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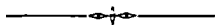
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spiritual perception into which the believer is lifted by Christ. The moment one out of a multitude of slaves to the letter was seen to be shaking himself free, he was instantly told by our Lord, "Thou art not far from the kingdom of heaven."

HARRY JONES.



ART. V.—MORE ABOUT THE SEVENTY WEEKS OF DANIEL.

IN November, 1891, an article appeared in the CHURCHMAN on "The Seventy Weeks of Daniel," in which we maintained that those 70 weeks began with the Decree of Artaxerxes, in the twentieth year of his reign, giving permission to Nehemiah "to restore and to build Jerusalem" (Neh. ii. 1-9). This *terminus a quo* of the 70 weeks was, according to Ussher, in the year B.C. 454.¹ The 70 weeks are divided, in Daniel ix. 25, into 7 weeks, 62 weeks and 1 week: or, as these are evidently weeks (or hebdomads) of years, not of days, into 49 years, 434 years, and 7 years. The prophet was told, and tells us, that the first two of these three periods would be "unto Messiah, the Prince," and that after the second of them, the 62 weeks, or 434 years, the Messiah would be cut off (verse 26). The remaining period of "one week" is dealt with in verse 27. It is there divided "in the midst," giving us obviously, as it seems to us, the same prophetic period as we find in Daniel vii. 25; xii. 7, 11; Revelation xi. 3; xii. 6, 7, 14; xiii. 5—as the "time, times, and an half," the 1,260 or 1,290 days, the 42 months of Antichrist's prevailing, and, let us add, as surely we may, the shortened days of the great tribulation predicted by our Lord in Matt. xxiv. 22. It is interesting to observe that this same period of $3\frac{1}{2}$ years corresponds with what seems to have been the period of the ministry and, alas! the rejection of the true Christ. This correspondence between two such periods can hardly be accidental. The Christ of the one period came in His Father's name, and men received Him not. The Antichrist of the other period will come in his own name, and him they will receive—to their ruin.

¹ The reader is requested to refer to the correction of two mistakes in the writer's figures on p. 75 of the November CHURCHMAN (1891), which he will find on p. 153 of the December number; according to which B.C. 454 is given as the date of the twentieth of Artaxerxes, instead of B.C. 444. Let 4 years be deducted from 454, according to the truer date of the Nativity, and let 33 years be added to the 450 for the earthly life of our Lord; the result will be 483 years, or 49+434 years, *i.e.*, 7 weeks and 62 weeks, unto Messiah the Prince, His entering as King into Jerusalem, and His "cutting off" a few days after.

We propose in this article to notice some objections that have been raised against what we may surely call the commonly received allotment of events to the first two periods of the 70 weeks, viz., the 7 weeks, or 49 years, and the 62 weeks, or 434 years. We shall also consider what seems to be predicted as the history of the last week of the 70, divided, as its 7 years are, into two periods of $3\frac{1}{2}$ years each, so far as to show that it is still future, and that its history reaches, indeed, to the consummation, "the end of the age."

1. In the first place we notice what the Revised Version of the Old Testament has made of the first two periods, and of the events connected with them. The angel Gabriel is represented by the revisers as bidding the prophet Daniel "know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince shall be seven weeks." They have adopted the punctuation "dishonestly," as Dr. Pusey says, made by the Jews "on account of the heretics," i.e., Christians. Thus, whatever the revisers may have had in their minds as the *terminus a quo* of the 70 weeks, whatever they may have considered the date of the "going forth of the commandment to restore and to build Jerusalem," they have put our "Messiah, the Prince" out of this part of the prophecy altogether. They speak, indeed, of "the anointed one, the prince," but they cannot mean our Lord Jesus Christ thereby; for from no possible *terminus a quo* of the 70 weeks, no conceivable going forth of any commandment to restore and to build Jerusalem, took place 49 years before either the birth, the baptism, or the death of Christ.

