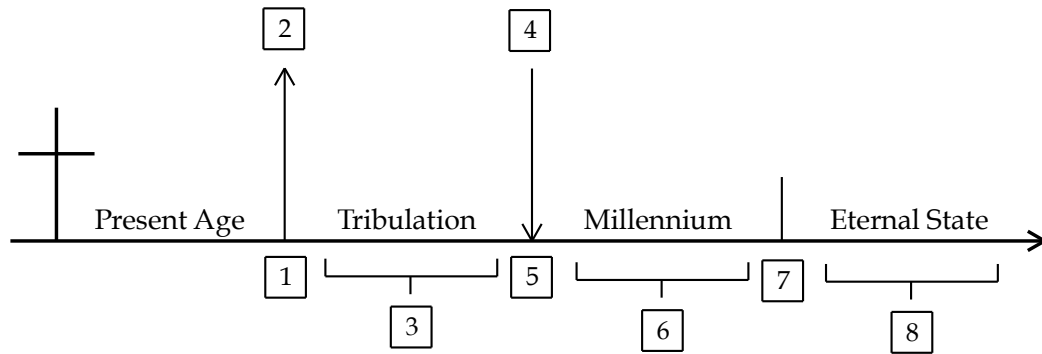


Entrust Eschatology The 70TH Week of Daniel Part 2 11/30/23

Introduction



1. The Imminent Rapture of the Church
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II. A Biblical Overview of Daniel’s 70TH Week

A. The Temporal Framework of the Tribulation Period

1. The Duration of the Tribulation Week

The word translated “week” in Daniel 9:24–27 means “a unit of seven,” and as demonstrated above, it refers to a period of seven years in Daniel 9.

Consequently, the duration of Daniel’s 70TH Week – the Tribulation period leading up to the Second Coming of Christ – will be seven years.

2. The Division of the Tribulation Week

Scripture divides the 70TH Week of Daniel into two halves of 3½ years each, the mid-point being called “the middle of the week” (Dan 9:27b).

The second half of this seven-year period is variously described as:

- “a time, times, and half a time” (Dan 7:25; 12:7; Rev 12:14)
- “1,260 days” (Rev 11:3; 12:6)
- “1,290 days” (Dan 12:11)
- “1,335 days” (Dan 12:12)
- “42 months” (Rev 11:2; 12:14; 13:5)

All of these are roughly equivalent to 3½ years.

This period of more intense persecution and judgment during Daniel’s 70TH Week is often known as “the great tribulation” (Rev 7:14).

B. The Biblical Terminology for the Tribulation Period

Jesus predicted that His followers would experience tribulation in this world (John 16:33).

However, He also spoke of a future time of suffering that seems distinct from the normal affliction that every believer in every age experiences. Several biblical prophecies speak of this future time of unprecedented suffering and distress upon the earth that will never again be equaled. Speaking of this, passages say things like:

- Jeremiah 30:7: “there is none like it”
- Daniel 12:1: “such as never occurred”
- Joel 2:2: “never been anything like it, nor will there be again after it to the years of many generations”
- Matt 24:21: “such as has not occurred since the beginning of the world until now, nor ever will again”

- Mark 13:19: “such as has not occurred since the beginning of the creation which God created until now, and never will again”

The biblical contexts of these descriptions indicate that this unique time of tribulation on the earth will occur immediately preceding the return of Christ and the establishment of His kingdom on earth, i.e., during the 70TH Week of Daniel.

Various terms are used to refer to this time period in slightly different ways:

1. The “Tribulation”

The word “tribulation” is not used in Scripture as a technical term for the entirety of Daniel’s 70TH Week (cf. Matt 24:9), but it’s often used as a theological term to refer to this time period, as it will be here.

2. The “Great Tribulation”

The term “great tribulation” is generally understood as a reference to the second half of Daniel’s 70TH week, a period of 3½ years that will see a significant increase of persecution and judgment upon the world (Matt 24:21; Rev 7:14).

3. The “Hour of Testing”

The “hour of testing” is a broad reference to Daniel’s 70TH Week as a period of time that would “come upon the whole world, to test those who live on the earth” (Rev 3:10).

