



Bible Student's Notebook™

The Herald of His Grace

Presenting *every man perfect in Christ Jesus*. Colossians 1:28

Volume 30
Issue 74I

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.

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*.

This 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 (29-62 A.D.) 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.

During the Acts Period 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 was kept secret and revealed only to Paul (Ephesians 3:3-5).

This is a time of God's complete *silence*, which is in great contrast to the Acts Period in which God was

acting *openly*. God's next move will be "*the Day of Christ*" (Philippians 1:6, 10). Today, Christ's work with Israel, 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*, 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 :25, they immediately believe Christ is to be personally present after the first 49 years ["7 weeks"]. Actually, these words refer to the "anointed ruler," and God has clearly stated that He will bring all of the Tribes of Israel back to the land *under David as the earthly king* (Ezekiel 37:24-25). ►

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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 (Exodus 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 (Isaiah 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" (Jeremiah 31:33).

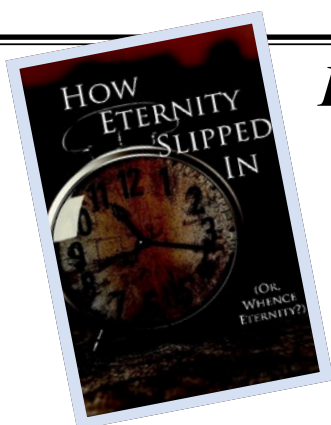
Daniel's 70 weeks (490 years) are about the duration of this righteous Kingdom and its fulfillment of God's promise to Abraham:

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 sea-shore, 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 (Genesis 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

(see 70 WEEKS, page 6351)



58 pages, PB

See order form.

How Eternity Slipped In (Or, Whence Eternity?)

by — Alexander Thomson (1889-1966)

The inspired Scriptures never speak of "eternity." They describe nothing as eternal. They contain no term which in itself bears our time sense of "everlasting." As eternity is not a subject of revelation, our present object is to discover how and when this unscriptural term gained entrance into theology with most disastrous results. As this is really a historical investigation, it will be necessary to allude to a considerable number of historical events, and to quote from a number of by-gone translators and their versions. It is hoped that such a study, along with an examination of various primitive words dealing with time, will dispel any doubts in the minds of those who do not feel thoroughly assured regarding the use of the word eonian in place of eternal.



Editor's Desk

Pilkington Abbey

As we continue our lives here in Pennsylvania, our multigenerational family occupies 3 side-by-side homes on the main thoroughfare of a small coal-mining borough. I wrote in some detail about our current location in an earlier editorial.¹

Due to extenuating circumstances we've been remiss in sharing as much as we would have liked about our family. With this editorial I will begin correcting this by discussing the *Pilkington Abbey* and, one-by-one, its current 14 residents.

WHAT IS A FAMILY ABBEY?

A family abbey is a patriarchal² estate with all basic

1. Editor's Desk, Paint, PA; [Bible Student's Notebook #686](#).
2. All of God's designs have been tremendously abused and distorted and patriarchy is no exception. Surely, through history, even until today, it has been misrepresented and abused. As a result many women and children have likewise been abused. This is a sad injustice. Godly patriarchy is centered on the support, care and welfare of the whole family, with a primary focus on women and children, in husbanding them into all that they can be. Its divine design is not authoritarian, but rather servant-hood. Spiritually based "headship" and "leadership" is about self-sacrifice for the good of others.

The Hebrew word translated "family" is **מִשְׁפָּחָה** (*mishpachâh*, Strong's H4940), coming from the root **שָׁפַח** (*shiphchâh*, H8198). Interestingly, this is a feminine verb, the root of which is

functions performed by its residents. The word "abbey" comes from *abba* meaning "father." Abbeys are not only made up of extended blood relatives, but those desiring to attach themselves to the manor. They are lovingly and self-sacrificially led and guided by the *abba*, a patriarch – the *lord of the manor* – who seeks to cultivate the utmost welfare of all who reside and visit.