Dr. Pusey in his "Lectures on Daniel the Prophet" (p. 217, 6th ed.), gives us a table showing how far the rationalistic interpreters, up to date, were unanimous or the reverse in their interpretation of Daniel ix. 25-27. It shows that they are really unanimous on no one point except that of making the last week of the 70 end in B.C. 165, or thereabouts; while they are nearly unanimous in excluding Christ from the prophecy altogether. Utilizing this table, we may ask, Did the revisers make "the anointed one, the prince," appearing at the end of the first 7 weeks of the 70, to be "Cyrus" with Harduin, Marsham, Collins, Bertholdt, Rosenmüller, Bleek, Maurer, Hitzig, Rösch, Leugerke, Ewald, and Hilgenfeld? Or did they make him to be Zerubbabel with Eckerman, Nebuchadnezzar with Eichhorn and Ammon, Zedekiah with Paulus, Onias III. with Weiseler (who, however, afterwards made him to be the Christ after a fashion), or Joshua with Herzfeld? Not that we have any right to suppose that there was any unanimity

among them on the subject, except as to "the anointed one, the prince," not being "Messiah, the Prince."

Having put their unfortunate ":" after "seven weeks" in verse 25, the revisers start again with a rather ungrammatical and scarcely intelligible sentence: "And threescore and two weeks, it shall be built again, with street and moat, even in troublous times." So, then, 49 years having elapsed from the going forth of the commnadment to build, without anything, it would seem, being done, the building begins at length, and goes on for the space of 434 years of troublous times! This, Dr. Pusey well says, "would be senseless." Referring, however, again to Dr. Pusey's table, we are led to ask: Is it possible that with Harduin, Marsham, Eckerman, Corrodi, Hitzig, Rösch, Leugerke, and Wieseler, the revisers begin their 62 weeks, or 434 years, in the same year as their preceding 7 weeks, or 49 years, whether that year be B.C. 606, with Harduin, Hitzig, and Wieseler; B.C. 607, with Marsham and Ewald; or B.C. 588, with Corrodi, Hitzig, and Leugerke? It would seem as possible as not; but, in that case, what is the meaning of those 49 years as a period of the 70 weeks? Those 49 years are evidently missing from the 70 weeks, and a gap to that extent is left unfilled in the angel Gabriel's account of them, if they and the 434 years begin at the same date.

The revisers proceed (verse 26): "And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing." As neither Cyrus, Zerubbabel, Nebuchadnezzar, nor Joshua can be supposed to have lived for 434 years, none of these possible anointed princes of verse 25 can well be "the anointed one" of verse 26. Most of the rationalistic authorities of Dr. Pusey's table make him to be the high-priest Onias, whether his "cutting off" be his deposition in B.C. 175, or his death in B.C. 172. But Seleucus Philopator is "the anointed one" with a large minority of them, and Alexander, with Bertholdt and Rosenmüller. It is just possible that by "the anointed one" of verse 26 the revisers may have meant the Christ of God. It is something to be thankful for that they have left us in the margin the old and, we are fully persuaded, the right reading of verse 25: "Unto Messiah the prince shall be seven weeks and threescore and two weeks." What their motive can have been for putting what they have in the text it is hard to say.¹ Of course they had been influenced

¹ We are more pleased than surprised to observe that the American revisers would in chapter ix. 25, 26, substitute for margin to "the anointed one," Heb. Messiah; that in verse 25 they would "Read 'seven weeks and threescore and two weeks: it shall be,' etc., from margin ¹⁶, and put text in margin"; as well as in verse 26, "substitute margin ¹⁸ ('the end thereof') for the text"; and in verse 27 "substitute margin ¹⁹

by the authorities above mentioned, and by what influenced them. The weight of argument—not to say of authority—seems to us to be decidedly in the opposite scale.

