

The Sixty-nine Weeks of Daniel 9

TOPIC 6

The Time is Fulfilled

The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.

No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation. Men are instruments in the hand of God, employed by Him to accomplish His purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do. But no man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what God would accomplish by the work which He gives them to do; they do not comprehend, in all its bearings, the message which they utter in His name.

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." Job 11:7; Isaiah 55:8, 9; 46:9, 10.

Even the prophets who were favored with the special illumination of the Spirit did not fully comprehend the import of the revelations committed to them. The meaning was to be unfolded from age to age, as the people of God should need the instruction therein contained.

Peter, writing of the salvation brought to light through the gospel, says: Of this salvation "the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching *what*, or *what manner of time* the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto *themselves*, but unto us they did minister." 1 Peter 1:10-12.

Yet while it was not given to the prophets to understand fully the things revealed to them, they earnestly sought to obtain all the light which God had been pleased to make manifest. They "inquired and searched diligently," "searching what, or what manner of time the Spirit of Christ which was in them did signify." What a lesson to the people of God in the Christian age, for whose benefit these prophecies were given to His servants! "Unto whom it was revealed, that not unto themselves, but unto us they did minister." Witness those holy men of God as they "inquired and

searched diligently" concerning revelations given them for generations that were yet unborn. Contrast their holy zeal with the listless unconcern with which the favored ones of later ages treat this gift of Heaven. What a rebuke to the ease-loving, world-loving indifference which is content to declare that the prophecies cannot be understood!

Though the finite minds of men are inadequate to enter into the counsels of the Infinite One, or to understand fully the working out of His purposes, yet often it is because of some error or neglect on their own part that they so dimly comprehend the messages of Heaven. Not infrequently the minds of the people, and even of God's servants, are so blinded by human opinions, the traditions and false teaching of men, that they are able only partially to grasp the great things which He has revealed in His word. Thus it was with the disciples of Christ, even when the Saviour was with them in person. Their minds had become imbued with the popular conception of the Messiah as a temporal prince, who was to exalt Israel to the throne of the universal empire, and they could not understand the meaning of His words foretelling His sufferings and death.

Christ Himself had sent them forth with the message: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15. That message was based on the prophecy of Daniel 9. The sixty-nine weeks were declared by the angel to extend to "the Messiah the Prince," and with high hopes and joyful anticipations the disciples looked forward to the establishment of Messiah's kingdom at Jerusalem to rule over the whole earth.

They preached the message which Christ had committed to them, though they themselves misapprehended its meaning. While their announcement was founded on Daniel 9:25, they did not see, in the next verse of the same chapter, that Messiah was to be cut off. From their very birth their hearts had been set upon the anticipated glory of an earthly empire, and this blinded their understanding alike to the specifications of the prophecy and to the words of Christ.

They performed their duty in presenting to the Jewish nation the invitation of mercy, and then, at the very time when they expected to see their Lord ascend the throne of David, they beheld Him seized as a malefactor, scourged, derided, and condemned, and lifted up on the cross of Calvary. What despair and anguish wrung the hearts of those disciples during the days while their Lord was sleeping in the tomb!

Christ had come at the exact time and in the manner foretold by prophecy. The testimony of Scripture had been fulfilled in every detail of His ministry. He had preached the message of salvation, and "His word was with power." The hearts of His hearers had witnessed that it was of Heaven. The word and the Spirit of God attested the divine commission of His Son.

The disciples still clung with undying affection to their beloved Master. And yet their minds were shrouded in uncertainty and doubt. In their anguish they did not then recall the words of Christ pointing forward to His suffering and death. If Jesus of Nazareth had been the true Messiah, would they have been thus plunged in grief and disappointment? This was the question that tortured their souls while the Saviour lay in His sepulcher during the hopeless hours of that Sabbath which intervened between His death and His resurrection.

Though the night of sorrow gathered dark about these followers of Jesus, yet were they not forsaken. Saith the prophet: "When I sit in darkness, the Lord shall be a light unto me. . . . He will bring me forth to the light, and I shall behold His righteousness." "Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee." God hath spoken: "Unto the upright there ariseth light in the darkness." "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Micah 7:8, 9; Psalm 139:12; 112:4; Isaiah 42:16.

