images.

This chiastic approach, which is a rhetorical practice that examines symmetrical patterns in prose, allows Daniel to simplify the confusing parts of Revelation, while Revelation brings the stories of Daniel into practical application for those of us who live in the last days of this earth's history.

In this volume you will compare and contrast Daniel's old Jerusalem with Revelation's New Jerusalem. You will discover powerful comparisons between ancient Babylon and the spiritual Babylon of Revelation. As you read, you will feel the power of these comparisons. Your faith in the prophecies will be strengthened, and your walk with the Lord of creation will be empowered.

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