2. We notice, however, that Dr. Driver says of “the 70 weeks of years”: “This entire period is then divided into three smaller ones, $7+49+1$; and it is said (a) that 7 weeks (=49 years) will elapse from the going forth of the command to restore Jerusalem to ‘an anointed one, a prince’; (b) that for 62 weeks (=434 years) the city will be rebuilt, though in straitened times; (c) that at the end of these 62 weeks ‘an anointed one’ will be cut off, and the people of a prince that shall come will desolate the city and the sanctuary; he will make a covenant with many for 1 week (=7 years), and during the half of this week he will cause the sacrifice and oblation to cease, until his end come, and the consummation decreed arrest the desolator (verses 20-27)” (“Introduction to the Literature of the Old Testament,” pp. 464, 465, 2nd ed.). In their unhappy punctuation of verse 25 Dr. Driver is quite at one with the revisers. Perhaps we might go on to say that they are at one with him in his interpretation of verse 26. We sincerely hope not. For he, we regret to say, following Bleek, “makes verses 26 and 27 allude altogether to the attacks made by Antiochus Epiphanes on the Holy City, to the willing allies whom he found among the renegade Jews, to his suspension of the Temple services, and the destruction which finally overtook him (B.C. 164).” Thus Dr. Driver makes the whole of verses 25-27 to be fulfilled in some 490 years that elapsed before the death of Antiochus in B.C. 164. “Messiah the Prince” and His cutting off have no place in them. The anointed prince of verse 25 is Cyrus. The “anointed one” of verse 26 is the high-priest Onias III., deposed in 175, assassinated in 172. The *terminus a quo* of the 70 weeks “is the Divine promise given through Jeremiah (31, 38 ff.) for the rebuilding of Jerusalem, circa B.C. 588”; but as “the period from 538 to 172 is 366 years only, not 434 (=62 weeks,” it is urged in reply “that we do not know what chronology the author followed, or how his years were computed.” The space of 68 years is a large margin to allow for these things; rather, we should say, it is a large error in Dr. Driver’s calculations, and shows that there is a serious mistake somewhere, as on quite other grounds we are well assured there is.

In a note (1) on p. xviii. of his Preface, Dr. Driver alludes to

(‘in the midst thereof’) and margin²² (‘desolate’) for the text.” In only one—the second—of these five suggested corrections of the Revised Version would the American revisers give the text of the Revised Version a place even in the margin.

the question "whether our Lord, as man, possessed all knowledge, or whether a limitation in this, as in other respects—*though not, of course, of such a kind as to render Him fallible as a teacher*—was involved in that gracious act of condescension, in virtue of which He was willing 'in all things to be made like unto His brethren' (Heb. ii. 27)." On this subject we expressed our views in the CHURCHMAN of last October; and our views seem to coincide with those of Dr. Driver. We hold that there was a limitation of Christ's knowledge imposed by Himself on Himself at His incarnation, but that, owing to His having the Holy Spirit without measure, as the Great Prophet of God, He was perfectly infallible as a teacher. From his words which we have put in italics in the quotation which we have just made, we infer that Dr. Driver is also of opinion that our Lord was infallible as a teacher. We can put no other meaning on those words of his. But in Matt. xxiv. 15 our Lord plainly taught, not only that it was "Daniel the prophet" who spake of "the abomination of desolation," but that the abomination of desolation of which Daniel spake was to be seen in the then future, and was to be one, if not the very first, of the immediately preceding signs of His "coming on the clouds of heaven with power and great glory."

It is in Dan. ix. 27 that "the abomination of desolation" is first spoken of. It is spoken of again in chap. xi. 31 and chap. xii. 11. Our Lord's words about it are simply contradicted, and His infallibility as a teacher set at nought, by anyone who teaches that the setting up of the abomination of desolation spoken of by Daniel was altogether a thing of the far past when He spoke of it as still future. Dr. Driver seems to us to lie under this condemnation. We would be glad to see how he can defend himself or be defended from it.

3. We can to a great extent sympathize with Dr. Driver in his feeling of dissatisfaction with what he calls the "commonly-understood" interpretation of Dan. ix. 24-27, viz., that "it is a prediction of the death of Christ, and the destruction of Jerusalem by Titus." That both those events are predicted in the passage we believe without a doubt; but the passage is a prediction of much more than these, and one that, as regards the last week, is quite unfulfilled as yet.