Modeled in ancient Celtic history – but quite different from later religious, monastic communities – family abbeys are centers of craft and trade, worship and evangelism, advice and guidance, teaching and training, hospitality and rest, love and healing, and a host of other needs and ministries – spiritual, physical, emotional, social, economic, etc. These domestic commonwealths are havens of refuge and peace, not only to family and friends, but strangers and inquirers as well.

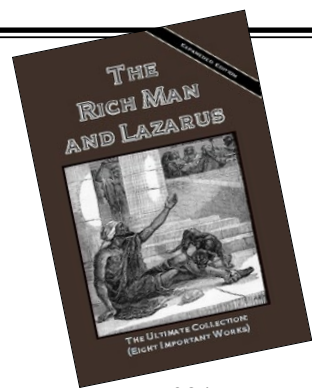
L'ABRI

A Modern Example

Although there are many modern adaptations of the family abbey, for the most part they operate in obscurity – unnoticed by society. One elementary example of sorts is L'Abri. Named after the French word

used in the *King James Version* to translate such words as: bondmaid, handmaid, maid, maiden, maidservant, wench, bondwoman, womanservant.

A *mishpachah* (translated "family") is a group of females. One biblical scholar on the family and patriarchy refers to it as, "strictly speaking, a feminist institution." (James Wesley Stivers, *Hierogamy*, 2004, pp. 88-90); the "husbands" of which, after the model of Christ Himself, give themselves to loving their wives, and giving themselves for them (Ephesians 5:25).



284 pp., PB

See order form.

The Rich Man and Lazarus

The Ultimate Collection – Expanded Edition

A collection consisting of Eight Important Works:

- *The Rich Man and Lazarus*, by E.W. Bullinger (1902)
- *The Rich Man and Lazarus*, by Alan Burns (1915)
- *The Rich Man and Lazarus*, by Otis Q. Sellers (1941)
- *The Story of the Rich Man and Lazarus: Parable? or Literal History?* by Ivan L. Burgener (2007)
- *The Rich Man and Lazarus*, by Dan Kraemer (2010)
- *The Rich Man and Lazarus as an Admission*, by B. Davies (1955)
- *The Rich Man and Lazarus: Literal or Figurative?* by Joseph E. Kirk (1961)
- *The Rich Man and Lazarus: A Pillar of Partialism Shaken and Removed*, by J.F. Witherell (1843)



for "shelter," it began in Switzerland in 1955 when Francis and Edith Schaeffer opened their home as a place where people might find satisfying answers to their questions and practical demonstration of Christian care.

The Schaeffers were assisted in their work by single people who resided with them. L'Abri's residents looked after guests, conducted residential work, were involved in conferences, public speaking, and some were committed to book writing projects. Guests shared living accommodations on the grounds and meals with the residents. Life was informal and personal with a typical day divided between study and practical work such as cooking, cleaning, gardening, maintenance, etc. Meal times often involved lengthy discussions centered on topics of interest to guests and residents. Some evenings were given to Bible studies.

Those who came stayed for a few days or a few months. L'Abri had an extensive study library for residents and guests. Although there were no set courses of study, under the guidance of residents, guests were led through informal studies deemed most helpful to their personal situations.

BETHABAH BY THE SEA *An Example from the Past*

An example from years gone by is the household of author and Bible teacher Arthur P. Adams (1845-1920). Built in 1905, Bethabah, which means "House of Rest," was the Adams' manor situated on Mackerel Cover in Beverly Harbor, on Lothrop Street in Beverly, Massachusetts.

The main building at Bethabah consisted of three stories and a tower. A large parlor, gathering hall, meeting rooms, library and printing offices were on the main floor. On the remaining two floors were light and airy hotel-like bedrooms for family members, residents, students and guests. In order to designate the many rooms in the house, and not wanting to number them, each was given a Bible name.

