

FAQ 38

The Construction Of *Daniel's 70th Week* Must Be Bible-Based!

Q #38 Do you agree with the way Daniel's 70th Week is typically defined by most Pre-millennialists?

No, and here's why: There are biblical reasons to reconsider the construction of the 70th Week of Daniel. We'll cite three of those reasons at this time.

1. Recent translations of Daniel 9:27 ESV & NRSV

“And he shall make a strong covenant with many for one week, and for **half of the week** he shall put an end to sacrifice and offering. ...” (ESV; emphasis ours)

This rendering of the Hebrew word for “half” and/or “middle” allows for the taking away of the daily (that is, the putting an end to the sacrifice and offering) to occur **around the time** the covenant is made – at the beginning of Daniel's 70th Week.

Currently, most Pre-millennial positions place *the taking away of the daily* event at the midpoint of the 70th Week. If our proposal (that the taking away of the daily/regular offering could occur around the time the covenant is made and that it lasts for half of Daniel's 70th Week – as opposed to beginning mid-week) is possible, this would allow for – if not strongly call for – new studies into this important dilemma.

2. The potential 1,290-day separation of the two events mentioned in Daniel 12:11

Many Bible interpretations over the centuries have separated the event of the taking away of the daily from the event of the Abomination of Desolation given the way in which Daniel 12:11 is constructed, but this is not the case today on the part of most Pre-millennialists.

Currently, most Pre-millennial positions place the taking away event at the same time the Abomination of Desolation occurs—at the midpoint of the 70th Week. If this interpretive assumption is incorrect, this would allow for – if not strongly call for – new studies into this important concern. (see *On Reading Daniel 12:11: A New Proposal* where a view which separates the two events is once again proposed)

3. Eschatological days unfold AFTER the Great Tribulation concludes

The context of Matthew 24 teaches there are days which **follow** the conclusion of the Great Tribulation. Think about this for just a moment. Most Pre-mills place the conclusion of the 70th Week of Daniel at the time the Great Tribulation stops. But this is NOT what the Word states in Mt. 24. In fact, this passage teaches to the contrary. It actually states end-time days follow the Great Tribulation period.

The Greek word *tote* (“then”) is an adverb of time. This grammatical use includes the places where the word (“then”) is used in the Matthew 24 context. Note the textual progression. The false proclamations (of Matthew 24:23-26) occur after the event of the cutting short of the great tribulation. One viable (and most explicit) interpretation of this paragraph is this: After the cutting short of the Great Tribulation, false christs and false prophets will appear, ones showing great signs and wonders. Another aspect of their deception is the claim to know the physical location of Christ. In fact, the deception will be of such magnitude that our Lord’s advance warning (vs. 26) includes the degree of this deception: “... so as to mislead, if possible, even the elect.” This is no small matter! So how do the days of the end unfold in light of the explicit end-time data we find in the authoritative Word of God? Great question! It’s an important one to ask in light of consequences tied to this issue.

Here’s a summary of the chronology given by our Lord Jesus in Matthew 24 and 25:

Birth Pains ...
Tribulation & Great Tribulation ...
Heavenly Signs ... Son of Man Sign ...

False Proclamations concerning the whereabouts
of Christ - ones we are not to heed! ...

The Rapture Gathering The Matthew chronology stops at 24:31 in order to
inject some parabolic insight and general counsel
concerning these days.

... and finally ...

[the chronological development is taken up again in 25:31]

Our Lord’s Second Advent, Earthly Rule and Great White Throne Judgment

We’d like to pose some fair questions at this juncture, especially if you’re somewhat familiar with biblical end-time prophecy: Do you find yourself wrestling with this appeal due to its departure from recent *tradition* - that is, the interpretive *tradition* which teaches Daniel’s 70th Week concludes at the end of the Great Tribulation and brings the Return of Christ? Stated yet another way: Is it possible the 70th Week of Daniel does **not** conclude (*terminus ad quem*) at the close of the Great Tribulation as many end-time charts teach? In light of biblical data, days follow the Great Tribulation, ones which include the period of the stellar signs, the sign of the Son of Man and the days allowing for the false signs and proclamations concerning the whereabouts of Christ. (Remember, He appears in the sky and people go on to wonder where He’s gone. The false prophets will take advantage of this opportunity and will mislead many.)

In the setting of *the analogy of Scripture* (toward the goal of considering the whole Counsel of the Word of God on this topic), the days following the termination of the Great Tribulation are days which include the events unfolding during the season of

the trumpet blasts—Rev. 8 - 11. At the “last” trumpet, in harmony with I Cor. 15:51, 52, the Rapture event occurs. This is where we at Endurance Ministries can indeed claim we have **explicit** warrant for this “Final Trumpet Rapture Gathering.” The Rapture event, as stated in black and white in Scripture, occurs at the “**last** trump.”

A word of clarification: We are offering this scenario as a proposal for your prayerful and exegetical consideration. As you look into this viable eschatological viewpoint, please discern the difference between explicit biblical data from that of positional opinions* imposed upon the text(s) when you critically evaluate this view. Thank you.

This is submitted with the intent of honoring and glorifying the One Who alone is worthy of all worship and praise ... His name: Yahweh Yeshua - the only eternal Creator God & the One Who alone has secured salvation for sinners through Christ Jesus the LORD.

* These opinions come from religious and/or denominational tradition(s), presumed theological tenets (but ones which are indeed extra-biblical), personal theological preferences (more frequent in this Postmodern era), etc.