4. The “Day of the Lord”

The “Day of the Lord” is used in Old Testament prophecy to predict various times of divine intervention in which God will bring judgment upon Israel and/or the nations. Although several of these prophecies were fulfilled in biblical history shortly after they were given (Amos 5:18-20; Joel 1:15; Ezek 30:3), many others look ahead to that future time of unprecedented judgment upon the earth in the latter days (Isa 13:9-16; Jer 30:7; Zeph 1:14-18; Mal 4:5).

When used of the eschatological “Day of the Lord,” the term refers to Daniel’s 70TH Week in general. Also, it often focuses more narrowly on the judgments immediately preceding and accompanying the return of Christ to judge the nations and establish His kingdom on earth (cf. 1 Thess 5:1- 3; 2 Thess 2:1-12; 2 Pet 3:10).

Several of these prophecies indicate that this time of judgment will be followed by the restoration of the nation of Israel as promised in the New Covenant (Jer 30:5-9; Zeph 3:12-20).

C. The Central Characters of the Tribulation Period

1. The “Antichrist”

As the very embodiment of evil, the Antichrist is a representative of Satan who will be empowered by the Devil to play a prominent role during Daniel’s 70TH Week (Rev 13:1-2; 2 Thess 2:9). Known as “the beast” (Rev 11-19), the “antichrist” (John 2:18), “the man of lawlessness” (2 Thess 2:3a), “the son of destruction” (2 Thess 2:3b), the “little horn” (Dan 7:8), “the prince who is to come” (Dan 9:26), “a despicable person” (Dan 11:21), “the worthless shepherd” (Zech 11:17), and a king who is “insolent and skilled in intrigue” (Dan 8:23), he will come to power at the start of the Tribulation (2 Thess 2:1-3; cf. Dan 7:8, 24; Rev 13:1-2) and exercise authority for the entire seven years (Dan 11:36).

At the start of the Tribulation, the Antichrist will make a covenant with the nation of Israel for seven years (“And he will make a firm covenant with the many for one week...,” Dan 9:27a). Then, at the midpoint of the Tribulation, he will break this treaty and abolish the Jewish worship system by putting “a stop to sacrifice and grain offering” (Dan 9:27b; 12:11).

He will deceive the world with false signs and wonders (2 Thess 2:9-12), even apparently being resurrected from a fatal wound at the hands of enemies. This miracle will deceive many on earth to marvel and worship him (Rev 13:3-4, 12). At this time, he will exalt himself “above every so-called god or object of worship,” taking a seat in the temple and declaring himself to be God (2 Thess 2:4; cf. Dan 11:36-37).

This “abomination of desolation” will occur at the mid-point of the 70TH Week (Matt 24:15; cf. Dan 9:27c; 11:36-37; 12:11), and it will inaugurate his total domination as the ruthless and uncontested dictator of the entire world for the second half of the Tribulation (Rev 13:5, 7; Dan 7:19-25; 11:36-45; cf. Rev 17:13, 17). During this time, he will openly blaspheme God (Rev 13:5-6; Dan 7:25a; 11:36) and ruthlessly persecute the saints (Rev 12:13-17; 13:7; Dan 7:21, 25; 12:10a). He will also demand allegiance and worship from everyone with the threat of death for those who refuse (Rev 13:15; cf. 6:9; 20:4).

At the end of the 70TH Week, the Antichrist will be defeated by the Lord Jesus Christ when He comes to establish His kingdom on earth (2 Thess 2:8; Dan 7:11a, 22, 26-27; cf. Dan 11:45). Christ will then throw him into the Lake of Fire where he will be tormented forever (Rev 19:20-21; cf. Dan 7:11b).

2. The False Prophet

Sometimes called the “second beast” of Revelation (i.e., “another beast” in 13:11), the “false prophet” (Rev 16:13; 19:20; 20:10) is a satanically inspired religious figure who will rise to prominence in Daniel’s 70TH Week by exercising authority and compelling those on earth to worship the Antichrist (Rev 13:11-12).

