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**AN EXAMINATION OF THE SEVENTH-DAY ADVENTIST INTERPRETATION OF TWO
TIME PROPHECIES IN THE BOOK OF DANIEL - THE 2300 DAYS OF DANIEL 8 AND THE 70
WEEKS OF DANIEL 9.**

Please Note: this is a very big file, so be patient. Have a coffee while it is opening up, and then come back.

ASSUMPTION 16

**THE YEAR-DAY PRINCIPLE IS NECESSARY FOR THE
PROPER INTERPRETATION OF THE 70 WEEKS.**

By

**FRANK BASTEN
NOVEMBER, 1990
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Table of things to complete.

finish tidying up Isidore and putting things in place.	
Type in Jellinek, Midrash Tadshe Hebrew text, unpointed. Then do the pointed version.	
Steps for Ms Visual Keyboard Hebrew: 1. Have Caps lock on. 1.Change font to Cardo 2. Switch between Greek/Eng. keyboard then back to Hebrew keyboard. This somehow triggers Word to put the pointing in the right place. 3. Type the word in Hebrew. 4. If you have circles appearing in the text, then you need to delete all the spaces either side of where the word will be and create fresh space bars. It still happens in Cardo with a vowel first then a yodh. Solution? Do it in Times New Roman and then highlight it and convert to Cardo. The circle does not occur. Tried the Notepad and then into Word. didn't work. The problem is within the formatting of each section. Yet I have overcome that with some Hebrew words. So what is the issue?	
Pursue the history of Jewish Oral Law as it is this law that eventually became embedded in the Mishna and talmud. This indicates that what we have in the Talmud, represents a much earlier tradition. See Wiki article on Oral Law.	p71. footnote begins: According to the Jewish Encyclopedia on this, the seven festivals they list are FINISH THIS WHEN YOU CAN ACCESS THE SITE.
Finish the list of entries for shabu'a/Hebdomad in Septuagint	A quote of DNR3 of Isidore under the section on <i>Mysticorum Expositiones Sacramentorum seu Quaestiones in Vetus Testamentum</i>
Comparative table between Bede and the Irish computist	DNR 3 English Translation after French Translation.
Table of cardinal/ordinal numbers before/after noun in B.H/B.A. under discussion on Doukhan's use of the year-day principle for Dn9:24-27	
Introduction to "The Second Method –Heb..."	
Table to summarise Shea's ideas after quote of his 1981 stuff.	English trans. and comments on relevance for Isidore text: CAPUT VIII De septenario numero [0186A]
Conclusion at end of Shea's 1982 stuff needs looking at and perhaps relocating or deleting.	Solon's text, Engl. Trans and comment on Relevance is still not done
	Ditto for Herodotus
Make the Talmud section more reader friendly—highlight shabu'a in the text.	Change the introduction so that West's comments on the history of the text is given first and then Littré's text, followed by West's text.
Need to comment on +Lev.25 with shabu'a	French transl of Littré? Eng. Translation? Engl. Trans. of West.
	There is some touching up with the text of Aristobulus from Eusebius
Find others who argue as does Jerry Moon (at beginning of 3 rd Method)	Latin trans. of Aristobulus's comments in Migne
Get the 3 rd Method more integrated?	Have not done any work on Varro's <i>Latin</i>

	<i>Language</i> ” with hebdomad
“Froom’s Summary of Apostolic Times” should be concluded without depending on QOD.	The Use of <i>Hebdomad</i> as the Seventh Thing in Writings against the Gnostics-need to work on this section -HERE YOU LIST THE FATHERS THAT COMMENT ON THE Gnostics AND QUOTE THEIR STATEMENTS AND THE ENGLISH TO HIGHLIGHT THE USE OF HEBDOMAD. DO YOU HAVE A COPY OF THE PATRISTIC CONCORDANCE/Dictionary THAT SHOWS YOU THE INCIDENCES OF THIS WORD IN THE WRITINGS OF THE FATHERS?
Finish Table outlining Hebdomad in Greek and Latin writers.	The French Translation, <i>Stromateis</i> , 6. 139-145 FINISH THIS
Finish Table outlining Shabua in Hebrew writings. Perhaps put this table in the 2 nd Method section	Conclusion Clement leaves us in no doubt – he uses <i>hebdomad</i> in identical a fashion as Philo did—as a septenate. GIVE JUST A FEW REQUOTES BEFORE YOU MOVE ON FROM THE SLAB ABOVE. CAN YOU GET A GREEK VERSION?
NEED TO GET A COPY OF PSEUDO-CYPRIAN FROM RLV II, 85 English Version in Uni of Syd. Library	Relevance for our Study on <i>Hebdomad</i> Second Primary source from Nicomachus is his few uses of hebdomad in his Introduction to Arithmetic, QUOTE THE GREEK AND THE ENGLISH HERE SOURCES VOL 4.TOWARD THE END.
English Translation for the Irish computist Latin Text Under Bede’s source for <i>De Temporum Ratione</i> .	Censorinus: NEED TO SUMMARIZE THE QUOTE IN POINT FORM FOR HEBDOMAD AS WITH PHILO AND GELLUS.
English Translation for Bede -- De Divisionibus Temporum Liber.	Ps Iamblichus—need to do section on Relevance for our study
FROOM HAS COMMENTED ON BEDE’S IDEAS IN PFF 1. GET THESE OUT AND LOOK AT THEM. SHOW HOW HE HAS TOTALLY IGNORED THE USE OF HEBDOMAD BY BEDE AS A UNIT OF SEVEN.	Anatolius – need to do section on Relevance for our study”
Go through all of the primary source samples and look at the section on “Relevance for our study on Hebdomad”	Engl. Trans. for Calcidius, commentary on the Timaeus.
Section on “About the document ‘the dream of Scipio’ by Macrobius.	Do section on “Relevance” on Calcidius
Put in the numbering for the Macrobius text between 8 and 50	Complete Stahl’s trans. of Macrobius from 40 to the end of section on seven.
Do section of Macrobius on “Relevance”	History of Favonius Eulogius

John Lydus—synchronize font for Greek; get an Eng. transl. do section on “Relevance”	Engl. Transl of Favonius (unable to find printed versions. Other sources?) Translation services?
No section “Relevance” for Proclus, Commentary on Timaeus	The Latin of Glossa Ordinaria needed. And the Eng. Trans. What text is this meant? As the next section deals with Dan9: in Glossa Ordinaria.
Engl. Translation for Glossa on Dn9?	Finish refs for Liddel and Scott
Finish Refs for Patristic Grk Lexicon	Get Transl of Anglicus Galfidus
Correct Transl for Francis Gouldman	Correct Trans. for Thomas Holyoake
Correct Trans for William Robertson	Glare, Oxford Latin Dictionary
Entry for Hebdomad in Estienne French-Latin Dictionary, 1549 edition	Johannes Hehn, Summarise his ideas
Summary the work of Hutton Webster, Anne-Marie Schimmel, and Colson	Thomas Browne, in the intro you make no comment of what he says about hebdomad or heptadic thinking. Do this.
	Need a comment after Nettesheim’s views on the astrological and magical significance of seven.
Section on non-SDA scholars on shabua, is out of place. Should be connected to the second section	Finish Hengstenberg
Finish Keil’s comments	Summary for the end of the non-SDA scholars comments
Do section on Hebdomad –collection of things	Do section on Hebdomad – the seventh thing
Do section on Hebdomad – the sabbath	There should be a more intricate summary of everything presented in the whole paper
Notes in appendix on Pseudographia should be keyed in with the text, when the Hebrew text is keyed in.	
Do a table on The various Latin dictionaries and their definition of hebdomad; so also twith the Latin-Fr, and Latin-Germ; and Greek Dictioinared	Comment before summary of Froom’s list in Appendix that the dictionaries of those times saw year-weeks as not implying a year-day principle and refer back to section on lexicons
Insert the quote from the Fathers for the entries for the Patristic Greek Lexicon in the table and indicate its meaning in that quote: number seven; unit of seven; the seventh; sabbath etc.	Summarise the views of each non-SDA scholar on Dn9:24-27
Update all the hyperlinks to the Bibliography	zurcher’s three articles in bibliographies,
The meaning of shabua during the time that the seventy weeks was being fulfilled – meant a unit of seven (years or days) during intertestamental times.	p.54 Gittim, Render the photo of the hebrew into text.
put all the primary souces in the appendix so that the body of the paper is more readable	

A Note about this paper.

This paper is very extensive due the fact that a large amount of primary source material has been included that is extremely difficult to find even among well resourced library networks. I

have included these to save you the effort. I have included both the primary source and translations where they are available. Some English translations have not been procured, and at present there may only be translations in another language. And in a few cases the sources have not yet been translated into a published English text, such as John Lydus, *De mensibus*. This part of the paper will need attention for some while to come until this issue has been resolved, but I am sure readers will appreciate at least having access to the primary sources.

1. The Purpose of This Assumption

The central issue in this paper is whether the year-day principle is operating in Daniel 9. This paper documents the views of SDA writers from both sides of the argument. There has been a dramatic turnaround on this point since the 1950s, yet some contemporary SDA scholars are reticent to accept the conclusions documented back then, and are still trying to defend the indefensible position of Ellen White and the SDA pioneers. Today we see a double thread of argument in SDA literature – with one group endorsing the position of the pioneers’ which included the year-day principle in Dn9. The second group argue an interpretation of the 70 weeks *without* the use of the year-day principle.

From the outset, it should be said that this passage of scripture has been the focus of intense study and intense disagreement among scholars of all persuasions through the ages. No item of Scripture has attracted so much variation in application as has the 70 weeks of Daniel 9. Therefore, it would do well to keep in mind that regardless of what has been said on the topic before, and since, including my comments in this paper, it will not constitute a miniscule of the total of what could be said on the topic. Hasel as summarised well the historical diversity of opinion on these verses:

The passage of Daniel 9: 24-27 is one of the most controversial in the entire O.T. It has been stated in 1980 that “in the history of the interpretation of Daniel no other passage has been treated with greater care and with as much controversy as this one.” [Hasel footnotes: “Klaus Koch unter Mitarbeit von Till Niewisch und Jürgen Tubach, *Das Buch Daniel* (Erträge der Forschung, Band 144, Darmstadt, 1980), p.149”] Another writer summed up his assessment by pointing out that “there is no more intricate problem in Old Testament study than the interpretation of Daniel 9: 24-27.” [Hasel footnotes: “C.T. Francisco, “The Seventy Weeks of Daniel,” *RevExp*, 57 (1960), 126.”] In concluding his survey of interpretation in 1927 J.A. Montgomery stated, “the history of the exegesis of the 70 weeks is a Dismal Swamp of OT Criticism.” [Hasel footnotes: “J.A. Montgomery, *A Commentary on Daniel*, ICC, (1927), p. 400.”] Although this prophecy is seen as one of the most difficult in the OT, this fact should not cause us to shy away from endeavouring to assess the major attempts to interpret the passage. (1986b, p.6)

This diversity of opinion is not just limited to the world of Christian scholars, it is also evident in the literature of Seventh-day Adventists. There was a brief moment in the 1950s when the General Conference was amenable to a new view – that Dn9 could be understood without the year-day principle.

That view is still held by many reputable SDA scholars but the present tide of opinion by those who have been placed in positions of influence have, on the whole, pursued the argument that the year-day principle is intrinsic to the interpretation of the seventy weeks of Dn9. It is the purpose of this paper to outline these two views, and show how the view that of the irrelevance of the year-day principle with the seventy weeks is the correct view. Readers will understand that this view takes from the year-day principle its major support. Given that published SDA statements of late are downplaying the value of Numbers 14:34 as enunciating the year-day principle, and given the admission that the order presented in Ezekiel 4 is the reverse of that argued by SDA historicists, the absence of the year-day principle in Daniel 9 rings the death knell for SDA historicism.

Dr. Clifford Goldstein went on record in the 2006 Sabbath School lesson stating that neither Numbers 14:34 nor Eze 4:6 could be used to *prove* the year-day principle.¹ And now, with Dn9 unavailable to support the year-day principle, SDA historicists have nothing to use in their defence of the theory. It is understandable why they will put up a desperate effort to defend the presence of the year-day principle in Daniel 9.

There are three methods used to support Assumption 16. The rest of the paper will be divided into three sections addressing each of these three points.

The First method, using a circular argument—applies the year-day principle to Dn9 from the outset, and after showing the fulfillment of events based on these periods calculated using the year-day principle, demonstrates how the “principle” is authenticated.

The first purpose of this method is to establish that the year-day principle is necessary for the correct interpretation of the seventy weeks in Dn9. It does this by showing how the interpretation can only be correct when the seventy weeks are interpreted as 490 years. This period of 490 years we are told by SDA historicists can only be gained by using the year-day principle. This is then substantiated by showing how the historical details relating to the Messiah were fulfilled during that period. The conclusion is then highlighted how Christ himself actually confirms the year-day principle through these historical facts.

Historically, the first method was developed by a method of circular reasoning: by assuming the year-day principle applied to 70 weeks of Dn9, it could be proved that the events were fulfilled in that manner, thereby proving the application of the year-day principle to that prophecy.

A Second Method Using Jewish Literature has been developed using other examples of the Hebrew word *shabu'a* in Scripture and other Hebrew writings to indicate that it can only refer to a week of solar days, and where it is not used in this manner, it is because the writer is using the year-day principle in so applying *shabu'a* to whatever he is discussing. Dr William Shea is the main advocate of such a view, with others merely echoing his views.

The Third Method of Assumption 16 Using the Septuagint “proves” the use of the year-day principle in the 3rd Century B.C. Jewish writings. The origin of this theory is Prof. LeRoy Froom, Froom developed another angle to present this assumption. He develops the thesis that the use of the year-day principle really began in the mid third century B.C. with the writers of the Alexandrian Septuagint. This then continued through the times of the apostolic church, and although not further developed into other periods until a millennium later, the church as a whole accepted the year-day principle at work in Dn9 for the first millennium. It has been regurgitated repeatedly for the last half a century by various Adventist writers, and so his particular thesis needs to be addressed individually since it is used to bolster the arguments of those who argue in favour of the year-day principle in Dn9.

After drawing conclusions based on this material, I then examine in the Appendix, the sources Froom quotes regarding the use of “weeks” of years down through history, and show how there is a double thread of interpreting in these sources that Froom has either not detected, or has deliberately ignored, and show how many of the very sources he uses say a different thing than what he anticipated. The picture emerges of two strands of interpretation on Dn9 co-existing producing virtually the same results, but one being also used to justify the year-day principle, whereas the other is based fair and square on the proper lexical meaning of the word as amply demonstrated in standard lexicons and primary sources.

That, in broad outline, is the way this paper will develop. We turn then to the first method – that of circular reasoning.

¹ “Look up Numbers 14:34 and Ezekiel 4: 5,6. Though in and of themselves not proving the day-year principle, what evidence do they give for it?” p.106, July-August, 2006, Sabbath School Quarterly.

2.1 The First Method – Circular Reasoning.

This section looks at how the pioneers of SDA developed and used this assumption, together with some samples from these writers. I then look at some of the more recent writers in the SDA church who disagree with their position and prefer to see the 490 year period being calculated *without* the year-day principle, and the reasons for that conclusion.

2.1.1 How does this method work?

Let us begin with a classic example of this reasoning from Uriah Smith:

As we enter upon the study of the seventy weeks, or 490 days, it will be well to remind ourselves of the fact that in Scripture a day represents a year....But what is more conclusive than all else is the fact that the prophecies have actually been fulfilled on this principle - a demonstration of its correctness from which there is no appeal. This will be found in the prophecy of the seventy weeks throughout, and all the prophetic periods of Daniel 7 and 12, and Revelation 9, 12, and 13. Thus, the events of the seventy weeks, calculated in this rational way, furnish a key to the whole vision. (1944, pp.204-205)

Here Smith tells us from the outset, that right at the beginning of examining Dn9, we must take into consideration the “year-day principle” by which “the prophecies have actually been fulfilled on this principle...” So by assuming the year-day theory applies, we obtain proof that we can so apply it, and then see how history confirms the conclusions derived from the application of the theory to Dn9. Astute readers will immediately see the circular logic in such an approach.

Typical of this is the statement by Andrews:

If we compare spiritual things with spiritual, we shall find the key to the interpretation of these days....If we can find a rule which governed one of them, we shall find that same rule governing all the rest in like circumstances. Now God gave this rule to Ezekiel in the interpretation of the symbols of his own vision: “I have appointed thee each day for a year.” Eze 4:6. We shall find in Gabriel’s explanation of this vision of Daniel given in the ninth chapter, that the days in Daniel’s prophecy are so many years. (1874, p.360)

He was able to find a rule that can be applied generally to all time periods: “that same rule governing all the rest in like circumstances.” It is the year-day principle.

The argument of Smith, Andrews and many others who use this approach, is developed using two major arguments:

1. The period used in Daniel 9 – “weeks” is a period of seven symbolic days.
2. The 70 weeks are not literal weeks, but 490 years using the year-day principle.

Attention will be given in greater detail later to these two points, but briefly, in regard to the first point, its rebuttal is the focus of the bulk of this paper—showing that the word for “week” indicates a group of seven time periods, be they days, weeks, months, years, or even groups of seven years. The second point listed above follows on from the first. It is argued that the proof the year-day principle is operating in Dn9 is that none of the details outlined there could occur in a space of 490 solar days, or a little over a year. Therefore the “days” of these “weeks” must be symbolic and the year-day principle is needed to come to the intended time frame. And using the year-day principle, we get a range of dates that are then matched to historically-valid markers for this prophecy. This proves the year-day principle is at work. A classic example of this is by Uriah Smith, quoted earlier:

Hence it follows that the seventy weeks are the first 490 days of the 2300, and the two periods commence together. The commencement of the seventy weeks, we are told by the Angel, is from the going forth of a commandment to restore and build Jerusalem; therefore, that is the starting point for the 2300 days.... We have found a decree which went forth 457 B.C.; but is it the one referred to in Dan ix. We will test it by prophecy. Unto the Messiah the Prince, says the prediction, shall be seven weeks and threescore and two weeks – 69 weeks or 483 days. Messiah the Prince is Jesus Christ. Reckoning from 457 B.C., 483 years brings us to A.D. 27, where we find Christ commencing his public ministry, preaching the gospel of the kingdom of God, and saying, “the time is fulfilled.” No time can here be referred to, but the 69 weeks which were then

fulfilled. This fixes the fact that the days are prophetic; that is, a day for a year. Num xiv. 34; Eze iv. 6. We also see it harmonizes perfectly with the conditions of the prophecy...the seventy weeks allotted to the Jews and Jerusalem have ended; and we find ourselves in the Autumn of A.D. 34. Thus is the prophecy and the vision of the 2300 days sealed up or made sure; [Dan9:24] and thus is given into our hand the great key by which to unlock the whole... (1854, pp. 368f) Emphasis mine.

By the events given to transpire in the seventy weeks, the prophecy is tested. By this the application of the whole vision is determined. If the events of this are accurately fulfilled, the prophecy is of God, and will all be accomplished; and if these weeks are fulfilled as weeks of years, then the 2300 days, of which these are a part, are so many years. Thus the events of the seventy weeks furnish the key to the whole vision. (1870, p.477)

From David Arnold:

The great crowning event which establishes the whole, and puts upon it the "SEAL" of eternal truth is the cross. The angel Gabriel says to Daniel, "I am now come forth to make thee understand the matter, and consider the vision." The vision was given in days, therefore, seven of those days make a week, and the days being prophetic, that is, a year for a day, a week is seven years. Gabriel then measures off seventy weeks of the "vision" and places the cross, and other events connected with it, right at this point, and then declares that this "SEALS" the "vision." (1850, p.133)

Ellen White argues that the year day prophecy is operating in Dn9:

The burden of Christ's preaching was, "The time is fulfilled and the kingdom of God is at hand: repent ye and believe the gospel." Thus the gospel message, as given by the Saviour himself, was based on the prophecies. The "time" which he declared to be fulfilled was the period made known by the angel Gabriel to Daniel. "Seventy weeks," said the angel, "are determined upon thy people and thy 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 the prophecy, and to anoint the most holy." Dan. 9:24. A day in prophecy stands for a year. See Numbers 14:34; Eze. 4:6. The seventy weeks or four hundred and ninety days, represent four hundred and ninety years. (1898, p.234)

From Andrews:

"The vision," which Gabriel came to explain, contained the period of 2300 days; and in the explanation he tells us that "seventy weeks have been "cut off" upon Jerusalem and the Jews. This is a demonstration that the seventy weeks are a part of the 2300 days. Hence the commencement of the seventy weeks is the date of the 2300 days. And the fact that the seventy weeks were fulfilled in 490 years, as all admit, is a demonstration that the 2300 days from which this period of 490 days was cut off, is 2300 years. (1852, p.264)

From James White:

Now Gabriel has obeyed the command to make Daniel "understand the vision." He did this in part in the eighth chapter. He there explained the symbols of Medo-Persia, Grecia and Rome, yet none understood the vision. But in his vision to the Prophet in chapter nine, he gives a rule by which the days might be known to be years, and also names the event from which the period should be dated." (1853, pp.170f.) "The vision" which Gabriel came to explain, contained the period of 2300 days; and in the explanation he tells us that "seventy weeks have been cut off" upon Jerusalem and the Jews. Therefore the seventy weeks are a part of the 2300 days. Hence the commencement of the seventy weeks is the date of the 2300 days. And the fact that the seventy weeks were fulfilled in 490 years, as all admit, is a demonstration that the 2300 days, from which this period of 490 days was cut off, are 2300 years. (1870, p.241)

From Spicer:

First of all, the angel said that a short period was to be cut off from the long period, and allotted to the Jewish people; this short period was to reach to the coming of the promised Messiah and the filling up of the measure of Jerusalem's transgressions. The angel's own words are: "Seventy weeks [490 days, prophetic time, or 490 literal years] are determined [cut off, as the word means] upon thy people and upon thy holy city, to finish the transgression. 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." Verse 24. (1917, p.68)

From Kranz:

This is not a new vision, but an explanation of the previous vision of the 2300 days. Gabriel thus abruptly introduces a period of time, because he has already called Daniel's attention to the part of the vision of Daniel 8 which dealt with time, the 2300 days. "Determined": Signifies "cut off." The original word, "Nehhtak," is

admitted by all Hebraists to have this meaning. SDA Source Book, Page 554. Seventy weeks are cut off from what? These 70 weeks, or 490 days, were cut off from the 2300 years, and devoted particularly to the Jews and to Jerusalem. (1947, p.49)

It will be shown in this paper that the two arguments listed above – firstly that the “week” is a period of seven “symbolic days”; and secondly, that the year-day principle is operating in Daniel 9 – are fallacious and do not represent the truth of this matter. In fact, by showing that the first argument is incorrect – that the concept of seven “symbolic” days is the wrong way to understand the term “weeks” in Daniel 9, the second argument automatically crumbles.

2.1.2 Problems with this Method.

In this section I examine the core question with Dn9: Does the 70 weeks comprise 70 lots of seven “prophetic” days? Or is it another unit of time and “days” are not used at all? This issue is divided into the following sections:

- a. The Historical Position of the early SDA Church Writers
- b. The Position of Recent Scholarship.
- c. Official SDA Literature
- d. SDA Commentators
- e. Shea’s Contribution
- f. The first extract from Shea’s material
- g. The second extract from Shea’s material
- h. Problems with Shea’s position

2.1.2A The Historical Position of the early SDA Church Writers

According to sources cited by Froom, the standard method of calculating the 70 weeks period for almost a millennium and a half without exception, was done using the year-day model. This model saw the “weeks” as a group of seven symbolic days, with each “day” unit equating to a solar "year," through the use of the year-day principle. Seventy of these units of seven would make 490 years. With the passing of the centuries, the year-day principle was generalised to the interpretation of the 1260-day period by Joachim of Floris (also known as Joachim of Flora, or Joachim of Fiore), the more pervasive acceptance of this principle occurred as the centuries transpired. By the time the Advent movement arose in the early nineteenth century, the argument that the year-day principle was operating in Dn9 had been a standard position among certain Christian groups for some two hundred years or more. Not that this was the dominant position. There were many commentators who saw the 490 years established in Dn9 by means of a "weeks of years" model of interpretation. But that tradition was not a part of the Advent movement.² This second view was based rather on the linguistic meaning of the word.

Hasel, in an excellent article entitled, “Interpretations of the Chronology of the Seventy Weeks,” summarises these two interpretations:

There are two approaches that have been used to derive the position that 490 years are intended by the Hebrew expression.... [shabû’îm shib’îm], literally “weeks seventy.” One approach is to translate the first term...[shabû’îm] as “sevens, besevened, heptads, heptomads, seven of years” or the like. From this it is suggested that “years” are directly implied in the numerical expression so that an extended translation such as “seventy weeks of years” (RSV) or “seven times seventy weeks” (TEV) are intended. The year-for-a-day principle is thus bypassed. This approach is utilized by the historical-critical school, by the future / dispensationalist school as well as by the amillennialist school. The second approach translates the term... [shabû’îm] with “weeks” so that the combined expression ...[shabû’îm shib’îm] means literally “seventy weeks” (KJV, JB, NEB, NAB, NASB, etc). The prophetic time period accordingly is derived from the “days” which compose the “seventy weeks” on the basis of the year-for-a-day principle. Thus, the “seventy weeks” are made up of 490 “days” which on the basis of the year-for-a-day principle are 490 years. (1986b, p.7)

² Identical comments occur in Smith, 1857, pp. 401f., 1867, p.452; and White uses the same comments in 1854, p. p188.

Except for the classical tactic of painting all those who argue for a “week of years” as being of the “historical-critical school” and being of the “future/dispensationalist was well as...” the “amillennial” position,” he has summarised the two positions succinctly. For the most part, the SDA pioneers argued that the seventy weeks are 490 days, rather than seventy groups of seven years:

William Miller:

.../p.46 What must we understand by days? In the prophecy of Daniel, it is invariably to be reckoned to be years.....

.../p.47 Now turn your attention to the ninth chapter of Daniel, and you will there learn that fifteen years after Daniel had his last vision, and sixty-five years after Daniel explained Nebuchadnezzar’s dream, and 538B.C., Daniel set his face unto the Lord God by supplication and prayer, and by confession of his own sins, and the sins of the people of Israel, he sought God for mercy, for himself and all Israel. And while he was speaking and praying as he tells us, Daniel ix.21, “Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, Daniel viii.16,17,being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter and consider the vision. Seventy weeks are determined upon thy people, and 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. Know, therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem unto Messiah, the Prince, shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the Prince that shall come shall destroy the city and the sanctuary ; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he

...../p.48 shall confirm the covenant with many for one week: and in the midst of the week, (or last half, as it might have been rendered,) he shall cause the sacrifice and the oblation to cease, and for the overspreading of abomination he shall make it desolate, even until the consummation, and shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”What do we learn from the above passage? We learn our duty in prayer, and God’s goodness in answering. We learn that the angel Gabriel was sent to instruct Daniel and make him understand the vision. You may inquire what vision? I answer the one Daniel had in the beginning, for he has had no other. We also learn that seventy weeks, which is 490 days (or years, as we shall shew,) from the going forth of a certain decree, to build the streets and walls of Jerusalem in troublous times, to the crucifixion of the Messiah should be accomplished. We also learn that this seventy weeks being employed in building the streets and walls in troublous times, which is forty-nine years sixty-two weeks, or hundred and thirty-four years, to the preaching of John in the wilderness; which two put together makes sixty-nine weeks for four hundred and eighty three years and one week the gospel was preached; John three and a half years and Christ three and a half years, which makes the seventy weeks, or four-hundred and ninety years; which when accomplished, would seal up the vision and make the prophecy true. We also learn that after the crucifixion of Christ the Romans would come and destroy the city and the sanctuary, and that wars will not cease until the consummation or end of the world. All that may be true, says the objector; but where have you proved that the seventy weeks were four hundred and ninety years? I agree I have not proved it, but will now do it. We shall again turn your attention to the bible. Look at Ezra, vii. 11-13, “Now this is the copy of the letter that the King Artaxerxes gave unto Ezra the priest, the scribe, a scribe of the law of God: perfect peace, and at such a time, I make a decree that all they of the people of Israel and of his priests and Levites in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.” This is the decree given when the walls of Jerusalem were built in troublous times. See also Nehemiah iv.17-23. Ezra and Nehemiah being contemporary, see Nehemiah viii.1. The decree to Ezra was given

...../p.49 in the seventh year of Artaxerxes’ reign, Ezra vii. 7, and that to Nehemiah in the twentieth year Neh. ii. 1 Let anyone examine the chronology as given by Robin or Josephus, from the seventh year of Artaxerxes to the twenty-second year of Tiberias Caesar, which was the year our Lord was crucified, and he will still find it was four hundred and ninety years. The bible chronology says that Ezra started to go up to Jerusalem on the 12th day of the first month, see Ezra viii.31, 457 years before the birth of Christ; he being 33 when he died; added up to 457, will make 490 years. Three of the evangelists tell us he was betrayed two days before the feast of the Passover, and of course was the same day crucified. The Passover was always kept on the 14th day of the first month forever, and Christ being crucified two days before, would make it on the 12th day,

490 years from the time Ezra left the river Ahava to go unto Jerusalem. If this calculation is correct, and I think no one can doubt it, then the seventy weeks was fulfilled to day when our Saviour suffered on the cross. Is not the seventy weeks fairly proved to have been fulfilled by years? And does not this prove that our vision and the 2300 days ought to be so reckoned? Yes, if these seventy weeks are a part of the vision. Does not the angel say plainly, I have come to shew thee, therefore understand the matter, and consider the vision? Yes. Well, what can a man ask for more than plain positive testimony, and a cloud of circumstances agreeing with it? (Miller, 1836, pp46-49.)

Andrews:

And the fact that the seventy weeks were fulfilled in 490 years, as all admit, is a demonstration that the 2300 days from which this period of 490 days was cut off, is 2300 years. (1852, p.264)

Whoever wrests from Mr. Miller the view that the 70 weeks are the first 490 days of the 2300, robs him of the great argument by which he aroused the world on time, and without which he would have been able to effect but little.... Is there the least ground for a reasonable doubt that the 70 weeks are the first 490 days of the 2300? (1853, p.292) [emphasis mine]

James White:

And the fact that the seventy weeks were fulfilled in 490 years, as all admit, is a demonstration that the 2300 days, from which this period of 490 days was cut off, are 2300 years. (1870, p.241)

Sixty-nine of the seventy weeks were to extend to the Messiah the Prince.
Notice how both White and Smith use the phrase “weeks of years”:

Sixty nine weeks of years are 483 years...(White, 1870, p.242).

By the events given to transpire in the seventy weeks, the prophecy is tested. By this the application of the whole vision is determined. If the events of this are accurately fulfilled, the prophecy is of God, and will all be accomplished; and if these weeks are fulfilled as weeks of years, then the 2300 days, of which these are a part, are so many years. Thus the events of the seventy weeks furnish the key to the whole vision. (Smith, 1870, p.477)

This use by White of the phrase “weeks of years,” however should not be understood as meaning the phrase “weeks of years” is used without invoking the year-day principle. Both Smith and White clearly infer the use of the year-day principle in their writings, as is seen by these statements:

It is certain that the decree from which the 70 weeks are dated [Dan ix.25] could not have gone forth at the end of the 70 years of Babylonish servitude, which was more than 530 years before Christ. For in that case the entire period of 70 weeks or 490 prophetic days, would not reach even the birth of Christ, by a space of more than 40 years!...the ninth chapter of Daniel, which is the inspired commentary on the vision of the Sanctuary and 2300 days belongs to the earthly Sanctuary. “Seventy weeks [490 days] are determined [literally cut off] upon thy people and thy holy city.” Verse 24. (White, *ibid*, p. 277)

The 2300 days, the seventy weeks forming the first 490 of those days, was the main pillar of the Advent faith. Here was the great point of difference between Wm. Miller and his opponents. (1854a, p. 182; see also 1854b, p.188)

White quotes the Advent Shield in support of his position:

The grand principle involved in the interpretation of the 2300 days of Dan viii, 14, is that the seventy weeks of Dan ix, 24, are the first 490 days of the 2300 of the eighth chapter. ...Seventy weeks contain 490 days...It is a fact that that a symbolic or prophetic day, is one year. Eze iv, 6; Num xiv, 34. Hence the 2300 days denotes 2300 years; and the seventy weeks, or 490 days, 490 years. (1863, pp.205f)

Smith:

Hence it follows that the seventy weeks are the first 490 days of the 2300...(1854, pp. 368)

Hardly without exception, the view put forward by the SDA pioneers was that the seventy weeks comprised 490 prophetic days which, when converted by the year-day principle, yielded

490 years. Readers will have noticed a confusion with both White and Smith with the term "week of years" in that they used it with the year-day principle in mind. This confusion over the term we shall later meet in the writings of Froom.

Many of the pre-1950 writers echo the views of those of the nineteenth century and on the whole see the year-day principle operating in Daniel 9. Included as an example of these writers include:

a. Schuler:

So it is evident that the seventy weeks are cut off from some longer time period. In view of the connection between the prophecies of Daniel 8 and 9, it is evident that the seventy weeks are cut off from the 2300 days....Seventy times seven is 490. 'Seventy weeks contain 490 days. When we cut off, or deduct, 490 days from 2300, it leaves 1810 days. The seventy weeks are the first 490 days of the 2300 days. This shows that the 2300 days consists of two periods – 490 days which were especially allotted to the Hebrew people; the remaining portion of 1810 days, which would extend from the expiration of the 70 weeks, or 490 days, to the cleansing of the sanctuary. In the reckoning of prophetic time period, God has appointed each day to represent a year. In Ezekiel 4:6 the Lord says, "I have appointed thee each day for a year." On the basis of this rule, 2300 days would be 2300 years. Seventy weeks, or 490 days, would be 490 years. The 1810 days would be 1810 years. The correctness of the year-day principle in the computation of the prophetic periods in the books of Daniel and Revelation has been abundantly confirmed. (1923, pp.18f.)

(Note: this book was reprinted and offered to the church without revision in 1943 and also in 1974, long after the publication of *Questions on Doctrine* had indicated a change in position. It should also be noticed that the *Seventh-day Adventist Bible Commentary*, in its first edition endorsed the year-day principle in Daniel 9, but in the revised version, coming out in 1976, two years after the 1974 edition of this work, conceded that the year-day principle was not at work in Daniel 9.)

b. Bible Readings for the Home Circle:

NOTE - Seventy weeks would be four hundred and ninety days; and as a day in prophecy represents a year (Num. 14:34; Eze. 4:6), this period would be four hundred and ninety years. The commandment to restore and build Jerusalem was brought to its completion by Artaxerxes Longimanus in the seventh year of his reign (Ezra 6:14; 7:7,8), which, as already noted, was 457 BC. From this date the sixty-nine weeks, or four hundred and eighty-three years, would extend to the baptism of Christ in AD. 27, and the whole period to AD. 34, when the martyrdom of Stephen occurred, and the gospel began to be preached to the Gentiles. Before the end of that generation Jerusalem was destroyed by the Romans, AD. 70. The twenty-three hundred years would extend from 457 BC. To AD. 1844, when began the great second advent movement, which calls upon all to come out of modern Babylon, and to prepare for the next great event, the coming of Christ and the destruction of the world by fire. (1949, Chapter 48, question 14)

c. Carlyle Haynes:

The two parts into which the period is thus divided are the first part of seventy weeks, or 490 years, or 490 days; and the second part, or the remainder, which would be 1810 days. As these days stand for years, we now have two periods, one of 490 years, the other of 1810 years, or 2300 years in all. (1930, p.51)

d. William Branson

"Now we can be absolutely certain that we have the right dates for the beginning and ending of this period if we begin counting from the cross. From that as the starting point in our reckoning, we can count backward to find the beginning and forward to find the close. The first 69 1/2 weeks of this period were to reach down to the cross. At the end of the 69 1/2 weeks or 486 1/2 years (reckoning a prophetic day as a literal year), the sacrifice and oblation was to cease (verse 27), which signified that at the time the earthly sanctuary service would come to an end....Let us take it another way. The period of seventy weeks or 490 days, brought to view in the scripture already quoted, is only a division of the full period of 2300 days. The seventy weeks also had several divisions, each terminating with some definite event, such as the completion of the work of rebuilding Jerusalem, the baptism of the Saviour, the cutting off (or crucifixion) of the Messiah, and the completion of the

time of the Jews. Taking the Bible method of reckoning prophetic time, i.e., each prophetic day for a literal year (Ezekiel 4: 6), these seventy weeks, or 490 days, would equal 490 literal years, and they would date from 457 BC. at which time the final and complete decree to restore Jerusalem went forth.” (1933, pp.290f.)

e. SDA Bible Commentary (1st Edition)

Even the first edition of the *Seventh-day Adventist Bible Commentary*, volume 4, endorsed the presence of the year-day principle in Daniel 9:

Seventy weeks. This expression seems to be a rather abrupt introduction, but the angel had come for the specific purpose of causing Daniel to understand the vision. He launched immediately into his subject.

The word here translated “week,” *shabua*‘, describes a period of seven consecutive days (see Gen. 29:27; Deut. 16:9; Dan. 10:2). In the pseudepigraphical Book of Jubilees, as well as in the Mishnah *shabua*‘ is used to denote a period of seven years. The RSV translation “weeks of years” is obviously interpretative, based on such usage, the translators holding to a late date for Daniel. It is simpler to arrive at the fact that the 70 weeks are weeks of years by the application of the prophetic year-day principle (see on Daniel 7:25). (Nichol, 1955, p851.)³

2.1.2B Contemporary SDA writers who see the Year-Day principle at work in Dn9

There are some contemporary writers who still argue that the 70 weeks are 490 days. Here are a sample of the writings of those of that persuasion:

a. Sabbath School Pamphlets

Typical of these are two Sabbath School Lesson Pamphlets on the book of Daniel. The first one since Glacier View came out in January, 1987, and the second was issued in October, 2004. Both of these lesson pamphlets endorse the year-day principle in Dn9:24. Even the recent Sabbath School Lesson, sent out by the General Conference of SDAs to the world church to study the book of Daniel, during the October-December Quarter, 2004, and July-September, 2006 sought to perpetuate the concept that the year-day principle is operating in Daniel 9.

2004

The lesson pamphlet in 2004 "was written by Gerhard Pfandl, an associate director at the Biblical Research Institute at the General Conference. " (Pfandl, 2004a, p.5) Being at the Institute should have placed him where he would have access to all the sources that would have made him correct his position. But he has consciously placed this line of argumentation in this lesson. Notice also that "the published guide [that is, the lesson pamphlet] reflects the input of worldwide evaluation committees and the approval of the Sabbath School Publications Board and thus does not solely or necessarily represent the intent of the author(s)." (Ibid, p.3) Therefore, we can conclude that Pfandl's position and the present position of the Seventh-day Adventist Church's "worldwide evaluation committees" is at odds not only with its own official Bible Commentary, but also its quasi-official publication, *Questions on Doctrine*. The pamphlet has this to say on the use of the year-day principle in Dn9:

³ Seventh-day Adventist Bible commentary. Volume 4. Daniel A Verse-by-verse commentary on the book of Daniel : a section of volume IV of the Seventh-day Adventist Bible commentary. Also dated 1955 – the same as the first edition of the SDABC, and this is where the differences occur. A page entitled "To the Reader" states that this is a section of Vol IV of the Seventh-day Adventist Bible Commentary. "The same printing plates are used and therefore the paging is the same as that in the Commentary". "The material is published in this form exclusively for use in our schools, as a special service to the denomination, and is not made available for sale through the Book and Bible houses" at the action of the General Conference Committee at its meeting on August 18, 1955: "VOTED: to request the Review and Herald Publishing Association to make available in textbook form for use in our denominational colleges The Seventh-day Adventist Commentary material on Daniel."

“Seventy weeks are determined for your people and for your holy city” (Dan. 9:24) How long a time period is indicated through the seventy weeks, and what does the phrase 'seventy weeks are determined for your people' mean? What we have here is more internal proof of the day/year principle. The command to restore and rebuild Jerusalem occurred many centuries before Christ. If taken as literal time, 70 weeks is just a year and a few months, hardly enough time to reach down to Jesus. Application, however, of the day/year principle solves the problem: It covers the time span from the rebuilding of the city to the first advent of Jesus. In short, Jesus proves the validity of the day/year principle. (Ibid, p. 98)

He says a similar thing in the book that accompanied the lesson guide:

In Daniel 9:24-27 the 70-weeks time prophecy met its fulfillment at the exact time if we use the year-day principle to interpret it. Many interpreters, who in other apocalyptic texts do not employ the year-day principle, recognize that the 70 weeks are in fact “weeks of years” reaching from the Persian period to the time of Christ. Thus the pragmatic test in Daniel 9 confirms the validity of the year-day principle. (Pfandl, 2004b, pp.60-62)

Nor is this the first appearance of this position in the Sabbath School Lesson. In the First Quarter's lesson for 1987, author G. Arthur Keough echoed similar words:

How long a time period is to be understood from the expression "seventy weeks"?

Because a week is composed of seven days, 70 weeks would mean 70 sevens, or 490 days. By applying the prophetic year-day principle, this would mean a period of 490 years. According to research done in recent years by William H. Shea the validity of the year-day principle can be established by three main lines of evidence: “(1) general evidence: suggests that long periods of time were involved in the fulfillment of these prophecies; (2) more specific evidence: indicates that their time element should be interpreted symbolically rather than literally; (3) most specific evidence: indicates that their symbolic time elements should be interpreted on the basis of a year for a day.” - Symbolic Studies on Prophetic Interpretation - Daniel and Revelation Committee Series, vol. 1, (Washington, D.C.: General Conference of Seventh-day Adventists, 1982), p. 56. Shea goes on to develop 23 biblical reasons why it is valid to assert that a day in symbolic prophecy is the same as a literal year. The application of this principle to prophecies involving such reckoning has proved so satisfactory in fulfillment (sic) that many Bible scholars have no question about its validity. By extension, the 2,300 days of Daniel 8:14 represents a period of 2,300 years. (Keough, 1987, pp.75f)

1987

In contrast to these "political" positions quoted in the Sabbath School Quarterly, is a more honest statement in the Collegiate version of the 1987 Sabbath-School Lesson pamphlet:

Seventy weeks would equal 490 days, or years, if the year-day principle is applied. Many scholars believe that the idea of seventy weeks of years, is implicit in the Hebrew wording itself (see the RSV translation). If this is so, vv. 24-27 might be considered a literal explanation of 8:1-14, and the year-day principle need not be invoked here. (McDowell, p.91)

This position is identical to the position of the *Seventh-day Adventist Bible Commentary* and *Questions on Doctrine*. It should be kept in mind that with the Collegiate Quarterly Lesson pamphlet, "its contents should not be regarded as official pronouncements of the church." (Ibid, p.7). Therefore, we should not consider the comments from the pamphlet above as indicative of the sentiments of the editorial board of this lesson pamphlet. William H. Shea contributed one lesson on this topic in the Collegiate pamphlet and says concerning the time schedule of verse 25: "The Messiah was to appear and be anointed for the service of His public ministry at a particular time - in A.D. 27 - according to the chronology worked out in verse 25b by the year-day principle." (McDowell, p.94) True to form, Shea here encourages the use of the year-day principle in Dn9:25.

2006

Dr. Clifford Goldstein, the Principal Editor of the Adult Sabbath School Lesson was, by happenstance(!), also the "principal contributor" of the third quarterly for 2006 on "The Gospel, 1844, and Judgment." A more apt title of the lesson quarterly was given to the lesson guide for young adults- "1844 -Our One Unique Doctrine." Being a publication of the General Conference of Seventh-day Adventists, the sentiments in the pamphlet reflect the endorsement of the church's

headquarters. This pamphlet endorsed in the strongest possible way, the presence of the year-day principle at work in Dn9. In fact, he said that those who try to argue for a meaning of "week of years" in the word in Dn9:24 are just "concocting" some scholarly nonsense. (Week 9) Here is his statement:

As we saw in an earlier lesson, regardless of the dates one used for the command to restore and to rebuild Jerusalem, and for the ministry of Jesus, there were clearly more than seventy literal weeks between the two events. Taken literally, the prophecy becomes meaningless. How interesting, however, that if the day-year principle is applied, the prophecy works perfectly, bringing us right to Jesus. Thus, in a real sense, the ministry of Jesus, as revealed in Daniel 9, proves the validity of the day-year principle.

Some people, however, argue that the word for "weeks" in Daniel 9:24 means "weeks of years," thus each of those weeks are seven years. Therefore, we have 70 "weeks of year," which comes to 490 years. The only problem however, is that the word translated "weeks" in Daniel 9:24 never appears anywhere else in the Bible other than as "weeks." It never means "weeks of years."

In Daniel 10:2,3 the same word appears as in Daniel 9:24, and it obviously doesn't mean "week of years." (Daniel fasted 3 weeks of years, or 21 years?) Also, even if one accepts the error that the word in Daniel 9:24 means "weeks of years," a week of years is still seven years, the same number of years as if you used the year-day principle. Thus, the day-year principle is so ingrained in the prophecy that *a scholarly concoction devised to get rid of the principle* only affirms it instead.

As we've seen the seventy week prophecy makes no sense if taken literally. Once the day-year principle is applied, it brings us right to Jesus. The seventy week prophecy comes to 490 years. The 2,300 days, if literal, comes to a little more than six years. Could 490 years be "cut off" from a little more than six years? Of course not, From 2,300 years? Of course. Hence here's more evidence that the day-year principle must be applied to the 2,300-day prophecy, as well. It makes no sense to apply the principle to the 70 weeks, which is only part of the 2,300 days, and not apply it to the 2,300 days, as well... (2006, pp.72,73, emphasis mine)

Later we shall look at these "scholarly concoctions" in the most reliable lexicons for the last eight hundred years and decide who is really doing the "concocting" on this topic.

b. Paul Gordon.

Paul Gordon's work, *The Sanctuary, 1844, and the Pioneers* is another example of a contemporary writer who still argues that the 70 weeks are 490 "prophetic" days. In his Introduction he says the information from the pioneers presented in his chapters is "basic to the Adventist position," and the pioneer's position was presented in his book in the belief that the reader "will discover that the pioneers had something worth considering, and that they built those conclusions on careful exposition of the Bible." (1983a, p.12) In the chapter entitled "Seventy Weeks and 2300 Days," Gordon recites the position of the pioneers like White, Smith, Andrews quoted earlier in this paper, endorsing the use of the year-day principle in Daniel 9. He quotes Smith without dispute, saying:

Uriah Smith did not join the pioneers of the Seventh-day Adventist Church until near the end of 1852, though he had been among the Millerites while quite young. Yet he was one of the first to write an affirmation of the year-day prophetic concept, discussing the 70-week prophecy of Daniel 9:24, 25 in 1854. "Unto the Messiah the Prince, says the prediction shall be seven weeks and three-score and two weeks – 69 weeks or 483 days...Reckoning from 457 B.C. 483 years brings us to A.D. 27, where we find Christ commencing His public ministry, preaching the gospel of the kingdom of God, saying, 'the time is fulfilled.' No time can here be referred to, but the 69 weeks which were then fulfilled. This fixes the fact that the days are prophetic; that is, a day for a year. Num. 14:34; Eze 4:6. We also see that it harmonizes perfectly with the conditions of the prophecy." (1983a, p58).

At the end of the chapter he says as an affirmation of the pioneer's argumentation:

They demonstrated its validity within Daniel's vision itself. From the beginning, Seventh-day Adventists have maintained that the fulfillment of the 70 weeks has precisely demonstrated not only the accuracy of the prophecy but also the validity of the year-day concept in prophecy generally. (Ibid, p. 62)

Unfortunately, though in harmony with the SDA Biblical Research Institute and the General Conference, Gordon is out of step with many scholars in the SDA church. These scholars have long since realised the futility of pushing an indefensible argument, regardless of the position of Ellen White.

LeRoy Froom is another SDA writer who argues in much the same lines as Gordon. He uses his monumental work "The Prophetic Faith of Our Fathers" to advocate the use of the year-day principle in Dn9:

Moses and Ezekiel had long before given the inspired key to all prophetic time measurement; namely, that the prophetic time unit is always a day for a year; [he footnotes here Numbers 14:34; Ezekiel 4:6] just as on a map one inch may stand for one hundred miles. In the application of this basic principle the fulfillment of the prophesied seventy weeks of years – which were to extend from the time of Persia to the Messiah – was first seen to be exactly accomplished in the baptism and death of Christ in connection with the seventieth week. These sublime transactions sealed forever for the Christian church the "year-day" principle already recognised by the Jews. (1948, p.124)

More will be said on Froom later, so I will leave any comments till then. Another scholar who wants to advocate the use of the year-day principle in Daniel9:24 is Jacques Doukhan.

c. Doukhan's use of the year-day principle for Dan.9:24.

Doukhan surprises us in his 1979 Andrews University Seminary Study on the seventy weeks of Daniel 9. In this 22-page article, Doukhan reveals a close understanding of the relation between the 70 weeks and the sabbatical year and jubilee motifs of Leviticus; an understanding which endorses the position of many of the non-SDA authors' positions quoted in this paper.

In regard to interpreting the 70 weeks using the sabbatical year approach he says:

If the introduction and conclusion of Dan 9 deal with the same concerns - the salvation of Israel and the number 70 - it follows that the two periods of time (70 years in the introduction, and 70 weeks in the conclusion) must belong to the same essence. Both are historical, and both point to the levitical principle. The second one refers to the Jubilee (7 x 7 x 10), as the first refers to the sabbatical year (7 x 10). Furthermore, the use of the unit "weeks" in Dan 9 supports this indirect reference to the levitical principle. "The notion of a 'week' seems to have been suggested implicitly on the basis of the seven-day and seven-year periods culminating in a 'Sabbath' (Lev 25: 2-4; 26:33ff). " [Doukhan footnotes here: "Hasel, "Seventy Weeks of Daniel," p.6. See also Charles, The Book of Daniel (Edinburgh, n.d.) p.104; Montgomery, p.373)] It follows that just as Jeremiah predicted the seventy years of desolation from the perspective of the sabbatical year, Daniel sets forth his prophecy from the perspective of the Jubilee. Moreover, since Daniel places his prophecy in the perspective of Jeremiah's historical prophecy, it means that Daniel also refers to an historical event.

The conclusion has important implications in terms of history and theology: (1) The seventy weeks' prophecy must be interpreted with regard to history in as realistic a way as Daniel did for the prophecy of Jeremiah. [Doukhan footnotes here: "This stands against the symbolic interpretation."] (2) The event to which the 70 weeks point receives a theological dimension; it has something to do with the Jubilee, just as the prophecy of Jeremiah had something to do with the sabbatical year. [Doukhan footnotes here: "This stands against the historical-critical interpretation."] Thus the introduction and the conclusion of chap. 9 express the same basic concern, relating to the levitical meaning of the number 7." (p.8)

But he then undoes any good that these comments make by stating that the calculation of the seventy weeks is done using the year-day principle as illustrated in Ezekiel 4. This is a complete contradiction of what he says elsewhere in the paper, and a contradiction of what he himself asserts. His statement supporting the year/day principle is as follows:

"That the 70 weeks have to be interpreted in terms of years is indicated by the text itself. The bridge we noticed between the 70 weeks and the 70 years deciphers the word "week." The two expressions, sib'im sanah in vs. 2 and sabu'im sib'im in vs.24, point to each other by the following chiasmus:

sib'im sanah (year)

sabu'im (weeks) sib'im (70)

This chiasmus elucidates the nature of the weeks; as sib'îm is equivalent to sib'îm, so sabu'îm is equivalent to sanah.

This scheme is paralleled outside of the book of Daniel, in Ezekiel 4:4-7. The prophet Ezekiel, in exile in Babylon, has a vision concerning the destruction of Jerusalem in relation to the sins of the people. The theological context (the sins of the people), the historical setting (destruction of Jerusalem), and geographical locale (exile at Babylon) recall the situation in Daniel. And to Ezekiel, as to Daniel, the divine word appoints a time. This time is specified in days, and to Ezekiel the order of conversion is given explicitly: one day = one year. This key was surely well known by Daniel; and on account of the similarities between the two situations, we are led to think that our 70 weeks in Dan. 9 refer also to years. (1979, p.17)

The association between the 70 years with 70 weeks makes clear that our text points to the levitical principles of the Jubilee. By placing this prophecy in this perspective, Daniel reveals its theological background. A certain number of the ideas of the Jubilee should be pointed out. The Jubilee brings a renewal; it is a new creation. Everything returns or comes back to its original state. Land reverts to its original owner (Lev 25:24-28), and Hebrew slaves are to be freed (Lev 25:10). Then liberty is proclaimed throughout the land to all its inhabitants. But the levitical economy is especially involved, as our passage points out, with the ultimate consecration of the high-priesthood. (p.8)

In this quotation, not only do we see the contradiction between what he says concerning the Sabbatical-year and Jubilee motifs, he contradicts himself within this same quote. He uses the chiasm of the phrases above to indicate that the weeks are weeks of years, not weeks of days, even though one could hardly take the two time phrases and extrapolate a relationship between them, from entirely different parts of the chapter. The fact that the seventy years of vs. 2 is not years of 'prophetic days' is another point against this chiasm supporting a year-day principle in Dn9. And then in the next breath, he invokes the day for a year principle from Ezekiel to say that the 'weeks' are weeks of 'prophetic' days, which really mean years.

When Doukhan looks at the relationship between Daniel and Ezekiel he creates the most artificial connection between them. It seems that he is indeed struggling to find anything of substance when it comes to relating the year-day principle to Daniel 9. But then he says that there is a parallel scheme to the chiasm of the two phrases for 70 weeks and 70 years outside of Daniel. The scheme he finds in Ezekiel are three so-called themes or contexts which "recall the situation in Daniel." These include the "sins of the people," "the destruction of Jerusalem," and "exile at Babylon." On the basis of these themes - or in Doukhan's words - "on account of the similarities between the two situations," we can apply the year-day principle to Daniel 9. Doukhan tells us that on the basis of the similarities between these two situations, "we are led to think" that we should use the year-day principle in Dan 9. This is such a leap in darkness that one wonders how such a paper with good scholarship elsewhere could come up with such poor logic here. The first thing that comes to one's mind when reading this is, Surely he is not being serious? Surely this is written with "tongue in cheek?" What credible scholar would put their name to such a ludicrous assertion? We could take a number of times periods in the prophets and argue that because of the "similarities between the two situations" we can use the year-day principle. Who is to decide what is similar and what is dissimilar? Can we take any situation in the Bible where there is involved the sins of the people, the destruction of Jerusalem, and exile at Babylon, or any exile, and apply the year-day principle to any time period involved there too?

How do these three things parallel the chiasm created by Doukhan from verses 2 and 24? There is no correspondence at all. There is no chiasm in Ezekiel 4 to warrant a comparison. Note Doukhan says, "this scheme (referring to what he has just discussed - the chiasm between the terms '70 years' and '70 weeks') is paralleled outside the book of Daniel. " (p.17) Yet he launches off and discusses something entirely different than a chiasm in Ezekiel. Does he want to say that the three themes he finds in Ezekiel are a chiasm of three similar themes in Daniel 9? Furthermore, are there only three themes in Ezekiel 4? Are there only three themes in Daniel 9?

Daniel 9 has a multiplicity of themes and cannot be compared with Ezekiel 4. How are we to decide which themes to choose in Daniel? So we could choose any number of sets of three themes from Daniel 9. They would not correspond with the three themes from Ezekiel 4. This argumentation of Doukhan's is crooked thinking. It only confuses the issue, and has no validity in it. Another consideration on this point needs to be noticed before we leave the topic. Is Doukhan saying that only where these three elements are present can we apply the year-day principle? This would mean that the time periods in the Revelation will not have the year-day principle applied to them because, although Doukhan may argue that the sins of the people of God (the first element) are an issue in the Apocalypse, and he may argue that the people of God are spiritually in Babylon, thus the reason for the call in Rev 18 to come out of her (the second element), he cannot argue that the city of Jerusalem is destroyed (the third element). If Jerusalem refers to the literal city in Palestine, this does not fit his "three-elements" paradigm, since it had already been destroyed by the time the Apocalypse was given. On the other hand, if Jerusalem refers to the Holy City, this option is also impossible, since it is indestructible in the Apocalypse. Therefore, since John's Apocalypse does not possess the three elements common to Ezekiel, as argued by Doukhan, the year-day principle stated in Ezekiel 4 cannot be used, and consequently, these time periods - the 1260 days, the 5 and a half months and the three and a half days are all literal periods. The actual chiasm between the two phrases - 70 weeks and 70 years in Daniel 9 is mere nonsense. The chiasm is not unique with these two numbers. Take any set of two numbers of the same quantification, and the results would be the same. It is the standard way the Hebrew language expresses the numerals. Doukhan has taken too broad a stroke with his chiasm model, and applied it to matters unrelated contextually.

"We are led to think" that this exercise from the pen of Doukhan has closer connections with numerology than it does with an exegetical study of the 70 weeks of Daniel 9. He has not justified why he should take a chiasmic comparison with these two phrases - 70 years and 70 weeks. He has made the valid point earlier in the paper that the similarity between these two numbers, as argued by Grelot, is based on "the sabbatical year (7 x 10) and to the Jubilee (7 x 7 x 10), respectively." (p.6-7). But constructing a chiasm from the normal grammatical expression of these two phrases is without merit. If the numbers were expressed in an unusual way then maybe a chiasmic analysis would illuminate the relationship. The 'standard' way of expressing the phrase '70 weeks'"would be either 'weeks 70' (as we have it in the text) or '70 weeks.' The important thing is not so much the sequence in which they are written since either option occurs just as frequently in the Old Testament and even in the book of Daniel, but whether the noun is in the singular or plural when the number precedes it or follows it. In any Hebrew Grammar primer, the explanation for the order of the numeral and the noun, as in the phrase '70 weeks,' or '70 years,' or '70 people,' is explained in similar terms as in Davidson's Grammar: "The tens are plurals of the units.... Having no constr. forms, they are used only in apposition with their related nouns and commonly, but not invariably, precede them. The noun is often in the sing. when the numeral precedes it; it is always in the plur. when the numeral follows....(Mauchline, 1978, p.206) Turning then to the Hebrew text, how are the numerals and their nouns laid out? In verse 2 the numeral is placed before the noun and the noun is in the singular- '70 year;' whereas in verse 24 the numeral comes after the noun and the noun is in the plural- 'sevens 70' In the case of verse 2, the noun 'year' is placed in the singular since the numeral precedes it, which, according to what the reader has just noticed from Mauchline, is quite regular. In the case of verse 24, the noun - 'sevens' - is in the plural since the numeral follows it, which is also quite regular, as readers have also noticed. So one can only conclude that both terms display complete regularity here, and there is nothing to compare with each other. Using a chiasm here is out of place and totally unwarranted. The fact that the numeral is prefixed in one and suffixed in another is not significant. The sing. of the noun in one and plur. in the other also follows the normal patterns of grammar. Doukhan is grasping at straws here to try and make something of nothing. Of course there is going to be a correlation in the chiasm between

the two nouns if the noun-numeral order is reversed in either phrase. However, that does not link the "weeks" with "years" on the basis of placing the numeral in a different position. Neither did expositors using the "week of years" concept - both Jewish or Christian - come to the 490 years interpretation using the whimsical chiasmic explanation of Doukhan's. They did it on a much more solid basis as we shall later find out. Doukhan would do well to limit his explanation to arguments that have a solid basis. It is extremely disappointing that woven in amongst good scholarship are these worthless assertions that are nothing but an embarrassment to the author and those readers who can see through the muddle of confusion these statements make.

The reader notices that Dr William Shea read and edited the manuscript before it was presented to the Biblical Research Institute of the General Conference of Seventh-day Adventists. Having seen Shea's penchant for arguing that the year-day principle is operating in the 70 weeks which flies in the face of the position of the SDA church as expressed in the SDABC and QOD, (which do not see the year-day principle operating in the 70 weeks), one wonders what influence Shea had over Doukhan. Is this paragraph just a political insertion to "muddy the waters" to placate those brethren who still argue for the use of the year-day principle? Is Doukhan "sitting on the fence" and trying to present both views in the same paper, while at the same time, arguing for reasons why we should see the Sabbatical year and Jubilees models operating in Daniel 9? Or does he genuinely believe in applying both principles to the 70 weeks? If one is to take Doukhan's paper at face value, which is all we can do, then he is stating that we should use the sabbatical-year / Jubilee model, which uses "year-weeks" and sees each week as a unit of seven solar years. *He is also saying* that we should also use the "prophetic day" model as well as the sabbatical-year model, which uses "day-weeks" with each week being a unit of 7 "prophetic" days translating into years using the year-day principle. Doukhan's attempt to marry both viewpoints is unconvincing. His argument supporting the year-day principle is flimsy and fanciful. It shows no solid basis. It does not bear the same thoroughness of research as that concerning the use of the "weeks of years" and the Jubilee Model for interpreting the 70 weeks. But in any case, the material he presents on the levitical model to understand the 70 weeks supports and extends the credibility of the position that the 70 weeks is interpreted without the use of the year-day principle, a position held by a significant group within the SDA church now for nigh on half a century.

I conducted a word study of all the times a cardinal number is used in the book of Daniel, to test whether there is any significance in the position of the number in relation to the noun it qualifies. My results are as follows: I ignored those incidents where a single item was referred to. I only considered those items that had a numeral of two or more. In the case of Biblical Aramaic (B.A.), there is a much tighter regularity with the relation between the number and the related noun. In all 26 cases surveyed in B.A., the noun was in the plural, regardless of whether the numeral came before or after the noun. In 9 out of 26 cases the noun came after the number; in 14 out of 26 cases the noun came before the noun; and in two cases, (7:10) the noun was ellided entirely.

to be completed INSERT TABLE HERE OF RESULTS.

It is interesting to note in passing Rosenthal's comments on the position of the cardinal number in relation to the noun in Biblical Aramaic: "The numerals may either precede or follow the object counted. The latter is in the plural." (1983, p.32)

The picture is not so predictable with the Biblical Hebrew. In the fourteen cases included in the survey, 7 of them have the noun before the number and seven have the noun after the number. In two of the seven cases where the noun came before the number, the noun was in the singular, and in one case where the noun came after the number, the noun was in the singular.

The conclusion of this word study is that since 50% of the position of the number is either before or after the noun, we cannot say that there is any significance of whether the word "years" in Dn9:2 is significant and relates to the position of "weeks" in Dn9:24 since it is in the opposite

relation to its number as "years" is in Dn9:2. The data will not allow that conclusion. Consequently, Doukhan's concept is without justification and is best discarded.

Mauchline's says the following on the position of the numeral in relation to the noun:

"The numeral one...is an adjective, agreeing in gender with its noun and standing like other adjj. after it.... The numeral two...is a noun, and agrees in gender with the word which it enumerates....The numerals 3 to 10 are nouns and stand commonly in the constr. state before the noun specifying that which is enumerated; but they may stand in the absol. in apposition to it, in front of it in most instances, but after it in late O.T. style. These numeral disagree in gender with their related nouns, the fem. form of the numeral being used with a related masc. noun, and visa versa; the related noun is expressed in the plural....The numerals 11 and 12.. the unit is used in the constr., the masc. form... with a masc. noun, and the fem. form... with a fem. noun. The numerals 11-19 are used only in apposition with their related noun, and stand chiefly before, but occasionally after, it. The noun itself is usually in the plural, except with a few common nouns like day...year...man...soul...person.. &c. The tens are the plurals of the units...except twenty, ...which is the plur. of ten... there being a distinct word for hundred. The tens end in *im* alike with masc. and fem. nouns. Having no constr. forms, they are used only in apposition with their related nouns and commonly, but not invariably, precede them. The noun is often in the sing. when the numeral follows...The word hundred may be used either in the cstr. or abs. in the sing. - most often in abs. (1978, pp.203-207cf. also Gesenius, pp.288-292, §97 The Numerals)

[4] Taking Mauchline's statement at face value one would have to conclude that the position of the numeral in relation to its noun is a very fluid one, with exceptions occurring with all forms of the numerals.5.

d. William H. Shea advocates a Blanket Rule of the Year-Day Principle.

Another scholar who is out of step with benchmark scholarship on this question is Dr. William Shea. He asserts that the motive behind the argumentation supporting the translation of "sevens" rather than "weeks" in Dn9:24 is so that the connection between the 70 weeks and the 2300 days can be weakened or even severed. If the year-day principle is not used in Daniel 9, then, in his thinking, this would set a precedent for the disuse of the year-day principle in other time prophecies. Here is his remarkable statement:

Two main but significantly different approaches have been taken toward this matter. The first is to translate the word as "week" and to derive the prophecy's time periods from the "days" which compose them. The calculation is done on the basis of the year-day principle. Thus each day of these "weeks" is viewed as a prophetic day standing for a historical year. This is the approach taken by historicist school of thought. The second approach is to translate this word as "sevens, besevened, heptads, and hebdomads" or the like. From this purely numerical kind of translation it is then held that *sabu'a* carries with it directly implied "years" that is, it is taken to mean "sevens (of years)," literal and not symbolic time. In this manner the intervening step through which those "years" would have been derived from the "days" of the prophetic "weeks" has been avoided by the interpreter. This is the approach taken by the preterists and futurist schools of thought. One reason for this approach in translation is to separate the 70-week prophecy of Dan. 9 from the other time prophecies of the book and to place it in a distinct class by itself. The effect of this is to blunt the implications of the year-day principle advocated by the historicist system of interpretation.

If the year-day principle is thus denied its function in the interpretation of Dan 9:24-27, then preterists and futurists alike are at liberty to deny its application to the other time prophecies. On the other hand, if it is valid to apply the year-day principle to the "days" of the "weeks" in Dan 9, then it is logical to apply the same principle to the "days" in the time prophecies found elsewhere in Daniel as well as to the apocalyptic writings of Revelation. Thus a prominent way in which the attempt has been made to parry the thrust of this logical conclusion has been to translate *sabu'a* as "sevens" instead of "weeks." An examination of the way this word should be translated is of important, therefore, in any discussion of the year-day principle of Daniel's time prophecies. (1982, p. 74f)

What is amazing in this statement is that Shea classes those who translate the word "weeks" as "sevens" as either preterists or futurists, forgetting that beside respected SDA scholars who have taken this position, the SDA church took this position in the 1950s, both in the *SDA Bible Commentary* and in *Questions on Doctrine*. Shea argues that the historicists' position uses the year-day principle in Daniel 9. Is he saying then that the publications of the church –*Questions on*

Doctrine and SDA Bible Commentary – are futurist or preterist publications rather than historicist publications? Is he accusing these publications of seeking to “to separate the 70-week prophecy of Dan. 9 from the other time prophecies of the book and to place it in a distinct class by itself?” Are they trying “blunt the implications of the year-day principle advocated by the historicist system of interpretation?” These are the accusations Shea has levelled at the SDA publications and other SDA authors like Maxwell, Weber, Ford, Cottrell Heppenstall, G. McCready Price etc who all assert the correct translation is “sevens” rather than “weeks.” It seems that Shea has rushed into his subject too hastily yet again and has not considered matters sufficiently before going to print. This is the benchmark set by the Biblical Research Institute for future generations to look back and ponder!

e. SDA Ministerial Association, 1988

Moving on from Shea, one of the more important recent books defining the beliefs of the Seventh-day Adventist Church is *This I Believe*...published by the SDA Ministerial Association in 1988. When we look for its official comment on the church’s beliefs on this issue, skirts this issue entirely in its comments on the how the 70 weeks is calculated. It merely says:

The 70 weeks, or 490 years, were “determined,” or “decreed” (RSV, NASB, NIV), for the Jews and Jerusalem (Dan. 9:24)....He tells Daniel that 490 years were to be cut off from the longer period of 2300 years.” (1988, p.323)

The SDA Ministerial Association declined from committing themselves to any explanation as to how the calculation was made to arrive at the 490 years. Was it done acknowledging the year-day principle? Or was it done using the “weeks of years” principle as outlined in such official publications as *Questions on Doctrine*? We are not informed. If current official publications like the Sabbath School lessons or the publications are a guide, then we would expect the Ministerial Association to advocate the year-day principle in Dn9:24. But it has made no indication either way in its publication. Much more accurate and truthful was the statement from Walter Read and published by the SDA Ministerial Association back in 1961 when they acknowledged that the 70 weeks are given in literal terms and so we should accept that the time period is a literal period as well:

Through the years Adventists have used two periods of time in dealing with the question of when this pre-Advent judgment begins—that of the 2300 days (Daniel 8:14) and that of the 70 weeks (Daniel 9:25). The 2300-day period is connected with the symbolic prophecy of Daniel 8. This prophecy is in the form of four symbols—the ram, the he-goat, the little horn, and the 2300 days. If “day” is a symbol in prophecy, and the 70-week period is to be understood as a key to the understanding of the 2300-day prophecy, we should expect the 70-week period to be in literal language. In the light of this, it is interesting to note that a more correct translation of the Hebrew word *shabu’a*, rendered in the King James Version as “seventy weeks,” would be “seventy weeks of years,” as we find in the translations of Goodspeed, Rotherham, Moffatt, and the Revised Standard Version. (Ministerial Association, 1961, n.p.)7.

f. Clifford Goldstein:

Goldstein is another new-comer to the public arena in SDA church apologetics. An Adventist of Jewish extraction, according to his own publications, he defends with dogmatic vigour, the traditional beliefs he has embraced in Adventism. Like Saul of old, he is a Pharisee among Pharisees, defending the traditions of the fathers with great zeal, if not intelligence. Yet in his works, he merely regurgitates Shea’s argumentation – not an uncommon feature in contemporary SDA literature these days. Goldstein also reveals his ignorance of the depth of research concerning the credibility of the “weeks of years” approach to Dn9. In discussing the topic he tries the strategy of guilt by association – associating Dr. Ford’s name with the concept, thereby attempting to stigmatise the “weeks of years” method. In this he shows his ignorance of all the other SDA scholars who endorse this approach. In 1988 he writes:

Let's take a quick look at the seventy-week prophecy....The explanation starts out with a seventy-week period given to Israel in order to accomplish certain goals. Here, too, we apply the day-year principle, and in the next section, I will show why the day-year principle must be operating here, or else the prophecy would make no sense at all. Applying a day for a year, seventy weeks comes out to 490 days, or years. So the Jews here have been given 490 years to get their act together. (1988, p.47)

In 2003 he writes:

First, there's Daniel 9:24-27. If you interpret the time elements literally, you have seventy weeks (about a year and four months) from the command to restore and rebuild Jerusalem unto "the Messiah the Prince," Jesus of Nazareth, who lived in the first century A.D. That's impossible, of course, at least with any of the commonly proposed starting date, which are all centuries prior to Christ. On the other hand, the day-year principle turns the seventy weeks into almost half a millennium and places the "Messiah the Prince" in the time period in which Jesus lived, something that doesn't happen if the time frame is interpreted literally. Thus, the Messiahship of Jesus proves the validity of the day-year principle. Not a bad foundation, to be sure. The big argument against this, one that Dr. Ford now uses, is that the phrase in Daniel 9:24, "seventy weeks," really means "seventy weeks of years." If you have seventy "weeks," and each of those weeks is a "week of years," (seven years), then you arrive at 490 years without the day-year principle. Hence, the argument goes, we can arrive at the time of Jesus without the day-year principle. Numerous problems come with this approach.⁴ To begin, everywhere else in the Bible where the word translated "weeks" in Daniel 9:24-27 is used and vocalized as it is in Daniel 9:24-27 it always means "weeks" and not "weeks of years," or "sevens." In that specific form and specific vocalization, it's never translated as anything else but "weeks." Why, suddenly, in Daniel 9:24-27 is the meaning changed to something different that the way the word is used everywhere else? In fact, the same form of the word appears in Daniel 10:2,3 – "in those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." In both places, the word is "weeks," the same word used in Daniel 9:24-27, and it is translated accurately as "weeks," not "weeks of" anything. Also in both places, the Hebrew phrase translated "three full weeks" is literally "three weeks days." Some have tried to argue (rather sophistically) that it means "three weeks of days," and placing that phrasing in parallel to Daniel 9, which – they argue – because it doesn't have the phrase "of days" following "weeks," must therefore mean "weeks of years." There are a few blatant problems with that assumption, the first being that the Hebrew word for "weeks" appears in 10:2,3 in the absolute state, that is, it simply means "weeks," not "weeks of" anything. Hebrew nouns appear in a special form (construct state) for the genitive case ("house of something," as opposed to just "house"), and "weeks" in Daniel 10:2,3 is definitely not in the construct state. It's not "weeks of" anything, but simply "weeks." Therefore, the attempted parallel breaks down, right from the start, on immovable grammatical grounds. Meanwhile, in biblical Hebrew, time units such as months and years are sometimes followed by the word "days" as an idiomatic expression for "full" or "complete" units (see Genesis 41:1; 29:14). That's all it means, and that's all that's meant in Daniel 10:2,3. The jump, therefore, from "three full weeks," (Daniel 10:2,3) to "weeks of years" in Daniel 9:24-27 is a leap in the dark. "Thus," writes Shea, "the Hebrew expression in Daniel 10:2,3 namely, 'three weeks days,' means, according to this idiom, 'three full weeks,' or 'three whole weeks.' Linguistically this idiom prevents the conclusion from being drawn that 'weeks of days' in contrast to 'weeks of years' is implied in this passage. [Goldstein footnotes here: "William Shea, *Selected Studies on Prophetic Interpretation* (General Conference of Seventh-day Adventists, Washington, DC,) 1982, p.76"] One final point. Let's assume there were some linguistic grounds for the translation "weeks of years" in Daniel 9:24-27. Each "week" then would be a "week of years," meaning that each week stood for seven years as well. In other words, inherent in the idea of a "week of years" is the day-year principle itself. If someone were rationally looking for evidence for the principle, one could find it within the notion of "weeks of years," a scholarly concoction devised to debunk the day-year principle.⁵ However, because of the day-year principle is so ingrained in the prophecy – so necessary for the prophecy to make sense – something designed to dismiss the principle obliquely supports it. Now because the day-year principle is requisite for the seventy weeks and because the seventy weeks are "cut off" from (are part of) the 2,300 days, doesn't it make sense that the 2,300 days would also demand the day-year principle? Of course. If (sic) fact, logic demands it, because there's no way that 490 years could be part of, or cut off from, a literal 2,300 days, which is just over six years. The only

⁴ Although Goldstein uses the word "numerous" here to describe this "problem," he can only find *one* to discuss.

⁵ Notice here Goldstein takes a leaf out of Shea's writings and argues that those who use the "week of years" principle in Dn9 do so with a view to destroy the year-day principle. Like Shea, he accuses those many SDA scholars who endorse the position of the SDA Bible Commentary and Questions on Doctrine as attempting to undermine the validity of the year-day principle, a position they would vehemently deny. Talk about elephants in a china shop! Goldstein and Shea are in good company with each other!

way to make sense of the relationship between the two prophecies is for the day-year principle to be applied to the 2,300 days as well. (2003, pp.104-106)

All that can be said about Goldstein's comments is that he totally embarrasses himself with this statement. Compare the ignorance in his comments with the entries at the end of the paper from such lexicographers as Gesenius, Brown, Driver and Briggs, Koehler and Baumgartner, Davidson, and Jastrow and contemplate that this man at present is steward over the content in the Sabbath-school pamphlets sent out to 20 million people!! May the Lord educate His people in spite of what they put in print!!

g. George R. Knight:

George R. Knight is a retired professor of history at the Theological Seminary at Andrews University. We will look at a few samples from Knight.

The first comes from Knight's annotated edition of *Questions on Doctrine*. When he came to the section on p.277-8 where the original work refers to the post-biblical meaning of שָׁבוּעַ as meaning "weeks of years," Knight cannot abide this idea, and insinuates into this discussion the ideas of Shea regarding the use of the year-day principle in pre-Christian literature. Here is Knight's insertion:

For a more detailed explanation of shabu'a, see William H. Shea, *Selected Studies in Prophetic Interpretation*, rev. ed., (Silver Springs, MD: Biblical Research Institute, 1992), pp. 89-92. (Knight, 2003, p.224)

And what do we encounter when we turn to those pages in Shea's material? An endorsement for the presence of the year-day principle in pre-Christian Jewish writings!! This is an entire contradiction of the intention of the original writers of *Questions on Doctrine*, who were pointing out that these texts from the Qumran and Talmud used the phrase שָׁבוּעַ with the intention of "weeks of years" *without* any year-day principle. They wanted to say that the inherent meaning in the word could allow that sense. Shea's material is not a "more detailed explanation of שָׁבוּעַ;" Shea only confuses the issues. What is clear to every other reader - that the writers of the Qumran literature used שָׁבוּעַ as a group of seven years -is anything but clear to Shea.

Knight did himself an great injustice by showing his prejudice in the way he has annotated the *Questions on Doctrine* and has set up the scene for another generation of misunderstanding by his agenda. Every lexicographer (see below) has listed the meaning of שָׁבוּעַ in Dn9:24 as meaning a "week of years" as a sense innate in the word itself, without the need for any principle to apply to it in order to understand its real meaning. Knight, Shea and the like want only to see "week of prophetic days" as their meaning.

A second sample comes from his 2008 publication, *The Apocalyptic Vision and the Neutering of Adventism*. In that volume, he discusses his doubts regarding the year day principle, and how the presence of the year-day principle in Daniel 9 enabled him to overcome his doubts:

A second fruitful area for apocalyptic doubt has been the year-for-a-day principle. That topic has taken a major hit in some sectors of Adventism in the past 30 years.

