

MSB272

# MORE Seed and Bread

BRIEF BIBLICAL MESSAGES FROM

## THE WORD OF TRUTH MINISTRY

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# DANIEL'S 70 WEEKS ARE FUTURE

By M.B. Hammond

Students of the Scriptures who follow an early Dispensationalist, John Nelson Darby, make the assumption that 69 of Daniel's 70 weeks of years are completed and all that remains is the week of the Great Tribulation. Most such Dispensational students of prophecy have not been able to correlate the secular history of the 400 years of God's silence (Malachi to Christ's birth, 400 BC to 4 BC) with Daniel's prophecy (Dan. 9:24-27). This study refutes that assumption and presents the concept that the orderly fulfillment of Old Testament prophecies represents the most compelling reason for believing that Daniel's 70 weeks are all future. The references that theologians, such as Dr. C.I. Scofield and Dr. E.W. Bullinger, have made to that false thesis is the result of Dispensationalist teachers who ignored the wealth of Old Testament prophecy concerning God's plan to bless the nations. The restoration of the nation of Israel to a prominent place in God's plan must precede the events of Daniel's 70th week, which is a time of testing to separate the sheep from the goats, as Matthew 25:31-46 clearly teaches.

Most Dispensational teachers of the Bible are not clear on what God is doing and will do in the future. They teach that the Acts Period was a time when the present work of God began, ignoring the manifest gifts of the Holy Spirit which dominated the scene (29 AD to 62 AD) right up to Acts 28:1-10, where Paul was able to cast off a viper and heal many people on the island of Melita. God was demonstrating the power of the Kingdom of God which Christ had been teaching in His earthly ministry. The present time is called "**the dispensation of the grace of God**" by Paul in Ephesians 3:2. This period, the Day of Man, was kept secret and only revealed to Paul for the edification of His holy apostles and prophets (Eph. 3:3-5).

It is a time of God's complete silence, which is in great contrast to the Acts Period in which God was acting openly with His men. God's next move will be the Day of Christ (Phil. 1:6,10). Today, Christ's/God's work, from the close of the Acts Period, remains in abeyance until God makes **His next move**. When He initiates this, Isaiah 40:5 confirms, "**And the glory of the Lord shall be revealed, and all flesh shall see it together.**" That period, the premillennial Kingdom of God, will be a time of great blessing and a prominent place for restored Israel, as Isaiah 2:2-5 and Micah 4:1-4 explain. Wars will cease and righteousness will be in the earth.

When the criteria explained in Daniel 9:24 are examined, it is evident that this is God's work: **Seventy weeks are determined upon thy people and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the most Holy.** These criteria, generally ignored, are a very key ingredient of the premillennial Kingdom. When Bible students see "**messiah the prince**" in verse 25, they immediately believe Christ is to be personally present after the first 49 years. Actually, these words refer to the "annointed ruler," and God has clearly stated that He will bring all the tribes of Israel back to the land under David as the earthly king (Ezek. 37:24-25). In Isaiah 2:2-4 the prophecy states, **And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it And many people(s) shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And He shall judge among the nations and shall rebuke (enlighten) many peoples, and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift sword against nation, neither shall they learn war any more.**

The figures of speech used show that "mountains" are governments or kingdoms and the "hills" are lesser governmental bodies. Israel will be the greatest nation on earth and a nation of priests (Exod. 19:6), carrying the Law of God to the nations. When God judges the nations, He is setting His righteous order for them and giving them His instructions in righteousness.

The nations will follow His Word: **And the glory of the Lord shall be revealed and all flesh shall see it together; for the mouth of the Lord hath spoken it** (Isa. 40:5). God will reveal to all mankind who Christ is and what He is in the sight of God. About that day Scripture says, **And this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God and they shall be My people** (Jer. 31:33). Daniel's 70 weeks (490 years) are about the duration of this righteous Kingdom and its fulfillment of God's promise to Abraham: **That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and the sand which is upon the seashore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice** (Gen, 22:17-18).

When Bible students make the assumption that 69 of Daniel's 70 weeks are already past, they delete God's righteous Kingdom and bring in some resulting fallacies. First they provide what they call the "rapture" to protect the believers of today from the "horrors" of the Great Tribulation. This manufactured concept was developed by Darby, Scofield, and others to provide an escape from certain destruction. But, 1 Thessalonians 4:11-17 pertains to the actual personal return of the Lord Jesus Christ (*Gk.-parousia*) to earth to be the King of His millennial Kingdom. It states, **For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord** (1 Thess. 4:16-17).