Empowered by the Devil, the false prophet will deceive the world by performing great signs of miraculous power (Rev 13:13-14a). He will then require everyone to take an identifying mark of loyalty to the Antichrist lest they be forbidden to participate in commercial trade (Rev 13:14b-18).

He will also use his authority to put to death any who refuse to take this mark of allegiance to the beast (Rev 13:15; cf. 6:9; 20:4). When the Lord Jesus returns at the conclusion of Tribulation period, the false prophet will be cast into the Lake of Fire where he will be tormented forever (Rev 19:20-21).

3. The 144,000 (Rev 7:1-8; 14:1-5)

The 144,000 will consist of a mass of Jewish believers, 12,000 from each of the twelve tribes of Israel (Rev 7:4-8), who will be saved during Daniel’s 70TH Week, most likely near its midpoint.

These individuals will be sealed by God not only to protect them from the judgments of the Tribulation period (Rev 9:4) but also to confirm their identity as His bondservants (Rev 7:3; cf. 7:4, 8; 14:1) who have been purchased by Him (Rev 14:4) and who live blameless lives (Rev 14:4- 5).

Many believe that as bondservants of God, the 144,000 will serve as the primary evangelists who preach the Gospel to the nations of the world before the end comes (Matt 24:14), leading to the salvation of a great multitude (Rev 7:9-17).

4. The Two Witnesses (Rev 11:1-12)

According to Revelation 11, at the time when Jerusalem is trampled by the Gentile nations for 42 months in the second half of the Tribulation (vv. 1-2), God will raise up two witnesses to prophesy for 1,260 days (v. 3).

Empowered by the Holy Spirit (v. 4), these unidentified witnesses will be given supernatural power to kill their enemies and perform various miracles as they testify of salvation through Jesus Christ (vv. 5-6).

- “And if anyone wants to harm them, fire flows out of their mouth and devours their enemies; so if anyone wants to harm them, he must be killed in this way. These have the power to shut up the sky, so that rain will not fall during the days of their prophesying; and they have power over the waters to turn them into blood, and to strike the earth with every plague, as often as they desire” (Rev 11:5-6).

When they are done testifying at the end of the 1,260 days, the Antichrist will kill them (v. 7), and their dead bodies will lie on the streets of Jerusalem and be rejoiced over by the nations for 3½ days (vv. 8-10). But then they will be resurrected from the dead and ascend into heaven as their enemies watch them (vv. 11-12).

FOR FURTHER STUDY: Daniel K. K. Wong, “The Two Witnesses in Revelation 11,” *BibSac* 154/615 (July-Sept 1997): 344-54.

D. The Divine Judgments of the Tribulation Period

The series of divine judgments during the Tribulation Period are portrayed symbolically as the breaking of seven seals (6:1-8:5), the sounding of seven trumpets (8:6-11:19), and the pouring out of seven bowls (16:1-21).

Some view these three sets of judgments as occurring simultaneously, and others as occurring individually and chronologically, without any overlap whatsoever. The temporal relationship between them, however, is most likely one of telescopic progression. According to this view, although the three series of judgments represent a relationship of basic chronological progression, the seventh seal contains the seven trumpets and the seventh trumpet consists of the seven bowls:

- Seals 1 2 3 4 5 6 7 (the 7th seal reveals 7 trumpets)
- Trumpets 1 2 3 4 5 6 7 (the 7th trumpet reveals 7 bowls)
- Bowls 1 2 3 4 5 6 7

This view is not without weaknesses, but it demonstrates the interconnectedness and overlap between the three series of judgments while also accounting for the progression evident in each new series. It would appear that the seal judgments take place during the first half of Daniel's 70TH Week whereas the trumpet and bowl judgments take place in the second half, but an exact timeline is not clear in the Book of Revelation.