But once again my doubts came to a screeching halt in the book of Daniel, especially in the ninth chapter. Part of the problem interpreters of that chapter face is that there is absolutely no way to get from the time of Persia in the sixth-century B.C. to the coming of the "anointed ...prince" (verse 25, RSV) or "Messiah the Prince" (KJV) or Christ in 69 literal weeks. For that reason among others, some Bible translations even by scholars who generally do not believe in predictive prophecy and hold that someone penned the book of Daniel in the second century before Christ, rather than the sixth) have felt compelled to translate the 70 weeks of Daniel 9 as "*weeks of years*," even though the word "years" is not in the Hebrew (see, for example, RSV on Daniel 9:24 and Moffat on Daniel 9:24, 25, 26, 27). Even liberal commentators have tended to interpret the 70 weeks as "*weeks of years*." [Knight footnotes: "See e.g., James A. Montgomery, *The Book of Daniel*, International Critical Commentary (Edinburgh: T & T Clark, 1927), pp. 372, 373; Lois F. Hartman and

Alexander A. Di Lella, *The Book of Daniel, The Anchor Bible* (Garden City, N.Y.: Doubleday, 1978), pp.245, 250.”]

They found themselves compelled to include “years” by the very logic of the text. It is the only way one can make sense out of the passage, irrespective of a person’s view of predictive prophecy or the date of Daniel’s composition. Of course, the text implies “weeks of years” even if one doesn’t translate it that way because of the in-built day-for-a-year principle needed to span the period from from Persia to Christ. (p.61-2)

One needs to pause for a moment to ponder again how Knight surreptitiously insinuates motives in the translators of modern translations to see clearly his intent of undermining the scholarship of these versions, such as the NIV etc, who translates “weeks” as “weeks of years,” etc. In his comment he associates the translators who insert “of years” in their translation with “scholars who generally who do not believe in predictive prophecy and hold that someone penned the book of Daniel in the second century before Christ, rather than the sixth...”. What would Knight have to say of SDA scholars, such as Nichol, Maxwell, Weber, Heppenstall, McCready-Price, Cottrell, Woosley, LaRondelle, and Zurcher, who see “weeks of year” as a proper translation? Are they among those “who do not believe in predictive prophecy and hold that someone penned the book of Daniel in the second century before Christ, rather than the sixth...?” The juxtapositioning of scholars like Montgomery, Hartman and Di Lella with the Bible translators together creates the impression that the creators of these modern translations are people like Montgomery, Hartman and Di Lella, “who generally who do not believe in predictive prophecy and hold that someone penned the book of Daniel in the second century before Christ, rather than the sixth.” This not what Knight says explicitly, but this is what this association can produce in the minds of some readers. (which of course Knight would deny.) One can compare the guilt by association tactic discovered in Goldstein’s statement quoted prior to Knight’s material, with the guilt by association tactic by Knight over the same topic. We shall see more samples of this strategy by Shea later as well. Unfortunately for Knight, the smear campaign on authentic Bible translations that use “weeks of years.”

The upshot of this association is that the credibility of translations having “weeks of years” or “sevens” in their translation is undermined, and they are seen as substandard scholarship in the eyes of Knight’s readers. In contrast, *Questions on Doctrine*, as we shall read in the next section below, attributes to the translators of these Bibles an understanding of the meaning of the word, Knight is unwilling to do. Perhaps Knight would have the whole world use the Seventh-day Adventist Bible of choice—the Clear Word Bible (Adventist’s version of the New World Translation of the Bible—Jehovah Witness’s solution to making their own doctrines more explicit in Scripture.)

2.1.2C Contemporary SDA writers who do *not* see the year-day principle in Daniel 9.

a. “Quasi-Official” SDA Literature -SDA Commentary and Questions on Doctrine

It is interesting to notice that in opposition to the position of Ellen White and the arguments of the early pioneers, both the Seventh-day Adventist Bible Commentary and Questions on Doctrine do not consider the year-day principle to be operating in Dn 9:24-27.

From Nichol:

There were two versions of an explanation of the seventy weeks in the *SDA Bible Commentary*. The first one, published in 1955, endorsed the presence of the year-day principle in Daniel 9:24-27. The Revised version however, published in 1976, took the completely opposite view, and stated that the year-day principle was *not* present in Daniel 9:24-27:

Seventy weeks. This expression seems to be a rather abrupt introduction, but the angel had come for the specific purpose of causing Daniel to understand the vision. He immediately began to explain.

The word here translated “week,” *shabu’a*, describes a period of seven consecutive days (see Gen. 29:27; Deut. 16:9; Dan. 10:2). In the pseudepigraphical Book of Jubilees, as well as in the Mishnah *shabua’* is used to denote a period of seven years. Here, evidently, weeks of years are intended rather than weeks of days, for in ch. 10:2,3 when Daniel wishes to specify that the “weeks” there referred to are seven-day weeks he explicitly says, “weeks of days” (Heb.; KJV, “full weeks”). Seventy weeks of years would be 490 literal years, without (here) applying the day-year principle (see on Dan. 7:25) (Nichol, 1957, p851.)⁶

From Questions on Doctrine:

Seventy “Weeks of Years” Indicated by Context and Usage. - The word translated “weeks” in Daniel 9:24, is *shabu’im* (singular, *shabu’a*). *Shabu’a* simply denotes a unit of seven, and may designate a period of either seven days or seven years. The intent must be determined by context and usage. In post-Biblical literature, also, the meaning “seven years” can be clearly demonstrated.⁷ *Hebdomas*, the LXX translation of *shabu’a*, is used for a period of seven days and also for a period of seven years. The intent in the LXX must also be determined by context and usage. It is to be observed that this latter usage can be demonstrated in classical literature as early as the sixth century B.C. (see Liddell and Scott, A Greek-English Lexicon, under *hebdomas*). We accordingly are led to conclude in harmony with a host of scholars, that in Daniel 9:24-27 the prophet used *shabu’a* to designate a period of seven literal years. The following are, to us compelling reasons: *Shabu’a* occurs six times Daniel 9:24-27. In each case the noun is without qualification. Elsewhere in the book of Daniel *shabu’a* occurs only in chapter 10:2,3. In these latter references the meaning is clearly “a period of seven days,” for the verses are describing Daniel’s fast-obviously of three literal weeks. But it is to be particularly observed that *shabu’a*, as here used, is qualified by the word *yamim*, “of days,” which is indicated in the K.J.V. margin as “weeks of days.” Now the very fact that Daniel, the inspired writer, felt that qualification was necessary when merely a week of seven days was indicated, surely suggests that when he used the word without qualification, as in Daniel 9:24-27, but qualified by “of days” in Daniel 10:2,3. The distinction and the intent are obvious. It has been noted ... that a characteristic feature of symbolic prophecy is to give the component time periods, not literally, but in symbolic form. And it has been further demonstrated that Daniel 9:24-27 is a continuation of the literal explanation of the symbolic vision that was begun in Daniel 8:19-26. Now, inasmuch as Daniel 9:24-27 is a portion of the literal explanation of the symbolic vision, we would logically expect the time elements likewise to be given in literal terms. Such is the case if *shabu’a* is here given the obvious meaning of “seven years.” It is generally agreed among Jewish, Catholic, and Protestant scholars alike that if *shabu’a* in Daniel 9:24 has the meaning “seven years,” then seventy *shabu’im* clearly indicates a period of 490 years. (Seventh-day Adventist, 1957, pp.276-278)⁸

⁶ This argument has long been dismissed as incorrect, since it is clear that the “weeks of days” in Dn10 expressed the fullness of the three weeks, as Hengstenberg wrote in 1854.

⁷ As to “weeks of years” note the following Jewish writings:

On “he shall confirm the covenant with many for one week” (Dan. 9:27), Midrash Rabbah reads, “‘Week’ represents a period of seven years.” - Lamentations, Soncino ed., p. 65. note 3.

On “seventy weeks are determined” (verse 24), the Talmud reads, “This prophecy was uttered at the beginning of the seventy years captivity in Babylon. From the restoration to the second destruction is said to have been 420 years making in all 490, i.e., seventy weeks of years.” - *Nazir* 32b, Soncino ed., p.118, note 6.

On “he shall confirm the covenant with many for one week” (verse 27), the Talmud says, “‘One week’ in Dan. ix means a week of years.” - *Yoma* 54a, Soncino ed., p.254, note 6.

On “seventy weeks” - i.e., seven times 70 years - J.J. Slotki states, “The cryptic phraseology may have been suggested by the seven-year cycle of Lev. xxv. The expression ‘week of years’ occurs in the Mishnah (Sanh. V. 1).” - Daniel, Ezra, and Nehemiah, p 77.

Isaac Leeser writes, “Ancient Jewish writers thought that the second temple stood 420 years, which, with the 70 years of the Babylonian captivity, make 490.” - The twenty-four Books of the Holy Scriptures (1853), on Dan. 9:24,25, p. 1243, note 47. Leeser also refers to Rashi and other commentators as recognizing “year-weeks” (note 48). On the “threescore and two weeks” (verse 25) Slotki says, “Jerusalem will be a fully restored city during a period of 434 years.” - Op cit., p.78.

[Note four says: “Diethelm Michel, *Grundlegung, einer hebräischen Syntax*, 1 (Vluyn: Neukirchner Verlag, 1977): 34-39; Mordecai Ben Asher, “The Gender of Nouns in Biblical Hebrew,” *Semitics*, 6 (Pretoria, 1978):9.”]

⁸ Although the reader will know I argue against this position, this is a better argument than the one using Dn10:2, and it fits the standard SDA line of argument more closely. It meshes with the SDA argument that Dn9 is the continuing explanation carried over from Dn8, and as such we should not look for symbolic material in the explanation, but

There is a footnote at the bottom of page 276

As to "weeks of years" note the following from Jewish writings:

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2. On "seventy weeks are determined" (verse 24), the Talmud reads, "This prophecy was uttered at the beginning of the seventy weeks captivity in Babylon. From the restoration to the second destruction is said to have been 420 years, making in all 490, i.e., seventy weeks of years." Nazir 32b, Soncino ed., p.118, note 6.
3. On "he shall confirm the covenant with many for one week" (verse 27), the Talmud says, "'One week' in Dan. ix means a week of years." - Yoma 54a. Soncino ed., p.254, note 6.
4. On "seventy weeks" - i.e., seven times 70 years - J.J. Slotki states, "The cryptic phraseology may have been suggested by the seven-year cycle of Lev. xxv. The expression 'week of years' occurs in the Mishnah (Sanh. v. 1)." - Daniel, Ezra and Nehemiah, p.77.
5. Isaac Leeser writes, "Ancient Jewish writers thought that the second temple stood 420 years, which, with the 70 years of the Babylonian captivity, make 490." - The Twenty-four Books of the Holy Scriptures (1853), on Dan. 9:24, 25, p.1243, note 47. Leeser also refers to Rashi and other commentators, as recognizing "year-weeks" (note 48). on the "threescore and two weeks" (verse 25) Slotki says, "Jerusalem will be a fully restored city during a period of 434 years." Op. cit., p.78.

b. SDA Biblical Research Institute, 1961, "Doctrinal Discussions"

Doctrinal Discussions, a General Conference Biblical Research Institute compilation of articles defending Adventist-theology against the publication *The Truth About Seventh-day Adventism* by Walter Martin, and includes an article by Walter Read, chairman of the Biblical Research Institute, and General Conference Field Secretary, which among other things, say this concerning שָׁבֻעַ:

1. The Year-Day Principle

Through the years Adventists have used two periods of time in dealing with the question of when this pre-Advent judgment begins-that of the 2300 days (Daniel 8:14) and that of the 70 weeks (Daniel 9:25). The 2300-day period is connected with the symbolic prophecy of Daniel 8. This prophecy is in the form of four symbols-the ram, the he-goat, the little horn, and the 2300 days. If "day" is a symbol in prophecy, and the 70-week period is to be understood as a key to the understanding of the 2300-day prophecy, we should expect the 70-week period to be in literal language. In the light of this, it is interesting to note that a more correct translation of the Hebrew word shabu'a, rendered in the King James Version as "seventy weeks," would be "seventy weeks of years," as we find in the translations of Goodspeed, Rotherham, Moffatt, and the Revised Standard Version. (Ministerial Association, 1961, 53)

The argument that the seventy weeks were a part of an explanation and therefore should be understood as a literal, not symbolic time period, is an argument that was common in many important publications throughout the 1950s. This argument did not defend the use of the year-day principle in Dn9. Other recent SDA writers endorse this view. For example:

c. Ford:

"Seventy weeks of years are decreed." Because this is a part of the literal explanation of 8: 1-14, we need not invoke the year-day principle, although it is true that the "years" are implied rather than stated in the Hebrew. Such matters as rebuilding Jerusalem could never be fulfilled in weeks of days. Furthermore, Daniel had been studying concerning seventy years, and he is now told that that period is to be multiplied seven times as a further period of probation for Israel. Weeks of years were well known to the Jews and to other ancient nations. (1978, p.225)

rather, literal details. Accordingly, the 70 weeks are considered literal rather than a symbolic time period. Therefore, although the argumentation in the SDA Bible Commentary would not be able to be substantiated today, SDA apologists would find the points used by QOD valid and convincing.

d. Maxwell:

Daniel was concerned about the calculation of time. The seventy weeks cut off. Said Gabriel, “Seventy weeks of years are decreed concerning your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.” Daniel 9:24. Seventy weeks of years! Daniel had been looking at a prophecy by Jeremiah that talked about seventy years. Now Gabriel was speaking about a period seven times as long. Commentators are virtually unanimous in saying that Gabriel meant 490 years (70 x 7). (1981, pp. 205f)

e. Weber:

A total term of seventy weeks (units of seven) is involved here, counting “‘from the issuing a decree to restore and rebuild Jerusalem’ (verse 25) ... So the seventy weeks that would bring in the Messiah began in the autumn of 457 B.C. ... It is quickly obvious that “a week of days could not have been meant inasmuch as the events foretold could never have been fulfilled within 490 days, particularly the rebuilding of the city that was allotted seven weeks only.” [This is quoted from Ford, 1978, p.214.] The Hebrew word here in Daniel 9 translated “weeks” “simply denotes a unit of seven, and may designate a period of either seven days or seven years.” [This is quoted from Questions on Doctrine, p276] “There is virtually unanimous agreement among interpreters of all schools of thought that the phrase “seventy weeks” or literally “seventy sevens”... means 490 years. [This is quoted from Gerhard Hasel, “The Seventy Weeks of Daniel 9:24-27,” insert in the Ministry, May, 1976, p.5-D.]. ”. (1985, pp.50f.)

Some may question why the seventy weeks of years are taken literally, while the 2300 days are interpreted symbolically as a day for a year. Questions on Doctrine proposes an answer:

"A characteristic feature of symbolic prophecy is to give the component time periods, not literally, but in symbolic form. And it has been further demonstrated that Daniel 9:24-27 is a continuation of the literal explanation of the symbolic vision that was begun in Daniel 8:19-26. Now, inasmuch as Daniel 9:24-27 is a portion of the literal explanation of the symbolic vision, we would logically expect the time elements likewise to be given in literal terms." [Weber inserts footnote: Questions on Doctrine, p.277] (*Ibid*, p.58)

f. Heppenstall:

“Seventy weeks of years” was all the time left to the Jews as a nation to fulfil God’s original purpose in making them His people. The phrase “seventy weeks of years” actually means seventy periods of seven years each, or 490 years. We are thus concerned with the long period that reaches from the restoration of the Jews to the time of Christ. The seventy years of captivity were a judgment of God upon an idolatrous nation. The seventy weeks of years promised deliverance and an opportunity to fulfil their God-given destiny. The message of the seventy weeks of years was a message of hope for Israel. The historical perspective included not only Israel’s return from captivity but also the realization of the Messianic hope during the seventieth week. This prophecy proclaimed God’s mercy and determination to fulfil His purpose for Israel – to send the promised Redeemer and establish the kingdom of God. God still loved Israel. His plan for them was still in operation. The prophet’s purpose in this chapter was to give hope and direction to Israel, to those scattered abroad. He called on Israel to return, not only to their own land, but to God, and fulfil the divine purpose for which they originally had been chosen. God still planned to fulfil to them all the Messianic prophecies. Within this period God had fixed the time for the first advent of Christ and His redemptive work on the earth.... The prophecy of the seventy weeks of years proclaimed God’s final effort to fulfil His purpose with and through the Jews. The seventieth week was the climax.... This vision, then, takes the reader through the 490 years of Jewish history to the climactic seventieth week and the atoning work of Christ for the salvation of man.... Their failure to keep the covenant God made with their fathers, and to receive the Christ to whom all the sacrifices pointed, did not make of none effect the everlasting covenant of God. God’s purpose continued to prevail. “Christ must reign, till he hath put all enemies under his feet” (1 Cor. 15:25). (1972, pp.143-145, 148, 152)

g. McCready Price:

Many peoples of ancient times, the Romans and the Greeks scarcely less than the Hebrews, were fond of dwelling on the mystic meanings of numbers. Such persons must have found much pleasure, if not instruction, in comparing the seventy years of the Babylonian captivity with the 70 x 7 years spoken of in this prophecy with its many subdivisions, and then comparing all of these with the “seven times more” (Leviticus 26:18), which was the term God used in His threat to chastise the Israelites for their sins. It is probably true that some mystical values of seven do enter into these predictions here in Daniel; though our present purpose is not to

discover any mystical or recondite meanings which may underlie them, but to deal with the obvious facts which lie on the open face of these predictions. Above all other prophetic periods given in the entire Bible, this period of seventy weeks, or seventy hebdomads, to use a term familiar to the Greeks which has become sufficiently Anglicized to be used in the plural form, stands out as a definite, unambiguous prediction, of vast importance to Christian doctrines, and easily capable of definite location both as to its beginning and its termination.....Seventy weeks. The original word here translated weeks is merely the plural for seven; thus it means seventy of these periods of seven, or a total of 490 in all; that is, 490 years. The Greeks and the Latins, as well as the Hebrews, were familiar with the custom of counting many things in groups of sevens, and of reckoning long periods of time in units of seven years each. The Hebrews not only reckoned their days in sevens, but years were also grouped in sevens, and then seven times seven years gave them their period of jubilee. Pusey (page 165, footnote) gives examples from the classical writers of a similar use of seven-year units. Few scholars deny that these seventy weeks are meant to represent 490 literal years. (1955, pp.101f.)

g. Cottrell:

The key to the expression “weeks of years” lies in the meaning of the Hebrew word translated weeks. This word, *shabu’a*, literally means “seven” or a “unit of seven.” It is closely related to the more common Hebrew word for “seven,” which is *sheba’*. The difference between the two words is this: *sheba’* means “seven” by actual count, whereas *shabu’a* is a sort of chronometrical yardstick with seven subdivisions. Ancient Jews used it as a convenient term for measuring off longer periods of time, somewhat as we sometimes count by decades or centuries, or by dozens or scores. The Jews reckoned the week with its seven days as a complete unit of time, its seventh day, the Sabbath, being a Holy day. The “Feast of Weeks” came exactly seven weeks after the Passover. The law of Moses also recognized seven-year cycles, each cycle being a discrete unit, and observed every seventh year as a sabbatical year. See Exodus 34:22; Leviticus 25:3-12; Deuteronomy 16:9,10 Ezekiel 45:21. *Shabu’a* might thus refer either to a unit of seven days or to one of seven years, and ancient Jewish writers used it of both. In the Bible *shabu’a* more commonly denotes a period of seven consecutive days. The Hebrew of Daniel 10:2 reads specifically “weeks of days”-probably to make clear that “weeks of years are not intended. In other ancient Jewish writings, such as the Book of Jubilees and the Mishnah, it denotes a period of seven consecutive years; and this apparently is the sense in which Daniel uses it in chapter 9:24-27. Seventy literal weeks-490 days, or about a year and four months-would obviously be far too short a time for the Jews to return from Babylon and rebuild Jerusalem, and for all the other specified events to take place. In verse 24 the Hebrew reads simply “seventy weeks,” the phrase “of years” having been supplied by the translators in order to make Daniel’s intended meaning clear to English readers. A few ancient Hebrew manuscripts actually do read “weeks of years” here, and the Jewish scholars who translated the Old Testament into Greek two centuries or so before Christ so rendered it. The expression in chapter 9:24 could thus be translated more intelligibly, perhaps, as “seventy sevens of years,” that is, 70 times 7 or 490 years, which, as the angel declared, were to be reckoned from the restoration decree soon to be issued. (Cottrell, 1963, pp 316f.)

h. Raymond Woolsey:

“Seventy weeks are determined [or “cut off”] upon thy people and upon thy holy city, to finish the transgression, and to make an end to 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” (verse 24). A better translation has “weeks of years” instead of “weeks”; the angel was actually saying that 70 seven-year periods, or 490 years, would be allotted to Daniel’s people, the Jews. They had many opportunities to realize God’s purpose for them, but they had spurned them all, going after the gods of the nations around them. God had delivered them into exile. But He would return them, and give them one more chance, 490 more years. (2001, pp.47f)

i. LaRondelle

Dr. LaRondelle takes the same position on the absence of the year-day principle in Dn9:

“Seventy ‘sevens’” were decreed, or determined, by God as a final probationary period for Jerusalem and the Jewish people after the seventy years of the Babylonian exile had terminated (see Daniel 9:24). There can be no doubt about the duration of this period: seventy times seven “years,” or 490 years (see RSV). No day-for-a-year symbolism needs to be supposed here because Gabriel uses no symbols in his detailed chronological explanation. G. F. Hasel observes, “There is virtually unanimous agreement among interpreters of all schools of thought that the phrase ‘seventy weeks’ or literally ‘sevens seventy’ ...means 490 years.” [LaRondelle footnotes: “G.F. Hasel, “The Seventy Weeks of Daniel 9:24-27,” Insert D, *Ministry*, May 1976, p.5. The two contextual observations corroborate this conclusion: (1) Daniel was thinking about time in terms of *years* only

(chap. 9:2); (2) In chapter 10:2 Daniel adds to the expression “three weeks” the words “of days” (in Hebrew) to distinguish these three weeks as ordinary weeks, in apparent contrast with the year-weeks of chapter 9.”] (1983, pp.171f)

The implication from these writers is that the year-day principle is not being used in Daniel 9. Consequently, Daniel 9 is not a validation for the year-day principle and cannot be used to argue for the generalisation of the year-day principle to the 2300 days on the basis of the 70 weeks. Indeed, many modern SDA historicists have ceased using this argument to support the year-day principle. Their position on this point is supported by the bulk of research in the wider Christian community.

It is disappointing to see the tactic of writers like Goldstein, Shea, Hasel and others who refuse to acknowledge within the ranks of Adventism the presence of a sizable group of scholars and believers who interpret Dn9 without the year-day principle, a sample of which we have read above.

j. Zurcher

Zurcher presented a series of articles in the *Advent Review* in 1981 which included among other things, his arguments regarding Daniel 9 and the year-day principle. This defence of the year-day principle can be found in *Adventist Review* 1981, January 29, February 2, and February 9. For the *Australasian Record*, they can be found in the April 27, May 4 and 11, of the same year. While the *Adventist Review* articles can be found online, there is no electronic copy of *Australasian Record* articles at the time of writing.⁹ The *Australian Record* omitted the responses from science specialists challenging Zurcher’s assertions regarding De Chèseaux’s theory regarding luni-solar cycles and the significance of the 2300 year period. They also omitted Zurcher’s reply to those specialist’s comments.

It is worth spending some time with Zurcher’s articles because he presents sound reasoning for the rationale of understanding the 70 weeks of Dn9, *without* the year-day principle.

The prophetic periods in Daniel and Revelation are given to us in symbolic figures, each representing literal years. However, I do not believe that the year-day principle is an absolute imperative in calculating each of these prophetic time periods.

Daniel 9 presents two examples of particular interest: The 70-year prophecy of Jeremiah and Daniel's 70-week prophecy.

In referring to Jeremiah's prophecy, Daniel is careful to note: "I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem" (Dan. 9:2). Probably Daniel was alluding to the scrolls on which Jeremiah recorded his prophecies. On at least two occasions, the prophet proclaimed the prophecy of the 70-year exile—first before all the people in Jerusalem (Jer. 25:11), and later by letter to the captives in Babylon (chap. 29:10). It may also be that this prophecy was written into 'the book of the kings of Israel and Judah' to which the author of Chronicles often refers (2 Chron. 35:27; 36:8).

Besides, the second book of Chronicles ends precisely with a commentary of the events predicted by Jeremiah. At this time, the prophecy of the 70-year exile is repeated for the third time, along with several details of major importance to our study. The record states that these things happened "to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years" (chap. 36:21).

⁹ The URL for the *Adventist Review* articles are as follows:

January 29, 1981: - <http://www.adventistarchives.org/docs/RH/RH1981-05/index.djvu>,

February 2, 1981: <http://www.adventistarchives.org/docs/RH/RH1981-06/index.djvu>, and

February 9, 1981: <http://www.adventistarchives.org/docs/RH/RH1981-07/index.djvu> ;

For the responses, May 7, 1981, the URL is <http://www.adventistarchives.org/docs/RH/RH1981-19/index.djvu>.

June 11, 1981: Letter to editor -<http://www.adventistarchives.org/docs/RH/RH1981-24/index.djvu>

The General Conference Archives have online copies of *Australasian Record* up to 1966, and from 2002, at http://record.adventistconnect.org/index.php?url=http%3A%2F%2Flink.adventistconnect.org%2Frecord%2Findex.html&option=com_na_wrapper&Itemid=13

In other words, the destruction and desolation that fell upon the country, as predicted by Jeremiah (Jer. 25:11 and 29:10), are here considered a consequence of Israel's unfaithfulness and an application of the curses pronounced by Moses (Lev. 26:14-45). That is most certainly what is indicated in Leviticus 26:34: "Then shall the land enjoy her sabbaths, as long as it lieth desolate." Because "the statutes and judgments and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses" (verse 46) had not been

observed, the Lord executed the judgment repeated four-times in the same chapter: "I will punish you seven times; more for your sins." "Even then shall the land rest, and [enjoy her sabbaths" (verses 18, 34; cf. verses 21, 28, 43).

What are the sabbaths referred to here? Those during which Israel should have let the earth lie fallow, in harmony with the Lord's instructions regarding the sabbatical and jubilee years (Ex. 23:10, 11; Lev. 25:1-17). From this, we see that the threescore and ten years of Jeremiah's prophecy are the result of a calculation similar to that of Ezekiel 4:4-6. However, instead of being based on a day for a year, the reckoning is on the basis of a year of exile for every sabbatical year, during which the land was deprived of its rest. In other words, if each of the 70 years of exile represents one sabbatical year, there must have been 490 years of rebellion during which the children of Israel failed to observe God's laws and statutes.¹⁰

It is interesting to note that the similarity between these two prophecies is not restricted to the method of calculation alone. Both have their roots in Israel's unfaithfulness and cover the same period of her history. The prophet Ezekiel is required to illustrate in a symbolic manner the 430 years of unfaithfulness on the part of the children of Israel under the monarchy, from Saul to Zedekiah (Eze. 4:5, 6). Jeremiah is told to announce 70 years of exile for the 490 years of Israel's rebellion, from the time of Samuel to the fall of Jerusalem. Daniel alludes precisely to this period in the history of Israel in his intercessory prayer: "Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land" (Dan. 9:6).

Obviously, the year-day principle cannot be applied to the 70-year prophecy of Jeremiah. However, as we have seen, this does not mean that the Biblical key to interpretation does not apply to this prophecy. On the contrary, the 70 years of exile turn out to be the result of a calculation outlined in the prophetic text itself. The same is true of Daniel's 70-week prophecy (verses 24-27).¹¹

Calculation of the 70 weeks

It is certainly no coincidence that the 70 years of Jeremiah's prophecy are mentioned in the same chapter as Daniel's 70-week prophecy. The two are linked closely by cause and effect. Daniel prayed in regard to Jeremiah's prophecy, and the angel Gabriel came immediately to his side in response to his petition.

It goes without saying that Daniel knew the deep reasons behind Israel's tragedy. He avowed them constantly in his intercessory prayer, as he confessed the sins of his people. Like the author of the book of Chronicles, Daniel probably also knew the other aspect of Jeremiah's prophecy that represented the 70 years of exile as a result of the sabbaths during which the land had been deprived of its rest. His allusions to the curses pronounced by Moses refer back to the same text in Leviticus 26 (Dan. 9:10-13). Yet Daniel also had a knowledge of the God of Israel, his God, who is long-suffering, slow to anger, and rich in mercy. That is why he pleaded with Him to forgive and "cause thy face to shine upon thy sanctuary that is desolate" (verse 17)—all

¹⁰ This is a good point by Zurcher, and one not often seen in SDA publications. Ezekiel talks of 483 years of rebellion; Daniel talks of 490 years of rebellion; Ezekiel's represents 69 sabbatical years; Daniel's represents 70 sabbatical years. This would make the seventy weeks of grace equal to the seventy weeks of rebellion. This also provides a link as to why he chose the 490 years in the first place. Mind you, it provides absolutely no link between Dn8 and Dn9, but it does give a stronger bond between Dn9:24 and verse 2.

This would explain why the context demands that *shabu'a* in v.24 refers to *weeks of years*, because the *years* of exile represent *weeks of years* of rebellion. In both cases, 490 years are involved, but in the case of the exile, a year in exile represents a *hebdomad* of rebellious years. In the Hebrew, these *hebdomads* are called *shabu'a* of years or sabbatical years. In the case of Dn9 the *hebdomad* is already stated as a *shabu'a*. Therefore the time frames are the same, and the *shabu'a* must be ones of years.

¹¹ This is gobledigook. How can he say that the year-day prophecy *does not* apply and still say the Biblical *key* to interpreting *does* apply?? Is the *key* something else beside the year-day prophecy?

Clearly the year-day principle does not apply to Jeremiah's prophecy so what key does apply to the prophecy?

If the 70-week prophecy is the result of a calculation in the prophetic text itself like Jeremiah, then this would mean that it can be understood without the year-day principle.

the more so since the 70 years of exile predicted by Jeremiah were nearing completion. "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God" (verse 19).

Daniel was still speaking when Gabriel suddenly appeared in response to his prayer, at the hour of the evening sacrifice (verses 20, 21). Following the 70 years of exile, the result of Israel's transgressions, the Lord now proclaimed, through the mouth of Gabriel, 70 weeks of grace, the end of which would see the fulfillment of the hope of God's people. "Seventy weeks are determined upon thy people and upon thy 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" (verse 24).

The interpretation of the 70 weeks depends on the meaning ascribed to the "weeks" referred to here. In the original Hebrew, the word *shabu'a* designates a group of seven, which we call heptad or hebdomade, after the corresponding Greek word. The Jews counted the hebdomades in three ways: (1) as a week, made up of seven days; (2) as the sabbatical year, made up of seven years (Lev. 25:1-7); and finally (3) as the jubilee year, made up of seven times seven sabbatical years—that is, 49 years (verse 8).¹²

Thus the word *shabu'a*—week—which is used here and elsewhere, may designate a period of seven days, seven years, or 49 years, depending on whether we are dealing with the week, the sabbatical year, or the jubilee year. The meaning can be determined only by the context. In Daniel 10:2, for example, we read of a fast of three weeks. Clearly, this can mean only 21 days. But what about the 70 weeks of Daniel 9:24?

Everything in the text and the context refers to the message of the sabbatical and jubilee years. Jewish tradition, the Talmudists, the author of the Seder-'Olam, and Jewish interpreters in general have estimated that the weeks in Daniel's prophecy can only be weeks of years.

There is evidence that the Church Fathers used the same basis to interpret the 70 weeks. Thus, we have two means of calculating the 70 weeks, on the basis of either the sabbatical year or the jubilee year. The calculation on the basis of the sabbatical year is certainly the simplest: 70 weeks of seven sabbatical years equal 490 years, which are arrived at without having recourse to the year-day principle. This method has the advantage of harmonizing with the mode of calculating the 70 years of Jeremiah's prophecy.¹³

Moreover, the phrase expresses the fullness of the spirit of forgiveness as; Jesus was later to define it before His disciples: "seventy, times seven" (Matt. 18:22), a concept that corresponds perfectly to this time prophecy representing the totality of the period of grace allotted to the people of Israel.

The second means of calculation, based on the jubilee, year, also can be justified. Besides, there are few interpreters who do not recognize in Daniel 9:24 the; message of the year of grace par excellence, the jubilee year. According to the law of Moses, this truly was the holy year, during which the people were to be freed from all forms of servitude. It was the symbol of the year of abundant grace and pardon that should be inaugurated by the promised Messiah. Moreover, the year of grace announced by Jesus in His sermon at Nazareth is a perfect echo of the jubilee message (Luke 4:16-19; The SDA Bible Commentary, vol. 5, p. 729).

Why, then, should we not apply the jubilee method of calculation to the 70 weeks, as set forth in Leviticus 25:8? "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years."

The figure seven and its multiple, seven times seven, occur in this prophecy exactly as in the jubilee text. The first period of seven weeks, at the end of which the restoration of Jerusalem was to be completed, corresponds to the first jubilee—seven times seven years of sabbaths equals 49 years (Dan. 9:25). The remaining 63 weeks (62 + 1) are also a multiple of seven, that is, seven times nine jubilees. Therefore, the 70 weeks can be considered as ten jubilees each of 49 years' duration, that is, $7 \times 7 \times 10 = 490$ years. Together they make up the grand Messianic jubilee of 490 years.

We have historical proof in the Gospels that the fulfillment of the prophecy in Daniel 9:24-27 came at the end of the 70 weeks—that is, after 490 years. This prophecy was well known in Jesus' time, and everyone in Israel had the possibility of being aware that the time of the Messiah had arrived. "And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not" (Luke 3:15). The

¹² Interestingly here, Zurcher admits what recent SDA historicist scholars are loathe to admit – that the Jews worked in *hebdomads*, and the incidence of *shabu'a* in Dn9 is an example of this.

¹³ This is a key point because the context is the thing that defines the length of the unit. There have been Jewish commentators who have reasoned in terms of seventy Jubilee years ($70 \times 50 = 3500$ yrs) (cf. in C.B. Elliot *Horae Apocalypticæ*), but mainly to avoid the conclusion regarding how Jesus fits the prophecy. This similarity between Dn9:2 and Dn9:24 is crucial because that is the matter in Daniel's thinking and it is natural that the angel expanded on the matters in Daniel's mind – the relationship between the *shabu'a* of Dn9:24 and the sabbatical years of Dn9:2.

rulers of the Jews even sent a delegation to John the Baptist to ask whether or not he was the "prophet," in other words, the Messiah who was to come (John 1:19-27). More important, at the beginning of His ministry Jesus Himself affirmed that "the time is fulfilled" (Mark 1:15). Furthermore, in His prophetic discourse, He applied the prophecy to His generation, specifically naming the prophet Daniel. p.10 (Zurcher, 1981, pp.7-10)

2.1.3 Conclusion of Problems associated with the first Method of developing this assumption.

We have spent some time considering the first method of arguing for the presence of the year-day principle in Dn9 – that of circular reasoning. We have looked at examples of the pioneer writers and showed how that developed this circular reasoning.

Counterbalancing those views, I presented samples from contemporary SDA authors who differ from this view and assert that Daniel 9 is literal language of "explanation" rather than that symbolic language of "vision." Consequently, there is no reason to argue for the presence of the year-day principle in Dn9. These writers present the arguments that demolish the views of the pioneers and contemporaries alike.

The fulfillment of the events of the seventy weeks prophecy would have been calculated the same regardless as to whether year-day principle was used or the "week of years" principle. Although there is no difference in either calculation, mathematically, it is a world of difference to ascertain the *method* of reaching the conclusion, especially given the penchant of historicists to want to generalise the results of this calculation to other time periods. Therefore, one cannot argue that the fulfillment of the events in the seventy-week prophecy proves the year-day principle. If that were a valid argument, then one could also argue that the fulfillment of the events in the seventy weeks prophecy proves the validity of the "week of years" principle, since the events would have come to pass according to the calculations made using this method!

In the next section, I address the arguments concerning the presence of the word *shabu'a* in Dn9, and examine its usage both in Scripture, intertestamental literature and rabbinic literature. The conclusion of the second section is that this word can indeed mean a group of seven things, whether they be days or years, and in fact in some places, it is used to indicate the "seventh" of something, whether it be the Sabbath, or a sabbatical year. This is in total accord with the Greek and Latin use of the word *hebdomad* which sees it as either, "seven," "sevens," or "seventh."

I suppose only one on the inside of the Institute could explain why there is a long-term concerted effort to undermine the position of both the *Seventh-day Adventist Bible Commentary*, Revised Edition and *Questions on Doctrine*, in favour of such an untenable position as espoused by Shea et al. In contrast to Keough's statement that "many Bible scholars have no question about its [the year-day principle] validity," *Questions on Doctrine* also states that they take a position of the 70 weeks being interpreted without the use of the year-day principle, "in harmony with a host of scholars:"

We accordingly are led to conclude in harmony with a host of scholars, that in Daniel 9:24-27 the prophet used shabu'a to designate a period of seven literal years. ... It is generally agreed among Jewish, Catholic, and Protestant scholars alike that if shabu'a in Daniel 9:24 has the meaning "seven years," then seventy shabu'im clearly indicates a period of 490 years. (Seventh-day Adventist, 1957, pp.276-278)

So we have both sides invoking a "host" of scholars for their opposing positions. However, the downside of present SDA publications promoting the use of the year-day principle in Dn9, is that they do not even give any acknowledgement that equally intelligent and informed Adventists can interpret Dn9 without using the year-day principle. Hasel, for example, "bags" all those who interpret Dn9 without the year-day principle as futurists or dispensationalists. Not a mention is given that this opinion is also used by Adventist scholars, still employed in institutions. Hardly a complimentary (or informed) statement towards his fellow Adventist colleagues, who are also historicists!!!

After examining the writings of many Christian writers on the 70 weeks, my opinion is that Keough would be hard pressed to find large support for his argument using the year-day principle, as indicated by the sample contemporary commentators selected and quoted in later in the paper. It is correct to say they accept the time period is 490 years long, but they do not come to that conclusion using the year-day principle, as I shall make abundantly clear in this paper. The scholars Keough would have to resort to in order to defend his position are more than likely historicists from the earlier centuries, who took the view of using the year-day principle in Dn9, a standard Protestant position up to the nineteenth century. SDA historicists are without support from current scholarship. In the appendix, I look at Froom's examination of historicists of the sixteenth to nineteenth centuries, who applied the year-day principle as a blanket rule to prophetic time periods, rather than the discretion used by scholars for fifteen centuries before that period who saw in the 70 weeks a different method of time calculation than elsewhere - a position that does not sit well with Shea - but history, and the lexicons from the very beginnings of dictionary-making in the 13th century, verify that that was their position. The principles used in Dn9 were never generalised to other prophecies by Christian interpreters because they saw in the *word* of the 70 "weeks" an implied literal 490 years. Even the Jesuit, Cardinal Bellarmine, who sought to overthrow the use of the year-day principle, said he was constrained by the wording of Dn9:24 to read 490 years - and he would have made that statement without giving any ground to the year-day principle, a position supported by lexicons in use during his lifetime.¹⁴

The seventy weeks, he held, were weeks of years only because of the specific Hebrew word. He could not contravene this. (Froom, 1948, p. 497)

The examination of this assumption and the SDA literature bearing on the issue begs the question: "What does the Seventh-day Church believe on this issue?" On the one hand they have leading protagonists for the agenda of the Biblical Research Institute at the General Conference of Seventh-day Adventists arguing for the presence of the year-day principle in Dn9:24. On the other hand, we have the *SDA Bible Commentary, Questions on Doctrine*, and a host of SDA Bible scholars arguing the year-day principle is *not* present in Dn9:24. Then we have a third position - that of the SDA Ministerial Association which, in their recent official publication, *This We Believe...*, choose to skirt the issue entirely. (Ministerial Association, 1988.) Yet the SDA Ministerial Association went on record in 1961 as supporting the belief that the year-day principle *was not at work in Dn9*, and published a work called *Doctrinal Discussions* containing arguments by Walter E. Read, past General Conference field secretary and chairman of the SDA General Conference Biblical Research Institute arguing the same point.

2.2 The Second Method - Hebrew Texts

The second method is one that has been developed using the Hebrew texts, and argues for the presence of the year-day principle in all the texts where the word *shabu'a* occurs. They argue that in all cases in the Old Testament, this word refers to a literal solar week. The only way this should be understood in Daniel 9 is that it refers to a seven-day week, which cannot be understood literally, thus leading to the conclusion that the year-day principle is at work here.

Garcia Martinez, F. 1996. *The Dead Sea Scrolls Translated: The Qumran Texts in English*. Wilfred Watson, translator; 2nd ed. Grand Rapids, MI: William B. Eerdmans.

1. Use of שבוע in Daniel 9.

We look firstly at the text in Daniel 9 and examine the views of the main contributors of arguments on this topic.

¹⁴ We shall examine these later in the paper.

Shea's Contribution.

Shea (1981, 1982) questions the validity of the position that the elision in Daniel 9 is “of years.” In an attempt to support the earlier viewpoint that the 70 shabu’im is 70 symbolic weeks or 490 prophetic days and that the ellided element in Daniel 9:24 is “ereb-boqer” (thus in need of using the year-day principle to produce the 490 year period), Shea has produced some interesting points that need close attention:

a. Shea, 1981 First Guess-Dn9:24-27 The masculine plural of שָׁבוּעַ means the word “days” (masc.) is ellided.

It is the 70 “weeks” that were cut off, or determined, upon God’s people to which our attention is drawn in this case. The unusual feature of the word for “weeks” used here is that it is written with a masculine plural ending, whereas everywhere else in the OT outside the book of Daniel the word for week was treated as feminine noun. The classic case in point here is hag shabu’oth (the Feast of Weeks). In contrast to these occurrences of week elsewhere in the OT, this word is attested eight times in Daniel, and in six of these eight instances it clearly had been treated as masculine noun inasmuch as it occurs with the masculine plural ending. The gender of this word is not evident in the other cases in which it occurs in Daniel. Six of the eight occurrences of the word for week in Daniel are found in the prophecy of 9:24-27. The other two cases occur in Dan 10:2-3. The occurrence of this word in the latter passage is of some interest here because the word for days was written following it. The word for days must be in apposition to the word for weeks here because weeks is in the absolute and not the construct state. The reference here to “weeks of days” actually is a Hebrew idiom for “full weeks.” This is evident from Gn 41:1 and Lev 25:29, where this construction was used to refer to “full years,” and from Gn 29:14 and 2 Ki 15:13, where it was used to refer to a “full month.” In this appositional use, the word for days does not govern and is not governed by either the gender or the number of the word with which it is in apposition. Days remains masculine feminine, singular or plural. Inasmuch as the gender and number of the word for days does not affect gender and number of the word that precedes it in this idiom, it cannot be used as an unexpressed but understood explanation for the unusual masculine plural used for weeks in Daniel. Such an understood idiom would not fit well with all the occurrences of week(s) here either because the 70th week at least was broken up into subdivisions. Nor can an understood but unexpressed appositional element of years be proposed here either inasmuch as years is feminine and thus still would not explain Daniel’s masculine weeks. The only remaining possibility for an unexpressed but understood appositional element to explain these masculine weeks, is the compound time unit of ereb-boqer (evening-morning) from the reference to 2300 of them in the preceding prophecy. The plural of ereb, or evening, does not occur in the OT; but the plural of boqer, or morning, does so, and it is masculine. One possibility why this unusual masculine form of the word for week was used in Daniel in contrast to its gender in the rest of the OT is that it was used to designate an unexpressed but understood relationship to the evening-mornings of the preceding prophecy.

In this case the 70 weeks of Dan 9 would not be 70 weeks of prophetic days (historical years) in general but 70 weeks, more specifically, of that unit expressed as evening-mornings.

Although this explanation remains hypothetical at the present time, such a connection would—if correct—naturally tie the 70 weeks directly to the 2300 days. The feminine plural noun shebu’oth in Eze 21:28 (English 21:23) is the word for oaths, not weeks and as such it is not relevant here. It is also unlikely that Daniel’s plural ending of –im for week was derived from his Aramaic by analogy because the masculine plural ending for nouns in Imperial Aramaic and the Aramaic of Qumran was –in. (1981, pp 246f) In the second segment on this first extract from his works, he adds these comments:

All commentators on Daniel agree that the events prophesied in Dan 9:24-27 could not have been completed within a literal 70 weeks or one year and five months. Since this prophetic time period stands symbolically for a longer period of actual historical time, it is important to decide just how the length of that longer period should be determined.

Crucial here is the word shabu’a which occurs six times in its singular and plural forms in these four verses. Since this word provides the basic periods of the prophecy, its translation plays an important part in the way in which the interpreter derives them. Two main but significantly different approaches have been taken toward this matter. The first is to translate the word as “week” and to derive the prophecy’s time periods from the “days” which compose them. The calculation is done on the basis of the year-day principle. Thus each day of these “weeks” is viewed as a prophetic day standing for a historical year. This is the approach taken by the historicist school of thought. The second approach is to translate this word as “sevens, sevened, heptads, and hebdomads” or the like. From this purely numerical kind of translation it is then held that shabu’a carries with it

directly implied “years” that is, it is taken to mean “sevens (of years),” literal and not symbolic time. In this manner the intervening step through which those “years” would have been derived from the “days” of the prophetic “weeks” has been avoided by the interpreter. This is the approach taken by the preterists and futurist schools of thought. One reason for this approach in translation is to separate the 70-week prophecy of Dan. 9 from the other time prophecies of the book and to place it in a distinct class by itself. The effect of this is to blunt the implications of the year-day principle advocated by the historicist system of interpretation.

If the year-day principle is thus denied its function in the interpretation of Dan 9:24-27, then preterists and futurists alike are at liberty to deny its application to the other time prophecies. On the other hand, if it is valid to apply the year-day principle to the “days” of the “weeks” in Dan 9, then it is logical to apply the same principle to the “days” in the time prophecies found elsewhere in Daniel as well as to the apocalyptic writings of Revelation. Thus a prominent way in which the attempt has been made to parry the thrust of this logical conclusion has been to translate *sabu’a* as “sevens” instead of “weeks.” An examination of the way this word should be translated is of important, therefore, in any discussion of the year-day principle of Daniel’s time prophecies. This Hebrew word for “weeks,” *sabu’a*, was derived from the word for “seven,” *seba*. However, it was derived as a specialized term to be applied only to the unit of time consisting of seven days, that is, the “week.” A different vocalization was utilized for this specialization. This difference is evident even in unpointed Hebrew texts (Hebrew consonants written without vowels) since the Hebrew letter *waw* was consistently written as the *u*-vowel letter in this particular word (cf Dan 9:27).⁴ This spelling is consistent in the Bible as well as in all six of the texts from Qumran in which this word has appeared. To give this word only a numerical value in Dan 9, therefore, confuses its etymological origin with its derived form and function.

The masculine plural ending on this word in Dan 9, in contrast to its feminine plural ending elsewhere in the OT, is of significance only in indication that it is one many Hebrew nouns with dual gender.

The same phenomenon can be demonstrated for the occurrence of this word in Mishnaic Hebrew, Qumran Hebrew, Qumran Aramaic, and also later Syriac and Ethiopic texts. Furthermore, if the masculine plural in Dan 9:24 was intended to be understood numerically, the consonantal phrase of *shb’ym shb’ym* should be translated as “seventy seventies,” not as “seventy sevens.” The word *sabu’a* occurs 13 times in the OT outside of Dan 9. Virtually all versions of the Bible are in agreement in translating these instances as “weeks”. If it is “weeks” everywhere else in the OT, then, on the basis of comparative linguistic evidence, it should be rendered “weeks” in Dan 9. Seven of these occurrences outside of Dan 9 are connected with the “Feast of Weeks” or “Pentecost.” Clearly, this is the “Feast of Weeks,” not the “Feast of Sevens.” The same point can be made from Dan 10:2-3 where the word occurs twice as a reference to a period of three “weeks,” during which Daniel mourned and fasted for the fate of his people. The word is modified in this passage by the qualifying word “days.” Because of this some have argued that the expression should be rendered as “weeks of days,” implying thereby that the prophecy of Dan 9:24 should be understood to mean “weeks (of years).” But the argument misunderstands the Hebrew idiom present in this expression. What a time unit such as a week, month, or year is followed by the word for “days” in the plural, the idiom is to be understood to signify “full” or “complete” units. Thus the expression, “a full month” or a “a whole month,” reads literally in the Hebrew, “month days,” or “month of days.” See Gen 29:14; Num 11:20-21; Judg 19:2 (in this latter instance the word for “days” precedes the term for “month”). The expression, “full years,” reads literally, “years days.” See Gen 41:1; Lev 25:29; 2 Sam 13:23; 14:28. Thus the Hebrew expression in Dan 10:2-3, namely, “three weeks days,” means according to this idiom, “three full weeks,” or “three whole weeks.” Linguistically this idiom prevents the conclusion from being drawn that “weeks of days” in contrast to “weeks (of years)” is implied in this passage. It is quite arbitrary, therefore, to translate *sabu’a* as “seven” or “sevens” in Dan 9:24-27 and to translate it as “weeks” three verses later in Dan 10:2,3, as the New International Version renders it in the body of its text. Usages elsewhere in Daniel, else in the OT, in extra-biblical Hebrew, and in cognate Semitic languages all indicate that this word should be translated as “weeks.” No support can be obtained from any of these sources for translating this word any other way than as “weeks.” A similar point can be made from the Greek of the Septuagint (commonly designated LXX, a translation of the Hebrew Bible into Greek during the latter part of the intertestamental period before Christ). The cardinal numeral “seven” occurs more than 300 times in the LXX and is consistently represented by *hepta* and its derived forms. (5) The ordinal numeral “seventh” occurs some 110 times in the LXX and is consistently represented by *hebdomas* and its derived forms. (6)(5) Edwin Hatch and Henry A. Redpath, *A Concordance to the Septuagint*, (Graz, Austria: Akademische Druk-Verlagsanstalt,) vol. 1, *passim*.

In 17 of the 19 instances in which *sabu’a* occurs in the Hebrew OT, the LXX translates it with the feminine collective *hebdomas* and its derived forms. (The other two instances give no insight on the use of this term, inasmuch as the “two weeks” of Lev 12:5 are rendered “twice seven days” and the Greek of Jer 5:24 is rather remote from the Hebrew text.) There is no overlap in the LXX usage between *hebdomas* for “weeks” on the one hand and *hepta* for “seventh” and “seven” on the other. If 11 references to *hebdomas* outside of Dan 9 should be translated as “weeks” instead of “seven,” then again, on the basis of comparative LXX usage,

they should also be translated that way in Dan. From both Semitic sources and LXX it may be concluded, therefore, that the best linguistic evidence currently available supports translating sabu'a as "weeks" in Dan 9:24-27. This word thus carries the year-day principle along with it in the 70-weeks prophecy. Furthermore, its application there may be reasonably extended to the other time prophecies of Daniel. (1982, pp74-77)

In summary, Shea's arguments against the proposal that the year-day principle isn't in operation in Dn 9 are the following: PERHAPS PARAPHRASE HERE RATHER THAN QUOTE. OR PERHAPS HAVE A TABLE –STATEMENT ON LEFT QUOTE ON RIGHT.

1(a) The usual word for "week" is shabu'a (fem). In Dan 9:24 ff, the masculine ending is used. The "unexpressed appositional element 'of years'" cannot be "proposed here either inasmuch as years is feminine and thus still would not explain Daniel's masculine weeks" (1981, p.247)

1(b) "The masculine plural ending on this word in Dn 9, in contrast to its feminine ending elsewhere in the OT, is of significance only in indicating that it is one of many Hebrew nouns with dual gender," (1982, p.75)

1(c) "The only remaining possibility for an unexpressed but understood appositional element to explain these masculine weeks, is the compound unit ereb-boqer (evening-morning) from the reference to 2300 of them in the preceding prophecy. The plural of ereb or evening does not occur in the OT; but the plural of boqer, or morning, does so, and it is masculine. One possibility why this unusual masculine form of the word for week was used in Daniel in contrast to its gender in the rest of the OT is that it was used to designate an unexpressed but understood the relationship to the evenings-morning of the preceding prophecy." (1981, p.247)

1(d) In arguing against the translation of שְׁבִיעִים as "sevens, besevened, heptads, hebdomads", Shea says "if the masculine plural in Dn 9:24 was intended to be understood numerically, the consonantal phrase of sb'ym sb'ym should be translated as 'seventy seventies' not as 'seventy seven'. (1982, p.75)

1(e) In arguing against an implied appositional use of "days" in Dn 9 which would yield a translation of "seventy weeks of days" (which would still invoke the year-day principle), Shea says:

"In this appositional use, the word for days does not govern and is not governed by either the gender or the number of the word with which it is in apposition. Days remain a masculine plural regardless of whether the preceding word is masculine or feminine, singular or plural. Inasmuch as the gender and number of the word does not affect the gender and number of the word that precedes it in this idiom, it cannot be used as an unexpressed but understood explanation for the unusual masculine plural used for weeks in Daniel [9]. Such an understood idiom would not fit well with all the occurrences of week(s) here either because the 70th week at least was broken up into subdivisions.... In this case the 70 weeks of Dan 9 would not be 70 weeks of prophetic days (historical years) in general, but 70 weeks, more specifically, of that unit expressed as evenings-mornings. (1981, pp.246-247).

"In 17 of the 19 instances in which shabu'a occurs in the Hebrew OT, the LXX translates it with the feminine collective hebdomas and its derived forms. There is no overlap in the LXX usage between hebdomas for 'weeks' on the one hand and hebdomas and hepta for 'seventh' and 'seven' on the other. If Daniel 9 should be translated as 'weeks' instead of 'sevens', then again, on the basis of comparative LXX usage, they should also be translated that way in Dan 9." (1982, p 77)

1(f) "It is also unlikely that Daniel's plural ending of -im for weeks was derived from his Aramaic by analogy because the masculine plural ending for nouns in Imperial Aramaic and the Aramaic of Qumran was -in." (1981, p247)

2. "The word shabu'a occurs 13 times in the OT outside of Dan 9. Virtually all versions of the Bible are in agreement in translating these instances as 'weeks'. If it is 'weeks' everywhere else in the OT, then, on the basis of comparative linguistic evidence, it should be rendered 'weeks' in Dan 9." (1982, p76)

3. The idiomatic use of "days" appositioned to shabu'a in Dan 10:2-3, doesn't implied that an unqualified shabu'a means it has an implied "years" appositioned to its meaning: When a time unit

such as a week, month or year is followed by the word for ‘days’ in the plural, the idiom is to be understood to signify ‘full’ or ‘complete’ units. Thus the expression, ‘a full month’ or a ‘whole month’ reads literally in the Hebrew, ‘month days’, or ‘month of days.’ See Gen. 29:14; Num 11:20-21; Judg 19:2 (in this latter instance the word for ‘days’ precedes the term for ‘month’). The expression ‘full years,’ reads literally, ‘years days.’ See Gen 41:1; Lev 25:29; 2 Sam 13:23; 14:28. Thus the Hebrew expression in Dan 10:2-3, namely, ‘three weeks days,’ means, according to this idiom, ‘three full weeks,’ or ‘three whole weeks.’ Linguistically this idiom prevents the conclusion from being drawn that ‘weeks of days’ in contrast to ‘weeks (of years)’ is implied in this passage. (1982, p.76)

Having summarized Shea’s arguments in favour of using the year-day principle in Dn 9, one needs to examine the validity of his arguments. It should be noted from the outset that Shea’s 1981 arguments on this point are described by him as “hypothetical” (1981, p.247).

In fact, between 1981 and his 1982 publication, he changed his position significantly. It is to be regretted however, that the Biblical Research Institute is willing to disseminate any position that supports the “traditional” SDA platform, however hypothetical and dubious the material. Perhaps it is a reflection of how desperate they are to get some type of “scholarly-looking” makeover for orthodox SDA doctrines. The fact that Shea eliminates in his 1982 paper, his 1981 suggestion that the masculine form of שָׁבוּעַ in Dn 9 begs an implied boqer (masc), thus indicating that the term ereb-boqer is the one being referred to, gives evidence that Shea himself abandons this option upon his discovery that שָׁבוּעַ is a dual gender noun. He does not let on but one must assume that someone must have slipped him a copy of Hasel’s 1979 paper. He certainly does not give Hasel any credit for Shea’s change of opinion.

As has been noted in 1(b), the issue of a masculine ending for a feminine noun is a non-issue since שָׁבוּעַ is a noun that uses a dual gender plural affix. Thus the word can have both feminine and/or masculine appositions. This means that either yamim (masculine-“days”) or sanah (“year”-feminine) could be affixed to *shabu’im*. This then means that it is quite proper to argue that שָׁבוּעַ in Dn 9 could have an unexpressed but understood apposition of either יָמִים or sanah. Thus, the seventy שָׁבוּעַ could quite legitimately be either 1.3 civil years (“seventy full/whole weeks”) or 490 civil years (“seventy weeks of years”). In taking the first option, traditionalists in SDA apologetics would then have to argue that since it would be impossible to fulfil the details of the prophecy in 1.3 civil years, the time period must be symbolic, and therefore the 490 days must be ‘prophetic’ days or 490 civil years (Shea, 1982, p77). Equally proper is the second option proposed above, namely, that the seventy שָׁבוּעַ can be seventy weeks of years, which would yield 490 years without the use of the year-day principle. The fact that yamim in Dn 10:2,3 means, as Shea quite rightly points out, “full,” or “complete” (1982, p.76), contra Cottrell (1963), Nichol (1957), and Seventh day Adventists (1957), does not prevent the possibility of sanah being an unexpressed but understood apposition in Dn 9. The fact that שָׁבוּעַ in Dn 10:2,3 has yamim appositioned to it, yet שָׁבוּעַ in Dn 9:24 ff has nothing appositioned explicitly to it, does not thereby mean that one is being contrasted to the other. There are many occasions in scripture where “week” (שָׁבוּעַ) is used to denote a full seven-day period, yet the apposition “yamim” is absent (e.g., Gen 29:27,28). שָׁבוּעַ then, does not have to carry the qualifying yamim to indicate a “full” or “whole” week. The upshot of this is that שָׁבוּעַ in Dn 9 with an implicit sanah need not be in contrast to שָׁבוּעַ yamim in Dn 10. Sanah does not have to be suggested therefore, on the basis of a comparison between שָׁבוּעַ in Dn 9 and שָׁבוּעַ yamim in Dn 10. It can be implied legitimately as a system of reckoning in groups of seven years, as was still being used in Greek and Roman times as evidenced by the Etruscans (ancestors of the Romans), Solon, Aristotle, Censorinus, and Marcus Varro, without any reference to a “year-day” principle. The contribution of these three writers providing extant evidence that this reckoning principle was used outside of prophetic contexts in literal temporal expressions, will be examined shortly.

As said by the Ministerial Publication, Doctrinal Discussions:

...we should expect the 70-week period to be in literal language. In the light of this, it is interesting to note that a more correct translation of the Hebrew word shabu'a, rendered in the King James Version as "seventy weeks," would be "seventy weeks of years," as we find in the translations of Goodspeed, Rotherham, Moffatt, and the Revised Standard Version. (Ministerial Association, 1961, n.p.)

It could be that יָמִים in Dn 10:2,3 is added more in reference to Daniel's long fast than in reference to a contrast between the period in Dn 10 and the period in Dn 9. For whatever reason Daniel added the qualifying apposition in Dn 10, its usage does not thereby preclude the possibility of שָׁבֻעִים in Dn 9 carrying an implied apposition-sanah. The argument 1(b) quoted above, that "if the masculine plural in Dn 9:24 was intended to be understood numerically, the consonantal phrase of שָׁבֻעִים שָׁבֻעִים should be translated as 'seventy seventies' not as 'seventy sevens,' needs to be addressed. Those who argue for שָׁבֻעַ as sevens are not arguing for a numerical definition of the word, but are, in contrast, arguing for a numerical unit as the meaning of the word. They contend, like Koehler and Baumgartner (1994), that the word means a "unit of seven". Thus sb'ym sb'ym means seventy units of seven. The fact that this expression presents two homonymous words should not confuse the Hebraist, least of all Shea. The plural is expressed not with the seven but with the units. How else could a plural of a seven-unit be expressed? Is not this a normal usage? Granted he could have used a feminine affix, but Daniel's usage indicates his preference for the masculine.

Moving on to argument 1(f), the rationale for explaining the dual-gender endings with שָׁבֻעַ eliminates any need to find a precedence in Aramaic plural endings. Argument 2 is that since שָׁבֻעַ is translated "weeks" everywhere else in the OT," then on the basis of comparative linguistic evidence, it should be rendered 'weeks' in Dan 9." A case may be made exempting the use of this term in a prophetic context from the other occurrences of this word elsewhere in the OT because in all instances, they can be viewed in a prosaic not a visionary context. But I think that this line of argument would be contrived, ultimately. A stronger case can be made by agreeing with Shea's basic argument – that שָׁבֻעַ here in Dn 9 also means "weeks" – with the addition that the word sanah "year" is the unexpressed but understood apposition which should properly be read in Dn 9:24-27. The evidence for this position comes from Shea himself and should be considered at this point. Further consideration should also be given to another comment of Shea's in this extract. He asserts that the phrase for "seventy weeks" should be translated as "seventy seventies:" "Furthermore, if the masculine plural in Dan 9:24 was intended to be understood numerically, the consonantal phrase of shb'ym shb'ym should be translated as "seventy seventies," not as "seventy sevens." Is this really the case? Should the word be translated as "seventies," rather than "sevens?" What is the plural of seven? I have partly answered this above. Include this comment after it. Another point needing to be refuted in Shea's extract above is that in arguing for the translation of the word as "weeks," Shea then concludes that the agreement on this translation also implies the use of the year-day principle in Dn9:24: This word thus carries the year-day principle along with it in the 70-weeks prophecy. Furthermore, its application there may be reasonably extended to the other time prophecies of Daniel. (1982, p.77)

This is nonsense of course. The acceptance of the translation of "weeks" does not imply automatically that the year-day principle is necessary to calculate the period correctly. In the following extract from Shea's 1982 publication, Shea provides evidence linking the 70 weeks with Dn 9:1,2. This point is incontrovertible. What is important with this point is the relationship that שָׁבֻעַ has with the 70 yrs of captivity. The Chronicler (2Chr 36:21) gives explicit evidence that Daniel's contemporaries understood the 70 yr period as ten "agricultural" Sabbaths – a Sabbath year of rest for the land which occurred every seventh year. (2Chr 36:21). In this context then, one שָׁבֻעַ is a period of seven years, and the 70 yrs of exile comprised ten shabu'im. It should be noted that although the Levitical code (25:1-7) uses שָׁבֻעַ in referring to this seven-year agricultural

cycle, the Chronicler (2Chr 36) nor Dn 9:1-3 do not refer to it explicitly; it is only implied in the mention of the sabbatical-year Sabbaths –a reference back to Leviticus 25.. Although the book of Jubilees and the Mishnah use the term שבועות in referring to a seven-year cycle, it may be that Daniel's usage of this term as referring to a seven-year cycle is the earliest attested usage of this particular sense. Note this comment by R. H. Charles:

But the word 'week,' which here means a week of years, has not this sense elsewhere in the O.T. It occurs, however with this meaning some hundreds of times in Jubilees (before 100 B.C.) and in the Mishna (Sanh. v. 1) and in the Talmud. But the way had been prepared for the statement in our text [Dn9:24-FB] by 2 Chron. xxxvi.21, 'Until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath, to fulfill three score and ten years' (cf. Lev. xxvi. 34.35). Here the idea of seventy years and of Sabbatical years are brought together. (1929, p.104)

Given then that the exiles understood the 70-year period as 10 x 7 sabbatical year periods, the relationship of the 70 weeks becomes obvious. It is the exile period (10 x 7 shabu'im) multiplied by seven. The periods of 70 years of exile and the 70 weeks are thus periods which have as their base unit one שבועות, or one seven unit (of years). The 70 weeks then, are seen as 490 yrs without the use of the year-day principle, and sanah can be seen as the legitimate apposition implied in Dn 9:24-27; though this is not the conclusion that Shea draws.

b. Shea, 1982 The Second Extract -Whoops!! The Dual masculine plural for שבועות does not mean we understand an ellided "days."

The following is Shea's argument regarding the links between the 70 years exile and the 70 week, published shortly after the Glacier View Conference:

Daniel's prayer in ch 9 begins with an appeal to God for the return of His people to their land on the basis of the 70 years Jeremiah prophesied they would be exiled in Babylon (v 2; cf Jer 25:12; 29:10). In answer to his prayer, Gabriel assured Daniel they would return and rebuild the temple and capital city. In doing so, Gabriel also delimited another period of prophetic time: 70 weeks. During that period other events, beyond the previously mentioned ones, would take place (Dan 9:24-27). Since these events could not have been accomplished in 70 literal weeks, it is evident that this later time period was intended to be understood symbolically. The seven-day week provided the model upon which the symbolic units of that time period were based. Thus we find two prophetic time periods in this narrative of Dan 9-the 70 years at its beginning and the 70 weeks at its ends; the one literal, the other symbolic. What is the relationship between these two time periods?

A relationship between them can also be seen from the fact that both are prophetic in nature, and the latter is given in answer to the prayer about the former.

A relationship between them can also be suggested on the basis of their location in similar positions in the literary structure of the narrative. This structure may be outlined as A:B:C: A':B':C', in which A and A' represent the introductory vs 1 and 20-23; B and B' represent the 70 years and the 70 weeks; and C and C' represent the rest of Daniel's prayer and the rest of Gabriel's prophecy respectively. The fact that the prophecy of vs 24-27 begins with a time element (70 weeks) instead of ending with it (as is more common in the other prophecies of Daniel-cf 7:25; 8:14; 12:7, 11-12,), has the effect of juxtaposing the 70-week period with what precedes it; namely, Daniel's prayer and the 70-year period he mentions as prompting his prayer. Another way these two time periods are linked is through their common use of the number 70. This is no random selection of numbers. The latter has been directly modelled after the former. The latter time period (the 70 weeks) is symbolic. The former (the 70-year period) is literal. When a literal time unit is sought with which to interpret the symbolic "days" of the "weeks," therefore, the direct relations between these two time periods reasonably suggests that the "years" of the former may be selected to serve that function.

These two time prophecies are also related by the fact that both are multiples of seven. When the 70 weeks are multiplied by their individual units, they are found to contain seven times more symbolic units than the literal units of the 70 years (70 years: 490 day-years).

Furthermore, when the symbolic units of the 70 weeks are interpreted according to the literal units of the 70 years, a relationship is produced which parallels the relationship between the jubilee period and sabbatical-year period (Lev 25:1-19). It may be recalled (cf No. 15 above) that the years of the jubilee were also measured off

in terms of “weeks” in the legislation given about them in Lev 25:8. The relationship between Lev 25 and Dan 9 can be outlined as follows:

A Sabbatical Period	A Jubilee Period
Lev 25:1-7 = 7 years	Lev 25:8-17 = 7 weeks of years x 7 (49)
Dan 9:2 = 7 years x 10 (70)	Dan 9:24 = 7 weeks of days x 7 x 10 (490) (apply year-day principle)

Sabbatical year terminology was applied to Jeremiah’s 70-year prediction of Babylonian captivity by the chronicler: “to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days that it lay desolate it kept Sabbath, to fulfil seventy years” (2 Chr 36:21, italics mine). Since the land rested every seventh year, it is evident that the inspired writer viewed the 70 years of captivity as the sum of ten sabbatical-year periods. Inasmuch as the 70-year period (referred to by Daniel in v 2 just prior to his prayer) was understood to relate to the sabbatical-year legislation (Lev 25:1-7), it may be expected that the 70-week period (at the close of his prayer) would be related to the jubilee period. This is the sequence in Lev 25:1-17 (sabbatical year-jubilee). Thus the 70 weeks, or 490 years (on the year-day principle), may be seen as ten jubilee periods even as the 70 years were seen as ten sabbatical-year periods.

This relationship was already evident to the Essenes at Qumran in the first century B.C. When writers among them came to interpret Daniel’s 70 weeks, they more commonly referred them as ten jubilees. But jubilees can only consist of years. It is evident, therefore, that they applied the year-day principle to this time prophecy even though all occurrences of the word *sabu’a* which have appeared in the Dead Sea Scrolls published thus far indicate that word only meant “weeks” for them. Supplementary support for these sabbatical year-jubilee relationships to Daniel’s 70 weeks can be found in the fact that they were fulfilled historically through events that occurred in post-exilic sabbatical years. The years 457 B.C. and A.D. 27 and 34 were sabbatical years.[Shea inserts a comment here: Ben Zion Wacholder, “The Calender of Sabbatical Cycles During the Second Temple and the Early Rabbinic Period,” Hebrew Union College Annual, 44 (1973): 153-96.]

Summary. Internally, the 70 years and the 70 weeks of Dan 9 relate to each other in five ways: (1) both are prophetic; (2) both are linked in a sequence of question and answer; (3) both are located in similar positions in the literary structure of the chapter; (4) both are specifically for the Jews: and (5) both use the No. 70 and its base of seven.

These relations are strengthened by the external parallels between the 70-year and the 70-week couplet in Dan 9 and the sabbatical year and jubilee couplet in Lev 25:

Numerical. Just as the 70-week or the 490-day-year period is sevenfold greater than the 70-year period (490:70), so is the jubilee period sevenfold greater than the sabbatical-year period (49:7).

Terminology. Sabbatical-year terminology is applied to the 70-year period (Lev 25:1-7; 2 Chr 36:21; Dan 9:2). Since the land “enjoyed” a Sabbath every seven years, it is evident that the 70-year period of captivity contained ten sabbatical years. In like manner, jubilee terminology is linked to the 70 weeks, for a jubilee period was also measured in terms of “weeks” (“seven weeks [Sabbaths] of years,” or 49 years). The 70 weeks, or literally the 490 years, therefore, contained ten jubilees. Qumran. Inasmuch as the Bible writer (2 Chr 36:21) viewed the 70-year captivity as a period of ten sabbatical years in which the land kept Sabbath, so it may be inferred that the 70-weeks or 490-year period was to be viewed as a period of ten jubilees. Since the first century B.C. writers in Qumran interpreted the 70 weeks as ten jubilees, it is evident that they consciously employed the year-day principle. It is also evident that they saw a definite link between the time couplets of Dan 9 and Lev 25.

Chronology. The 70 weeks of Dan 9 are related also to the sabbatical years of Lev 25 through their fulfilment historically in the known post-exilic sabbatical years of 457 B.C., A.D. 34.

On the basis of these internal and external relationships, it is reasonable to interpret the 70-week period by the calibrations provided by the 70-year prophecy which opened the chapter of Dan 9 and by the jubilee period. It was linked to both, and both indicate that the period should be interpreted symbolically to represent literal years. (1982, pp.77-79)

From the outset it can be seen that the selection of the number 70 in Dn 9:24 is designed to intimate a connection between the two periods. As Shea says: “This is no random selection of

numbers.” (1982, p.78). That much is clear. It is in the selection of שְׁבוּעַ as the unit of the 70 for the period in Dn 9:24 that the real length of that period can be given. The question is of course what is the value of this time unit?

Through an examination of the 70 yrs in Dn 9:1,2 it becomes plain that the significance of this period lies, not in its units –“years”- but in a seven year unit, ten units of which make up the 70 yrs exile (2 Chr 36:21). This is the only scriptural evidence in regard to the 70 yr period. Thus the 70yrs have, as their base numeral expression, 10 units of seven years. Given this point, and given that the selection of "70" is a divine lead intimating a close connection between these two time periods, it becomes a forgone conclusion that the seven year sabbatical years used to mark out the 70 years exile is the שְׁבוּעַ of Dn 9:24-27 and instead of them being counted in single sabbatical years, they are now extended to groups of sabbatical years, or weeks of sabbatical years. Although Shea agrees that the 70 yrs exile comprised a period of sabbatical years, and that the seven-year unit was the base number of the 70 yrs exile, it is strange that he would ignore this point when comparing the two periods (the 70 yrs exile and the seventy weeks).

The point raised by Shea (1982, p.79) that sabbatical years 457 B.C., 27 and 34 A.D., are markers of the 70-week period, supports the point that sabbatical years were the base units for the 70-week period.

Thus the שְׁבוּעַ in the 70 week period could be seen as a sabbatical year period. Shea suggests that the 70 yrs exile is literal, where as the 70 weeks is symbolic (1982, p.78). This is the essence, for him, of the similarity of the numeral value of both time periods. But Shea provides no evidence to support the position that the 70 weeks is symbolic time. He merely asserts that the year-day principle is operating because the שְׁבוּעַ of Dn 9:24-27 should be translated “week.” The possibility of שְׁבוּעַ referring to “the space of seven Sabbaths of years” (Lev 25:8, K.J.V) is not eliminated. Therefore, we cannot take Shea's position as correct. According to Questions on Doctrine, and indeed to Shea himself, Dn9 is the explanation of Dn8. And as explanation, it is written in literal, not symbolic, terms. Consequently, we should conclude that the 70 weeks are a literal 70 sabbatical year weeks or 70 'year-weeks,' as argued by the SDA Ministerial Association in 1961, by the SDA Bible Commentary, and by Questions on Doctrine.

Even if the 70 weeks were expressed in jubilee numerology, the fact that the years of the jubilee were also measured off in terms of “sevens” of years in Lev 25:8 would give further support to the proposal that the base unit of both the 70 yrs and the 70 weeks is the seven year cycle and it is this which is referred to as a שְׁבוּעַ in Dn 9:24-27. Thus again the evidence would support a calculation with the period of Dn 9:24-27 which would be done without the year-day principle. The significance of the 70 שָׁבָעִים period in comparison to the 70 yr exile period is that the period of gracious probation given to Israel to correct its chequered history is seven times that of its ignominious 70 yr exile period when their homeland fulfilled its Sabbath during their absence. Whatever the symbolism of sevenfold is intended to convey is the vehicle by which the contrast between the two periods is made (cf Dn 3:19; 4:16,23,25; and the use of seven in the Torah). The conclusion of this discussion is that Shea quite clearly defends a valid link between the 70 yr exile of Dn 9:2,3 and 70 week period of Dn 9:24-27. The quest to seek the meaning of שְׁבוּעַ in the 70 yr exile period is quite legitimate. The result of this quest is that the שְׁבוּעַ is the seven year agricultural sabbatical cycle intimated in 2 Chr 36:21 and explicitly described in Lev 25:1-7. Thus the 70 שָׁבָעִים are 70 seven-year units, or 490 years, and this calculation is done without the use of the year-day principle, although this is not what Shea wants. Obviously, this conclusion also supports the likelihood that an unexpressed but understood apposition – sanah- is to read with שָׁבָעִים rather than יָמִים. The question whether the יָמִים should then be read as “full”/“whole” or “of days” would be another problem for those, like Shea, who want to see the year-day principle operating in Dn9.

THIS BELOW HAS JUST BEEN MOVED HERE TO FIT IT IN. NEED TO STITCH IT IN SOMEWHERE HERE.

d. Summary and a Conclusion on Shea's efforts.

Shea attempted by all means to get some credence to the argument that the year-day principle must be at work in Dn9, but his best efforts have failed to convince this reader, as noted in the analysis above. At the crucial point, he has merely assumed that since the choice of the translation of "week" is correct for Dn9:24 is appropriate, this automatically implies the presence of the year-day system. He has not credited his audience with much intelligence. He should have done better than that. But unfortunately for Shea, this is the consequence when you are on the wrong side of the argument - when we get to the nexus of his argument, there is only froth and bubble. A reader can only judge a man's scholarship by the content, and in the case of Shea's material for the year-day principle in Dn9:24 as we have just examined, his scholarship is seriously wanting.

YOU NEED TO GO BACK AND MAKE SUBSECTIONS OF CONCLUSIONS WITH EACH AUTHOR SO THAT WHEN YOU COME TO THE MAIN CONCLUSION, YOU CAN RECAP THE CONCLUSIONS AGAIN, ALLOWING READERS TO RECALL THOSE CONCLUSIONS EARLIER.

2. Use of שבוע in Leviticus 25.

c. Leviticus 25: 1-7

- 1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּהַר סִינַי לֵאמֹר:
 2 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אָנֹכִי נֹתֵן לָכֶם וְשָׁבַתָה הָאָרֶץ שְׁבַת לַיהוָה:
 3 שֵׁשׁ שָׁנִים תִּזְרַע שָׂדֶךְ וְשֵׁשׁ שָׁנִים תִּזְמֹר פְּרֻמְךָ וְאָסַפְתָּ אֶת־תְּבוּאָתָה:
 4 וּבַשְּׁנָה הַשְּׁבִיעִית שְׁבַת שְׁבַת יְהוָה לְאָרֶץ שְׁבַת לַיהוָה שָׂדֶךְ לֹא תִזְרַע וְכַרְמְךָ לֹא תִזְמֹר:
 5 אֵת סְפִיחַ קְצִירֶךָ לֹא תִקְצַר וְאֶת־עֲנָבֵי גִזְרֶךָ לֹא תִבְצַר שְׁנַת שְׁבַת יְהוָה לְאָרֶץ:
 6 וְהָיְתָה שְׁבַת הָאָרֶץ לָכֶם לֶאֱכֹלָה לָךְ וּלְעַבְדְּךָ וּלְאִמְתְּךָ וּלְשֹׁכֶיךָ וְלֵת וּשְׁבָךְ הַגֵּרִים עִמָּךְ:
 7 וְלִבְהֵמָתְךָ וְלַחַיָּה אֲשֶׁר בְּאֶרֶץ תְּהִיָּה כֹּל־תְּבוּאָתָה לְאֹכֶל:
 18 וַעֲשִׂיתֶם אֶת־חֻקֹּי תִי וְאֶת־מִשְׁפָּטֵי תִשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם וּשְׁבַתֶם עַל־הָאָרֶץ לְבַטַח:
 19 וְנִתְּנָה הָאָרֶץ פְּרִיָּה וְאָכַלְתֶּם לֶשׁ־בַע וּשְׁבַתֶם לְבַטַח עָלֶיהָ:
 20 וְכִי תֹאמְרוּ מֵה־נָּא אֲכַל* בַּשְּׁנָה הַשְּׁבִיעִית הֵן לֹא נִזְרַע וְלֹא נִאָּסַף אֶת־תְּבוּאָתָנוּ:
 21 וְצִוִּיתִי אֶת־בְּרַכְתִּי לָכֶם בַּשְּׁנָה הַשְּׁשִׁית וַעֲשִׂיתֶם אֶת־הַתְּבוּאָה לְשֹׁלֵשׁ הַשָּׁנִים:
 22 וְיִרְעַתֶּם אֵת הַשְּׁנָה הַשְּׁמִינִית וְאָכַלְתֶּם מִן־הַתְּבוּאָה יָשֹׁן עַד הַשְּׁנָה הַתְּשִׁיעִית עַד־בֹּא תְבוּאָתָה תֹאכְלוּ יָשֹׁן:

And the LORD spoke unto Moses in mount Sinai, saying

2 Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the produce thereof.