Adams described the extended family estate:


The thought at Bethabah is to alleviate the bondage of modern life, and give strength and leisure for the growth of the spirit. We are no religious sect or formal community; everyone is free, believing in God and the Bible. We are just one of the Lord's family, like the Bethany home of Mary and Martha, where Jesus was always welcomed, and love ruled.

Housework and outdoor work was done by members of the family and residents, and no money is paid out for help. The three meals served daily were simple and of wholesome food.

In addition to house and grounds upkeep and meal preparations, residents were also involved in publishing Bible study materials, hosting Scripture conferences and participating in Bible studies and discussions with guests. Bethabah provided residents and guests with an ample library filled with books, magazines, papers and games to assist in passing time.

One guest reported,

The quiet, restful atmosphere surrounding the



On Baptism, or From Infancy to Maturity in Christ
— A.E. Knoch (1874-1965)

One of Knoch's earliest works, this is a detailed study of baptism throughout the Scriptures. It discusses the meaning of baptism as it is associated with Israel and its rituals, the Kingdom and its prerequisites, and the Body of Christ with its baptism. This had a profound effect on E.W. Bullinger and he ran this in his periodical *Things to Come*.

64 pp., PB

See order form.

houses and residents is contagious. This is a group of calm, quiet, reposeful people, and one leaves the premises with that delightful feeling experienced in coming in contact with a happy, peaceful and healthful mind.

PILKINGTON ABBEY

Early beginnings of *Pilkington Abbey* have been situated at different locations over the years: Hampton, Elam, and Gladstone, VA. The current expression has been located in Paint Borough adjacent to Windber, PA since 2004.

Pilkington Abbey is presently comprised of three houses (408, 410, and 412 Bedford Street) which were built in 1895, and were formerly the complex of the Shank/Della Valla Funeral Homes, including the director's personal home. These structures provide space for resident living quarters, business and office space, study and library facilities, as well as dedicated guest lodging (known as the *Fellowship Inn*). The *Inn* is not a business venture but the hospitality ministry extension of *Pilkington Abbey*.

THE ABBEY'S MINISTRIES

Since abbeys are also centers of ministry as well, *Pilkington Abbey* is abundant with them. Ministry is simply a major thrust with the family, to which much of their attention and finances are directed. Some of the ministries include:

StudyShelf – providing thousands of important, rare and hard-to-find Bible study materials annually.

Bible Student's Press – along with its various im-

prints, currently offering nearly 150 Bible study related books and over 500 leaflets and booklets.

Bible Student's Notebook – a weekly Bible study periodical, with hundreds of electronic and print edition subscribers.

Bible Student's Radio – audios featuring the teaching of Scripture with accompanying music.

Daily Email Goodies – a free daily e-mail containing short thoughts on scriptural themes.

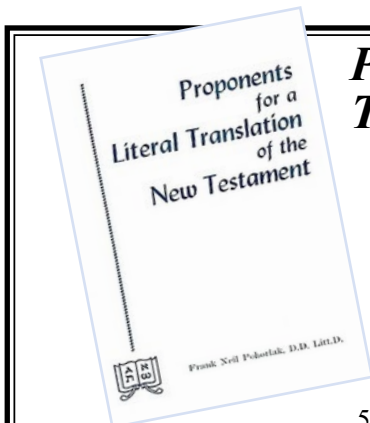
The Fellowship Inn – a hospitality ministry hosting a steady flow of guests each year.

THE ABBEY'S SUPPORT

The support of *Pilkington Abbey* comes from the family itself and vital co-laborers.

Since abbeys are centers of craft and trade, there are a number of business ventures in which family members have been and are involved. They simply do whatever is necessary to carry on the support of themselves as well as their various ministries. Many undertakings have been utilized over the years to supply needs in which current various family members are involved: dealing in used and rare books, and various other mercantile and services.

The endeavors of the Pilkingtons would be greatly confined were it not for the gracious assistance from many concerned co-laborers (many of whom assist and give on a monthly basis).