1. The Breaking of the Seven Seals (Rev 6:1-8:5)
 - a. The First Seal (6:1-2) – prelude to war
 - b. The Second Seal (6:3-4) – worldwide war
 - c. The Third Seal (6:5-6) – worldwide famine
 - d. The Fourth Seal (6:7-8) – widespread death on the earth (up to 25% of the world's population) as a result of war, famine, pestilence, and wild animal attacks
 - e. The Fifth Seal (6:9-11) – anticipated judgment and vengeance upon those who martyred believers during the Tribulation
 - f. The Sixth Seal (6:12-17) – massive earthly and heavenly upheaval – including a great earthquake and the blackening of the sun – which leaves the people of earth hiding from the wrath of God and the terrors of His judgments
 - g. The Seventh Seal (8:1-5) – introduces and includes the cataclysmic events of the seven trumpet judgments

“When the Lamb broke the seventh seal, there was silence in heaven for about half an hour” (Rev 8:1).

2. The Sounding of the Seven Trumpets (Rev 8:6-11:19)
 - a. The First Trumpet (8:6-7) – the burning of a third of the earth's vegetation
 - b. The Second Trumpet (8:8-9) – the destruction of a third of the earth's sea life

- c. The Third Trumpet (8:10-11) – the poisoning of a third of the earth’s freshwater supply so that it becomes undrinkable, resulting in the death of multitudes
 - d. The Fourth Trumpet (8:12) – the darkening of a third of the heavenly bodies in the earth’s atmosphere
 - e. The Fifth Trumpet (9:1-11) – unspeakable demonic torment of unbelievers for a period of five months
 - f. The Sixth Trumpet (9:13-19) – the demonic killing of a third of mankind
 - g. The Seventh Trumpet (11:15-19) – the proclamation of the future kingdom reign of Christ, with the implied judgment and destruction of all hostile forces as this kingdom is established
3. The Pouring Out of the Seven Bowls (Rev 16:1-21)
- a. The First Bowl (16:1-2) – painful sores afflicting those devoted to the beast
 - b. The Second Bowl (16:3) – the killing of every living thing in the sea
 - c. The Third Bowl (16:4-7) – the turning to blood of all the fresh waters of the earth
 - d. The Fourth Bowl (16:8-9) – the scorching of the people with the heat of the sun
 - e. The Fifth Bowl (16:10-11) – the darkening of the kingdom of the Antichrist, which heightens the pain of previous judgments
 - f. The Sixth Bowl (16:12-16) – the drying up of the Euphrates in preparation for the kings of the world to arrive at Armageddon for their own destruction
 - g. The Seventh Bowl (16:17-21) – the worst calamity in the history of the world: violent thunderstorms and lightning; an earthquake of unprecedented magnitude; Jerusalem is divided and cities are destroyed; islands disappear and mountains are flattened; massive hailstones fall upon the earth

E. Armageddon: The Final Battle of the Tribulation Period

At the midpoint of the Tribulation, the Antichrist will break his treaty with Israel (Dan 9:27). Then, his persecution of God's chosen nation will escalate in the second half of the Tribulation (Rev 12:13), culminating at the end of Daniel's 70TH Week in what is often called the Battle of Armageddon.

Deceived by Satan himself (Rev 16:13), the kings of the nations of the world will gather their armies "for the war of the great day of God" (Rev 16:14) at the hill of Meggido, "the place that in Hebrew is called Armageddon" (Rev 16:16).

This battle against Israel will eventually climax when the armies gather to attack Jerusalem (Zech 12:2b; 14:2a), capturing the city, plundering the houses, raping the women, driving half the people into exile (Zech 14:2b), and ultimately slaughtering of two-thirds of the Jewish population (Zech 13:8).

The surviving remnant of Jews will repent and believe in the Lord Jesus Christ and be saved (Zech 13:9; cf. Zech 12:10-14; Rom 11:26-27). In the midst of this final attack, God Himself will intervene on behalf of believing Israel as the Lord Jesus Christ returns in glory (Rev 19:11-16).

Christ will defeat the enemies of His people (Rev 19:17-21) and bring deliverance to this surviving remnant of Jews (Zech 12:1-9; Zech 14:3-5; 12-15). After this, he will transition to his millennial reign.

(For further details, see Sections 9 and 10: "The Second Coming of Christ" and "The Divine Restoration of Israel.")

F. The Olivet Discourse and the Tribulation Period

While sitting on the Mount of Olives just a short time before His crucifixion, Jesus delivered what is commonly known as the Olivet Discourse (Matt 24:4-25:46; Mark 13:5-36; Luke 21:5-36).