Let us consider one by one the "serious difficulties" under which he considers the ordinary view of the passage to labour. " (1) If the 490 years are to end with the Crucifixion, A.D. 29, they must begin *circa* 458 B.C., a date which coincides with the decree of Artaxerxes and the mission of Ezra (Ezra vii.)." But the 490 years were *not* "to end with the Crucifixion." Mr. Elliott said so; Mr. Grattan Guinness says so; and others have said the same, and have thereby put a stumbling-block

in the way of Dr. Driver and others. But the angel Gabriel said to Daniel that 7 weeks and 62 weeks were to be unto Messiah the Prince, and that after the 62 weeks the Messiah was to be cut off. Which means that not the 490, but 483 years of the 490, were to end with the Crucifixion. Consequently the *terminus a quo*, which he very reasonably finds fault with, is a mistake. It is also quite true—what he urges against it—that the decree of Artaxerxes in Ezra vii. “contains no command whatever ‘to restore and build Jerusalem’; nor was this one of the objects of Ezra’s mission.” But the decree given by Artaxerxes to Nehemiah in the 20th year of his reign does contain just such a command. This was, according to Ussher, B.C. 454. Deduct from this, as we have said before, 4 years for the truer date of the Nativity, and add to the 450 thus gained 33 years for the earthly life of our Lord, and the result is exactly the required time for the Crucifixion—viz., at and after the 483rd year of the 490, or, in other words, at the end of $49 + 434$ years from B.C. 450, just 483 years after the 20th of Artaxerxes. “(2) In the 490 years the first 49 are distinguished from those that follow, their close being marked by a break, as though some epoch were signalized by it; but no historical importance is known to attach in Jewish history to the year 409 B.C.” But is any historical importance known to attach in Jewish history to the year 598 B.C., which is the alternative date for the end of the 49 years, on Dr. Driver’s theory of the 490 years ending with the death of Antiochus Epiphanes in 164 B.C., or to the year 539 B.C., which is his alternative date for 49 years after B.C. 588? This may be a difficulty, owing to our ignorance on any placing of the 490 years. But is it not probable that those 49 years after the going forth of the commandment to rebuild Jerusalem were occupied, as Prideaux, Hengstenberg, Pusey, and others hold, in rebuilding it? Is that not much more probable than what seems to be Dr. Driver’s view—viz., that those 49 years were a blank as to the rebuilding, and were only a mere measure of time up to Cyrus as the anointed prince, and that the rebuilding of Jerusalem went on for 434 years? “(3) Christ did not ‘confirm a covenant with many for one week’ (= 7 years); His ministry lasted at most somewhat over 3 years; and if, in the years following, He is regarded as carrying on His work through the agency of His Apostles, the limit, ‘7 years,’ seems an arbitrary one, for the Apostles continued to gain converts from Judaism for many years subsequently.” Let those who can do so set themselves to solve this difficulty which does undoubtedly stare in the face many an interpreter whom it concerns. We are glad to see it put before them so strongly, and at the same time so

fairly. We believe it is utterly unanswerable by those who hold that "a prince that shall come" means Christ, or that the "one week," or any part of it, has occurred either before the Crucifixion or immediately after it. We think Dr. Driver might have aggravated this difficulty of his quite legitimately by asking, Were the soldiery of Titus the people of Christ as of that prince that should come? Did the people of Christ "destroy the city and the sanctuary" of Jerusalem? But that difficulty does not concern *us* in the least. We hold that that last week of the 70 was broken off from the rest on the rejection and crucifixion of the Messiah, and that it will be taken up again when Daniel's people and city come again into remembrance before God; that not Christ, but Antichrist, is the hero—let us rather say, the villain—of its infamous and terrible history. On the breaking off of this 70th week from the rest of the 70, we ask our readers to refer to pp. 78, 79, of the *CHURCHMAN* for November, 1891, and to note especially what we have shown on p. 79—that it is as old as Hippolytus in A.D. 210. Being so old, it is probably older still, and due to the teaching of Christ's inspired Apostles and prophets."¹ "(4) If the Revised Version of verse 27 ('for half the week,' etc.) be correct—and it is at least the natural rendering of the Hebrew—a reference to the death of Christ would seem to be precluded altogether." "Precluded altogether" from what? If Dr. Driver means from the scope of the whole passage 24-27, we reply that it does not follow. The cutting off of the Messiah (verse 26) would still remain quite unaffected by any rendering or any interpretation of any part of verse 27. That, we believe, is the only reference to the death of Christ in the whole passage. But if he means from what is said in verse 27 about the making the sacrifice and the oblation to cease, we quite agree with him. It is perfectly indifferent to us whether the rendering of verse 27 be "for half the week" or "in the midst of the week." They seem to be practically the same thing. But, doubtless, if the making the sacrifice