4 But in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the LORD; thou shalt neither sow thy field, nor prune thy vineyard.

5 That which groweth of itself of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather; it shall be a year of solemn rest for the land.

6 And the sabbath-produce of the land shall be for food for you: for thee, and for thy servant and for thy maid, and for thy hired servant and for the settler by thy side that sojourn with thee;

7 and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food.

18 Wherefore ye shall do My statutes, and keep Mine ordinances and do them; and ye shall dwell in the land in safety.

וְגַם מִבְּנֵי הַתּוֹשָׁבִים הַגֵּרִים עִםְכֶּם מִהֶם תִּקְנִי וּמִמְשֻׁפְּחָתֵם אֲשֶׁר עִםְכֶּם אֲשֶׁר הוּלִידוּ בְּאֶרֶצְכֶם וְהָיוּ לְכֶם לְאֻחָזִי:
וְהִתְנַחֲלֵתֶם אִתָּם לְבָנֵיכֶם אֶתְרֵיכֶם לְרֵשֶׁת אֻחָזִי לַעֲלֵם בָּהֶם תִּעַב דּוֹ וּבְאֻחֵיכֶם בְּנֵי־יִשְׂרָאֵל אִישׁ בְּאֻחֵי ל' אֶת־רֵדָה בּוֹ בְּפָרֶךְ:

וְכִי תִשָּׂא יַד גֵּר וְתוֹשֵׁב עִמָּךְ וּמִן אֲחֵיךָ עִמּוֹ וְנִמְכַר לְגֵר תוֹשֵׁב עִמָּךְ אִוֹ לַעֲקָר מִשְׁפַּחַת גֵּר:
אֶתְרֵי נִמְכַר גְּאֻלָּה תִּהְיֶה־לּוֹ אֶחָד מֵאֻחָיו יִגְאֻלּוּ:
אִוֹד דּוֹ אִוֹ כְּוֹד דּוֹ יִגְאֻלּוּ אִוֹ מִשְׁפַּחַת וְיִגְאֻלּוּ אִוֹ רֵה־שִׁיגָה יְדוֹ וְנִגְאָל:
וְחָשֹׁב עִם־קִנְיָהוּ מִשְׁנַת הַמְכָר וְלֹא עַד שְׁנַת הַיָּבֵל וְהָיָה כְּסֹף מִמְכָר וְכַמְסַפֵּר שָׁנִים כִּימֵי שְׂכִיר יִהְיֶה עִמּוֹ:
אִם־עוֹד רַבּוֹת בְּשָׁנִים לְפִינֵהוּ יָשִׁיב גְּאֻלָּתוֹ מִכֶּסֶף מְקֻנָּתוֹ:
וְאִם־מְעַט נִשְׂאָר בְּשָׁנִים עַד־שְׁנַת הַיָּבֵל וְחָשֹׁב־לּוֹ כִּפְיֵי שְׁנָיו יָשִׁיב אֶת־גְּאֻלָּתוֹ:
כְּשִׁכִּיר שְׁנָה שְׁנָה בְּשָׁנָה יִהְיֶה עִמּוֹ ל' אֶת־רֵדָהוּ * בְּפָרֶךְ לַעֲיֹנֶיךָ:
וְאִם־ל' אִוֹ יִגְאָל בְּאֻלָּה וְנִצָּא בְּשְׁנַת הַיָּבֵל הוּא וּבָנָיו עִמּוֹ:
כִּי־לִי בְּנֵי־יִשְׂרָאֵל עֲבָדִים הֵם אֲשֶׁר־הֵאֵרָו וְצִאתִי אִוֹתָם מֵאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם:

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years.

9 Then shalt thou make proclamation with the blast of the horn on the tenth day of the seventh month; in the day of atonement shall ye make proclamation with the horn throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of the undressed vines.

12 For it is a jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field.

13 In this year of jubilee ye shall return every man unto his possession.

14 And if thou sell aught unto thy neighbour, or buy of thy neighbour's hand, ye shall not wrong one another.

15 According to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the crops he shall sell unto thee.

16 According to the multitude of the years thou shalt increase the price thereof, and according to the fewness of the years thou shalt diminish the price of it; for the number of crops doth he sell unto thee.

17 And ye shall not wrong one another; but thou shalt fear thy God; for I am the LORD your God.

18 Wherefore ye shall do My statutes, and keep Mine ordinances and do them; and ye shall dwell in the land in safety.

23 And the land shall not be sold in perpetuity; for the land is Mine; for ye are strangers and settlers with Me.

24 And in all the land of your possession ye shall grant a redemption for the land. {S}

25 If thy brother be waxen poor, and sell some of his possession, then shall his kinsman that is next unto him come, and shall redeem that which his brother hath sold.

26 And if a man have no one to redeem it, and he be waxen rich and find sufficient means to redeem it;

27 then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; and he shall return unto his possession.

8 But if he have not sufficient means to get it back for himself, then that which he hath sold shall remain in the hand of him that hath bought it until the year of jubilee; and in the jubilee it shall go out, and he shall return unto his possession. {S}

29 And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; for a full year shall he have the right of redemption.

30 And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be made sure in perpetuity to him that bought it, throughout his generations; it shall not go out in the jubilee.

31 But the houses of the villages which have no wall round about them shall be reckoned with the fields of the country; they may be redeemed, and they shall go out in the jubilee.

32 But as for the cities of the Levites, the houses of the cities of their possession, the Levites shall have a perpetual right of redemption.

33 And if a man purchase of the Levites, then the house that was sold in the city of his possession, shall go out in the jubilee; for the houses of the cities of the Levites are their possession among the children of Israel.

33 And if a man purchase of the Levites, then the house that was sold in the city of his possession, shall go out in the jubilee; for the houses of the cities of the Levites are their possession among the children of Israel.

34 But the fields of the open land about their cities may not be sold; for that is their perpetual possession. {S}

35 And if thy brother be waxen poor, and his means fail with thee; then thou shalt uphold him: as a stranger and a settler shall he live with thee.

36 Take thou no interest of him or increase; but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon interest, nor give him thy victuals for increase.

38 I am the LORD your God, who brought you forth out of the land of Egypt, to give you the land of Canaan, to be your God. {S}

39 And if thy brother be waxen poor with thee, and sell himself unto thee, thou shalt not make him to serve as a bondservant.

40 As a hired servant, and as a settler, he shall be with thee; he shall serve with thee unto the year of jubilee.

41 Then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they are My servants, whom I brought forth out of the land of Egypt; they shall not be sold as bondmen.

43 Thou shalt not rule over him with rigour; but shalt fear thy God.

44 And as for thy bondmen, and thy bondmaids, whom thou mayest have: of the nations that are round about you, of them shall ye buy bondmen and bondmaids.

45 Moreover of the children of the strangers that do sojourn among you, of them may ye buy, and of their families that are with you, which they have begotten in your land; and they may be your possession.

46 And ye may make them an inheritance for your children after you, to hold for a possession: of them may ye take your bondmen for ever; but over your brethren the children of Israel ye shall not rule, one over another, with rigour. {S}

47 And if a stranger who is a settler with thee be waxen rich, and thy brother be waxen poor beside him, and sell himself unto the stranger who is a settler with thee, or to the offshoot of a stranger's family,

48 after that he is sold he may be redeemed; one of his brethren may redeem him;

49 or his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be waxen rich, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he sold himself to him unto the year of jubilee; and the price of his sale shall be according unto the number of years; according to the time of a hired servant shall he be with him.

51 If there be yet many years, according unto them he shall give back the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall reckon with him; according unto his years shall he give back the price of his redemption.

53 As a servant hired year by year shall he be with him; he shall not rule with rigour over him in thy sight.

54 And if he be not redeemed by any of these means, then he shall go out in the year of jubilee, he, and his children with him.

55 For unto Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: I am the LORD your God.

3. Use of שבוע in Genesis 29:27

Genesis 29:27

מלא שבוע זאת ונתנה לך גם את זאת אשר תעבד עמדי עוד שבע־שנים אחרות:

27 Fulfil the week of this one, and we will give thee the other also for the service which thou shalt serve with me yet seven other years.'

This text in Judges 14:12 indicates a custom of the marriage feast lasting for seven days. It will be noticed that the seventh day of the feast is not the Sabbath, but just the seventh day of the feast, whichever day of the week it fell on. This confirms the view of the meaning of the word in Gen 29:27 where we have שבוע as a masculine noun, that it represents a collection of seven things, in this case, days. It is also significant to note in Gen 29:27, that the word does not say “of days,” as though one has to qualify the nature of the unit involved. And yet, they used the full seven days to have the festival, so they did not need to say, “of days,” to indicate “full,” or “complete,” as we have it in Dn10:2 (with שבוע) or Judges 14:17 (with שבועת).

Judges 14:12, 15-18

12 וַיֹּאמֶר לָהֶם שָׁמֵשׁ וְאֶחָד־הֵנָּה לָכֶם חֵידָה אִם־הִגַּדְתֶּם לִי וְתָהּ אֲנִי לִי שְׁבַעַת יְמֵי הַמְּשֻׁתָּה וּמִצְאֲתָם וְנָתַתִּי לָכֶם שְׁלֹשִׁים קֹדִינִים וְשְׁלֹשִׁים חֲלָפִית בְּגָדִים:

15 וַיְהִי בַיּוֹם הַשְּׁבִיעִי וַיֹּאמְרוּ לְאִשְׁת־שָׁמֵשׁ וְכִי תִפְתִּי אֶת־אִישְׁךָ וַיִּגְדְּלֵנוּ אֶת־הַחֵידָה שְׁוֹנֵשׁרָף אֲוֹתְךָ וְאֶת־בֵּית אָבִיךָ בְּאֵשׁ הַלִּירְשָׁנוּ קְרָאתֶם לָנוּ הֲלֹא:

16 וַתִּבְרַךְ אִשְׁת־שָׁמֵשׁ וְכִי עָלָה וַתֹּאמֶר רַק־שָׁנֵאתֶנִּי וְלֹא אֶהְבֶּתֶנִּי הַחֵידָה חֲדָשׁ לִבְנֵי עַמִּי וְלִי לֹא הִגַּדְתָּה וַיֹּאמֶר לָהּ הִנֵּה לְאָבִי וּלְאִמִּי לֹא הִגַּדְתִּי וְלֹךְ אֲגִיד:

17 וַתִּבְרַךְ עָלָיו שְׁבַעַת הַיָּמִים אֲשֶׁר־הֵינָה לָהֶם הַמְּשֻׁתָּה וַיְהִי בַיּוֹם הַשְּׁבִיעִי וַיִּגְדְּלָהּ כִּי הִצִּיקְתָּהּ וַתִּגַּד הַחֵידָה לִבְנֵי עַמָּהּ:

18 וַיֹּאמְרוּ לוֹ אַנְשֵׁי הָעִיר בַּיּוֹם הַשְּׁבִיעִי בְּטָרְחָם גִּבֹּא הַחֲרָסָה מֵהֶמֶת וְכִי מִדָּבַשׁ יִמָּה עַז מֵאַרְיֵי וַיֹּאמֶר לָהֶם לִילֵא חֲרָשְׁתֶּם בְּעִגְלָתִי לֹא מִצְאֲתָם חֵידָתִי:

12 And Samson said unto them: 'Let me now put forth a riddle unto you; if ye can declare it me within the seven days of the feast, and find it out, then I will give you thirty linen garments and thirty changes of raiment;

15 And it came to pass on the seventh day, that they said unto Samson's wife: 'Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire; have ye called us hither to impoverish us?'

16 And Samson's wife wept before him, and said: 'Thou dost but hate me, and lovest me not; thou hast put forth a riddle unto the children of my people, and wilt thou not tell it me?' And he said unto her: 'Behold, I have not told it my father nor my mother, and shall I tell thee?'

17 And she wept before him the seven days, while their feast lasted; and it came to pass on the seventh day, that he told her, because she pressed him sore; and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down: What is sweeter than honey? and what is stronger than a lion? And he said unto them: If ye had not plowed with my heifer, ye had not found out my riddle.

This text explicitly states that the customary period for the wedding festivities was seven days. This confirms that in Gen.29 we should understand that the seven days referred to there, was referring to the period of the festivities, not to the coming seven years of contract for the second wife's hand in marriage. The old interpretation of historicists with Gen 29:27—a millennium old—arguing the use of the year-day principle to refer to the coming seven-year period, has no ground,

but historicists find it hard to let go of these relics, despite being shown the fallacy of their position.

4. Leviticus 23

e. Leviticus 23: 11-22

וְהִנִּיף אֶת־הָעֶמֶר לִפְנֵי יְהוָה לְרֹצֵחַ נֶכֶם מִמִּתְחַרַּת הַשַּׁבָּת יִנִּיֶּנּוּ הַכֹּהֵן:
וְעָשִׂיתֶם בֵּי יוֹם הַנִּיפְכֶם אֶת־הָעֶמֶר כְּבֶשֶׂת תְּמִים בְּוָשֶׁנֶת וְלֹעֵלָה לִיהוָה:
וּמִנְחָת וּשְׁנֵי עֶשְׂרֵי נֵיִם סֵלֶת בְּלוּלָה בְשֶׁמֶן אֲשֶׁה לִיהוָה רֵיחַ נִיחֹחַ וְנִסְכֵּה * יַיִן רְבִיעִית הֵהִיז:
וְלָחֶם וְקֹלֵי וְכַרְמֶל לֹא תֹאכְלוּ עַד־עֲצָם הַיּוֹם הַזֶּה עַד הִבִּיאְכֶם אֶת־קֶרְבֶּן אֱלֹהֵיכֶם חֲקַת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל
מִשְׁבַּע תִּיָּכֶם: ס
וּסְפַרְתֶּם לָכֶם מִמִּתְחַרַּת הַשַּׁבָּת מִיּוֹם הִבִּיאְכֶם אֶת־עֶמֶר הַתְּנוּפָה שִׁבְעַת שַׁבָּתוֹת תְּמִימוֹת תִּהְיֶינָה:
עַד מִמִּתְחַרַּת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ תְּמִשִּׁים יּוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לִיהוָה:
מִמִּשְׁבַּע תִּיָּכֶם תִּבְיָאוּ לָחֶם תְּנוּפָה שְׁתֵּים שְׁנֵי עֶשְׂרֵי נֵיִם סֵלֶת תִּהְיֶינָה חֲמִיץ תִּאֲפִינָה בַּכּוֹרִים לִיהוָה:
וְהִקְרַבְתֶּם עַל־הַלָּחֶם שִׁבְעַת כְּבָשִׂים תְּמִים בְּנֵי שָׁנָה וּפָר בּוֹ־בָקָר אֶחָד וְאַיִלִם שְׁנַיִם יִהְיוּ עִלָּה לִיהוָה וּמִנְחָתָם וְנִסְכֵּיהֶם אֲשֶׁה
רֵיחַ־נִיחֹחַ לִיהוָה:
וְעָשִׂיתֶם שְׁעִיר־עִזִּים אֶחָד לַחֲטָאת וּשְׁנֵי כְּבָשִׂים בְּנֵי שָׁנָה לְזִבַח שְׁלָמִים:
וְהִנִּיף הַכֹּהֵן אֹתָם עַל לָחֶם הַבְּכוֹרִים תְּנוּפָה לִפְנֵי יְהוָה עַל־שְׁנֵי כְּבָשִׂים קֹדֶשׁ יִהְיוּ לִיהוָה לַכֹּהֵן:
וּקְרָאתֶם בְּעֲצָם הַיּוֹם הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כְּלִמְלֶאכֶת עֵבֶד נָדָה לֹא תַעֲשׂוּ חֲקַת עוֹלָם בְּכָל־מִשְׁבַּע תִּיָּכֶם לְדֹרֹתֵיכֶם:
וּבְקַצְרְכֶם אֶת־קִצִּיר אֲרָצְכֶם לֹא־תִכְלֶה פֶּאֶת שְׂדֶךְ בְּקַצְרֶךָ וְלֶקֶט קַצִּירְךָ לֹא תִלְקֹט לְעֵנִי וְלִגֵּר תַּעֲזוֹב אֹתָם אֲנִי יְהוָה
אֱלֹהֵיכֶם: ס

11 And he shall wave the sheaf before the LORD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

12 And in the day when ye wave the sheaf, ye shall offer a he-lamb without blemish of the first year for a burnt-offering unto the LORD.

13 And the meal-offering thereof shall be two tenth parts of an ephah of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour; and the drink-offering thereof shall be of wine, the fourth part of a hin.

14 And ye shall eat neither bread, nor parched corn, nor fresh ears, until this selfsame day, until ye have brought the offering of your God; it is a statute for ever throughout your generations in all your dwellings. {S}

15 And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

16 even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the LORD.

17 Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the LORD.

18 And ye shall present with the bread seven lambs without blemish of the first year, and one young bullock, and two rams; they shall be a burnt-offering unto the LORD, with their meal-offering, and their drink-offerings, even an offering made by fire, of a sweet savour unto the LORD.

19 And ye shall offer one he-goat for a sin-offering, and two he-lambs of the first year for a sacrifice of peace-offerings.

20 And the priest shall wave them with the bread of the first-fruits for a wave-offering before the LORD, with the two lambs; they shall be holy to the LORD for the priest.

21 And ye shall make proclamation on the selfsame day; there shall be a holy convocation unto you; ye shall do no manner of servile work; it is a statute for ever in all your dwellings throughout your generations.

22 And when ye reap the harvest of your land, thou shalt not wholly reap the corner of thy field, neither shalt thou gather the gleanings of thy harvest; thou shalt leave them for the poor, and for the stranger: I am the LORD your God.

THIS TEXT DOES NOT USE SHABUA, BUT HAS THE CONCEPT, IN THE SAME WAY AS IN LEV 25. IS THERE A REFERENCE TO PENTECOST ANYWHERE USING SHABUA?

The text here uses the word Sabbath *הַשַּׁבָּת* to indicate the full week. Notice the word for complete weeks here is *tammimoth* (תָּמִימֹת) used elsewhere to indicate “perfect, whole, complete.” The wording in this text is clear that the seven weeks referred to are the weekly cycle starting with the first day of the week, and ending on the Sabbath. In this collection of seven weeks we have a biblical example of a heptad of “weeks” interfering with the notion of historicists, who argue that the calculation of the heptad of years for the sabbatical-year cycle and the heptad of sabbatical-year cycles for the jubilee cycle is based on the year-day principle. Whyso? Because we have a collection of seven weeks, where they would have to argue that one day represents a week; hardly the type of argument they would promote.

It is so much clearly to see all of these festival periods as being based on a heptadic system, that is, just a collection of seven period, whether they be days, weeks, years or 7-year periods.

5. Use of *שָׁבוּעַ* in The Talmud

We move now from Greek and Latin primary sources on hebdomad, to the use of *שָׁבוּעַ* in Jewish literature. In this section we look at the Talmud. Commenting on the use of *שָׁבוּעַ* in Daniel 9, R. H. Charles says:

But the word 'week,' which here means a week of years, has not this sense elsewhere in the O.T. It occurs, however with this meaning some hundreds of times in Jubilees (before 100 B.C.) and in the Mishna (Sanh. v. I) and in the Talmud. But the way had been prepared for the statement in our text [Dn9:24-FB] by 2 Chron. xxxvi.21, 'Until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath, to fulfill three score and ten years' (cf. Lev. xxvi. 34.35). Here the idea of seventy years and of Sabbatical years are brought together. (1929, p.104)

In *Jastrow's Dictionary* shows clear evidence that in the early centuries of the Christian era, the concept of a *שָׁבוּעַ* meaning either a solar week, septennate or even to the seventh year of the Sabbatic year cycle was used in the Hebrew language. This quote comes from page 1510:

שָׁבוּעַ _m.(b.h.; *שָׁבַע*) 1) *a period of seven days, week.* – *שָׁבוּעַ הַבֵּן*, v. *בֵּן* – Pl. *שָׁבוּעוֹת*. Lev.R.s.28 'שָׁבוּעַ שִׁבְעָה' the seven weeks between Passover and the Feast of Weeks; a.e. –2) *“year-week”, a period of seven years, septennate* (the jubilee being divided into seven septennates); also *the seventh year, Sabbatical year.* Snh.V, 1,v. *תְּקִיָּה* Gitt. 77^a *לְאַחַר שָׁנָה* if a person says, ‘give my wife a letter of divorce (or to his wife, ‘be thou divorced’), if I do not come back after the septennate’, we must wait one year (after the Sabbatical year). Ned VIII, 1 *זֶה שָׁנָה וְכִי שָׁנָה* (not *הַשָּׁבוּעָה*) if a person, during a Sabbatical year, vows abstinence, using the word ‘this *shabu’a*, he is bound the entire coming septennial period and the seventh year of the expiring Sabbatical period. Ib. *אֶחָד אֶסוּר וְכִי* but if he says, ‘one septennate’, he is bound from date to date, i.e. counting seven years from the day of the vow; a fr. – Pl. as ab.Y.Sabb.X.17^a top *אֵי אֶפְשָׁר שִׁי שְׁלֹא הָלַךְ וְכִי* it is not possible that during the fourteen years the fourteenth day of Nisan should not occur on the Sabbath; Y Pes.VI.33^a bot. *שִׁיחֹל לְשָׁנֵי שְׁבִיעִית* (correct acc.).

A first thing one notices in this entry by Jastrow is that שְׁבוּעַת is not given the masculine plural, but cites only the feminine –שְׁבוּעוֹת– (-*oth*) in the plural, unlike the Biblical usage, where both masculine and feminine are employed in the plural.

The second thing that becomes obvious immediately is that the same range of meanings we have encountered in the Greek and Latin sources using *hebdomad*. This word is naturally understood to mean either a solar week, seven years or the seventh year in its common meaning among Jews.

Jewish literature in the second century A.D, gives no indication that the year-day principle has to be used with שְׁבוּעַת to be able to arrive at a septennate of years. These statements quoted from the Talmud by Jastrow directly contradict Froom and show that the year-day principle was *not* a part of Jewish thinking when שְׁבוּעַת was being used. He has led his readers astray.

There are a few cryptic references in this entry to examples of Talmudic usage, and the quotes provided need to be examined a little closer to appreciate their value. The abbreviation “Lev. R” refers to “Leviticus Rabbah (Midrash Rabbah to Leviticus, Vayyikra Rabbah). s.28;” “Snh V.1” refers to “Sanhedrin Talmud V.1;” “Gitt 77.a” refers to “Gittin 77.a;” “Ned 8.1” refers to “N’darim (Talmud) 8.1;” “Y.Sabb. X.17.a” refers to “(Jerusalem Talmud), Sabbath, X.17.a;” “Y. Pes. VI.33.a” refers to “(Jerusalem Talmud), P’sahim. VI.33.a” (*Ibid*, pp.XVI-XVIII.) All these references are to parts of the Gemara, which, along with the Mishna(h), make up the Talmud. The Mishna(h) is generally accepted as being written between 70-200 A.D., and the Gemara was completed by ca. 500 A.D. The full Jerusalem Talmud can be read in Aramaic/Hebrew online at <http://www.mechon-mamre.org/b/r/r0.htm>. The full text of the Mishnah can be read in Hebrew online at <http://www.mechon-mamre.org/b/h/h0.htm> and its English translation can be found at <http://www.mechon-mamre.org/e/e0000.htm>. The full text of the Babylonian Talmud can be read in Aramaic/Hebrew online at <http://www.e-daf.com/> and at <http://www.mechon-mamre.org/b/l/l0.htm>. Information regarding the relationship between the Babylonian and Palestinian Talmud can be found at http://en.wikipedia.org/wiki/Jerusalem_Talmud. For those interested in studying further into this matter, the critical edition of the Jerusalem Talmud can be found at this site: <http://www.yetidnefesh.com/yerushalmi/hebrew/zaroim/zaroim.htm>

We need now to examine the texts quoted by Jastrow more closely to capture the sense of the usage.

1. Leviticus Rabbah s.28 (Book of ?)

2. Sanhedrin Talmud V.1 (Book of Seder Nezikin)

ג,ב אמר לו נאמן עליי אבא, נאמן על" אביך, נאמנין עליי שדושה רועי בקר--רבי מאיר אומר, יכול לחזור בו; חתכמים אומרין, אינו יכול לחזור בו. היה חייב לו חברו **שבועה**—אמר לו דור לי בחיי ראדך, רבי מאיר אומר, יכול הוא לחזור בו; וחזור בו; וחכמים אומרין, אינו יכול לחזור בו.

ה,א הין בודקין אותם בשבעה תקירות—באיזה **שבועה**, באיזה שנה, באיזה חודש, וכמה בחודש, באיזה יום, באיזה שעה, ובאיזה מקום; רבי יוסי אומר באיזה יום, ובאיזה שעה, באיזה מקום. מכירין אתם אותו, התריתם בו; העובד עבודה זרה—את מה עבד, ובמה עבד.

English Translation –

באיזה **שבועה**, באיזה שנה, באיזה חודש, וכמה בחודש, באיזה יום, באיזה שעה, ובאיזה מקום

They [the Judges] used to examine them with seven [Hakiroth] searching queries: in what septennate [**שבועה**]?¹⁵ In what year? In what month? On which day of the month? On what day?¹⁶ At what hour [of the day]?

¹⁵ Of the Jubilee, was the murder committed?

¹⁶ Of the week. This latter inquiry is necessary because witnesses who might come to refute their evidence, might not remember the date while knowing on what day of the week it took place. (Rashi).

And, at what place? R. Jose said: [They were only asked:] Did ye know him?¹⁷ And, did ye warn him?¹⁸ (Shachter et al, Sanh. V.1)

<http://www.come-and-hear.com/sanhedrin/index.html>

Before we discuss the use of שבוע in this text, it is significant to note here this text uses the feminine שבועה for the seven-day week, and the masculine שבוע for the septennate; a usage that readers will see shortly is consistent throughout the Talmud.

This excerpt from the Mishna, demonstrates another example of the usage of שבוע being used to mean a sabbatical-year period. The reader will notice how the questioning goes from the longer period to the shorter time period, ruling out שבוע as applying to a solar week. The answer would be either the first, second, third, fourth, fifth, sixth, or seventh septennate of the Jubilee. This is a point to remember, since it highlights the thought that Jewish global temporal thinking was in relation to the Jubilee – since very few people would see more than two Jubilee-years in their lifetime. And septennates were an important part of the partitioning of the Jubilee. We see this in greater abundance when we examine the Book of Jubilees shortly. It is not insignificant however, that none of the questions asked to locate the time of the murder, ask which week of the month. The day is located two ways – by the day of the month and the day of the week, and this would naturally tell us which week it was, because the actual name of the day would indicate, with the day of the month which week it would be in.

3. Gittin 7.7.a (Book of Seder Nashim)

The theme of Gittin is about the rules for divorce. The reference given by Jastrow for Gittim 77.a:

דף מג, א פרק ז הלכה ה גמרא תני לא הספיקה ליתן עד שמת. רבן שמעון ב"ג אומר תינתן לאביו ולאחיו והיא פסורה מן החיצה ומן הייבום. אף בקידושין כן. הרי את מקודשת לי על מנת שאתן ליך מאתים זוז ולא הספיק ליתן לה עד שמת רבן שמעון בן גמליאל אומר אביו ואחיו נותנין לה והיא זקוקה לחליצה ולייבום. אמר רבי יודן בשאבדה באונס אנן קיימין עשו אותה כמתנה שומר חנם להיות פסור מן השבועה. אלא כשאבדה בפשיעה אנן קיימין דמי' עשו אותה כאיצסלית. רבנין אמרין אחת זו ואחת זו משום תנאי גיסין: ז, הרי זה גיסין, אם לא באתי מכאן ועד שלושים יום—היה הולך מיהודה לגליל, והגיע לאנספסרס וחזר—בסיל התנאי. הרי זה גיסין, אם לא באתי מכאן ועד שלושים יום, והיה הולך מגליל ליהודה, והגיע לכפר עותנאי וחזר—בסיל התנאי. הרי זה גיסין, אם לא באתי מכאן ועד שלושים יום, והיה הולך למדינת הים, הגיע לעכו וחזר—בסיל התנאי. הרי זה גיסין, כל זמן שאעבור מכנגד פניך שלושים יום—היה הולך ובא, הולך ובא—הואיל ולא נתיחד עימה, הרי זה גס. (Jerusalem Talmud)

English Translation (Babylonian Talmud)

Our Rabbis taught: [If he says, 'This is your Get¹⁹ if I do not return] till after the septennate,' we wait an extra year;⁶ 'till after a year', we wait a month; 'till after a month', we wait a week. If he Says, 'till after the Sabbath',⁷ what [do we do]? — When R. Zera was once sitting before R. Assi, or, as others report, when R. Assi was sitting before R. Johanan, he said: The first day of the week and the second and third are called 'after the Sabbath'; the fourth and fifth days and the eve of Sabbath are called 'before the Sabbath.'

¹⁷ Rashi, the murderer; Maim. and others: the accused: R. Hananel: the murderer and the accused.

¹⁸ That murder is forbidden on pain of death? These two questions, according to Maimonides (Yad 'Eduth, I, 4-5) belong to the specific category of [H] (inquiry) which is on the one hand treated like [H] (investigation) in that the evidence is invalid if one of the witnesses cannot answer them; and on the other like [H], (cross-examination) in this respect that the witnesses are not amenable to the law of retaliation in case of refutation.

¹⁹ A Get (Heb. גט, pl. גיטין) is a legal divorce document.

It has been taught: [If he says] 'Till after the festival', we wait thirty days. R. Hiyya went forth and preached this in the name of Rabbi, and he was commended [for doing so].⁸ He then preached it in the name of the majority and was not commended.⁹ This shows that the law is not as laid down by him.¹⁰

YOU HAVEN'T ESTABLISHED WHETHER THE TWO TEXTS ARE THE SAME, OR THAT THE HEBREW USES SHABUA FOR SEPTENNATE. WHERE IS IT IN THE HEBREW? DOES THE ABOVE USE OF SHABUA REFER TO "WEEK" OR "SABBATH"?

Discussion on this text:

This is an important text from the Talmud for our focus on שבוע, as it shows the masculine being used for the septennate, and the feminine being used for the week. Thus we have שבועה for a seven-day week, and שבוע being used for the septennate.

Here is a comment in 4.3 which discusses שבועה:

ד,ג אין אלמנה נפרעת מנכסי יתומים, אלא בשבועה; נמנעו מלהשביע, התקין רבן שמעון בן גמליאל, שתהא נודרת ליתומים כל שירצו, וגובה כתובתה. והעדים חותמין על הגט, מפני תיקון העולם. והלל תיקן פרוזבול, מפני תיקון העולם.

4. N^odarîm VIII.1 (Book of Seder Nashim)

א,א כל כינויי נדרים כנדרים, חרמים כחרמים, שבועות כשבועות, נזירות כנזירות. האומר לחברו, מודר אני ממך, מופרש אני ממך, מרוחק אני ממך, שאיני אוכל לך, שאיני טועם לך—אסור; מנודה אני לך, רבי עקיבה היה חוכך בזה להתמיר. כנדרי רשעים—נדר בנזיר, ובקרבתו, ובשבועה. כנדרי כשרים, לא אמר כלום; כנדבותם, נדר בנזיר ובקרבתו. א,ב האומר קונם, קונס—הרי אלו כינויים לקרבן. חרק, חרך, חרף—הרי אלו כינויים לחרם. נזיק, נזיח, פזיח—הרי אלו כינויים לנזירות. שבותה, שקוקה, נדר במוהא—הרי אלו כינויים לשבועה.

ב,א אלו מותרין: חוליו שאוכל לך, כבשר חזיר, בעבודה זרה, כנבילות, כטריפות, כשקצים, כרמשים, כחלת, אהרון ו כצרותו--מותר. האומר לאשתו, הרי את עליי כאימא -- פותחין לו פתח ממקום אחר, שלא יקל את ראשו לכך. קונם שאיני ישן שאינן מדבר, שאיני מהלך, האומר לאישה, קונם שאיני משמשך -- הרי זה ב"לא יחל, דברו" (במדבר ל,ג). שבועה שאיני ישן, שאיני מדבר, שאיני מהלך -- אסורין

ב,ב קרבן לא אוכל לך, קרבן שאוכל לך, לקרבן לא אוכל לך -- מותר; שבועה לא אוכל לך, שבועה שאוכל לך, לא שהועה לא אוכל לך -- אסור: זה חומר בשבועות מבנדרים. וחומר בנדרים מבשבועות, כיצד: אמר קונם סוכה שאיני עושה, לולב שאיני נוטל, תפילין שאיני נותן -- בנדרים אסור; ובשבועות מותר, שאין נשבעין על המצוות.

ב,ג יש נדר בתוך נדר, ואין שבועה בתוך שבועה. כיצד: אמר הריני נזיר אם אוכל, הריני נזיר אם אוכל, חריני נזיר אם אוכל, ואכל -- חייב על כל אחת ואחת; שבועה שלא אוכל, שבועה שלא אוכל, ואכל -- אינו חייב אלא אחת.

ג,ג נדרי אונסין: הדירו חברו שיאכל אצלו, וחלה הוא או שחלה בנו או שעייכבו נהר -- הרי אלו נדרי אונסין. [ד] נודרין להרגין ולחרמין ולמוכסין שהיא תרומה, אף על פי שאינה תרומה, שהן של בית המלך, אף על פי שאינה שלהם. בית שמאי אומרין, בכל נודרין, חוץ מבשבועה; בית הלל אומרין, אף בשבועה. בית שמאי אומרין, לא יפתח לו נדר; בית הלל אומרין, אף יפתח לו. בית שמאי אומרין, במה שהוא מדירו; בית הלל אומרין, אף במה שאינו מדירו. כיצד: אמרו לו אמור קונם אשתי נהנית לי, ואמר קונם אשתי ובניי נהנין לי -- בית שמאי אומרין, אשתו מותרת ובניו אסורין; ובית הלל אומרין, אלו ואלו מותרין.

ח,א קונם יין שאיני טועם היום, אין אסור אלא עד שתחשך. שבת זו -- אסור בכל השבת, ושבת לשעבר. חודש זה - אסור בכל החודש, וראש החודש להבא. שנה זו -- אסור בכל השנה, וראש השנה לעתיד לבוא. שבוע זה -- אסור בכל השבוע, והשביעית לשעבר. אם אמר יום אחד, ושבת אחת, וחודש אחד, ושנה אחת, שבוע אחד -- אסור מיום ליום.

Again, one needs to notice in this text, the use of the feminine שבועה for the seven-day week, and the use of the masculine שבוע for the septennate, without any recourse to the year-day principle.

Notice this phrase underlined in the above excerpts:

אם אמר יום אחד, ושבת אחת, וחודש אחד, ושנה אחת, שבוע אחד

This is an important example of the word here meaning a seven-year period, since the temporal progression is from shortest to longest – “one day, one sabbath, one month, one year, one שבוע,” – leading us to conclude here that שבוע refers to one seven-year sabbatical cycle. If it only consistently referred to the solar weekly cycle, they would have included the שבוע אחד “one week” in between the “one day” and the “one month” as well. Therefore, the usage, as we see it here, is unmistakably referring to a seven-year cycle, showing us that second century A.D. Jewry understood שבוע to mean a seven “of years” without any year-day principle. And this was written not long after the death of Philo, confirming the continuity of meaning for this word, but not in a manner agreeable to Fromm’s theory. Furthermore, it is found in the highly influential document that laid out the law of the land in Palestine for all Jews – a document of national importance. The significance of this legal source is that it demonstrates the use of words common in the language at the time of writing.

5. Y Sabbath X.17.a (Jerusalem Talmud, Book of Seder Moed)

6. P'sahim VI.33.a (Jerusalem Talmud, Book of ?)

7. Megillah 3.5 (in the Book of Seder Moed)

This extract is not listed by Jastrow:

גו, [ה] בפסח, קורין בפרשת המועדות שבתורת כוהנים. בעצרת, ב"שבעה שבועות" (דברים טז, ט). בראש השנה, "ובחודש השביעי באחד לחודש" (במדבר כט, א). ביום הכיפורים, "אחרי מות" (ויקרא טז, א). ביום טוב הראשון של חג, קורין בפרשת מועדות שבתורת כוהנים; ושאר כל ימות החג, קורין בקרבנות החג.

Some other References from the Talmud to verify “weeks” as seven years referred to in *Questions on Doctrine*:

As to “weeks of years” note the following Jewish writings:

On “he shall confirm the covenant with many for one week” (Dan. 9:27), Midrash Rabbah reads, “‘Week’ represents a period of seven years.”-Lamentations, Soncino ed., p. 65. note 3.

On “seventy weeks are determined” (verse 24), the Talmud reads, “This prophecy was uttered at the beginning of the seventy years captivity in Babylon. From the restoration to the second destruction is said to have been 420 years making in all 490, i.e., seventy weeks of years.” – Nazir 32b, Soncino ed., p.118, note 6.

On “he shall confirm the covenant with many for one week” (verse 27), the Talmud says, “‘One week’ in Dan. ix means a week of years.” – Yoma 54a, Soncino ed., p.254, note 6.

On “seventy weeks”-i.e., seven times 70 years- J.J. Slotki states, “The cryptic phraseology may have been suggested by the seven-year cycle of Lev. xxv. The expression ‘week of years’ occurs in the Mishnah (Sanh. V. 1).” – Daniel, Ezra, and Nehemiah, p 77.

Isaac Leeser writes, “Ancient Jewish writers thought that the second temple stood 420 years, which, with the 70 years of the Babylonian captivity, make 490.” –The twenty-four Books of the Holy Scriptures (1853), on Dan. 9:24,25, p. 1243, note 47. Leeser also refers to Rashi and other commentators as recognizing “year-weeks” (note 48). On the “threescore and two weeks” (verse 25) Slotki says, “Jerusalem will be a fully restored city during a period of 434 years.” – Op cit., p.78.

Observations on these citations from the Talmud

This dating of Jastrow’s references indicates a date no earlier than 200 A.D. for this particular meaning of the word, at least as far as his examples go. Although we can surmise the pre-existence

of this usage for some time before being reduced to writing in official documents, is there any documented evidence that these meanings of the word were in existence before Christ – in the intertestamental period? If we can find such evidence, then it would be strong evidence that Charles was correct in asserting that the meaning of the word in Daniel 9 is different from the other occurrences in the Old Testament where it is used almost exclusively of a reference to the weekly cycle?

One must ask the question: Did these different meaning develop recently (that is, in the first few centuries A.D.) in the Jewish community, or did they have an older history than SDA historicists would want to admit? We have seen in the book of Jubilees the idea of a שָׁבוּעַ referring to a septennate of years. We know of the regular use of the meaning for a solar week in the Old Testament. Leviticus 25:1-8 uses שָׁבוּעַ in relation to the seven-year sabbatical cycle for the land. The only occurrence we have of the usage of שָׁבוּעַ as referring to the *seventh* year of the Sabbatical-year cycle is in the Talmudic writings. Are there any examples of pre-Talmudic Jewish literature that would enlighten us on this particular usage? It seems to me that is particular usage would fit the context of Daniel 9:24 most naturally, since each of the years Judah had spent in Babylon represented another Sabbatical-year for the land – another Sabbatical year fulfilled (see 2 Chron. 36:21). In the seventy years of captivity, they had rested seventy *shabu'im*; and now Gabriel comes to talk of another round of seventy *shabu'im* –another seventy Sabbatical years, and implying the inclusion of the years in between each of these Sabbatical years.

COMMENT ON THE REFERENCE TO A SEPTENNATE

THEN COMMENT ON IT REFERRING TO THE SABBATICAL YEAR

CONCLUDE HOW THIS SHOWS EARLY JEWS WERE NOT THINKING OF THE YEAR DAY THEORY WHEN USING THIS WORD

f. The book of Tobit.

Translation from the *New English Translation of the Septuagint* by Oxford University Press
GII [Greek 2] version:

21 But forty days did not pass before two of his sons killed him, and they fled into the mountains of Ararat. Then Sacherdonos his son became king after him. And he appointed Achicharos son of Hanael my brother over all the accounts of his kingdom, and he had authority over all the administration.

22. Then Achicharos interceded for me, and I returned to Nineue. For Achicharos was chief cupbearer and keeper of the signet and in charge of administration and accounts under Sennachereim, the king of the Assyrians, and Sacherdonos appointed him second to himself. Now he was my nephew and from my kinsfolk.

2.1 Then during the reign of King Sacherdonos I returned home, and my wife Hanna and Tobias my son were given back to me. And at our feast of Pentecost, which is the holy feast of weeks, there was a good dinner for me, and I reclined to have dinner.

The GI [Greek 1] version.²⁰

21. But fifty days did not pass before two of his sons killed him, and they fled into the mountains of Ararat. Then Sacherdonos his son became king in place of him. And he appointed Achiacharos son of Hanael my brother over all the accounts of his kingdom and over all the administration.

22. And Achiacharos interceded for me, and I came into Nineue. Now Achiacharos was cupbearer and keeper of the signet and in charge of administration and accounts, and Sacherdonos appointed him second to himself. Now he was my nephew.

²⁰ For a discussion on why GII (Greek II version) is chosen above GI (Greek I version), see <http://ccat.sas.upenn.edu/nets/edition/19-tobit-nets.pdf>

2.1. When I returned home and Hanna my wife and Tobias were given back to me at the feast of Pentecost, which is the holy feast of seven weeks, there was a good dinner for me, and I reclined to eat.

SCAN IN THE HEBREW VERSION AND SHOW HOW שָׁבוּעַ IS USED FOR A HEBDOMAD OF WEEKS—CLEARLY NOT A YEAR-DAY PRINCIPLE. The word here is also feminine. But this text shows the feminine is used identically as the masculine in Gen 29, indicating a heptad.

g. Apocryphal Book of Judith Chapter 8:6

Also, the Apocryphal Book of Judith contains four extremely unique dates: ... *"the day before the sabbaton and the sabbaton and the day before the new Moon and the new Moon"* (refer to Chapter 8:6).

h. Book of Sirach

Possible additional evidence of this observance can be found in the words of Sirach: "... *the Moon gives the sign for the festival*" (Chapter 43:7); and the first book of Maccabees states: "*let all the festivals and sabbaths and new Moonsbe days of exemption*"(Chapter 10:34); while the second book of Maccabees references: "*the festival of weeks*" (Chapter 12:3).

6. Use of שָׁבוּעַ in The Jewish Intertestamental Writings, Qumran Literature, Post Qumran Expositors, and early Rabbinical writers.

Let us examine Shea's 1982 assertions that the year-day principle is present in the Jewish intertestamental literature. I will give the Hebrew text and then the corresponding translation and then we will consider Shea's comments:

Hellenistic Jewish Literature

1. Book of Jubilees

The Hebrew Text

eehd

The English Translation

sdfei

Shea's Comments.

The Book of Jubilees does not make the specific equation: 10 jubilees = 70 weeks = 490 year period. Nevertheless, in this document we find clear evidence of an extensive use of the year-day principle to mark off the historical periods in Israel's past according to the author's scheme of arrangement.

In this work the word for "weeks" is especially instructive. It occurs more than 80 times in Jubilees. It is clear that these references to "weeks" must be interpreted on the basis of the year-day principle.

The principle is used in several ways in the work. A striking example is the computation of Noah's age at his death. His age is first given as 950 years. Then it is given as 19 jubilees, two weeks, and five years. Consequently, we have the following equation:

$$\begin{aligned} 19 \text{ Jubilees} &= 19 \times 49 \text{ years} = 931 \text{ years} \\ 950 \text{ years} &= 2 \text{ weeks} = 2 \times 7 \text{ years} = 14 \text{ years} \end{aligned}$$

$$5 \text{ years} = 5 \text{ years} = 5 \text{ years} \\ 950 \text{ years}$$

The use of the year-day principle is evident in this example from the way the word for "weeks" (2 weeks x 7 days = 14 days [=years]) was used in combination with jubilees and years.

Comments on Shea's material.

sdfde

2. Testament of Levi.

The Hebrew Text

eehd

The English Translation

sdfei

Shea's Comments.

The Testament of Levi is one section of the intertestamental pseudepigraphical work known as the Testament of the Twelve Patriarchs. An examination of this document reveals that its chronological system is composed of an overarching time period of 70 weeks which "Levi" foretells will be a time of priestly wickedness. It is evident that the author intended to divide this period into 10 jubilees (although in the document he discusses events only up through the seventh jubilee). The seventh jubilee is subdivided into weeks (with emphasis on the fifth and seventh).

Since jubilees can refer only to a period of period of years, it is evident that the "weeks" of the 70 weeks period and of the fifth and seventh weeks of the seventh jubilee were taken as composed of day-years. Thus it is evident that the author employed the year-day principle when he composed his chronology.

Comments on Shea's material.

sdfde

3. 1 Enoch 89-93

The Hebrew Text

eehd

The English Translation

sdfei

Shea's Comments.

In this passage two time units may be noted: (1) The 70 time periods - each governed by an angelic shepherd - extending from the divided monarchy to the Maccabean period. (2) The ten "Great Weeks."

While the time units do not employ the year-day principle, two elements - the number 70 and the unit of weeks - have been drawn from Dan 9:24-27 and transformed by the author to present a totally different account. This kind of treatment suggests that Daniel was written before the second century B.C. 1 Enoch. Furthermore, it is recognized that these units in 1 Enoch stand for symbolic, not literal, time.

Comments on Shea's material.

sdfde

Qumran Literature

Shea is under the impression that he can find the year-day principle in the literature from the Dead Sea Scrolls. In the following extracts I examine the relevant texts from Qumran that Shea cites and examine the validity of his assertions.

The brackets [...] in both the Hebrew text and the corresponding English translation indicate missing text. In some cases scholars have proposed tentative missing text. In other cases, nothing can be proposed, due to the absence of any clues. The references to שָׁבוּעַ are underlined.

1. 11Q12. Melchizedek

The Hebrew Text

לו לאשה ותלד לו את חנוך בקץ היי[ל הרביעי vacat 9. [ובשנת אחת לשבוע הריאשון ליוכל החמי] שי נבנו הבתים באר[ץ] 10. [ויבן קין עיר ויקרא את שמה כמו שם ב]נו חנוך vacat ואד[ם] 11. [ידע את חוה אשתו ותלד עוד תשעה בנים ובשבו]ע הח[מישי]

English Translation

took [his] sister 8. [Awan as his wife and she gave birth to Enoch for him at the end of the fourth [jubi]lee. blank 9. [In the first year of the first week of the fi]fth [jubilee] houses were built on the ear[th.] 10. [and Cain built a city and gave it the name of] his [s]on Enoch. And Ada[m] 11. [knew his wife Eve and she gave birth to nine more children. And in] the fi[fth] [wee]k...

2. 11Q13 Melchizedek

The Hebrew Text

Col.II.

1. [...]... 2. [...] ואשר אמר בשנה היובל [הזואת תשובו איש אל אחוזתו ועלין אמר ו]ה 3. [דבר השמטה שמוט כול בעל משה יד אשר ישה [ברעהו לוא יגוש את רעהו ואת אחיו כיא קרא [שמטה 4. לא]ל פשרו] [לאחרית הימים על השבויים אשר [...] ואשר 5. מוריהמה החבאו וסתר[ו] מנחלת מלכי צדק כי[א]... והמה נחל[ת מלכי צ]דק אשר 6. ישיבמה אליהמה וקרא להמה דרור לעזוב להמה] משא [כול עוונותינהמה ו]כן יהי[ה הדבר הזה 7. בשבוע היובל הראשון אחר תש[עת ה]יובלים וי[ום הפ]ורים ה[וא]ה ס[וף ה]י[ו]בל העשירי 8. לכפר בו על כול בני [אור ו]אנש[י] גורל מל[כי צדק] [...] מ עלי[המ]ה הת[] [...] לפי [כ]ול עש[ותמה] כיא 9. הואה הקץ לשנת הרצון למלכי צדק ולצב[איו ע]ם קדושי אל לממשלת משפט כאשר כתוב 10. עליו בשירי דויד אשר אמר אלוהים[נ] צב בע[דת אל] בקורב אלוהים ישפוט ועליו אמ[ר ו]עלי[ה] 11. למרום שובה אל דיין עמים ואשר א[מר עד מתי ת]שפוטו עוול ופני רשע[י]ם תש[או ס]לה 12. פשרו על בליעל ועל רוחי גורלו אשר [...] ים בסו[ומ]ה מחוקי אל [להרשיע] 13. מלכי צדק יקום נקם משפטי א[ל ו]ביום החואה יצי[ל]מה מיד [בליעל ומיד כול ר]וחי גורלו] 14. ובעזרו כול אלי [הצדק וה]ואה א[שר [...] כול בני אל והפ] [...] 15. הזאת הואה יום ה[שלום א]שר אמר [...] ביד ישע[יה הנביא אשר אמר] מה [נאו 16. על הרים רגל]י מבשר[ר מ]שמיע שלום מב[שר טוב משמיע ישוע]ה [א]ומר לציון [מלך] אלוהיך 17. פשרו ההרים [מה] הנביאי[ם] המה א[[...] לכול [...] 18. והמבשר הו[ואה] משיח הרו[ח]ה] כאשר אמר דנ[יאל עליו עד משיח נגיד שבועים שבעה ומבשר] 19. טוב משמיע ישועה [הואה הכתוב עליו אשר [...] 20. לנח[ם] ה[אבלים] פשרו [לה]שכילמה בכול קצי העל[ולם] [...] 21. באמת למ[[...] 22. [...] הוסרה מבליעל ותש[וב] [...] 23. [...] במשפט[י] אל כאשר כתוב עליו[ן] אומר לציון מלך אלוהיך [צי]ו[ן ה]יאה] 24. [עדה כול בני הצדק המה [מקימ]י הברית הסרים מלכת [בד]רך העם ואל[ו]היך הואה 25. [...] מלכי צדק אשר יצי[ל]צה מי[ד בליעל ואשר אמר והעברתמה שו]ן[פר ב]כול א[רץ]

Col.III.

1. [...]ם [...] 2. ודעו דב[[...] 3. אל יאו[[...] 4. ורוב[[...] 5. [...] 6. התורה [ע]ליהמה] [...] [הואה] יגיד[[...] 7. יתממ[ו]ן בליעל באש[[...] בליעל ימרו. [...] 11-12. [...] 13. [...] ה[[...] סוף היובל [...] 14. [...] 15. [...] בש[[...] ישאנ[[...] 16. מאתיים] [...] 17. השבוע [...] 18. [...] [מה]לקות[העתים] [...] 19-20. [...]

(Martínez & Tigchelaar, 1997, pp.1206, 1208)

The masculine form of the word is used here twice (Col.II:7; Col.III:17) to describe the seven-year cycle, and the suggested text (Col.II 18) in brackets that contains the other

reference to שְׁבוּעָה uses the feminine form, a choice consistent with the dual-gender nature of this word.

The English Translation

Col. II. 1. [...]...[...]. 2. [...] And as for what he said: *Lev 25:13* «In [this] year of jubilee, [you shall return, each one, to his respective property]», concerning it he said: *Deut 15:2* «[Th]is is 3. [the manner of the release:] every creditor shall release what he lent [to his neighbour. He shall not coerce his neighbour or his brother, for it has been proclaimed] a release 4. for G[od].» Its interpretation] for the last days refers to the captives, who [...] and whose 5. teachers have been hidden and kept secret, and from the inheritance of Melchizedek, fo[r...]... and they are the inherita[n]ce of Melchizi]dek, who 6. will make them return. And liberty will be proclaimed for them, to free them from [the debt of] all their iniquities. And this [will happen] 7. in the first week of the jubilee which follows the ni[ne] jubilees. And the d[ay of aton]ement is the e[nd of] the tenth [jubilee 8. in which atonement shall be made for all the sons of [light and] for the men [of] the lot of Mel[chi]zedek. [...] ... over [the]m ... [...] accor[ding to] a[ll] their [wor]ks, for 9. it is the time for the «year of grace» of Melchizedek, and of [his] arm[ies, the nat]ion of the holy ones of God, of the rule of judgment, as is written 10. about him in the songs of David, who said: *Ps 82:1* «Elohim will [st]and in the assem[bly of God,] in the midst of the gods he judges». And about him he sai[d: *Ps 7:8-9* «And] above [it], 11. to the heights, return: God will judge the peoples». As for what he sa[id: *Ps 82:2* «How long will you] judge unjustly and show partia[lity] to the wicked? [*Se]ah.*» 12. Its interpretation concerns Belial and the spirits of his lot, w[ho...] turn[ing aside] from the commandments of God to [commit evil.] 13. But, Melchizedek will carry out the vengeance of Go[d's] judgments, [and on that day he will fr]e[e them from the hand of] Belial and from the hand of all the sp[irit]s of his lot.] 14. To his aid (shall come) all «the gods of [justice]; and h]e is the one w[ho ...] all the sons of God, and... [...] 15. This [...] is the day of [peace about whi]ch he said [...through Isaiah the prophet, who said: [*Isa 52:7* «How beautiful 16. upon the mountains are the feet [of] the messen[ger who] announces peace, the mess[enger of good who announces salvati]on, [saying to Zion: your God [reigns.]]» 17. Its interpretation: The mountains [are] the prophet[s...] ...[...]. for all...[...]. 18. And the messenger i[s] the anointed of the spir[it] as Dan[iel] said [about him: *Dan 9:25* «Unto an anointed, a prince, it is seven weeks.» And the messenger of] 19. good who announ[ces salvation] is the one about whom it is written that [...] 20. «To comfo[rt] the [afflicted], its interpretation:] to instruct them in all the ages of the wo[r]ld... 21. in truth...[...]. 22. [...] has turned away from Belial and will re[turn...] ...[...]. 23. [...] in the judgment[s of] God, as is written about him: [*Isa 52:7* «Saying to Zi]on: your God rules.» [*Zi]on i[s] 24. [the congregation of all the sons of justice, those] who establish the covenant, those who avoid walking [on the pa]th of the people. And «your God» is 25 [... Melchizedek, who will fr]e[e them from the ha]nd of Belial. And as for what he said: *Lev 25:9* «You shall blow the hor[n in] all the [l]and of*

Col. III (+ *frags. 5 +7*) 1. [...]...[...]. 2. and know ...[...]. 3. God ...[...]. 4. and many [...] 5. [...]...[...]. 6. the law [up]on them [...] and he will announce [...] 7. [t]he[y] shall devour Belial with fire [...] of] Belial shall rebel [...] 8. with plot[s] in thier hearts [...]...it i[s...] 9. the rampart[s] of Judah and [...]... the rampart of Jer[usalem...] 10. a wall, and to lift a column and [...]... at its appointed time [...] 11-12 [...]...[...]. 13. [...] the end of the Ju[bilee...] 14. [...]...[...]. 15. [...]...he] will carry it [...] 16. two hundred [...] in those [...] 17. the week [...]...[...]. 18. [the divi]sions of [the times...] 19-20. [...]...[...].

(Martínez & Tigchelaar, 1997, pp.1207, 1209)²¹

Shea's Comments.

This remarkable eschatological document from Qumran provides information relating to a future Melchizedek figure. The date for his appearance is given in terms of a prophetic chronology based upon sabbatical and jubilee years.

²¹ Also found in limited preview at

http://books.google.com.au/books?id=C54IJ8yZH2sC&pg=PA1182&lpg=PA1182&dq=Mart%C3%ADnez+%26+Tigchelaar,+1997&source=bl&ots=DmVNF0ZxD1&sig=jkcWrvUzq5TS2Uko-adBLditqfg&hl=en&ei=QZtrSrqvBoKiswOU7aGWBQ&sa=X&oi=book_result&ct=result&resnum=1

Important scholars have concurred that the Melchizedek document is based upon Daniel's prophecy of the 70 weeks (Dan 9:24-27). However, the time period of 70 weeks is rearranged as ten jubilees, clearly indicating that the "weeks" were viewed as weeks of years.

This document provides evidence that (in Qumran thought) jubilees - which could only consist of years - were to be subdivided into weeks. Therefore, the interpretation of its time period required the use of the year-day principle whether or not it is explicitly stated in the portions of the text which have survived. The document indicates that the principle was used by at least some Jews at Qumran.

Comments on Shea's material.

Shea is correct in pointing out that the time periods in this text apportion the seventy weeks of Daniel in terms of Jubilees and Sabbatical-year cycles. But he either shows his complete ignorance of the method of calculating time by the Jewish method, or he is just trying to twist the text into his own mold of thinking. This text is in complete alignment with the example we have from the Talmud, Sanhedrin 5.1 where it is explicitly indicated that a שָׁבוּעַ was a sabbatical cycle, and that seven of these שָׁבוּעַ made up the jubilee. Shea knows this. He even admits it. He has read the relevant material from *Questions on Doctrine* highlighting these references to the Talmud. Not only has he ignored their implication, he is avoiding even discussing their reference directly when it comes to listing relevant texts from the Talmud. Instead he chose to omit these important references. Strange that!! What more needs to be said about his impartial scholarship? The concept of the seven year-week as a subpart of a jubilee does not mean that the word "week" only means a seven-day week. We can see from the extant evidence that it is a technical term used for the sabbatical-year cycle.

The word שָׁבוּעַ was a technical term by this stage being used to describe a sabbatical-year cycle of seven years. Seven of these cycles made up the Jubilee. This is consistent with Leviticus 25. This use of the word is done without any year-day principle. Shea concludes: "Therefore, the interpretation of its time period required the use of the year-day principle whether or not it is explicitly stated in the portions of the text which have survived." This is incorrect. The normal usage of this word as indicated in this text clearly shows they understood שָׁבוּעַ to represent a period of seven years. It was a technical term applied to the sabbatical cycle, as Sanhedrin 5.1 testifies. This is an important point, because although we know there was an history of Oral Tradition associated with the material contained in the Talmud, the printed evidence places the Sanhedrin 5.1 statement about 100 A.D. What evidence is there to support its usage earlier, as the Oral Tradition would have us believe would have occurred? This material from Qumran pushes the usage of this terminology for שָׁבוּעַ for the sabbatical cycle back some hundreds of years earlier, showing that even at that stage, the standard nomenclature for the division of time in Jewish culture used jubilee for the umbrella of time periods, which then was dividing into seven שָׁבוּעַ —sabbatical-year cycles. This is another text highlighting the point that while the prophecy of Daniel 9 was in the process of being fulfilled, those who understood the period in Daniel 9, understood the שָׁבוּעַ to refer to a seven-year sabbatical cycle. Its usage here in Qumran shows that it had been imbedded in the language of the people well before this date. Surely we must judge the meaning of this word by the usage as understood by the people to whom the prophecy was given? In this Qumran text we have reference to this prophecy specifically, and we also are presented with material that does not endorse the year-day principle, but rather shows that this word was understood even in their time to be referring to the sabbatical-year cycle, as Shea acknowledges. And we have clear evidence from the Talmud that this Qumran nomenclature was a standard way of defining time in everyday language.

2. 4Q 384-390 Pseudo –Ezekiel

This is a long text and I will only quote the relevant parts here that refer to time or divisions of time – 4Q384, 4Q385a, 4Q387a, 4Q390 and 4Q391. Dimant, the scholar who worked initially on these documents, dated them to the second century B.C., making them identical in age to the Septuagint. (A.L.A Hogeterp, n.d., p.62)²²

This text explicitly points out that years were numbered in relation to their position in the ψ בּוֹעַ, showing clearly that this word referred to the sabbatical year cycle, a point which even Shea is forced to admit. This text accords with Sanhedrin 5.1 which shows that this word was a technical word for the sabbatical-year cycle – without any need to revert to a year-day principle. The formula for expressing time was Jubilee, sabbatical-year cycle of that Jubilee, year of that sabbatical-year cycle, month, day of the month, day of the week. This text fits that formula perfectly when asking

The Hebrew Text

The English Translation

Shea's Comments.

In this document we find evidence for 10 jubilees, or 490 years. While the jubilees of 490 years were most likely to be broken down into their smaller components, there is no evidence from the surviving portions of this text that they were. On the other hand, a jubilee delimits a period of years only. Thus we can safely infer that whenever jubilees are mentioned, their weeks were to be divided into seven individual years whether explicitly stated or not.

Like the 11 Q Melchizedek document this fragmentary unpublished document derives its building blocks from Daniel's 70 weeks, but it presents them in a rearranged form. In the few lines published it is noteworthy to observe the specific calibration of a "week of years." This kind of identification is left unspecified in the canonical prophecy of Dan 9:24 -27.

Comments on Shea's material.

sdfde

3. 4Q 180-181 The Ages of Creation

The Hebrew Text

There are two parts to this text. Part A has three fragments. Part B has two. Part A is quoted here because of its value in comparing it with the heptadic memnonic for human history we will discuss in the next section. Part B is the text of focus in this section. It discusses how God dealt with sinners in ages past, in allowing them to continue in their wicked ways. In the second fragment – the text of our attention – it refers to the times of Abraham and his progeny.

4Q 180 Ages of Creation A

Frag.1

1. פשר על הקצים אשר עשה [?] קץ להתם [כול הויה] 2. ונהיה בטרםבראם הכין פעולות[יהם בכול סרך הקצים] 3. קץ לקצו והוא חרות על לחות[השמים לבני אדם] 4. [ל][כ]ל קצי ממשלותם זה סרך בני נוח משם לאברהם] 5. [ע]ד הוליד ישחק את עשרה[תולדות...] 6. [...] vacat [...] 7. [ו]פשר על עזזאל והמלאכים אש[ר באו אל בנות האדם] 8. [ו]ילדו להם גברים ועל עזזאל [כתוב...] 9. [לאהבת עולה ולהנחיל רשעה כל ק]צו [...] 10. [...] משפטים ומשפטים סוד [...] [...]

²² <http://www.biblicalstudies.ru/OT/04.pdf>

Frag. 2-4

1. [הר ציון] הוא אשר שכן [...] 2. אשר א[רץ זא]ת יפה אל לוט לרשת [...] 3. ארץ מ[...]. vacat שלשה האנשי[ם] אשר [...] 4. יראו אל אברה[ם] באלוני ממרה מלאכים המה [ואשר] 5. [אמר זעקת סודם ועמורה כי ר[בה] והטאתמה כי 6. כבדה מאדה ארדה נא ואראה הזעקתמה הבאה 7. [אלי ע]שה כלה ואם לא אדע[ה פשר] הדבר [על כול] 8. [בשר] אשר [...] על כול[פה] 9. דובר [...] ואראה כיא הכול [חקיק לקץ] 10. תע[ודתו כי] בטרם בראם ידע מחשב[ותיהם]

Frag. 5-6

1. [...] לעו[לם] vacat [...] 2. [...] ואשר כ[תוב על הארץ] [...] 3. [...] דבר שני ימים [...] 4. [...] הו[א] הר ציון ירושלי[ם] [...] 5. [...] ואשר כתוב על פרעה [...] 6. [...] [...]

The English Translation

Frag. 1.

Interpretation concerning the ages which God has made: An age to conclude [all that there is] 2. and all that will be. Before creating them he determined [their] operations [according to the precise sequence of the ages,] 3. one age after another age. And this is engraved on the [heavenly] tablets [for the sons of men,] 4. [for] /all/the ages of their dominion. This is the sequence of the son[s of Noah, from Shem to Abraham,] 7. [And] interpretation concerning 'Azaz'el and the angels wh[o came to the daughters of man] 8. [and s]ired themselves giants. And concerning 'Azaz'el [is written...] 9. [to love] injustice and to let him inherit evil for all [his] ag[e ...] 10. [...] (of the) judgments and the judgment of the council of [...]

Frag. 2-4

1. [...] is [Mount Zi]on on which resides [...]... 2. because [thi]s l[and] is attractive for Lot (?), to inherit [...] 3. A land [...] *blank* The three men [who] appear[ed to Abrah]a[m] in the oak wood of Mamre are angels. [And what it] 5. [says: *Gen 18:20-21* «The sh]out of Sodom and Gomorrah is l[oud] and their sin is 6. very serious. I am going down to see: (if it corresponds to) their shout which comes 7. [right to me, I will wre]ak destruction, and if not, I will know [it.» The interpretation of] the word [concerns all] 8. fle[sh] which [...] and] to every [mouth] 9. which speaks [...] and I will check it, for everything [is inscribed in conformity with the age of] 10. [its] tes[timony, since] before creating them he knew [their] thou[ghts.]

Frag. 5-6.

1. [...] fore]ver. *Blank* [...] 2. [...] And what is wr]itten concerning the land [...]. 3. [...] two days' journey [...] 4. [...] is] Mount Zion, Jerusale[m ...] 5. [...]and wh]at is written concerning Pharaoh [...] 6. [...]... [...]

(Ibid, pp.370-373)

4Q Ages of Creation B

Frag. 1

1. לאשמה ביחד עם סו[ד] עמ[ו] ו[ל]ה[תג]ל[ל] בחטאת בני אדם ולמשפטים גדולים ומחלים רעים 2. בבשר לפי גבורות אל ולעומת רשעם לפי {סוד נדתם} טמ[א]תם מסיר בני ש[מים] וארץ ליחד רשעה עד 3. קצה לעומת רחמי אל לפי טובו והפלא כבודו הגיש מבני תבל vacat להתחשב עמו בין[חד] 4. [א]לים לעדת קודש במעמד לחיי עולם ובגורל עם קדושו כ[...]. 5. [רזי פ]לאו איש לפי גורלו אשר הפ[יל] ל לו[...]. 6. [...] לחיי ע[ו]ל[ם] [...]

Frag. 2.

1. [לאברה]ם [עד הולי]ד ישחק [את עשרה התולדות] [...] 2. [בנות] האדם וילד[ו] להמה גבור[ים] [...] 3. [א]ת ישראל בשבעים השבוע[ל] [...] 4. ואוהבי עולה ומנחילי אשמה [...]. 5. לעיני כול יודעיו [...]ש[...]. 6. ולטובו אין חקר[...]. 7. אלה נפלאי מדע[ו] [...] 8. תכנם באמתו[ו] [...] 9. בכול קצותם [...] 10. בריאותיה[ם] [...]

The English Translation

Frag. 1. Col.II 1. for guilt in the community with the coun[sel of his] people, [and] to [be] defiled with the sin of the sons of man, and for great judgments and vile maladies 2. in the flesh. According to the powerful deeds of God and in line with their evil, according to {the foundation of their impurity} their impurity, he delivered the sons of the he[avens] and the earth to a wicked community until 3. its end. In accordance with God's compassion and in accordance with his goodness and the wonder of his glory he approaches some from among the sons of the world *blank* so that they can be considered with him in the com[munity of] 4. [the g]ods to be a

holy congregation in the position of eternal life and in the lot with his holy ones [...] 5. his [wonder]ful [mysteries], each man according to his lot which he as[signed] to [him ...] 6. [...] for et[er]n[al] life [...]

Frag. 2

1. [to Abrah]a[m] [until he sire]d Isaac; [the ten generations ...] 2. [the daughters of] man and sired giant[s] for themselves [...] 3. to Israel in the seventieth week to [...] 4. And those who love injustice and inherit evil [...] 5. for the eyes of all those who know him...[...] 6. and his goodness is unfathomable [...] 7. these are the wonders of [his] knowledge [...] 8. he has established them in his truth and [...] 9. in all their ages [...] 10. the[ir] creatures [...] (Ibid, pp.372-375)

Shea's Comments.

The second section of the surviving passage from this document deals with a period of 70 weeks. During this time span the evil angel Azazel was to lead Israel astray and forgetfulness of God's commandments.

Although the year-day principle is not explicitly stated, it must be employed in order to make any historical application of the 70 weeks of Azazel regardless of whether one dates them in the middle of the second millennium B.C. or in the second half of the first millennium B.C. Without the year-day principle this text would have been unintelligible to its ancient readers, and yet that principle is not stated in its surviving portions and probably was not stated in the original text when it was whole.

The evidence for the use of the year-day principle in these Jewish documents is derived from the way the writers use the word "weeks." The biblical origins of this practice (which, these later writers have followed) can be traced back to Dan 9:24-27, for here the same word is used in the same way.

Comments on Shea's material.

The relevant statement from this text does not highlight the year-day principle; rather, it highlights the common use of shabua as referring to a sabbatical-year cycle. Shea says "Without the year-day principle this text would have been unintelligible to its ancient readers, and yet that principle is not stated in its surviving portions and probably was not stated in the original text when it was whole." He admits there is no explicit evidence to show that the year-day principle was in the minds of the readers, and the only argument he can use is that to his thinking the text would be unintelligible if the year-day principle was not understood by them. This is crooked thinking. He assumes that the word can only mean a seven-day week. He is incorrect. The Talmud, intertestamental literature and the Qumran corpus understand another meaning – with the word naturally referring to the sabbatical-year cycle.

4Q 226 Pseudo-Jubilees?

Shea omits to mention another significant sample from the Qumran corpus relating to the use of שָׁבוּעַ. This comes from the fragments of Pseudo-Jubilees, and specifically the first of the two fragments of that piece. In this text, we are given a statement that years are a subset of שָׁבוּעַ :

Hebrew Text

1. [...] [...] 2. [...] בלהבת אש מת[ו]ך[...] 3. [...] מצוה] עליך לרדת מצרים ולהוציא [...] 4. [...] האותות] [ג]תתי לך ותשב [...] 5. [...] י שנים עשית מן השבוע [...] 6. [...] היובל הזה כי קדש הוא [...] 7. [...] מ[ל]אכי קודש] [ב]ע[ו]לם עולמים [...] 8. [...] [...] [...]

English Translation

Frag 1. 1. [...] [...] 2. [...] in a flame of fire from the mi[dd]le of [...] 3. [...] commanding] you to go down to Egypt, and to bring [out ...] 4. ... the signs I [ga]ve to you, and you stayed [...] 5. [...] ... years you spent from the week [...] 6. [...] this jubilee, for it is holy [...] 7. [...] holy a[n]gels [in eter]nity of eternities [...] 8. [...] [...]

(Ibid, pp.480-481.)

Comments on this text.

Here we have another example of the same perspective of the relationship between שְׁבוּעַ and שָׁנָה as we find in Sanhedrin 5.1. Here the years שָׁנִים are a subset of the שְׁבוּעַ just as שְׁבוּעַ is a subset of Jubilees. This is ordinary language; there is nothing figurative here to even warrant using a year-day principle. It shows how שְׁבוּעַ was a word commonly used for the sabbatical-cycle grouping of years, in normal nomenclature.

4Q227 Pseudo-Jubilees?

Shea also missed commenting on this text. This text is possibly one of the most damaging for those who are endeared to the sophistries of the likes of Shea and Froom. Frag. 2. is the text of focus:

Hebrew Text

1. [...] הַנּוֹךְ אַחַר אֲשֶׁר לְמַדְיוֹהוּ 2. [...] שֵׁשֶׁת יוֹבְלֵי שָׁנִים 3. [...] אֶרְץ אֶל תּוֹךְ בְּנֵי הָאָדָם וַיַּעַד עַל כּוֹלָם 4. [...] וְגַם עַל הַעִירִים וַיִּכְתּוֹב אֶת כּוֹל 5. [...] שָׁמַיִם וְאֶת דְּרָכֵי צְבָאָם וְאֶת [הַחֹדֶד] שִׁים 6. [...] אֶשֶׁר לֹא יִשְׁגּוּ הַצְּדִיקִים [...]

English Translation

Frag.2.

1. [... E]noch, after/we/had taught him 2. [...] six jubilees of years 3. [... of the ea]rth, among the sons of men and he gave witness against them all 4. [...] and also against the Watchers and he wrote everything 5. [... of the he]avens and the paths of their armies and [the mont]hs 6. [... so t]hat the j[ust] would not stray [...]

(Ibid, pp.480-483)

Comment on the Text.

In this text we have extant evidence of the apposition “of years” being appended to Jubilees, in *exactly* the same manner that Froom uses to argue in Dn9:26 of the Alexandrian version of the Septuagint. He asserts that this phrase indicates the use of the year day principle.

Therefore if we take his same argument and apply it here we have six Jubilees – 294 years (taking a 49-year Jubilee) or 105,840 prophetic days – and come up with a literal time span of 105,840 literal years, when we have applied the year-day principle.

Obviously the context is not talking about a 105,840 year period. Therefore, Froom’s logic is incorrect, otherwise it would be a principle we could apply everywhere. If it is justifiable to apply the year-day principle to “seventy weeks of years” then it is just as correct to apply it here to “six jubilees of years.” This just highlights the ludicrous nature of Froom’s logic. The truth of the matter is that the שְׁבַעִים of Daniel 9 are sabbatical-year cycles involving years without any conversion – being literal language, as asserted by *Questions on Doctrine* and the *SDABC* – in the same manner as the “six jubilees of years” are 294 literal years without any need of conversion or association with the year-day principle *at all*.

It should be noted here that the text above is talking in the past completed tense (perfect), and especially with the reference to proper names, is not a prophetic text, but rather should be understood as a historical style of writing. As such, there is no warrant to invoke the year-day principle. Furthermore, it should be noted that since the phrase “of years” can be found with יוֹבְלֵי in this historical style of writing there is no reason to assume that the same occurrence of the phrase in the Alexandrian version of the Septuagint, in the context it occurs – with שְׁבַעִים (understood) need to have the year-day principle either.

4Q387a Pseudo-Moses

Shea has unfortunately overlooked this text as well. Yet, equally devastating for the From-Shea camp of SDA historicists is this fragment, which echoes the usage of temporal words of 4Q227. Here we have the writer talking about ten “jubilees of years” of toleration of the rebellion of Israel before God allows them to be overrun by their enemies and sent into exile. And this is talking about a period of time *before* the exile, and spoken in prophetic language. This fragment fixes the final nail in the coffin of Shea’s assertions. Here is *prophetic* language, talking of a period *different* to the seventy weeks of Daniel’s future seventy week period, and demonstrating the stupidity of applying the year-day principle to phrases in this context that have “of years” associated with them.

The Hebrew Text

Frag.2.

1. [...]המ[...]. 2. [...]כ[פלים ב. [...]. 3. [...]ב חנפה אח[...]. 4. [...]ים כהנים שלושה אשר לא יתהלכו בדרך [...] 5. [...]ה[ראשנים על שם אלהי ישראל יקרא 6. [...]והורד ב[ימיהם גאון מרישיעי ברי[ת] ועבדי נאכר 7. [...]ויתקרע ישראל בדור הה[וא] להלחם [אי]ש ברעהו 8. [...]על התורה ועל הברית רעב ולא 9. [...]ללחם וצמא ול[א] למים [...]ואם לא[...]

Frag.3. col.II.

1. [...]לעבדני בכל לבבכם 2. [...]ובכ[ל נפשכם [...]ש[...]. 3. [...]בצור להם ול[א] אדרש להם 3. [...]בעבור מעלם [אש]ר מעל[ן] ב[י] עדי שלמות עשרה 4. [...]יבל שנים ו...כתם בש[געון] ובעורון ותמהן 5. [...]הלבב ובתם הדור 6. [...]אתה ו[ה]קיימות[י] עליה אחרים מעם אחר ומשל 7. [...]כ[ו]ל [הא]רץ וממלכת ישראל תאבד בימים 8. [...]ההמה ה[...]. 9. [...]א גדפן ועשה תעבות וקרעתי 9. [...]את] ממלכ[ה] ה[...]. 10. [...]הממלכה תשוב לגוים רבים ובני ישראל זעקים 11. [...]על כבוד בארצות שבי]ם [ואין מושי]ע להם 12. [...]יען ביען חוקותי מאסו ותורתי געלה נפשם ע[ל] [כ].

(Ibid, pp.776-779)

English Translation

Frag. 2

1. [...] ... 2. [...] do]uble ... 3. [...] polluted ... 4. [...] three priests who will not walk on the path 5. [of the] first [...] they will be called by the name of the God of Israel. 6. [And in] their days the pride [will be cut down] of those who act wickedly against the coven[ant] and who serve what is foreign. 7. And Israel will be split apart in th[at] generation, waging war against one another 8. for the sake of the law and for the sake of the covenant. And I will send a famine, but not 9. of bread, and a drought, but n[ot] of water [...] and if not [...]

Frag. 3. Col. II

1. [...] ... to serve me with all your heart 2. and with a[ll] your soul [...] ... in their distress. But I will n[ot] search them 3. because of their disloyalty [with whi]ch they were disloyal [to me], until ten 4. jubilees of years are complete. And ... with ma[dness] and with blindness and confusion 5. of heart. And at the completion of that generation I [will liberate] the kingdom from the hand of those who have power 6. over it, and [I] will [es]tablish

Comment on the Text.

This is a fourth text relevant to the topic that Shea has overlooked. Here we have the author talking about the rebellion of Israel for 490 years before they went into captivity in Babylon. They are mentioned as “ten jubilees of years.” In Shea’s conclusion above he acknowledges that 70 weeks and 10 jubilees adding up as 490 years are identical. He says, “The same is either given in terms of 70 weeks or as 10 jubilees. Thus the 490 years, or approximately five centuries that these 70 weeks / 10 jubilees would cover...” This puts Shea in a pickle. He believes that the seventy weeks “of years” are calculated by reducing them to prophetic days and after applying the year-day principle, comes up with 490 years. Using the same methodology, we take the ten jubilees “of years” – which is what the text says – and convert them to prophetic days (totalling 176,400

prophetic days), and after applying the year-day principle, come up with 176,400 years. So to be consistent with their method in explaining the seventy weeks, Shea's and Froom's methodology produces a rebellion between the Exodus from Egypt and the Exile to Babylon spanning 176,400 years!