The announcement which had been made by the disciples in the name of the Lord was in every particular correct, and the events to which it pointed were even then taking place. "The time is fulfilled, the kingdom of God is at hand," had been their message. At the expiration of "the time"--the sixty-nine weeks of Daniel 9, which were to extend to the Messiah, "the Anointed One"--Christ had received the anointing of the Spirit after His baptism by John in Jordan. And the "kingdom of God" which they had declared to be at hand was established by the death of Christ. This kingdom was not, as they had been taught to believe, an earthly empire. Nor was it that future, immortal kingdom which shall be set up when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;" that everlasting kingdom, in which "all dominions shall serve and obey Him." Daniel 7:27. As used in the Bible, the expression "kingdom of God" is employed to designate both the kingdom of grace and the kingdom of glory. The kingdom of grace is brought to view by Paul in the Epistle to the Hebrews. After pointing to Christ, the compassionate intercessor who is "touched with the feeling of our infirmities," the apostle says: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace." Hebrews 4:15, 16. The throne of grace represents the kingdom of grace; for the existence of a throne implies the existence of a kingdom. In many of His parables Christ uses the expression "the kingdom of heaven" to designate the work of divine grace upon the hearts of men.

So the throne of glory represents the kingdom of glory; and this kingdom is referred to in the Saviour's words: "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." Matthew 25:31, 32. This kingdom is yet future. It is not to be set up until the second advent of Christ.

The kingdom of grace was instituted immediately after the fall of man, when a plan was devised for the redemption of the guilty race. It then existed in the purpose and by the promise of God; and through faith, men could become its subjects. Yet it was not actually established until the death of Christ. Even after entering upon His earthly mission, the Saviour, wearied with the stubbornness and ingratitude of men, might have drawn back from the sacrifice of Calvary. In Gethsemane the cup of woe trembled in His hand. He might even then have wiped the blood-sweat from His brow and have left the guilty race to perish in their iniquity. Had He done this, there could have been no redemption for fallen men. But when the Saviour yielded up His life, and with His expiring breath cried out, "It is finished," then the fulfillment of the plan of redemption was assured. The promise of salvation made to the sinful pair in Eden

was ratified. The kingdom of grace, which had before existed by the promise of God, was then established.

Thus the death of Christ--the very event which the disciples had looked upon as the final destruction of their hope --was that which made it forever sure. While it had brought them a cruel disappointment, it was the climax of proof that their belief had been correct. The event that had filled them with mourning and despair was that which opened the door of hope to every child of Adam, and in which centered the future life and eternal happiness of all God's faithful ones in all the ages.

Purposes of infinite mercy were reaching their fulfillment, even through the disappointment of the disciples. While their hearts had been won by the divine grace and power of His teaching, who "spake as never man spake," yet intermingled with the pure gold of their love for Jesus, was the base alloy of worldly pride and selfish ambitions. Even in the Passover chamber, at that solemn hour when their Master was already entering the shadow of Gethsemane, there was "a strife among them, which of them should be accounted the greatest." Luke 22:24. Their vision was filled with the throne, the crown, and the glory, while just before them lay the shame and agony of the garden, the judgment hall, the cross of Calvary. It was their pride of heart, their thirst for worldly glory, that had led them to cling so tenaciously to the false teaching of their time, and to pass unheeded the Saviour's words showing the true nature of His kingdom, and pointing forward to His agony and death. And these errors resulted in the trial--sharp but needful--which was permitted for their correction. Though the disciples had mistaken the meaning of their message, and had failed to realize their expectations, yet they had preached the warning given them of God, and the Lord would reward their faith and honor their obedience. To them was to be entrusted the work of heralding to all nations the glorious gospel of their risen Lord. It was to prepare them for this work that the experience which seemed to them so bitter had been permitted.

After His resurrection Jesus appeared to His disciples on the way to Emmaus, and, "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27. The hearts of the disciples were stirred. Faith was kindled. They were "begotten again into a lively hope" even before Jesus revealed Himself to them. It was His purpose to enlighten their understanding and to fasten their faith upon the "sure word of prophecy." He wished the truth to take firm root in their minds, not merely because it was supported by His personal testimony, but because of the unquestionable evidence presented by the symbols and shadows of the typical law, and by the prophecies of the Old Testament. It was needful for the followers of Christ to have an intelligent faith, not only in their own behalf, but that they might carry the knowledge of Christ to the world. And as the very first step in imparting this knowledge, Jesus directed the disciples to "Moses and all the prophets." Such was the testimony given by the risen Saviour to the value and importance of the Old Testament Scriptures.