Proponents for a Literal Translation of the New Testament

by — Dr. Frank Neil Pohorlak (1907-1988)

Contents:

Preface Examining Chaplain F.W. Farrar
Comparative Study of the RSV (Oswald T. Allis and others)

From Thomas Hobbes to Bratcher and Nida
More Proponents for the Ideal Bible Translation

54 pp, PB

See order form.



THE ABBEY – AN EMBASSY

The family is central to all of God's dealings with man throughout the course of time. It is His divine "institution" and "organization" on the earth. For the believer, the home is the Embassy of Heaven. An embassy is, by definition, "the residence or office of an ambassador." Since the believer is an ambassador of the Lord Jesus Christ (II Corinthians 5:14-21), his home is thus the Divine Embassy of heavenly ministry, both internal and external.

THE ABBEY – A PLACE OF BIBLICAL HOSPITALITY

Given to hospitality (Romans 12:13; I Timothy 3:2).

Our word "hospital," the root for "hospitality," greatly helps us to understand the true meaning of the word. A hospital is a place where those in need – those who are hurting, wounded and broken – go for aid in healing and recovery. The believer's home is for far more than the modern concept of "entertainment" – it is a place of comfort, rest and healing; a haven where weary souls are soothed, refreshed, consoled and calmed.

William Tyndale's Bible translated "*given to hospitality*" as "*diligently to harbor*" (Romans 12:13). "Harbor" is a rich, restful word, defined as:

- A place of security and comfort. – *Merriam-Webster*
- Any shelter or safe place. – *Wordsmyth*

- A place of refuge and comfort and security. – *Mnemonic*
- An asylum; a shelter; a place of safety from storms or danger. – *Webster's* (1828)

The believer's home is to be a place of security, comfort, safety and refuge to those who are hurting. It is a "sane"-asylum from an insane world, a shelter from the dangers of the storms of life – a heavenly respite, a divine breath of air. Little wonder that the *Bible in Basic English* translates "*given to hospitality*" as "*ready to take people into your houses.*"

The Greek word for hospitality is *philoxenia* (*Strong's Greek Lexicon*, #5381), which is a compound word derived from *philos* (#5384, meaning "dear" or "friendly"), and *xenia* (#3578, meaning "lodging," so translated in Philemon :22). This compound word can be translated as "friendly lodging." It is about someone in need of a friend – and not just a friend, but a PLACE of friendship – a place that is DEAR.

Hospitality is not about the giving of one's evening to another for "entertainment," but about the selfless life of Christ in us, giving of our life, time, home and resources to another in need. It is becoming a vessel of mercy: a conduit of our Father's great love to those who are hurting.

Pauline ministry finds its center in the homes of believers. This is the true sphere of the Body of Christ, and for this reason our apostle speaks of the "*church in your*

(see *ABBAY*, page 6352)

The Scripture MINUTE



The Scripture Minute is a place you can go to get short, to-the-point videos that teach vital truths, hosted by Clyde Pilkington, Jr. Each video is under two minutes and addresses some of the most important and least known verses in the Bible. It also provides resource links to related books, audios and videos.

theScriptureMinute.com

70 WEEKS (continued from page 6346)

was developed by Darby, Scofield and others to provide an escape from certain destruction.

I Thessalonians 4:11-17 pertains to the actual personal return of the Lord Jesus Christ (Greek, *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.

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, page 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*.

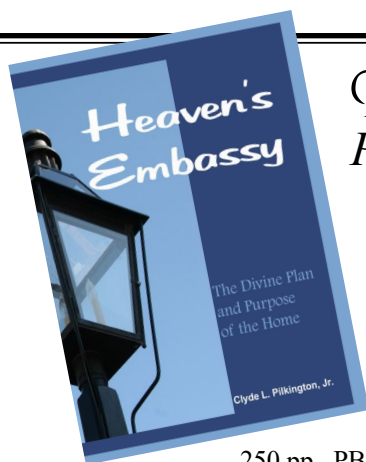
The Acts Period believers, like the apostles, had the manifest blessings of the Holy Spirit (Acts 2:1-4) with the attendant speaking in foreign languages, healing, and even raising the dead, which, along with the ministry of Christ, demonstrated some of the vast blessings of the Kingdom.