We have now *two* extant texts from Qumran which use the apposition "year" associated with a time period in identical fashion to the Alexandrian Septuagint, and although these SDA historicists use this to assert the year-day period was intimated, when we intimate the text with the same occurrence in other places, we find that their assertion produces invalid conclusions. Therefore to be consistent, we must dismiss their argument as having no validity.

If we accept both the seventy שְׁבַעֵיִם of pre-exilic rebellion and the ten Jubilees covering the same period as literal period, then they both total 490 years. These are both periods "of years" with the שְׁבַעֵיִם of this period being sabbatical-year cycles – all done without the year-day principle.

Readers need to notice this important point. It is significant that this text is discussing the 490-year period *before the exile*, not the period referred to in Daniel 9. The writer, to be sure, writes this as a future prophecy. He is apparently writing sometime before the pre-exilic rebellion began, and talks of that rebellion period as future. Notice that he uses שְׁבַעֵיִם and Jubilees for this period. Since he is writing about the future, it is prophetic, then we have to apply the year-day principle to the "ten jubilees of years," assuming of course that the Essenes used the year-day principle, as Shea wants us to believe. Therefore we have no choice but to come up with the 176,400 year period for the ten jubilee period. SDA historicists are placed in an unenviable position by this text. Their argumentation fails them yet again.

But enough of looking at the invalid arguments of historicists. We can see from the statements of the Chronicles and Jeremiah, that these sabbatical-year cycles referred to by them are understood by the Essenes in the first century B.C. to be שְׁבַעֵיִם. The ten jubilee-period and the seventy שְׁבַעֵיִם period are one and the same and are historical periods, with the שְׁבַעֵיִם referring to the literal sabbatical-year cycle. There were seventy שְׁבַעֵיִם of rebellion before the exile, which is also ten jubilees of year, - that is, 490 years of literal time. Therefore there is no need to invoke a year-day principle at all in understanding Daniel 9. These people show us they used these periods in the normal discussion of history and time. Again this accords with the nomenclature as found in the Talmud two centuries later.

4Q247 Apocalypse of Weeks (?)

And here we have the fifth fragment overlooked by Shea. This single fragment is another Qumran example illustrating the relation between שְׁבַעֵיִם and hundreds of years of Jewish history. The significant thing to note is that it is referring to the period *before the exile*. It would have to be a recounting of history for actual names of people to be recited, and this indicates that שְׁבַעֵיִם is being used here to represent sabbatical-year cycles. Caution should be used with dependence upon this extract, as some sections of the relevant text are not extant, but are supplied. But there is enough of the extant text to highlight the relationship between the "weeks" and the four hundred years of history in the past to highlight the fact that שְׁבַעֵיִם in this case refers to a seven-year period in the historical past.

The Hebrew Text

1. [... קִיץ ח' קוֹק] 2. [... ומאחריו יב' וא השבוע הח' מישוי ...] 3. [... שנים שמונים ו' ארבע מאות שלו' מוה ...] 4. [... צד' קיה מלך יהודה ...] 5. [... לבני לוי ועם הארץ] 6. [... מל' ד' כתיים ...] 7. [... ל' ...] יא' [...]

The English Translation

Frag. 1.

1. [...the de]termined [time ...] 2. [...and after it shall co]me the fi[ft]h week [...] 3. [...] four hundred [and eighty years] Solo[mon ...] 4. [... Zede]kiah the king of Judah [...] 5. [...] for the Levites and the people of the la[nd ...] 6. [...] the kin[g] of the Kittim [...] 7. [...] ... [...] ... [...]

(Ibid, pp. 495-496.)

4Q228 Work with Citation of Jubilees.

The first fragment of this piece mentions the chronographical theory of the division of human history, which is mirrored in other texts such as the book of Jubilees and the Testament of Levi. This paradigm is the forerunner of those who came later with a heptadic paradigm of human history that follows through until the Venerable Bede, Isidore of Seville and others.

The Hebrew Text.

The English Translation

4Q383 Apocryphon of Jeremiah

This is another small fragment echoing the same sentiments of 4Q228:

The Hebrew Text

The English Translation

Shea's Conclusion on the Year-Day Principle in Qumran Literature

Here is Shea's conclusion concerning the sources he has quoted from Qumran:

In short, the year-day principle can be seen at work in these ancient Jewish writings briefly surveyed. Four of the texts discuss a prophetic time period of the same length. The same is either given in terms of 70 weeks or as 10 jubilees. The authors of these documents have most likely put the date for the commencement of this prophetic period toward the end of the sixth century B.C. Thus the 490 years, or approximately five centuries that these 70 weeks / 10 jubilees would cover, would extend to about the end of the first century B.C. These documents thus reinforce the general idea that the period of time between the end of the first century B.C. and the beginning of the first century A.D. was, indeed, a time when the Messiah was expected.

The readers have seen in my argumentation above that this conclusion falls wide of the mark. In no case has Shea been able to provide us with any explicit evidence showing that שְׁבוּעַ is interpreted using the year-day principle. He even admits there is no reference at all to this dubious principle. His only argument is that the use of שְׁבוּעַ in the Qumran corpus could not be understood unless the year-day principle is interpolated into their thinking. He says:

Without the year-day principle this text would have been unintelligible to its ancient readers, and yet that principle is not stated in its surviving portions and probably was not stated in the original text when it was whole.

The bottom line for Shea's argument is one from silence. He assumes the text would be unintelligible to them unless the year-day principle is involved, even though there is no reference to it *at all*. On the other hand, I show the material is consistent with other attested usage of it as specialised terminology referring to the sabbatical-year cycle. The term is consistently used in historical, prophetic and legal documents to refer to a specific period of time – a sabbatical-year cycle. The conclusion that the seventy weeks or 10 jubilees could be calculated reaching to “the first century B.C. and the beginning of the first century A.D.” is no argument in favour of the year-

day principle. The normal nomenclature for the seven partitions for each of these jubilees, was a שְׁבוּעַ – a sabbatical-year cycle. The same length of time could be calculated without any dependence on this dubious principle, and in fact, the Talmud proves that this is how it was done – and Qumran texts show the method referred to in Sanhedrin 5.1 was used in their time 200-300 years before the Talmud. The Qumran texts show the usage was established well and truly by then, pointing to a much earlier usage of this word.

Post-Qumran Interpreters

1. Josephus

The Hebrew Text

eehd

The English Translation

sdfei

Shea's Comments.

Comments on Shea's material.

sdfde

Josephus applied the "little horn" of Dan 8 to Antiochus Epiphanes (Ant. X. 275-276). He took the time element of the prophecy as literal time, stating it to be 1296 days (Ant. X. 271). This figure is apparently a garbled form of the 1290 days assigned in Dan 12:11 to "the abomination of desolation" which he substituted for the 2300 evening-mornings (or days) originally in the passage of Dan 8:14. The 1296 days are approximated to the three literal years the temple service was disrupted by Antiochus.

Josephus' use of the 1290 days here is indirect evidence, incidentally, for the fact that he probably understood the 2300 evening-mornings as longer, not shorter than the 1290 days. That is, he evidently understood that they should not be divided in half to make 1150 days, a procedure which would have suited his interpretation better had he accepted it as the time unit involved.

Although it is not entirely clear, it seems that Josephus understood Dan 9:24-27 as containing a reference to the Romans and their destruction of Jerusalem and the temple by them. (Ant. X. 276). If so, such a view would require him to interpret the 70 weeks as symbolic. Thus the evidence for his use of anything like the year-day principle is indirect and may be only proposed for this particular passage.

2. Early Rabbinical Interpreters

As to early rabbinic sources we will note only the Seder Olam, a document which is attributed to Rabbi Jose ben Halafta (second century A.D.). Chapters 29-30 may be regarded as a kind of exposition on Dan 9:24-27. However, the author tailors the chronology to span the period between the burnings of the first and second Temples. In other words the author sees 10 jubilees = 70 sabbatical cycles = 490 years elapsing from Nebuchadnezzar's overthrow of the nation and its temple to the Roman conquest by Titus. To expand the 70 weeks of Daniel to fit this era assumes that the "weeks" are to be taken as symbolizing longer periods of actual time on a day for a year scheme.

The Hebrew Text

eehd

The English Translation

sdfei

Shea's Comments.

Comments on Shea's material.

sdfde

3. 4 Ezra**The Hebrew Text**

eehd

The English Translation

sdfei

Shea's Comments.**Comments on Shea's material.**

sdfde

This pseudepigraphical apocalypse from about A.D. 100 makes use of the word for "week" as a "week of years" on the basis of the year-day principle in two passages. The most interesting one refers to a seven-year long judgment which would precede the messianic kingdom. "And its duration shall be as it were a week of years. Such is my judgment and is prescribed order" (4. Ezra 7:43)

This apocalypse employs the word for "week" as representing (by means of the seven days of the week) a period of seven years. The year-day principle is thus made explicit here since the "week" is identified as one "of years."

4. Assumption of Moses.**The Hebrew Text**

eehd

The English Translation

sdfei

Shea's Comments.**Comments on Shea's material.**

sdfde

In this possibly first century A.D. document, a time element is mentioned which suggests it was interpreted symbolically rather than in a literal sense. Moses is quoted as saying, "From my death and assumption until the advent of God there shall be 250 times." According to Charles these "times" are probably to be taken as "year-weeks" Thus 250 times would equal 1750 years (250 x 7) which were to pass between the two events referred to. Thus if the death of Moses would be dated around the middle of the second millennium B.C., the time period would then end early in the Christian era.

(1982, pp.89-93)

As the astute reader will be immediately aware, the material produced by Shea has the same assumptions as that of Froom. Shea, like Froom, has made the fatal mistake of not eliminating the competing explanation of these weeks being calculated by the common periodization of "weeks of year" testified to in the works of Aristotle, the poets he used, Varro and Censorinus, which are all discussed shortly. When the reader has understood the material on these primary sources, the fatal weakness in Shea's logic will become apparent. Shea has admitted that there is no explicit

reference to the actual year-day principle as such. REPEAT THIS QUOTE AGAIN. YOU HAVE QUOTED A LOT. THEY DON'T KNOW WHICH STATEMENT YOU MEAN.

It is all inferred from the way they use the concept of "weeks." What Shea appears to be absolutely ignorant of, is that the ancients, even pagan ancients unassociated with any Jewish prophetic community, used "weeks" as a standard method of periodization, without any bogus year-day principle. From the evidence available, the idea transcended cultures and languages and was an idea that even pre-dated Aristotle.

7. The Jews' explanation of the 70 hebdomads as 70 sets of Jubilees.

Rev. E. B. Elliot in his commentary on the Apocalypse, *Horae Apocalypticæ*, suggests one of the tactics used to divert the explanation of the seventy weeks from applying to the life of Jesus Christ, is to explain the 70 hebdomads as sets of Jubilees. He suggest this was a tactic used in some Jewish circles:

Yet again as regarded Daniel's seventy weeks' prophecy, various and many may be supposed to have been the objections made by certain of the learned Jews against the exposition generally received among the people at the opening of the Christian æra; especially when urged a little later by the apostles and early disciples of Jesus of Nazareth.

A Jewish Scripture literalist might tauntingly have asked for some precedent in the sacred Hebrew Books, where the word Shabua used by itself, and without any genitive of specific measure of time following, was meant of a septenary [or century] of years, or any other than a septenary of days. {50} And, in the confessed want of this, he might have denounced the year-day principle, whereby alone it could be made a prophecy of 490 years from Cyrus, or Artaxerxes, to Messiah: and sought some solution of it as a prophecy of 490 days; whether in Jewish anointed chief's, like Ezra and Nehemiah, of the distant past; or in the indefinite possibilities of some new Jewish captivity, and new royal decrees for the captivity's return in the distant future. {51} In which exception against the year value, generally attached to the hebdomads, the Jewish objector might have been joined by some casually intervening Roman philosopher; - "Why but to suit a purpose is the prophecy construed of years, nor days?" {52} - Another, of a different school, might have argued with later Jews {53} for septenaries [or centuries] of Jubilees; so putting off the time for Messiah's first coming to a future far distant date: and yet another have urged that the prophetic numbers were simply symbolic; the sevenfold multiples of septenaries in Daniel being only meant to signify a sacred but indefinite number. - While Rabbis fresh from the Pharisaist school of Hillel {54} might have protested against all appeal to profane heathen learning, and all the intricate chronological calculations based on it, in order to make out the fulfillment of the prophetic period (even though admitted to be 490 years) as reaching from Artaxerxes' decree to Tiberius. {55} "Ought not a devout Scripture student entirely unacquainted with the details of profane history, or the vicissitudes of political and ecclesiastical affairs, during the five or six preceding centuries, to be expected to understand Scripture prophecy, in so far as it concerned Messiah in his relations to Israel, equally with the most learned?" {56}

{50} Besides the instances of this chapter of Daniel, on which the question arises, there are some 19 passages in other parts of Scripture where the noun is used either in its singular or other forms, and always in the sense of a hebdomad of days. See the Paper on this point by the Rev. C. J. Elliott, in my Vol. iii. pp. 604 to 608.

{51} So, even now, Drs. Todd and Burgh.

{52} Says Gibbon, in a Note near the conclusion of his fifteenth chapter: - "If the famous prophecy of the seventy weeks had been alleged to a Roman philosopher, would he not have replied in the words of Cicero, 'Quæ tandem ista auguratio est, annorum potius quàm aut mensium aut dierum?'"

{53} See Pole's Synopsis on Dan. ix. p. 155.

{54} Hillel is said to have been the grandfather of Gamaliel, at whose feet sate Paul of Tarsus.

{55} See a statement and discussion of all the various opinions and calculations on this point in Pole's Synopsis, Vol. iii. col. 1537 to 1550.

{56} I have here used the language of the writer of Plain Papers on Prophecy: a volume lately published, on the futurist scheme of prophetic exposition.

<http://www.heraldmag.org/olb/contents/history/07%20Horae%20Fifth%20Edition%20Chronology.htm>

What Elliot has inadvertently given us is an illustration from Jewish understanding of hebdomad –that it is not only a week of days, but also can be a septennate – a collection of seven things, even if they be Jubilees (cf. his reference to Pole's Synopsis on Dan. ix. p. 155). It also shows that the septennate does not have an innate unit of time associated with it; but rather, that it must be gained from the context. This particular Jewish interpreter feels that 70 jubilees (replacing the septennate with a jubilee) x 49 (years in the Jubilee) is the right way to calculate, yielding a

period of 3,430 years. George Stanley Faben, writing half-a-century before E. B. Elliot, refers to this in his work on Daniel 9:

Mr Wintle [one of Faben's references] mentions an anonymous writer on this prophecy, who has confined the weeks altogether to weeks of days (Trans. of Dan. in loc.): and some of the Jewish Rabbies [sic], to evade the argument which Christians draw from it in favour of the Messiahship of Jesus, pretend, that each week is a jubilee or 49 years, and consequently that the whole *seventy weeks* are equivalent to 3430 years (Cornel, a Lap. Comment. in Dan. ix. 24.). But such systems as these have even been short-lived. As for the Talmud, it acknowledges *the seventy weeks* to be 490 years (Ibid.). The same opinion is likewise maintained by Menasseh Ben Israel, R. Isaac Abarbanel, R. Jos. Jacchias, R. Aben Ezra, and others. Marshall on the seventy weeks. Introd. p. 10.

(Faben, 1811, pp.3-4)

This interpretation by Jewish scholars provides an excellent example of their understanding of the Hebrew text in Daniel 9, as referring to a hebdomad—as translated by the Septuagint—which is to be understood as a septennate of whatever period the context indicates. For them, the context demanded 70 jubilees (70 hebdomads of sabbatical years). This gives ample proof that the Jewish understanding of the word for “week” does not support a year-day principle.

8. Infiltration of Astrological and Gnostic numerology into Jewish thought and writings

An extended study of the Talmud would reveal more evidence of Gnostic and Hellenistic views in Jewish thinking than that represented in the Midrash Tadshe. However, Philo stands out above others in the Western world as the nexus of Grecian and Hebrew numerological and astrological thought. His penchant for Platonic cosmology and Pythagorean numerology is found throughout his work. His influence on the Christian world is documented later in this paper, and reaches for more than a millennium into the Christian church. Through Philo and other Gnostic infiltrations into the Roman empire, these paradigms became a subtle everpresent undertone in the life of the Christian Church. Historians document the development of the Kabbalah²³ and Gematria, an essential part of the Kabbalah, from the Tannaic period (c.10 B.C to 200 A.D – i.e., from the birth of Hillel to the completion of the Talmud).

Probably one of the most influential books in Jewish thinking for the last two millennia has been the *Sefer Yetzirah*, or “Book of Creation,” which betrays numerological and gnostic elements even at that early period (c. 3rd-4th Century A.D.).²⁴

Concerning the infiltration of Gnostic elements into the Kabbalah, Wikipedia says:

Gnostic ideas found a Jewish variation in the mystical study of Kabbalah. The Kabbalists took many core Gnostic ideas and used them to dramatically reinterpret earlier Jewish sources according to this new influence. See Gershom Scholem's *Origins of the Kabbalah* for further discussion. The Kabbalists originated in Provence which was at that time also the center of the Gnostic Cathars. It is thus believed that Cathar Gnostics persuaded Jews to Gnostic ideas, leading to the development of Kabbalah. Another influence on Kabbalah was probably that of the Muslim Ismailis. By contrast, however, followers of Kabbalah date its origins as early as the Garden of Eden.

Kabbalah, however, does not employ the terminology or labels of gentile Gnosticism, but grounds the same or similar concepts in the language of the Torah (first five books of the Hebrew Bible). Nevertheless, during the time periods when Gnosticism was drawing large numbers of followers from various religions, creating Gnostic versions of those religions, many Jews also developed a mystical version of Judaism remarkably similar to Gnostic beliefs.

²³ Sometimes spelt Qabalah, Quaballah or Cabalah.

²⁴ English Translation of Sefer Yetzirah can be found here <http://www.sacred-texts.com/jud/yetzirah.htm> and the Hebrew text can be found here: <http://www.kab.co.il/heb/content/view/full/43155>

While Kabbalah shares several themes with Gnosticism, such as a multiplicity of heavenly levels and archetypes and the importance of mystical knowledge of these, it does not reflect the distinctive Gnostic belief that the material world and the Hebrew Bible are the work of an inferior and malevolent deity. Rather than describing Kabbalah as a form of Gnosticism, it would be more accurate to describe both Kabbalah and Gnosticism as members of a family of Neoplatonic/Neopythagorean Oriental mystical traditions, which would also include Sufism. Gershom Scholem once described Gnosticism as "the Greatest case of metaphysical anti-Semitism." (<http://en.wikipedia.org/wiki/Gnosticism>)

The 1906 Jewish Encyclopedia does not underestimate the presence of Gnosticism in Jewish life and culture:

Jewish gnosticism unquestionably antedates Christianity, for Biblical exegesis had already reached an age of five hundred years by the first century C.E. Judaism had been in close contact with Babylonian-Persian ideas for at least that length of time, and for nearly as long a period with Hellenistic ideas. Magic, also, which, as will be shown further on, was a not unimportant part of the doctrines and manifestations of gnosticism, largely occupied Jewish thinkers. There is, in general, no circle of ideas to which elements of gnosticism have been traced, and with which the Jews were not acquainted. It is a noteworthy fact that heads of gnostic schools and founders of gnostic systems are designated as Jews by the Church Fathers. Some derive all heresies, including those of gnosticism, from Judaism (Hegesippus in Eusebius, "Hist. Eccl." iv. 22; comp. Harnack, "Dogmengesch." 3d ed. i. 232, note 1). It must furthermore be noted that Hebrew words and names of God provide the skeleton for several gnostic systems. Christians or Jews converted from paganism would have used as the foundation of their systems terms borrowed from the Greek or Syrian translations of the Bible. This fact proves at least that the principal elements of gnosticism were derived from Jewish speculation, while it does not preclude the possibility of new wine having been poured into old bottles. (article: "Gnosticism")

Kabbalah became an integral part of Jewish culture where it remains so even today. The pioneering research by Gershom Scholem at the Hebrew University in Jerusalem on the influence of the Kabbalah on the psyche and culture of Jewish people is essential to comprehend to understand its place in the life and thought of their culture. Its influence is unquestioned, and its teachings touch a wide spectrum of Jewish life and thought. During the time period when the year-day principle was being developed, Kabbalistic thinking was common among Jewish scholars.

Modern-day Kabbalists laud the work of Joachim of Floris – though not a Jew – as being a part a part of their tradition. English occult writer of the eighteenth and nineteenth centuries and translator of Kabbalistic literature into English, Francis Barratt says:

And Proclus says, number hath always a being: yet there is one in voice – another in im proportion to them – another in the soul and reason, and another in Divine things. But Themistius, Boëtius, and Averrois – the Babylonian – together with Plato, do so extol numbers, that they think no man can be a true philosopher without them. By them there is a way made for the searching out and understanding of things knowable; by them the next access to natural prophesying is had, - and the Abbot Joachim proceeded no other way in his prophecies but by formal numbers (Quoted in [Kozminsky, 1980, p.5](#))

Kabbalah devotee Isidore Kozminsky describes the Kabbalistic understanding of the various numbers of the decad. His explanation of the number seven, as readers will see repeats some of the ideas in the Midrash Tadshe, and the ideas of other arithmologists documented in the next section:

On the seventh day God ended the work of Creation, and "He blessed it and sanctified it." The Bible is full of allusions to this sacred number, and students will find much in it of interest which could not be dealt with to advantage in a work of this kind, but may be later in another book.

Seven is classed as prosperous by Heydon, and it is generally so regarded. It is an entirely religious number, and as such has been esteemed by the ancients; it represents the triumph of Spirit over Matter.

When the Moon is afflicted the number is not considered fortunate, but it is considered extremely so when the Moon is in good aspect with the planets.'

The 7th Path in the *Sepher Yetzirah* is that of Occult Intelligence, and represents the combination of Faith and Intellect.

In the Highest Sphere 7 is the 7-lettered name of God

In the Sphere of Intellect 7 are the Angels before the Throne of God (Gabriel, Michael, Haniel, Raphael, Camael, Zadkiel, Zaphiel).

In the Heavenly Sphere 7 includes the 5 planets the Sun and the Moon.

In the Elemental Sphere 7 are the planetary metals, the planetary stones, the planetary animals, the planetary birds, and the planetary fish – The birds are the Lapwing, the Eagle, the Vulture, The Swan, the Dove, the Stork, the Owl.

The Fish are the Cuttle-fish, the Dolphin, the Pike, the Whale, the Thimallus, the Mullet, the Sea-cat.

The animals are the Mole, the Hart, the Wolf, the Lion, the Goat, the Ape, the Cat.

The metals are Lead, Tin, Iron, Gold, Copper, Quicksilver, Silver.

The stones are Onyx, Sapphire, Diamond, Carbuncle, Emerald, Agate, Crystal.

In the Lower Sphere 7 are the integral numbers and the 7 holes of the head.

In the Infernal Sphere 7 are the 7 infernal homes (Hell, Gates of Death, Shadow of Death, Pit of Destruction, Clay of Death, Perdition, Depth of Earth.)

Francis Barret writes as follows:

“The Moon is the 7th of the Planets and next to us, observing this number more than the rest, this number dispensing the motion and light thereof: for in 28 days it runs around the compass of the whole Zodiac; which number of days (the number 7 with its 7 terms) 1 to 7 doth make and fill up as much as the several numbers by adding to the antecedents and makes 4 times 7 days in which the Moon runs through, and about, all the longitude and latitude of the Zodiac, by measuring and measuring again: with the like 7 days it dispenses its light by changing it: for the first 7 days unto the middle as it were of the divided world, it increases; the second 7 days it fills the whole orb with light; the third, by decreasing is again contracted into a divided orb; but, after the fourth 7 days it is renewed with the last diminution of its light: and by the same 7 days it disposes the increase and decrease of the sea; for in the first 7 of the increase of the Moon it is by little and little lessened; in the second by degrees increased; but the third is like the first, and the fourth does the same as the second.”

The Occult Symbols of the number 7 are – “The Victor in the Chariot”; “The Conqueror”; “The Chariot”; “The Cherub’s Fiery Sword.” The Victor is pictured in a chariot with two columns reaching to the Heavens. It is drawn by two Sphinxes – one black and one white. The Victor stands in the chariot between the columns. He is in full armour with ornaments, representing the Moon at its increase and its decrease, on his shoulders. He holds a sceptre in his right hand, whilst his left hand rests upon his hip. His hair is long and curling, falling daintly on his shoulders. On his head is a crown ornamented by three golden Pentagrams. His look is serene and triumphant.

It is a number of royalty and triumph, of fame and honour, of reputation and victory. Clemens Alexandrinus notes the Lunar changes every 7 days, and the Universe was represented as a ship with 7 captains and a lion in the middle, because it was believed that the sun rose first in the celestial Lion (Leo); and John Heydon repeats the belief that a 7th son of a 7th son, if no daughter come between them can cure the king’s evil. Dr. Wynn Westcott gives the following curious information relative to the number – “After birth the 7th hour decides whether the child will live; in 7 days, the cord falls off; in twice 7 days, the eyes follow a light; thrice 7 days, turns the head; 7 months, gets teeth; begins to talk; four times 7 months, walks strongly.”

Before Shakespeare’s famous “Seven Ages,” an old poem, “This World is but a Vanyte,” compares man’s life to the 7 hours of the Roman Catholic Church, viz., Matins, Prime, Tierce, Sext, Nones, Vespers, and Compline; thus – “1. Morning: the infant is like the morning, at first born, spotless and innocent. 2. Mid-morrow: This is the period of childhood. 3. Undern (9 a.m.) The boy is put to school. 4. Midday: He is knighted and fight battles. 5. High-noon (i.e., the middle of the period between high-noon and evensong): the man begins to droop, and cares little for the pleasures of youth. 7. Evensong: The man walks with a staff, and death seeks him” (published about 1430 A.D.).

The Hebrew equivalent of the number 7 is Zain. The Vibrations are Lunar.

(1980, pp.21-24)

We can see how fully Kabalistic understanding is imbued with eastern astrological occult and gnostic sentiments regarding numerological significance. This short excursus into this subject is relevant only to highlight the view that the adoption of the year-day principle was undertaken, not on the basis of context as we understand context today, but on the notion of numerological value

for manipulation of numerological phenomenon in the Tanach by those using a Kabalistic viewpoint.

The origins of the year-day principle being applied to periods outside of the seventy weeks, is located by Froom, in the tenth century. He highlights the the work of Saadia ben Joseph [al-Fayyumi], a Bablyonian scholar, from Sura around the turn of the tenth century (882-942 A.D), a time when allegorical exposition of Scripture was standard. Though Saadia belonged to the Gaon faction, another scholastic opponent, a Karaite – Solomon ben Jeroham—also subscribed to the year-day principle. (Froom, 1948 , pp.200-201)

Froom further asserts that the year-day principle had been adopted from the times of the first century A.D. This indicates the adoption of this “principle” in a period long before these scholars. Here is his assertion;

Akiba (Aqiba) of Jerusalem (c. 50-132) of Palestine, one of the most distinguished Jews of his time, was often called the father of rabbinical Judaism. [Louis Ginsberg, “Akiba ben Joseph,” *The Jewish Encyclopedia*, vol.1, p.304] He systematized Rabbinism, and created a scheme of multiple interpretation that was perfected by Rabbi Judah Hanasi, who committed the oral law to written form in the Mishnah [Farrar, Frederic W., *History of Interpretation, Eight Lectures Preached Before the University of Oxford in the Year MDCCCLXXXV*. London: Macmillan and Co., 1886, pp.79,80] Akiba recognized both the year-day principle and the four empires, and anticipated the world’s end in 6093 A.M. (*anno mundi*, “year of the world,” from creation) [Silver, Abba Hillel, *A History of Messianic Speculation in Israel from the First through the Seventeenth Centuries*, New York: The Macmillan Company, 1927, pp.14, 60] (1948, p.195)

On what basis Froom assumes Akiba recognized the year-day principle must be examined, because as we shall see in the next section with his assertions concerning the Alexandrian Text of the Septuagint of Daniel 9:26, what he asserts and what we actually find are two different things. Does Akiba refer to the ages of the world, using the seven-day creation week? This is the sentiment when we read of the world’s end coming approximately 6000 years after creation. But this is not the year-day principle. This is the “day-for-a-millennium” principle—another favourite theory present in Christian literature right from the times of the early church. This is what Bede called the “Great Hebdomad.” Froom should be aware of this philosophy being present in the Jewish intertestamental literature, and certainly present in the Dead Sea Scrolls. But in all of these extant references, there is never a discussion of the year-day principle. Is it just an allegorical application of the creation week.

Failing the validity of Froom’s assertion regarding Akiba, we need to then look for the first usage of the year-day principle as applied to a time-period outside of Daniel 9. Froom names Benjamin ben Moses Nahawendi (8th-9th centuries) as dating the 2300 days from the destruction of Shiloh, and the 1290 days from the destruction of the second Temple, all using the periods as years. (Ibid, p.196)

Says the Jewish Encyclopedia:

As stated by Japhet ben Ali in the introduction to his commentary on the minor prophets, Benjamin wrote the following works, mostly in Arabic: (1) a commentary on the Pentateuch, in which he frequently refers to Oriental customs; (2) a commentary on Isaiah; (3) a commentary on Daniel, in which the word "yamim" (days)—in the verse "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (xii. 12)—is explained by "years," pointing thus to the year 1010 as the epoch of the arrival of the Messiah; (4) a commentary on Ecclesiastes and Song of Songs, or, as Pinsker thinks, on all the Five Rolls; (5) "Sefer Mizwot" (Book of Precepts); (6) "Sefer Dinim," or "Mas'at Binyamin" (Book of Laws, or Gift of Benjamin), written in Hebrew, and published at Koslov (Eupatoria) in 1834—containing civil and criminal laws according to Holy Writ. (Article: “Benjamin ben Moses Nahawendi”)

Silver quotes on p.55 regarding Nahawendit use of the 1290 day prophecy. Pinsker, p.82 לקוטי קדמתיות

reference regarding Nahawendi as the source for his

QUOTE SILVER'S WORK ON AKIBA BECAUSE IT PUTS AKIBA FAIR AND SQUARE IN THE MYSTICAL CAMP OF INTERPRETERS, USING THE NUMEROLOGICAL OF THE TALMUD AND GNOSTICISM AND ALLEGORY OF ABRAHAM.

Jellinek, 1855 Midrasch Tadshe 6

This midrash is an important window into the Jewish understanding of number symbolism which we find in Jewish writers like Aristobulus and Philo, who were thoroughly imbued with the ideas of Hellenism and Pythagorean arithmology. The midrash echoes Hellenistic sentiments showing us that heptadism was commonplace among Jewish thinkers in the time of the writing of this Midrash. Epstein argues Rabbi Moses ha-Darshan is the author of this Midrash, which would date this material about the 11th Century A.D. However, Phinehas ben Jair has been considered the author of the Midrash. This Tanna lived in the 4th century A.D. in Lydda, Judaea, now Lod in Israel. If he is the author, we can see from his material (which is identical to that of Aristobulus and Philo), how the concept of the year-day principle just not fit with the Hellenistic views they took on hebdomad.

Jewish Encyclopedia.com has an article on Midrash Tadshe²⁵ and Wikipedia.com²⁶ is a mirror of the material at Jewishencyclopedia.com for readers who wish to reader further on the matter.

14. Midrash Tadshe (called also Baraita de-Rabbi Pinehas b. Ya'ir):

This small midrash begins with an interpretation of Gen. i. 11: "And God said, Let the earth bring forth" ("Tadshe ha-are"). "Why," asked R. Phinehas, "did God decree that grass and herbs and fruits should grow upon the third day, while light was not created until the fourth? To show His infinite power, which is almighty; for even without the light He caused the earth to bring forth [while now He creates all manner of trees and plants through the operation of the light]." The name of the author occurs twice (ed. Epstein, pp. xxi., xxxi.); and the midrash closes with the words "ad kan me-dibre R. Pinehas ben Ya'ir." No other authors are named. This midrash is peculiar in several respects, varying in many statements from other midrashim; and, although written in pure Hebrew, it contains numerous expressions which are not found elsewhere, such as **הַנְּהוּיָהוּ**, **כּוֹכְבֵי שָׁמַיִם** (= "planets," p. xix.). The structure of the midrash is very loose.

Analogies with the Book of Jubilees.

The Midrash Tadshe is in the main symbolic in tendency, and it plays much on groups of numbers. **Section 2** contains a symbolization of the Tabernacle; and, according to Epstein, the central idea of the midrash is the theory of three worlds—earth, man, and the Tabernacle. **Section 10** contains a mystic explanation of the numbers mentioned in connection with the offerings of the princes (comp. Num. vii. 12 *et seq.*). **Combinations and parallelisms based on the number ten are found in sections 5 and 15; on seven, in 6, 11, and 20; on six, in 20; on five, in 7; on four, in 20; on three, in 12, 18,** etc. Desultory expositions of Gen. ii. 17; iii. 3, 14 *et seq.*; Ex. vii. 12 *et seq.*, 83 *et seq.*; Lev. xiii. 2, xiv. 34; Lam. i. 1 *et seq.*; Num. iv. 3, xxvii. 7; and Deut. xxxii. 12, are contained in sections 7, 10, 17, 20, 21, and 22. Especially noteworthy is section 8, on "the ages of the pious," the Patriarchs, the Matriarchs, and the twelve sons of Jacob, giving also the dates of their births. In this list the months are not designated as Nisan, etc., but as "the first," "the second," etc. The dates for Zebulun and Benjamin are lacking in the present text, but are given in a citation by Bahya and in the Yalkuṭ, where, however, the months are named and not numbered. The length of life ascribed to the sons of Jacob agrees with that given in the Seder 'Olam Zuṭa; but only the Book of Jubilees gives the days and months of their births, and even it does not state the length of their lives (comp. Jubilees, xxviii. and xxxii., where, however, some dates differ from those given in the midrash). On the other hand, section 6 of the Midrash Tadshe is in entire agreement with the Book of Jubilees (ii., iii., iv., vii., x., xii., xiv., xv., and xxxiii.) in its statement that twenty-two varieties of things were created in the world—seven on the first day; one on the second; four on the third; three on the fourth; three on the fifth; and four on the sixth—and that these twenty-two varieties correspond to the twenty-two generations from Adam to Jacob (and to the twenty-two letters of the alphabet).

Epstein has drawn attention to other striking analogies between this midrash and the Book of Jubilees, especially to the strange theory of Rabbi Phinehas b. Jair (p. xxxi.) that Adam was created in the first week, and that Eve was formed in the second week, from his rib; this serving as the foundation for the rule of purification given in Lev. xii. 2 *et seq.*, with which Jubilees, iii. 8 is to be compared. On these grounds, Epstein advances the

²⁵ <http://www.jewishencyclopedia.com/view.jsp?artid=593&letter=M#1980>

²⁶ http://en.wikipedia.org/wiki/Midrash_Tadshe

hypothesis that in this and many other passages the author of the Midrash Tadshe used the Book of Jubilees, which existed at that time in Hebrew and was much larger in scope than at present, and was ascribed, "on account of its Essenic tendency," to Rabbi Phinehas b. Jair, who was famous for his great piety. It is hardly probable, however, that the present Book of Jubilees is incomplete; and a much more plausible view of Epstein's is that which regards the Midrash Tadshe as the work of Rabbi Moses ha-Darshan. Either on account of its beginning, or for some other reason, R. Phinehas b. Jair was regarded as the author of this midrash, and Num. R. xiii. 10 and xiv. 12, 18 contain several expositions and maxims from it cited under the name of that tanna. The midrash, from which Yalkuṭ excerpted several passages and which has been cited by various authors, has been edited according to manuscript sources by Jellinek ("B. H." iii. 164-193) and by Epstein ("Beiträge zur Jüdischen Alterthumskunde," Vienna, 1887).

The Midrash Tadshe must not be confused with another baraita bearing the title "Baraita de-Rabbi b. Jair," which deals with gradations of virtues, the highest of which causes its possessor to share in the holy spirit (comp. Soṭah, end, and parallels).

Bibliography: Zunz, *G. V.* p. 580;

Rab Pe'alim, pp. 114 *et seq.*;

Jellinek, *B. H.* iii., pp. xxxiii. *et seq.*; vi., p. xxix.;

Epstein, *l.c.* pp. i.-xiv.;

idem, *Le Livre des Jubilés, Philon et le Midrasch Tadshe*, in *R. E. J.* xxi. 80 *et seq.*, xxii. 1 *et seq.*; Weiss, *Dor*, iv. 216;

Kautzsch, *Apokryphen*, ii. 37;

Bacher, *Ag. Tan.* ii. 497, 499;

Grünhut, *Sefer ha-Likkutim*, ii. 20b.

The Hebrew Text

Readers will note here that the alphanumeric symbol for "seven" is used here in this text, "ז" rather than the word "שִׁבְעָה", in equivalent fashion as Greek arithmologists do in their writings:

ו' ז' מועדות הן: שבת, חג מצות, חג העומר, חג השבועות, חג השופרות, חג יום הכיפורים, וחג סוכות. ז' כוכבים שרועים השמש והירח וז' כוכבים שאינם רועים], זהו ז' כוכבים של זה שנקרא שמו כסיל וז' כוכבים של כימה, כימה בעת שהיא שוקעת חורשים את הארץ לזרוע אורה וכשהיא עולה עת הקציר הוא. ז' חלקים יש באדם: ראש, גרון, בטן, שתי ידים, שתי רגלים. ז' קומות: ילד, נער, רובה, עלם, איש, שב, זקן. ז' נקבות הן בראשו של אדם; שתי עינים, שתי אזנים, וב' [next page] נקבות של חוטם והפה. ועוד ז' בקרביו של אדם ונקראין סגל ככה [?]: ושט, ולב, וריאה וטחול ובכבד ושתי כליות. ועוד ז' ימי נדה, וז' תולדות למים; היוצא מן העין, ומן הפה, ומן הרגלים של פנים ושל ואחור, ושכבת זרע, וזיעת כל הגוף]. ועוד ז' רוחים של מעלה ומטה של פנים ואחור של ימין ושל שמאל ושל סביב. ועוד כתוב ז' פעמים ברית באות הקאת. כ"ב מינים נבראו בעולם בז' ימים. ביום א' ז' השמים, והארץ, והמים, והחושך, והרוח, והתהומות, והאור; היום ב' א': הרקיע בלבד; ביום ג' ד': הכניס המים אל מקום אחד, והעלה מים מתוקים מן הארץ, והעשבים, והעצים; ביום ד' ג': השמש, והירח, והכוכבים; ביום ה' ג': השרצים, והעופות, והחניניים; ביום ו' ד': החיה, והבהמה, והרמש, והאדם; כנגד כ"ב אותיות שבא"ב וכנגד הכ"ב דורות מאדם עד שבא יעקב:

The English Translation.

The following translation is provided by Prof. David Runia, of Queen's College in Melbourne, Australia, a specialist in the writings of Philo. He references the statements in this midrash to Philo's statements in *De Opificio Mundi*, (which we shall examine in the next section):

There are seven stars which the sun and the moon see, and there are seven stars which they do not see. That is: the seven stars of the one which is called Kesil (Orion) and the seven stars of the Pleiades, at the time when they set the land is ploughed for sowing, and when they rise it is harvested (§115). There are seven parts in the human being: head, throat, belly, two hands, two feet (§118). There are seven statures: child, boy, youth, young man, man, older man, old man (§105). There are seven holes in the human head: two eyes, two ears, two nostrils, and the mouth (§119). And further there are seven things inside the human being and they are called like (?) this: gullet, and heart and lungs and spleen and liver and two kidneys (§118). Further seven days of

menstruation (§124) and seven origins for waters: it comes from the eyes and from the mouth and from the feet at the back and at the front and the ejaculation and the sweat of the whole body (§123). Further there are seven directions: of above and below, of front and back, of right and left, and of around (§122). (2001, p.307)²⁷

The following table dissects the translation for readers and lines it up with the Hebrew text to make it more comparable.

Unpointed Text	Pointed Text	Runia's Translation
ז' מועדות הן: שבת, חג מצות, חג העומר, חג השבועות, חג השופרות, חג יום הכיפורים, וחג סוכות		[There are seven festivals, Sabbath, Mazzot (Seven days-Exodus, Passover-Pesah), (Counting the) Omer, Shavuot (Weeks, Harvest, First-Fruits), Trumpets (New Year – Rosh Hashanah), Day of Atonement, Succoth (Tabernacles). ²⁸ This verse not included by Runia.]
ז' כוכבים שרועים השמש והירח וז' כוכבים שאינם רועים], זהו ז' כוכבים של זה שנקרא שמו כסיל וז' כוכבים של כימה, כימה בעת שהיא שוקעת חורשים את הארץ לזרוע אורה וכשהיא עולה עת הקציר הוא		There are seven stars which the sun and the moon see, and there are seven stars which they do not see. That is: the seven stars of the one which is called Kesil (Orion) and the seven stars of the Pleiades, at the time when they set the land is ploughed for sowing, and when they rise it is harvested
ז' חלקים יש באדם: ראש, גרון, בטן, שתי ידים, שתי רגלים.		There are seven parts in the human being: head, throat, belly, two hands, two feet
ז' קומות: ילד, נער, רובה, עלם, איש, שב, זקן.		There are seven statures: child, boy, youth, young man, man, older man, old man
ז' נקבות הן בראשו של אדם; שתי עינים, שתי אזנים, וב' נקבות של חוטם והפה.		There are seven holes in the human head: two eyes, two ears, two nostrils, and the mouth
ועוד ז' בקרביו של אדם ונקראין סגל ככה: ושט, ולב, וריאה וטחול ובכבד ושתי כליות.		And further there are seven things inside the human being and they are called like (?)

²⁷ See also the German translation of B.Wünsche, *Aus Israels Lehrhallen. Band V 2 Kleine Midrashim: Neue Pesikta und Midrash Tadshe*. Leipzig: E. Pfeiffer, 1910, pp.96-97.

²⁸ Wikipedia lists many more sacred holidays that are currently observed (Biblical ones in bold): Rosh Hashanah –The Jewish New Year, Aseret Yemei Teshuva – Ten Days of Repentance; Yom Kippur – Day of Atonement; Sukkot – Tabernacles; Shemini Atzeret /Shimcat Torah – Rejoicing with Torah; Hanukkah – Lights (Miraculous Supply of Oil in Maccabean times); Tenth of Tevet – The beginning of the Seige of Jerusalem by Babylon; Tu Bishvat – New Year of the Trees; Purim – Lots (book of Esther); New Year for Kings; Pesach – Passover; Sefirah – Counting the Omer (seven weeks between Passover and Pentecost); Lag Ba'omer – Rejoicings. There was undoubtedly a reason for limiting the number of enumerated festivals –it may be a case of just choosing seven of them to fit in with the heptadic paradigm.

Unpointed Text	Pointed Text	Runia's Translation
		this: gullet, and heart and lungs and spleen and liver and two kidneys
ועוד ז' ימי נדה, וז' תולדות למים; היוצא מן העין, ומן הפה, ומן הרגלים של פנים ושל ואחור, ושכבת זרע, וזיעת כל הגוף].		Further seven days of menstruation (§124) and seven origins for waters: it comes from the eyes and from the mouth and from the feet at the back and at the front and the ejaculation and the sweat of the whole body
ועוד ז' רוחים של מעלה ומטה של פנים ואחור של ימין ושל שמאל ושל סביב.		Further there are seven directions: of above and below, of front and back, of right and left, and of around
ועוד כתוב ז' פעמים ברית באות הקאת. כ"ב מינים נבראו בעולם בז' ימים		[This verse not included by Runia]
ביום א ז' השמים, והארץ, והמים, והחושך, והרוח, והתהומות, והאור; היום ב' א': הרקיע בלבד; ביום ג' ד': הכניס המים אל מקום אחד, והעלה מים מתוקים מן הארץ, והעשבים, והעצים; ביום ד' ג': השמש, והירח, והכוכבים; ביום ה' ג': השרצים, והעופות, והחנינים; ביום ו' ד': החיה, והבהמה, והרמש, והאדם; כנגד כ"ב אותיות שבא"ב וכנגד הכ"ב דורות מאדם עד שבא יעקב:		[This verse not included by Runia]

ו' ז' מועדות הן: שבת, חג המצות, חג העומר, חג השבועות², חג השופרות, חג יום הכיפורים, וחג סוכות. ז' כוכבים שרועים השמש והירח וז' כוכבים שאינם רועים³, וזו ז' כוכבים של זה שנקרא שמו כסיל וז' כוכבים של כימה, כימה בעת שהיא שוקעת חורשים את הארץ לזרוע אותה וכשהיא עולה עת הקציר הוא. ז' חלקים יש באדם: ראש, גרון, בטן, שתי ידים, שתי רגלים. ז' קוסות: ילד, נער, רובה, עלם, איש, שב, זקן. ז' נקבות הן בראשו של אדם: שתי עינים, שתי אוזנים, וכ'

נקבות של חוטם והפה. ועוד ו' בקרביו של אדם ונקראין סגל
 ככה (?): משט, ולב, וריאה וטחול וכבר ושתי כליות. ועוד ו'
 ימי נדה, ו' תולדות למים: היוצא מן העין, ומן הפה, ומן הרגלים
 של פנים ושל ואחור, ושכבת זרע, וזיעת כל הגוף¹). ועוד ו' רוחים
 של מעלה ומטה של פנים ואחור של ימין ושל שמאל ושל סביב.
 ועוד כתוב ו' פעמים ברית באות הקשת. כ"ב מינים נבראו
 בעולם בו' ימים. ביום א ו': השמים, והארץ, והמים, והחושך,
 והרוח, והתהומות, והאור; ביום ב' א': הרקיע בלבד; ביום ג' ד':
 הכנים הים אל מקום אחד, והעלה מים מחוקים מן הארץ, והעשבים,
 והעצים; ביום ד' ג': השמש, והירח, והכוכבים; ביום ה' ג': השרצים,
 והעופות, והחנינים; ביום ו' ד': החיה, והבהמה, והרמש, והאדם;
 כנגד כ"ב אותיות שבא"ב וכנגד הכ"ב דורות מאדם עד שבא יעקב:

Refer to the section on Philo for a discussion on this midrash. The symbolism of *seven* is also discussed at 11 and 20 of this midrash. It is the comments at 6 (¶) that relate most directly to the Philonic material on the number seven.

The Relevance of this for our Study on Shabu'a

Clearly by the time this Midrash had developed, either in thought or on paper, the Hellenistic concept of heptadism was thriving in Jewish thought, even to the point of having it immortalised in this work. Identical to the sentiments of Hellenistic Judaism in Alexandria in the 3rd century B.C. through to Philo and even later, this Midrash is testimony to the presence of the symbolic nature of heptadism in nature – a symbolism that does not include the year-day principle at all.

Here is a Jewish work, echoing what we will see later in this paper, in the Greek and Latin works on the same topic. We find no evidence of the year-day principle here – the most obvious place where we should find something on the matter. It reflects the ideas of Plato, Socrates and Solon before them, of an ancient heptadism, in an attempt to systematise the universe, and reduce it to a useful mnemonic.

9. Lexicographers

NEED TO CHASE UP THE REFERENCES IN THESE LEXICON ENTRIES. THEY ARE EXCELLENT, AND WILL ADD LIGHT TO THE TOPIC.

We turn now to the contribution of the lexicographers, and their understanding of the meaning of the word. In the 1846 edition of Gesenius' Hebrew Lexicon, he separates the occurrence of שָׁבוּעַ in Daniel with that elsewhere in Scripture, as do the other lexicographers listed below. Here is Tregelles' entry:

Gesenius (Tregelles, S, Ed.)

שָׁבוּעַ m. (Dan. 9:27, זא ת שָׁבַע Gen. 29:27, should be rendered *the week of this woman*), const שָׁבוּעַ Gen. 29:27, 28; Dual שָׁבָעִים Levit. 12:5; pl. שָׁבָעִים m. (Dan. 9:25; 10: 2, 3), and שָׁבָעוֹת const. שָׁבָעוֹת with suff. שָׁבָעוֹתֶיכֶם Nu. 28:26, a *hebdomad*, ἑβδομάς, *septenary number* (denom. from שָׁבַע seven, compare עָשׂוֹר a decad).

(1) of days, a *week*, Gen.29:27, 28. Dan. 10:2, שְׁלֹשָׁה שָׁבָעִים יָמִים “through three weeks” (where יָמִים is not a genit., see יָמִים No.2,b, page CCCXLII, A) תֵּג שָׁבָעוֹת *the feast of seven weeks, pentecost*, so called from the seven weeks which were counted from the passover to this festival, Deu. 16:9. Fully Tob. 2:1, ἀγία ἑπτὰ ἑβδομάδων. But, Eze.45:21 תֵּג שָׁבָעוֹת *the feast of hebdomads of days is the passover*, which was celebrated through the whole of seven days.

2. a *hebdomad of years*, Dan. 9:24, seqq. Compare Hebdomas annorum, Gell. N. A. iii. 10.

One notices here that Tregelles places Dan9:24 and sequel as a separate grouping, and he then compares the usage here to that of Varro, quoted by Gellius in Noc. Att.III.10. That is to say, he aligns the incidence of these occurrences with the "week of years" commonly found in extant samples of the word in non-inspired sources. Furthermore, he equates the usage of this Hebrew word with the Latin word *hebdomas* as used by Marcus Terrentius Varro. And of course, this 1846 version of Gesenius by Tregelles was available to the likes of U.Smith, J. White, and even Wm. Miller. And Tregelles even tells them not only the primary source, but quotes the relevant phrase from Varro - "Hebdomas annorum" - ("a hebdomad of years") to show that this concept did not need any year-day principle to understand it. Why did they not comment on Gesenius' work when discussing their interpretation of שְׁבוּעַ in Dn9? Don't tell me we had biased scholarship even back then?? The pioneers were prepared to use Tregelles lexicon to prove that חָתַךְ meant "cut off," rather than "determined," in Dn 9:24, but were not prepared to acknowledge Tregelles' view when it came to explaining the meaning of שְׁבוּעַ.

Tregelles wrote a commentary on the book of Daniel, published in 1883, and expands on his lexicography there:

Daniel had made inquiry about seventy years of the captivity in Babylon; the answer also speaks also of seventy periods, which in our English translation are called "weeks"; the word however, does not necessarily mean seven days, - but a period of seven parts: of course it is much more often used in speaking of a week than of anything else, because nothing is so often mentioned as a week which is similarly divided. The Hebrews, however, used a septenary scale as to time, just as habitually as we should reckon by then; the sabbatical years, the jubilees, all tended to give this thought a permanent place in their minds. The denomination here is to be taken from the subject of Daniel's prayer; he prayed about years, he is answered about periods of seven years, i.e., the recurrence of sabbatical years. (1883, pp.97-98)

Benjamin Davidson

Benjamin Davidson's Analytical Lexicon was first published in England, not the United States, in 1848, and the selection given here comes from a reprint of the 1850 edition of this book. It would have been a few years before it would have hit bookshelves in the U.S, but it would have been known within a decade or so before the SDA pioneers would have caught wind of the new reference tool. In any case, it endorses the same position of Gesenius, in separating the occurrence of שְׁבוּעַ in Dn 9:24 ff from other occurrences elsewhere in scripture:

שָׁבַע (constr. שָׁבַע §35. rem. 7) fem. שָׁבַע masc. (constr. שָׁבַע). ---I. num. card. *seven*; שָׁבַע שָׁנִים, *seven years*, and with the constr. שָׁבַע יָמִים *seven days*; less frequently preceded by the noun, as אֲלִים שָׁבַע *seven rams*; also as an ordinal when preceded by a noun in the construct state, as שָׁבַע שָׁנָה *seventh year*; שָׁבַע שָׁבַע *by sevens*; שָׁבַע עָשָׂר fem. & שָׁבַע עָשָׂר masc. *seventeen*.---II. (שָׁבַע) adv. *seven times*, Ps. 119.164; Pr. 24.16 Du. שָׁבַע שָׁבַע *sevenfold*. Pl. שָׁבַע (§35. rem. 16) *seventy*. For another שָׁבַע (& שָׁבַע sec) below.

שָׁבַע Chald. masc. *seven*.

שָׁבַעָה masc. *seven*, Job 42.13.

שָׁבוּעַ masc. (constr. שָׁבוּעַ pl. c. שָׁבוּעוֹת du. שָׁבוּעִים d. 3a; but also pl. (abs.) שָׁבוּעִים, with suff. שָׁבוּעוֹתֵכֶם §32. rem. 1). -I. *a week, seven days*; הַגְּ שָׁבוּעוֹת *the feast of weeks, pentecost*. -II. *a week of years*, comp. Da. 9.24 seq.

Here readers can see that Davidson broke the occurrence of שְׁבוּעַ into two categories: the first for those references that use it as "week" as in the festivals; and the second category for those incidences in Dn9:24 ff where it should be seen as a "week of years." Davidson does not elaborate on the reasons for that choice however, as does Tregelles, when he quotes Varro.

Brown, Driver and Briggs-Gesenius Lexicon

Brown, Driver and Briggs, the new editors of Gesenius' Lexicon, have kept the dichotomy of explanation of this word the same as Tregelles, one hundred and fifty years previous, and added a cogent note as well. They indicate that this particular meaning for שָׁבוּעַ is "late," meaning it is a variant on the meaning developed later in the language, as when compared to the earlier occurrences of this word, as used for the festivals, for instance. They also omit a reference to Varro, even though they still give the meaning as "heptad, or seven of years"

† שָׁבוּעַ n.m. Dn^{9.27} period of seven (days, years), heptad, week (on format. v. Lag.^{BN 67}); -- abs. 'ש' Dn 9^{27.27}; cstr. שָׁבֻעַ Gn 29^{27.28}; du. שָׁבָעִים Lv 12⁵; pl. שָׁבָעַת [ו]ת Ex 34²² + 4t. Dt +4t. (in term. techn.) 2 Ch 8¹³; late שָׁבָעִים Dn^{9.24} +4t. Dn; cstr. ת שָׁבָעַת Je 5²⁴ (Ez 45²¹ read שָׁבָעַת with Vrss and all mod., v.שָׁבָע. sf. שָׁבָעַת תִּיכֶם Nu 28²⁶; ---1. *period of seven days* (fr. a given time), *week*: Dt 16^{9.9} Lv 12⁵ (P); of marriage feast Gn 29^{27.28} (E; cf. Ju 14¹² Tob 11¹⁹); שָׁבָעִים יָמִים Dn 10^{2.3} three *weeks, days* (three weeks long); Je 5²⁴ שָׁבָעִים יָמִים weeks of statutes (i.e. weeks appointed by 'י) for harvest; term. techn. אָגַת שָׁבָעַת Ex 34²² (J) *feast of weeks* (ending seven weeks of harvest), Dt 16^{10.16} 2 Ch 8¹³, so 'ש' alone Nu 28²⁶(P). 2. *heptad* or *seven* of years, late, Dn^{9.24.25.26.27.27}. --- שָׁבָעִי שָׁבָעוֹת Ez 21²⁸ [שָׁבָע].

Koehler and Baumgartner

Koehler and Baumgartner's lexical contribution is excellent and worthy of close attention.

שָׁבוּעַ a primary noun, belonging to the same group of words as שָׁבוּעַ, constructed on the pattern *qatūl*: Bauer-Leander *Heb* §68i, on p. 539; Meyer *Gramm.* §48.1b; SamP. *šibbu*, dual *šibbuwwāam* :: pl. *šābā'ot* (cf. Ben Hayyim *Lit. Or.* 5: 236); for the Ethiopic material see below; any connection with I שָׁבָע (as suggested in KBL) is hardly probable, on which see THAT 2:856; MHeb. שָׁבוּעַ, pl. שָׁבוּעוֹת: 1) week; 2) a cycle of seven years (Dalman *Wb.* 413a); DSS (Kuhn *Konkordanz* 216) pl. masc. and fem.: so IQS 10:7, 8 and probably also Dam. 16:4, on which see Maier *Texte* 1: 41^a; DJD 1: p. 96, text 41:2 שָׁבוּעוֹתָם [שָׁבוּעוֹתָם] JArm. שָׁבוּעַ, pl. nondetermined masc. and fem. שָׁבוּעִין det. שָׁבוּעִיָּה; Samaritan pl. שָׁבוּעִין cf. Akk. *sebūtum* the seventh day of the month (AHw. 1034a; CADs, 206a), on which see also von Soden *Gramm.* §71e and Landsberger *Kult.Kal.* 98: From the meaning "a period of seven days duration" there develops the idea of "the seventh day (Dillman *Lex.* 363, see also Dillman *Gramm.* §159, 2b), and Tigr. (Littmann-Höfner *Wb.* 185a); Arb. *usbu'* week: cstr. שָׁבָע, dual שָׁבָעִים, pl. שָׁבָעִים and שָׁבָעַת תִּיכֶם cstr. Jr 5²⁴ שָׁבָעַת Bomberg, שָׁבָעוֹת Leningrad; on שָׁבָעוֹת Eze 45²¹ see 4a; sf. שָׁבָעַת תִּיכֶם on the pl. masc. (on in Daniel) and fem. cf. Michel *Grundl.* 1:37, 40f: a group of seven, a seven part unit (ἑπτάς).

---1. **seven consecutive days, week** (ἑβδομάς, septimana), cf. Galling, *Bibl. Reallexicon*² 166 no. 3c; Reicke-Rost *Hw.* 2178f; Dt. 16⁹; dual two weeks Lv 12⁵; שָׁבָעַת אֶת the week for the consummation of marriage Gn 29^{27f}, שָׁבָעוֹת אֶת הַקָּצִיר the weeks appointed for the harvest Jr 5²⁴, so with Gesenius-Buhl *Handw.*; ZüB; Weiser *Jer.* (ATD 20) 49:: delete 'ש' as dittography, on which see BHS, but this is probably based in it being a lectio faciliior; I had been mourning שָׁבָעִים יָמִים for three weeks Da 10^{2f} (→ יום 5b).

---2. **the festival of seven weeks, Pentecost**, see Tobit 2: ἀγία ἑπτὰ ἑβδομάδων Ex 34²² Dt 16¹⁰; שָׁבָעַת הַשְּׁבִיעִית Dt 16¹⁶ 2C 8¹³; > שָׁבָעוֹת תִּיכֶם Nu 28²⁶; on this festival see e.g. de Vaux *Inst.* 2:395ff = *Lebensordnungen* 2:352ff; Kraus *Gottesdienst*² 72ff; Reicke -Rost *Hw.* 1440f; RGG³ 2:912; Lohse *πεντηκοστή*, in TWNT 6: 44-53::P. Laaf in Botterweck *Fschr.* 177: שָׁבָעוֹת הַשְּׁבִיעִית is perhaps harvest thanksgiving; but this is very improbable in the light of tradition (see e.g., Tobit 2₁).

---3. **a week of years, a period of seven years**: אָהַד שָׁבָעַת one week long Da 9²⁷, שָׁבָעִי הַשְּׁבִיעִי in the middle of the week 9²⁷, each with temporal accusative, see Gesenius -Kautzsch *Gramm.* §118i, k; Brockelmann *Heb. Syn.* §100b; seven weeks 9²⁵, sixty-two weeks 9^{25f}, seventy weeks 9²⁴, on which see Baumgartner *Daniel* 24f.

---4. a) cj. Ezk 45²¹ pr. שְׁבִיעוֹת rd. שְׁבַעַת (BHS); the preceding הַג is probably to be deleted, cf. BHS, but see also Zimmerli *Ezekiel* 1158f; b) Ezk 21²⁸ (שְׁבִיעוֹת) > שְׁבִיעַי, שְׁבִיעָה.

---5. **selected expressions:** a) as with 1: with טָמֵא Lev 12⁵; with מֵלֵא pi. Gn 29^{27f}, with סָפַר Dt 16⁹; with שָׁמַר (sbj. יהוה.) Jr 5²⁴; b) as 2: with עלה hif. 2C 8¹³ (בְּהַג הַשׁ) with עָשָׂה Ex 34²² Dt 16¹⁰, with רָצָה (יהוה) pr. nif. rd. qal) Dt 16¹⁶ (בְּהַג הַשׁ); as 3: with חָתַךְ nif. (with על) Da 9²⁴. †

Here again, as with all the other examples listed above, the meaning for שְׁבִיעוֹת in Dn9:24 is given a special category from the other occurrences in scripture. No 3. is listed as "a week of years, a period of seven years."

Marcus Jastrow, A Dictionary of the Targumim, The Talmud Babli and Yerushalmi, and the Midrashic Literature. (1950, p.1510)

שָׁבַע ש' m. (b.h. שְׁבַע) 1) *a period of seven days.*—שְׁבִיעוֹת הַבֶּן v. בֶּן.—Pl. שְׁבִיעוֹת. Lev. R. s.28 שָׁבַע ש' שָׁבַע ש' שָׁבַע ש' 1) *a period of seven days.*—שְׁבִיעוֹת הַבֶּן v. בֶּן.—Pl. שְׁבִיעוֹת. Lev. R. s.28 שָׁבַע ש' שָׁבַע ש' שָׁבַע ש' 2) "year-week", a period of seven years, septennate (the jubilee being divided into seven septennates); also the seventh year, Sabbatical year. Snh. V. 1 v. הַקִּירָה Gitt. 77^a שָׁנָה ש' לְאַחַר ש' שָׁנָה ש' if a person says, 'give my wife a letter of divorce (or to his wife, 'be thou divorced'), if I do not come back after the septennate, we must wait one year (after the Sabbatical year). Ned. VIII, 1 שָׁנָה ש' זֶה אֲסוּר בְּכָל הַשָּׁנָה ש' (not הַשְּׁבִיעוֹת) if a person, during a Sabbatical year, vows abstinence, using the word 'this shabu'a, he is bound the entire coming septennial period and the seventh year of the expiring Sabbatical period. Ib. שָׁנָה ש' אֶחָד אֲסוּר וְכ' but if he says, 'one septennate', he is bound from date to date, i.e., counting seven years from the day of the vow; a fr. Pl as ab. Y. Sabb X. 17^b top שָׁנָה ש' שְׁלֹשָׁה חֳלָל וְכ' it is not possible that during fourteen years the fourteenth day of Nisan should not occur on a Sabbath; Y. Pes. VI, 33^a bot. לְשָׁנָה שְׁבִיעוֹת שִׁחוּל (corr. acc.).

Jastrow's Dictionary of the Targums, the Talmud and the Midrashic Literature, gives two distinct classifications for שְׁבִיעוֹת. He says:

"1) a period of seven days, week,-..."

"2) "year-week", a period of seven years, septennate (the Jubilee being divided into seven septennates)-...."

3) "also the seventh year, Sabbatical year."

The first one is the period of seven days or a week. His second category is those references to a "year-week", a period of seven years, and in this category, he includes the sabbatical year.

Charles, R. H.

Notice Charles comments on the appearance of this word in Dn9:24:

But the word 'week,' which here means a week of years, has not this sense elsewhere in the O.T. It occurs, however with this meaning some hundreds of times in Jubilees (before 100 B.C.) and in the Mishna (Sanh. v. I) and in the Talmud. But the way had been prepared for the statement in our text [Dn9:24-FB] by 2 Chron. xxxvi.21, 'Until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath, to fulfill three score and ten years' (cf. Lev. xxvi. 34.35). Here the idea of seventy years and of Sabbatical years are brought together. (1929, p.104)

Clearly then, there is good support for the categorisation of a separate meaning for this word as "weeks of years." Furthermore, when one considers that the true meaning of the word should not be sought in the past use of it, but in the present use of it, and compare the meaning of שְׁבִיעוֹת during the times of the fulfillment of the seventy weeks period, there is abundant evidence in intertestamental literature to show that the sense of the word included a seven-year period. This is how the word was understood by those who were supposed to read and understand the seventy

weeks since it was in those days that the prophecy was in fulfillment. And definitely, by the times of Christ, the Talmudic writings of the Sanhedrin—written shortly after—show that שָׁבוּעַ meant the sabbatical-year period, and was a regular style of locating an incident like a murder—a certain Jubilee, a certain Sabbatical-year (שָׁבוּעַ), a certain year of that Sabbatical year, a certain month of that year, a certain day of the month, and a certain day of the week. This was the legal formula for court procedure for locating time. For those who were living under the fulfillment of the seventy weeks, the common language at the time indicated that the meaning of the time period of the seventy weeks referred to sabbatical-year cycles, without any need to use the year-day principle.

A. H. Konkkel:

8651 Shabûa'

ANE the noun shabûa' belongs to the group that include the number seven (sheba', shib'â). The number seven in Ugar (shb';shb't; shb'm) occurs frequently (UT,7.15,36 2381), often deliberately chosen to indicate an indefinite or large number or to indicate completion (Kapelrud, 499); so the house of Baal is built in seven days (KTU, 1.4 iv 20-35), Baal copulates seven and seventy times (KTU, 1.5 v 5-10). Seven is found in Phoen., Punic, Moabite, as well as old and middle Aram. inscriptions. Both seven and week are primary noms. with independent nom. formation patterns, so the meanings are not independent. (Stamm, 1287). Attempts to link them to the vb. shb' (swear, take an oath) must be judged a failure; the Heb. does not connect the number seven with oaths, and other Sem. languages do not relate a vb. swear to seven even though the sacred number is important in covenants and rituals (THAT, 2:856). The nom.sebûtum meaning seventh month is found in old Babylonian (AHw,1034); in Eth. and Tigre sabu' means either seven days or seventh day, and the Arab. usbû means week.

OT 1. In several instances shabûa' means a period of seven days: in Gen 29:27-28 it refers to the week of the wedding feast; in Lev 12:5 the time of purification after the birth of a female child is two weeks. Daniel prays for three weeks of time (Dan 10:2-3), an expression probably to be understood as an apposition of time (GKC, 131d), though "three whole weeks" may be overinterpretation; it is possible the expression here distinguishes literal weeks of years in the previous passage. Jeremiah speaks of God's keeping the weeks appointed for the harvest (Jer 5:24), though on the basis of the Vrs. it is possible shabu'ôt has been added here (BHS). In Ezek 45:21 it appears from a marginal gloss that the Feast of Weeks has been incorporated, displacing the number seven that defined the time of the Passover, as is found in a few MSS and Vrs. In Deut 16:9 the Festival of Weeks is defined as seven weeks from the beginning of the harvest.

2. The pl. shabu'ôt is one of the terms used for the Feast of Weeks (Exod 34:22; Deut 16:10, 16; 2 Chron 8:13); it is also called the Feast of the Harvest (Exod 23:16) and the day of the firstfruits (Num 28:26). The firstfruits of the barley harvest was measure called an omer (Lev 23:10); seven weeks later the firstfruits of the wheat harvest consisted of two loaves of bread (Lev 23:17). Prescribed sacrifices and offerings were to accompany the feast (Lev 23:18-19; Num 28:27-31). Like the Sabbath, it was independent of the lunar calendar, and in the OT is not affiliated with any of the great redemptive events. Ezekiel does not include it in his calendar for the temple celebration of the restored community (Ezek 45:21-25), possibly because in Lev 23:16-21 it is not described as a pilgrimage festival (Milgrom, 245). The time and the offerings of the feast indicate that it was primarily a festival for farmer. The requirement that the loaves offered be baked with leaven (Lev 23:17) when offered as firstfruits indicates relationship to the Feast of Unleavened Bread seven weeks earlier (de Vaux, 494); the two feasts apparently marked the beginning and the end of harvest respectively, the leavened bread at the end of wheat harvest marking the resumption of normal life.

3. Daniel uses the term shabu'im to provide a new application of the prophecy of Jer 25:8-14 to the period beyond the exilic times (Dan 9:24-27). The numerous ambiguities of this passage have led to many interpretations, not the least of which is the meaning of shabûa' itself. It is found as the masc. pl. only in this section; this is not related to the pl. of seven, as is sometimes asserted, because shabûa' is itself primary nom. meaning week (Hasel, 108-9). This feature of two pl. endings for this nom. is also found in the Manual of Discipline at Qumran (IQS 10.7, 8); Qimron (67) points out that at times the masc. pl. const. is found on the fem. sg. nom. It is important to distinguish between gender ending, for the endings may serve purposes of meaning or function other than gender (GKC, 242-44). Typically in noms. with two pl. endings the fem. pl. (ôt) indicates the individual parts of a grouping, while the masc. pl. (îm) indicates a plurality within one total quantity; eg., fields in fem. pl. would indicate various plots of ground, but in the masc. pl. the countryside made up of fields. This is probably the case with shabûa' (Hasel, 113); the masc. pl. stresses the totality of the weeks as a whole, whereas the fem. pl. would have stressed the individual weeks. In this respect it is noteworthy that Dan 9:2 uses the fem. sg. when referring to the seventy years of Jeremiah, placing stress on a singular span of

time (*ibid.*, 115). The unity of the seventy weeks is further indicated by the sg. vb. in Dan 9:24, i.e., a single period of time is determined. This militates against the final week being separated from the others. Thus, *shabu'im* can only be rendered weeks, and the pl. should be understood as a single period; "weeks" is an uninterrupted chronological period that cannot be made indefinites in historical time.

The best description of Dan 9 is probably that of expository midrash (Goldingay, 231); such midrash concerns itself with the questions of the text within the context in which it is being read. Jer 25:11 is considered in the light of Lev 26:18, 21, 24, 28, 31-35, 43; the seventy Sabbaths that were due have been exacted sevenfold. However, the years of desolation do not mean the end of the covenant: confession and the recognition of the cause of their exile will result in God's remembering his former covenant (26:40-44). The use of 70 and 490 in structured history is known elsewhere; from the Flood to the end is seventy generations (1 En. 10:12) or seventy weeks (4Q 181 2.3; cf. 4Q 180 1.4-9); 11Q Melch envisages a period of ten Jubilees or 490 years up to the final judgment. This use of figures is a guide to the midrash of Daniel, which is not to be understood as chronology but chronography: a stylized scheme of history used to interpret historical data rather than arising from them (Goldingay, 257). This is supported by the fact that the ambiguities of the passage do not make it amenable to any chronological scheme, while it is evident from other writings that the ancients were perfectly capable of investigating the chronologies of the centuries; the Bible itself in the deuteronomic history contains much data which is chronologically specific, but other which is more schematic (such as forty years).

There are also questions about the unity of Dan 9:24-27; on the basis of detailed literary critical analysis, Laato concludes that v. 27 is a later application connected with the history of the Maccabean period (220-21). He proposes that vv. 24-26 are an earlier tradition interpreting Zech 12-14 in relation to Exile and the subsequent period (221-25). The period of seven weeks was drawn from the historical reality of the Exile, while that of the sixty-two weeks was derived from the chronology of the deut. history; the war of the nations against the anointed would again end in the destruction of Jerusalem, but in the last week Israel would emerge victorious. Theories of development on the basis of literary analysis are necessarily speculative, but the midrash may well have incorporated ideas from Zech 12-14, and as chronography it is, of course, open to new applications.

[ost]-B[iblical] 1. The Festival of Weeks was important to various groups in the postbiblical period. It was particularly associated with Exod 19:1, the giving of the law in the third month. The Tg. to Chronicles places 2 Chron 15:8-15. where King Asa assembles Israel and Judah for covenant renewal in the third month as part of his cultic reforms in the Feast of Weeks. In the Talmud (BTalm Megilla 31a) Exod 19 became the lectionary passage for weeks; in Jubilees the covenant of Exod 19 occurred on the fifteenth of the third month, as Moses ascends the mountain on the sixteenth (Jub. 1:1). The covenant with Abraham also fell on this festival (Jub. 15:1; cf. 14:20); it may be that in Jubilees this festival was not weeks (*shabû'ôth*) but oaths (*shebû'ôth*). The Damascus Document notes that Abraham was circumcised on the day he gained knowledge, referring to Jubilees of calendrical details (CD 16:1-5). The Temple Scroll of Qumran makes Weeks the first in a series of four firstfruits festivals, each separated from the previous by forty-nine days. Though this is not explicit in the Community Rule on the admission of new members (1QS 1.16-2:18), it does seem they were admitted in the third month; if so, this was most probably the Feast of Weeks (VanderKam, 896)

2. Beckwith (1981) provides a summary of numerous Jewish and Christian interpretations applied to the prophecy of the seventy weeks in Daniel; the contrast between the imprecision of the prophecy and the specificity of the chronological schemes is striking (541). "It is as if the prophecy and its interpreters belonged to two different ages or environments" (*ibid.*). The three main Jewish interpretations are the Essene, the Hellenistic, and the Pharisaic / Zealot. (a) The Essene interpretation is found in the Testament of Levi and the Pseudo-Ezekiel Document (4Q 384-90); they were intensely messianic and computed the seventy weeks to end 3 BC and AD 2. (b) The Assumption of Moses is curious in that it expects an intervention of God according to the time of the Essenes, but it incorporates a pharisaic chronology embodied in the rabbinic Seder Olam Rabbah. The latter chronology works from a Hebrew Masoretic text and ends the seventy weeks between AD 63 and 70. This later dating may have been to avoid association with the earlier Zealot messianic expectations. The Seder Olam Rabbah itself is non-messianic in its application, which probably dates it after the Roman destruction. Josephus seems to end the seventy weeks at AD 70 and to regard the high priest Ananus as the anointed one who was cut off. The Bar Kokba revolt may have been the result of Zealot messianism using the pharisaic chronology, but beginning after the Exile instead of before, creating the expectation that the time of war should be seventy years beyond AD 63.

The Christian fathers of the third century (Tertullian, Clement of Alexandria, Julius Africanus, and Hippolytus) expound the seventy weeks as leading up to the coming of Jesus and the destruction of Jerusalem

that followed. It is noteworthy that Clement and Hippolytus are the first writers to maintain that the prophecy envisages two anointed ones after the seven weeks and sixty-two weeks, respectively; the G translations provide no hint of a break between the seven and the sixty-two weeks or of an earlier anointed one. It would seem that after the Bar Kokba revolt a disillusioned Judaism reacted against the messianic interpretation and devised the interpretation currently reflected in the Masoretic punctuation of the two different eras (Beckwith, 540-41).

NT - 1. Pentecost is mentioned 3x in the NT. In Acts 20:16 Paul refers to the time of his return to Jerusalem, and in 1 Cor 16:8 he refers to his stay in Ephesus. The extended account of the coming of the Spirit at Pentecost in Acts 2 is reminiscent of the idea that this was the time of God's granting revelation. There is a tradition that at Sinai all nations heard, in their seventy languages, the voice from the mountain (b. Shabb.88b), but none of this is explicit in Acts.

2. The NT makes reference to the abomination of desolation at Matt 24:15 and Mark 13:14, a probable reference to Dan 9:27. There is however, no chronological scheme, and it is more probable the events of the Roman destruction are regarded as a type, that is, that had an historical correspondence to the earlier destruction at the time of the Maccabees spoken of in the prophecies of Daniel. This is a regular way in which prophecies are applied (eg., Matt 2:15, 18). A similar approach may be indicated in the infancy narrative of Luke, where the angel Gabriel appears at the time of the evening offering and announces a chain of events ending with the presentation of Jesus in the temple 490 days later (Goldingay, xxix).

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(Konkel, 1993, pp.20-24 . Note: there is a slight variation in the transliteration of "sh" as compared to the original due to keyboard constraints)

Gesenius Kautzsch and Cowley:

I include here the pertinent extract from GKC Grammar that Konkel and others refer to concerning dual gender nouns: (§131)

3. Words which in singular are used both as masculine and feminine (§122 d), often have in the plural parallel forms with the masculine and feminine terminations, e.g. *cloud*, plur. *עָבִימִים* and *עָבוֹת*; and each form may be treated either as masculine or feminine, according to the usage of the particular word. – But even those words, of which the gender is invariable, sometimes have both plural forms, e.g. *a generation*, plur., *דּוֹרִים* and *דּוֹרוֹת*; *a year*, plur. *שָׁנִים* and *שָׁנוֹת* (see the Rem.). In these words the gender of both plural forms remains the same as in the singular, e.g. *a lion*, plur. *אַרְיִיִם* masc., *אַרְיִוֹת* Jb 42¹⁶.

Sometimes usage makes a distinction between the two plural forms of the same word. Thus *days*, *יָמִים* *years* are the usual, but *יָמוֹת* (only twice, in the *constr. st.* Dt 32⁷, *Ψ* 90¹⁵) and *שָׁנוֹת* (also only in the *constr. st.* and before suffixes) are rarer poetic forms.

A difference of meaning appears in several names of members of the body, the dual (see §88) denoting the living members themselves, while the plur. in *וְהוֹ* expresses something like them, but without life (§122 u), e.g. *hands*, *יָדַיִם*, *artificial hands*, also e.g. the *arms* of a throne; *handles* (Lat. *manubria*); *feet*, *פְּעֻמוֹת*, *artificial feet* (of the ark), *קַרְנֵי*, *horns* (of the altar); *eyes*, *עֵינָיִם*, *fountains*; c.f. also *אַרְיִיִם* *lions*, *אַרְיִוֹת* the *figures of lions* on Solomon's throne, *תְּמָר* *palm*, *תְּמָרִית* *a palm-like column*, plur. *תְּמָרִים* and *תְּמָרוֹת*.

4. A considerable number of masculines form their plural in *וְהוֹ* while many feminines have a plural in *וְהוֹ*. The gender of the singular, however, is as a rule retained in the plural.

Undoubted instances of masculines with (masculine) plural in *וְהוֹ* are: *father*, *אָב*, *treasure*, *אֹצֵר*, *בַּאֵר* and *בּוֹר* *cistern*, *זָנָב*, *tail*, *חֲלוֹם*, *dream*, *כִּסֵּא*, *throne*, *לֵב* and *לֵבָב* *heart*, *לִיטָה*, *tablet*, *לַיְלָה* and *לַיְלָה* *night*, *מִזְבֵּחַ*, *altar*, *מָקוֹם*, *place*, *אֵד*, *skin-bottle*, *נֵר*, *lamp*, *עוֹר*, *skin*, *קוֹל*, *voice*, *שֻׁלְחָן*, *table*, *שֵׁם*, *name*, *שׁוֹפָר*, *trumpet*.