¹ See also pp. 123, 124, of the *CHURCHMAN* for December, 1890, where we pointed out that Barnabas (A.D. 75) in his epistle says: "The final trial approaches, concerning which . . . the prophet [Dan. vii. 24] also speaks thus: 'Ten kingdoms shall reign upon the earth, and a little king shall rise up after them, and shall subdue under one three of the kings'; and that "Irenæus (A.D. 180) speaks of 'the abomination of desolation' of Daniel, and of the Mount of Olives discourse, as identical with the predicted 'beast' of the Revelation, whose number is 666, and as still future in his day." Irenæus *must* have held, with Hippolytus, that the "week" during which "the abomination of desolation" comes on the scene was broken off from the rest of the 70, and reserved for the time of Antichrist and at the end. And Irenæus was taught by Polycarp, who was taught by the Apostle St. John.

and the oblation to cease is understood, as it is by many, to be the work of Christ as the result of His "all-sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," we admit that the rendering "for half the week" is fatal to such an interpretation. It was not Christ's intention that the cessation of Jewish sacrifices for sin should be only for 3½ years, but for ever. As a matter of fact, they did not cease for full 40 years after, or until the temple was destroyed. The making the sacrifice and the oblation to cease is, as we have already said by implication, to be the work of Antichrist, not of Christ—not of Messiah the Prince, but of that other "prince that shall come"—the prince whose people—not under him, but under another, with whom prophecy has little concern—long ago destroyed the city and the sanctuary. The sequence of the predicted events is indicated, and the agent in them is hinted at plainly enough in another vision: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily (sacrifice), and they shall place the abomination that maketh desolate" (chap. xi. 31). "And from the time that the daily (sacrifice) shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days" (chap. xii. 11)—*i.e.*, the half-week and a little over—till some other event, perhaps the "coming to his end" of "the prince that shall come"—"the wilful king," as he is called, of the vision.

4. We have considered Dr. Driver's four "serious difficulties" in the way of what he gives as the only alternative worth mentioning to the one represented by Bleek, which he prefers himself.

Those for whom those difficulties exist must find them serious indeed. It lies with such to make light of them, or to deal with them as best they can. We have shown that for us they do not exist. In Dr. Driver's chosen alternative we have already spoken of some very serious difficulties, as they seem to us: (1) his putting in the far past what our Lord has put in the then future, and, indeed, the still future. (2) His delaying the rebuilding of the city for 49 years after the command to rebuild was given. (3) His making the rebuilding last for 434 years. (4) His creation of two anointed ones, neither of them the right one, or "Messiah the Prince." (5) His being "out in his reckoning" of the 434 years, as he admits, by 68 years. But there is another (6) which seems to us as serious as most of the others: we mean his making his *terminus a quo* of the 70 weeks what was not the going forth of a commandment or decree to restore and to build Jerusalem, but a prediction by Jeremiah (xxxi. 38, etc.) of that restora-