What a change was wrought in the hearts of the disciples as they looked once more on the loved countenance of their Master! Luke 24:32. In a more complete and perfect sense than ever before they had "found Him, of whom Moses in the law, and the prophets, did write." The uncertainty, the anguish, the despair, gave place to perfect assurance, to unclouded faith. What marvel that after His ascension they

"were continually in the temple, praising and blessing God." The people, knowing only of the Saviour's ignominious death, looked to see in their faces the expression of sorrow, confusion, and defeat; but they saw there gladness and triumph. What a preparation these disciples had received for the work before them! They had passed through the deepest trial which it was possible for them to experience, and had seen how, when to human vision all was lost, the word of God had been triumphantly accomplished. Henceforward what could daunt their faith or chill the ardor of their love? In the keenest sorrow they had "strong consolation," a hope which was as "an anchor of the soul, both sure and steadfast." Hebrews 6:18, 19. They had been witness to the wisdom and power of God, and they were "persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature," would be able to separate them from "the love of God, which is in Christ Jesus our Lord." "In all these things," they said, "we are more than conquerors through Him that loved us." Romans 8:38, 39, 37. "The word of the Lord endureth forever." 1 Peter 1:25. And "who is he that condemneth? It is Christ that died, yea rather, that is *risen again*, who is even at the right hand of God, who also maketh intercession for us." Romans 8:34.

Saith the Lord: "My people shall never be ashamed." Joel 2:26. "Weeping may endure for a night, but joy cometh in the morning." Psalm 30:5. When on His resurrection day these disciples met the Saviour, and their hearts burned within them as they listened to His words; when they looked upon the head and hands and feet that had been bruised for them; when, before His ascension, Jesus led them out as far as Bethany, and lifting up His hands in blessing, bade them, "Go ye into all the world, and preach the gospel," adding, "Lo, I am with you alway" (Mark 16:15; Matthew 28:20); when on the Day of Pentecost the promised Comforter descended and the power from on high was given and the souls of the believers thrilled with the conscious presence of their ascended Lord--then, even though, like His, their pathway led through sacrifice and martyrdom, would they have exchanged the ministry of the gospel of His grace, with the "crown of righteousness" to be received at His coming, for the glory of an earthly throne, which had been the hope of their earlier discipleship? He who is "able to do exceeding abundantly above all that we ask or think," had granted them, with the fellowship of His sufferings, the communion of His joy--the joy of "bringing many sons unto glory," joy unspeakable, an "eternal weight of glory," to which, says Paul, "our light affliction, which is but for a moment," is "not worthy to be compared."

Shadow of the sacrifice and priesthood of Christ

In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement --a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in heaven, in the removal or blotting out of the sins of His people, which are registered in the heavenly records. This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when He comes, every case has been decided. Says Jesus: "My reward is with Me, to give every man according

as his work shall be." Revelation 22:12. It is this work of judgment, immediately preceding the second advent, that is announced in the first angel's message of Revelation 14:7: "Fear God, and give glory to Him; for the hour of His judgment is come."

Background Knowledge -- The Test of Discipleship

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17.

A person may not be able to tell the exact time or place, or trace all the chain of circumstances in the process of conversion; but this does not prove him to be unconverted. Christ said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." John 3:8. Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God. While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact. While we cannot do anything to change our hearts or to bring ourselves into harmony with God; while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of God is dwelling within us. A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are. The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts.

It is true that there may be an outward correctness of deportment without the renewing power of Christ. The love of influence and the desire for the esteem of others may produce a well-ordered life. Self-respect may lead us to avoid the appearance of evil. A selfish heart may perform generous actions. By what means, then, shall we determine whose side we are on?

Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with Him, and our sweetest thoughts are of Him. All we have and are is consecrated to Him. We long to bear His image, breathe His spirit, do His will, and please Him in all things.

Those who become new creatures in Christ Jesus will bring forth the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Galatians 5:22, 23. They will no longer fashion themselves according to the former lusts, but by the faith of the Son of God they will follow in His steps, reflect His character, and purify themselves even as He is pure. The things they once hated they now love, and the things they once loved they hate. The proud and self-assertive become meek and lowly in heart. The vain and supercilious become serious and unobtrusive. The drunken become sober, and the profligate pure. The vain customs and fashions of the world are laid aside. Christians will seek not the

"outward adorning," but "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit." 1 Peter 3:3, 4.