Feminines ending in הָ, which take in the plural the termination ים, are אֶלֶה *terebinth*, אַיִמָּה *terror* (but also אֵימֹת, אֶלֶה *a cake of figs*, הַטָּה *wheat*, לֶבֶנָה *a brick*, מִלָּה (only in poetry) *a word*, יָם *sea, a dry measure, barley*, and the following names of animals דְּבוּרָה *a bee* and יֶדְנָה *a dove*; also, for בִּיצִים fem. *eggs*, a singular בִּיצָה is to be assumed. אֶלְמָה *sheaf* and שָׁנָה *year* (see above, *n*) take both ם and ׀; cf. finally שֶׁבֶלֶת *an ear of corn*, plur. שֶׁבֶלֶתִים, and without the fem. termination in the singular פְּיֻלְתָּה *concubine*, plur. פְּיֻלְתָּיִם.

5. A strict distinction in gender between the two plural endings is found, in fact, only in adjectives and participles, e.g. טוֹבִים *boni* טוֹבוֹת *bonae*, קְטָלִים *masc.*, קְטָלוֹת *fem.* So in substantives of the same stem, where there is an express distinction of sex, as בְּנֵי *filii*, בְּנוֹת *filiae*; מְלָכִים *reges*, מְלָכוֹת *reginae*.

Rem. 1. In some few words there is added to the plural ending ׀ a second (masculine) plural termination (in the form of the *constr. st. ׀*, cf. §89.c), or a dual ending יָם, e.g. בָּמָה *a high place*, plur. בְּמוֹת *constr. s'.* בְּמוֹתַי (also בְּמָתַי *bam^othé*, Is 14¹⁴, Jb 9⁸, &c., sometimes as *Q^ere* to the K^ethîbh בְּמוֹתַי; see §95 o); מִרְאֵשׁ תְּיָי *from Saul's head*, I S 26:12; הוֹמָה *wall*, plur. הוֹמוֹת *moenia*, whence dual הוֹמָתַי *double walls*. This double indication of the plural appears also in the connexion of suffixes with the plural ending ׀ (§91 m).

2. Some nouns are only used in the singular (e.g., אָדָם *man*, and collectively *men*); a number of other nouns only in the plural, e.g., אֲנָשִׁים *men* (the old *sing.* אִישׁ is only preserved in proper names, see §90 o; in Eth. the *sing.* is *met*, *man*); some of these have, moreover, a singular meaning (§124 a), as פָּנִים *face*. In such cases, however, the same form can also express plurality, e.g. פָּנִים means also *faces*, Gn 40⁷, Ez 1⁶; cf. אֱלֹהִים *God*, and also *gods* (the *sing.* אֱלֹהִים, a later formation from it, occurs only ten times, except in Job forty-one and in Daniel four times). 1982, pp.241-242

Summary

We have read the uniform testimony of the lexicons indicate the existence of a valid, everyday meaning of שְׁבוּעָה as referring to a week of years, a "septennate," a "year-week," "a period of seven years," a "sevens of years" or a "heptad" in the extant Hebrew language. In their view no extraneous principle has to be invoked to understand the meaning of the period being referred to.

An important point to ponder with our contemporary historicist defenders in SDA academia is that they have had all this lexicographical information, and yet, with all these trusted authorities saying the same thing, how can they ignore the testimony of so many witnesses? Remember, when it comes to defining the mean of chathaq ("determined" vs "cut off") in Dn9:24 SDA scholars are the first to scramble to reputable lexicographers as those quoted above to prove their point. However, when it comes to the meaning of שְׁבוּעָה in this very same text, they shun the testimony of these same lexicographers. Why would that be? As SDA historicists say to others who refuse to listen to the testimony from the lexicographers over the meaning of chathak, "Listen to the testimony of so many authorities" so now, we say to SDA historicists, "Listen to the testimony of so many authorities!!! Forsake the invalid notion that the year-day principle is at work in Dn9!"

Traditional SDA historicists have shown their ignorance in saying that the period can only be properly calculated if we apply the year-day principle to it. Shea tried unsuccessfully to find an intended, but unexpressed "bôqer" ("of days") but failed miserably, admitting later he had found it was a dual plural gender noun. Hasel however, wrote an excellent article on the matter. Shea (echoed by Goldstein) warns that a failure to use the year-day principle in Dn9, opens the door to the devices of futurists and preterists. Goldstein raves unintelligently when it comes to discussion the validity of the translation "weeks of years" for Dn9:24 (see discussion on him above). Konkel notes the occurrence of dual plural nouns in Qumran literature. He refers to the guidance of Gesenius, Kautzsch, and Cowley on this phenomenon and then proposes Hasel's solution as the best at present. That is to say, "the masc. plural stresses the totality of the weeks as a whole, whereas the fem. pl. would have stressed the individual weeks." Here is his full comment:

10. The Use of Hebdomad in the Septuagint.

THEN YOU LOOK AT EACH OF THE OCCURRENCES AND SHOW HOW IT DEFEATS FROM'S VIEWS:

Look esp at Lev 23 and how it relates to seven-year sabbatical period;

Look at the same formula there to Dan9 therefore dn 9 referring to sabbatical years

Go through the other examples and then conclude the main points –can mean a group of seven years; can mean the seventh thing ie., an ordinal number as well as a cardinal number; therefore could mean the sabbatical cycles or it could mean the sabbatical year sabbath. No usage of that in the O.T. Any usage in intertestamental works? Then use Jastrow's dictionary incidence to highlight this.

You can argue that hebdomad *in the times of the Septuagint writers* meant either a week, a sabbath, or a group of seven years. In other words, they saw the word as representing either the cardinal numeral *seven*, or as a ordinal numeral *seventh*. This is also demonstrated in Classical Greek, and also in Latin (show it); and the comments in old dictionaries make mention of this fact. (quote them)

SHEA ARGUES THERE IS NO OVERLAP BETWEEN EBDOMOS AND EBDOMAS IN THE MEANING OF “SEVEN” FOR THE FORMER AND “WEEK” FOR THE LATER (SEE THE QUOTE AT THE END OF THE TABLE). SHOW THIS ARGUMENT UP TO BE WRONG USING THE LXX. THE LEXICOGRAPHY AFTER THE END OF THE TABLE DOES IT TOO.

According to Hatch and Redpath's Concordance these are the following entries for the following Greek Words:

The Greek Text is taken from:

The Hebrew Text is provided by

The English Text is the KJV version from <http://www.fourmilab.ch/etexts/www/Bible/>

[Bible.html](#)

ἑβδομάς ([1]-*shabu'a* ; [2] *shabbat*)

Reference	English Text	Greek Text	Hebrew Text
Ex 34:22	22. And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.	22 καὶ ἑορτὴν ἑβδομάδων ποιήσεις μοι ἀρχὴν θερισμοῦ πυρῶν καὶ ἑορτὴν συναγωγῆς μεσοῦντος τοῦ ἑνιαυτοῦ.	וְחַג שָׁבֻעַת תַּעֲשֶׂה לְךָ בְּכוֹרֵי קִצִּיר חִטִּים וְחַג הַאֲסִיף תְּקַיֶּפֶת הַשָּׁנָה:
Lev 23.15	And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:	15 Καὶ ἀριθμήσετε ὑμεῖς ἀπὸ τῆς ἐπαύριον τῶν σαββάτων, ἀπὸ τῆς ἡμέρας, ἧς ἂν προσενέγκητε τὸ δράγμα τοῦ ἐπιθέματος, ἑπτὰ ἑβδομάδας ὀλοκλήρους·	וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הַבִּיאָה אֶת־עֹמֶר הַתְּנוּפָה שָׁבֻעַת שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה:
16	Even unto the morrow after	16 ἕως τῆς	עַד מִמָּחֳרַת הַשַּׁבָּת

	the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.	ἐπαύριον τῆς ἑσχάτης ἑβδομάδος ἀριθμήσετε πεντήκοντα ἡμέρας καὶ προσοίσετε θυσίαν νέαν τῷ κυρίῳ.	הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה תְּדִשָּׁה לַיהוָה:
25.8	And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.	8 Καὶ ἐξαριθμήσεις σεαυτῷ ἑπτὰ ἀναπαύσεις ἐτῶν, ἑπτὰ ἔτη ἑπτάκις, καὶ ἔσονται σοι ἑπτὰ ἑβδομάδες ἐτῶν ἐννέα καὶ τεσσαράκοντα ἔτη.	וְסִפַּרְתָּ לָךְ שִׁבְעַת שָׁבָתוֹת שָׁנִים שִׁבְעַת שָׁנִים שִׁבְעַת פְּעָמִים וְהָיוּ לָךְ יָמֵי שִׁבְעַת שָׁבָתוֹת הַשָּׁנִים תִּשַׁע וְאַרְבָּעִים שָׁנָה:
Num. 28.26	Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work:	26 Καὶ τῇ ἡμέρᾳ τῶν νέων, ὅταν προσφέρητε θυσίαν νέαν κυρίῳ τῶν ἑβδομάδων , ἐπίκλητος ἁγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε.	וּבְיוֹם הַבְּפוּרִים בְּהִקְרִיבְכֶם מִנְחָה תְּדִשָּׁה לַיהוָה בְּשַׁבְעַת יְמֵיכֶם מִקְרָא־ קֹדֶשׁ יִהְיֶה לָכֶם כָּל־ מְלֶאכֶת עֲבֹדָה לֹא־ תַעֲשׂוּ:
Deut 16.9	Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.	9 ἑπτὰ ἑβδομάδας ὀλοκλήρους ἐξαριθμήσεις σεαυτῷ ἄρξαμένου σου δρέπανον ἐπ’ ἀμητὸν ἄρξῃ ἐξαριθμῆσαι ἑπτὰ ἑβδομάδας.	שִׁבְעָה שָׁבָעוֹת תִּסְפְּרֶנָּה לָךְ מִהַחֵל תְּרַמֵּשׁ בַּקֹּמֶה תַּחֲלֵ לְקַפֵּר שִׁבְעָה שָׁבָעוֹת:
10	And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee:	10 καὶ ποιήσεις ἑορτὴν ἑβδομάδων κυρίῳ τῷ θεῷ σου καθότι ἡ χεὶρ σου ισχύει, ὅσα ἂν δῶ σοι, καθότι ἠυλόγησέν σε κύριος ὁ θεός σου·	וַעֲשִׂיתָ חַג שָׁבָעוֹת לַיהוָה אֱלֹהֶיךָ מִסֵּת נִדְבַת יָדְךָ אֲשֶׁר תָּתַן כְּאֲשֶׁר יְבָרַכְךָ יְהוָה אֱלֹהֶיךָ:

<p>16 (2Chr 8.13)</p>	<p>Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:</p>	<p>16 τρεῖς καιροὺς τοῦ ἐνιαυτοῦ ὀφθήσεται πᾶν ἀρσενικόν σου ἐναντίον κυρίου τοῦ θεοῦ σου ἐν τῷ τόπῳ, ᾧ ἐὰν ἐκλέξηται αὐτὸν κύριος, ἐν τῇ ἑορτῇ τῶν ἀζύμων καὶ ἐν τῇ ἑορτῇ τῶν ἑβδομάδων καὶ ἐν τῇ ἑορτῇ τῆς σκηνοπηγίας. οὐκ ὀφθήσῃ ἐνώπιον κυρίου τοῦ θεοῦ σου κενός·</p>	<p>שְׁלֹשָׁה פְעָמִים בַּשָּׁנָה יִרְאֶה כָּל־זָכוֹר אֶת־פְּנֵי יְהוָה אֵל־הַיָּיָךְ בְּמָקוֹם אֲשֶׁר יִבְחַר יְהוָה הַמַּצֹּחַ וְהַבְּחַג הַשְּׁבֻעֹת וְהַבְּחַג הַסֵּפִי' וְלֹא יִרְאֶה אֶת־פְּנֵי יְהוָה רֵיקָם: 2Chr. 8:13 וּבְדַבְרֵי יוֹם בְּיָוֶם לְהַעֲלוֹת קְמָצוֹת מִשֶּׁה לְשִׁבְתֹּת וְלַהֲקִיף שְׁלֹשָׁה לְמַעַד וְשִׁשָּׁה פְעָמִים בַּשָּׁנָה בְּחַג הַמַּצֹּחַ וְהַבְּחַג הַשְּׁבֻעֹת וְהַבְּחַג הַסֵּפִי' וְלֹא יִרְאֶה אֶת־פְּנֵי יְהוָה רֵיקָם:</p>
<p>Tobit 2:1</p>		<p>1 Ὅτε δὲ κατήλθον εἰς τὸν οἶκόν μου καὶ ἀπεδόθη μοι Анна ἡ γυνὴ μου καὶ Τωβίας ὁ υἱός μου, ἐν τῇ πεντηκοστῇ τῇ ἑορτῇ, ἣ ἐστὶν ἁγία ἑπτὰ ἑβδομάδων, ἐγενήθη ἄριστον καλόν μοι, καὶ ἀνέπεσα τοῦ φαγεῖν.</p>	<p>type this in from the Heb. Translation of the Greek.</p>
<p>Dan9:24 (LXX)</p>		<p>24 ἑβδομήκοντα ἑβδομάδες ἐκρίθησαν ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὴν πόλιν Σιών συντελεσθῆναι τὴν ἁμαρτίαν καὶ τὰς ἀδικίας σπανίσαι καὶ ἀπαλεῖψαι τὰς ἀδικίας καὶ διανοηθῆναι τὸ ὄραμα καὶ δοθῆναι</p>	

		<p>δικαιοσύνην αἰώνιον καὶ συντελεσθῆναι τὸ ὄραμα καὶ εὐφραῖναι ἅγιον ἁγίων. 25 καὶ γνώση καὶ διανοηθῆση καὶ εὐφρανθήση καὶ εὐρήσεις προστάγματα ἀποκριθῆναι καὶ οἰκοδομήσεις Ιερουσαλημ πόλιν κυρίῳ.</p>	
27 (LXX)		<p>27 καὶ δυναστεύσει ἢ διαθήκη εἰς πολλούς, καὶ πάλιν ἐπιστρέψει καὶ ἀνοικοδομηθήσεται εἰς πλάτος καὶ μῆκος· καὶ κατὰ συντέλειαν καιρῶν καὶ μετὰ ἑπτὰ καὶ ἑβδομήκοντα καιροὺς καὶ ἑξήκοντα δύο ἔτη ἕως καιροῦ συντελείας πολέμου καὶ ἀφαιρεθήσεται ἢ ἐρήμωσις ἐν τῷ κατισχῦσαι τὴν διαθήκην ἐπὶ πολλὰς ἑβδομάδας· καὶ ἐν τῷ τέλει τῆς ἑβδομάδος ἀρθήσεται ἢ θυσία καὶ ἢ σπονδή, καὶ ἐπὶ τὸ ἱερόν βδέλυγμα τῶν ἐρημώσεων ἔσται ἕως συντελείας, καὶ συντέλεια</p>	

		δοθήσεται ἐπὶ τὴν ἐρήμωσιν.	
10.2		2 ἐν ταῖς ἡμέραις ἐκείναις ἐγὼ Δανιηλ ἤμην πενθῶν τρεῖς ἐβδομάδας	
3		3 ἄρτον ἐπιθυμιῶν οὐκ ἔφαγον, καὶ κρέας καὶ οἶνος οὐκ εἰσῆλθεν εἰς τὸ στόμα μου, ἔλαιον οὐκ ἠλειψάμην ἕως τοῦ συντελέσαι με τὰς τρεῖς ἐβδομάδας τῶν ἡμερῶν.	
Dan 9:24 (TH)	Seventy weeks are determined upon thy people and upon thy 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.	24 ἐβδομήκοντα ἐβδομάδες συνετημήθησαν ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν σου τοῦ συντελεσθῆναι ἁμαρτίαν καὶ τοῦ σφραγίσαι ἁμαρτίας καὶ ἀπαλεῖψαι τὰς ἀνομίας καὶ τοῦ ἐξιλάσασθαι ἀδικίας καὶ τοῦ ἀγαγεῖν δικαιοσύνην αἰώνιον καὶ τοῦ σφραγίσαι ὄρασιν καὶ προφήτην καὶ τοῦ χρίσαι ἅγιον ἅγιον.	שְׁבַע עָשָׂר שָׁבָעִים עַל-עַמְּךָ וְעַל-עִיר קְדוֹשְׁךָ לְכַלֵּא הַפְּשָׁעִים וְלַכַּפֵּר וְלַהֲבִיא צְדָקָה עַל-לְמִימֵי וְלַהֲתִים הַזֵּוֹן וְנִבְיָא וְלַמְשָׁח בְּחַדְשֵׁי קְדָשִׁים: [כ=וּלְהַתִּים] [ק=וּלְהַתִּים] [כ=תְּשִׁאת] [ק=תְּשִׁאת]
25	Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem	25 καὶ γνώση καὶ συνήσεις· ἀπὸ ἐξόδου λόγου τοῦ	וְתָדַע וְתִשְׁפָּל מִן-מֶלֶךְ צָא דְּבַר לְהָשִׁיב וְלִבְנוֹת יְרוּשָׁלַם עַד-מְשִׁיחַ נִגִיד שְׁבַע עָשָׂר שָׁבָעִים

	unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.	ἀποκριθῆναι καὶ τοῦ οἰκοδομῆσαι Ιερουσαλημ ἕως χριστοῦ ἡγουμένου ἑβδομάδες ἑπτὰ καὶ ἑβδομάδες ἑξήκοντα δύο· καὶ ἐπιστρέψει καὶ οἰκοδομηθήσεται πλατεῖα καὶ τεῖχος, καὶ ἐκκενωθήσονται οἱ καιροί.	וְשָׁבְעִים שָׁבָעִים וְשִׁנָּיִם תְּשׁוּב וְנִבְנְתָה רְחֹב וְתִרְוַץ וּבָצֹר וְקֵצֵת הַיָּמִים:
26	And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.	26 καὶ μετὰ τὰς ἑβδομάδας τὰς ἑξήκοντα δύο ἐξολεθρευθήσεται χροῖσμα, καὶ κρύμα οὐκ ἔστιν ἐν αὐτῶ· καὶ τὴν πόλιν καὶ τὸ ἅγιον διαφθερεῖ σὺν τῷ ἡγουμένῳ τῷ ἐρχομένῳ, καὶ ἐκκοπήσονται ἐν κατακλυσμῶ, καὶ ἕως τέλους πολέμου συντετμημένου τάξει ἀφανισμοῖς.	וְאַחֲרֵי הַשָּׁבְעִים וְשִׁנָּיִם יִכָּרֵת מְשִׁיחַ וְאֵין ל'וֹ וְהָעִיר וְהַקֹּדֶשׁ יִשְׁתָּחֶוּת עִם נְגִיד הַבָּא וְקִצְוֹ בְשֵׁשׁ וְעַד קֶץ מִלְחָמָה יִתְחַצֵּת שְׁמֵמוֹת:
27	And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.	27 καὶ δυναμώσει διαθήκην πολλοῖς, ἑβδομάς μία· καὶ ἐν τῷ ἡμίσει τῆς ἑβδομάδος ἀρθήσεταιί μου θυσία καὶ σπονδή, καὶ ἐπὶ τὸ ἱερόν βδέλυγμα τῶν ἐρημώσεων, καὶ ἕως συντελείας καιροῦ συντέλεια δοθήσεται ἐπὶ τὴν ἐρήμωσιν.	וְהַגָּבִיר בְּרִית לְרַבִּים שָׁבוּעַ אֶחָד וְחֻצֵי הַשָּׁבְעִים יִשְׁבֹּחַ וְזָבַח וּמִנְחָה וְעַל קָנָף שְׁקֻצִים מִשָּׁמַיִם וְעַד-קֵלָה וְנִתְחַצֵּה תַתַּךְ עַל-שָׁמַיִם: ה'
10:2	In those days I Daniel was mourning three full weeks.	2 ἐν ταῖς ἡμέραις	בְּיָמֵים הָהֵם אָנִי דָּנִיֵּאל הָיִיתִי מִתְאַבֵּל שָׁלֹשׁ שָׁבָעִים יָמִים:

		ἐκείναις ἐγὼ Δανιηλ ἤμην πενθῶν τρεῖς ἐβδομάδας ἡμερῶν·	שבועים ימים:
3	I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.	3 ἄρτον ἐπιθυμιῶν οὐκ ἔφαγον, καὶ κρέας καὶ οἶνος οὐκ εἰσῆλθεν εἰς τὸ στόμα μου, καὶ ἄλειμμα οὐκ ἤλειψάμην ἕως πληρώσεως τριῶν ἐβδομάδων ἡμερῶν.	לֹא אָכַלְתִּי בָּרֶךְ וְיַיִן לֹא בָא לִפְּי וְנִסְוֹךְ לֹא עָדְמִלְתִּי שָׁלֹשׁ שָׁבֻעִים יָמִים:
2 Macc 6:11		11 ἕτεροι δὲ πλησίον συνδραμόντες εἰς τὰ σπήλαια λεληθότως ἄγειν τὴν ἐβδομάδα μηνυθέντες τῷ Φιλίππῳ συνεφλογίσθησαν διὰ τὸ εὐλαβῶς ἔχειν βοηθῆσαι ἑαυτοῖς κατὰ τὴν δόξαν τῆς σεμνοτάτης ἡμέρας.	
12.31		31 εὐχαριστήσαντες καὶ προσπαρακαλέσαντ ες καὶ εἰς τὰ λοιπὰ πρὸς τὸ γένος εὐμενεῖς εἶναι παρεγενήθησαν εἰς Ιεροσόλυμα τῆς τῶν ἐβδομάδων ἑορτῆς οὔσης ὑπογύου.	
12.38		38 Ἰουδας δὲ ἀναλαβὼν τὸ στράτευμα ἤκεν εἰς	

		<p>Οδολλαμ πόλιν· τῆς δὲ ἑβδομάδος ἐπιβαλλούσης κατὰ τὸν ἔθισμὸν ἀγνισθέντες αὐτόθι τὸ σάββατον διήγαγον.</p>	
15.4		<p>4 τῶν δ' ἀποφνημαμένων Ἔστιν ὁ κύριος ζῶν αὐτὸς ἐν οὐρανῶ δυνάστης ὁ κελεύσας ἀσκεῖν τὴν ἑβδομάδα·</p>	
4 Macc. 2.8	<p>Hadas: As soon as a man subjects his conduct to the Law, then even if he be covetous he constrains his own inclination and lends to the needy without interest, cancelling the debt at the approach of the seven-year period.</p> <p>Emmet: As soon as a man orders his life according to the Law, even if he be fond of money, he does violence to his own disposition, lending money to the poor without interest and cancelling the debt at the seven-year period.</p>	<p>8 αὐτίκα γοῦν τῷ νόμῳ πολιτευόμενος, κἂν φιλάργυρός τις ἦ, βιάζεται τὸν αὐτοῦ τρόπον τοῖς δεομένοις δανείζων χωρὶς τόκων καὶ τὸ δάνειον τῶν ἑβδομάδων ἐνστασῶν χρεοκοπούμενος·</p>	
14.7	<p>Hadas: O all-sacred hebdomad of borthers in harmony! For just as the seven days of creation move in chorus about religion, Emmet: O all-hallowed sevenfold band of brothers in harmony! For as the seven days of the creation of the world round the <i>sacred</i> number seven,</p>	<p>7 ὦ πανάγιε συμφώνων ἀδελφῶν ἑβδομάς. καθάπερ γὰρ ἑπτὰ τῆς κοσμοποιίας ἡμέραι περὶ τὴν εὐσέβειαν,</p>	
8	<p>Hadas: So do these youths in chorus circle about the hebdomad, voiding the fear of torment. Emmet: Thus these youths in chorus circled round righteousness, making of no account the fear of torment. [Emmet footnotes: “The tr. represents a slightly emended</p>	<p>8 οὕτως περὶ τὴν ἑβδομάδα χορεύοντες οἱ μείρακες ἐκύκλουν τὸν τῶν βασάνων φόβον καταλύοντες.</p>	

	text, following Deissmann. The comparison is based on the sacredness and mystic meaning of the number seven, which may have been originally derived from astrology.”]		
	<p>מש יתרבדו ותא לעמ תרפכה ויבמ 22 יתדעונו בכ דל -וורא תדעה תא לכ-רשא -ינב ינש :לארשי מיברכה רשא לע הוצא ותוא לא</p>	<p>[Aq. Jer 5:24; Ex 21:23(28); Dan 9:26, 27 <i>bis</i>.] [Sm. Jer 5:24; Dan 9:26, 27] [Th. Gen. 4:24; Ex 21:23 (28);</p>	

“ἑβδομος –“seventh, seven”

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
	<p>1a. שביעי, seventh 1b. עבש, seven 1c. העבש, seven d. שבויע, seven(th) 2. תבש “Sabbath”</p>		
Gn2:3	שביעי, seventh	τὴν ἡμέραν τὴν ἕβδομαν	
The Seventh Day-Gn 2:2,3; Ex 12:15, 16, 13.6; 16.26, 27, 29, 30; Ex 20:10,11;2 3:12; 24:16; 31:15, 17; 35:2;Lev 13:5, 5, 6, 27, 32, 34, 51; 14:9, 39; 23:3, 8, Num 6:9; 7:48; 19:12, 19; 28:25; 29:32; 31:19, 24; Deut 5:14;	שביעי, seventh	τῆ ἡμέρα τῆ ἑβδομῆ	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
16:18; Jos :14 (15); Jd14:17, 18; 2 Kg12:18; 3Kgs 21(20).29; Est 1:10; Dan TH. Bel 40;			
Gn7·11	שבע, seven	ἑβδόμη καὶ εἰκάδι τοῦ μηνός	
8.4	שבע, seven שביעי, seventh	ἐν μηνὶ τῷ ἑβδομῷ ἑβδόμη καὶ εἰκάδι	
8.14	שבע, seven	ἐν μηνὶ τῷ ἑβδομῷ ἑβδόμη καὶ εἰκάδι	
29.27	שבע, seven	27 συντέλεσον οὖν τὰ ἑβδομα ταύτης, καὶ δώσω σοι καὶ ταύτην ἀντὶ τῆς ἐργασίας, ἧς ἐργᾶ παρ' ἐμοὶ ἔτι ἑπτὰ ἔτη ἕτερα.	
28	שבע, seven	28 ἐποίησεν δὲ Ἰακωβ οὕτως καὶ ἀνεπλήρωσεν τὰ ἑβδομα ταύτης, καὶ ἔδωκεν αὐτῷ Λαβαν Ραχηλ τὴν θυγατέρα αὐτοῦ αὐτῷ γυναῖκα.	
Ex12.15	שביעי, seventh	15 ἑπτὰ ἡμέρας ἄζυμα ἔδεσθε, ἀπὸ δὲ τῆς ἡμέρας τῆς πρώτης ἀφανιεῖτε ζύμην ἐκ τῶν οἰκιῶν ὑμῶν· πᾶς, ὃς ἂν φάγη ζύμην, ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐξ Ἰσραηλ ἀπὸ τῆς ἡμέρας τῆς πρώτης	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
		ἕως τῆς ἡμέρας τῆς ἑβδόμης .	
16	שביעי,seventh	16 καὶ ἡ ἡμέρα ἡ πρώτη κληθήσεται ἁγία, καὶ ἡ ἡμέρα ἡ ἑβδόμη κλητὴ ἁγία ἔσται ὑμῖν· πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ἐν αὐταῖς, πλὴν ὅσα ποιηθήσεται πάση ψυχῇ, τοῦτο μόνον ποιηθήσεται ὑμῖν.	
13.6	שביעי,seventh	6 ἕξ ἡμέρας ἔδεσθε ἄζυμα, τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ ἑορτὴ κυρίου·	
16.26	שביעי,seventh	26 ἕξ ἡμέρας συλλέξετε· τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα, ὅτι οὐκ ἔσται ἐν αὐτῇ.	
27	שביעי,seventh	27 ἐγένετο δὲ ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἐξήλθοσαν τινες ἐκ τοῦ λαοῦ συλλέξαι καὶ οὐχ εὖρον.	
29	שביעי,seventh	29 ἴδετε, ὁ γὰρ κύριος ἔδωκεν ὑμῖν τὴν ἡμέραν ταύτην τὰ σάββατα· διὰ τοῦτο αὐτὸς ἔδωκεν ὑμῖν τῇ ἡμέρᾳ τῇ ἕκτῃ ἄρτους δύο ἡμερῶν· καθήσεσθε ἕκαστος εἰς τοὺς οἴκους ὑμῶν, μηδεὶς ἐκπορευέσθω ἐκ τοῦ τόπου αὐτοῦ τῇ ἡμέρᾳ τῇ ἑβδόμῃ .	
20.10	שביעי,seventh	10 τῇ δὲ ἡμέρᾳ τῇ	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
		<p>ἐβδόμη σάββατα κυρίῳ τῷ θεῷ σου· οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον, σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου, ὁ παῖς σου καὶ ἡ παιδίσκη σου, ὁ βοῦς σου καὶ τὸ ὑποζύγιόν σου καὶ πᾶν κτήνός σου καὶ ὁ προσήλυτος ὁ παροικῶν ἐν σοί.</p>	
11	שביעי,seventh	<p>11 ἐν γὰρ ἕξ ἡμέραις ἐποίησεν κύριος τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἐβδόμῃ· διὰ τοῦτο εὐλόγησεν κύριος τὴν ἡμέραν τὴν ἐβδόμην καὶ ἡγίασεν αὐτήν. -</p>	
21.2	שביעי,seventh	<p>2 ἐὰν κτήσῃ παιῖδα Εβραῖον, ἕξ ἔτη δουλεύσει σοι· τῷ δὲ ἐβδόμῳ ἔτει ἀπελεύσεται ἐλεύθερος δωρεάν.</p>	
23.11	שביעי,seventh	<p>11 τῷ δὲ ἐβδόμῳ ἄφεσιν ποιήσεις καὶ ἀνήσεις αὐτήν, καὶ ἔδονται οἱ πτωχοὶ τοῦ ἔθνους σου, τὰ δὲ ὑπολειπόμενα ἔδεται τὰ ἄγρια θηρία. οὕτως ποιήσεις τὸν ἀμπελῶνά σου καὶ τὸν ἐλαιῶνά σου. -</p>	
12	שביעי,seventh	<p>12 ἕξ ἡμέρας ποιήσεις τὰ ἔργα σου, τῇ δὲ ἡμέρᾳ τῇ</p>	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
		ἑβδόμη ἀνάπαυσις, ἵνα ἀναπαύσῃται ὁ βουῖς σου καὶ τὸ ὑποζύγιόν σου, καὶ ἵνα ἀναψύξῃ ὁ υἱὸς τῆς παιδίσκης σου καὶ ὁ προσήλυτος. -	
24.16	שביעי,seventh	16 καὶ κατέβη ἡ δόξα τοῦ θεοῦ ἐπὶ τὸ ὄρος τὸ Σινα, καὶ ἐκάλυψεν αὐτὸ ἡ νεφέλη ἕξ ἡμέρας· καὶ ἐκάλεσεν κύριος τὸν Μωυσῆν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἐκ μέσου τῆς νεφέλης.	
31.15	שביעי,seventh שביעי,seventh But A. has Sabbath.	15 ἕξ ἡμέρας ποιήσεις ἔργα, τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα, ἀνάπαυσις ἁγία τῷ κυρίῳ· πᾶς, ὃς ποιήσῃ ἔργον τῇ ἡμέρᾳ τῇ ἑβδόμῃ, θανάτῳ θανατωθήσεται.	
17	שביעי,seventh	17 ἐν ἑμοὶ καὶ τοῖς υἱοῖς Ἰσραὴλ σημεῖόν ἐστὶν αἰώνιον, ὅτι ἐν ἕξ ἡμέραις ἐποίησεν κύριος τὸν οὐρανὸν καὶ τὴν γῆν καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἐπαύσατο καὶ κατέπαυσεν.	
34.21	שביעי,seventh	21 ἕξ ἡμέρας ἐργᾶ, τῇ δὲ ἑβδόμῃ καταπαύσεις· τῷ σπόρῳ καὶ τῷ ἀμῆτῳ καταπαύσεις.	
35.2	שביעי,seventh	2 ἕξ ἡμέρας ποιήσεις ἔργα, τῇ δὲ	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
		<p>ἡμέρα τῆ ἑβδόμη κατάπαυσις, ἅγιον, σάββατα, ἀνάπαυσις κυρίῳ· πᾶς ὁ ποιῶν ἔργον ἐν αὐτῇ τελευτάτω.</p>	
38.16		<p>16 καὶ τὰ λαμπάδια αὐτῶν, ἃ ἔστιν ἐπὶ τῶν ἄκρων, καρυωτὰ ἐξ αὐτῶν· καὶ τὰ ἐνθέμια ἐξ αὐτῶν, ἵνα ὧσιν ἐπ' αὐτῶν οἱ λύχνοι, καὶ τὸ ἐνθέμιον τὸ ἑβδομον ἀπ' ἄκρου τοῦ λαμπαδίου ἐπὶ τῆς κορυφῆς ἄνωθεν, στερεὸν ὅλον χρυσοῦν·</p>	
Lev 13.5,6,27, 34,51:14:9 ,39	יביעי,seventh	<p>5 καὶ ὄψεται ὁ ἱερεὺς τὴν ἀφήν τῆ ἡμέρα τῆ ἑβδόμη, καὶ ἰδοὺ ἢ ἀφή μένει ἐναντίον αὐτοῦ, οὐ μετέπεσεν ἢ ἀφή ἐν τῷ δέρματι, καὶ ἀφοριεῖ αὐτὸν ὁ ἱερεὺς ἑπτὰ ἡμέρας τὸ δεύτερον.</p>	
16.29	יביעי,seventh	<p>29 Καὶ ἔσται τοῦτο ὑμῖν νόμιμον αἰώνιον· ἐν τῷ μηνὶ τῷ ἑβδόμῳ δεκάτῃ τοῦ μηνὸς ταπεινώσατε τὰς ψυχὰς ὑμῶν καὶ πᾶν ἔργον οὐ ποιήσετε, ὁ αὐτόχθων καὶ ὁ προσήλυτος ὁ προσκείμενος ἐν ὑμῖν.</p>	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
23.3	שביעי,seventh	3 ἔξ ἡμέρας ποιήσεις ἔργα, καὶ τῇ ἡμέρᾳ τῇ ἑβδόμη σάββατα ἀνάπαυσις κλητὴ ἁγία τῷ κυρίῳ· πᾶν ἔργον οὐ ποιήσεις· σάββατά ἐστὶν τῷ κυρίῳ ἐν πάσῃ κατοικίᾳ ὑμῶν.	
8	שביעי,seventh	8 καὶ προσάξετε ὀλοκαυτώματα τῷ κυρίῳ ἑπτὰ ἡμέρας· καὶ ἡ ἑβδόμη ἡμέρα κλητὴ ἁγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε.	
16		16 ἕως τῆς ἐπαύριον τῆς ἐσχάτης ἑβδομάδος ἀριθμήσετε πενήκοντα ἡμέρας καὶ προσοίσετε θυσίαν νέαν τῷ κυρίῳ.	
24	שביעי,seventh	24 Λάλησον τοῖς υἱοῖς Ἰσραὴλ λέγων Τοῦ μηνὸς τοῦ ἑβδόμου μιᾶ τοῦ μηνὸς ἔσται ὑμῖν ἀνάπαυσις, μνημόσυνον σαλπίγγων, κλητὴ ἁγία ἔσται ὑμῖν·	
27, 34, 39	שביעי,seventh	27 Καὶ τῇ δεκάτῃ τοῦ μηνὸς τοῦ ἑβδόμου τούτου ἡμέρα ἐξιλασμοῦ, κλητὴ ἁγία ἔσται ὑμῖν, καὶ ταπεινώσετε τὰς	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
		<p>ψυχὰς ὑμῶν καὶ προσάξετε ὀλοκαύτωμα τῷ κυρίῳ.</p> <p>34 Λάλησον τοῖς υἱοῖς Ἰσραὴλ λέγων Τῇ πεντεκαιδεκάτῃ τοῦ μηνὸς τοῦ ἑβδόμου τούτου ἑορτὴ σκηνῶν ἑπτὰ ἡμέρας τῷ κυρίῳ.</p> <p>39 Καὶ ἐν τῇ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ ἑβδόμου τούτου, ὅταν συντελέσητε τὰ γενήματα τῆς γῆς, ἑορτάσετε τῷ κυρίῳ ἑπτὰ ἡμέρας· τῇ ἡμέρᾳ τῇ πρώτη ἀνάπαυσις, καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ ἀνάπαυσις.</p>	
41	שביעי,seventh	41 τοῦ ἐνιαυτοῦ νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν· ἐν τῷ μηνὶ τῷ ἑβδόμῳ ἑορτάσετε αὐτήν.	
25.4	שביעי,seventh	4 τῷ δὲ ἔτει τῷ ἑβδόμῳ σάββατα ἀνάπαυσις ἔσται τῇ γῆ, σάββατα τῷ κυρίῳ· τὸν ἀγρόν σου οὐ σπερεῖς καὶ τὴν ἄμπελόν σου οὐ τεμεῖς	
9	שביעי,seventh	9 καὶ διαγγελεῖτε σάλπιγγος φωνῇ ἐν πάσῃ τῇ γῆ ὑμῶν τῷ μηνὶ τῷ ἑβδόμῳ τῇ δεκάτῃ τοῦ μηνός· τῇ	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
		ἡμέρα τοῦ ἰλασμοῦ διαγγελεῖτε σάλπιγγι ἐν πάσῃ τῇ γῆ ὑμῶν	
20	שביעי,seventh	20 ἐὰν δὲ λέγητε Τί φαγόμεθα ἐν τῷ ἔτει τῷ ἐβδόμῳ τούτῳ, ἐὰν μὴ σπείρωμεν μηδὲ συναγάγωμεν τὰ γενήματα ἡμῶν;	
Nu 6.9	שביעי,seventh	9 ἐὰν δέ τις ἀποθάνῃ ἐξάπινα ἐπ’ αὐτῷ, παραχρῆμα μιανθήσεται ἡ κεφαλή εὐχῆς αὐτοῦ, καὶ ξυρήσεται τὴν κεφαλὴν αὐτοῦ ἢ ἂν ἡμέρα καθαρισθῇ· τῇ ἡμέρᾳ τῇ ἐβδόμῃ ξυρηθήσεται.	
7.48	שביעי,seventh	48 Τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἄρχων τῶν υἰῶν Εφραιμ Ελισαμα υἱὸς Εμμουδ.	
19.12	שביעי,seventh	12 οὗτος ἀγνισθήσεται τῇ ἡμέρᾳ τῇ τρίτῃ καὶ τῇ ἡμέρᾳ τῇ ἐβδόμῃ καὶ καθαρὸς ἔσται· ἐὰν δὲ μὴ ἀφαγνισθῇ τῇ ἡμέρᾳ τῇ τρίτῃ καὶ τῇ ἡμέρᾳ τῇ ἐβδόμῃ , οὐ καθαρὸς ἔσται.	
19	שביעי,seventh	19 καὶ περιορᾶν εἰ ὁ καθαρὸς ἐπὶ τὸν ἀκάθαρτον ἐν τῇ ἡμέρᾳ τῇ τρίτῃ καὶ ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ , καὶ ἀφαγνισθήσεται τῇ ἡμέρᾳ τῇ ἐβδόμῃ καὶ πλυνεῖ τὰ ἱμάτια	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
		αὐτοῦ καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας.	
28.25	שביעי,seventh	25 καὶ ἡ ἡμέρα ἡ ἑβδόμη κλητὴ ἀγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ἐν αὐτῇ.	
29.1	שביעי,seventh	1 Καὶ τῷ μηνὶ τῷ ἑβδόμῳ μιᾷ τοῦ μηνὸς ἐπικλητὸς ἀγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε· ἡμέρα σημασίας ἔσται ὑμῖν.	
12	שביעי,seventh	12 Καὶ τῇ πεντεκαίδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ ἑβδόμου τούτου ἐπικλητὸς ἀγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε καὶ ἐορτάσετε αὐτὴν ἐορτὴν κυρίῳ ἑπτὰ ἡμέρας.	
32; 31:19, 24	שביעי,seventh	32 τῇ ἡμέρᾳ τῇ ἑβδόμῃ μόσχους ἑπτὰ, κριοὺς δύο, ἀμνοὺς ἑνιαυσίους τέσσαρας καὶ δέκα ἀμώμους· 19 καὶ ὑμεῖς παρεμβάλετε ἔξω τῆς παρεμβολῆς ἑπτὰ ἡμέρας· πᾶς ὁ ἀνελών καὶ ὁ ἀπτόμενος τοῦ τετραμένου ἀγνισθήσεται τῇ ἡμέρᾳ τῇ τρίτῃ καὶ τῇ	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
		<p>ἡμέρα τῇ ἐβδόμη, ὑμεῖς καὶ ἡ αἰχμαλωσία ὑμῶν· 24 καὶ πλυνεῖσθε τὰ ἱμάτια τῇ ἡμέρα τῇ ἐβδόμη καὶ καθαρισθήσεσθε καὶ μετὰ ταῦτα εἰσελεύσεσθε εἰς τὴν παρεμβολήν.</p>	
Deut. 5.14 [sic 6:15]	שביעי,seventh	<p>15 καὶ τῇ ἡμέρα τῇ ἐβδόμη ἀνέστησαν ὄρθρου καὶ περιήλθοσαν τὴν πόλιν ἑξάκις·</p>	
15.9	שביעי,seventh	find this	
12	שביעי,seventh	find this	
16.8; Jos 6:14 (15)	שביעי,seventh		
Jos 6:15(16)	שביעי,seventh		
19.40	שביעי,seventh		
Jd. 14.17	שביעי,seventh	<p>17 καὶ ἔκλαυσεν ἐπ' αὐτὸν ἐπὶ τὰς ἑπτὰ ἡμέρας, ἐν αἷς ἦν ἐν αὐταῖς ὁ πότος· καὶ ἐγένετο ἐν τῇ ἡμέρα τῇ ἐβδόμη καὶ ἀπήγγειλεν αὐτῇ, ὅτι παρηνώχλησεν αὐτόν· καὶ αὐτὴ ἀπήγγειλεν τοῖς υἱοῖς τοῦ λαοῦ αὐτῆς.</p>	
18	שביעי,seventh	<p>18 καὶ εἶπαν αὐτῶ οἱ ἄνδρες τῆς πόλεως ἐν τῇ ἡμέρα τῇ ἐβδόμη πρὶν δῦναι τὸν ἥλιον Τί γλυκύτερον μέλιτος, καὶ τί ἰσχυρότερον λέοντος; καὶ εἶπεν</p>	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
		αὐτοῖς Σαμψων Εἰ μὴ κατεδαμάσατέ μου τὴν δάμαλιν, οὐκ ἂν εὔρετε τὸ πρόβλημά μου.	
2Kgs. 12.18	י"ב,seventh	18 καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ καὶ ἀπέθανε τὸ παιδάριον· καὶ ἐφοβήθησαν οἱ δοῦλοι Δαυὶδ ἀναγγεῖλαι αὐτῷ ὅτι τέθνηκεν τὸ παιδάριον, ὅτι εἶπαν Ἴδου ἐν τῷ ἔτι τὸ παιδάριον ζῆν ἐλαλήσαμεν πρὸς αὐτόν, καὶ οὐκ εἰσήκουσεν τῆς φωνῆς ἡμῶν· καὶ πῶς εἴπωμεν πρὸς αὐτόν ὅτι τέθνηκεν τὸ παιδάριον; καὶ ποιήσει κακά.	
3 Kgs. 8.2	י"ב,seventh	?	
16.10, 15		?	
18.44;21(20):29	י"ב,seventh	44 καὶ ἐγένετο ἐν τῷ ἐβδόμῳ καὶ ἰδου νεφέλη μικρὰ ὡς ἴχνος ἀνδρὸς ἀνάγουσα ὕδωρ· καὶ εἶπεν Ἀνάβηθι καὶ εἶπόν τῷ Αἰθαβ Ζεῦξον τὸ ἄρμα σου καὶ κατάβηθι, μὴ καταλάβῃ σε ὁ ὑετός. 29 καὶ παρεμβάλλουσιν οὗτοι ἀπέναντι τούτων ἑπτὰ ἡμέρας, καὶ ἐγένετο ἐν τῇ	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
		<p>ἡμέρα τῇ ἑβδόμη καὶ προσήγαγεν ὁ πόλεμος, καὶ ἐπάταξεν Ἰσραηλ τὴν Συρίαν ἑκατὸν χιλιάδας πεζῶν μιᾷ ἡμέρα.</p>	
4Kgs.11.4	י"ז,seventh	<p>4 καὶ ἐν τῷ ἔτει τῷ ἑβδόμῳ ἀπέστειλεν Ἰωδαε ὁ ἱερεὺς καὶ ἔλαβεν τοὺς ἑκατοντάρχους, τὸν Χορρι καὶ τὸν Ρασιμ, καὶ ἀπήγαγεν αὐτοὺς πρὸς αὐτὸν εἰς οἶκον κυρίου καὶ διέθετο αὐτοῖς διαθήκην κυρίου καὶ ὥρκισεν αὐτοὺς ἐνώπιον κυρίου, καὶ ἔδειξεν αὐτοῖς Ἰωδαε τὸν υἱὸν τοῦ βασιλέως</p>	
12.1(2)		<p>2 ἐν ἔτει ἑβδόμῳ τῷ Ἰου ἐβασίλευσεν Ἰωας καὶ τεσσαράκοντα ἔτη ἐβασίλευσεν ἐν Ἱερουσαλημ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Ἀβια ἐκ τῆς Βηρσαβεε.</p>	
13.10		<p>10 Ἐν ἔτει τριακοστῷ καὶ ἑβδόμῳ ἔτει τῷ Ἰωας βασιλεῖ Ἰουδα ἐβασίλευσεν Ἰωας υἱὸς Ἰωαχας ἐπὶ Ἰσραηλ ἐν Σαμαρείᾳ ἑκκαίδεκα ἔτη.</p>	
15.1		<p>1 Ἐν ἔτει εἰκοστῷ καὶ ἑβδόμῳ τῷ</p>	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
		<p>Ιεροβοαμ βασιλεῖ Ισραηλ ἐβασίλευσεν Αζαριας υἱὸς Αμεσσιου βασιλέως Ιουδα.</p>	
18.9	י"ז,seventh	<p>9 Καὶ ἐγένετο ἐν τῷ ἔτει τῷ τετάρτῳ βασιλεῖ Εζεκια [αὐτὸς ἐνιαυτὸς ὁ ἕβδομος τῷ Ωσηε υἱῷ Ηλα βασιλεῖ Ισραηλ] ἀνέβη Σαλαμανασσαρ βασιλεὺς Ἀσσυρίων ἐπὶ Σαμάρειαν καὶ ἐπολιόρκει ἐπ' αὐτήν·</p>	
22.3		?	
25.8		<p>8 Καὶ ἐν τῷ μηνὶ τῷ πέμπτῳ ἕβδομη τοῦ μηνός [αὐτὸς ἐνιαυτὸς ἐννεακαιδέκατος τῷ Ναβουχοδοноσορ βασιλεῖ Βαβυλῶνος] ἦλθεν Ναβουζαρδαν ὁ ἀρχιμάγειρος ἐστὼς ἐνώπιον βασιλέως Βαβυλῶνος εἰς Ιερουσαλημ.</p>	
25	י"ז,seventh	<p>25 καὶ ἐγενήθη ἐν τῷ ἕβδομῳ μηνὶ ἦλθεν Ισμαηλ υἱὸς Ναθανιου υἱοῦ Ελισαμα ἐκ τοῦ σπέρματος τῶν βασιλέων καὶ δέκα ἄνδρες μετ' αὐτοῦ· καὶ ἐπάταξεν τὸν Γοδολιαν, καὶ ἀπέθανεν, καὶ τοὺς</p>	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
		Ιουδαίους καὶ τοὺς Χαλδαίους, οἱ ἦσαν μετ' αὐτοῦ εἰς Μασσηφαθ.	
27		27 Καὶ ἐγενήθη ἐν τῷ τριακοστῷ καὶ ἑβδόμῳ ἔτει τῆς ἀποικεσίας τοῦ Ἰωακὶμ βασιλέως Ἰουδα ἐν τῷ δωδεκάτῳ μηνὶ ἑβδόμῃ καὶ εἰκάδι τοῦ μηνὸς ὕψωσεν Εὐλιμαρωδαχ βασιλεὺς Βαβυλῶνος ἐν τῷ ἑνιαυτῷ τῆς βασιλείας αὐτοῦ τὴν κεφαλὴν Ἰωακὶμ βασιλέως Ἰουδα καὶ ἐξήγαγεν αὐτὸν ἐξ οἴκου φυλακῆς αὐτοῦ	
1 Ch.2.15	שביעי,seventh	15 Ἀσομ ὁ ἕκτος, Δαυὶδ ὁ ἑβδομος .	
12.11	שביעי,seventh	12 Εθθι ὁ ἕκτος, Ελιαβ ὁ ἑβδομος	
24.10	שביעי,seventh	10 τῷ Κως ὁ ἑβδομος , τῷ Αβια ὁ ὄγδοος,	
25.14	שביעי,seventh	14 ὁ ἑβδομος Ἰσεριηλ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·	
26.3	שביעי,seventh	3 Ωλαμ ὁ πέμπτος, Ἰωαναν ὁ ἕκτος, Ελιωναι ὁ ἑβδομος .	
5	שביעי,seventh	5 Ἀμιηλ ὁ ἕκτος, Ἰσσαχαρ ὁ ἑβδομος , Φολλαθι ὁ ὄγδοος, ὅτι εὐλόγησεν αὐτὸν ὁ θεός.	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
27.10	י"עשבי,seventh	10 ὁ ἑβδομος τῷ μηνὶ τῷ ἑβδόμῳ Χελλης ὁ ἐκ Φαλλους ἀπὸ τῶν υἱῶν Εφραιμ, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες.	
2 Ch. 5.3	י"עשבי,seventh	3 καὶ ἐξεκκλησιάσθησαν πρὸς τὸν βασιλέα πᾶς ἀνὴρ Ἰσραηλ ἐν τῇ ἑορτῇ [οὗτος ὁ μὴν ἑβδομος],	
7.10	י"עשבי,seventh	10 καὶ ἐν τῇ τρίτῃ καὶ εἰκοστῇ τοῦ μηνὸς τοῦ ἑβδόμου ἀπέστειλεν τὸν λαὸν εἰς τὰ σκηνώματα αὐτῶν εὐφραινομένους καὶ ἀγαθῇ καρδίᾳ ἐπὶ τοῖς ἀγαθοῖς, οἷς ἐποίησεν κύριος τῷ Δαυὶδ καὶ τῷ Σαλωμων καὶ τῷ Ἰσραηλ λαῷ αὐτοῦ.	
23.1	י"עשבי,seventh	1 Καὶ ἐν τῷ ἔτει τῷ ἑβδόμῳ ἐκραταίωσεν Ἰωδαε καὶ ἔλαβεν τοὺς ἑκατοντάρχους, τὸν Ἀζαριαν υἱὸν Ἰωραμ καὶ τὸν Ἰσμαηλ υἱὸν Ἰωαναν καὶ τὸν Ἀζαριαν υἱὸν Ὠβηδ καὶ τὸν Μασαϊαν υἱὸν Ἀδαια καὶ τὸν Ἐλισαφان υἱὸν Ζαχαρια, μετ' αὐτοῦ εἰς οἶκον.	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
31.7	שביעי, seventh	7 ἐν τῷ μηνὶ τῷ τρίτῳ ἤρξαντο οἱ σωροὶ θεμελιοῦσθαι καὶ ἐν τῷ ἑβδόμῳ μηνὶ συνετελέσθησαν.	
1 Es.5.47 (46)		46 Ἐνστάντος δὲ τοῦ ἑβδόμου μηνὸς καὶ ὄντων τῶν υἰῶν Ἰσραὴλ ἐκάστου ἐν τοῖς ἰδίῳις συνήχθησαν ὁμοθυμαδὸν εἰς τὸ εὐρύχωρον τοῦ πρώτου πυλῶνος τοῦ πρὸς τῇ ἀνατολῇ.	
53 (52)		52 καὶ ὅσοι εὗξαντο εὐχὴν τῷ θεῷ, ἀπὸ τῆς νομηνίας τοῦ ἑβδόμου μηνὸς ἤρξαντο προσφέρειν θυσίας τῷ θεῷ, καὶ ὁ ναὸς τοῦ θεοῦ οὐπω ᾠκοδόμητο.	
8.6		5 καὶ συνανέβησαν ἐκ τῶν υἰῶν Ἰσραὴλ καὶ τῶν ἱερέων καὶ Λευιτῶν καὶ ἱεροψαλτῶν καὶ θυρωρῶν καὶ ἱεροδούλων εἰς Ἱεροσόλυμα ἔτους ἑβδόμου βασιλεύοντος Ἀρταξέρξου ἐν τῷ πέμπτῳ μηνὶ [οὗτος ἐνιαυτὸς ἑβδομος τῷ βασιλεῖ].	
9.37		37 Καὶ κατώκησαν οἱ ἱερεῖς καὶ οἱ	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
		Λευῖται καὶ οἱ ἐκ τοῦ Ἰσραηλ ἐν Ἱερουσαλημ καὶ ἐν τῇ χώρᾳ. τῇ νουμηνία τοῦ ἑβδόμου μηνός - καὶ οἱ υἱοὶ Ἰσραηλ ἐν ταῖς κατοικίαις αὐτῶν -	
40		40 καὶ ἐκόμισεν Ἐσδρας ὁ ἀρχιερεὺς τὸν νόμον παντὶ τῷ πλήθει ἀπὸ ἀνθρώπου ἕως γυναικὸς καὶ πᾶσιν τοῖς ἱερεῦσιν ἀκοῦσαι τοῦ νόμου νουμηνία τοῦ ἑβδόμου μηνός·	
2 Es. 3.1	שביעי, seventh	1 Καὶ ἔφθασεν ὁ μὴν ὁ ἑβδομος - καὶ οἱ υἱοὶ Ἰσραηλ ἐν πόλεσιν αὐτῶν - καὶ συνήχθη ὁ λαὸς ὡς ἀνὴρ εἷς εἰς Ἱερουσαλημ.	
6	שביעי, seventh	6 ἐν ἡμέρᾳ μιᾷ τοῦ μηνός τοῦ ἑβδόμου ἤρξαντο ἀναφέρειν ὀλοκαυτώσεις τῷ κυρίῳ· καὶ ὁ οἶκος κυρίου οὐκ ἐθεμελιώθη.	
7.7		7 καὶ ἀνέβησαν ἀπὸ υἱῶν Ἰσραηλ καὶ ἀπὸ τῶν ἱερέων καὶ ἀπὸ τῶν Λευιτῶν καὶ οἱ ἄδοντες καὶ οἱ πυλωροὶ καὶ οἱ ναθινιμ εἰς Ἱερουσαλημ ἐν ἔτει ἑβδόμῳ τῷ Ἀρθασασθα τῷ	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
		βασιλεῖ.	
8	שביעי,seventh	8 καὶ ἦλθοσαν εἰς Ἱερουσαλημ τῷ μηνὶ τῷ πέμπτῳ, τοῦτο ἔτος ἑβδομον τῷ βασιλεῖ·	
Ne.8.1 (7.73) =2 Esd 17:73	שביעי,seventh	73 καὶ ἐκάθισαν οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ πυλωροὶ καὶ οἱ ἄδοντες καὶ οἱ ἀπὸ τοῦ λαοῦ καὶ οἱ ναθινιμ καὶ πᾶς Ἰσραηλ ἐν πόλεσιν αὐτῶν. Καὶ ἔφθασεν ὁ μὴν ὁ ἑβδομος - καὶ οἱ υἱοὶ Ἰσραηλ ἐν πόλεσιν αὐτῶν -	
1			
2 = 2 Esd 18:2	שביעי,seventh	2 καὶ ἦνεγκεν Εσδρας ὁ ἱερεὺς τὸν νόμον ἐνώπιον τῆς ἐκκλησίας ἀπὸ ἀνδρὸς καὶ ἕως γυναικὸς καὶ πᾶς ὁ συνίων ἀκούειν ἐν ἡμέρᾳ μιᾶ τοῦ μηνὸς τοῦ ἑβδόμου	
14 =2 Esd 18.14	שביעי,seventh	14 καὶ εὔροσαν γεγραμμένον ἐν τῷ νόμῳ, ᾧ ἐνετείλατο κύριος τῷ Μωυσῆ, ὅπως κατοικήσωσιν οἱ υἱοὶ Ἰσραηλ ἐν σκηναῖς ἐν ἑορτῇ ἐν μηνὶ τῷ ἑβδόμῳ ,	
10.31 =2 Esd 20.32	שביעי,seventh	32 καὶ λαοὶ τῆς γῆς οἱ φέροντες τοὺς ἀγορασμοὺς καὶ πᾶσαν προᾶσιν ἐν ἡμέρᾳ τοῦ σαββάτου ἀποδόσθαι, οὐκ	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
		<p>ἀγορῶμεν παρ' αὐτῶν ἐν σαββάτῳ καὶ ἐν ἡμέρᾳ ἀγία. καὶ ἀνήσομεν τὸ ἔτος τὸ ἑβδομον καὶ ἀπαίτησιν πάσης χειρός.</p>	
To.2.12		<p>12 καὶ ἀπέστειλε τοῖς κυρίοις αὐτῶν, καὶ ἀπεδίδουν αὐτῇ τὸν μισθόν. καὶ ἐν τῇ ἑβδόμῃ τοῦ Δύστρου ἐξέτεμε τὸν ἰστὸν καὶ ἀπέστειλεν αὐτὸν τοῖς κυρίοις, καὶ ἔδωκαν αὐτῇ τὸν μισθὸν πάντα καὶ ἔδωκαν αὐτῇ ἐφ' ἑστία ἔριφον ἐξ αἰγῶν. (codex Sinaiticus)</p>	
Est.1.10	י"ז,seventh	<p>10 ἐν δὲ τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἠδέως γενόμενος ὁ βασιλεὺς εἶπεν τῷ Αμαν καὶ Βαζαν καὶ Θαρρα καὶ Βωραζη καὶ Ζαθολθα καὶ Αβαταζα καὶ Θαραβα, τοῖς ἑπτὰ εὐνούχοις τοῖς διακόνοις τοῦ βασιλέως Αρταξέρξου,</p>	
2.16		<p>16 καὶ εἰσῆλθεν Εσθηρ πρὸς Αρταξέρξην τὸν βασιλέα τῷ δωδεκάτῳ μηνί, ὅς ἐστιν Αδαρ, τῷ ἑβδόμῳ ἔτει τῆς βασιλείας αὐτοῦ</p>	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
Jb. 5.19		19 ἑξάκις ἔξ ἀναγκῶν σε ἐξελεῖται, ἐν δὲ τῷ ἐβδόμῳ οὐ μὴ ἄψηταί σου κακόν.	
Hg. 2.2	יביע,seventh	1 Τῷ ἐβδόμῳ μηνὶ μιᾷ καὶ εἰκάδι τοῦ μηνὸς ἐλάλησεν κύριος ἐν χειρὶ Ἀγγαίου τοῦ προφήτου λέγων	
Zach. 7.5	יביע,seventh	5 Εἰπὼν πρὸς ἅπαντα τὸν λαὸν τῆς γῆς καὶ πρὸς τοὺς ἱερεῖς λέγων Ἐὰν νηστεύσητε ἢ κόψησθε ἐν ταῖς πέμπταις ἢ ἐν ταῖς ἐβδόμαις , καὶ ἰδοὺ ἐβδομήκοντα ἔτη μὴ νηστείαν νενηστεύκατέ μοι;	
8.19	יביע,seventh	19 Τάδε λέγει κύριος παντοκράτωρ Νηστεία ἢ τετράς καὶ νηστεία ἢ πέμπτη καὶ νηστεία ἢ ἐβδόμη καὶ νηστεία ἢ δεκάτη ἔσονται τῷ οἴκῳ Ἰουδα εἰς χαρὰν καὶ εἰς εὐφροσύνην καὶ εἰς ἑορτὰς ἀγαθὰς καὶ εὐφρανθήσεσθε, καὶ τὴν ἀλήθειαν καὶ τὴν εἰρήνην ἀγαπήσατε.	
Jer.35 (28).17	יביע,seventh	17 καὶ ἀπέθανεν ἐν τῷ μηνὶ τῷ ἐβδόμῳ .	
48 (41).1	יביע,seventh	1 Καὶ ἐγένετο τῷ μηνὶ τῷ ἐβδόμῳ	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
		ἦλθεν Ισμαηλ υἱὸς Ναθανιου υἱοῦ Ελασα ἀπὸ γένους τοῦ βασιλέως καὶ δέκα ἄνδρες μετ' αὐτοῦ πρὸς Γοδολιαν εἰς Μασσηφα, καὶ ἔφαγον ἐκεῖ ἄρτον ἅμα.	
52.4		A. has seventh year, instead of nineth year.	
31		31 Καὶ ἐγένετο ἐν τῷ τριακοστῷ καὶ ἑβδόμῳ ἔτει ἀποικισθέντος τοῦ Ιωακιμ βασιλέως Ιουδα ἐν τῷ δωδεκάτῳ μηνὶ ἐν τῇ τετράδι καὶ εἰκάδι τοῦ μηνὸς ἔλαβεν Ουλαιμαραδαχ βασιλεὺς Βαβυλῶνος ἐν τῷ ἐνιαυτῷ, ᾧ ἐβασίλευσεν, τὴν κεφαλὴν Ιωακιμ βασιλέως Ιουδα καὶ ἐξήγαγεν αὐτὸν ἐξ οἰκίας, ἧς ἐφυλάττετο·	
Bar.1.2			
Ez.20.1	עֲשִׂי, seventh	1 Καὶ ἐγένετο ἐν τῷ ἔτει τῷ ἑβδόμῳ ἐν τῷ πέμπτῳ μηνὶ δεκάτῃ τοῦ μηνὸς ἦλθον ἄνδρες ἐκ τῶν πρεσβυτέρων οἴκου Ισραηλ ἐπερωτῆσαι τὸν κύριον καὶ ἐκάθισαν πρὸ προσώπου μου.	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
29.17		17 Καὶ ἐγένετο ἐν τῷ ἐβδόμῳ καὶ εἰκοστῷ ἔτει μιᾶ τοῦ μηνὸς τοῦ πρώτου ἐγένετο λόγος κυρίου πρὸς με λέγων	
30.20		20 Καὶ ἐγένετο ἐν τῷ ἐνδεκάτῳ ἔτει ἐν τῷ πρώτῳ μηνὶ ἐβδόμῃ τοῦ μηνὸς ἐγένετο λόγος κυρίου πρὸς με λέγων	
45.20		20 καὶ οὕτως ποιήσεις ἐν τῷ ἐβδόμῳ μηνὶ μιᾶ τοῦ μηνὸς λήμψῃ παρ' ἐκάστου ἀπόμοιραν καὶ ἐξιλάσεσθε τὸν οἶκον.	
25	שביעי, seventh	25 καὶ ἐν τῷ ἐβδόμῳ μηνὶ πεντεκαίδεκάτῃ τοῦ μηνὸς ἐν τῇ ἑορτῇ ποιήσεις κατὰ τὰ αὐτὰ ἑπτὰ ἡμέρας, καθὼς τὰ ὑπὲρ τῆς ἁμαρτίας καὶ καθὼς τὰ ὀλοκαυτώματα καὶ καθὼς τὸ μαννα καὶ καθὼς τὸ ἔλαιον.	
Dan. TH. Bel 40	שביעי, seventh	40 ὁ δὲ βασιλεὺς ἦλθεν τῇ ἡμέρᾳ τῇ ἐβδόμῃ πενθῆσαι τὸν Δανηλ· καὶ ἦλθεν ἐπὶ τὸν λάκκον καὶ ἐνέβλεψεν, καὶ ἰδοὺ Δανηλ καθήμενος. (Theodotion)	
1 Macc. 1.10 S R		10 καὶ ἐξῆλθεν ἐξ αὐτῶν ῥίζα ἁμαρτωλὸς Ἀντίοχος	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
		Ἐπιφανῆς υἱὸς Ἀντιόχου τοῦ βασιλέως, ὃς ἦν ὄμηρα ἐν Ῥώμῃ· καὶ ἐβασίλευσεν ἐν ἔτει ἐκατοστῶ καὶ τριακοστῶ καὶ ἑβδόμῳ βασιλείας Ἑλλήνων.	
3.37		37 καὶ ὁ βασιλεὺς παρέλαβεν τὰς ἡμίσεις τῶν δυνάμεων τὰς καταλειφθείσας καὶ ἀπῆρεν ἀπὸ Ἀντιοχείας ἀπὸ πόλεως βασιλείας αὐτοῦ ἔτους ἑβδόμου καὶ τεσσαρακοστοῦ καὶ ἑκατοστοῦ καὶ διεπέρασεν τὸν Εὐφράτην ποταμὸν καὶ διεπορεύετο τὰς ἐπάνω χώρας.	
6.53		53 βρώματα δὲ οὐκ ἦν ἐν τοῖς ἀγγείοις διὰ τὸ ἑβδομον ἔτος εἶναι, καὶ οἱ ἀνασφζόμενοι εἰς τὴν Ιουδαίαν ἀπὸ τῶν ἔθνῶν κατέφαγον τὸ ὑπόλειμμα τῆς παραθέσεως.	
10.21		21 Καὶ ἐνεδύσατο Ἰωναθαν τὴν ἀγίαν στολὴν τῷ ἑβδόμῳ μηνὶ ἔτους ἑξηκοστοῦ καὶ ἑκατοστοῦ ἐν ἑορτῇ σκηνοπηγίας καὶ συνήγαγεν δυνάμεις καὶ	

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
		κατεσκεύασεν ὅπλα πολλά.	
11.19		19 καὶ ἐβασίλευσεν Δημήτριος ἔτους ἑβδόμου καὶ ἑξηκοστοῦ καὶ ἑκατοστοῦ1 Ὡς δὲ καὶ οὗτος μακαρίως ἀπέθανεν καταβληθεὶς εἰς λέβητα, ὁ ἑβδομος παρεγίνετο πάντων νεώτερος.	
14.1 S			
16.14		14 Σιμων δὲ ἦν ἐφοδεύων τὰς πόλεις τὰς ἐν τῇ χώρᾳ καὶ φροντίζων τῆς ἐπιμελείας αὐτῶν· καὶ κατέβη εἰς Ιεριχω αὐτὸς καὶ Ματταθιας καὶ Ιουδας οἱ υἱοὶ αὐτοῦ ἔτους ἑβδόμου καὶ ἑβδομηκοστοῦ καὶ ἑκατοστοῦ ἐν μηνὶ ἑνδεκάτῳ [οὗτος ὁ μὴν Σαβατ].	
3 Macc.6.38		38 ἀπογράφονται δὲ αὐτοὺς ἀπὸ πέμπτῃς καὶ εἰκάδος τοῦ Παχων ἕως τῆς τετάρτῃς τοῦ Επιφι ἐπὶ ἡμέρας τεσσαράκοντα, συνίστανται δὲ αὐτῶν τὴν ἀπώλειαν ἀπὸ πέμπτῃς τοῦ Επιφι ἕως ἑβδόμῃς ἡμέραις τρισίν,	Hadas: Their registration had continued from the 25 th of Pachon to the 4 th of Epiphi, forty days. Their destruction was appointed from the 5 th of Epiphi, to the 7 th , three days. Emmet: Now they were registering them from the twenty-fifth day of Pachon to the fourth of Epiphi, for forty days; and they were appointing their destruction from the

Text Reference	Hebrew Equivalent	Greek Text	EnglishText
			fifth of Epiphis to the seventh , three days.
4 Macc.12.1		<p>1 Ὡς δὲ καὶ οὗτος μακαριῶς ἀπέθανεν καταβληθεὶς εἰς λέβητα, ὁ ἕβδομος παρεγίνετο πάντων νεώτερος.</p>	<p>Hadas: And when he too had died a blessed death, having been cast into a cauldron, the seventh came up, the youngest of all. Emmet: So when he too had died, a blessed death, having been thrown into a caldron, the seventh came up, the youngest of all.</p>

Comment on this statement by Shea:

“In 17 of the 19 instances in which shabu’a occurs in the Hebrew OT, the LXX translates it with the feminine collective hebdomas and its derived forms. There is no overlap in the LXX usage between hebdomas for ‘weeks’ on the one hand and hebdomas and hepta for ‘seventh’ and ‘seven’ on the other. If Daniel 9 should be translated as ‘weeks’ instead of ‘sevens’, then again, on the basis of comparative LXX usage, they should also be translated that way in Dan 9.” (1982, p 77)

This statement highlights Shea’s ignorance yet again. The true nature of the word “hebdomas” as testified by all Greek lexicographers listed next in this paper includes “seven” as one of the genuine meanings of the word. The translators of the Septuagint did not have to substitute “hebdomas” for “hepta” and its cognates in order to produce the meaning of “sevens;” it was already innate to the word.

Again, one needs to compare the deafening silence of appeal to lexicons by historicists when it comes to the usage of this word, in comparison to their constant recourse to lexicons when trying to bolster their argument regarding the meaning of “cut off” in the word $\gamma\eta\eta$ in Daniel 9:24. And the reason is that all reputable lexicons in this area endorse “seven” as a legitimate option for this word.

11. *Hebdomad* in Greek Dictionaries.

There have been a number of trusted reference Greek Dictionaries produced down through the centuries, the best known of which today, is the Greek-English Lexicon by Liddell and Scott. This standard reference has been in print since 1843. This work in turn was based on its predecessor by Francis Passow (see the title page of the 1848 edition in Google books²⁹). Passow, whose Lexicon first appeared in 1819, in turn, based his Lexicon on the work of J. G. Schneider, to which he gave credit in the first three editions.³⁰ Schneider’s work was called *Griechisch –Deutsches Wörterbuch*, Leipzig, 1819 and Nachträge, 1821. James Donnegan was another who based his work on Schneider’s scholarship. According to Wikipedia, Schneider’s work was the first independent work since Stephanus’ *Thesaurus Graecae Linguae* in 1572, the first general Greek dictionary. In fact, all modern Greek lexicons build upon the work of Schneider.

²⁹http://books.google.com.au/books?id=moTvy2iYtcEC&dq=liddell+and+scott+greek-english+lexicon&printsec=frontcover&source=bl&ots=PpvCj8Nswt&sig=aG2DWEenZWqrhQOMYc4JupT8bX0&hl=en&ei=fBy7SfCkOIzXkAWAuKGzCA&sa=X&oi=book_result&resnum=3&ct=result

³⁰http://en.wikisource.org/wiki/Greek-English_Lexicon

Another equally important Greek lexical work was, *Thesaurus graecae linguae*, a 2- or sometimes 3- volume work first printed in 1531 by Henri Estienne, the son of renown lexicographer Robert Estienne.”

a. James Donnegan, *Greek-English Lexicon*, 1831

Ἐβδεμήκοντα, *Dor. for* ἑβδομήκοντα.

Ἐβδομαγενής, ἑός, *adj.* born on the seventh day. *Th.* ἕβδομος, γένος, γένω.

Ἐβδομαγέτης, ου, ὄ, an epith. of Apollo, as having sacrifices offered to him on the seventh day of the month, or as patron of the seven leaders before Thebes, *Æsch.* Sept. 802. *Th.* ἕβδομος, ἄγω.

Ἐβδομαδικός, κή, κόν, *adj.* pertaining to the seventh number, class, or division: from ἕβδομος.

(Ἐβδομαῖος, αἴα, αῖον, *adj.* that occurs on the seventh day. ἦκε ἑβδομαῖος, he came on the seventh day – ἑβδομαία ἔτεκε, she brought forth on the seventh – ἑβδομαῖος πυρετός, a fever recurring every seventh day.

Ἐβδομάκις, *adv.* seven times: *from* ἑβδομάς.

Ἐβδομάς, ἄδος, ἦ, the seventh number –the number seven; a period consisting of seven days, a week –the seventh day. ἀγειν τὴν ἑβδομάδα, to celebrate the Sabbath, *among the Jews.* *Th.* ἑπτα.

(Ἐβδόματος, η, ον, *adj. poet. for* ἕβδομος.

(Ἐβδομεύω, ευσω, to celebrate the seventh day of a lunar month.

(Ἐβδόμη, ης, ἦ, (ἡμέρα *underst.*) the seventh day of a lunar month.

(Ἐβδομήκοντα, *indeclin.* seventy.

(Ἐβδομηκοντάκις, *adv.* seventy times,

Ἐβδομηκονταέτης, εος, *adj.* that is seventy years old. ἑβδομέκοντα, ἔτος.

(Ἐβδομηκοντούτης, ου, ὄ, one who is seventy years old.

(Ἐβδομηκοντούτις, ιδος, ἦ, a woman aged seventy.

Ἐβδομηκοστός, ἦ, ον, *adj.* the seventieth; *from* ἕβδομος.

ἕβδομος, η, ον, *adj.* the seventh, *See* ἑβδόμη, *fem. as Subst. Th.* ἑπτα.

Donnegan, 1831³¹

It is immediately apparent in reading through this entry that we have the same variety of meanings of the word we have encountered elsewhere. Donegan and Schneider provide the advantage in showing us the denominative verbs which developed from this adjectival form. It is worth noting how the ideas from ἑβδομάς ἕβδομος are indistinguishable in the way the denominative verbs developed:

The seventh day (whether it be of a solar month, or a lunar month) – interestingly, Donnegan and Schneider indicate that the adjective is used as the name of the day with ἡμέρα – “day” understood but ellided;

The cardinal noun “seven”

The ordinal adjectival number “seventh” referring to a “number, class or division.”

A seven-day week, (whether this be a lunar or solar month);

A seven-day period regardless as to when it starts;

Seven times;

³¹http://books.google.com.au/books?id=avosAAAAYAAJ&dq=schneider+greek+lexicon&printsec=frontcover&source=bl&ots=euRy_EjbfX&sig=gG8pMTA9iMHR-YSIfAu327sPmwg&hl=en&ei=7x67SY3IKNXFkAXI7dSwCA&sa=X&oi=book_result&resnum=1&ct=result#PPT476,M1

The number seven;

The denominative verbs means “to keep the seventh day;(for the Jews, this meant the seventh-day Sabbath; for the Greeks, the seventh-day of the lunar month)

It should be noted that Donnegan does not refer to those classical references that use the word to refer to a period of seven years or septenary. Liddell and Scott manage to correct this and include this idea in their entry.

Unfortunately for Shea, Donnegan lists as a legitimate meaning of the word – the concept of it referring to the “number seven.” This means that Daniel 9:24-7 use of ἑβδομάς could rightly be translated as “sevens.”

b. Liddell and Scott, First Edition.

The first edition lists as authors Henry George Liddell, Franz Passow, Robert Scott, and Henry Drisler, and on page 386 they list their entry for ἑβδομάς and the derivatives:

Ἑβδομαγενής, ἑς, (ἑβδόμη, *γένω) *born on the seventh day*; Plut., as epith. of Apollo; cf. also sq., which indeed is preferred by Valckn. Aristob. p.115.

Ἑβδομαγέτης, ου, ό, (ἑβδόμη, ἄγω) epith. of Apollo, to whom the Spartans offered sacrifices on the *seventh of every month*, Aesch. Sept. 800; cf. Spanh. Call. Del. 251, Welcker, Aeschyl. Trilogie, p.65, n.

Ἑβδομαδικός, ή, όν, (ἑβδομάς) *belonging to seven: weekly*, Gal.

Ἑβδομαίος, αία, αιον, (ἑβδομος) *on the seventh day*, Hipp., Thuc. 2. 49.

Ἑβδομάκις, adv., *seven times*, Call.: from

Ἑβδομάς, ἄδος, ή, (ἑβδομος) *the number seven. –II a time of seven days, a week*. Arist. Pol.: also of *seven years, septenary*, Plut.

Ἑβδόματος, ον, =ἑβδομος, *the seventh*, Hom.

Ἑβδομεύομαι, (ἑβδόμη) as pass. *to be born on the seventh of the month and called thereafter*, Lys. ap. Harp.

Ἑβδομήκοντα, οί, αί, τά, indecl., *seventy*. Hdt. 1. 32. etc. Hence

Ἑβδομηκοντάκις, adv., *seventy times*, LXX.

Ἑβδομηκοντούτης, ου, ό, -οὔτις, ιδος, ή, (ἑβδομήκοντα, ἔτος) *seventy years old*.

Ἑβδομηκοστός, ή, όν, *the seventieth*, Hipp.

Ἑβδομος, η, ον (ἑπτὰ) *the seventh. –II. ή ἑβδόμη, (ἡμέρα) the seventh day of the lunar month*, Hdt. 6.57: the Rom. *Nonne*: also in plur. in same sign., ἑβδόμαις πύλαις, not = ἑπτὰ π., but at *the seventh gate*, Aesch. Theb. 125, cf. 631, and Valck. ap. Dind. ad. v. 125.

Liddell, Scott, Passow and Drisler, 1848, p.386³²

Here, unfortunately for Shea, the word for שִׁבְעָה can rightly carry the meaning of seven, whether it be a week of days, or a week of years, that is, a septenary.