tion about B.C. 588, some few years before the city was destroyed by Nebuchadnezzar. Surely the two things are very different. And again (7), when he makes verse 24 "describe the Messianic age to succeed [in about 200 years] the persecutions of Antiochus," while he makes the last item in that description, "to anoint the most holy," fulfilled in "the rededication of the altar of Burnt Offering, B.C. 165." This is surely a strange event, and a strange date for the last of a series of events descriptive of "the Messianic age." He goes on to say, "That some of the expressions in this verse (24) describe what was only in fact accomplished by Christ is but natural; though the author pictured the consummation as relatively close at hand, it was actually postponed, and in its fulness only effected by Him." We do not understand exactly what is meant by this. Does "close at hand" mean close at hand to (not the prophet, but) "the author," when he wrote in 300, if not in 167, B.C.? Or does it mean close at hand to the persecutions of Antiochus, which "the Messianic age," including this event of it, whatever it be, was "to succeed"? It does not seem to matter much, however, for "the author" appears to have been entirely mistaken, since the only event that did take place, "the rededication of the altar of Burnt Offering," in B.C. 165, took place just a year before the death of Antiochus in B.C. 164. The rest "describes the Messianic age to succeed the persecutions of Antiochus," though, according to Dr. Driver, it falls altogether outside and beyond the 70 weeks that were, according to "the author," to include all that verse 24 speaks of.

5. We are very reluctant to make any deduction from the little which Dr. Driver allows to be Messianic in this prophecy. But we are obliged to differ with him as to verse 24, describing anything that has yet taken place in "the Messianic age," or before it began. 70 weeks or 490 years were decreed upon Daniel's people, and upon his holy city, for the accomplishment of what is promised in verse 24. And the last 7 of those 490 years has, we submit, not yet been entered on. It was broken off, as we have said, and reserved for the time of the end. So that, as we believe, nothing has been accomplished that is mentioned in that verse. "The transgression" of Israel is not yet "finished." Her "sins" are not yet at "an end." Her iniquity is not yet purged away. Her "everlasting righteousness" is not yet brought in. Whatever is meant by sealing up vision and prophecy and anointing the most holy, we venture to say, has in like manner not yet come to pass. All these things were to have their accomplishment along with the fulfilment of the 70 weeks, not before the close of the 70th. We know that when the Messiah was cut off at the end of the 69th week, the great sacrifice was offered for sin, that He then

“put away sin by the sacrifice of Himself.” We grant that there is much in the language of the verse that looks, at the first glance, like a description of the redeeming work of Christ, not for Israel only, but for mankind—just as the very mention of “a covenant” being “confirmed” suggests, at first sight, to the believer’s mind the shedding and the sprinkling of the “blood of the everlasting covenant.” But as a little closer study of Daniel’s prophecy shows us another “prince that shall come,” who, “after the league (or covenant) made with him, shall work deceitfully” (chap. xi. 23), on whose part “they shall . . . take away the daily (sacrifice), and shall place the abomination that maketh desolate” (verse 31)—all which it is hard to distinguish from the work of him who “shall confirm a covenant with many for one week: and in the midst of the week (or, for the half of the week) shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations shall make it desolate even until the consummation and that determined shall be poured upon the desolator”—so in like manner we cannot help remembering prophecies about Daniel’s people and his holy city when Jerusalem’s “iniquity is pardoned” (Isa. xl. 2), when “her people shall be all righteous, and they shall inherit the land for ever” (Isa. xl. 21), when “the Lord shall be her everlasting light, and her God her glory,” when “the days of her mourning shall be ended” (verses 19, 20), when “all Israel shall be saved, as it is written, The Redeemer shall come to Zion, and shall turn away ungodliness from Jacob” (Rom. xi. 26; Isa. lix. 20).

It is surely to such times and prospects as these that Dan. ix. 24 points. Such times have not yet come to Israel; but that they will surely come to her many of our readers believe as firmly as ourselves—yes, and come to her exactly when that 70th of Daniel’s 70 weeks has elapsed, and all its dreadful history has been fulfilled.

(To be continued.)

W. T. HOBSON.

Short Notices.

The Stone cut without Hands. By Rev. GEORGE LAKEMAN, M.A., B.D. Nisbet.

IT is a matter of some regret that the names given to modern books do not give a more accurate notion of their contents. Who would gather from the title of this little volume that it is a sort of colloquial manual of Christian evidence? Yet such it is; and a very readable and forcible one withal. In less than a hundred pages Mr. Lakeman has concentrated