The Olivet Discourse: Luke 21:5-36

And while some were talking about the temple, that it was adorned with beautiful stones and votive gifts, He said, ⁶ "As for these things which you are looking at, the days will come in which there will not be left one stone upon another which will not be torn down."

⁷ They questioned Him, saying, "Teacher, when therefore will these things happen? And what *will* be the sign when these things are about to take place?" ⁸ And He said, "See to it that you are not misled; for many will come in My name, saying, 'I am He,' and, 'The time is near.' Do not go after them. ⁹ "When you hear of wars and disturbances, do not be terrified; for these things must take place first, but the end *does not follow* immediately."

¹⁰ Then He continued by saying to them, “Nation will rise against nation and kingdom against kingdom, ¹¹ and there will be great earthquakes, and in various places plagues and famines; and there will be terrors and great signs from heaven. ¹² “But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name’s sake. ¹³ “It will lead to an opportunity for your testimony. ¹⁴ “So make up your minds not to prepare beforehand to defend yourselves; ¹⁵ for I will give you utterance and wisdom which none of your opponents will be able to resist or refute. ¹⁶ “But you will be betrayed even by parents and brothers and relatives and friends, and they will put *some* of you to death, ¹⁷ and you will be hated by all because of My name. ¹⁸ “Yet not a hair of your head will perish. ¹⁹ “By your endurance you will gain your lives.

²⁰ “But when you see Jerusalem surrounded by armies, then recognize that her desolation is near. ²¹ “Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city; ²² because these are days of vengeance, so that all things which are written will be fulfilled. ²³ “Woe to those who are pregnant and to those who are nursing babies in those days; for there will be great distress upon the land and wrath to this people; ²⁴ and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled.

²⁵ “There will be signs in sun and moon and stars, and on the earth dismay among nations, in perplexity at the roaring of the sea and the waves, ²⁶ men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken.

²⁷ “Then they will see THE SON OF MAN COMING IN A CLOUD with power and great glory. ²⁸ “But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near.”

²⁹ Then He told them a parable: “Behold the fig tree and all the trees; ³⁰ as soon as they put forth *leaves*, you see it and know for yourselves that summer is now near. ³¹ “So you also, when you see these things happening, recognize that the kingdom of God is near. ³² “Truly I say to you, this generation will not pass away until all things take place. ³³ “Heaven and earth will pass away, but My words will not pass away.

³⁴ “Be on guard, so that your hearts will not be weighted down with dissipation and drunkenness and the worries of life, and that day will not come on you suddenly like a trap; ³⁵ for it will come upon all those who dwell on the face of all the earth. ³⁶ “But keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man.”

- The Lord had just predicted that the Temple would be one day be destroyed, and the disciples asked Him in response: “Tell us, when will these things happen, and what will be the sign of Your coming, and of the end of the age?” (Matt 24:3).
- Although the disciples likely believed that all three components of their inquiry – **the destruction of the Temple, the sign of His coming, and the end of the age** – would all take place at the same time, a significant gap would separate the destruction of Jerusalem (which occurred in A.D. 70) and the return of Christ at the end of the age (which obviously has not yet occurred). We observed that there are often gaps in prophetic teachings (e.g. Christ’s first and second coming spoken of in 2 verses, cf. Isa 61:1-2).

- As a result, significant debate has arisen around these questions:

Which parts of the Olivet Discourse describe the destruction of Jerusalem in A.D. 70?

Which parts describe the Tribulation Period leading up to the Second Coming of Christ (i.e. Daniel's 70TH Week)?

In brief, here is the spectrum of view:

- On one end of the spectrum is the far preterist position:

This position teaches that the entirety of the Olivet Discourse was fulfilled in A.D. 70 (i.e. the destruction of Jerusalem, the Tribulation, & some type of return of Christ occurred in A.D. 70).

- On the other end, the far futurist position:

This position teaches that the whole discourse will be fulfilled at the end of the age (i.e. the destruction of Jerusalem, the Tribulation, & the return of Christ are all yet future).