Many people have not had an opportunity to know who Jesus Christ is, or to live in a righteous Kingdom where God is worshipped in spirit and in truth. In the Tribulation men who have had this opportunity will be tested and condemned if they are rebelling or found wanting. The premillennial Kingdom is the time when people on earth are instructed in the ways of God and given great blessings of health, food, shelter, clothing and freedom from Satan's evil control, which was in the earth even before Adam and Eve.

The "rapture," like "the Seven Dispensation Theory" of Scofield (*Scofield Reference Bible*, Index, pg. 1357), is not true to the truth of God, because it does not recognize the Acts Period, the present Dispensation of Grace (Acts 28:28) nor the premillennial Kingdom of God. The Acts Period believers, like the apostles, had the manifest blessings of the Holy Spirit (Acts 2:1-4) with the attendant speaking in foreign languages, healing, and even raising the dead, which, along with the ministry of Christ, demonstrated some of the vast blessings of the Kingdom.

Dr. E. J. Bullinger, who was convinced that 69 of Daniel's 70 weeks had transpired, designed a dating system that counted back 483 years from the death of Christ to 454 BC, where he said that this dated the proclamation of Cyrus sending the Jews back to Jerusalem (see *The Companion Bible* [CB], Appendix 50, Chronology Charts). The secular dating for Cyrus' proclamation is 536 BC. Furthermore, Bullinger's dating of the Battle of Carchemish, mentioned in Jeremiah 46:2, was 497 BC rather than the best secular data which is 606 BC. Dr. Bullinger rewrote history (CB, Appendix 57, The Genealogy of Persian Kings), losing about five of the Persian kings and providing apologies for their records which he disputed (CB, Appendix 86, The Fourth Year of Jehoiakim), using his concepts of anno mundi years and anno dei years to weave a complicated story (other CB appendices tainted by this assumption include: 53, The Siege of Jerusalem; 77, The Chronological Order of the Prophets; and 91, The Seventy Weeks of Daniel the Prophet). If he had been correct, then the prophets Haggai and Zechariah, who were contemporaries with Zerubbabel and Jeshua, the original leaders of the returning Jews, would also have been contemporary with Ezra and Nehemiah, but about 60 years after the temple completion in 516 BC. Actually, since Daniel said it was seven weeks (49 years) from the proclamation to the dedication of the city, Bullinger calculated that this took place in 405 BC, but no such records exist, and the Persian kings still ruled. Having compared *The Companion Bible* dating system with that of Bishop Ussher, Josephus, and *Halley's Bible Handbook*, it is clear that Bullinger is alone in his dates. Daniel went into captivity in Babylon very shortly after the Battle of Carchemish (606 BC), which gave Nebuchadnezzar control of the whole area from the Euphrates to Egypt.

Secular data on the Battle of Carchemish has been carefully studied and derived from Assyrian, Babylonian and other antiquities, and is therefore a very important milestone to the dating of events and reign of the kings of Judah and Israel.

All of Daniel's 70 weeks of years is still future and will take place in the premillennial Kingdom. God was silent from the date of Malachi's prophecy (400 BC) until the announcement of the birth of Christ. God has also been silent, since the completion of the Word of God of Paul's second epistle to Timothy, about 65 AD to the present day. In its brief period of independence, the nation of Israel was not a theocracy or ruled by a king as the future Kingdom will be. The fallacy of the "rapture" is unnecessary and not Scriptural in its foundation. If any of the saints lose their lives in that testing time (the Tribulation), they will be brought back to life immediately with the return of Jesus Christ to the earth. This is called "the first (pre-eminent) resurrection" and death has no power on those who have died in this period, and they will be priests of God (Rev. 20:4-6).

Christ's return to earth is a judgment in itself. God's judgments are designed to restore His righteous order over the earth; the 1,000-year reign of Christ will also be a righteous Kingdom, but even it has a little season when Satan is released as a testing time. God has plans going far beyond anything we can imagine, but His plan to dwell with men (Rev. 21:22-27) is clearly described. It is a marvelous new heavens and earth in which all men embody the many attributes of God. We eagerly await God's next move.

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