

The last half of the verse does not mean much to most readers today. The last half of the verse as contained in the NASB z and in the NIV bring out a little more clearly that it represents the end of the reign of sin. "On the wing of ~~an~~ abomination" says the NASB "will come ~~one~~ who makes desolate even until a complete destruction and one that is decreed is poured out on the one who makes desolate." The final word is a participle, a desolator, and the KJV "desolate" does not bring out clearly the idea of it.

So Keil says these last two verses describe the last week and he points to 2 Thes. 2:3-10 in which we have suggestions that something of this type is going to happen. 2 Thess. 2:3-10 he says, @ "The man of sin will be revealed . . . then shall that wicked one be revealed . . . even him whose coming is after the working of Satan with all power and signs and lying wonders." The NT says there are many antichrists - it is a term for all those who ~~p~~ oppose Christ, but it has become a general practice to apply the term antichrist to this particular individual described in 2 Thess. Keil says his activities are what is described in these last two verses. The advantages of Keil's view which I think are very great and then I'd like to point out three difficulties of it which I think prove it impossible to accept.

First, as to the advantages: 1) It recognizes three distinct periods. I believe that is important, that we take the Heb. as it stands and we take the sentence in a way that is clear and makes sense and recognize v. 26 "after the 62 weeks," not after the 69 weeks. There are three periods here. So that is a great advantage of Keil's view over many that have been printed. Some say Oh, the seven weeks run to the book of Malachi. No one knows when Malachi was written for sure; there is nothing said about Malachi in the context. Some say there is some phase of building connected with the walls or something or with the temple that was completed after seven weeks -- there is nothing like that in the context. It says there are seven weeks from the going forth of the commandment unto Messiah the prince.

Interpretations which do not have a definite vital terminus for the 70 weeks, must be considered as not properly representing the Heb. text.

The second advantage: if the KJV is followed and I believe practically all present versions, if they are followed, then Keil starts at the right point. He says, "From the going forth of the commandment to restore and rebuild Jerusalem." Cyrus gave the Jews a command to go back and reestablish their city and their temple in 538 B.C. This command is considered so important it is quoted in ~~EXXX~~ Ezra 1:2-4 and in 6:3-6 it is repeated. It is a definite command, a definite decree that resulted in the rebuilding of Jerusalem.

Now there are three other points that have been suggested. The second is Darius in 518 B.C. 20 years later, when the local people objected to this completion of the temple, and sent a protest to Darius and he had search made of the archives and found the decree that had been made by Cyrus and in Ezra 6:6 he said, I make a decree that you not interfere with the rebuilding of this temple.