Most interpreters fall somewhere in between, seeing some aspects fulfilled in the past and some fulfilled in the future. Others see the discourse as fulfilled in both the past and the future by pointing to the destruction of Jerusalem as an initial referent of the prophecy and to the future Tribulation Period as the final referent, the former being seen as a foreshadowing that previews the latter. Similarly, still others see some degree of prophetic conflation in which both first-century and future events are blended together in the accounts of the Olivet Discourse.

The Impossibility of the Preterist View

At least two problems exist for the preterist view (the view that the Olivet Discourse refers exclusively to the fall of Jerusalem in A.D. 70):

- Jesus describes this as a time of unprecedented suffering and distress upon the earth that will never again be equaled (Matt 24:21; Mark 13:19; cf. Jer 30:7; Dan 12:1; Joel 2:2). Thus, this cannot refer to the events of A.D. 70.
- Jesus describes this time period as climaxing with a monumental event in which “they will see the Son of Man coming on the clouds of the sky with power and great glory” (Matt 24:30; cf. Mark 13:26; Luke 21:27). Therefore,

this must refer to the Second Coming of Christ (cf. Acts 1:9-11). (See Section 9 for further discussion of the preterist view).

The Variety of Futurist Views

- The most faithful interpretation of the Olivet Discourse appears to be the **futuristic view**, which teaches that the majority (but not all) of the Olivet Discourse describes the future Tribulation Period, the 70TH week of Daniel.
- The futuristic view would see the prediction of Jerusalem's destruction in Luke 21:20-24 as having been fulfilled in A.D. 70, when Rome destroyed the city.
- However, even among those futurists who see most of the discourse as describing the Tribulation, disagreement still exists regarding which part of the words of Jesus apply to which time period.
- Luke 21 contains the most (and clearest) chronological markers, and it also most obviously predicts the events leading up to (and including) the destruction of Jerusalem in A.D. 70 (vv. 20-24). Two likely interpretations result from the passage:

The Olivet Discourse in Luke 21

Passage from the Olivet Discourse	When View 1 sees the passage as happening	When View 2 sees the passage as happening
<p>Luke 21:8-11 And He said, "See to it that you are not misled; for many will come in My name, saying, 'I am He,' and, 'The time is near.' Do not go after them. ⁹ "When you hear of wars and disturbances, do not be terrified; for these things must take place first, but the end <i>does not follow</i> immediately." ¹⁰ Then He continued by saying to them, "Nation will rise against nation and kingdom against kingdom, ¹¹ and there will be great earthquakes, and in various places plagues and famines; and there will be terrors and great signs from heaven.</p>	<p style="text-align: center;">Present age / "times of the Gentiles" / gap between the 69th & 70th week of Dan. 9:24-27</p>	<p style="text-align: center;">First half of the Tribulation</p>
<p>Luke 21:12-19 "But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name's sake. ¹³ It will lead to an opportunity for your testimony. ¹⁴ So make up your minds not to prepare beforehand to defend yourselves; ¹⁵ for I will give you utterance and wisdom which none of your opponents will be able to resist or refute. ¹⁶ But you will be betrayed even by parents and brothers and relatives and friends, and they will put some of you to death, ¹⁷ and you will be hated by all because of My name. ¹⁸ Yet not a hair of your head will perish. ¹⁹ By your endurance you will gain your lives."</p>	<p style="text-align: center;">A.D. 33-70</p>	<p style="text-align: center;">A.D. 33-70</p>
<p>Luke 21:20-24 "But when you see Jerusalem surrounded by armies, then recognize that her desolation is near. ²¹ "Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city; ²² because these are days of vengeance, so that all things which are written will be fulfilled. ²³ Woe to those who are pregnant and to those who are nursing babies in those days; for there will be great distress upon the land and wrath to this people; ²⁴ and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled.</p>	<p style="text-align: center;">A.D. 70 (destruction of Jerusalem)</p>	<p style="text-align: center;">A.D. 70 (destruction of Jerusalem)</p>
<p>Luke 21:25-26 "There will be signs in sun and moon and stars, and on the earth dismay among nations, in perplexity at the roaring of the sea and the waves, ²⁶ men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken.</p>	<p style="text-align: center;">End of the Tribulation</p>	<p style="text-align: center;">End of the Tribulation</p>
<p>Luke 21:27-28 "Then they will see THE SON OF MAN COMING IN A CLOUD with power and great glory. ²⁸ But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near."</p>	<p style="text-align: center;">Christ's Return</p>	<p style="text-align: center;">Christ's Return</p>