³²http://books.google.com.au/books?id=moTvy2iYtcEC&dq=liddell+and+scott+greek-english+lexicon&printsec=frontcover&source=bl&ots=PpvCj8Nswt&sig=aG2DWEenZWqrhQOMYc4JupT8bX0&hl=en&ei=fBy7SfCkOIzXkAWAuKGzCA&sa=X&oi=book_result&resnum=3&ct=result#PPA386,M1

c. Liddell and Scott , 9th Edition

The following entries are found in the 7th Edition Liddell and Scott for ΕΒΔΟΜ-.(notice the underlined section):

ἑβδομ – ἀγενής, ἑς, *born on the seventh day* [of the month], epith. of Apollo, Plu.2.717e. ἑβδομ – ἀγέτης, -ου, ο, (ἡγέομαι) epith. of Apollo, to whom the Spartans offered sacrifices on the seventh of every month, A. Th. 800, cf. Hdt. 6.57. –αδικός, ἡ, ὄν, *weekly*, ἀριθμος, Antyll.ap.Orib.9.3.1; περίοδος Gal.9.914, Theol.Ar.45. Adv. –κῶς Steph. in Hp.1.198D. II. *septenary*, Proc. in Ti.3.108D., Dam. Pr.264, 265. Adv. –κως ib.263. –άζω, *keep the Sabbath*, LXX Es.21.23(28), Tz. H.10.675. –αἰος, α, ον, *on the seventh day*, ἰδρῶς Hp. Aph.4.36; ἑ. πυρετός a fever recurring every seven days, Id. Ephid.1.24: ἑ. τραγωδοί Luc.Hist. Conscr.1: with a Verb διεφθείροντο ἑβδομαῖοι Th.2.49, cf. X.HG5.3.19, Plu.Galb.7; ἑ. ἡμέρα PSI6.690 (i/ii A.D.). 2. *seven days old*, τράγος Horap.1.48. II. –αἰον, τό, monthly festival of Apollo, IG22.1357 (iv B.C.), cf. ἑβδομαγέτης: pl., Schwyzer 687B4 (Chios, vii/vi B.C.), 726.6 (Milet.,v B.C.). –άκις, Adv. seven times, Callimachus, Del=Hymnus in Delum.251. –άς, ἄδος, ἡ, *the number seven*, Philo, *Mechanicus*, 1.21, *Damascius*, *de Principiis*, 264, etc. II. *a number of seven*, APl.4.131 (*Antipater Tarsensis* (?)). 2. *a period of seven days*, *week*, Hippocrates, Aph.=αφορισμοί.2.24, LXX: Ex. 34.22, etc. b. *a period of seven years*, Solon, *Lyricus*, 27.7, *Aristoteles*, *Politica*.1336b40, *Placita Philosophorum*, 4.11.4; ἐτῶν ἑ. JAJ 3.12.3. ἑβδομ –ἀτικός, = –αδικός, Ph.2.206, J AJ 11.8.6. –ἄτος, ον, =ἑβδομος, *seventh*, Ilias.7.248, al. –ειος, *worshipped on the seventh day*, epith. of Apollo, IG2.1653. –εύομαι, Pass. of children, *receive a name at seven days of age*, as was customary, Lys.Fr.95.S. ἑβδομηκονθ –ἑβδομαδος, ον, *of seventy weeks*, χρονος Tz. H.8.54. –εκτος, ον, *seventy-sixth*, ημερας -ον (sc. μέρος) Gem.8.59. ἑβδομήκοντα, οί, ἅ, τά, indecl., *seventy*, Hdt.1.32. X.An.4.7.8, etc. ἑβδομηκοντάβιβλος (sc. πραγματεία), ἡ, *work in seventy books*, Paul. Aeg. Praef. ἑβδομηκοντακαιεκάτονταπλάσιων, ον, gen. ονος, *170 times as great*, Procl. Hyp.4.104. ἑβδομηκοντάκις, Adv. *seventy times*, Lxx Ge.4.24, Ev. Matt.18.22. ἑβδομηκοντάπηχυς, υ, *seventy cubits high*, Ph. Byz.Mir.4.3. ἑβδομηκοντάρουρος, [ἄ], ον, *possessing seventy ἄρουροα*, PCair.Zen.1.23. (iii B.C.), PTeb.62.30 (ii B.C.). ἑβδομηκοντάς, ἄδος, ἡ, *a group of seventy*, Tz.H.1.974. ἑβδομηκονταστάδιος [σταῖ], ον, *seventy stades abroad*, πορθμός Str.9.5.13. ἑβδομηκοντούτης, ου, ὄ, *seventy years old*, Luc. Alex.34: fem. –οὔτις, Id.Rh.Pr.24, D.C.46.18. ἑβδομηκοστό-δύος, ον. *seventy-second*, μόριον Plu.2.932a. –μονος, -ον, *seventy-first*: τὸ ἑ. *one seventy-first part*, Archim. Circ.3. –πεμπτος, ἡ, ον, *seventy-fifth*, Tz.H.12.908 –τρῖτος, ον, *seventy-third*, ib, 13.439. ἑβδομηκοστός, ἡ, ὄν, *seventieth*, Hp. Epid.7.7, LXX Za.1.12 ἑβδομος, ἡ, ον, (ἑπτὰ) *seventh*, Il.19.117, etc; ἡ ἑβδόμη *the seventh day*, Hdt.6.57.(pl), Arist.H.A.588a8; *sabbath*, Ph.1.675, Ep.Hebr.4.4. 2. =ἑπτὰ, ἑβδόμαις πύλαις A.Th.125 (Iyr.s.v.l.), cf. Thom.Mag.p.133R; ἐν κύκλοισιν ἑβδόμοις Milet6.46. 3. ἑβδομα, τά, *seven years' work*, LXX Ge.29.27 (1940, p.466)

Again, alas for Shea, the meaning for Liddell and Scott's entry for ἑβδομάς means that the meaning of the Greek translation of שָׁבֻעַ could mean a week of days, or a week of years, or it could just mean the number seven – quite legitimately, without having to use the year-day principle.

d. Patristic Greek Lexicon

The Patristic Greek Lexicon lists the usage of significant words used by the Church Fathers in their Greek writings. Here is the entry for *hebdomad*:

ἑβδομαδάριος, *on duty for a week*; masc. as subst., *hebdomadarian*, a deacon responsible for church services for a week at a time, CSyr.act. (ACO 3 p.98.27; H.2.1376A).

ἑβδομαδικός, v. ἑβδοματικός.

ἑβδομάριος, *on duty for a week*; as subst., of church officials, Leont.N.v.Jo.Eleem.14(p.29.20); of patriarch's servants, ib,18 (p.36.13); ib.27(p.58.1).

ἑβδομάς, ἡ, A. the number *seven*; **1.** as mysterious number, ref. Mt.18:21ff. οἶδε τὸ μυστήριον τῆς ἐ. Πέτρος...οὔτε ὁ Πέτρος ἄλλον ἠρώτησεν, οὔτε ὁ κύριος ἐξέβη τοῦ κανόνος τοῦ ἑβδοματικῆς ἡμέρας; Gr.Nyss.or.2 in Gen.1.26(M.44.288A); signifying 'sabbath' and so 'God' τοῦτό ἐστιν ἑβδομάδος μυστήριον. αὐτὸς γὰρ ἐστὶν ἡ τῶν ὄλων ἀνάπαυσις, ὅς τοις ἐν μικρῶ μιμουμένοις αὐτοῦ τὸ μέγα αὐτὸν χαρίζεται εἰς ἀνάπαυσιν Hom.Clem.17.10; cf. C infra; **2.** signifying earthly time, Clem.str.6.16.(p.504.17; M.9.369C); τὸν αἰσθητὸν διαδεξαμένην χρόνον, τὸν ἐν ἑβδομάσιν ἀνακυκλούμενον Gr.Nyss.Pss.titt.B 5(M.44.504D); *ib.*(505A); *ib.*6(609C); **3.** signifying rest, Clem.str.6.14(p.486.7; M.9.329A) cit. s. ἀνάπαυσις; *ib.*7.10(p.42.14; 481B); **4.** Valentinian; **a.** as region below ogdoad, ruled by demiurge ἡ Σοφία ἄνωθεν ἀπὸ τῆς ὀγδοάδος ἐνεργοῦσα ἕως τῆς ἑβδομάδος Hipp.haer.6.33.(p.162.4; M.16.3243D); *ib.*7.24(p.202.9; 3311B); into which region Christ descended from the mount of Transfiguration, Iren.haer.1.14.6 (M.7.608A) (though by some interpreted as seventh day); ἀναβάντα εἰς τὸ ὄρος...τὸν καταβάντα καὶ κρατηθέντα ἐν τῇ ἐ. *ib.*(608A); ἔπει γὰρ ἐστὶν ὁ κόσμος διηρημένος εἰς ὀγδοάδα, ἣτις ἐστὶν ἡ κεφαλὴ τοῦ παντὸς κόσμου...καὶ εἰς ἐ., ἣτις ἐστὶν ἡ κεφαλὴ τῆς ἐ. ...ἀναγκαῖον ἦν τὰ συγκεχυμένα φυλοκρινθηῖναι διὰ τῆς τοῦ Ἰησοῦ διαιρέσεως. ἔπαθεν οὖν τοῦτο ὅπερ ἦν αὐτοῦ σωματικὸν μέρος, ὃ ἦν τῆς ἀμορφίας...ἀνέστη δὲ τοῦτο ὅπερ ἦν ψυχικὸν αὐτοῦ μέρος, ὅπερ ἦν τῆς ἐ., καὶ ἀπεκατέστη εἰς τὴν ἐ. Hipp.haer.7.27(p.207.15ff.; 3319B,C); and which he evangelizes, *ib.*7.26(p.204.19ff.; 3315A,B); **b.** as name of demiurge ἑπτὰ γὰρ οὐρανοὺς ...ᾧ ἐπάνω τὸν δημιουργὸν εἶναι λέγουσι· καὶ διὰ τοῦτο ἐ. καλοῦσιν αὐτὸν Iren.haer.1.5.2(M.7.493B); *ib.*1.14.7 (609A); τούτου τοῦ διαστήματος...κύριος ἡ ἐ., καὶ ἐστὶν ἡ μὲν ὀγδοὰς ἄρρητος, ὀρητὸν δὲ ἡ ἐ. οὗτός ἐστι...ὁ τῆς ἐ. ἄρχων ὁ λαλήσας τῷ Μωυσῆ Hipp.haer.7.25(p.203.10ff.; M.16.3314A); *ib.*6.36(p.165.21; 3250B); so also acc. Basilides, *ib.*10.14(p.275.26; 3430C); **c.** of soul τὸ μέρος θνητῆ τίς ἐστὶν ἡ ψυχὴ, μεσότης τις οὕσα· ἔστι γὰρ ἐ. καὶ κατάπαυσις· ὑποκάτω γὰρ ἐστὶ τῆς ὀγδοάδος *ib.*6.32(p.161.13; 3243C).

B. week; 1. of Creation ὁ τὴν τοῦ χρόνου φύσιν κατασκευάσας θεός..ἑβδομάδι αὐτὸν ἐκμετρῶν, αἰεὶ τὴν ἐ. εἰς ἑαυτὴν ἀνακυκλοῦσθαι κελεύει, ἐξαριθμοῦσαν τοῦ χρόνον τὴν κίνησιν Bas.hex.2.8(1.21A; M.29.49C); τὰ κβ' ἔργα, ἃ ἐποίησεν ὁ θεὸς ἐν ταῖς ἕξ ἡμέραις τῆς ἐ. Eriph.mens. (M.43.276B); Jo.D.disp.(M.96.1337B); *ib.*(1345C); **2.** of seventy weeks prophesied in Dan. αἱ ἑβδομήκοντα ἐ. ἐπληρώθησαν ἕως Χριστοῦ ἡγουμένου κατὰ τὸν Δαυιδῆλ Or.princ.4.1.5.(p.300.10; M.11.349C); discussed, Eus.d.e.8.2.(p.374.9ff.; M.22.608Bff.); **3.** liturg.; **a.** esp. of Holy Week, usu. called ἡ μεγάλη ἐ. Const.App.8.33.3; μεγάλην δὲ καλοῦμεν τὴν ἐ., οὐκ ἐπειδὴ πλέον ἔχει τὸ μῆκος τῶν ὡρῶν ...διὰ τοῦτο τὸινυν μεγάλην τὴν ἐ. καλοῦμεν, ἐπειδὴ τοσοῦτον πλῆθος δωρεῶν ἡμῖν ἐν αὐτῇ κεχάριστα ὁ δεσπότης Chrys.hom.30.1 in Gen.(4.294B,C); *id.*hom.in Ps.145:2 (5.525C); Euty.ch.pasch.6(M.86.2400A); τῇ μεγάλῃ ἐ. φωτίσαι τὰ παιδιά Jo.Mosch.prat.165(M.87.3032B); also called ἡ ἀγία ἐ. Const.App.5.13.4; Proc.G.Jos.1:11(M.87.996C); ἐ. τοῦ πάσχα Euty.ch.pasch.5(M.86.2397B); ἐ. τοῦ πάθους Cyr.hom.pasch.1.(5².16C); *ib.*2.(31A); **b.** weeks of Lent τῆς νηστείας ἐ. Bas.hom.14.1 (2.122D; M31.444D); **c.** of Pentecost ἑορτῆς, τῆς...πεντηκοστῆς ἑβδομάσι μὲν ἑπτὰ τετιμημένης Eus.v.C.4.64(p.144.11; M.20.1220B); Cyr.hom.pasch.1(5².16D); *ib.*2(31B); week of Pentecost to be kept as feast, Const.App.5.20.14; week after as fast, *ib.*5.20.18; Ath.fug.6.(p.72.8; M.25.652B); **d.** weeks of canonical penance, Const.App.2.16.2; †Jo.Jej.poenit.(M.88.1916B); **4.** Gnost. elegisse [sc. Ialdabaoth] septem dies, quos et sanctam hebdomadam vocant, et unusquisque eorum suum praeconem assumit ad gloriandum, Iren.haer.1.30.10(M.7.701A).

C. seventh day, sabbath παρ' Ἑβραίοις ὃ καλεῖται σάββατον Ἑλληνιστὶ ἐρμηνεύεται ἐ. Thphl.Ant.Autol.2.12(M.6.1069C); deified in pagan literature, Clem.str.5.14(p.398.17; M.9.164B); in Christian dispensation a day of work, *ib.*6.16(p.502.15; 364C); interpreted as 7,000th year, the year of judgment, Meth.creat.12(p.499.30; M.18.344B). neut.sing.as adv. *seven times*, Jo.Mosch.prat.73(M.87.2925C).

D. sevenfold, s.v.l. πίστιν τῆς ἐ. χάριτος Didym.Job 1:2(M.39.1120C).

Here again unfortunately for Shea, even with the writings of the Fathers, his argument for the separation between the use of **ἑβδομάς** and the number seven falls apart. This lexicon makes it

clear beyond any doubt that Christian writers down through the centuries have understood this word to mean either the number seven, a week (including the week of Daniel 9), or even, just to the seventh day. Shea has no basis for the premises he works with. His ideas can be discounted as invalid, and ignored. We can legitimately see the translators using the word ἑβδομάς in the Alexandrian Version of the Septuagint as meaning “sevens” or heptads, and in this case, heptads of years. The scholarship behind the many modern translation of this word in Daniel 9 as “sevens” is solid and reliable, and those historicists in Adventist circles who discount this scholarship are only showing their utter ignorance regarding the real meaning and usage of this word.

Those Adventist authors who endorse the position of *Questions on Doctrine* – that this word means “sevens” or weeks of years without any use of the year-day principle – are on the side of truth, and Shea and his associates have an apology to make in smearing the scholarship of these people. (1961-68, p.396)

2.3 The Third Method – The Greek LXX “of years” in Dn9

WORK THIS SECTION THROUGH AND GET IT MORE INTEGRATED.

Apart from the traditional SDA method of developing this assumption., another method of establishing this assumption was developed by L. R. Froom half a century ago. Froom's contribution to this topic has been immense. This method interpolates the year-day principle into the thinking of the writers of the Alexandrian Septuagint, and develops it to the point where Froom sees Jesus himself, and the apostles of Christ understanding the seventy weeks of Dn9 using the year-day principle!!. He continues to trace it through early Christian writers, up until the times of Joachim.

Assertions from the research of the "Prophetic Faith of our Fathers" continue to embellish Adventist books on prophecy.

For example:

Dr Jerry Moon

Dr Moon should have known better. We might excuse other's comments as just coming from one uninformed, but Dr Moon is without excuse. He was at the time, Chair of Church History Department and Editor of *Andrews University Seminary Studies*, Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.

The year-day principle is one of the distinguishing features of historicist prophetic interpretation as contrasted with preterism and futurism. Historicists hold that in certain time prophecies, a "prophetic day" represents an entire year of "actual calendrical time"(William H. Shea, "Year-Day Principle, Part I," in *Selected Studies in Prophetic Interpretation* [Review and Herald, 1982], 56).

As early as the third century b.c.e., the 70 weeks of Daniel 9 were understood to be 70 "weeks of years," i.e. $70 \times 7 = 490$ years. The LXX, in translating the Hebrew for "weeks" in Dan 7:25-27, [*sic*, 9:25-27] inserted the additional phrase "of years," providing the first published example of what would later be called the "year-day principle" (L. E. Froom, *Prophetic Faith of Our Fathers*, 4 vols. [Review and Herald, 1950], 1:170, 174-176).

Not until enough centuries had passed to make such long ages of prophecy comprehensible, were the longer prophecies of 1290 days, 1335 days, and 2300 days understood as years. Thus Rabbi Nahawendi in the early ninth century c.e. was the first to recognize the year-day principle as operative in the 1290 and 2300 days (Froom, 1:713). But the year-day principle had been recognized in Daniel 9 at least as early as the 3rd century b.c.e., and in such an authoritative Jewish writing as the Greek translation of the Hebrew Scriptures.

... The translators of the LXX applied the year-day principle to the 70 weeks of Daniel 9 at least as early as the third century b.c.e. SOURCE (*Adventist Today*, July-August, 2002)³³

Moon cites evidence from the Septuagint, and he cites the allegorical interpretations of ninth century Jewish writings using numerological reasoning to prove his point. Readers of my material on both the “evidence” from the Alexandrian version of the Book of Daniel, and the influence of

³³ Also found at <http://www.atoday.com/magazine/2002/07/year-day-principle-and-2300-days>

gnostic arithmological interpretations in Jewish and Christian literature, will understand that Dr. Moon should have done more than just regurgitate Froom. We shall understand why shortly.

One gets a sense from the reading of Adventist publications that Froom's views and methodology have and will continue to have such an endemic effect on the way the interpretation of prophecy was approached in past that the SDA church in general may never get beyond his scholarship. None can discount the vastness of the project he undertook, nor the depth of focus he brought to bear on the topic. His overarching goal was to provide a justification for the belief that Adventism is an heir to the best of the prophetic tradition of their Protestant forebears. But in the process of doing that he made a number of fatal errors which thoroughly discredits his work and cheapens the value of the primary sources he harnessed to prove his point. His unflinching bias as he develops his arguments tarnishes the pages of his work, and renders the ultimate service of the volume extremely limited. In the appendix of this paper, I illustrate this point in relation to the applicability of the year-day principle to the seventy weeks.

I will examine Froom's sources and see if any differences in conclusions can be drawn. It would be a very fruitful research topic for some interested person to go back over all the sources used by Froom and look again at the original documents to ascertain a clearer picture of the hermeneutic used by these writers and reselect what to print, without any bias guiding the selection of material that we see in Froom's selection of work. Very many writers' understanding of how they arrived at the 490 years is omitted from the primary sources quoted, and this is lamentable. Or perhaps they did not state it, and the omission is not due to any slip of duty on Froom's part. In any case, an inestimable service would be done to the world and the church by re-examining Froom's sources and presenting them without the same preconceived goals he used to sift material. I suspect we would get an entirely different picture.

2.3.1A. Froom on the pre-Christian Jewish Septuagint

In the section of *Prophetic Faith of our Fathers* relevant to this discussion – volume 1, pp.169-172 – Froom looks at the history of the translation of the Septuagint (pp.169-171); the rejection of the Alexandrian version of the book of Daniel in favour of the Theodotion version very early in the history of the Christian church (pp.171-172); the peculiar characteristics of the Alexandrian version of Daniel 9 (pp.173-174); and finally, three other “interpretative principles” in the Alexandrian version found in (a) Dn4:16, 32; (b) Dn7:17 and; (c) Dn11:30, in addition to the “interpretative principle” found in Daniel 9 (pp.174-176).

In discussing the rejection of the Alexandrian version of Daniel, Froom says:

The original Alexandrian Septuagint version of Daniel was later rejected by both Jews and Christians because of its interpretative quality – taking undue liberties with the text, inserting words, and injecting a definite interpretation. That is why the text of Daniel appearing in most Septuagint versions today is *not*, be it particularly observed, the original Daniel of the Septuagint. This *original* translation dropped out of general circulation during the second century A.D. It was supplanted by Theodotion's version, more literal and freer of paraphrase, which to this day is published as part of the standard Septuagint Old Testament...

According to Jerome, the church as a whole later rejected this Alexandrian translation of Daniel.

“The Septuagint version of Daniel the prophet is not read by the Churches of our Lord and Saviour. They use Theodotion's version, but how this came to pass I cannot tell...This one thing I can affirm – that it [the LXX] differs widely from the original, and is rightly rejected.” [Froom inserts footnote: “Jerome, Preface to Daniel, in NPNF, 2d series, vol.6, p.492. ‘It is well known that Daniel in the text of the LXX is preserved in one [Greek] MS only, a cursive, and not earlier than the ninth century. Before the days of Jerome the Church had ceased to read the Septuagint of Daniel, its room having been filled by the version attributed to Theodotion...as the Greek Daniel of the Church Bible.’ (H. B. Swete, Editor's Introduction, in *The Old Testament in Greek According to the Septuagint*, vol.3, p.v)”]

Whence by judgment of the masters of the church, their edition has been repudiated in this volume, and the common edition of Theodotion is read, which agrees both with the Hebrew

and the other translators. Whence also Origen in the ninth volume of *Stromata* asserts that he discusses the things which follow this place in the prophet Daniel [4:6], not according to the Seventy interpreters, who dissent much from the truth of the Hebrew, but according to the edition of Theodotion.” [Froom inserts footnote: “Translated from Jerome, *Commentaria in Daniele*, comment on Dan. 4:6, in Migne, *PL*, vol.25, col.514. So thoroughly was the LXX version of Daniel discarded by the early church that it is only extant only in a single codex of the Chigi Library, Rome – a cursive manuscript (the Codex Chisianus) containing some of the prophets from Origen’s *Tetrapla*, including the LXX and Theodotion versions of Daniel; the text however, is corroborated by a Syriac manuscript of translations from the *Hexapla*. (See pages 314, 315.) This Chisian Daniel was first published in 1772 at Rome by S. de Magistris (?) and later by Michaelis, Segaar, Bugati, Hahn, and finally in a critical edition by Cozza, 1877. (See Swete, *An Introduction to the Old Testament in Greek*, p.47, 193; also his edition of *The Old Testament in Greek*, vol.3, pp.vi, xii.) For the LXX text of Daniel, printed along with that of Theodotion, see the scholarly edition of Holmes and Parsons, (Oxford, 1798-1827), Tischendorf, (Leipzig, the 1850 and six later editions including a third posthumous edition brought out by Nestle, 1887), Swete (Cambridge, 1887-94; 4th ed. Reprinted 1925-1930), and Ralfs (Stuttgart, 1935).”]³⁴ (Froom, 1950, pp. 174)

The Century Bible commentary on Daniel echoes Froom’s thoughts:

(a) The Greek Versions. These two versions are of great value for the reconstruction of the Text, notably the former. As we are aware, the LXX unhappily is preserved only in one very corrupt MS., i.e. the Codex Chisianus, attributed by some experts to the ninth and by others to the eleventh century. This MS. once belonged to Pope Alexander VII, a member of the Chigi family. It was not till more than a century after his death that the editio princeps of this MS. was published at Rome in 1772. Many editions have subsequently appeared, the most recent of which is that of Dr. Swete, who, to the great convenience of scholars, prints the versions of the LXX and Theodotion on opposite pages, and appends at the foot of the LXX version the variants from the Syriac version of Paul of Telia. This last version is of no slight interest. It was made by Paul, bishop of Telia, in the years 616-617 from a hexaplar text. Thus it attests the condition of the LXX text as it existed at the beginning of the seventh century. As regards the date of the LXX version of Daniel, it is probable that it was made in the latter half of the second century B. C. circa 145.

(http://www.archive.org/stream/bookofdanielintr00charuoft/bookofdanielintr00charuoft_djvu.txt)

When we examine Froom’s approach to the pre-Christian Jewish documents on this topic, we see exposed Froom’s error of judgment right from the outset. Froom examines the Alexandrian version of the Septuagint where he finds tampering with the text of Daniel 9: 24-27. He explains how the text was tampered with and its implications:

The first twenty-three verses are faithfully rendered, says Boutflower, but the reconstruction of the vision of the seventy weeks (verses 24-27) makes the real intent of the original scarcely recognizable. The translator not only turns commentator but dismembers the text. Then he attempts, rather unsuccessfully, to put together again what was once a glorious, far-reaching prophecy. The result is a distortion and confusion of this four-verse section. In verse 25 the differences are many – not a single clause remaining intact. The date from which the prophecy was designed to start disappears – the only idea left being the rebuilding of Jerusalem. So the key to the timing was definitely taken away. That made any application, as to time, well-nigh impossible. In verse 26 there is an expansion of the “threescore and two weeks” period into “seven and seventy and sixty-two.” Instead of “cutting off” of the “anointed one,” a double action concerning the anointing is made out – the anointing to be removed, and the anointed one to be corrupted or destroyed, as well as the city and the sanctuary. In verse 27, instead of “seven weeks, and threescore and two weeks,” we find “seven and seventy times and 62 of years” – the significantly interpretative phrase “of years” being inserted. This, say Pusey, is actually a

³⁴ A digitised copy of Swete’s *Introduction* is available at <http://www.ccel.org/ccel/swete/greekot.toc.html> ; a digitised three volume copy of *The Old Testament in Greek* is available at Volume 1: <http://www.ccel.org/s/swete/lxx1/hfm/i.htm> ; Volume 2: <http://www.ccel.org/s/swete/lxx2/hfm/i.htm> ; Volume 3: <http://www.ccel.org/s/swete/lxx3/hfm/i.htm> ; Daniel starts at page 498-499; Daniel 7 starts at page 545, Daniel 8 starts at page 550; Daniel 9 starts at page 554; our text is on page 558-560.

falsification of the time. Boutflower explains that, when the vowel points are omitted, the same Hebrew characters (shb'im) stand for both "weeks" and "seventy," thus rendering it easy to confuse the intent of the original prophecy. The significant point here is the phrase "62 of years." Sixty-two what of years? Evidently, from the context of the seventy-week prophecy, it must mean sixty-two weeks of years." (1950, pp.173f) In making some conclusions on this information, Froom says:

"in spite of the impropriety of the Septuagint translators injecting their own interpretation into a version, their procedure is useful to us because it reflects certain of their prophetic interpretations, thereby unwittingly revealing the Jewish prophetic understanding of the times, which is what we seek." (1950, p.174) [emphasis his]

Then he discusses the four vital principles he sees in the Septuagint: " 'Times' regarded as 'Years;'" " 'Kings' Interpreted as Kingdoms;" " 'Ships of Chittim' Interpreted as the Romans;" and " 'Weeks' Understood as 'of Years.'" On this fourth point, Froom says:

Striking and significant is the injection of the interpretative "of years" into the numerals of the prophecy of the seventy weeks. It should be noted that in this first interpretation of Daniel, giving mere flashes of third century B.C. prophetic understanding, the first recorded exposition of time prophecy appears – the application concerning the "sixty-two of years" in the seventy weeks pertaining to the Jews, which if followed through would bring them face to face with the first advent and the suffering Messiah. The time had not yet come for emphasis to be centered on the second advent, the first advent being the immediate concern. This prophetic exposition "of years," hints of the year-day principle, which was later to become an abiding heritage in the Christian Era, and never to be lost throughout succeeding centuries by either Jewish or Christian expositors...(1950, p.175f)

His statement concerning the use of the year-day principle by Jews for the 70 week prophecy "centuries before Christ" exposes his misunderstanding. His "evidence" from the Alexandrian Septuagint of the use of the year-day principle is incorrect and hastily assumed. The evidence cited supports the concept of "weeks of years" without the use of the year-day principle as will be discussed later. He has not considered any other possibilities in these comments. The fact he has not eliminated competing theories here is a major weakness in his work, and in the end, is his undoing. In his summary of this period he asserts again the validity of interpreting the Septuagint as the evidence of the use of the year-day principle:

"From the foregoing evidence - limited but sufficient - we may sum up the essential Jewish code of interpretation (including Josephus) under these points...(9) The seventy weeks involve the thought of periods "of years." Thus the application of the year-day principle is begun." (1950, p.203)

So right at the beginning of his work, Froom goes astray. He assumes that the statement "of years" is done using the year-day principle, and he sees the statements in historical sources such as "year-weeks," or "weeks of years," as implying the year-day principle as well, when in fact, the statement is done on another basis., as acknowledged by *Questions on Doctrine*. [33] This bias is a major blow for the credibility of his work, and taints his interpretation of all the sources he views. As he develops his thesis throughout his historical survey, he often harks back to the use of the year-day principle being used by Jewish writers in the centuries before Christ, but the premise on which he bases this assertion is false, and is contradicted by the position of the SDA church as delineated in *Questions on Doctrine* and the *SDA Bible Commentary*. Rather than looking at the primary sources objectively and development an historical analysis of prophetic hermeneutics, his book becomes a defensive apologetic for the Seventh-day Adventist historical method of prophetic interpretation.

2.3.1B. Froom on Jesus' Endorsement of the Year-Day Principle!!

His second major assertion for the support of the year-day principle in Daniel 9 is the statement of Jesus in Mark 1: 15, where Jesus says, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Froom goes on to say:

The significance of the testimony of Christ to the book of Daniel should not be lost upon us. We have no right to ignore His views on the subject. To Christ, Daniel was a real person – a prophet inspired of God, whose predictions were to be closely heeded. Jesus’ first entry into the field of prophetic interpretation was the initial declaration of His ministry, soon after His baptism – “The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.” Mark 1:15. What other time could He mean except the completion of Daniel’s prophetic sixty-ninth week, which was extend “unto the Messiah the Prince”? Dan.9:25. There is definite evidence that about that time many Jews were looking for “Messiah the Prince” to come. Here was prophecy fulfilling before their eyes. We may see in this Christ’s corroboration of the year-day reckoning of the seventy weeks, a principle already partially glimpsed in the original Septuagint translation of Daniel, and now established by Jesus’ coming to fulfil the prophecy of “Messiah the Prince,” and to usher in a new era of broader and clearer prophetic understanding, beyond that of Old Testament times. (1950, p.144f)

Here is Froom’s second major mistake. He makes an assumption in this statement that Jesus is confirming the year-day principle in Daniel 9, when in fact, Jesus’ statement would also confirm the interpretation of the seventy weeks using either the sabbatical years model or the 'week of years' understanding we shall see presently in the usage of hebdomas /hebdomad, the Greek equivalent of שבועות, without the use of the year-day principle. For Froom, what was merely hinted at in the Septuagint with the so-called use of the year-day principle is now confirmed and established in his own thinking with this statement of Jesus. For Froom, from this point on, the year-day principle at work in Daniel 9 is “now established by Jesus.” As he continues to survey early history, he starts to use such phrases as “weeks of years” which to him implies the use of the year-day principle, as we have seen. Here is one summary:

In the application of this basic principle the fulfillment of the prophesied seventy weeks of years – which were to extend from the time of Persia to the Messiah – was first seen to be exactly accomplished in the baptism and death of Christ in connection with the seventieth week. These sublime transactions sealed forever for the Christian church the “year-day” principle already recognised by the Jews. (1948, p.124) “The first point in his summary of the apostolic ages is this: “The year-day principle is certified by the fulfillment of the seventy weeks.” (1950, p.164)

Thus right at the beginning of the history of the Christian Church, Froom has led himself astray with the wrong concept. When summarising the Martyr’s Period, (third century) Froom lists the points of prophetic interpretation evident in the sources. One of them says, “The seventy weeks of years [are now] connected with Christ’s first advent.” This can be taken one step further. Froom says in point 8 of this summary “The year-day principle not yet applied to the longer time periods.” (1950, p.164) In his view, the early church only applied the year-day principle to the seventy-week prophecy. If the apostles and apostolic church understood the 70-week prophecy and the year-day principle, then they would have been the first to see “the fulfillment of the prophesied seventy weeks of years – which were to extend from the time of Persia to the Messiah.” (1948, p.124) They would have been the first to acknowledge with pen and voice that the prophecy was “exactly accomplished in the baptism and death of Christ in connection with the seventieth week.” (Ibid) They would have taken advantage of these arguments and shown that “these sublime transactions sealed forever for the Christian church the “year-day” principle already recognised by the Jews” (Ibid) and provided strong proof for Jewish people to believe in Jesus as the Messiah. Do we find this in extant literature of the period? Not a trace.[34] So we must discount Froom’s assertion that the year-day principle became one of the “foundation principles of prophetic exposition among Christians.” It did not, and the early church continued to interpret the longer periods in the prophecies (1260, 1290 and 2300 days) as literal periods. This is acknowledged repeatedly by Froom, and it is only when all fanciful reworking of these periods to suit the period in which the interpreters lived had to include a longer reference scale to make it relevant to their own time, did people start to use the year-day principle. As Froom himself has said:

The extension of the year-day principle to these other periods could not have occurred until such datings would seem to be within possibility, but eventually it was inevitably so extended by Joachim and his followers in the twelfth and thirteenth centuries....(1950, p.889-890)

It was not because the principle was transmitted by the apostles, and especially Paul and John. It was not because it was endorsed by Jesus either. The principle was not used until the literal use of the times involved could not reach to the time of the interpreters. The year-day principle was not a foundational principle in the early Church, neither with the 70-week period nor with the other time periods in the book of Daniel or Revelation.

2.3.1C. Froom's summary of the Apostolic Times.

Froom makes a very remarkable statement regarding the importance of the contemporary understanding of a prophecy when it is in the process of being fulfilled.

Jesus said, "When it is come to pass, ye may believe." Perhaps one of the most conspicuous lessons of all prophetic testimony through the years is the contemporary recognition, or interpretation, of each major epoch or event in the prophetic outline at the very time of fulfillment. The 70 weeks were accepted by the early church as a period of years fulfilled in connection with Christ's first advent. (1950, p.890)

What is even more incredulous is that he carries this "principle" through to its "logical" conclusion with the 70 week prophecy, and wants us to believe that the apostles understood the correct interpretation of Dn9:24-27 in their day:

The basic principle of contemporary perception of the progressive fulfillment of prophecy was enunciated by Jesus on the night of his last supper: "I have told you before it come to pass that, when it come to pass, ye might believe." John 14:29. Three times, in varying forms, Jesus repeated this basic principle, so there can be no question as to His fundamental intent. The other two declarations are: "I tell you before it come, that when it is come to pass, ye may believe that I am He" (John 13:19), and, "These things have I told you, that when the time shall come, ye may remember that I told you of them" (John 16:4). This primary function of interpretation – the recognition of fulfillment at the very time of fulfillment – was evidently intended to: create assurance as to the divine inspiration of the prophecy itself;

establish confidence in the infinite foreknowledge and power of performance on the part of the Author of prophecy;

reveal one's own time and place in the fulfilling prophecy, and therefore the particular relationship, message, and emphasis due at each stage of development. The general course is thus discernible from the prophetic forecast, though not the precise processes of fulfillment. (1950, p.144)[35] We have seen that the whole gospel message of the apostles was interwoven with the luminous strands of prophecy. The apostolic witness to the Messiahship of Jesus was based upon and tied inseparately into prophecy. The whole New Testament contains a fundamentally prophetic message – the kingdom of grace which was to be established in men's hearts during the Christian Era, and the future kingdom of glory at the return of Jesus. The apostolic church was thus a prophecy-conscious and prophecy-instructed body, understanding the times. They were acquainted with the prophetic outline of the future, and knew where they were living in relation to God's schedule of the ages up to their time, for the seventy weeks of years they knew were ended after the Messiah had been cut off, and the sacrifice and oblation made to cease. Rome – the first prophetic world power – filled the civilized world, and was soon recognized, as will be seen, as the predicted restrainer of that prophesied falling away that was the concern of the prophets and the fear of the church. The historical records showing the fulfillment of prophecy, now clear to us, were vivid, present-day realities to them" (1950, p.160) [36] Emphasis mine.

This statement by Froom is so remarkable; nay it is incredulous, that such a wild claim would be asserted by him. But there it is in print for all to see. No comment needs be added to rebut such assertions. When he comes to summarising the teachings of the apostolic age, he lists these composite facts and principle:

1. The year-day principle is certified by the fulfillment of the seventy weeks.
2. The crucifixion, the resurrection, and Pentecost fulfil the prophetic types and times.
3. Rome is the fourth empire in the prophetic line of world powers.
4. Christ's outline prophecy spans the entire Christian era.
5. The abomination of desolation is identified as the Roman army.

6. Jerusalem's imminent destruction by the Romans is prophesied. 7. God's appointed "times and seasons" are repeatedly mentioned. 8. The Roman Empire restrains the coming of the ecclesiastical "falling away." 9. The period of greatest persecution follows the destruction of the restraining Roman Empire. 10. Celestial signs, as precursors of the second advent, are specified.

11. Social, political, religious, and economic signs are outlined.

12. The second advent is the climax of the prophetic outlines.

13. The preaching of the gospel of the kingdom is followed by the end of the gospel age.

14. Prophecy embraces prophetic promises, parables, types, and symbols.

15. Babylon is identified as Rome.

16. Antichrist's coming is awaited. 17. John's outline prophecies parallel Daniel's outlines, only now from Rome onward. 18. Paul's Man of Sin and John's Beast parallel Daniel's Little Horn. 19. The millennium is introduced by the second advent, and bounded by two resurrections.

20. The kingdom of God is to be established by the second advent.

21. The new earth follows the close of the reign of sin.

Such is the magnificent prophetic foundation laid for the early church by Christ and the apostles. So clear, so strong were these teachings on prophecy that, despite later developments, the early prophetic interpretation persisted, as will be seen, for centuries – until, and into, the period of the division of Rome by the barbarian tribes. (1950, pp.164f.)

As quoted earlier in the paper, Froom argues that the validity to the Christian church of the year-day principle is endorsed with its application to the 70-weeks of Dn9. Here is his statement again:

Moses and Ezekiel had long before given the inspired key to all prophetic time measurement; namely, that the prophetic time unit is always a day for a year; [he footnotes here Numbers 14:34; Ezekiel 4:6] just as on a map one inch may stand for one hundred miles. In the application of this basic principle the fulfillment of the prophesied seventy weeks of years – which were to extend from the time of Persia to the Messiah – was first seen to be exactly accomplished in the baptism and death of Christ in connection with the seventieth week. These sublime transactions sealed forever for the Christian church the "year-day" principle already recognised by the Jews. (1948, p.124)

There are a few things that are problematic in this statement. The first is that contrary to Froom's assertions, the Jews and the Christians did not use in the early stages the year-day principle with the 70-weeks. As pointed out by *Questions on Doctrine*, it was calculated using the "weeks of years" principle, as is testified in the Alexandrian Septuagint and a multitude of writers quoted by Froom.[28]

THIS CONCLUSION SHOULD BE DEVELOPED WITHOUT QOD AS AUTHORITY.

The second problem is that if the use of the year-day principle was "sealed forever" in the Christian Church, it is strange that it took hundreds of years for the Church to start writing about this year-day principle that was supposedly "sealed forever" in its beliefs. Froom himself documents how for centuries, the long time prophecies were not interpreted using the year-day principle. [29] If, as he incorrectly asserts, [30] the apostles, and by extension, the apostolic church who were taught by the apostles, understood the interpretation of Dn9 in relation to the Messiah's coming and death, and the use of the year-day principle to interpret the times, why do we not find any explicit references to this understanding? And if they used the year-day principle for Dn9, why then did they not generalise this principle to other time periods? Even Froom has to forestall to the third century any acknowledgment of the discovery of the Church's understanding of the prophecies regarding the Messiah in Dn9. That is a bit tardy for a truth that Froom says was in her midst from the times of the apostles! Surely if the apostles and the apostolic church had a correct understanding of the 70 weeks, then this would have been a principal text to prove Jesus as the Messiah, instead of some of the more vaguer texts they drew into their defence. The prophecy of Daniel 9 was evidence par excellence, that Jesus came on time, and died on time, but do we read

of it in the early church? Not at all. This sort of defence came much later –from the third century, as Froom documents. The idea that the apostles knew the correct meaning of the 70-weeks is a fanciful creation of Froom’s and is without a shred of biblical or post-biblical evidence to support this fantasy. [31] Froom says when he summarises this period that

“The elemental principles of prophetic interpretation as laid down in the book of Daniel were transmitted by the pre-Christian Jewish interpreters into the Christian Era and church. Confirmed by the teachings of Christ, and especially by the apostles Paul and John, they became the foundation principles of prophetic exposition among Christians. For example...the year-day principle as first applied to the seventy weeks...” (1950, p.458)

In the application of this basic principle the fulfillment of the prophesied seventy weeks of years – which were to extend from the time of Persia to the Messiah – was first seen to be exactly accomplished in the baptism and death of Christ in connection with the seventieth week. These sublime transactions sealed forever for the Christian church the “year-day” principle already recognised by the Jews. (1948, p.124)

This is probably one of the best examples of Froom’s unconvincing attempt to clinch the validity of his position. What was initially just a “hint” has now become “a foundation principle of prophetic exposition,” with precious little evidence to support this rise in credibility of the theory. Notice how he has subtly built up this position:

1. When he discusses the statement “of years” in the Alexandrian Septuagint, he merely suggests that this statement “hints at” the year-day principle. That any other method could be used here to arrive at the phrase “of years” like that endorsed by the SDA Bible Commentary and Questions on Doctrine is not even entertained;

2. Then we come to the statement of Jesus in Mark 1:15 where Froom interprets the statement “the time is fulfilled,” to be a tacit endorsement of the year-day principle by Jesus. This divine endorsement now raises the bar in Froom’s thinking, and the principle is “now established” (1950, p.145) in the church’s beliefs. So what was before just a “hint” is now “established,” and established by no less a person than Jesus himself. That the 70-weeks could be fulfilled by any other principle than using the year-day principle is not eliminated by Froom. Apparently, he is either content to assume that there is no other option or was not aware that any other option existed.

3. Ever keen to use fanciful generalisations where necessary, Froom then extends this extraordinary explanation of the development of the year-day principle by suggesting that this principle was transmitted by pre-Christian Jewish supporters of the year-day principle to the apostles, and specifically to John and Paul. But this is stretching his story just a tad too far. Of these principles he says, “confirmed by the teachings of Christ, and especially by the apostles Paul and John,” and he lists as one of these, the year-day principle as used in the 70-week prophecy. There is positively no evidence that the 70-week prophecy period was understood by Jesus, Paul or by John, or for that matter, any of the disciples. In fact, Froom can find no documentation concerning its interpretation before the third century.

When we look at the material he documents concerning Paul and John, there is nothing related to the year-day principle. In the chart on the “Progressive Development of Prophetic Interpretation” (1950, pp.238-239; see also his comments on each of these on pp.150-165), he documents the following contributions of Jesus, Paul, Peter and John: For Jesus, we read: ‘Year-day;’ ‘Understand;’ ‘Abom. of Desolation.’” For Paul, we read: “Man of Sin;” “Hindering Power;” “Ye Know.” For Peter, we read: “Babylon is Rome.” And for John, we read: “ ‘Ye have heard – Antichrist;’ “Prophetic Outlines.” Just from a cursory reading of these titles, we can see that Froom indicates that he could obtain any lead on the year-day principle from Jesus. Peter, Paul and John do not address this issue. When Froom states: “The elemental principles of prophetic interpretation as laid down in the book of Daniel were transmitted by the pre-Christian Jewish interpreters into the Christian Era and church,” (1950, p.458), he leads us to believe that they came as a bundle. He does the same with the statement, “Confirmed by the teachings of Christ, and especially by the apostles Paul and John, they became the foundation principles of prophetic

exposition among Christians.” (Ibid) But as can be seen from the details listed on his chart, he only alludes to the year-day principle with the sayings of Jesus. The other persons – Paul, Peter and John – do not have the year-day principle listed against their name. Unless we are to assume that the phrase of John’s “ye have heard,” or that of Paul’s “ye know,” listed by Froom, implies the year-day principle, then we must limit the year-day principle to Jesus’ statement “the time is fulfilled;” and even that is incorrectly interpreted by Froom.

4. As Froom develops his historical survey, his assertion regarding the validity of the year-day principle becomes more generalised and more global in its reference. Notice this one: “The year-day principle, as applied to the 70 weeks by the Jews centuries before Christ, was “generally accepted by Christians.” (Ibid, p.718f) Notice the mere “hint” in the Alexandrian Septuagint, is now applied to now mean that the year-day principle was used by “the Jews” generally. Put differently, he says that the year-day principle was applied by Jews in general to the 70 weeks prophecy centuries before Christ, and he bases this assertion on the phrase “of years” in the Alexandrian Septuagint. That all Jews generally or even a goodly portion of them used this principle is very much open to debate. Froom can only document nine hundreds after Christ, Jewish writers who used the use of the year-day principle to a time period. Surely, if “the Jews” had been using this principle centuries before Christ, we would see much more evidence of this principle in print in the intervening 1100 years. This is the most monumental misreading into the evidence that I have encountered in the many documents read in regard to this topic. It is preposterous!! And he takes it a step further, saying the year-day principle was generally accepted by Christians, even though Froom documents that for centuries, this principle was absent in Christian writings until late in the fourth century when Tichonius applied it to Revelation 11:11 (1950, p.471, the first instance where Froom finds it applied outside the 70 week prophecy.[32] Yet even though he acknowledges the writings of Tichonius, Froom sees the work of Joachim a millennium later as the real introduction of the year-day principle outside of the 70-week prophecy:

Under Joachim an epochal advance was made in the symbolic-time aspect of prophetic interpretation. Heretofore, for thirteen centuries the seventy weeks had been recognized generally as weeks of years. But the first thousand years of the Christian Era did not produce any further applications of the principle, among Christian writers, save one or two glimpses of the “ten days” of Revelation 2:10 as ten years of persecution, and the three and a half days of Revelation 11 as three and a half years. Now Joachim for the first time applied the year-day principle to the 1260-day prophecy....Joachim provided the basis for the historical method of interpretation of the time relationships of prophetic symbols, as applied to both nations and churches when he extended to this period the Biblical principal of a day for a year, which had in the early centuries been applied only to the seventy weeks. To the early expositors, who had expected the end soon, or within a few centuries, all time perspectives pertaining to last things were foreshortened, for they could not conceive of the world’s lasting long enough to cover time prophecies of such length as 1260 years. Joachim himself never extended the year-day principle to the 2300-day principle, probably for the similar reason that he expected the end of the age sooner. But only three years after his death...an anonymous work attributed mistakenly to him makes the number 2300 refer to twenty-three centuries, and within a relatively few years more, other writers applied the year-day principle to the 1290, 1335, and 2300 days as well. Thus the principle which he enunciated was later employed by the leading Protestant expounders of prophecy, though he had made an application of its meaning and chronological placement which they, of course, rejected.(1950, pp.700f) Emphasis mine.

Therefore by discounting his interpolation of the year-day principle into the method by which early believers understood the 70-weeks prophecy and accepting his acknowledgement that it was not until Joachim that the year-day principle was not applied to another time period, we can make the conclusion that the year-day principle was not “generally accepted by Christians” until a long while after the thirteenth century. His use of these sources give the principle legitimacy in his thinking and in the church. It is well documented in SDA literature, how they boast their heritage as bastions of the historical method of prophetic interpretation, and quote the names of sources identified by Froom as supporters of the present SDA position. But they are invalid, and the principle has no tradition in the early church until much later than Froom asserts. There was no

year-day principle in the Alexandrian Septuagint. There was no year-day tradition in the minds of the apostles or Jesus. There was no year-day principle in the early Fathers' writings. These are Froom's "Prophetic Fables of our Fathers!!"

2.3.2 The Problems with the Third Method.

2.3.2A Outline of the Problems

The major problem with the method of using the Septuagint as a basis for the year-day method, is Froom's apparent ignorance of other meanings of the Greek word *ἑβδομας* as displayed in extant literature. He has not demonstrated the existence of other views when he discusses his particular perspective on this curious item from an obscure manuscript. Froom should have been aware of another explanation of the phrase "week of years" in the Alexandrian Septuagint. There were Adventist scholars he would have been familiar with who were preparing material on this very topic around the same time as his publication from the same publishing houses. George McCready Price was one of those.

Froom was a co-author of *Questions on Doctrine*, published in 1957. Question 25 of that book deals with the connection between the 2300-day and the 70-week prophecy periods. In that section, co-author Walter Read discusses the interpretation of the 70 weeks *without* the year-day principle. Further, there was abundant evidence in current commentaries that a much more fundamental linguistic explanation was the most comprehensive and valid. All the major lexicographers supported a hebdomad "of years" view as innate in the word itself. Why did he ignore this evidence or at least not acknowledge the existence of it, and embark on a theory that was doomed to fail, in trying to establish the validity of the year-day principle in the Pre-and Early Christian World?

In the following section, we explore in extensive detail (numbering some hundreds of pages, the primary sources that show up the fundamental flaw in Froom's theory, and how the historical evidence flies in the face of Froom's proposal.

2.3.2A The history of the meaning of *hebdomad* relative to Dn9:24 LXX (Alexandrian).

The argument Froom develops is based on the word *ἑβδομας* in the Greek Old Testament called the Septuagint. The following study looks at the Greek use of the word *ἑβδομας* in Greek literature both before and after the writing of the Septuagint, and its equivalent in Latin – *hebdomad*. The outcome of this study is that this word is used in three ways:

To describe the seven-day week, starting with the first day of the week and ending with the seventh day – the Sabbath;

To describe the seventh day, or in fact, the seventh item of anything;

To describe a collection of seven things, including any period of seven days, seven weeks, seven months, seven years, seven seven-year cycles, and even seven aeons of the history of the world. It is also used to describe a collection of seven items, or persons etc.

Froom has mooted the idea that the translators of the Alexandrian Septuagint at Daniel 9:27 LXX, when they inserted "of years," into the statement "62 of years," - actually hinted that they were implying the year-day theory.

The upshot of this study however, shows that Froom's assertion concerning the "hinting" of the use of the year-day principle by the translators of Daniel 9:24 of the Alexandrian Septuagint is the figment of his own fertile imagination. The word used in this text must be defined by its context, which in this case, does not refer to the seven-day week, but to either a collection of seven things or to either the seven years of the Sabbatical-year cycle or the seventh-year of the Sabbatical-year agricultural system in Leviticus 25.

Summary of the Following Research.

Because the material following is extensive and can be daunting for some readers, I summarise the conclusions here so that an overview can be kept in mind when reading and this table can be referred back to to get a sense of context. Readers should spend some time getting familiar with this table and its summary, so that they can see immediately how the different primary sources use the word *hebdomad*, either in Greek or Latin.

In the first column I list the writer surveyed later in the paper; in the second column I list the period in which they flourished; in the third column I list the language they wrote in; in the next ten columns the various choices of meaning for this word is given; and in the last column, there is room for any pertinent comments.

The following possibilities are encountered with the use of *hebdomad* in both Latin and Greek, since their meanings are identical:

1. The number “seven.”
2. The seventh-day, or the Jewish Sabbath, or the seventh day of a lunar month, regardless on what day of the week it falls;
3. A group of seven days, regardless as to when they begin or end;
4. The Creation Weekly cycle starting from the first day of the week and ending on the seventh;
5. A group of seven weeks, as in the time between Passover and Pentecost;
6. A group of seven months, as in the first seven months up to the Day of Atonement, or the first seven months of a pregnancy;
7. A group of seven years, whether talking of a person’s life, or a religious cycle like the sabbatical—year cycle;
8. A group of seven sabbatical years
9. A group of seven things, whether they be books, stars, planets, gods, etc.
10. A group of seven ages of the history of the world, with varying lengths;

USE OF *HEBDOMAD* IN GREEK & LATIN WRITERS

WRITER	Century	Lang	1	2	3	4	5	6	7	8	9	10	Comments
Various	Many B.C.												Schummel’s work on transcultural symbolic use of numbers
Babylon								X					Hehn-architecture and writing
Hesiod	8 th B.C.	Grk											
Solon	6 th B.C.	Grk											
Zoroaster	6 th B.C.	Prs											
Hippocrates	5 th -4 th B.C.	Grk											
Pythagoras		Grk											
Aristotle	384-322 B.C.	Grk											
Septuagint-both Theodotion & Alexandrian	3 rd B.C.												
Aristobulus	3 rd -2 nd B.C.	Grk											
Varro	2 nd -1 st B.C.	Lat											
Josephus	1 st B.C –1 st A.D.	Grk								X			
Philo	1 st B.C.-1A.D.	Grk											
Nicomachus of Gerasa	c.245-c.325 A.D.	Grk											
Theon of Smyrna	70-135 A.D.	Grk											
Clement of Alexandria	150-211 A.D.	Grk											

WRITER	Century	Lang	1	2	3	4	5	6	7	8	9	10	Comments
Censorinus	fl. 3 rd A.D.	Lat											
Anatolius of Laodicea	?	Grk											
Calcidius	4 th -5 th A.D.	Lat											
Macrobius	4 th -5 th A.D.	Grk											
John Lydus	490- c.552 A.D.	Grk											
Isidore of Seville	5 th A.D.	Lat											
Venerable Bede	7 th A.D.	Lat	X	X	X	X	X	X	X	X			
Glossa Ordinaria		Lat											
Gnostic Writings	Early A.D.	Grk											
Fathers Answer the Gnostics	Early A.D.	Grk Lat											
Lexicographers													
Anglicus Galfridus	1440	Lat		X	X								
Robert Estienne	1549	Lat Fr											
Thomas Cooper	1578	Lat Engl											
Thomas Thomas	1592	Lat		X	X								
John Rider	1598	Lat Eng			X		X	X		X			
Francis Holyoake	1633	Lat Eng			X		X	X		X			
Francis Gouldman	1669	Lat Eng			X			X					
Thomas Holyoake	1676-77	Lat Eng			X		X	X		X			
Elisha Coles	1677	Lat Eng			X								
Adam Littlejohn	1684	Lat Eng	X		X			X					
Forcellini	1771	Lat											
Thesaurus Linguae Latinae	1900-2050	Lat											
Lewis & Short	current	Eng Lat	X	X	X								

[cf. c.=circa; fl.=flourished]

These categories will be represented by their numbers in the table and an **X** placed where the author uses this type of idea. References are not given. Readers need to look at the primary sources quoted, and read the comments there. The following chart traces the ideas of meaning given to **שְׁבוּעַ** in key Biblical texts, intertestamental literature, as well as in the Talmud.

SUMMARY OF USAGE OF **שְׁבוּעַ** IN HEBREW WRITINGS

Writer	BC	Lang	1	2	3	4	5	6	7	8	9	10	Comments
Gen 37-Jacob's marriage festival			X										In this example we have a collection of seven days.
Leviticus 25:1-8 Sabbatical-year cycle	?	Heb											In this example we have a collection of seven years.
Leviticus 25: Jubilee	?	Heb											In this

Writer	BC	Lang	1	2	3	4	5	6	7	8	9	10	Comments
cycle													example we have a collection of seven groups of seven years.
Samuel													
Samuel's wedding feast	?												
Biblical use as a week.													
Book of Daniel													
Book of Jubilees													
Book of Jubilees													
Book of Jubilees													
Book of Jubilees													
Book of Jubilees													
Book of Jubilees													
Book of Jubilees													
Book of Jubilees													
Book of Jubilees													
Book of Weeks.													
Tobit 1:21													
Sirach 43:7													
1 Macc 10:34													
2 Macc 12:3													
Apocalypse of Weeks – Enoch 91, 93													
Talmud													
Talmud													
Talmud													
Talmud													
Talmud													

With the many varieties of meanings laid out so simply, and seeing how they were all widely used, one can see that the word “*hebdomad*” in the Greek Septuagint could mean a variety of things, beside the normal week-day week. It can be clearly understood why scholars say it is imperative to glean the meaning of the word from its context. With that overview in mind, we now turn to the assertions of Froom.

a A Comparison of the Theodotion and Alexandrian versions of Daniel 9:24-27

Here are the two variations of the text. The first is from the Alexandrian version and the second is the Theodotion version. Both versions are presented by Henry Barclay Swete in his 1905 classic work *The Old Testament in Greek according to the Septuagint*:

*The Alexandrian Version of Daniel 9:20-27 (Cozza transcript of Codex Chisianus)*³⁵

³⁵ The text says, “ΔΑΝΙΗΛ, κατα τους Ο””, with the “Ο” representing Origen’s *Tetrapla* version of the LXX of Daniel as preserved in Codex Chisianus.

H. B. Swete, p.v-vi, “...since the present is an edition of the ‘Old Testament in Greek, according to the LXX,’ the LXX version has been restored to in Daniel to the place of honour, whilst we have placed opposite to it at each opening the text of Theodotion, which as the Greek Daniel of the Church Bible, must always be indispensable to the student of ancient Christian literature...The Septuagint text has been derived from Cozza’s transcript of the Chisi MS,’ but it has been though desirable to follow Tischendorf’s example and to give at the foot of the page the readings of the Syro-hexaplar version, our only other authority.”

ΔΑΝΙΗΛ κατα τους Ο΄

20. καὶ ἐγὼ ἐλάλουν προσευχόμενος καὶ ἐξομολογούμενος τὰς ἁμαρτίας μου καὶ τὰς ἁμαρτίας τοῦ λαοῦ μου Ἰσραὴλ, καὶ δεόμενος ἐν ταῖς προσευχαῖς ἐναντίον Κυρίου θεοῦ μου καὶ ὑπὲρ τοῦ ὄρους τοῦ ἁγίου τοῦ θεοῦ ἡμῶν· 21. καὶ ἔτι λαλοῦντός μου ἐν τῇ προσευχῇ μου, καὶ ἰδοὺ ὁ ἀνὴρ ὃν εἶδον ἐν τῷ ὕπνῳ μου τὴν ἀρχὴν, Γαβριήλ, τάχει φερόμενος προσήγγισέ μοι ἐν ὥρᾳ θυσίας ἑσπερινῆς. 22. καὶ προσήλθε καὶ ἐλάλησε μετ’ ἐμοῦ καὶ εἶπεν Δανιήλ, ἄρτι ἐξήλθον ὑποδειξαί σοι διάνοιαν. 23. ἐν ἀρχῇ τῆς δεήσεώς σου ἐξήλθε πρόσταγμα παρὰ Κυρίου, καὶ ἐγὼ ἦλθον ὑποδειξαί σοι, ὅτι ἐλεεινὸς εἶ· καὶ διανοήθητι τὸ πρόσταγμα. 24. ἑβδομήκοντα ἑβδομάδες ἐκρίθησαν ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὴν πόλιν Σιών συντελεσθῆναι τὴν ἁμαρτίαν καὶ τὰς ἀδικίας σπανίσαι καὶ ἀπαλεῖψαι τὰς ἀδικίας, καὶ διανοηθῆναι τὸ ὄραμα καὶ δοθῆναι δικαιοσύνην αἰώνιον καὶ συντελεσθῆναι τὰ ὄραματα καὶ προφήτην, καὶ εὐφραῖναι ἅγιον ἁγίων. 25. καὶ γνώση καὶ διανοηθῆση καὶ εὐφρανθήση καὶ εὐρήσεις προστάγματα ἀποκριθῆναι, καὶ οἰκοδομήσεις Ἱερουσαλήμ πόλιν Κυρίου. 26. καὶ μετὰ ἑπτὰ καὶ ἑβδομήκοντα καὶ ἐξήκοντα δύο ἀποσταθῆσεται χρίσμα καὶ οὐκ ἔσται, καὶ Βασιλεία ἐθνῶν φθερεῖ τὴν πόλιν καὶ τὸ ἅγιον μετὰ τοῦ χριστοῦ, καὶ ἦξει ἡ συντέλεια αὐτοῦ μετ’ ὀργῆς καὶ καιροῦ συντελείας· ἀπὸ πολέμου πολεμηθήσεται. 27. καὶ δυναστεύσει ἡ διαθήκη εἰς πολλούς· καὶ κατὰ συντέλειαν καιρῶν, καὶ μετὰ ἑπτὰ καὶ ἑβδομήκοντα καιρῶν καὶ ξβ’ ἐτῶν³⁶ ἕως καιροῦ συντελείας πολέμου, καὶ ἀφαιρεθήσεται ἡ ἐρημωσις ἐν τῷ κατισχυῶσαι τὴν διαθήκην ἐπὶ πολλὰς ἑβδομάδας· καὶ ἐν τῷ τέλει τῆς ἑβδομάδος ἀρθῆσεται ἡ θυσία καὶ ἡ σπονδή, καὶ ἐπὶ τὸ ἱερὸν βδέλυγμα τῶν ἐρημώσεων ἔσται ἕως συντελείας, καὶ συντέλεια δοθήσεται ἐπὶ τὴν ἐρημωσιν.

(Swete, 1905, vol.3, p.558, 560)

Footnote for verse 27 re the Syriac Version by Paul of Telia (7th cent A.D.):

27. ετων] ετη Syr | ...

The Theodotion Version of Daniel 9:20-27.**ΔΑΝΙΗΛ κατα ΘΕΟΔΟΤΙΩΝΑ**

20. καὶ ἐτι ἐμοῦ λαλοῦντος καὶ προσευχομένου, καὶ ἐξαγορεύοντος τὰς ἁμαρτίας μου καὶ τὰς ἁμαρτίας τοῦ λαοῦ μου Ἰσραὴλ, καὶ ῥιπτοῦντος τὸν ἔλεον μου ἐναντίον τοῦ κυρίου θεοῦ μου περὶ τοῦ ὄρους τοῦ ἁγίου· 21. καὶ ἔτι ἐμοῦ λαλοῦντός ἐν τῇ προσευχῇ, καὶ ἰδοὺ ἀνὴρ Γαβριήλ ὃν ἶδον ἐν τῇ ὁράσει ἐν τῇ ἀρχῇ πετόμενος, καὶ ἦψατό μου ὡσεὶ ὥραν θυσίας ἑσπερινῆς. 22. καὶ συνέτισέν με, καὶ ἐλάλησεν μετ’ ἐμοῦ καὶ εἶπεν Δανιήλ, νυν ἐξήλθον συμβιβάσαι σε σύνεσιν. 23. ἐν ἀρχῇ τῆς δεήσεώς σου ἐξήλθεν λόγος, καὶ ἐγὼ ἦλθον τοῦ ἀναγγεῖλαι σοι, ὅτι ἀνὴρ ἐπιθυμιῶν σὺ εἶ καὶ ἐννοήθητι ἐν τῷ ῥήματι καὶ σύνες ἐν τῇ ὄρασι. 24. ἑβδομήκοντα ἑβδομάδες συνετήθησαν ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν τοῦ συντελεσθῆναι ἁμαρτίαν, καὶ τοῦ σφραγίσαι ἁμαρτίας καὶ ἀπαλεῖψαι τὰς ἀδικίας, καὶ τοῦ ἐξιλάσασθαι ἀδικίας καὶ τοῦ ἀγαγεῖν δικαιοσύνην αἰώνιον, καὶ τοῦ σφραγίσαι ὄρασιν καὶ προφήτην, καὶ τοῦ χρίσαι ἅγιον ἁγίων. 25. καὶ γνώση καὶ συνήσεις ἀπὸ ἐξόδου λόγου τοῦ ἀποκριθῆναι, καὶ τοῦ οἰκοδομησαί Ἱερουσαλήμ ἕως χριστοῦ ἡγουμένου ἑβδομάδες ἑπτὰ καὶ ἑβδομάδες ἐξήκοντα δύο· καὶ ἐπιστρέψει καὶ οἰκοδομηθήσεται πλατεία καὶ τεῖχος, καὶ ἐκκενωθήσονται οἱ καιροί. 26. καὶ μετὰ τὰς ἑβδομάδας τὰς ἐξήκοντα δύο ἐξολοθρευθήσεται χρίσμα καὶ κρίμα οὐκ ἔστιν ἐν αὐτῷ· καὶ τὴν πόλιν καὶ τὸ ἅγιον διαφθερεῖ σὺν τῷ ἡγουμένῳ τῷ ἐρχομένῳ, ἐκκοπήσονται ἐν κατακλυσμῷ· καὶ ἕως τέλους πολέμου συντεταγμένου τάξει ἀφανισμοί. 27. καὶ δυναμώσει διαθήκην πολλοῖς ἑβδομάς· μία· καὶ ἐν τῷ ἡμισυ τῆς ἑβδομάδος ἀρθῆσεται μου θυσία καὶ σπονδή, καὶ ἐπὶ τὸ ἱερὸν

³⁶ Emphasis mine, for this is the word that From depends on to develop his theory.

βδέλυγμα τῶν ἐρημώσεων, καὶ ἕως τῆς συντελείας, καιροῦ συντέλεια δοθήσεται ἐπὶ τὴν ἐρήμωσιν.

(Swete, *Ibid*, pp.559, 561)

We will focus on Froome's assertions regarding the nature of the text in Daniel 9:27. Froome says:

In verse 27, instead of “seven weeks, and three score and two weeks,” we find “seven and seventy times and 62 of years” – the significantly interpretative phrase “*of years*” being inserted. This, says Pusey, is actually a falsification of the time. Boutflower explains that, when the vowel points are omitted, the same Hebrew characters (shb'im) stand for both “weeks” and “seventy,” thus rendering it easy to confuse the intent of the original prophecy. [Froome inserts footnote: “Boutflower, *op.cit.*, pp. 173, 174 (citation is from Charles Boutflower, *In and around the Book of Daniel*); Pusey, *op. cit.*, p. 379 (citation is from E.B. Pusey, *Daniel the Prophet*, 1864)”]

The significant point here is the phrase “62 of years.” Sixty-two *what* of years? Evidently, from the context of the seventy-week prophecy, it must mean sixty-two weeks of years. [Froome inserts footnote: “Sixty-two is given as the Greek numeral and ‘years’ is in the genitive case, *etōn*. We are told that in Greek a *point* of time is expressed by the locative case (as “*in the year* of the flood:); an *extent* of time is expressed by the accusative (as “he ruled *three years*”); and the *kind* of time by the genitive (“*at night* he needs a lantern”). Thus ‘years’ denotes the kind of time being measured – periods of years, not of days or of some other unit. (See A. T. Robertson and W. Hersey Davis, *A Short Grammar of the Greek Testament*, pp.227, 236.)”]

Then, the confirming of the covenant with many for “one week” is replaced by “the covenant shall have power with many,” and the “one week” by “many weeks.” This amazing performance of mangling the prophecy, in an attempt to apply it prematurely, would inevitably neutralize any clear prophetic basis for an advent expectancy at the time of the first advent, except in the Hebrew originals. Such was the serious aspect of this Alexandrian translator’s attempt to tamper with the reading of Daniel 9:24-27 in the Greek.

In spite of the impropriety of the Septuagint translators injecting their own interpretation into a version, their procedure is useful to us because it reflects certain of their prophetic interpretations, thereby *unwittingly revealing the Jewish prophetic understanding of the times*, which is what we seek....

Striking and significant is the injection of the interpretative “of years” into the numerals of the prophecy of the seventy weeks. [Froome inserts footnote: “See page 173. For an English translation of the Septuagint of Daniel 9:24-27, see Pusey, *op. cit.*, p.379; for the German, see Franz Fraidl, *Die Exegese der Siebzig Wochen Daniels*, pp.4-10.”] It should be noted that in this first interpretation of Daniel, giving mere flashes of third century B.C. prophetic understanding, the first recorded exposition of time prophecy appears – the application concerning the “sixty-two of years” in the seventy weeks pertaining to the Jews, which if followed through would bring them face to face with the first advent and the suffering Messiah. The time had not yet come for emphasis to be centered on the second advent, the first advent being the immediate concern. This prophetic exposition “of years,” hints of the year-day principle, which was later to become an abiding heritage in the Christian Era, and never to be lost throughout succeeding centuries by either Jewish or Christian expositors, as our quest will disclose. (Froome, 1950, pp.173–176)

In his view, this injection into the text of ἐτῶν is evidence that the translators were thinking of a week of prophetic days, then desymbolised to mean weeks of literal years. Before we look at the validity or otherwise of this notion, it is striking that here we have the most obscure piece of evidence to base a theory on, when, as will be shown in the abundance of evidence quoted hereafter from primary sources from the seventh century B.C. to well into the Christian era, the actual injection into the text of Daniel 9 is related to an entirely different concept altogether, with corroborating proof coming from one writer who was purported to be one of the seventy of the Alexandrian Septuagint. Froome can only muster one piece of evidence – and that which will be shown to mean otherwise – and on this piece of evidence, he wants us to believe that the pre-Christian Jews held to the year-day principle. After one peruses the material offered by the sources quoted hereafter, the question naturally arises, why did Froome not consider these readily-available sources, that would have enlightened his understanding of the meaning of the word at the time of translating the Septuagint?

Another point of Froom's reasoning we need to ponder: when he says "this prophetic exposition 'of years,' hints of the year-day principle," one must ask the question, does he mean the translators of the LXX knew of the year-day principle and that is how they want us to read it – that the "weeks" are of days, translated into years with the year-day theory, given us "weeks of years"? Or does Froom mean that the translators did not imply the year-day principle, but it can be seen by those (like SDA historicists) who read back into the translation the year-day principle. He has not clarified this point, but we should probably assume he meant the former, rather than the latter.

A third point of interest worthy of close examination is the fact that the translator of the original version of Daniel *did not use the phrase* - ἑτῶν- "of years" when he first introduced the particular time period ἑβδομαδες (hebdomades-"sevens") in verse 24 of Daniel 9. The insertion is actually placed third in the five times it is encountered in Daniel 9:24-27. We must ask the question as to why it was not placed with the first of the occurrences of the word in Daniel 9, given that this would clarify for readers immediately what time period they must think of when reading the piece. Why is the word ἑτῶν just an after-thought in the text, instead of an integral part of the explanation of the time frame? Certainly, it appears from its position in the text it is not a crucial ingredient readers needed in order to comprehend the first statements in verse 24 *where it does not occur*, otherwise it would have been added initially. Froom has skirted this question entirely, and does not discuss its incidence so late in the verses. This is a grave mistake on his part, as this is a point of vital importance. Coming so late in the passage, it conveys the idea that this concept "of years" is the one readers would naturally would assume when they first meet the time period, hence the lack of any need to explain it. Where it does occur in the text, it is not there as if to define the period—as if one part of the prophecy are units of *hebdomads* that are not years, and it is only this section that is calculated in *hebdomads* "of years."

One would have to agree however, with Froom's reason that the genitival phrase "of years" does beg the question "sixty-two" *what* "of years." From the context where the numbers are used elsewhere both in verse 27, as well as verses 24–26, the word "*hebdomad*" is associated with them. Thus, the conclusion is that we have *hebdomads* (understood) of years. So thus far Froom's reasoning is correct. It is when he explains his notion of *hebdomad* that he goes awry. Had he spent the time to examine how the word is used elsewhere in the Septuagint, he would have been saved the embarrassment of seeing his theory vanish into thin air; and although he has passed on, devotees of this theory must face this serious setback. I will be examining the Septuagintal usage of this word later in this study. We turn now to the discussion of the meaning of *hebdomad* and its relevance to Froom's argument. Does it mean just a week? Can it justifiably mean "a unit of seven" – heptad, or septennate – in the context of Daniel 9? What are the options of meaning for this word?

b The Use of *Hebdomad* in Early Christian Sources

This line of enquiry will take us through many writers, Greek and Latin, before and after Christ. Not all are included. Readers can consult my entry from Liddell and Scott for Greek writers' use of *hebdomad* not included in this paper, and can also consult the monumental work *Thesaurus Linguae Latinae* entry for *hebdomad* for those Latin writers up to 600 A.D, whom I have only mentioned briefly during my discussion of Prof. David Runia's work on the influence of Philo's views on the Church Fathers. I have tried to keep the sources quoted to the major ones.

Walter S. Ridgway

Walter Sydney Ridgway, in a 1946 M.A. Classics thesis at the University of British Columbia, investigated the "Soli-Lunar Cycles in Greek Research and Jewish Revelation," and spent some time examining the method of calculating the seventy weeks of Daniel 9. He begins the pertinent section with an extended quote of Julius Africanus from Roberts and Donaldson's edition of the

Ante-Nicene Fathers, vol.6, pp.134, 135. The section I wish to focus on is this statement by Africanus:³⁷

It is by calculating from Artaxerxes, therefore, up to the time of Christ that the seventy weeks are made up, according to the enumeration of the Jews. For from Nehemiah, who was despatched by Artaxerxes to build Jerusalem in the 115th year of the Persian Empire, and the fourth year of the 83rd Olympiad, and the 20th year of the reign of Artaxerxes himself, up to this date, which was the second year of the 202nd Olympiad, and the sixteenth year of the reign of Tiberius Caesar, there are reckoned 475 year, which make 490 according to the Hebrew numeration, as they measure the years by the course of the moon; so that, as is easy to show, their year consists of 354 days, while the solar year has 365¼ days. For the latter exceeds the period of twelve months, according to the moon's course by 11¼ days. Hence the Greeks and the Jews insert three intercalary months every eight year; for 8 times 11¼ days makes up three months. Therefore 475 years makes 59 periods of 8 years each, and three months besides. But since thus there are three intercalary months every eight years, we get thus 15 years minus a few days; and these being added to the 475 years, make up in all the seventy weeks. (Ibid, p.135, quoted in Ridgway, 1946, p. 36)

Ridgway then continues:

Africanus' main calculation will bear the test of the closest criticism. His date for the starting point of the 70 weeks, the fourth year of the 83rd Olympiad, which corresponds to B.C. 445, is the date assigned also by modern scholars to the 20th year of Artaxerxes. So too, the second year of the 202nd Olympiad (A.D. 30) corresponds, as he says, to the 16th year of the sole rule of Tiberius, and was the 475th year or the 490th lunar year from B.C. 445.

His view of the 70 weeks, which regards them as weeks of lunar years extending from the decree to Nehemiah (Nehemiah 2) to the time of Christ, has been adopted by a long line of expositors reaching down to modern times. Zöckler tells us [Ridgway footnotes: "Zöckler on Daniel, p. 207-209 in Shaff's edition of Lange's Commentary."] that it was the view adopted by Chrystostom (d. A.D. 407), favored by Jerome (d. A.D. 420), adopted by Theodoret (d. A.D. 429), Isidore of Pelusium (d. A.D. 450), the Venerable Bede (d. A.D. 735), Euthymus Zigabenus (early 12th century), by a majority of the expositors in the Oriental church generally, by Thomas Aquinas, (d. 1274), by Hassenkemp (d. 1777), by J. D. Michaelis (d. 1791), and others. Bede's exposition of the passage which, we are told, was the basis of most of the medieval exegesis [Ridgway footnotes: "C.W. Jones, Bedae Opera de Temporibus, p.344"] is so suggestive that we subjoin our translation of it. (Ibid, pp. 36f)³⁸

Ridgway leads us into a line of enquiry that will cover a variety of writers in order to develop some rudimentary knowledge of the background history of this word. We will start with Ridgway's point of reference – the venerable Bede, and work our way back through him, and see where this search leads us. Ridgway comes to the section we wish to focus in more closely as it his comments here that concern us directly. He mentions the different types of *hebdomads* discussed by Bede in his work *Opera de Temporibus*, and then focuses in his quote on the *hebdomad* used in Daniel 9. This series of *hebdomads* is very enlightening from our perspective because it gives us unequivocal proof that Bede, the "basis of most of the medieval exegesis [including the seventy weeks of Daniel 9]" was *not* based on the year-day principle, but on the concept of a septennate; of seventy weeks "of years," just as expressed in the Alexandrian Septuagint; yet without the concept of converting days to years:

Bede has been discussing hebdomads of various kinds. The first hebdomad, according to his enumeration, is the Creation week (Gen. 1:1); the second, the seven-day week of the fourth commandment (Ex. 20:9-11); the third, the seven weeks leading to the Feast of Pentecost (Deut. 16:9f.) [i.e., a hebdomad of weeks]; the fourth, the seventh month of the Jewish year, almost all of which was given over to religious duties (Numbers 29) [i.e., a hebdomad of months]; the fifth, the seventh year, the year of rest for the land (Leviticus 25:3) [i.e., a hebdomad of years]; the sixth, the Jubilee after seven weeks of years (Leviticus 25:8) [i.e., a hebdomad of sabbatical years]; the seventh he identifies with Daniel's "seventy weeks." (Ridway, 1946, p.37)

Here Ridgway points out that Bede sees a *hebdomad* comprising seven days, seven weeks, seven months, seven years, or even seven sabbatical-year cycles. Clearly this is not an application

³⁷ Sextus Iulius Africanus lived c.160 -240 A.D. <http://www.newadvent.org/cathen/08565a.htm>

³⁸ See Zöckler in the Appendix.

where the year-day principle is involved, because the day-for-a-year model does not fit with the seven literal days of Creation nor the seven weekly days of the common week, the seven weeks leading up to Pentecost, the seven months leading up to the Day of Atonement, the seven years of the sabbatical-year cycle, the seven lots of seven years for the Jubilee cycle.