There is no evidence of genuine repentance unless it works reformation. If he restore the pledge, give again that he had robbed, confess his sins, and love God and his fellow men, the sinner may be sure that he has passed from death unto life.

When, as erring, sinful beings, we come to Christ and become partakers of His pardoning grace, love springs up in the heart. Every burden is light, for the yoke that Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness, becomes bright with beams from the Sun of Righteousness.

The loveliness of the character of Christ will be seen in His followers. It was His delight to do the will of God. Love to God, zeal for His glory, was the controlling power in our Saviour's life. Love beautified and ennobled all His actions. Love is of God. The unconsecrated heart cannot originate or produce it. It is found only in the heart where Jesus reigns. "We love, because He first loved us." 1 John 4:19, R.V. In the heart renewed by divine grace, love is the principle of action. It modifies the character, governs the impulses, controls the passions, subdues enmity, and ennobles the affections. This love, cherished in the soul, sweetens the life and sheds a refining influence on all around.

There are two errors against which the children of God--particularly those who have just come to trust in His grace--especially need to guard. The first, already dwelt upon, is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy.

The opposite and no less dangerous error is that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption.

But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new-covenant promise is fulfilled, "I will put My laws into their hearts, and in their minds will I write them." Hebrews 10:16. And if the law is written in the heart, will it not shape the life? Obedience--the service and allegiance of love--is the true sign of discipleship. Thus the Scripture says, "This is the love of God, that we keep His commandments." "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 5:3; 2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience.

We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith. "Ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him." 1 John 3:5, 6. Here is the true test. If we abide in Christ, if the love of God dwells in us, our feelings, our thoughts, our purposes, our actions, will be in harmony with the will of God as expressed in the precepts of His holy law. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous." 1 John 3:7. Righteousness is defined by the standard of God's holy law, as expressed in the ten precepts given on Sinai.

That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption. "By grace are ye saved through faith." But "faith, if it hath not works, is dead." Ephesians 2:8; James 2:17. Jesus said of Himself before He came to earth, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. And just before He ascended again to heaven He declared, "I have kept My Father's commandments, and abide in His love." John 15:10. The Scripture says, "Hereby we do know that we know Him, if we keep His commandments. . . . He that saith he abideth in Him ought himself also so to walk even as He walked." 1 John 2:3-6. "Because Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Peter 2:21.

The condition of eternal life is now just what it always has been,--just what it was in Paradise before the fall of our first parents,--perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized.

It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.

More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure. So you may say, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20. So Jesus said to His disciples, "It is not ye that speak, but the Spirit of your Father which speaketh in you." Matthew 10:20. Then with Christ working in you, you will manifest the same spirit and do the same good works --works of righteousness, obedience.

So we have nothing in ourselves of which to boast. We have no ground for self-exaltation. Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us.

When we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of His word, are facts that even Satan and his hosts cannot at heart deny. The Bible says that "the devils also believe, and tremble;" but this is not faith. James 2:19. Where there is not only a belief in God's word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith--faith that works by love and purifies the soul. Through this faith the heart is renewed in the image of God. And the heart that in its unrenewed state is not subject to the law of God, neither indeed can be, now delights in its holy precepts, exclaiming with the psalmist, "O how love I Thy law! it is my meditation all the day." Psalm 119:97. And the righteousness of the law is fulfilled in us, "who walk not after the flesh, but after the Spirit." Romans 8:1.

There are those who have known the pardoning love of Christ and who really desire to be children of God, yet they realize that their character is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the Holy Spirit. To such I would say, Do not draw back in despair. We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes, but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us. Said the beloved John, "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. And do not forget the words of Christ, "The Father Himself loveth you." John 16:27. He desires to restore you to Himself, to see His own purity and holiness reflected in you. And if you will but yield yourself to Him, He that hath begun a good work in you will carry it forward to the day of Jesus Christ. Pray more fervently; believe more fully. As we come to distrust our own power, let us trust the power of our Redeemer, and we shall praise Him who is the health of our countenance.

The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you.

No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. The soul that is transformed by the grace of Christ will admire His divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ.

The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour. A view of our sinfulness drives us to Him who can pardon; and when the soul, realizing its helplessness, reaches out after Christ, He will reveal Himself in power. The more our sense of need drives us to Him and to the word of God, the more exalted views we shall have of His character, and the more fully we shall reflect His image.