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 B.C.) until the announcement of the birth of Christ. God has also been silent since the completion of the Word of God with Paul's second epistle to Timothy, about 65 A.D. to the present day. **ESN**

— *Seed & Bread* 272
(abridged & edited)

TOPICS:

Major: Daniel's 70 Weeks; Day of Christ; Pre-Millennial Kingdom



250 pp., PB

See order form.

Heaven's Embassy – *The Divine Plan and Purpose of the Home*

by — Clyde L. Pilkington, Jr.

Except the Lord build the house, they labor in vain who build it (Psalm 127:1).

This book represents many years of work. The author believes that it is one of the most important books that he will ever be privileged to write, simply because it concerns one of the most vital scriptural subjects that could ever be addressed.

The home is central to all of God's dealings with man throughout the course of time. It is His Divine "institution" and "organization" on the earth; for the believer, it is the *Embassy of Heaven*. An embassy is "**the residence or office of an ambassador.**" Since the believer is an ambassador of the Lord Jesus Christ (II Corinthians 5:14-21), his home is thus the *Divine Embassy* of heavenly ministry.

Pauline ministry is centered in the homes of believers. This is even the true sphere of the Body of Christ; for this reason our apostle speaks of "*church in thy house.*" This book doesn't focus on the *external* specifics of the ministry of *Heaven's Embassy* (such as *hospitality*); that will be saved for another volume. Instead, it looks at the inner-workings of the *Embassy* itself, focusing on its very nature, *internal* purpose and function.

ABBEY (continued from page 6350)

house.” Who can forget the Divine grace-giving ministries that centered in the homes of Stephanas (I Corinthians 16:15-18), Philemon (2, 7, 22), Priscilla and Aquila (Acts 18:2-3; Romans 16:3; I Corinthians 16:19), Lydia (Acts 16:14-15) and Onesiphorus (II Timothy 1:16)?

Our current dwelling-to-resident-ratio makes hospitality more difficult at this time. This is why, for some time now, we have been looking to relocate the abbey to more suitable accommodations.³

In the next installment I will begin looking at the residents of the Abbey. **BSN**

Clyde L. Pilkington, Jr.



Pilkington Abbey
Paint, PA

TOPICS:

Major: Abbey; Adams, Arthur P.; Editor’s Desk; L’Abri; Bethabab;

Minor: Ministry

3. For more on our plans, see our editorial, A Fellowship Retreat & Retirement Community, [Bible Student’s Notebook, #679](#).

Covenant

The word rendered “covenant” is never used without reference to Israel in those epistles that were written after Acts 28. II Corinthians was written before Acts 28. Hebrews, as its title shows, has a message for those of Israel. The one reference in Ephesians 2:12 refers back to “the time past” when these Ephesian believers were aliens and strangers, or at most but guests, with regard to the “covenants of the promise.”

No covenant is ever mentioned in relation to the “church which is His Body.” There is a promise and a purpose given before the ages (Titus 1:1-3), but not a covenant, old or new. That is exclusively connected with Israel. The New Covenant is God’s gracious provision for the very people who failed under the old Covenant.

— Charles H. Welch

The Dispensational Place of the Lord’s Supper

TOPIC:

Major: Covenants

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Paul Our Guide – Christ Our Goal

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Scripture education in a semi-weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God’s abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the “preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past” (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (Ephesians 3:1-3);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice,

- misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any “church,” “denomination,” “movement,” “organization,” “mission,” “creed,” “meeting,” “school,” “conference” or “fellowship.”

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For definitions of abbreviations/acronyms, see index after the order form.

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