Ridgway omits from his listing of Bede's Hebdomads, the *great* hebdomad, the one that Charles W. Jones says Bede was "more enthusiastic about": than any other writer." (1943, p. 345) It was "the notion of Six Ages of the World." (Ibid). This was Bede's eighth type of hebdomad. Jones says concerning this Hebdomad of the history of the world, "Plummer (I, xli, n.6) has collected some forty allusions to it [in the writings of Bede] not including the computistical works. And it is probably true that the theory appealed to him more than usual because of his computistical interests. But the introductory words of the Letter to Plegwin suggest that it was a commonplace of the time...Enough to say that it was closely connected with ideas of the millennium of the Early Church. Irenaeus and Hippolytus based their notions upon the Epistle of St. Barnabas. Augustine, steeped in Neo-Platonism and Pythagoreanism, really prescribed the doctrine for the Middle Ages....Augustine may have acquired some of his zeal from Ambrose. (*Ad. Luc.*, 9) and Victorinus (*De Fabrica Mundi*). Isidore spread the doctrine with his Chronicle; but he treated it extensively elsewhere as well (see, for instance *Quaestiones in Vet. Test* ii, 1-9 [PL, LXXXIII, 213-214], and E Brehaut, *Isidore*, pp.175-176)....Despite his constant allusion to such divisions [of the ages of the earth], Bede gives no evidence that he attached any notion of reality to them; nor did Augustine. The fact is too often forgotten that the familiar number-schemes and categories of the Middle Ages were largely mnemonic devices to aid overtaxed memories in an age when books were scarce. This scheme ($3 + 2 = 5$, $+ 1 = 6$, $+ 1 = 7$, $+ 1 = 8$) allowed the students to learn with greater ease the outlines of history, geography, philology, physiology, philosophy, the arts and sciences, the virtues and sins, the hours of prayer, the days of the week, and a host of other commonplaces necessary to the elementary reader. It is with the eye of a teacher that Bede seems to insist on these basic comparisons. (Ibid)

Vincent Foster Hopper adds a clear and succinct summary of the development of this great Hebdomad in early Christian writers:

The Hebrew analogy of the creation as a prototype of human history [Hopper footnotes: "I am told that the orthodox Jew still anticipates the end of the world in his year 7000, which would be the Gregorian year 3239."] led to renewed inquiries concerning the duration of the world. The repetition of II Peter 3:8 of the statement in the Nineteenth Psalm (verse 4) that a day is with Him as 1,000 years, reestablished that interval as the length of an age. Accordingly, Irenaeus [Footnotes: "*Against Heresies*, V, 28, 2-3."] and Lactantius [Footnotes: "*Divine Institutes*, VII, 14"] agree that the limit of the world shall be 6,000 years. [Footnotes: "Without in any way altering the established convention of the 6 ages, it was held by some that an extra or 'bonus' day of 1,000 years had been granted through the dispensation of Christ, thereby fulfilling the promise implicit in the Old Testament when Joshua (=Jesus) caused the sun and moon to stand still for the space of a whole day (Josh. 10:13); Rabanus Maurus, P.L. 108, 1045; Augustine, P. L. 35, 2175-76."] On the other hand, the testimony of astrology points out the 7-fold nature of the world, and the resurrection of Christ on the eighth day, the day of circumcision and the first day of the second week, indicates that the eighth age, endless and timeless, will see the future glory. Such is the conclusion of Clement [Footnotes: "*Stomateis*, IV, 25"], Victorinus [Footnotes: "*On the Creation*, AN XVIII, 390."], and Basil [Footnotes: "*De Spiritu Santo*, XXVII, 66"]. Neither of these arrangements was entirely satisfactory, since Rest was universally appointed to the Sabbath and Regeneration to the number 8. Both 7 and 8 are therefore symbolic of the Final Glory. It remained for Augustine to resolve the dilemma. There was, in his mind, no doubt that the creation of the world in 6 days foretold 6 earthly ages. The seventh day of rest symbolized the culminating Eternal Rest. But there was no evening of the seventh day! The eighth day, therefore, represented a return to the original life, not taken away, but made eternal. [Footnotes: "Letter, LV, 9, 17"] In other words, the seventh and eighth ages are both spiritual and timeless, but both are used to indicate the combined sabbatical and regenerative character of the Last Age. The seventh day is the rest of the saints, spiritually in progress during the sixth earthly age. Both sixth and seventh days will culminate in the Judgment and Eternal Regeneration of the eighth. [Footnotes: "*Reply to Faustus*, XII, 8."] It was Augustine who gave the final stamp of approval to number symbolism. (1938, pp.77-78)

Bede took from these writers and incorporated them into his own understanding and teaching materials. So there are eight different types of hebdomads for Bede. If he was to have a conversion principle common to all these *hebdomads*, he would have to call it “a day for everything” principle. It could represent a day, a week, a month, a year, a seven-year period or even a millennium!!! Bede would not be promoting these options if he was using the year-day principle to calculate the seventy weeks.

Bede shows us in this comparison that he saw the *hebdomad* as a *grouping of seven – that is, a septennate*, whether the items of that grouping of seven be days, weeks, months, years, sets of 50 years, or even millenniums. This accords exactly with the secular use of the word *hebdomad* as demonstrated by other writers across cultures and across centuries – the Etruscans used of it much earlier than the sixth century B.C.; by the Greeks of the sixth century (Solon) and fourth century B.C. (Aristotle); Marcus Terrentius Varro in the first century B.C.; Philo, a contemporary with Jesus, with Censorinus, in the third century A.D, as well as many others cited in this paper. This being the case, and Bede’s accord with earlier writers like Africanus, Chrystostom, Jerome, Theodoret, Isidore of Pelusium, Euthymus Zigabenus, Thomas Aquinas, and the majority of expositors in the Oriental Church, we can conclude that the earlier writers, also understood the weeks of Daniel as weeks of years, based on the secular meaning of the words. Therefore, we can say just with the evidence from Bede alone, the assertion that scholars down through the centuries have used the year-day principle to interpret the seventy weeks of Daniel is without foundation.

The editor of the Corpus Christianorum, Series Latina edition on Bede, Charles W. Jones from Cornell University, points out that Bede was not the first to discuss this idea of *hebdomads*:

This chapter [of Bede on Hebdomads] grew out of a suggestion of the Irish computist (see Appendix), who copied Isidore, *DNR*, 3.³⁹ The topic was not new in *computi*. Pseudo-Cyprian, who explained the 112-year Hypolytan table and wrote the earliest extant Latin Paschal tract, treated the subject in detail (*RLV II*, 85). (1943, p.343)

NEED TO GET A COPY OF PSEUDO-CYPRIAN FROM RLV II, 85

So Jones names Bede’s antecedents on this particular idea of hebdomads as Pseudo-Cyprian, Isidore of Seville and the computists. Jones again says:

This chapter [of Bede on Hebdomads] so completely depends on the unpublished work *computus* that I have transcribed the chapter, *De Hebdomada* from Bern MS 417 in the Appendix (pp.394-395 below), so that the reader may compare the two. It is not a part of the version in *PL xc*, which we have been able to use for previous chapters. I cannot determine the time and place of composition of the parallel material in the Ambrosian manuscript, transcribed in *PL cxxix*, 1300-1301. Other analogies known to Bede and the anonymous writer are Isidore, *DNR* [*De Natura Rerum*], 3, and *Etym.v.* 37. Another indication that the pseudo-Columban letter discussed above, pp.108-110, was used in the British Isles is the close parallel between its words and the transcript in the Appendix. Bede introduced few conceptions not already treated by the anonymous author, but he arranged the *hebdomades* in numerical order, with corrections and additions. Pseudo-Columban treats Bede’s I, II, III, IV, and the great *hebdomad* of the ages of the world, ending in the eighth age. (*Ibid*, p.340)

Jones here names Bede’s sources as *computus* works, Isidore, and the Pseudo-Columban source. These ideas on the *hebdomads* had been well developed by the time Bede appears on the world stage, as Jones so well documents. So, coupled with the extant evidence in Latin works of the views of Varro (ca.120 BC), Censorinus (ca. 238 A.D.), Julius Africanus (ca. 220 A.D.), Jerome (ca. 347-420 A.D.) and Isidore of Seville, we see Bede (673-735 A.D.) in a line of Latin scholars who see a *hebdomad* as a collection of seven, rather than a “week of seven solar days.”

Up to now, we have just read of scholars’ comments on Bede. We must listen to Bede himself. After looking at his history, we will examine the text from the Venerable Bede. Following that we will present the Bern MS 417 from the anonymous Irish Computist from whom Bede got his

³⁹ St Isidore of Seville (ca. 560-636). Biography at <http://www.newadvent.org/cathen/08186a.htm> and <http://www.ewtn.com/library/MARY/08186A.htm>

material. We will in later sections look at some other sources predating Bede, that discussed the great Hebdomad of the ages of the world, such as Isidore of Seville and Pseudo-Cyprian.

The Use of Hebdomad by The Venerable Bede of Wearmouth, England.

History of Venerable Bede

Bede De Temporum Ratione.

The Latin text

VIII. De Hebdomada

Hebdomade graece a septenario numero nomen accepit, humana quidem consuetudine septenis solum acta diebus, sed scripturae sacrae auctoritate multis speciebus insignis quae tamen cunctae, ni fallor, ad unam finem spectant, nos scilicet adomentes post operum bonorum perfectionem in spiritus sancti gratia perpetuam sperare quietem. Prima ergo singularis illa hebdomada, et a qua caeterae formam capessunt, divina est operatione sublimis, quia [0326b] Dominus, sex diebus mundi ornatum complens, septima requievit ab operibus suis. Ubi notandum quod non ideo senarius numerus est perfectus, quia Dominus, in eo mundi opera perfecit sed, sicut Augustinu ait: «Ideo Dominus, qui omnia simul creare valebat, in eo dignatus est operari, quia numerus [0327A] est ille perfectus, ut etiam per hunc opera sua probaret esse perfecta, qui suis partibus primus impletur, id est, Sexta et tertia, dimidia, quae sunt unum, duo et tria, et simul sex fiunt.» Ad hujus exemplum divinae hebdomadis secunda hominibus observantia mandatur, dicente Domino: *Sex diebus operaberis, facies omnia opera tua, septimo autem die sabbati Domini Dei tui non facies omne opus servile in eo. Sex enim diebus fecit Deus coelum et terram, mare et omnia quae in eis sunt, et requievit in die septimo.* Quae populo Die hebdomada ita computabatur antiquitus: prima Sabbati, vel una Sabbati sive Sabbatorum; secunda Sabbati, tertia Sabbati, quarti Sabbati, quinta Sabbati, sexta Sabbati, septima Sabbati, vel Sabbatum. Non quod omnes Sabbatorum, [0327B] hoc est, requietionem dies esse potuerint, sed quod a requietionum die, quae suo nomine et cultu singularis excellebat, prima, vel secunda, vel tertia, vel caeterae suo quaeque censerentur ex ordine. Verum gentiles cum observationem a populo Israel [0328A] hebdom addiscerent, mox hanc in laudem suorum deflexere deorum. Primam videlicet diem Soli, secundam Lunae, tertiam Marti, quartam Mercurio, quintam Jovi, sextam Veneri, septimam Saturno dicentes; eisdem utique montris suos dies, quibus et errantia sidera consecrantes, tametsi diverso ordine putantes. Existimabant enim se habere a Sole spiritum, a Luna corpus, a Marte fervorem, a Mercurio sapientiam et verbum, a Jove temperantiam, a Venere voluptatem, a Saturno tarditatem: credo quia sol in medio planetarum positus totum mundum spiritua instar calefacere et quasi vivificare videtur, Ecclesiaste attestante, qui, de ipso loquens, ait: *Gyrans gyrando vadit spiritus, et in circulos suos revertitur.* Luna per humoris ministerium cunctis [0328B] incrementum corporibus suggerit. Martis stella, utpote soli proxima, calore simul at natura est fervens. Mercurius perpetuo circa solem discurrendo, quasi inexhausta sapientiae luce radiari putabatur. Jupiter frigore Saturni et ardore Martis, hinc inde [0329A] temperatur. Venus, luminis venustate, quam ex solis vicinitate percipit, suo cernentes allicit aspectu. Saturnus eo tardior caeteris planetis, quo et superior incedit. Nam XXX annis signiferum complet, inde Jupiter XII annis, tertius Mars II annis, quartus sol CCCLXV diebus, et quadrante, infra solem Venus, quae et Lucifer et Vesper, CCCLXVIII diebus, a sole nunquam absistens partibus XLVI longius. Proximum illi Mercurii sidus IX diebus, ocyore ambitu modo ante solis exortus, modo post occasus splendens, nunquam ab eo XXII partibus remotior. Novissima luna XXVII diebus et VIII horis signiferum conficiens. Haec igitur erat stultitia gentilium, falsa ratiocinatione subnixa, qui quasi jure primam diem soli, [0329B] quia maximum est luminare, secundam lunae, quia [0330A] secundum luminare est, se consecrare putabant; dein ordinata alternatione tertiae diei primam a sole stellam, quartae primam a luna, quintae secundam a sole, sextae secundam a luna, septimae tertiam a sole praeponabant. Ferias vero habere clerum primus papa Sylvester edocuit, cui Deo soli vacanti nunquam militiam vel negociationem liceat exercere mundanam, dicente Psalmographo: *Vacate et videte, quoniam ego sum Deus.* Itemque Apostolo: *Nemo militans Deo implicat se negotiis secularibus.* Et primum quidem diem, qua et lux in principio facta, et Christi est resurrectio celebrata, dominicum nuncupavit; quod illi nomen jam primis Ecclesiae temporibus fuisse inditum testatur Joannes, qui dicit in Apocalypsi: [0330B] *Fui in spiritu in die Dominico.* Deinde secundam [0331A] feriam, tertiam, feriam, quartam, quintam, et sextam de suo adnectens, Sabbatum ex vetere Scriptura retinuit, nihil veritus grammaticorum regulas, qui sicut Calendas, Nonas, et Idus, ita etiam ferias plurali tantum numero proferendas esse decernunt. Tertia species hebdomadis in celebratione Pentecostes agitur, VII videlicet septimanis dierum et monade, hoc est, L diebus impleta. Qua die et Moyses ardentem conscendens in montem, legem de coelo accepit, et Christus in linguis igneis spiritus sancti gratiam de coelo misit. Quarta septimi mensis erat hebdomada, qui solemnitatibus praeclaris pene totus expendebatur. Inter quas praecipue dies propitiationis eminebat, qua sola per annum pontifex, derelicto foris populo, sancta sanctorum intrabat, [0331B] annuis antea fructibus, hoc est, frumenti, vini et olei, ex ordine collectis: significans Jesum

Pontificem [0332A] magnum, impleta dispensatione carnis, per proprium sanguinem coelestis regni januas ingressurum, ut appareat nunc vulturi Dei pro nobis, qui foris adhuc positi, praestolamur et diligimus adventum ejus. Ubi notandum quia sicut quidam immundi per legem prima, tertia, et septima die jubebantur lustrari, sic et primus, tertius ac septimus mensis suis quique ceremoniis exstiterent sollemnes. Quinta hebdomada septimi anni, quo toto populus ab agricolandi opere legis imperio vacabat, dicente Domino: *Sex annis seres agrum tuum, septimo cessabis*. Sexta, anni jubilai, hoc est, remissionis hebdomada est, quae septem hebdomadibus annorum, hoc est, XLIX annis, textitur; qua expleta, hoc est, quinquagesimo demum anno incipiente, tubae clarius resonabant, et ad omnes, [0332B] juxta legem, possessio revertebatur antiqua.

IX. De Hebdomadibus LXX propheticis [0333A]

Septima species hebdomadis est, qua propheta Daniel utitur, more quidem legis septenis annis singulas complectens hebdomadas, sed nova ratione ipsos annos abbrevians, duodenis videlicet mensibus lunae singulos determinans; embolismos vero menses, qui de annuis XI epactarum diebus ad crescere solent, non lege patria tertio vel altero anno singulos adjiciens, sed ubi ad duodecimum numerum augescendo pervenirent, pro integro anno pariter inserens. Hoc autem fecit non veritatis congitionem quaerentibus invidendo, sed prophetiae more ipsum quaerentium exercendo ingenium, malens utique suas margaritas a filiis clausas fructuoso sudore investigari, [0333B] quam profusa a porcis fastidiosa despectione calcari. Verum ut haec apertius elucescant, ipsa jam angeli ad prophetam dicta videamus: *Septuaginta*, inquit, *hebdomades abbreviatae sunt super populum tuum, et super urbem sanctam tuam, ut consummetur praevaricatio*, [0334A] *et finem accipiat peccatum, et deleatur iniquitas, et adducatur justitia sempiterna, et impleatur visio et prophetia, et ungatur sanctus sanctorum*. Nulli dubium quin haec verba Christi incarnationem designent, qui tulit peccata mundi, legem et prophetas implevit, unctus est oleo laetitiae prae participibus suis, et quod hebdomades LXX per septenos annos distinctae CCCC et XC annos insinuent. Sed notandum quod easdem hebdomadas non simpliciter adnotatas sive computatas, sed abbreviatas asserit, occulte videlicet lectorem commonens ut breviores solito annos noverit indicatos. *Scito ergo*, inquit, *et animadvertite ab exitii sermonis, ut iterum aedificetur Hierusalem, usque ad Christum ducem hebdomades VII, et hebdomades LXII erunt, et rursus aedificabitur platea et muri in* [0334B] *angustia temporis*. Esdra narrante, didicimus quod Neemias cum esset pincerna regis Artaxerxis, XX anno regni ejus, mense Nisam, impetravit ab eo restaurari muros Hierusalem, templo multo ante Cyro permittente constructo; ipsum quoque opus, ut dictum [0335A] est, in angustia temporis perfecit, adeo scilicet a finitimis gentibus impugnatus, ut structores singuli gladio renes accincti una manu pugnasse, altera murum recuperasse narentur. Ab hoc ergo tempore usque ad Christum ducem hebdomadas LXX computa, hoc est, annos duodenorum mensium lunarium CCCCXC, qui sunt anni solares CCCCLXXV. Siquidem Persae a praefato XX anno regis Artaxerxis, usque ad mortem Darii regnaverunt annis CXVI. Exhinc Macedones usque ad interitum Cleopatrae annis CCC. Inde Romani usque ad XVII Tiberii Caesaris annum monarchiam tenuerunt annis LIX, qui sunt simul, ut diximus, anni CCCCLXXV. Et continentur circulis decennovenalibus XXV, decies novies enim viceni et quini fiunt CCCCLXXV. Et quia [0335B] singulis circulis embolismi septem ad crescant, multiplica XXV per VII, fiunt CLXXV, qui sunt embolismi menses CCCCLXXV annorum. Si ergo vis scire quot annos lunares facere possint, partire CLXXV per XII, duodecies deni et quaterni CLXVIII, XIV ergo annos faciunt, et remanent menses VII; hos junge ad supra scriptos CCCCLXXV, fiunt simul CCCCLXXXIX; adde et menses superfluos VII partemque XVIII anni imperii Tiberii, quo Dominus passus est, et invenies a tempore praefinito ad ejus [0336A] usque passionem LXX hebdomadas abbreviatas, hoc est annos lunares CCCCXC. Ad ejus vero baptismum, quando unctus est sanctus, descendente super eum Spiritu sancto sicut columba, non solum hebdomadas VII et LXII fuisse completas, sed et partem jam septuagesimae hebdomadis inchoatam. *Et post hebdomadas*, inquit, *LXII occidetur Christus, et non erit ejus populus qui eum negaturus est*. Non statim post sexaginta duas hebdomadas, sed in fine septuagesimae hebdomadis occisus est Christus, quam ideo, quantum conjicere possumus, segregavit a caeteris, quia de hac erat plura relaturus. Nam et Christus in illa crucifixus, et a populo perfido non modo in passione, verum continuo, ex quo a Joanne praedicari coepit, negatus est. Quod autem sequitur: *Et* [0336B] *civitatem et sanctuarium dissipabit populus cum duce venturo, et finis ejus vastitas, et post finem belli statuta desolatio*, non ad septuaginta hebdomadas pertinet; praedictum enim fuerat quod ipsae hebdomades Christi usque ducatum pertingerent, sed Scriptura, praedicto adventu et passionis ipsius, quid etiam post hanc populo qui eum recipere nollet, esset eventurum ostendit. Ducem enim venturum Titum dicit, qui quadragesimo anno dominicae passionis ita cum populo Romano et civitatem et sanctuarium dissipavit, [0337A] ut non remaneret lapis super lapidem. Verum iis per anticipationem praelibatis, mox ad exponendum hebdomadae, quam omiserat, rediit eventum. Confirmavit autem pactum multis hebdomas una. Hoc est in ipsa novissima, in qua vel Joannes Batista, vel Dominus et apostoli praedicando multos ad fidem converterunt. *Et dimidio hebdomadis deficiet hostia, et sacrificium*. Dimidium hebdomadis hujus, decimus quintus annus Tiberii Caesaris erat, quando, inchoato Christi baptismo, hostiarum purificatio fidelibus paulatim vilescebat coepit. Item quod sequitur: *Et in templo erit abominatio desolationis, et usque ad consummationem et finem perseverabit desolatio*, ad sequentia tempora respicit, cujus prophetiae veritatem, et historia veterum et nostrorum hodie temporum [0337B] testatur eventus. Totum ideo

prophetae testimonium ponentes, quantum facultas suppetebat, exposuimus, quia hoc et a plerisque lectoribus ignorari, et speciale genus hebdomadae flagitare cognovimus. Falluntur enim qui putant Hebraeos annis talibus usos, alioquin tota Veteris Instrumenti series vacillat, nec ullius aetas tanta quanta scripta est debet intelligi, sed ad lunae cursum stringi. Et Graecos quidem veteres legimus CCCLIV diebus, annum ad [0338A] lunae cursum computantes, octavo semper anno nonaginta dies qui nascantur, si quadrans cum undecim diebus epactarum octies componatur, pariter intercalasse, in tres videlicet menses tricenarum dierum distributos. Judaeos autem nunquam, sed altero vel tertio anno mensem lunae tertium decimum, quem embolismum vocitamus, inserere solitos, sicut notissima quartae decimae lunae paschalis aperte ratio probat. Sciendum sane quod Africanus hebdomadarum cursum, quem nos in decimum septimum vel decimum octavum Tiberii Caesaris annum, quo Dominum passum credimus, juxta Chronicam Eusebii perduximus, ab eodem quo nos incipiens exordio, quinto decimo ejusdem imperatoris anno, quo eum passum credit, putat esse completum, ponens annos [0338B] regni Persarum CXV, Macedonum CCC, Romanorum LX. Sed diligens lector quod magis sequendum putaverit, eligat.

X. De Hebdomada Aetatum Saeculi

Octava species hebdomadis uniformis, et sola sine circuitu revolutionis exstans, ad figuram per omnia primae hebdomadis labentibus hujus saeculi conficitur aetatibus. Prima enim die facta est lux, et prima [0339A] aetate homo in paradisi amoenitate locatur. Divisa luce a tenebris factum est vesperum, et, separatis Dei filiis a semine nequam, non longe post natis gigantibus, corrupta est omnis terra, donec Creator, poenitens se hominem fecisse, mundum diluvio perdere disponeret. Secunda die firmamentum in medio libratur aquarum; secunda aetate arca in medio fertur aquarum, hinc fonte abyssi supportata, illinc coeli cataractis compluta, quae habuit vesperam, quando filii Adam pedes ab Oriente moventes qui in construenda superbiae turre convenerant, linguarum divisione multati, et ab invicem sunt dispersi. Tertia die, aquis in congregationem unam coactis, apparuit arida, sylvis herbisque decora; et tertia aetate firmatis in cultura daemonum nationibus, Abraham patriarcha cognationem [0339B] patriamque deserens, sanctorumque semine fecundatur. Advenit et vespera quando gens Haebrea, malis coacta prementibus, contra Dei voluntatem regem sibi petit, qui, mox ordinatus, primo Domini sacerdotes prophetasque trucidat, postmodum ipse cum tota gente gladio periit Allophylorum. Quart die coelum luminaribus ornatur; quarta aetate gens illa coelesti fide incluta, regno David et Salomonis gloriosa, templi etiam sanctissimi altitudine totum nobilitatur in orbem. Sed accepit et vesperam, quando, crebrescentibus peccatis, regnum illud a Chaldaeis dissipatum, templum dirutum, et tota gens est Babyloniam translata. Quinta die pisces avesque aquis eductae; hi patriis manent undis, illae terramque pervolant; quinta aetate multiplicatus in Chaldaea populus [0339C] Israel, pars volatu destituta virtutum inter Babyloniae fluentia resident. Successit et vespera, quando, imminente jam.

Salvatoris adventu, gens Judaea propter scelerum magnitudinem Romanis tributaria facta, insuper et alienigenis est regibus pressa. Sexta die terra suis animantibus impletur, et homo primus ad imaginem Dei creatur, moxque ex ejus latere dormientis sumpta costa femina fabricatur; sexte aetate, praeconantibus prophetis, Filius Dei in carne, qui hominem ad imaginem Dei recreatet, apparuit, qui obdormiens in cruce, sanguinem et aquam de latere, unde sibi Ecclesiam consecraret, emanavit. Hujus aetatis vespera caeteris obscurior in Antichristi est persecutione ventura. Septima die, consummatis operibus suis, Deus requievit, eamque significans, [0340B] Sabbatum nuncupari praecepit, quae vesperam habuisse non legitur. Septima aetate justorum animae post optimus hujus vitae labores in alia vita perpetuo requiescunt, quae nulla unquam tristitia maculabitur, sed major insuper resurrectionis gloria cumulabitur. Haec aetas hominibus tunc coepit, quando primus martyr Abel, corpore quidem tumulum, spiritu autem Sabbatum perpetuae quietus intravit. Perficietur autem, quando, receptis sancti corporibus in terra sua duplicia possidebunt, laetitia sempiterna erit eis, et ipsa est octava, pro qua VI Psalmus inscribitur, credo quia in sex hujus saeculi aetatibus pro septima vel octava illius saeculi aetate est supplicandum. In qua quia justis gaudia, sed reprobi sunt supplicia percepturi, Psalmus hic ingenti pavore incipit, currit, [0340C] finitur: *Domine, ne in ira tua arguas me* etc.

CAPUT X. De hebdomada aetatum saeculi.

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J.-P. Migne's version, available online at http://www.documentacatholicaomnia.eu/02m/0627-0735_Beda_Venerabilis_De_Temporum_Ratione_MLT.pdf. Jones has an abridged version of this at Jones, *Ibid*, pp.195-202, but chapter IX on the seventy weeks is not included in his book.

The English Translation

8. THE WEEK.

Hebdomada [the week] is a Greek word which takes its name from the number seven. Human custom restricts [the definition] to [a period of] seven days, but according to the authority of sacred Scripture there are many notable kinds [of weeks], all of which, if I am not mistaken, point to a single end: that is, they urge us to hope for endless peace in the grace of the Holy Spirit when all good works are accomplished. Thus the first /300/ week of all, unique of its kind, from which the others derive their form, is honoured by divine action, because the Lord, completing the adornment of the universe in six days, rested from His labours on the seventh. (footnote: "Cf. Genesis 2:1-2") We should note here that the number six is perfect, not because the Lord perfected the works of the universe in [six days], but because it is a perfect number, in order that He might demonstrate the perfection of His achievement through this number, which is the first [number] to be formed of its factors, that is, of a sixth, a third and a half – namely, one, two and three, and which together make six. (footnotes: "Cf. Augustine, *DCD* II.30 (350.1-12)")

The second week was ordained to be observed by men according to the pattern of this divine week. The Lord said, Six days shalt thou labour and do all thou hast to do; but on the seventh day, the sabbath of the Lord thy God, thou shalt do no work. For in six days the Lord made heaven and earth, the sea and all that is therein, and he rested on the seventh day. (footnotes: "Exodus 20.9-11") In olden times, the people of God enumerated the week in this way: the first [day] of the sabbath, or [day] one of the sabbath or sabbaths; the second of the sabbath; the third of the sabbath; the fourth of the sabbath; the fifth of the sabbath; the sixth of the sabbath; the seventh of the sabbath, or the sabbath. (Wallis inserts a long footnote: "Bede's source is the Irish computus tract beginning *De numero igitur...* found in MS Bodleian Library, Bodley 309, fol.62 (the "Sirmond manuscript") and transcribed from Bern 417 fols. 52v – 53v by Jones, *BOT* Appendix, 395. See Introduction, section 5, "the technical literature of computus".) Not that all days could be sabbaths or days of rest, but that the first [day], the second, the third and so on should be counted in their sequence from the day of rest, which took precedence because of its name and observance. Of course the Gentiles, when they learned to observe the week from the people of Israel, subsequently twisted it around to the praise of their own gods, dedicating the first day to the Sun, /301/ the second to the Moon, the third to Mars, the fourth to Mercury, the fifth to Jupiter, the sixth to Venus, and the seventh to Saturn, consecrating their days to the same monstrosities to whom they had consecrated the planets, although in a different order. (footnotes: "Jones thinks that Bede is referring here to different ancient notions of the order of the planets, e.g., the 'Egyptian' and 'Chaldean' arrangements discussed by Macrobius, *Comm. in Somnium Scipionis* 1.19 (73-78), or to the Hipparchan model of the perihelical orbit of Mercury and Venus, recorded in Chalcidius commentary on the *Timaeus* of Plato 110 (ed. J. H. Waszink (London: Warbury Institute, 1972): 157.6-21), in Martianus Capella, *De nuptiis Philologiae et Mercurii* 8.880-882 (ed. J. Willis (Leipzig: Teubner 1983):333-335), and extracted in medieval astronomical compilations: see Jones, *BOT* 341. Cf. Bruce Eastwood, "The Chaster Path of Venus" (orbis Veneris castior) in the *Astronomy of Martianus Capella*", *Archives internationales d'histoire des sciences* 32 (1982):145-158, and "Notes on the Planetary Configuration in Aberystwyth N. L. W. MS 735C, f.4v", *The National Library of Wales Journal* 22 (1981): 129-140. It seems to me, however, that Bede's reference to the "different order" refers to the difference between the physical arrangement of the planets in the heavens, and the order of their corresponding weekdays in the pagan calendar. Note that Bede goes on to attempt to rationalize this non-astronomical order by a kind of astrological anthropology derived from Isidore.")

For they thought that they received spirit from the Sun, body from the Moon, ardour from Mars, wisdom and language from Mercury, moderation from Jupiter, pleasure from Venus, and slowness from Saturn. (footnotes: "Isidore, *DNR*, 3, 4 (185.22-28)") I believe this came to pass because the Sun, positioned in the midst of the planets, seems to give heat to the whole universe and, as it were, to vivify it, as spirit does. Ecclesiastes bears witness to this, saying of it, The spirit goes gyring in a gyre, and returns in its circle. (footnotes: "Ecclesiastes

1.6. Bede's version of this passage (Gyrans gyrando uadit spiritus) is not that of the Vulgate, but rather that found in Jerome, In Ezechielem 1.1, ed. F. Glorie, CCSL 75 (1964): 20, 481, and Isidore, DNR, 27.2 (277.10), which is probably Bede's source; cf. Jones, BOT 341.) The Moon, by supplying moisture, nourishes growth in all bodies. The star Mars, because it is very close to the Sun, is fiery in colour and likewise in nature. By its perpetual circling close to the Sun, Mercury was deemed to radiate the inexhaustible light of wisdom, so to speak. Jupiter is tempered on one hand by the cold of Saturn, and on the other by the heat of Mars. In the loveliness of her light, which she receives from her proximity to the Sun, Venus attracts by her mien those who behold her. In that he is the highest [i.e., "farthest out" from Earth], Saturn travels more slowly than the other planets, for he finishes his course through the zodiac in 30 years. After him comes the Sun in 365¼ days; under the Sun comes Venus, /302/ called both Lucifer and Vesper, in 348 days, never departing from the Sun by more than 46 degrees. The star of Mercury is close to her, its orbit shorter by 9 days. It shines sometimes before sunrise and sometimes after sunset, and is never more than 22 degrees away [from the Sun]. ("The Moon, by supplying...from the Sun": Pliny, HN 2.6.32-40 (1.188-192), the last phases being a direct quotation; cf., Isidore, Etym. 3.66.") Finally the Moon completes the zodiac in 27 days and 8 hours. (footnotes: "Pliny, HN 2.6.44(194)")

This, then was the foolishness of the Gentiles, buttressed by faulty reasoning, for they sought to dedicate the first day of the week to the Sun by right, so to speak, because he is the greatest of the luminaries, and the second day to the Moon because it is the second luminary. Thereafter, following the due sequence, they assigned the first star from the Sun to the third day, the first from the Moon to the fourth day, the second from the Sun to the fifth day, the second from the Moon to the sixth, and the third from the Sun to the seventh. (footnotes: "The conventional ancient explanation of the order of the planetary weekdays was an astrological one, but Bede, if he knew about this at all, was silent on the subject: cf. Jones BOT, 342; Eviatar Zerubavel, *The Seven Day Circle: The History and Meaning of the Week* (New York: Free Press, 1985):12-20.") Pope Silvester was the first to instruct the clergy to have *feriae* [weekdays]. (footnotes: "*De divionibus temporum* 10 (658A). Bede and this Irish *computus* tract are the earliest texts to ascribe this peculiar Christian style of naming weekdays to Silvester, but there is much evidence for its promotion by the Fathers, e.g., Augustine, *Enarrationes in Psalmos* 93.3 (ed. E. Dekkers and J. Fraipont, CCSL, 39 (1961):1302.5-1303.33), Caesarius of Arles, *Sermo* 193.4 (ed. G. Morin, CCSL 104 (1963):785-786), Martin of Braga, *De correctione rusticorum* (ed. Claude W. Barlow, *Opera Omnia* (New Haven: Yale University Press, 1950):189). The word *feria* changed its meaning almost completely from classical to medieval usage. In the former, it meant 'holiday', and in the latter, 'ordinary day'; see Jones, BOT 342.")

[Clergy] are never permitted to involve themselves with worldly service or business, /303/ for they are devoted to God alone; as the Psalmist says, *Be still and know that I am God*; (footnotes: "Psalm 46:10 (45:11).") and likewise the Apostle, *No one who fights for God entangles himself in wordly business*. (footnotes: "II Timothy 2.4.") Now [Silvester] called the first day, on which light was created and also Christ's Resurrection celebrated, the Lord's Day. That this name was given to it in the earliest days of the Church is testified by John, who says in the Apocalypse, *I was in the spirit on the Lord's Day*. (footnotes: "Apocalypse 1.10; cf., *De divisionibus temporum* 10 (658B).") To this, [Silvester] added the "second *feria*", "third *feria*"; "fourth"; "fifth"; and "sixth" on his own authority, and retained the sabbath from the ancient Scriptures. He did not dread the rods of those grammarians who decree that, like kalends, nones and ides, so also the weekdays should be designated strictly by a plural number. (I.e., just as Roman dates are designated by a number, followed by a possessive plural of the marker-day and month (e.g., *VIII kalendarum aprillium*), so (according to captious grammarians), the Christian weekdays ought to be designated as *secunda sabbatarum*, rather than *secundi sabbati*.)

A third kind of week occurs in the celebration of Pentecost; it is completed in 7 times 7 weeks, plus one, which is 50 days. (footnotes: Exodus 19.18. On Bede's patristic sources for this exegesis, see Jones, BOT 342-343.) On this day Moses, climbing the fiery mountain, received the Law from heaven, and Christ sent the grace of the Holy Spirit from heaven in tongues of fire. The fourth week was that of the seventh month, which is almost entirely taken up by special ceremonies. Amongst these the Day of Atonement was of particular importance. Only on this day of the year did the High Priest, leaving the people outside, enter the Holy of Holies after the year's fruits of grape, wine and oil had been first collected in order. (footnotes: "Leviticus 16.29-34.") This signifies that Jesus the great High Priest, having fulfilled the dispensation of the flesh through His own blood, prepares to enter the gates of the heavenly kingdom, in order that He might now appear before the face of God on our behalf who, still standing outside, remain at the ready and attentive for His coming. (Cf. Hebrews 9, *passim*) /304/ It should be noted here that just as certain unclean persons are commanded by the Law to be purified on the first, third and seventh day, so the first, third and seventh month are dedicated to particular ceremonies.

The fifth week is that of the seventh year, in which the entire people, by order of the Law, rested from agricultural labour. The Lord said, *Six years shall you sow your field*, and on the seventh year you shall cease. (footnotes: “Leviticus 25:3.”) The sixth week is that of the *Jubilee year*, the year of *remission*, which is encompassed in seven weeks of years, that is, in 49 years. (footnotes: “Isidore DNR 6.4 (195.31-32)”) When these were completed – that is, at the beginning of the 50th year – trumpets rang out loud and clear, and everyone recovered their former possessions according to the Law. (footnotes: “Isidore, *Ety*, 5.27.3 or DNR 6.4 (33-34); cf. Leviticus 25:8-31.”)

9. THE SEVENTY PROPHETIC WEEKS.

The seventh kind of week that is employed by the Prophet Daniel, comprising (after the manner of the Law) seven years in each week, but abbreviating these years by a new calculation; that is, /305/ he fixed each [year] at twelve lunar months, and did not include in the second or third years (as tradition decrees) the embolismic months which normally accumulate from the eleven days of the epact of every year. Rather, he counted a whole year whenever the sum of 12 [lunar months] was reached. (footnotes: “Daniel’s ‘year’, in short, is twelve ordinary lunar months, or 354 days. Normally, one or two such ordinary years are followed by an embolismic year of 13 lunar months. This 13th month is formed by accumulating the 11 days by which the lunar year falls short of the solar year, over a period of three years...”)

He did this, not because he begrudged the knowledge of the truth to those who sought it, but in order to exercise the inquirer’s intelligence, as is the manner of prophecy. At any rate, he preferred to hide his pearls away from his sons, so that they might seek them out with fruitful effort, rather than have them scattered abroad to be trodden underfoot by swine in contemptuous disdain. (footnote: “cf. Matthew 7.6”)

Now in order to explain this more clearly, let us look at the precise words of the angel to the Prophet. He says: Seventy weeks are diminished upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins and to wipe out iniquity and bring in everlasting righteousness, and to fulfil the vision and prophecy, and to anoint the most holy. (footnote: “Daniel 9.24”) There is no question but that these words refer to the Incarnation of Christ, who took away the sins of the world, (footnote: “John 1.29”) fulfilled the Law and the Prophets (footnote: “Matthew 5.17”) and was anointed with the oil of gladness above his fellows, (Psalm 45.7 (44.8)) and that the seventy weeks /306/ multiplied by seven years work out to 490 years. But note that he claims that these weeks are not simply “observed” or “calculated” but “diminished”; that is, he covertly impresses upon the reader that he should understand that the years indicated are shorter than usual. (footnote: “Augustine, Ep. 199.7.19-20 (259-261).”) Know therefore and understand that from the rebuilding of Jerusalem unto the Christ, the Prince, shall be seven weeks and sixty-two weeks; in a brief space of time the street and the wall shall be built again. (footnote: “Daniel 9:25.”) From Ezra’s account we know that Nehemiah, when he was cup-bearer to King Artaxerxes, in the twentieth year of his reign, in the month of Nisan, obtained [the king’s] permission to restore the walls of Jerusalem. The Temple had been constructed long before this by permission of Cyrus. (footnote: “Cf. Nehemiah 1.11-2.1. Cf. ch.66, s.a. 3468 and 3529.”) As it is said, he completed this work in a very short space of time; so hard-pressed was he by the neighbouring peoples, that it is written that each builder, girt about the loins with a sword, fought with one hand and repaired the wall with the other. (Cf. Ibid. 4.17-18)

Calculate therefore seventy “weeks” from this time until Christ the Prince, that is, /307/ 490 years of twelve lunar months, which makes 475 solar years. Now the Persians ruled 116 years from the aforementioned twentieth year of King Artaxerxes until the death of Darius. After that the Macedonians ruled 300 years until the downfall of Cleopatra. Then the Romans held the monarchy 59 years until the seventeenth year of Tiberius Caesar. Together these make, as we said, 475 years, and contain 25 nineteen-year cycles; 19 times 25 is 475. Because seven embolismic [months] accrue in each [nineteen-year] cycle, multiply 25 by 7 and it makes 175, which are the embolismic months in 475 years. If you wish to know how many lunar years these make, divide 175 by 12: 12 times 14 is 168, and therefore it makes 14 years with seven months remaining. Add these to the abovementioned 475, and together they make 489. Add the seven extra months, and the part of the 18th year of the Emperor Tiberius in which the Lord suffered, and you will find that from the prescribed time up to His Passion there are seven “diminished weeks”, that is, 490 lunar years.

At the time of His baptism, when He anointed as the Most Holy One, the Holy Spirit /308/ descending upon Him like a dove, not only were the 7 and 62 weeks completed, but a part of the seventieth week had begun. *And after threescore and two weeks shall Messiah be cut off, and there will be none among the people to refuse him.* Christ was killed, not immediately after the 62 “weeks”, but at the end of the seventieth “week”. Therefore, as far as I can see, [the angel] separated this week from the others because there was more to be related concerning it. For in it Christ was crucified, and refused by the faithless people, not only during His Passion, but in fact continuously, from the time when he began to be preached by John.

Now what follows – And the people that shall come with the prince shall destroy the city and the sanctuary, and the end thereof shall be devastation and after the end of the war a devastation shall be determined – does not pertain to the seventy weeks, for it was predicted that these weeks would extend up to the seventy weeks, for it was predicted that these weeks would extend up until the time of Christ. But Scripture, having foretold His coming and His Passion, shows what would happen afterwards to the people who refused to receive Him. It calls Titus “the prince who shall come”, who in the fortieth year of the Lord’s Passion, together with the Roman people, so destroyed the city and sanctuary that there did not remain one stone standing upon another.

After this foretaste by anticipation, [the angel] goes back to explain what will happen in the week he left out. *And he shall confirm the covenant with many for one week* – that is, in that final week when either John the Baptist or the Lord or the Apostles by their preaching shall convert many to the faith. *And in the midst of the week the sacrifice and the oblations shall cease.* The middle of this week was the fifteenth year of Tiberius Caesar when, commencing with the baptism of Christ, /309/ purification by sacrifices gradually began to be disdained by the faithful. Likewise what follows – *and in the temple shall be the abomination of desolation and the desolation shall continue until the consummation and the end* – refers to the time following this, and the truth of this prophecy is attested both by the account of men of old and by the events of our own time.

Therefore, pondering the whole of the Prophet’s testimony, we have explained it as much as our wit can devise, for we realized that this was unknown to many readers, and that they were much exercised by this special type of week. Those who think the Hebrews used this type of year are mistaken, for otherwise the whole sequence of the Old Testament would be disordered [*uacillat*], nor would the age of anything be understood to be as great as it is written, but would be reduced to the course of the Moon. (footnote: “Cf. *Letter to Plegwin 11.*”) Indeed, we read that the ancient Greeks, thinking that the year was 354 days long, according to the course of the Moon, always intercalated 90 days, *distributing into three months of 30 days, in the eighth year. These 90 days result when the quarter-day, plus the 11 days of the epact, are multiplied by eight.* (footnote: “Macrobius, *Saturnalia* 1.13.8-10 (62.23-63.10)”) But the Jews were never accustomed to insert a thirteenth lunar month (which we call embolismic) except in the second or third year, as the famous rule for calculating the fourteenth Moon of Easter plainly proves. (footnote: “Cf. Paschasinus of Lilybaeum, *Epistola ad Leonem papam* 2, ed. Krusch, *Studien I*, 248-249.”)

It should be noted that [Julius] Africanus thinks that the sequence of weeks, which we, following Eusebius’ chronicle, have brought down to the seventeenth or eighteenth year of Tiberius Caesar – the year in which we believe the Lord suffered – is complete in the fifteenth year of that emperor. /310/ Beginning where we do, he thinks that by the 15th year of the said emperor – the year in which *he* thinks that Christ suffered – there had been 115 years of Persian rule, 300 of Macedonian rule, and 60 of Roman. The careful reader should choose [the version] he thinks preferable. (footnote: “Cf. Jerome, *In Daniele* 3.9.24, ed. F. Glorie, CCSL (1964):867.190-195. But note that Jerome’s quotation from Africanus accords 230 years to the Persians; cf. Eusebius, *Demonstratio euangeliorum* 7.2 (trans. PG 10.81).”)

10. THE WEEK OF THE WORLD AGES.

The eighth kind of week, unwarying and unique in that it does not come back again to its beginning, is composed of the unstable Ages of this world and follows in all respects the pattern of the first week. For on the first day, light was created, and in the First Age man was placed in the beauties of paradise. When light was divided from darkness, evening was made, and evil came about when the sons of God were separated from [their] seed. Not long after, when the giants were born, the whole earth was corrupted; at that point the Creator, regretting that He had made man, determined to destroy the world by a flood.

On the second day, the firmament was suspended in the midst of the waters; in the Second Age, the Ark was borne up in the midst of the waters, at once carried aloft on the fountains of the deep, and deluged by the cataracts of heaven. The evening of this day was when the sons of Adam, making their way from the east, conspired to build the tower of vainglory; they were punished by the division of languages, and scattered from one another.

On the third day, when the waters were gathered together, dry land appeared, adorned with woods and grasses; and in the Third Age, when the nations were rooted in the worship of demons, Abraham the patriarch, leaving his people and his homeland, was made fruitful in the seed of the saints. The evening came when /311/ the Hebrew people, beset by wicked men, acted against the will of God and demanded a king of their own, who, as soon as he was set upon the throne, butchered the priests of the Lord and the Prophets. Afterwards, he and all his clan perished by the sword of foreigners.

On the fourth day the heaven was adorned with lights; in the Fourth Age this people, renowned for its heavenly faith and glorying in the rule of David and Solomon, won fame throughout the whole world for the

splendour of its most holy Temple. But it too had its evening: because sin increased, that realm was shattered by the Chaldeans, the Temple demolished and the whole nation carried off to Babylon.

On the fifth day the fishes and birds came forth from the water; the former remained in their native waves, while the latter flew over air and land. In the Fifth Age the people of Israel multiplied in Chaldea; some of them sought out Jerusalem, fledged in the plumage of heavenly yearnings, and others abode amongst the rivers of Babylon, lacking all powers of flight. The evening arrived when, with the Saviour's advent imminent, the Jewish people was made tributary to the Romans because of the magnitude of their wicked deeds, and moreover was oppressed by foreign-born kings.

On the sixth day the earth was filled with its living creatures, and the first man was made in the image of God; subsequently, woman was fashioned from a rib taken from his side while he slept. In the Sixth Age, as the Prophet foretold, the Son of God appeared, who would recreate man in the image of God. As he slept upon the Cross, water and blood flowed from his side, from which he would consecrate the Church to himself. The evening of this Age, darker than all the others, will come in Antichrist's persecution. /312/

On the seventh day, when His labours were ended, God rested; blessing that day, he bade it be called "sabbath", and we do not read that it had an evening. In the seventh Age the souls of the righteous, when the excellent labours of their lives are finished, will rest forever in another life which will never be blemished by any sorrow, but rather will culminate in the greater glory of the Resurrection. From man, this Age began when the first martyr Abel, his body having been laid rest in the earth, entered in spirit into the sabbath of perpetual rest. It will be complete when the saints, having received their bodies [back], shall possess a double measure in their land, and everlasting joy shall be theirs. This is the Eighth Age, concerning which the sixth Psalm was written. I believe that in the Six Ages of this world we ought to pray for the Seventh or Eighth Age of the world. Because the just shall receive joy, but the wicked punishment, the Psalm concerning this Age begins, proceeds and ends in great fear: *O Lord, rebuke me not in thine anger, etc.* (Wallis, 1999, pp.32-41)

Bede's source for *De Temporum Ratione* – The Anonymous Irish Computist.

Jones has a footnote relating to his source of this document. "Thus far the text, but not Preface or *capitula*, is reproduced with little change in *PL*, XC, 647-657 (*De computo dialogues*⁴⁰ and *De divisionibus temporum*⁴¹) from Hervagius' lost manuscript." (Ibid, p.393) The *PL* refers to Migne, J.-P., *Patrologia Latina*, vol. 90, columns 647-657. Here then is the work of the anonymous Irish computist from which Bede reproduces. He poses six questions, answering each one in turn. Latin readers can compare Bede's comments with those of the anonymous Irish computus.

The Latin Text.

Septem dies septemanam faciunt.

Illud nomen quod ebdoma dicitur si simplex an compositum?

Compositum est sine dubio, ex dubio, ex duobus corruptis; 'eb' enim ab eo nomine, quod ebta' grece dicitur, venit et interpretatur septem. 'Maed' [footnote: "mane MS"] autem ab eo nomine quod est mane, id est lux, compositum est. Inde Isidorus dicit, *ebdoma dicta est quasi septem dies, mane enim lux est; ebta autem grece septem dic itur latine*. Item Isidorus dicit, *hanc septemanam vocamus nos quoniam septem lucis habet, id est septem dies*.

Ebdoma quomodo diffinitur?

Isidorus diffinivit dicens, ebdoma apud grecos et romanos septem dierum per cursu peragitur; apud hebreos autem septem anni sunt. Declarat hoc Danihel de lxx ebdomadibus, quas numeravit et prophetavit usque ad Christum ducem, dicens, Numerabis lxx ebdomas usque ad Christum ducem, hoc est cccxc annos.

Quis ergo prius septemanam et dies septemane composuit et nuncupavit?

⁴⁰ *De computo dialogues* found online at http://www.documentacatholicaomnia.eu/02m/0627-0735,_Beda_Venerabilis,_De_Computo_Dialogo,_MLT.pdf. In this document hebdomad is not mentioned, but sept... is frequently used.

⁴¹ *De divisionibus temporum libre* found online at http://www.documentacatholicaomnia.eu/02m/0627-0735,_Beda_Venerabilis,_De_Divisione_Temporum_Liber,_MLT.pdf. In this document, hebdomad occurs 13 times (hebdomada – 5x; hebdomadae – 2x; hebdomadam – 2x; hebdomadas – 3x; hebdomadibus – 1x) cf. especially XIII on hebdomad, as a week;

Deus, sine dubio, quando in vi diebus omnes creaturas creavit et septimo die requievit. Hinc ipse dominus dixit in lege: vi diebus operabis et facies omnia opera tua; septimo autem die[s] sabbati domini Dei tui non facies omne opus; sex enim diebus Dei caelum et terram, mare et omnia quae in eis sunt, et requievit die septimo.

Dies septimane quomodo apud hebraeos nominator?

Sic dicuntur: prima sabbati vel una sabbati, secunda sabbati, tertia sabbati, quarta sabbati, quinta sabbati, sexta sabbati, sabbatum. Propterea autem a sabbato dies septimane nominantur apud hebreos quia sabbatum principalis dies erat apud illos et in eo requies erat secundum preceptum domini.

Quomodo ergo dies septimane apud paganos, hoc est apud gentiles, nominantur?

Sic dicuntur: dies solus, dies lunae, dies martis, dies mercurii [footnote: “mercoris MS”], dies iovis, dies veneris, dies saturni. Propterea autem gentiles haec nomina diebus septimane imposeverunt propter honorem deorum suorum quos illi adorabant quasi deos. Inde Isidorus dicit, ex his septem stellis nomina dierum gentiles dederunt eo quod per easdem gradus aliquid sibi effici aestimabant. *Primum diem ex sole appellaverunt qui primus est omnium siderum, sicut et idem dies caput est cunctorum dierum. Secundum diem a luna nominaverunt quae soli et splendore et magnitudine proxima est et ex eo mutat lumen. Tertium diem a stella martis quae vesper vocatur. Quartum diem a stella mercurii, quam quidam candidum circulum dicunt. Quintum diem appellaverunt a stella iovis quam phaetontem aiunt. Sextum diem appellaverunt a stella veneris quam luciferum asserunt, quae inter omnia sidera plus lucis habet. Septimum a stella saturni, quae sexto caelo locata, xxx annis fertur explere cursum suum.*

Hi ergo septimane, quomodo apud Christianos nominantur?

Sic dicuntur: prima feria, id est dies dominicus, secunda feria, tertia feria, quarta feria, quinta feria, sexta feria, septima feria. Silvester sanctus apostolicus sic docuit et praedicavit Christianis ut non nominantur prima feria sicut diximus, et cetera. Propterea feria apud Christianos dies septimane nominatur quia feria dies dominicus est, et ideo dies dominicus a feria appellatur. Quia *feria a fando dicitur* quia in illo die dominico *dixit Deus, ‘Fait lux.’* Et in illa die primum facte sunt creature, caelum et terra et angeli. Inde Isidorus dicit, *ipse est enim primus dies saeculi; in ipso formata sunt aelementa mundi; in ipso creati sunt angeli;* et in illa die dominica Christus a mortuis resurrexit. Et in illa ipse dixit, *fui in spiritu in die dominica.* Propter honorem ergo diei illius dominici ab illo nominantur omnes dies septimane apud Christianos. (Jones, 1943, pp.393-395)

The English Translation

STILL TO COME

A Comparison between Bede and the Anonymous Irish Computist

Bede De Temporum Ratione	Anonymous Irish Computist
	Septem dies septemanam faciunt.
	Illud nomen quod ebdoma dicitur si simplex an compositum?
	est sine dubio, ex dubio, ex duobus corruptis; ‘eb’ enim ab eo nomine, quod ebta’ grece dicitur, venit et interpretatur septem. ‘Made’ [footnote: “mane MS”] autem ab eo nomine quod est mane, id est lux, compositum est. Inde Isidorus dicit, <i>ebdoma dicta est quasi septem dies, mane enim lux est; ebta autem grece septem dicitur latine.</i> Item Isidorus dicit, <i>hanc septemanam vocamus nos quoniam septem lucis habet, id est septem dies.</i>
	Ebdoma quomodo diffinitur?
	Isidorus diffinivit dicens, ebdoma apud grecos et romanos septem dierum per cursu

Bede De Temporum Ratione	Anonymous Irish Computist
	peragitur; apud hebreos autem septem anni sunt. Declarat hoc Danihel de lxx ebdomadibus, quas numeravit et prophetavit usque ad Christum ducem, dicens, Numerabis lxx ebdomadas usque ad Christum ducem, hoc est cccxc annos.
	Quis ergo prius septemanam et dies septemane composuit et nuncupavit?
	Deus, sine dubio, quando in vi diebus omnes creaturas creavit et septimo die requievit. Hinc ipse dominus dixit in lege: vi diebus operabis et facies omnia opera tua; septimo autem die[s] sabbati domini Dei tui non facies omne opus; sex enim diebus Dei caelum et terram, mare et omnia quae in eis sunt, et requievit die septimo.
	Dies septimane quomodo apud hebraeos nominator?
	Sic dicuntur: prima sabbati vel una sabbati, secunda sabbati, tertia sabbati, quarta sabbati, quinta sabbati, sexta sabbati, sabbatum. Propterea autem a sabbato dies septimane nominantur apud hebreos quia sabbatum principalis dies erat apud illos et in eo requies erat secundum preceptum domini.
	Quomodo ergo dies septimane apud paganos, hoc est apud gentiles, nominantur?
	Sic dicuntur: dies solus, dies lunae, dies martis, dies mercurii [footnote: "mercoris MS"], dies iovis, dies veneris, dies saturni. Propterea autem gentiles haec nomina diebus septimane imposeverunt propter honorem deorum suorum quos illi adorabant quasi deos. Inde Isidorus dicit, ex his septem stellis nomina dierum gentiles dederunt eo quod per easdem gradus aliquid sibi effici aestimabant. <i>Primum diem ex sole appellaverunt qui primus est omnium siderum, sicut et idem dies caput est cunctorum dierum. Secundum diem a luna nominaverunt quae soli et splendore et magnitudine proxima est et ex eo mutat lumen. Tertium diem a stella martis quae vesper vocatur. Quartum diem a stella mercurii, quam quidam candidum circulum dicunt. Quintum diem appellaverunt a stella iovis quam phaetontem aiunt. Sextum diem appellaverunt a stella veneris quam luciferum asserunt, quae inter omnia sidera plus lucis habet. Septimum a stella saturni, quae sexto caelo locata, xxx annis fertur explere cursum suum.</i>

Bede De Temporum Ratione	Anonymous Irish Computist
	Hi ergo septimane, quomodo apud Cristianos nominantur?
	Sic dicuntur: prima feria, id est dies dominicus, secunda feria, tertia feria, quarta feria, quinta feria, sexta feria, septima feria. Silvester sanctus apostolicus sic docuit et praedicavit Christianis ut non nominavit prima feria sicut diximus, et cetera. Propterea feria apud Christianos dies septimane nominatur quia feria dies dominicus est, et ideo dies dominicus a feria appellatur. Quia <i>feria a fando dicitur</i> quia in illo die dominico <i>dixit Deus, 'Fait lux.'</i> Et in illa die primum facte sunt creature, caelum et terra et angeli. Inde Isidorus dicit, <i>ipse est enim primus dies saeculi; in ipso formata sunt aelementa mundi; in ipso creati sunt angeli;</i> et in illa die dominica Christus a mortuis resurrexit. Et in illa ipse dixit, <i>fui in spiritu in die dominica.</i> Propter honorem ergo diei illius dominici ab illo nominantur omnes dies septimane apud Christianos. (Jones, 1943, pp.393-395)

Bede -- *De Divisionibus Temporum Liber.*

The following extracts come from Migne, *Patrologia Latina*, vol 90, col.0653-0664:

The Latin Text.

MAGISTER. Atomus, momentum, minutum, punctus, hora, quadrans, dies, **hebdomada**, mensis vicissitudo triformis, annus, cyclus, aetas, saeculum, mundus. Hae itaque divisiones temporis quatuordecim, in solis ascensu et in descensu, et in luna crescente et decrescente inveniuntur; et sic crescunt de minoribus numeri ad majora; hoc est, ab atomis in momentum, a momento in [0653B] minutum, a minuto in punctum, a puncto in horam, ab hora in quadrantem, a quadrante in diem; a die in **hebdomadam**, ab **hebdomada** in mensem, a mense in tempus, a tempore in annum, ab anno in cyclum, a cyclo in aetatem, ab aetate in saeculum, a saeculo in mundum; deinde plenitudo dicitur mundus. Has autem quatuordecim divisiones temporis Isidorus in libro Etymologiarum quinto et decimo tertio ostendit, dicens: Tempora dicta sunt eo quod dividuntur atomis, momentis, minutis, punctis, horis, diebus, quadrantibus, **hebdomadibus**, mensibus, temporibus, annis, lustris, aetatibus, saeculis, omnia mortali in mundo ut et curricula temperentur.

MAGISTER. Sic crescunt. Quingenti sexaginta quatuor atomi unum momentum efficiunt. Quatuor momenta unum minutum faciunt. Decem minuta, unum punctum. Quinque puncti in luna horam faciunt. Sex horae quadrantem complent. Quatuor quadrantes [0653C] unum diem complere videntur. Septem dies **hebdomadam** faciunt. Quator septimanae unum mensem faciunt (sed talem mensem qui habet dies viginti octo, sicut est Februarius; illi autem quatuor menses qui triginta dies habent, sicut Aprilis, Junius, September, November, quatuor **hebdomas** habent, et duos dies; illi vero alii septem menses, id est, Januarius, Martius, Maius, Julius, Augustus, October et December, qui triginta et unum diem habent, quatuor **hebdomas** habere videntur et tres dies; et sic duodecim menses in anno colliguntur, quinquaginta duae **hebdomadae** et unus dies: quando autem bissextus quarto quovis anno fuerit, tunc habet annus duas et quinquaginta **hebdomas**, et duos dies). Tres autem menses unum tempus efficiunt: quod tempus, vicissitudo triformis dicitur, quia tres menses unumquodque tempus habet de quatuor temporibus anni, quae dicuntur ver, aestas, autumnus, hiems; haec quatuor tempora unum annum efficiunt. [0653D] Quatuor anni bissexilem cyclum faciunt, quia post quatuor annos peractos, bissextilis dies intervenit. Item quindecim anni cyclum indictionum complent, et novemdecim anni cyclum lunarem implere videnti. Aequali numero annorum per decem et novem annos cyclus epactarum, qui in principio anni apud Romanos, hoc est in Kalendis Januarii ponitur, discurrit. Aequali ratione et alius cyclus epactarum in principio anni apud Hebraeos et Graecos, hoc est in undecimo Kalendis Aprilis, per decem et novem annos discurrit. Cyclus vero solaris, viginti octo annis cursum suum finire perhibetur. Cyclus magnus, in quo concordia inter solem et lunam, usque dum in se revertantur post quingentos et triginta duos

annos, tertio anno incipiente, in se revertitur. Tunc est vera concordia inter solem et lunam, quando ad eundem diem mensis secundum solem, et ad illum diem septimanae, ad easdem epactas unde primum coepit, in unum diem secundum rationem bissexti et [0654A] saltus conveniunt. Has autem quatuordecim divisiones temporis, quas diximus, transcurrendo, investigare diligentius debemus: primum interrogandum de prima divisione temporis, quam diximus, de atomo.

X. De feria.

Feria enim a fando nomen accepit. Et dicitur feria quasi faria, id est nomen quod est feria. A secunda persona, quae est faris, vel quia prima persona caret, derivatur. Feria, consuetudine dicitur. Feriae enim et scalae, scopae, quadrigae. Thebae, plurali numero fiunt. Itaque feria (ut supra dixi) dum a [0658A] fando nomen accepit, potest sabbatum nominari. In sabbato, in lege veteri, septimanae opera narrabantur. Vel si feria a fiendo dicitur, ut alii aestimant; fit enim verbum activum, cuius passivo fieri potest saltem sic feria nominari. In eo enim die primitus dictum est: *Fiat lux*. Itaque si prima feria, aut prima sabbati dicatur, idem est. Item quaeritur, dum dicitur: Prima feria, quo sensu hic utuntur, id est, prima dies a feria, ut Isidorus dicit. Secundum Sylvestrum papam, prima feria dicitur quasi prima dies. A fando autem feriae nuncupatae sunt, quod sit in his nobis tempus dictionis, id est, divino iudicio vel humano officio fari. Omnes autem **hebdomadae** dies, feriae dicuntur.

[0659A....] XIII *De hebdomada*

Hebdomada est septem dierum cursus, et a septenario numero nomen accepit; nam **hebdomada** Graece, septima dicitur Latine eo quod septem manes, id est septem dies in se complecatur.

cf., http://www.documentacatholicaomnia.eu/02m/0627-0735,_Beda_Venerabilis,_De_Divisione_Temporum_Liber,_MLT.pdf

The English Translation

STILL TO COME

Relevance for our study on *Hebdomad*

In the above text we can see Bede's discussing of *hebdomads* as firstly applying in this instance with the computistic value of a solar week. There is also discussion of the Hebraic use of hebdomads of years, and he cites the 490 years of Daniel 9 to prove it. There is no indication here that Bede or the Irish computist understood that this was merely a weekly hebdomad being used with the year-day principle. He points out this hebdomad in distinction from the previous hebdomad—the solar week. There is a distinction between these two in his mind, and no year-day principle is used to explain this distinction. Therefore we must conclude he is not applying the year-day principle to the weekly hebdomad. His other writings cited above confirm this conclusion to be correct. There is no discussion in this text of the other hebdomads he alludes to in other texts.

FROOM HAS COMMENTED ON BEDE'S IDEAS IN PFF 1. GET THESE OUT AND LOOK AT THEM. SHOW HOW HE HAS TOTALLY IGNORED THE USE OF HEBDOMAD BY BEDE AS A UNIT OF SEVEN.

Bede's Source for his Millennial Hebdomad – St. Isidore.

Charles Jones' classic work on Bede's *Reckoning of Time*, comments that Bede got his ideas from his predecessor St. Isidore of Spain. Isidore died just before Bede was born (the Venerable Bede ca. 672-d. 735 A.D., and St. Isidore of Seville ca. 560-636 A.D.). Isidore's monumental encyclopedic work, *Etymologie*, was a standard reference for a thousand years after the death of the author. It was found throughout Europe in the centres of learning and had a pervasive influence on a millennium of generations of students.

Isidore's concept of the six ages of the world and the seventh future age was not new with him; he just collated what other scholars before him had been developing, as we have noticed in the comments by Jones and also by Hopper, and as we will read in Isidore's statement in the next section.

The Use of Hebdomad by St. Isidore of Seville

We shall examine a number of sources from St. Isidore of Seville. They include:

1. Etymologiae (book V: De Legibus et Temporibus)
2. Chronicon
3. Mysticorum Expositiones Sacramentorum seu Quaestiones
4. De Natura Rerum
5. Liber numerorum qui in Sanctis Scripturis occurrunt.

In these works we will find evidence of the use of the word *hebdomad* in the sense of a collection of seven things, as well as the seven-day week. We will also see statements that will be repeated by the Venerable Bede in his writings.

The biographers of St. Isidore were not overstating the case when they said:

He was undoubtedly the most learned man of his age and exercised a far-reaching and immeasurable influence on the educational life of the Middle Ages. His contemporary and friend, Braulio, Bishop of Saragossa, regarded him as a man raised up by God to save the Spanish people from the tidal wave of barbarism that threatened to inundate the ancient civilization of Spain, The Eighth Council of Toledo (653) recorded its admiration of his character in these glowing terms: "The extraordinary doctor, the latest ornament of the Catholic Church, the most learned man of the latter ages, always to be named with reverence, Isidore". This tribute was endorsed by the Fifteenth Council of Toledo, held in 688.

As a writer, Isidore was prolific and versatile to an extraordinary degree. His voluminous writings may be truly said to constitute the first chapter of Spanish literature. It is not, however, in the capacity of an original and independent writer, but as an indefatigable compiler of all existing knowledge, that literature is most deeply indebted to him. The most important and by far the best-known of all his writings is the "Etymologiae", or "Origines", as it is sometimes called. This work takes its name from the subject-matter of one of its constituent books. It was written shortly before his death, in the full maturity of his wonderful scholarship, at the request of his friend Braulio, Bishop of Saragossa. It is a vast storehouse in which is gathered, systematized, and condensed, all the learning possessed by his time. Throughout the greater part of the Middle Ages it was the textbook most in use in educational institutions. So highly was it regarded as a depository of classical learning that in a great measure, it superseded the use of the individual works of the classics themselves. Not even the Renaissance seemed to diminish the high esteem in which it was held, and according to Arevalo, it was printed ten times between 1470 and 1529.⁴²

<http://www.ewtn.com/library/MARY/08186A.htm>

One should make a mental note that Isidore's work is just a compilation of the ideas of others, and therefore his ideas on *hebdomad* are likewise to be found in the writings of earlier Christian writers.

Jones points out that one of Bede's source for these concepts of the *hebdomads* was from St. Isidore of Seville (ca. 560-636). We examine the text *Etymologiae* to discover his usage of the word and idea there.

⁴² This is a point worth pondering. Admitted that the number of copies printed with each printing in the sixteenth century were not as many as we can do today with our modern printing presses, but how many contemporary standard references can boast of ten reprintings in 59 years! Possibly a few dictionaries, and major encyclopedias, but to consider the challenge of such a task in the sixteenth century when the printing press was just invented is a remarkable feat and speaks in no small way of the supreme importance of Isidore's work in the libraries, seminaries, monasteries and churches of the Old World at that time (and it is at this time, when Isidore is in great demand, that Cardinal Bellarmine (1542-1621) is alive and fighting against the year-day principle).

De Legibus et Temporibus, 32-38

The Latin Text

32 De **hebdomada**. **Hebdomada** dicta a numero septem dierum, quorum repetitione et menses et anni et saecula peraguntur; ἑπτὰ enim Graeci septem dicunt. Hanc nos septimanam vocamus, quasi septem luces. Nam mane lux est. Octavus autem dies idem primus est, ad quem reditur et a quo rursus hebdomadae series orditur.

33 De mensibus. Mensis nomen est Graecum de lunae nomine tractum. Luna enim μήνη Graeco sermone vocatur; unde et apud Hebraeos menses legitimi non ex solis circulo, sed ex lunae cursu enumerantur, quod est de nova ad novam. 2 Aegyptii autem primi propter lunae velociorem cursum, et ne error computationis eius velocitate accideret, ex solis cursu diem mensis adinvenerunt; quoniam tardior solis motus facilius poterat comprehendi. 3 Ianuarius mensis a Iano dictus, cuius fuit a gentilibus consecratus; vel quia limes et ianua sit anni. Unde et bifrons idem Ianus pingitur, ut introitus anni et exitus demonstraretur. 4 Februarius nuncupatur a Februo, id est Plutone, cui eo mense sacrificabatur. Nam Ianuarium diis superis, Februarium diis Manibus Romani consecraverunt. Ergo Februarius a Februo, id est Plutone, non a febre, id est aegritudine nominatus. 5 Martius appellatus propter Martem Romanae gentis auctorem, vel quod eo tempore cuncta animantia agantur ad marem et ad concumbendi voluptatem. 6 Idem appellatur et mensis novorum, quia anni initium mensis est Martius. Idem et novum ver ab indiciis scilicet germinum, quia in eo viridantibus fructibus novis transactorum probatur occasus. 7 Aprilis pro Venere dicitur, quasi Aphrodis; Graece enim Ἀφροδίτη Venus dicitur; vel quia hoc mense omnia aperiuntur in florem, quasi Aperilis. 8 Maius dictus a Maia matre Mercurii; vel a maioribus natu, qui erant principes reipublicae. Nam hunc mensem maioribus, sequentem vero minoribus Romani consecraverunt. 9 Unde et Iunius dicitur. Antea enim populus in centurias seniorum et iuniorum divisus erat. 10 Iulius vero et Augustus de honoribus hominum, Iulii et Augusti Caesarum, nuncupati sunt. Nam prius Quintilis et Sextilis vocabantur: Quintilis, quia quintus erat a Martio, quem principem anni testantur esse Romani; Sextilis similiter, quod sextus. 11 September nomen habet a numero et imbre, quia septimus est a Martio et imbres habet. Sic et October, November atque December ex numero et imbribus acceperunt vocabula; quem numerum decurrentem December finit, pro eo quod denarius numerus praecedentes numeros claudit. 12 Kalendas autem, Nonas et Idus propter festos dies Romani instituerunt; vel propter officia magistratuum. In his enim diebus conveniebatur in urbibus. 13 Quidam autem Kalendas a colendo appellari existimant. Apud veteres enim omnium mensuum principia colebantur, sicut et apud Hebraeos. Idus autem plerique Latinorum ab edendo dictum putant, quod hi dies apud veteres epularum essent. 14 Nonae a nundinis vocatae. Nundinae enim sunt publicae conventiones sive mercimonia.

34 De solstitiis et aequinoctiis. Solstitium dictum quasi solis statio, quod tunc sole stante crescant dies vel noctes. Aequinoctium appellatum quod tunc dies et nox horarum spatio aequali consistunt. 2 Duo sunt autem solstitia: unum aestivum, VIII Kal. Iul., de quo tempore remeare sol ad inferiores incipit circulos; aliud hiemale, VIII Kal. Ian., quo tempore sol altiores incipit circulos petere. Unde hiemalis solstitii dies minimus, sicut aestivi maximus invenitur. 3 Item duo sunt aequinoctia, unum vernale et aliud autumnale, quae Graeci ἰσημερίας vocant. Sunt autem haec aequinoctia die VIII Kal. Apr. et VIII Kal. Oct., quia annus olim in duas tantum partes dividebatur, hoc est in aestivum et hiemale solstitium, et in duo hemisphaeria.

35 De temporibus anni. Tempora anni quattuor sunt: ver, aestas, autumnus et hiems. Dicta sunt autem tempora a communionis temperamento, quod invicem se humore, siccitate, calore et frigore temperent. Haec et curricula dicuntur, quia non stant, sed currunt. 2 Constat autem post factum mundum ex qualitate cursus solis tempora in ternos menses fuisse divisa. Quorum temporum talem veteres faciunt discretionem, ut primo mense ver novum dicatur, secundo adultum, tertio praeceps. 3 Sic et aestas in suis tribus mensibus, nova, adulta et praeceps. Sic et autumnus, novus, adultus et praeceps. Item hiems, nova, adulta et praeceps sive extrema. Unde est illud (Virg. Georg. 1, 340):

Ver autem dictum quod viret. Tunc enim post hiemem vestitur tellus herbis, et in florem cuncta rumpuntur. 4 Aestas dicitur ab aestu, id est a calore; et aestas quasi usta, id est exusta et arida. Nam calor aridus est. 5 Autumnus a tempestate vocatus quando et folia arborum cadunt et omnia maturescunt. 6 Hiemem ratio hemisphaerii nuncupavit, quia tunc breviori sol volvitur circulo. Unde et hoc tempus bruma dicitur, quasi βραχύς, id est brevis; vel a cibo, quod maior sit tunc vescendi appetitus. Edacitas enim Graece βρωμα appellatur; unde et inbrumarii dicuntur quibus fastidium est ciborum. 7 Hibernus autem inter hiemem et vernum est, quasi hievernus; qui plerumque a parte totum, hiemem, significat. Haec tempora singulis etiam caeli partibus adscribuntur. 8 Ver quippe orienti datur, quia tunc ex terris omnia oriuntur; aestas vero meridiano, eo quod pars eius calore flagrantior sit; hiems septemtrioni, eo quod frigoribus et perpetuo gelu torpet; autumnus occiduo, propter quod graves morbos habet, unde et tunc omnia folia arborum defluit. Ut autem autumnus abundet morbis, facit hoc confinium frigoris et caloris, et conpugnancia inter se contrariorum aerum.

36 De annis. Annus est solis anfractus, cum peractis trecentis sexaginta quinque diebus ad eadem loca siderum redit. Annus autem dictus quia mensibus in se recurrentibus volvitur. Unde et annulus dicitur, quasi annuus, id est circulus, quod in se redeat; ut Vergilius (Georg. 2, 402):

2 Sic enim apud Aegyptios indicabatur ante inventas litteras picto dracone caudam suam mordente, quia in se recurrit. Alii annum dicunt ἀπὸ τοῦ ἀνανεοῦσθαι, id est ab innovatione; renovatur enim semper. 3 Tria sunt autem genera annorum. Aut enim lunaris annus est triginta dierum; aut solstitialis, qui duodecim continet menses; aut magnus, omnibus planetis in eundem locum recurrentibus, qui fit post annos solstitiales plurimos. 4 Aera singulorum annorum est constituta a Caesare Augusto, quando primum censu exagitato Romanum orbem descripsit. Dicta autem aera ex eo, quod omnis orbis aes reddere professus est reipublicae.

37 De olympiadibus et lustris et iubileis. Olympias apud Graecos constituta apud Elidem Graeciae civitatem, Eliis agentibus agonem et quinquennale certamen, quattuor mediis annis vacantibus; et ob hoc Elidum certaminis tempus olympiadem vocaverunt, quadriennio in una olympiade supputato. 2 Lustrum vero est πεντετηρίς, id est quinquennium, quod quinto anno dicitur condi propter olympiadas a Romanis; adhuc enim consules, adhuc aera nondum erat. Est enim quinquennale tempus. Ideo vero sic vocatum, eo quod censu per quinquennium in republica peracto urbs Roma lustrabatur. 3 Iubileus interpretatur remissionis annus. Est enim Hebraicus et sermo et numerus, qui septenis annorum **hebdomadibus**, id est, quadraginta novem annis textitur; in quo clangebantur tubae, et ad omnes revertebatur antiqua possessio, debita absolvebantur, confirmabantur libertates. 4 Hunc numerum etiam in diebus Pentecosten et ipsi celebramus post Domini resurrectionem, remissa culpa et totius debiti chirographo evacuato, ab omni nexu liberi suscipientes advenientem in nos gratiam Spiritus sancti.

38 De saeculis et aetatibus. Saecula generationibus constant; et inde saecula, quod se sequantur: abeuntibus enim aliis alia succedunt. Hunc quidam quinquagesimum annum dicunt, quem Hebraei iubileum vocant. 2 Ob hanc causam et ille Hebraeus, qui propter uxorem et liberos amans dominum suum aure pertusa servitio subiugatus, servire iubetur in saeculum, hoc est usque ad annum quinquagesimum. 3 Aetas plerumque dicitur et pro uno anno, ut in annalibus, et pro septem, ut hominis, et pro centum, et pro quovis tempore. Unde et aetas tempus, quod de multis saeculis instruitur. Et dicta aetas, quasi aevitas, id est similitudo aevi. 4 Nam aevum est aetas perpetua, cuius neque initium neque extremum noscitur, quod Graeci vocant αἰὼνας; quod aliquando apud eos pro saeculo, aliquando pro aeterno ponitur. Unde et apud Latinos est derivatum. 5 Aetas autem proprie duobus modis dicitur: aut enim hominis, sicut infantia, iuventus, senectus: aut mundi, cuius prima aetas est ab Adam usque ad Noe; secunda a Noe usque ad Abraham; tertia ab Abraham usque ad David; quarta a David usque ad transmigrationem Iuda in Babyloniam; quinta deinde a transmigratione Babylonis usque ad adventum Salvatoris in carne; sexta, quae nunc agitur, usque quo mundus iste finiatur. 6 Quarum decursus per generationes et regna ita inspicitur.

http://penelope.uchicago.edu/Thayer/L/Roman/Texts/Isidore/5*.html#32 1. *Etymologiae*, vol 5, 37

1. The Latin Text,

At another place in *Etymologiae*, Liber V, De Legibus et Temporibus, Isidore comments:

37 1. De olympiadibus et lustris et iubileis. Olympias apud Graecos constituta apud Elidem Graeciae civitatem, Eliis agentibus agonem et quinquennale certamen, quattuor mediis annis vacantibus; et ob hoc Elidum certaminis tempus olympiadem vocaverunt, quadriennio in una olympiade supputato.

2 Lustrum vero est πεντετηρίς, id est quinquennium, quod quinto anno dicitur condi propter olympiadas a Romanis; adhuc enim consules, adhuc aera nondum erat. Est enim quinquennale tempus. Ideo vero sic vocatum, eo quod censu per quinquennium in republica peracto urbs Roma lustrabatur.

3 Iubileus interpretatur remissionis annus. Est enim Hebraicus et sermo et numerus, qui septenis annorum **hebdomadibus**, id est, quadraginta novem annis textitur; in quo clangebantur tubae, et ad omnes revertebatur antiqua possessio, debita absolvebantur, confirmabantur libertates.

