

He said even the Son does not know. The Father has kept it in His own power. You are always to be ready. He did not say John was to live until He came back, but he definitely said, If I will that he tarry till I come --- if I will that he live until I come back. That would not fit at all with the idea of 4500 years to go. There may be 4500 years. We have no right to say the Lord is not going to come for another 1000 years, but we have no right to say he is going to come in this century. The Lord said we don't know when He is going to come.

But to say you have a definite picture of the 4500 years or so in between is, it seems to me, a very strange thing. To me it is a rather strong argument against Keil's view.

2. The second period hardly fits the history. Cyrus gave the command to rebuild the city. The angel said (v.24) Seventy weeks are determined upon thy people and thy holy city. Cyrus gave forth the command to restore and rebuild the city. Forty years after the death of Christ the city was destroyed. Then they had another uprising under Bar Cochba, and the Romans made a law no Jew could come within 10 miles of Jerusalem for a long period of time. For over 1000 years the city was held by the Moslems.

Here we have a period of 62 weeks in which Jerusalem was in existence and was an important city, I mean a period before the coming of Christ when it was important, and we have all the time since when it has been comparatively unimportant. To say that the 62 wks. in which the city is to be rebuilt --- there are two unusual words there in the KJV "street" and "wall" --- people today are more apt to say plaza and mote, something like that, they are very unusual words, we don't know exactly what they mean, but it is pretty easy to them of them as being true/before the destruction of Jerusalem in 70 A.D., pretty in the period hard to think they characterize a period of 4000 years between the coming of Christ and the rise of antichrist. So the 2nd period hardly fits the history.

Oh, I know there are those who say, We are the heavenly Jerusalem, we are not the Jerusalem that now is, we are the heavenly Jerusalem. And therefore this 62 weeks now is our city, the great city of God, with its wide streets, its moats and everything. But that's carrying figures of language mighty far. It seems to me we can say the section hardly fits the history in Keil's view.

3. I think is the greater difficulty than any of these. I think this is the greatest difficulty of all. "After 62 wks. shall Messiah be cut off and have no* guilt", if you want to follow Theodotian. "Have no reason in himself" why he should be cut off. It isn't awfully far from the KJV, but "not for himself." To say that that represents the beginning of the reign of antichrist. That seems to me pretty hard to believe. I believe that God controls this whole world. I believe that when a man