- The “times of the Gentiles” in Luke 21:24 is equivalent to the present Church age and the gap between the 69th and 70th weeks of Daniel 9. This gap extends from the destruction of Jerusalem in A.D. 70 to the pre-tribulational rapture of the Church.
- As such, the “times of the Gentiles” in Dan 9:24d serves as a bridge in Luke 21 between the destruction of Jerusalem in verses 20–24c and the Tribulation in verses 25–26.

*More technical details:

- In contrast to the relative simplicity of Luke 21, the accounts in Matthew and Mark appear to be less clear and therefore tend to be the subject of the most amount of disagreement. Among pre-tribulational futurists, the four most common views of the Olivet Discourse in Matthew 24 and Mark 13 can be summarized like this:

The Olivet Discourse in Matthew 24

Matthew	View 1	View 2	View 3	View 4
24:4-8	Present Age	Present Age	First ½ of Trib	First ½ of Trib
24:9-14	Present Age	First ½ of Trib	First ½ of Trib	Second ½ of Trib
24:15-26	Second ½ of Trib	Second ½ of Trib	Second ½ of Trib	Second ½ of Trib
24:27-31	Second Coming	Second Coming	Second Coming	Second Coming
Advocate:	Walvoord	Fruchtenbaum	Ryrie, Ice	Pentecost

The Olivet Discourse in Mark 13

Mark	View 1	View 2	View 3	View 4
13:5-8	Present Age	Present Age	First ½ of Trib	First ½ of Trib
13:9-13	Present Age	First ½ of Trib	First ½ of Trib	Second ½ of Trib
13:14-23	Second ½ of Trib	Second ½ of Trib	Second ½ of Trib	Second ½ of Trib
13:24-27	Second Coming	Second Coming	Second Coming	Second Coming
Advocate:	Walvoord	Fruchtenbaum	Ryrie, Ice	Pentecost

Similarities between the Futurist Views

- Despite the differences between these four futurist views of Matthew 24 and Mark 13, there is a significant amount of common ground among them as follows:
 - None of them sees a description of the events of A.D. 70 in Matthew 24 or Mark 13.
 - All of them see the majority of Matthew 24 and Mark 13 as describing the Tribulation Period.
 - All of them see the “abomination of desolation” in Matthew 24:15 and Mark 13:14 as occurring at the mid-point of Daniel’s 70TH Week (Dan 9:27c; 12:11) and therefore see Matthew 24:15-26 and Mark 13:14-23 as a description of the second half of the Tribulation Period.
 - All of them see Matthew 24:27-31 and Mark 13:24-27 as a description of the Second Coming of Christ to establish His kingdom on earth.

- The main point of disagreement, then, is whether (and how much of) the early portions of Matthew and Mark’s accounts describe the present age leading up to the Tribulation Period.

- The answer to this question depends in part on how one identifies parallels between the events described in the Olivet Discourse and the judgments described in the Book of Revelation.
- Views 1 and 2 assert that wars, earthquakes, famines, and the appearance of false Christs will increase in the present age as the Tribulation approaches (Matt 24:4-8; Mark 13:5-8); but views 3 and 4 deny that any of these constitute prophetic signs since they describe global events that will not occur until after the pre-tribulational rapture of the Church. Consequently, proponents of views 1 and 2 believe that an increase in wars, earthquakes, famines, and false messiahs indicates that the end is drawing near, whereas proponents of views 3 and 4 do not.

FOR FURTHER STUDY:

- Thomas Ice and Kenneth L. Gentry, Jr., *The Great Tribulation: Past or Present? Two Evangelicals Debate the Question*. Grand Rapids, MI: Kregel Publications, 1999.
- Thomas Ice, "The Olivet Discourse," in *The End Times Controversy: The Second Coming Under Attack*, 151-200. Eugene, OR: Harvest House, 2003.