4 Hunc numerum etiam in diebus Pentecosten et ipsi celebramus post Domini resurrectionem, remissa culpa et totius debiti chirographo evacuato, ab omni nexu liberi suscipientes advenientem in nos gratiam Spiritus sancti.

http://penelope.uchicago.edu/Thayer/L/Roman/Texts/Isidore/5*.html#37 also at <http://www.thelatinlibrary.com/isidore.html>

This comment of Isidore, mentioned by Jones, in *Etymologiae*, at book V, chapter 37, and given above, is missing entirely from Brehaut's compendium, but Priscilla Throop translates this section for us in her 2006 translation:

1. An Olympiad was instituted among the Greeks at Elis, a Greek city. The Elians put on a contest and competition every five years, with four years rest in between. They called the time of the Elidian contest an *Olympias*, Olympiad, counting the length of one Olympiad, as four years.

2. A lustrum, (*πενταετηρίς*), is a five-year period said to have been established by the Romans every fifth year because of the Olympiads; there was as yet no consuls, or eras. It is a five year period, called *lustrum*, because every five years, when the census of the republic was completed, the city of Rome was purified by an expiatory sacrifice, *lustabatur*.

3. Jubilee, *Jubileus*, means year of remission. It is an Hebraic word and number, which is composed of seven times seven years, that is, forty-nine years. In it, trumpets were sounded, ancient possessions were returned to everyone, debts were absolved, and freedoms were strengthened.

4. We ourselves commemorate this number of days on Pentecost, after the resurrection of the Lord, with offense forgiven and the slate emptied of all debt. Free from all enslavement, we receive the grace of the Holy Spirit coming into us.⁴³

By comparing the Latin above with the English translation we notice that *hebdomadibus* is translated into the phrase “seven times;” that is to say, one Jubilee is a *hebdomad* of seven sabbatical year cycles of seven years, making in total, forty-nine years. The Latin says: “Est enim Hebraicus et sermo et numerus, qui **septenis annorum hebdomadibus**, id est, quadraginta novem annis” and the translation says, “It is an Hebraic word and number, which is composed of **seven times seven years**, that is, forty-nine years.” “Septenis annorum” is translated as “seven years,” and “hebdomadibus” is translated as “seven times.” Clearly, Isidore saw the use of *hebdomad* as a unit of seven things, in this case being seven lots of sabbatical-year cycles. The concept of *hebdomad* being just reserved for meaning a seven-day week is not present in Isidore's writings.

His comments on *hebdomads* can be found in volume five, 37.

37 De olympiadibus et lustris et iubileis. Olympias apud Graecos constituta apud Elidem Graeciae civitatem, Eliis agentibus agonem et quinquennale certamen, quattuor mediis annis vacantibus; et ob hoc Elidum certaminis tempus olympiadem vocaverunt, quadriennio in una olympiade supputato. 2 Lustrum vero est *πενταετηρίς*, id est quinquennium, quod quinto anno dicitur condi propter olympiadas a Romanis; adhuc enim consules, adhuc aera nondum erat. Est enim quinquennale tempus. Ideo vero sic vocatum, eo quod censu per quinquennium in republica peracto urbs Roma lustrabatur. 3 Iubileus interpretatur remissionis annus. Est enim Hebraicus et sermo et numerus, **qui septenis annorum hebdomadibus**, id est, quadraginta novem annis textitur; in quo clangebantur tubae, et ad omnes revertebatur antiqua possessio, debita absolvebantur, confirmabantur libertates. 4 Hunc numerum etiam in diebus Pentecosten et ipsi celebramus post Domini resurrectionem, remissa culpa et totius debiti chirographo evacuato, ab omni nexu liberi suscipientes advenientem in nos gratiam Spiritus sancti.

http://penelope.uchicago.edu/Thayer/L/Roman/Texts/Isidore/5*.html

The English Text, *Etymologiae*, 5:37

37 Of Olympiads and lustra and jubilees. The Olympiad was established among the Greeks in the Greek city of Elis, the Elians conducting a sports contest and quadrennial competition, with four fallow years between them; and for this reason they called the time of the Elian competition an Olympiad, a space of four years being comprised in one Olympiad. 2 The lustrum in for is a Pentaeteres, that is a five-year period, since having a fifth year founded for the Olympiads by the Romans, because at that point there were no consuls, and the [Christian] era did not exist yet. It is a period of five years. It is called so, because at the time the census was conducted,

⁴³ Isidore of Seville's *Etymologies: The Complete English Translation of Isidori Hispalensis Episcopi Etymologiarum Sive Originum Libri XX*, By Priscilla Throop, Published by Lulu.com, 2006, ISBN 1411665236, 9781411665231, 402 pages. This section of her work can be found on Google books. Retrieved April, 2009.

Rome was lustrated (purified by certain rituals) every five years under the republic. 3. The Jubilee is interpreted as a year of remission. Both the word and the number are Hebrew; it takes place **every hebdomad of seven years, that is, every forty-nine years**; at that time they used to sound the trumpet, and everyone would see their original possessions returned of them, debts would be cancelled, freedoms would be confirmed. 4 **This number we ourselves celebrate in the days of Pentecost** after the resurrection of the Lord, sins/faults being remitted and a complete emission of debts would be effected by a signed document, as we take upon ourselves, free from every hindrance, the grace of the holy Spirit coming to us. (Personal translation by Bill Thayer, webmaster of the above [address](#), in a private correspondence to me.)

Relevance for our study on Hebdomad.

Isidore's reference to *hebdomad* in *Etymologie*, Book V, 37, shows unequivocal evidence that in Isidore's time, (and for a thousand years when Isidore was a standard reference in centres of learning), *hebdomad* was used to mean a collection of seven lots of sabbatical-year cycles, totaling 49 years, without any year-day principle. If the year-day principle was involved, then it would represent "a day-for-seven-years principle."

Isidore's use of *hebdomad* in this text is identical to that of *shabu'a* in Leviticus 25, --that is, a septennate of seven-year periods. No need for any year-day principle here. Isidore further adds that "this number we ourselves celebrate in the days of Pentecost." This is an echo in the past of Bede's *hebdomad* of weeks between the Passover and Pentecost. Although historicists might falsely argue for the year-day principle in Leviticus 25, they have absolutely no ground to argue for the year-day principle with the *hebdomad* of weeks between Passover and Pentecost. But Isidore argues a correspondence between the *hebdomad* of sabbatical cycles in Leviticus 25 and the *hebdomad* of weeks up to Pentecost, thereby showing us that his understanding of *hebdomad* was in terms of a septennate, without any need of a year-day principle to make sense of it.

Here is the full text of the *Chronicon* of Isidore:

2. *Chronicon*:

The second work we shall examine of Isidore's is the *Chronicon*. In Isidore's work on the *Chronicon*, (see http://www.ccel.org/p/pearse/morefathers/isidore_chronicon_01_trans.htm), we do not encounter the word *hebdomad*; instead we encounter the *concept* of the seven ages of the earth. Isidore opens the work discussing the contribution of Africanus on the topic, and then the later contributions of Jerome, Eusebius, Victor of Tunnunna, and others unnamed. It is this concept that Bede specifically defines as his "Great Hebdomad," leaving us in no doubt that Bede understood Isidore's grouping in the *Chronicon* as being a heptadic memnonic.

In this text we can see Bede's source for his "great Hebdomad" – the history of the world. In the following text we get the full six ages of man (the seven age is of course, eternity, after the end of this age):

The Latin Text, *Sanctiisidori HispalensisEpiscopi Chronicon*

Praefatio. [1017] [63]

1. Brevem temporum serieim per generaliones et regna primus ex nostris Julius Africanus, sub imperatore Marco Aurelio Antonio, simplici historiae stylo elicuit. Deinde Eusebius Caesariensis episcopus, [64] atque sanctae memoriae Hieronymus presbyter, chronicorum canonum multiplicem ediderunt historiam regnis simul et temporibus ordinatam.

2. Post hos alii atque alii, inter quos praecipue Victor Tunnensis Ecclesiae episcopus, recensitis praedictorum [1019] historiis, gesta sequentium aetatum usque ad consulatum Justini Junioris explevit. Horum nos tempormn summam, ab exordio mundi usque ad Augusti Heraclii et Sisebuti Gothorum regis principatum, quanta potuimus brevitate, notavimus, adjicientes e iatere descendentem lineam tempormn, cujus indicio summa praeteriti saeculi cognoscatur.

Prima aetas saeculi. [1019A]

1. Rerum omnium creaturas sex diebus Deus formavit. Primo die condidit lucem, secundo firmamentum coeli, tertio speciem maris et terrae, quarto sidera, quinto pisces et volucres, sexto bestias [65] atque jumenta, novissime ad similitudinem suam primum hominem Adam.

2. [230 ab orb. c] Adam, annorum CCXXX, genuit Seth, qui pro Abel natus est, interpretaturque resurrectio, quia in ipso resuscitatum est semen justum, quod est filiorum Dei. [435]

Seth, annorum CCV, genuit Enos, qui primus coepit invocare nomen Domini.

[625] Enos, annorum CXC, genuit Cainam, cujus nomen interpretatur natura Dei. Per idem tempus [1019B] Cain primus ante diluvium civitatem condidit, quam de sola multitudine suae posteritatis implevit.

3. [795] Cainam, annorum CLXX, genuit Malaleel, cujus nomen dicitur plantatio Dei. [1020A]

[960] Malaleel, annorum CLXV, genuit Jared, qui interpretatur descendens, sive roborans.

[1122] Jared, annorum CLXII, genuit Enoch, qui translatus est a Deo, qui etiam nonnulla scripsisse [66] fertur; sed ob antiquitatem, suspectae fidei a Patribus refutata sunt.

4. [1287] Enoch, annorum CLXV, genuit Mathusalem, qui juxta annorum seriem vixisse XIV annis post diluvium reperitur. Sed non reperitur in area fuisse, propter quod eum nonnulli cum patre suo Enoch, qui translatus fuerat, aliquantulum fuisse, donec diluvium praeteriret, falsa opinione existimant. Hac generatione concupierunt filii Dei filias hominum.

[1404] Mathusalem, annorum CLXVII, genuit Lamech. [1020B] Hac generatione gigantes nati sunt. Hac quoque aetate Jubal ex genere Cain artem musicam reperit, cujus etiam frater Tubal Cain aeris ferrique artium inventor fuit. [1021 A]

5. [1642] Lamech, annorum CLXXXX, genuit Noe, qui divino oraculo arcam aedificare jubetur, anno aetatis suae quingentesimo. His temporibus, ut refert Josephus, scientes illi homines quod aut igne, aut aquis, perire poterant, in duabus columnis, ex Iatere et lapide factis, studia sua conscripserunt, ne deleteretur memoria eorum quae sapienter invenerant. Quarum lapidea columna fertur diluvium evasisse, et hactenus in Syria permanere.

6. [2242] Noe anno sexcentesimo factum legitur diluvium, cujus arcam Josephus sedisse refert in montes Armeniae, qui vocantur [67] Ararat. Fuerunt autem Noe filii tres, ex quibus septuaginta duae gentes sunt ortae, id est, quindecim de Jepheth, triginta de Cham, viginti septem de Sem. [1022A]

Finitur prima aetas per annos IIMCCXLI.

Secunda aetas saeculi.

7. [2244] Sem anno secundo post diluvium, cum centum esset annorum, genuit Arphaxad, a quo gens Chaldaeorum exorta est. Iste [68] Sem fertur fuisse Melchisedech, qui primus post diluvium condidit urbem Salem, quae nunc vocatur Jerusalem.

8. [2379] Arphaxad, annorum CXXXV, genuit SaJa, a quo antiqui Salamatiae, vel Medi.

[2509] Sala, annorum CXXX, genuit Heber, a quo Hebraei nuncupati sunt.

9. [2643] Heber, annorum CXXXIV, genuit Phaleg, cujus tempore turris Babel aedificata est, factaque linguarum divisio. Hujus turris altitudo quatuor millia dicitur tenere passuum, paulatim a latioribus [1023A] 69 in angustias coarctata, ut pondus imminens facilius sustentaretur. Describunt ibi templa marmorea, lapidibus pretiosis, auroque distincta, et multa alia, quae videntur incredibilia. Hanc turrim Nembrot gigas construxit, qui post confusionem linguarum migravit inde ad Persas, eosque ignem colere docuit.

10 [2773] Phaleg, annorum CXXX, genuit Rehu. His temporibus primum templa constructa sunt, et quidam principes gentium, tanquam dii, adorari coeperunt.

[2905] Rehu, annorum CXXXI, genuit Seruch, sub quo Scytharum regnum exortum est, ubi primus regnavit Tanaus.

[3035] Seruch, annorum CXXX, genuit Nachor. Aegyptiorum regnum sumit principium, ubi primus [1023B] regnavit Zoes.

11. [3114] Nachor, annorum LXXIX, genuit Thare, sub quo regnum Assyriorum Sicyoniorumque exoritur. Sed primus in Assyriis regnavit [70] Belus, [1024A] quern quidam Saturnum existimant, primusque in Sicyoniis Aegialeus, a quo Aegialea nuncupata est, quae hactenus Peloponnesus vocatur.

12. [3184] Thare, annorum LXX, genuit Abraham. Per idem tempus Ninus rex Assyriorum regnavit, qui primus bella instituit, et armorum instrumenta invenit. Hac aetate magica ars in Perside a Zoroaste

Bactrianorum rege reperta est. A Nino rege occiditur. Muri quoque. Babyloniae a Semiramide regina Assyriorum aedificantur.

A diluvio usque ad nativitatem Abrahae, anni DCCCCXLII. Finitur secunda aetas per annos IIMCLXXXIV.

Tertia aetas.

13. [3284] Abraham annorum C, genuit Isaac, [1024B] ex Sara libera. Nam primum ex ancilla Agar genuerat Ismael, a quo Ismaelitarum gens qui postea Agareni, ad ultimum Saraceni sunt dicti.

14. [3344] Isaac, annorum LX, genuit geminos, quorum primus Esau, a quo [71] Idumaei, secundus [1025A] Jacob, qui cognominatus est Israel, a quo et Israelitae sunt nuncupati. Hoc tempore regnum Graecorum inchoat, ubi primus regnavit Inachus.

15. [3435] Jacob, annorum XCI, genuit Joseph. His temporibus Serapis, Jovis filius, Aegyptiorum rex, moriens, in deos transfertur, et Memphis civitas in Aegypto conditur. Tunc apud lacum Tritonidem Minerva in specie virginali apparuit, quae plurimis claruisse ingeniis praedicatur. Haec enim inventrix fabricae fuisse dicitur, clypeum et arcum haec reperit, ordiri telam et colorare lanas haec docuit. Hac etiam aetate Phoroneus rex Inachi filius claruit, qui primus in Graecia leges judiciumque instituit.

16. [3545] Joseph vixit annos CX. Ex hoc tempore Graecia, Argo regnante, habere segetes coepit, [1025B] delatis aliunde seminibus.

[3689] Hebraeorum servitutis in Aegypto anni CXLIV post obitum Joseph reperiuntur. His temporibus Prometheus fuisse scribitur, quem fingunt fabulae de luto formasse homines. Tunc etiam [1026A] frater ejus Atlas astrologiam reperit, motumque coeli et rationem primus consideravit. Tunc fuit et Mercurius, nepos Atlantis, multarum artium peritus. [72] Et ob hoc post mortem in deos translatus. Hac etiam aetate primus Proclitus quadrigam junxit, eodemque tempore Cecrops Athenas condidit, et ex nomine Minervae Atticos Athenienses vocavit. Iste etiam bovem immolans primus in sacrificio gentili ritu Jovem adorari praecepit. Hoc tempore in Graecia Corinthus condita, ibique picturae ars a Cleanthe reperta est. Tunc primi Curetes et Corybantes modulatam in armis saltationem et consonam invenerunt. Tunc etiam fuisse scribitur in Thessalia sub Deucalione factum diluvium et Phaethontis fabulosum incendium. [1026B]

17. [3729] Moyses annos XL in eremo rexit populum de servitute Aegyptia liberatum. Hoc tempore Judaei per Moysem simul cum lege et litteras habere coeperunt. Tunc templum Delphis constituitur; vitis in Graecia invenitur. [1027A]

[73] 18. [3756] Josue, successor Moysi, regit populum annos XXVII. His temporibus primus Erichthonius, Atheniensium princeps, in Graecia quadrigam junxit.

19. [3796] Othoniel, annos XL. Cadmus regnat Thebis, qui primus Graecas litteras invenit. Per idem tempus Linus et Amphion primi tunc apud Graecos in musica arte claruerunt: Idaeique Dactyli ferrum metalium in Graecia eodem tempore invenerunt.

20. [3876] Aod, annos LXXX. His temporibus fabulae fictae sunt: de Triptolemo, quod, jubente Cerere, serpentium pinnis gestatus, indigentibus frumenta volando distribuerit; de Hippocentauris, quod equorum hominumque fuerint natura permisti; [1027B] de Cerbero tricpite inferorum cane; de Phryxo et Helle ejus sorore, quod ariete vecti per mare tranaverint; de Gorgone meretrice, quod crinita serpentibus fuerit, et aspicientes se convertebat in lapides; de Bellerophonte, quod equo pennis volante sit victus; de Amphione, quod citharae cantu, lapides et saxa commoverit.

21. [3916] Debbora, annos XL. Per idem tempus Apollo citharam condidit, et medicinae artem [1028A] invenit. Fabula quoque tunc ficta de fabro Daedalo, et de learo ejus filio, quod aptatis sibi pennis volaverint. Hac aetate primus regnat Latinis Picus, qui fertur fuisse Saturni filius.

22. [3956] Gedeon, annos XL. Hac aetate urbs Tyria construitur. Alter quoque Mercurius lyram reperit, et Orpheo tradidit. Hoc tempore Philemon primus apud Pythium chorum instituit. Tunc etiam dicitur fuisse magister Herculis Thrax Linus, in arte musica clarus, Argonautarum quoque navigatio tunc scribitur.

23. [3959] Abimelech, annos III. Iste septuaginta fratres suos interfecit. Hercules Ilium vastavit, et in Libya Antheum palaestrae artis inventorem interemit.

24. [3982] Thola, annos XXIII. Hujus temporibus in Troja, post Laomedonta, regnavit Priamus. Tunc fabula [1028B] ficta est de Minatore bestia labyrintho inclusa.

25. [4004] Jair, annos XXII. Per idem tempus Hercules agonem olympicum [75] instituit. Carmentis nympha Latinas litteras reperit.

26. [4010] Jephthe, annos VI. Hujus tempore Hercules, quinquagesimum secundum annum agens, ob morbi dolorem sese flammis injecit. Per idem tempus Alexander Helenam rapuit, Trojanumque bellum decennale surrexit. **[1029A]** [4017] Abesan, annos VII. Amazones primum arma sumpserunt. [4025] Abdon, annos VIII. Hujus anno tertio Troja capta est, et Aeneas Italiam venit.

27. [4045] Sampson, annos XX. Ascanius Aeneae filius Albam condidit. Ulyssis quoque fabulae, sive Syrenarum, eodem tempore fictae sunt.

28. [4085] Heli sacerdos annos XL. Area Testamenti ab alienigenis capitur. Regnum Sicyoniorum finitur.

[4125] Samuel et Saul, annos XL. Lacedaemoniorum regnum exoritur. Atque in Graecia Homerus primus poeta [76] fuisse putatur. A promissione Abrahae usque ad David anni DCCCCXL. Finitur tertia aetas per annos IIIIMCXXV.

Quarta aetas saeculi. [1029B]

29. [4165] David regnat annos XL. Codrus, Atheniensium rex, sponte se pro salute patriae hostibus offerens [1030A] interimitur. Et Carthago a Didone aedificatur, prophetantibus in Judaea Gath, Nathan et Asapaht. 30.

30. [4205] Salomon regnat annos XL. Iste quarto regni sui anno templum Jerosolymis aedificavit, consummavitque anno octavo.

31. [4222] Roboam regnat annos XVII. Regnum Israel a Juda dividitur, sub quo decem tribus a duabus separatae sunt, et reges in Samaria habere coeperunt. Hac aetate Samos conditur, et sibylla Erythraea illustris habetur.

32. [4225] Abia regnat annos III. Sub quo Hebraeorum pontifex maximus Abimelech insignis est habitus. [4266] Asa regnat annos XLI [77] Prophetabant in Judaea Achias, Amos, Jehu, Joel, et Azarias, [4291] Josaphat regnat annos XXV. Prophetabant **[1030B]** Elias, et Eliseus, et Abdias, Azarias, et Michaeas. [4299] Joram regnat annos VIII. Prophetabant Elias, et Eliseus, et Abdias. [1031A] [4300] Ochozias regnat annum I. Elias rapitur, cujus septem insignia miracula numerantur. [4307] Athalia regnat annos VII. Jonadab, filius Rechab, sacerdos clarus habetur, etc. Joiada pontifex, qui solus, post Moysen, vixisse annos centum triginta perhibetur.

33. [4347] Joas regnat annos XL. Zacharias [78] propheta interficitur. Eliseus moritur, cujus virtutes quatuordecim praedicantur. Lycurgusque legislator apud Graeciam insignis habetur.

[4376] Amasias regnat annos XXIX. Carthaginem hoc tempore quidam asserunt conditam, alii vero superius.

34. [4428] Azarias annos LII. Olympias primum Graecis instituitur. Agnus in Graecia loquitur. **[1031B]** Sardanapalus rex sponte incendio concrematur. Assyriorumque regnum in Medos transfertur. Tunc Hesiodus poeta claruit. Atque Phidon Argivus mensuras et pondera reperit. Osee, Amos, Isaias, et Jona, in Judaea hac aetate prophetantibus.

35. [4444] Joathan regnat annos XVI. Remus Romulusque **[1032A]** nascuntur, prophetantibus in Judaea Osee, Joel, Isaias, et Michaea. [4460] Achaz regnat annos XVI. Cujus temporibus Romulus Romam condidit. Et [79] Sennacherib Assyriorum rex, decem tribus ex Samaria in Medos transtulit, atque in Judaeam Samaritas accolas misit.

36. [4489] Ezechias regnat annos XXIX. Sub quo prophetabant Isaias et Osee. Hoc tempore Romulus primus milites ex populo sumpsit, centumque a populo nobilissimos viros elegit, qui ob aetatem senatores, ob curam ac sollicitudinem reipublicae patres vocati sunt.

37. [4549] Manasses regnat annos LV. Per idem tempus Romanis praefuit Numa Pompilius, qui primus apud Romanos pontifices et virgines vestales **[1032B]** instituit, falsorumque deorum numerositate civitatem implevit. Duos menses in annum Romanis ad decem menses adjecit; Januarium diis superis, Februarium diis inferis dedicavit. Tunc quoque sibylla Samia claruit. **[1033A]**

38. [4556] Ammon regnat annos XII. Hujus temporibus Tullus Hostilius, Romanorum rex, prior in republica census egit; quod adhuc per orbem terrarum incognitum erat, primusque purpura et fascibus usus est.

39. [4588] Josias regnat annos XXXII. Thales Milesius philosophus physicus claruit, qui, defectibus solis acutissima perscrutatione comprehensis, astrologiae numerum primus investigavit, prophetantibus in Judaea Jeremia, Olda et Sophonia.

[80] 40. [4599] Joachim regnat annos XL Hujus tertio anno Nabuchodonosor Judaeam captam tributariam fecit. Tunc Daniel, Ananias, Azarias et Misael in Babylone claruerunt.

[4610] Sedechias regnat annos XI. Hunc rex Babylonis, [1033B] secundo veniens ad Jerusalem, cum populo captivum duxit, templo incenso, anno aedificationis suae CCCCLIV. Per idem tempus Sappho mulier in Graecia diverso poemate claruit. Solon leges Atheniensibus dedit.

41. A David usque ad transmigrationem Babylonis anni CCCCLXXXV. Finitur quarta aetas, per annos quatermille sexcentos, et decem.

Quinta aetas saeculi.

42. [4680] Hebraeorum captivitas, annorum LXX, [1034A] in quibus ignis ab altari Dei sublatus, et absconditus in puteo, post septuagesimum regressionis suae annum, assumitur inventus vivus. Per idem captivitatis tempus, Judith historia conscribitur. Pythagoras quoque philosophus et arithmeticae artis inventor; et Pherecydes, historiarum primus scriptor; atque Xenophanes, tragoediarum inventor, insignes habentur.

43. [4714] Darius regnat annis XXXIV. Hujus secundo anno Judaeorum [81] est resoluta captivitas; a quo tempore in Jerusalem non reges, sed principes fuerunt, usque ad Aristobulum. Tunc Romani, pulsus regibus, consules habere coeperunt.

44. [4734] Xerxes regnat annis XX. Aeschylus, Pindarus, Sophocles et Euripides, tragoediarum scriptores, celebrantur insignes. Herodotus quoque [1034B] historiarum scriptor, et Zeuxis agnoscitur pictor.

45. [4774] Artaxerxes, qui et Longimanus, regnat annis XL. Eo regnante, Esdras sacerdos incensam a gentibus legem renovavit, et Nehemias Jerosolymorum muros restituit. Aristarchus etiam, et Aristophanes, atque Sophocles, tragoediarum scriptores habiti sunt. Hippocrates quoque medicus, ac Socrates philosophus, et Democritus claruerunt.

46. [4793] Darius, qui et Nothus, regnat annis XIX. Haec aetas habuit philosophum Platonem, et Gorgiam primum rhetorem. [1035A]

47. [4833] Artaxerxes regnat annis XL. Hujus tempore Esther historia docetur esse expleta. Plato quoque et Xenophon Socratici insignes habentur.

48. [4859] Artaxerxes, qui et Ochus, regnat annis XXVI. Demosthenes [82] orator primus agnoscitur, et Aristoteles dialecticus primus praedicatur. Plato moritur

49. [4863] Arses, Ochi filius, regnat annis IV. Xenocrates philosophus illustris habetur.

50. [4869] Darius regnat annis VI. Alexander, Illyricos et Thracas superans, dehinc Hierosolymam capit, atque templum ingressus, Deo hostias immolat. Hucusque Persarum regnum stetit. Dehinc reges Graecorum incipiunt.

51. [4874] Alexander Macedo regnat annis V. [1035B] Hujus enim quinque anni postremi in ordine temporum numerantur quibus monarchiam Asiae, destructo Persarum regno, obtinuit. Nam septem ejus priores in Persarum regibus supputantur. Dehinc Alexandriae reges incipiunt.

52. [4914] Ptolemaeus, Lagi filius, regnat annis XI. Hic, Judaeam capiens, plurimos Hebraeorum in Aegyptum transtulit. Hoc tempore Zeno Stoicus, et Menander comicus, et Theophrastus philosophus claruerunt. Per idem tempus Machabaeorum liber inchoatur primus.

53. [4952] Ptolemaeus Philadelphus regnat annis XXXVIII. Hic Judaeos [83] qui in Aegypto erant absolvit, [1036A] et vasa sancta Eleazaro pontifici restituens, septuaginta Interpretes petiit, ac divinas Scripturas in Graecum eloquium transtulit. Per idem tempus Aratus astrologus agnoscitur, atque argentei nummi Romae primum cuduntur.

54. [4978] Ptolemaeus Evergetes regnat annis XXVI. Sub quo Jesus, filius Sirach, Sapientiae librum composuit.

55. [4995] Ptolemaeus Philopator regnat annis XXVII. Ab isto Judaei praelio victi, LX millia armatorum corruerunt. Per idem tempus Siciliam Marcellus consul obtinuit.

56. [5019] Ptolemaeus Epiphanes regnat annis XXIV. Hujus tempore gesta sunt quae secundi Jibri Machabaeorum historia continet. Hac aetate Romani victos [1036B] Graecos liberos esse jusserunt, dicentes: Impium est servos esse apud quos philosophia primum orta est, magistra morum, inventrix liberalium disciplinarum. Per idem tempus Ennius, primus poeta Latinus insignis Romae celebratur.

57. [5654] Ptolemaeus Philometor regnat annis XXXV. Hunc Antiochus praelio superavit, et Judaeos varia calamitate oppressit. Per idem tempus Scipio Africam vicit. Terentius comicus claruit.

58. [5083] Ptolemaeus Evergetes regnat annis XXIX. Hoc tempore, consule Bruto, Hispania a Romanis obtenta.

[84] 59. [5100] Ptolemaeus Soter regnat annis XVII. [1037A] Varro, Ciceroque nascuntur. Thraces Romanis subjiciuntur.

60. [5110] Ptolemaeus Alexander regnat annis X. Syria per Gabinium ducem in Romanorum dominium transiit. Poeta quoque Lucretius nascitur, qui postea se furore amorio interfecit.

61. [5118] Ptolemaeus, Cleopatrae filius, regnat annis VIII. Per idem tempus Plotius Gallus Romae Latinam rhetoricam docuit primus. Tunc quoque Sallustius historiographus nascitur.

62. [5148] Ptolemaeus Dionysius regnat annis XXX. Pompeius, Hierosolyma capta, Judaeos Romanis tributaries fecit. Per idem tempus Cato philosophus claruit: Virgilius nascitur Mantuae, Horatius Venusii. Tunc etiam Apollodorus, praeceptor Augusti, [1037B] clarus habetur, et Cicero laude oratoria celebratur.

63. [5150]. Cleopatra regnat annis II. Haec Ptolemaei regis Aegyptiorum fuit filia, et fratris Ptolemaei soror et conjux effecta. Quern dum fraudare regno voluisset tempore belli civilis, in Alexandria occurrit Caesari urbem obsidenti, et per speciem atque stuprum regnum sibi et necem Ptolemaeo apud Julium impetravit. Atque Alexandriae regnum, tertio anno regni [1038A] Cleopatrae, per Julium Caesarem in ditionem Romanorum transit. [85]

64. [5155] Caius Julius Caesar regnat annis V. Hic antea consul creatus Gallias obtinuit; de Britannia triumphavit: postremum civili bello adversus Pompeium adhibito, monarchiam totius imperii obtinuit. Ex cujus nomine sequentes imperatores Caesares vocati sunt.

65. A transmigratione Babylonis usque ad nativatem Domini nostri Jesu Christi, anni DLXXXVII. Finitur quinta aetas per annos quinquies mille centum quinquaginta quinque.

Sexta aetas saeculi.

66. [5211] Octavius Augustus regnat annis LVI. Iste in imperio, post Siculum bellum, triumphos tres [1038B] egit: Dalmaticum, Asiaticum, postremo [86] Alexandrinum adversus Antonium, inde Hispanum: deinde, terra marique pace toto orbe parta, Jani portas clausit. Sub cujus imperio septuaginta hebdomadae in Daniele scriptae complentur, et cessante regno et sacerdotio Judaeorum, Dominus Jesus Christus in Bethleem Judae ex Virgine nascitur, anno regni ejus XLII. [1039A]

[87] 67. [5234] Tiberius, filius Augusti, regnat annis XXII. Iste, dum per cupiditatem reges ad se venientes non remitteret, multae gentes a Romano imperio recesserunt. Hujus decimo octavo regni anno Dominus crucifixus est, annis peractis a principio mundi quinquies mille ducenti viginti novem.

68. [5238] Caius Caligula regnat annis IV. Hic avaritia, crudelitate et luxuria saevus fuit, atque in deos se transferens, in templo Jerosolymorum statuam Jovis Olympii sub nomine suo poni jussit. Per idem tempus Matthaeus apostolus Evangelium primus in Judaea scripsit.

69. [5252] Claudius regnat annis XIV. Eo regnante, [1040A] Petrus apostolus [88] contra Simonem Magum Romam pergit. Marcus quoque evangelista Alexandriae Christum praedicans, Evangelium scripsit.

70. [5266] Nero regnat annis XIV. Hic injuriae, crudelitati et luxuriae deditus, retibus aureis piscabatur. Matrem et sororem prostituit et interfecit; senatum multum exstinxit; multas reipublicae provincias et urbes amisit; urbem quoque Romam incendit, ut Trojani excidii imaginem spectaret. Hujus temporibus Simon Magus, cum altercationem proposuisset cum Petro et Paulo apostolis, dicens se quamdam virtutem esse Dei magnam, medio die, dum ad patrem volare promittit in coelum, a daemonibus, a quibus in [1041A] aere ferebatur, adjurante eos Petro, per Deum, Paulo vero orante, dimissus crepuit. Ob cujus necem a Nerone Petrus crucifigitur, Paulus gladio caeditur. Hac tempestate Persius poeta moritur. Lucanus quoque ac Seneca praecepto Neronis interficiuntur.

71. [5276] Vespasianus regnat annis X. Iste in disciplina militari strenuus [89] multas provincias, quas Nero amiserat, bellando Reipublicae restituit. Immemor offensarum fuit, convicia in se dicta leviter tuJit. Hujus secundo anno Titus Jerosolymam cepit atque subvertit, ubi undecies centena miJlia Judaeorum fame et gladio perierunt. Sed et praeter hos quoque centum millia publice venundata.

72. [5278] Titus regnat annis XI. Iste in utraque, lingua tanto facundissimus exstitit, ut causas [1041B] Latine ageret, poemata et tragoedias Graece componeret; tanto autem bellicosissimus fuit, ut in oppugnatione Jerosolymorum, sub patre militans, duodecim propugnatores duodecim sagittarum confoderet ictibus. Porro in imperio tantae bonitatis fuit, [1042A] ut nullum omnino puniret, sed convictos adversus

se conjurationis dimitteret, atque in eadem familiaritate qua antea habuerat retineret. Hujus etiam inter omnia fuit illud celebre dictum: perdidisse diem quo nihilboni fecerat.

[90] 73. [5294] Domitianus, frater Titi, regnat annis XVI. Hic post Neronem secundus, superbia execrabilis, Deum se appellari jussit, Christianos persequi paganis instituit. Sub quo apostolus Joannes in Pathmos insulam relegatus, Apocalypsin scripsit. Iste multos senatorum in exsilium misit ac peremit; cunctos quoque qui de genere David erant interfici jussit, ut nullus Judaeorum ex regali superesset origine.

74. [5295] Nerva regnat anno 1. Vir imperio moderatus, [1042B] aequalem se et communem omnibus praeiit. Hujus tempore Joannes apostolus ab exsilio Ephesum rediit, atque efflagitatus ab Asiae episcopis, Evangelium novissimum edidit.

75. [5314] Trajanus regnat annis XIX. Iste mirabili [1043A] virtute Romanum imperium usque in Orientem longe lateque produxit. Babyloniam et Arabiam cepit, et usque ad Indiae fines, post Alexandrum, accessit, [91] liberalis cunctis, atque tranquillus. Cujus inter alia dicta, illud fertur egregium, ut dum interrogaretur quod nimium circa omnes communis esset, respondit talem se imperatorem esse privatis qualem sibi imperatorem privatus optasset. Simon Cleophas, Jerosolymorum episcopus, hujus tempore crucifigitur, et requiescit Joannes apostolus.

76. [5335] Adrianus regnat annis XXI. Iste Trajani gloriae invidens, provincias Orientis Persis reddidit, et Euphratem fluvium finem imperii Romani posuit. Idem quoque Judaeos secundo effectos rebelles [92] subjugat, urbemque Jerosolymam restaurat, [1043B] eamque ex suo nomine Aeliam vocat. Per idem tempus Aquila Ponticus, interpres secundus post Septuaginta oritur; et Basilides Haeresiarcha agnoscitur.

77. [5357] Antoninus Pius regnat annis XXII. [1044A] Iste propter clementiam tale cognomentum accepit, quia in omni regno Romano, cautionibus incensus, cunctorum debita relaxavit: unde et pater patriae appellatus est. Iste primus imperium Romani orbis, cum Antonino Juniore, aequata potestate, divisit. Eo regnante, Valentinus et Marcion haeresiarchae produntur, atque Galenus medicus, Pergamo genitus, Romae clarus habetur.

78. [5375] Antoninus Minor regnat annis XVIII. Hic ad Parthos profectus Seleuciam, Assyriae urbem, cum quadringentis millibus hominum cepit; de Parthis et Persis triumphavit. Eo regnante Montanus Cataphrygarum auctor, et Tatianus, a quo haeresis Encratitarum, exorti sunt. [1044B]

79. [5388] Commodus regnat annis XIII. Iste luxuriae multae fuit. Sub hoc Theodotion Ephesius, interpres tertius, apparuit; atque Irenaeus episcopus Lugdunensis doctrina habetur insignis. [1045A]

80. [5389] Aelius Pertinax regnat anno I. Hic, supplicante senatu, [93] ut uxorem Augustam, et filium Caesarem faceret, renuens, ait sufficere sibi debere quod ipse imperaret invitus.

81. [5407] Severus Pertinax regnat annis XVIII. Iste multa bella feliciter gessit: Parthos vicit, Arabiam obtinuit, Britanniam bellando recepit, litterarum et philosophiae scientiam habuit. Hujus tempore Symmachus, interpres quartus, agnoscitur; Narcissus Hierosolymorum episcopus virtutibus plurimis celebratur: Tertullianus Afer in Ecclesia illustris habetur; Origenes Alexandriae studiis eruditur.

82. [5414] Antoninus Caracalla, Severi filius, regnat annis VII. Hic impatiens Jibidinis fuit: novercam suam uxorem duxit. Nihil memorabile gessit. Hujus tempore in Jerico quinta editio divinarum Scripturarum [1045B] inventa est, cujus auctor non apparet.

83. [5415] Macrinus regnat anno I. Hic cum filio regnans nihii memorabile temporis brevitate gesserunt. Nam post annum unum, seditione militari pariter interfecti sunt.

[94] 84. [5419] Aurelius Antoninus regnat annis IV. [1046A] Hic dum obscenissime viveret, et ipse tumultu militari interemptus est. Cujus temporibus sexta editio inventa est Nicopoli; Sabellius haeresiarcha oritur.

85. [5432] Alexander regnat annis XIII. Hic Persas gloriosissime vicit; civibus favorabilis fuit. Hujus temporibus Origenes Alexandriae claruit, et Romae Ulpianus insignis jurisperitus.

86. [5435] Maximinus regnat annis III. Iste primus ex militari corpore, absque decreto senatus, imperator efficitur, et Christianos persequitur.

87. [5441] Gordianus regnat annis VI. Hic rebellantes Parthos et Persas afflixit. Rediens victor de Persis fraude suorum interiit. Hujus temporibus Zephyrinus, testimonio Spiritus sancti in specie columbae super caput ejus descendens, Romae episcopus ordinatur. [1046B]

88. [5448] Philippus regnat annis VII. Iste primus inter imperatores [95] credit Christo. Hujus etiam primo anno millesimus annus Romanae urbis fuisse docetur expletus.

89. [5449] Decius regnat anno I. Hujus temporibus sanctus Antonius monachus in Aegypto docetur [1047A] exortus, a quo primum monasteria condita sunt.

90. [5451] Gallus, et Volusianus ejus filius, regnant annis II. Novatus, Cypriani Episcopi presbytes, Romam veniens, Novatianam haeresin condidit.

91. [5466] Valerianus cum Gallieno regnant annis XV. Cyprianus primum rhetor, deinde episcopus, martyrio coronatur. Gothi quoque Graeciam, Macedonian., Asiam Pontumque depopulantur. Valerianus Christianis persecutionem movens, a rege Persarum Sapore captus, ibi in dedecore vitae consenuit.

92. [5468] Claudius regnat annis II. Iste Gothos, Ilyricum Macedoniamque vastantes superat. Paulus Samosatenus haeresiarcha agnoscitur.

93. [5474] Aurelianus regnat annis VI. Iste Romanorum imperium bellando pene ad fines priores [1047B] perduxit; qui, persecutionem adversus Christianos efficiens, fulmine corripitur et sine mora occiditur.

[96] 94. [5475] Tacitus regnat anno I. Hujus vitae brevitatis gestorum nihil dignum historia praenotat.

95. [5481] Probus regnat annis VI. Iste militia strenuus, et civitate praeclarus, Gallias a barbaris occupatas bellando Romanis restituit. Hujus tempore Manichaeorum haeresis orta est.

96. [5483] Carus cum filiis Carino et Numeriano [1048A] regnat annis II. Carus, postquam de Persis triumphavit, victor circa Tigridem castra ponens, ictu fulminis concidit.

97. [5503] Diocletianus et Maximianus regnaverunt annis XX. Diocletianus, divinis libris adustus, Christianos toto orbe persequitur. Iste primus gemmas vestibibus calceamentisque insert jussit, dum sola purpura retro principes uterentur. Hi autem Imperatores varia bella gesserunt, Persis victis, recepta Mesopotamia. Qui postea, pariter fastigio imperii relicto, privati vixerunt.

98. [5505] Galerius regnat annis 11. Hujus imperii brevitatis nihil dignum historia contulit.

100. [5535] Constantinus regnat annis XXX. Hic Persis bellum paravit; ad cujus adventum adeo trepidaverunt, [1048B] ut supplices occurrerent promittentes imperata perficere. Christianus quoque effectus, licentiam dedit Christianis libere congregari, et in honorem Christi [97] basilicas construi. His temporibus haeresis Ariana exoritur. Nicaeum quoque concilium a Constantino ad condemnationem Arianorum congregatur. Tunc et Donatistarum schisma oboritur. Per idem tempus crux Christi ab Helena, Constantini matre, Hierosolymis reperta est. Constantinus autem, in [1049A] extremo vitae suae ab Eusebio Nicomediensi episcopo baptizatus, in Arianum dogma convertitur: heu, pro dolor! bono usus principio, et fine malo.

101. [5559] Constantius et Constans regnaverunt annis XXIV. Constantius crudelitate morum terribilis, a Persis multa perpressus est. Deinde Arianus effectus catholicos toto orbe persequitur. Cujus etiam favore Arius fretus, dum Constantinopolin ad ecclesiam pergeret, adversus nostros de fide dimicaturus, divertens per forum Constantini ad necessariam causam, viscera ejus repente simul cum vita effusa sunt. Per idem tempus Athanasius et Hilarius doctrina et confessione fidei celebrantur. Haeresis Anthropomorphitarum [98] in Syria, et Macedonia, et Constantinopoli nascitur. Donatus artis grammaticae [1049B] scriptor, ac praeceptor Hieronymi, Romae iJustis habetur. Antonius monachus moritur. Ossa Andreae et Lucae apostolorum Constantinopolim transferuntur.

102. [5561] Julianus regnat annis II. Hic ex clerico imperator ac paganus effectus, ad idolorum cultum convertitur, ac Christianis martyria intulit. Liberales litteras Christianos docere vel discere vetuit. Qui etiam, dum in odium Christi templum Hierosolymis Judaeos reparare permisisset, atque ex omnibus provinciis Judaei collecti nova templi fundamenta jacerent, subito nocte oborto terrae motu, saxa ab imo fundamentorum excussa, longe lateque sparsa sunt. Igneus quoque globus ab interiori aede templi egressus, [1050A] plurimos eorum suo prostravit incendio. Quo terrore reliqui pavefacti, Christum confitebantur inviti. Et, ne hoc casu crederent factum, sequenti nocte in vestimentis cunctorum crucis apparuit signum. Julianus autem contra Persas procedens, facta congressione, jaculo suscepto, interiit.

103. [5562] Jovianus regnat anno I. Qui, dum se ab exercitu imperatorem legi conspiceret, seque Christianum affirmans, paganus praeesse non posse adsereret: Et nos, inquit omnis exercitus, qui per Julianum nomen Christi abjecimus, tecum Christiani esse volumus. Quibus ille auditis, imperii sceptrum suscepit, firmataque pace [99] cum Persis, rediit; qui, lege protinus data, Christianis privilegia reddidit, ac templa idolorum claudi praecepit. [5576] Valentianus et Valens frater ejus [1050B] regnant annis XIV. Gothi apud Istrum bifarie, in duobus Frigiderno et Athalarico divisi sunt regibus. Sed Frigidernus Athalaricum Valentis, Arianus imperatoris, auxilio superans, suadente eodem, in hujus beneficii gratiam, ex catholico Arianus cum omni gente Gothorum effectus, errorem secutus est ipsius. Tunc quoque Gilfulas, Gothorum episcopus, ad

instar Graecarum litterarum, Gothis tunc reperit litteras, et utrumque testamentum linguam in propriam transtulit. Photinus quoque, et Eunomius, atque Apollinaris haeresiarcae eodem tempore agnoscuntur. [1051A]

104. [5582] Gratianus cum fratre Valentiniano regnat annis VI. Ambrosius, Mediolanensis episcopus, in catholicorum dogmate claruit. Priscillianus haeresim infandam nominis sui in Hispaniam invexit. Martinus, episcopus Turinorum Galliae civitatis, multis miraculorum signis effulsit.

[100] 105. [5590] Valentinianus cum Theodosio regnat annis VIII. Synodus Constantinopoli. CL sanctorum Patrum colligitur a Theodosio, in qua omnes haereses condemnantur. Hieronymus presbyter in Bethleem toto mundo clarus habetur. Priscillianus, accusante Itacio, a Maximo tyranno gladio caeditur. Per idem tempus caput Joannis Baptistae Constantinopolim est perductum, et in septimo milliario civitatis humatum. Gentium quoque templa per totum orbem, jubente [1051B] Theodosio, eodem tempore subvertuntur. Nam adhuc intemerata manebant.

106. [5593] Theodosius, cum Arcadio et Honorio regnat annis III. Per idem tempus Joannes anachoreta virtutum miraculis habetur insignis; qui etiam Theodosio consulente, de Eugenio tyranno victoriam illi praedixit.

107. [5606] Arcadius cum fratre Honorio regnat annis XIII. Hujus temporibus Augustinus episcopus doctrinae scientia insignis habetur. Joannes quoque Constantinopolitanus, et Theophilus Alexandrinus, illustres episcopi praedicantur. Per idem tempus Donatus, Epiri episcopus, virtutibus insignis est habitus. Qui draconem ingentem, expuens in ore ejus, peremit, quem octo juga boum ad locum incendii vix [1051C] trahere potuerunt, ne aerem putredo ejus corrumperet. Per idem tempus corpora sanctorum Habacuc et [1052A] Micheae prophetarum divina revelatione produntur. Gothi Italiam depraedantur. Vandali atque Alani Gallias aggrediuntur. [101]

108. [5621] Honorius, cum Theodosio minore, fratris filio, regnat annis XV. His imperantibus, Gothi Romam capiunt, Vandali quoque et Alani, et Suevi, Hispanias occupant. Hac tempestate Pelagius adversus Christi gratiam erroris sui dogmata praedicat; ad cujus damnationem concilium, apud Carthaginem, CCXIV episcoporum congregatur. Hoc tempore Cyrillus, Alexandriae episcopus, insignis est habitus.

109. [5648] Theodosius Minor, Arcadii filius, regnat annis XXVII. Vandali ab Hispania ad Africam transeunt. Ibi catholicam fidem Ariana impietate subvertunt. Per idem tempus Nestorius, Constantinopolitanus [1052B] episcopus, suae perfidiae molitur errorem; adversus quem Ephesina synodus congregata, ejus impium dogma condemnat. Hoc etiam tempore diabolus in specie Moysi Judaeis in Creta apparens, dum eos per mare pede sicco ad terrain repromissionis promittit perducere, plurimis necatis, reliqui, qui salvati sunt, confestim ad Christi gratiam convertuntur.

110. [5654] Martianus regnat annis VI. Cujus initio Chalcedonense concilium geritur, ubi Eutyches cum Dioscoro Alexandrino episcopo condemnantur. Hujus autem sexto imperii anno, Theodoricus rex Gothorum, cum ingenti exercitu Hispaniam ingreditur.

111. [5670] Leo Major cum Leone Minore regnat annis XVI Alexandria, et Aegyptus synodum Chalcedonensem [1052C] detrectans, errore Dioscori haeretici languens, immundo repieta spiritu, canina rabie latrat. [1053A] Per idem tempus apparuit haeresis Acephalorum Chalcedonense [102] concilium impugnantium, qui ideo Acephali, id est, sine capite nominantur, quia, quis primus earn haeresim introduxerit non invenitur, cujus haeresis peste piurimi hactenus orientalium languent.

112. [5687] Zenon regnat annis XVII. Ab isto Acephalorum haeresis defenditur, et decreta Chalcedonensis concilii abdicantur. Iste Zenon Leonem Augustum filium suum interficere quaerens, pro eo mater ejus alium figura similem obtulit, ipsumque Leonem occulte clericum fecit, qui in clericatu usque ad Justiniani tempora vixit. Per idem tempus corpus Barnabae apostoli et Evangelium Matthaei ejus stylo scriptum, ipso revelante, repertum est. [1053B]

113. [5714] Anastasius regnat annis XXVII. Iste, Acephalorum errorem vindicans, episcopos Chalcedonensis synodi defensores exsilio damnat, Evangelia quoque, tanquam ab idiotis evangelistis composita, reprehendit atque emendat. Eo tempore Fulgentius episcopus in confessione Dei et scientia claruit. Trasemundus, Vandalorum rex, in Africa catholicas Ecclesias claudit, et CXX episcopos in Sardiniam mittit, contra Catholicos saevit. Per idem tempus apud Carthaginem Olympus quidam Arianus, in balneis sanctam Trinitatem blasphemans, tribus igneis jaculis, angelo immittente, visibiliter est combustus. Barbas quoque quidam Arianus episcopus, dum contra regulam fidei quemdam baptizans dixisset: «Baptizat te [103] Barbas, in nomine Patris, per Filium, in Spiritu [1054A] sancto,» statim aqua fontis illius quae fuerat ad baptizandum deportata nusquam apparuit. Quod aspiciens, qui baptizandus erat, confestim ad catholicam Ecclesiam abiit, et juxta morem evangelicae fidei baptismum Christi suscepit.

114. [5723] Justinus Major regnat annis IX. Iste synodi Chalcedonensis amator Acephalorum haeresim abdicat. ujus tempore, post Trasemundum Childericus, ex Valentiniani imperatoris captiva filia genitus, in Vandalis regnum suscepit, qui sacramento a Trasemundo astrictus, ne Catholicis in regno suo faveret, antequam regnum susceperet, episcopos ab exsilio reverti jussit, eisque proprias Ecclesias reformare praecepit.

115. [5762] Justinianus regnat annis XXXIX. Iste, [1054B] Acephalorum haeresin suscipiens, omnes in regno suo episcopos tria Chalcedonensis concilii capitula damnare compellit. In Alexandria Theodosiana et Gaiana haereses oriuntur. In Hispaniam per Athanaildum tyrannum Romanus miles ingreditur. Belisarius patricius mirabiliter de Persis triumphavit. Qui deinde a Justiniano in Africam missus, Vandalorum gentem deleuit. In Italia quoque Tottila, Ostrogothorum rex, a Narse Romano patricio superatur. Per idem tempus corpus sancti Antonii monachi divina revelatione repertum Alexandriam perducitur, et in ecclesia sancti Joannis Baptistae humatur. [104]

116. [5773] Justinus Minor regnat annis XL Hic ea quae adversus Chalcedonensem synodum fuerant [1055A] edita, destruxit, et symbolum CL Patrum sacrificii tempore concinendum populo praecepit. Armenii tunc primum fidem Christi suscipiunt. Gepidae exstinguntur a Longobardis. Per idem tempus Martinus, Bracarensis episcopus, apud Gallaeciam prudentia et doctrina catholicae fidei clarus habetur. Narses patricius, postquam sub Justiniano Augusto, Tottilam Gothorum regem in Italia superavit, Sophiae Augustae Justini conjugis minis perterritus, Longobardos a Pannoniis invitavit, eosque in Italiam introduxit. Hac tempestate Leovigildus, rex Gothorum, quasdam Hispaniae regiones sibi rebelles in potestatem sui regni superando redegit.

117. [5780] Tiberius regnat annis VII. Longobardi, pulsus Romanis, Italiam adeunt; Gothi, per Hermenegildum [1055B] Leovigildi regis filium, bifarie divisi, mutua caede vastantur. regis filium, bifarie divisi, mutua caede vastantur.⁴⁴

118. [5801] Mauricius regnat annis XXI. Suevi a Leovigildo rege obtenti Gothis subjiciuntur; iidem quoque Gothi, Recaredo religiosissimo prindpe provocante, ad fidem catholicam convertuntur. Abares adversus Romanos dimicantes, auro magis quam ferro pelluntur. Ab Hunnis Thracia occupatur. Hoc tempore Leander episcopus in Hispaniis ad gentis Gothorum conversionem doctrina fidei et scientiarum claruit. [1056A] [105]

119. [5809] Phocas regnat annis VIII. Iste seditione militari imperator effectus, Mauricium Augustum et multos nobilium interfecit. Hujus tempore Prasini et Veneti per Orientem et Aegyptum civile bellum faciunt, ac sese mutua caede prosternunt. Praelia quoque Persarum gravissima adversus rempub. excitantur; a quibus Romani fortiter debellati, provincias plurimas, usque ad Euphratem fluvium, et ipsam, ut dicunt, Hierosolymam amiserunt.

120. [5814] Heraclius dehinc quintum agit imperii annum. Cujus initio Sclavi Graeciam Romanis tulerunt. Persae Syriam, et Aegyptum, plurimasque provincias. In Hispania quoque Sisebutus, Gothorum rex, quasdam ejusdem Romanae militiae urbes cepit, et Judaeos sui regni subditos ad Christi fidem convertit. [1056B]

121. Fiunt igitur ab exordio mundi usque in praesentem aeram 654, hoc est in anno quinto imperatoris Heraclii, et quarto [106] gloriosissimi principis Sisebuti, anni quinquies mille octingenti quatuordecim.

122. Residuum saeculi tempus humanae investigationi incertum est; omnem enim de hac re quaestionem Dominus noster Jesus Christus abstulit, dicens: *Non est vestrum scire tempora, vel momenta, quae Pater posuit in sua potestate.* Et alibi: *De die autem, inquit, illa et hora, nemo scit, neque angeli coelorum, [1057A] nisi Pater solus.* Unusquisque ergo de suo cogitet transitu, sicut sacra Scriptura ait: *In omnibus operibus [1058A] memorare novissima.* Quando enim unusquisque de saeculo migrat, tunc illi consummatio saeculi est.

http://www.documentacatholicaomnia.eu/02m/0560-0636,_Isidorus_Hispaliensis,_Chronicon,_MLT.pdf

The English Translation

[Translated by Kenneth B. Wolf]

PREFACE

⁴⁴ 0560-0636- Isidorus Hispaliensis – “Chronicon,” Migne, J P, - *Patrologia Latina* - Volumen 083: Col 1017 - 1058A

Julius Africanus, under the emperor Marcus Aurelius Antonius, was the first among us to compose, using a simple style of history, a brief chronology organized according to generations and reigns. From there, Bishop Eusebius of Caesaria and the priest Jerome of holy memory edited a multipart history of the canons of chronicles organized according to reigns and times. After these came others, in particular, Bishop Victor of Tunnunna who, having reviewed the histories of the previous times, filled out the deeds of succeeding ages up to the consulate of Justin the Younger. We have recorded here, as briefly as we were able, a summary of the times from the beginning of the world up to the principates of the emperor Heraclius and of King Sisebut of the Goths, laying down, bit by bit, the descending order of times, so that, by means of the information provided, the whole of the past ages might be known.

FIRST AGE OF THE WORLD

1. God created everything in six days. On the first day he fashioned light; on the second, the firmament of heaven; on the third, the land and the sea; on the fourth, the stars; on the fifth, the fish and the birds; on the sixth, the animals and the beasts of burden and finally the first man, Adam, in his image.

2. Adam, at age 230, bore Seth, who was born in the place of Abel. Seth means "resurrection" because in him was resuscitated the first seed, that is, the seed of the sons of God. Seth, at age 205, bore Enosh, who was the first to begin invoking the name of God. Enosh, at age 190, bore Kenan, whose name means "the nature of God." At the same time, Cain became the first, before the flood, to build a city, which he filled solely with the multitude of his own descendents.

3. Kenan, at age 170, bore Mahalalel, whose name means "plantation of God." Mahalalel, at age 165, bore Jared, which means "descending" or "beseeching." Jared, at age 162, bore Enoch, who was lifted up by God, and who is reported to have written quite a few things, but which, on account of their antiquity, are refuted by the fathers as of suspect faith.

4. Enoch, at age 165, bore Methuselah, who, according to his lifespan, is discovered to have lived fourteen years after the flood, yet he is not found to have been on the ark. On account of this, some conjecture, with false opinion, that he might have lived after the flood, having spent some time with his father Enoch, who was lifted up. In this generation, the sons of God lusted after the daughters of men. Methuselah, at age 167, bore Lamech. In this generation, giants were born. In this age also, Jubal, from the line of Cain, discovered the art of music and his brother Tubal Cain was the inventor of the arts of copper and iron.

5. Lamech, at age 190, bore Noah who, by divine oracle, was ordered to build the ark in the five-hundredth year of his life. In these times, as Josephus reports, some men, who knew that they were about to die by either fire or water, inscribed their discoveries on two columns made of brick and stone, so that the memory of those things which they had discovered in their wisdom might not be erased. Their stone columns are reported to have withstood the flood and remain in Syria to this very day.

6. In Noah's six-hundredth year, the flood is recorded to have occurred. Josephus reports that his ark came to rest among the mountains of Armenia, which are called Ararat. There were three sons of Noah, out of which seventy-two nations were born, that is, fifteen from Japheth, thirty from Ham, and twenty-seven from Shem.

The first age came to an end in the year 2,242.

THE SECOND AGE OF THE WORLD

7. Shem, in the second year after the flood, when he was 100 years old, bore Arpachshad, from whom the people of the Chaldeans arose. This Shem is reported to have been Melchisedech, who was the first after the flood to build the city of Salem, which now is called Jerusalem.

8. Arphaxad, at age 135, bore Shelah, from whom came the ancient Salamites or Medians. Shelah, at age 130, bore Eber, after whom the Hebrews were named.

9. Eber, at age 134, bore Peleg, in whose time the Tower of Babel was built, and the division of languages was effected. The height of this tower is said to have stretched four miles, starting out wide and becoming narrower so that the immense weight might be more easily sustained. They describe the marble temples there as being unmatched in precious stones and gold and many other things that seem unbelievable. The giant Nimrod constructed this tower. After the confusion of tongues, he departed from there for Persia and taught them to worship fire.

10. Peleg, at age 130, bore Reu. In these times, temples were first constructed. And certain princes of the peoples began to be adored as gods. Reu, at age 132, bore Serug, under whom the kingdom of the Scythians arose, where Tanaus first ruled. Serug, at age 130, bore Nachor. The kingdom of the Egyptians arose for

the first time, with Zoes ruling there first.

11. Nachor, at age 79, bore Terah, at the time when the kingdom of the Assyrians and the Sicyonians rose up. The first who ruled in Assyria was Belus, though some consider it to have been Saturnus. And the first in Sicyon was Aegialeus, after whom Aegialea, which today is called the Peloponnesus, is named.

12. Terah, at age 70, bore Abraham. At the same time Ninus ruled as king of the Assyrians. He was the first to institute wars and invented the instruments of weaponry. In this age the art of magic was discovered in Persia by Zoroaster, the king of the Bactrians. He was killed by King Ninus. Also the walls of Babylon were built by Samiramis, queen of the Assyrians. From the flood to the birth of Abraham: 942 years. The second age came to an end in the year 3,184.

THE THIRD AGE OF THE WORLD

13. Abraham, at age 100, bore Isaac from the "liberated" Sarah. But previously he had born, from his handmaiden Hagar, Ishmael, from whom came the people of the Ishmaelites, who later were called "Agarenes" and finally, "Saracens."

14. Isaac, at age 60, bore twins, of whom the first was Esau, from whom came the Edomites, and the second, Jacob, who bore the cognomen "Israel," after whom the Israelites were named. In this time, the kingdom of the Greeks began, where Inachus was the first to rule.

15. Jacob, at age 91, bore Joseph. In these times, Serapis, son of Jove, king of the Egyptians, upon dying, was lifted up among the gods and the city of Memphis was founded in Egypt. In that time, at Lake Triton, Minerva appeared in the form of a virgin. She is said to have excelled with many inventions. She is said to have been the inventor of craftsmanship. She invented the shield and the bow and she taught how to make spears and dye wool. In this age also King Phoroneus, son of Inachus, excelled. He was the first to institute laws and trials in Greece.

16. Joseph lived 110 years. From this time, Greece, with Argos ruling, began to have crops, with seeds imported from elsewhere. One hundred forty four years after the death of Joseph, the Jews found themselves in servitude in Egypt. Prometheus, whom fables imagine to have formed men out of mud, is recorded to have lived in these times. At this time also, his brother Atlas discovered astrology and was the first to consider the movement and order of the sky. Also, Mercury, grandson of Atlas, was expert in many arts. On account of this, upon his death, he was lifted up among the gods. In that age also, Proclitus was the first to harness a team of horses. At the same time Cecrops founded Athens and called the people of Attica "Athenians" after the other name of Minerva. He also was the first to order Jove to be adored with a gentile rite, immolating a bull in sacrifice. At this time Corinth was founded in Greece and there the art of painting was discovered by Cleanthes. At that time the Curetes and Corybantes were the first to invent harmonious and modulated formations of soldiers. At that time also a flood in Thessaly under Deucalion and a fabulous fire with Phaethon are recorded to have happened.

17. Moses, at age 40, guided the people, liberated from servitude in Egypt, into the wilderness. At this time the Jews began to have, through Moses, both letters and law. At that time the Temple of Delphi was built. Viticulture was invented in Greece.

18. Joshua, the successor of Moses, led the people for twenty-seven years. In these times, Erichthonius, the prince of the Athenians, was the first to harness a team of horses in Greece.

19. Othniel led for forty years. Cadmus, the first to invent Greek letters, ruled in Thebes. At the same time Linus and Amphion were the first among the Greeks to excell in the art of music. The Idaean Dactylites, at the same time, discovered the use of iron in Greece.

20. Ehud led for eighty years. In these times fables were devised: about Triptolemus who, born aloft with the wings of dragons, distributed food to the poor as he flew at the command of Ceres; about the Hippocentaurs, in which were combined the characteristics of man and horse; about Phrixus and his sister Helle who crossed the sea conveyed by rams; about the harlot Gorgon who had serpents for hair and anyone looking at whom was turned into stone; about Bellerophon who fought (on the back of) a horse that flew with wings; about Amphion who, with the music of the zither, moved rocks and stones.

21. Deborah led for forty years. In this same time Apollo discovered the zither and invented the art of medicine. Then, also, fables were devised about Daedalus and his son Icarus who flew with wings they fashioned themselves. In this age, Latinus Picus, thought to be the son of Saturn, first ruled.

22. Gideon led for forty years. In the age the city of Tyre was constructed. Also the other Mercury discovered the lyre and gave it to Orpheus. In this time Philemon was the first to institute the chorus in Pythium. At that time also Linus of Thrace, the [music] teacher of Hercules, was said to have been illustrious in the art of music. In addition the navigation of the Argonauts is recorded.

23. Abimelech led for three years. He killed his 70 brothers. Hercules devastated Ilium and in Libya killed Antaeus, the inventor of the art of gymnastics.

24. Tola led for twenty-three years. In his times Priam ruled Troy, after Laomedon. A fable is told at that time about the beast of the Minotaur enclosed in the labyrinth.

25. Jair led for twenty-two years. At the same time Hercules instituted the Olympic competition. The nymph Carmentis invented Latin letters.

26. Jephthah led for six years. In his time, Hercules, living in his fifty-second year, injected himself with flames on account of the pain of his disease. At the same time Alexander raped Helen and the Trojan war surged for ten years. Ibazan led for seven years. The Amazons took up arms for the first

time. Abdon led for eight years. In his third year, Troy was captured and Aeneas came to Italy.

27. Sampson led for twenty years. Ascanius, son of Aeneas, founded Alba. Also fables were devised about Ulysses and of the Sirens at the same time.

28. The priest Heli led for forty years. The Ark of the Covenant was captured by foreigners. The kingdom of the Sicyonians came to an end. Samuel and Saul led for forty years. The kingdom of the Lacedaemonians arose. And Homer is reputed to have been the first poet in Greece. From the promise of Abraham until David: 940 years. The third age came to an end in the year 4,125.

THE FOURTH AGE OF THE WORLD

29. David ruled for forty years. Codrus, king of the Athenians, was killed as he voluntarily offered himself to the enemy for the well-being of the country. And Carthage was built by Dido, with Gath, Nathan, and Asapaht prophesying in Judea.

30. Solomon ruled for forty years. He (began) building the Temple of Jerusalem in the fourth year of his reign and finished it in the eighth year.

31. Rehoboam ruled for seventeen years. The kingdom of Israel was separated from Judah, the ten tribes being separated from the two, and they began to have kings in Samaria. In this age, Samos was founded and the sibyl Erythraea was regarded as illustrious.

32. Abijam ruled for three years. Under him Abimelech, high priest of the Jews, was regarded as illustrious. Asa ruled for forty-one years. Achias, Amos, Jehu, Joel, and Azaria prophesied in Judea. Josaphat ruled for twenty-five years. Elijah, Elisha, Abdias, Azarias, and Micaeas prophesied. Jehoram ruled for eight years. Elijah, Elisha, and Abdias prophesied. Ahaziah ruled for one year. Elijah, whose worthy miracles numbered seven, was taken up (by God).

33. Athalia ruled for seven years. The priest Jonadab, son of Rechab, was regarded as brilliant, etc. Joida the priest was the only one after Moses who was said to have lived 130 years. Joash ruled for forty years. Zacarias the prophet was killed. Elisha, whose miracles (virtutes) were said to number fourteen, died. Lycurgus was regarded as a distinguished lawmaker in Greece. Amaziah ruled for twenty-nine years. Some assert that Carthage was founded at this time, but others say earlier.

34. Azariah ruled for fifty-two years. The Olympic (games) were established for the first time by the Greeks. A sheep spoke in Greece. King Sardanapalus was burned willingly in a fire. The kingdom of the Assyrians was removed to Media. At that time, Hesiod the poet excelled. And Phidon Argivus discovered weights and measures, with Hosea, Amos, Isaiah and Jonah prophesying in this age in Judea.

35. Jotham ruled for sixteen years. Remus and Romulus were born, with Hosea, Joel, Isaiah, and Micah prophesying in Judea. Ahaz ruled for sixteen years. In his times Romulus founded Rome. And Sennacherib, king of the Assyrians, moved the ten tribes of Israel from Samaria to Media, and sent the neighboring Samarites to Judea.

36. Hezekiah ruled for twenty-nine years. Under him Isaiah and Hosea prophesied. At this time Romulus first chose soldiers from among the people. He also chose one hundred most noble men from among the people, who, because of their age, were called "senators" and because of their care and solicitude were called "fathers of the republic."

37. Manasseh ruled for fifty-five years. At the same time Numa Pompilius was placed over the Romans. He was the first to institute vestal virgins and priests among the Romans and he filled the city with a great number of false gods. He added two months to the ten months of the Roman year: he dedicated January to the heavenly gods and February to the gods of the underworld. At that time also, the sibyl Samia excelled.

38. Ammon ruled for twelve years. In his time Tullus Hostilius, king of the Romans, (74) took a census of the republic for the first time, because the population of the whole world was still unknown. He was also the first to use the color purple as a sign of honor. (4,556)

39. Josiah ruled for thirty-two years. Thales of Miletus (Milesius) excelled as a philosopher of physics. Having come to understand the defects of the sun with the most acute scrutiny, he was the first to investigate the number of astrology, with Jeremiah, Olda, and Sophonia prophesying in Judea.

40. Jehoiakim ruled for eleven years. In his third year Nebachodnezzar made captive Judea a tributary. At that time Daniel, Ananias, Azarias, and Misael excelled in Babylonia. Zedekiah ruled for eleven years. The king of Babylon, coming to Jerusalem a second time, led him away captive along with his people, the Temple having been burned down in the 454 year after its construction. At the same time, the woman Sappho excelled in Greece with various poems. Solon gave laws to the Athenians.

41. From David to the migration to Babylon: 485 years. The fourth age came to an end in the year 4,610.

THE FIFTH AGE OF THE WORLD

42. The captivity of the Hebrews lasted for seventy years, during which time the fire was removed from the altar of God and deposited in filth. It is claimed that it was still burning after the seventieth year, the year of the return (of the Jews). During the same period of captivity, the story of Judith was written. Also Pythagoras, the philosopher and inventor of the art of arithmetic; Pherecydes, the first writer of histories; and Xenophanes, the inventor of tragedies, were regarded as distinguished.

43. Darius ruled for thirty-four years. In his second year, the captivity of the Jews ended, from which time in Jerusalem there were princes, not kings, up until Aristobulus. At that time the Romans, having expelled their kings, began to have consuls.

44. Xerxes ruled for twenty years. Aeschylus, Pindar, Sophocles, and Euripides, were celebrated as distinguished authors of tragedies. Herodotus, the author of histories, and Zeuxis, the painter, were also acknowledged.

45. Artaxerxes, also known as Longimanus, ruled for forty years. With him ruling, Ezra the priest renovated the law that had been burned by the invading peoples and Nehemiah restored the walls of Jerusalem. Aristarchus, Aristophanes, and Sophocles were regarded as distinguished authors of tragedy. Also Hippocrates the doctor, Socrates the philosopher, and Democritus excelled.

46. Darius, also known as Nothus, ruled for nineteen years. This age saw the philosopher, Plato, and Gorgias, the first rhetor.

47. Artaxerxes ruled for forty years. In his time the story of Esther, it is taught, was completed. Also Plato and Xenophon were regarded as distinguished Socratics. (4,834)

48. Artaxerxes, also known as Ochus, ruled for twenty-six years. Demosthenes was acknowledged to be the first orator and Aristotle was reported to be the first dialectician. Plato died.

49. Arses, son of Ochus, ruled for four years. Xenocrates was regarded as an illustrious philosopher.

50. Darius ruled for six years. Alexander, conquering Illyricum and Thrace, from there took Jerusalem and, entering the Temple, burned sacrifices to God. The kingdom of the Persians still remained standing. From this point began the kings of the Greeks.

51. Alexander the Macedonian ruled for fifteen years. In his last five years, in the order of years by which they are numbered, he obtained the monarchy of Asia, having destroyed the kingdom of the Persians. His first seven years are thought to have been spent among the kings of the Persians. From this point begin the kings of Alexandria.

52. Ptolemy, son of Lagus, ruled for forty years. Having seized Judea, he moved many of the Hebrews into Egypt. In this time Zeno the Stoic, Menander the comic, and Theophrastus the philosopher excelled. At the same time the first book of the Maccabees was begun.

53. Ptolemy Philadelphus ruled for thirty-eight years. He released the Jews that were in Egypt and, restoring the holy vase to Eleazar the priest, he sought out seventy translators and translated the divine scriptures into Greek. At the same time Aratus was acknowledged as an astrologer and the silver coins of the Romans were minted for the first time.

54. Ptolemy Evergetes ruled for twenty-six years. Under him Jesus, the son of Sirach, composed the Book of Wisdom. (4,978)

55. Ptolemy Philopator ruled for twenty-seven years. The Jews were defeated by him in battle, 60,000 soldiers falling. At the same time the consul Marcellus conquered Sicily.

56. Ptolemy Epiphanes ruled for twenty-four years. In his time the events occurred which are contained in the story of the second book of the Maccabees. In this age the Romans ordered the vanquished Greeks to be freed, saying: "It is impious to enslave people from the place where philosophy, the master of morals and the inventor of liberal disciplines, first arose." At the same time Ennius was celebrated as the first distinguished Latin poet of Rome.

57. Ptolemy Philomater ruled for thirty-five years. Antiochus overcame him in battle and oppressed the Jews with various calamities. At the same time Scipio conquered Africa. Terence the comic excelled.

58. Ptolemy Evergetes ruled for twenty-nine years. At this time Spain was conquered by the Romans under the consul Brutus.

59. Ptolemy Soter ruled for seventeen years. Varro and Cicero were born. Thrace was subjected to the Romans.

60. Ptolemy Alexander ruled for ten years. Syria passed under the dominion of the Romans under the general Gabinus. Also the poet Lucretius was born, who later killed himself as a result of a lover's madness.

61. Ptolemy, son of Cleopatra, ruled for eight years. At the same time Plotius Gallus was the first to teach Latin rhetoric in Rome. At that time also Sallust the historian was born.

62. Ptolemy Dionysius ruled for thirty years. Pompey, having captured Jerusalem, made the Jews tributaries to the Romans. At the same time the philosopher Cato excelled. Virgil was born in Mantua, Horace in Venusia. At that time also Apollodorus, preceptor of the emperor, was regarded as illustrious and Cicero was celebrated with praise for his oratory.

63. Cleopatra ruled for two years. She was the daughter of Ptolemy (XI), king of the Egyptians, and sister and wife of her brother Ptolemy (XIII). Desiring to defraud him of the kingdom, in a time of civil war in Alexandria, she went to Caesar, who was besieging the city, and, using pretense and debasing herself, she begged, in the presence of Julius, for the death of Ptolemy and to have the kingdom for herself. The kingdom of Alexandria, in the third year of the reign of Cleopatra, passed under the dominion of the Romans under Julius Caesar.

64. Gaius Julius Caesar ruled for five years. Before he was made consul, he conquered Gaul and triumphed in Britain. And after having waged a war against Pompey, he obtained the monarchy of the entire empire. The succeeding emperors were called "Caesars" after his name.

65. From the migration to Babylonia up to the nativity of our Lord Jesus Christ: 587 years. The fifth age came to an end in the year 5,155.

THE SIXTH AGE OF THE WORLD

66. Octavian Augustus ruled for fifty-six years. He, in his imperium, after the Sicilian war, had three triumphs: Dalmatia, Asia, and later Alexandria against Anthony. From there, Spain. At that point, having brought peace on land and sea to the entire world, he closed the gates of Janus. Under his imperium, the writings of Daniel were completed in seventy weeks and, as the kingdom and priesthood of the Jews was coming to an end, the Lord Jesus Christ was born from a virgin in Bethlehem of Judah in the forty-second year of Octavian's rule.

67. Tiberus, the son of the Augustus, ruled for twenty-two years. He, out of cupidity, did not let the kings coming to him return, and many peoples receded from the Roman empire. The Lord was crucified in the eighteenth year of his reign, 5,229 years having elapsed since the beginning of the world.

68. Caius Caligula ruled for four years. He was fierce with avarice, cruelty, and lust and, elevating himself to the level of the gods, he ordered a statue of Olympian Jove to be placed under his name in the Temple of Jerusalem. At the same time, in Judea, the apostle Matthew was the first to write a gospel.

69. Claudius ruled for fourteen years. With him ruling, the apostle Peter went to Rome against Simon Magus. Also Mark the Evangelist, preaching Christ in Alexandria, wrote his gospel.

70. Nero ruled for fourteen years. Given to injury, cruelty, and lust, he even fished with nets of gold. He prostituted and killed his mother and sister, wiped out much of the senate, lost many cities and provinces of the republic, and also burned down the city of Rome so that he might witness an image of the destruction of Troy. In his times, Simon Magus was reported to have had an altercation with the apostles Peter and Paul. Claiming that a certain great power that he had came from God, he proposed at midday to fly to the Father in heaven with

the help of demons, by whom he was to be born aloft. But, with Peter's swearing at the demons and Paul praying, Simon was cast down and he crashed. Because of Simon's death, Peter was crucified by Nero and Paul was killed with a sword. In this same storm, a Persian poet died. In addition, Lucan and Seneca were killed by order of Nero.

71. Vespasian ruled for ten years. Vigorous in military discipline, through his fighting he restored to the republic many provinces which Nero had lost. He was unmindful of offenses and he bore lightly the insults said against him. In his second year Titus took and overthrew Jerusalem, where 1,100,000 Jews perished by famine and the sword. Beyond these, another 100,000 were publicly sold into slavery.

72. Titus ruled for eleven years. He was so eloquent in both languages that he could prepare legal cases in Latin and compose poems and tragedies in Greek. He was, however, so bellicose that in the assault on Jerusalem, fighting under his father, he pierced twelve soldiers with twelve arrows. But he was of such magnanimity in the exercise of his imperial rule, that he punished no one at all, but dismissed those convicted of conspiring against him and maintained the same familiarity with them which he had had before. Among all of his sayings, the most famous was: "The day is lost in which nothing good is accomplished."

73. Domitian, brother of Titus, ruled for sixteen years. He was the second after Nero who, cursed with pride, commanded that he be considered a god and ordered the Christians to be persecuted by the pagans. Under him, the apostle John was banished to the island of Patmos, where he wrote the Apocalypse. (Domitian) killed and sent many of the senators into exile, and he ordered everyone from the line of David to be killed so that none of the Jews from the royal line would survive.

74. Nerva ruled for one year. A moderate man in his imperium, he presented himself as equal to, and approachable by, everyone. In his time, John the Apostle returned from exile to Ephesus and, entreated by the bishops of Asia, became the most recent to edit a new gospel.

75. Trajan ruled for nineteen years. He extended the empire of the Romans with wondrous power far and wide to the east. Tranquil and liberal in all things, he took Babylonia and Arabia and reached all the way to the territory of India, like Alexander. Among all of the things he said, the most extraordinary is reported to have been his response when asked why he was so approachable by everyone around him: (to wit), that he would rather deprive himself of being emperor than be a private emperor. Simon Cleophas, bishop of Jerusalem, was crucified at this time and John the Apostle passed away.

76. Hadrian ruled for twenty-one years. Envy the glory of Trajan, he surrendered the provinces of the east to the Persians and established the boundary of the Roman empire at the river Euphrates. He also subjugated the Jews who, for a second time, had become rebels, and he restored the city of Jerusalem and called it by his own name, Aelia. At the same time, Aquila Ponticus, the second translator after the Septuagint, arose. And Basilides was acknowledged to be a heresiarch.

77. Antoninus Pius ruled for twenty-two years. He received this cognomen on account of his clemency, because throughout the entire Roman kingdom he relaxed the debts of everyone, burning the notes. For which reason he is also called the "Father of the Country." He was the first to divide the imperium of the Roman world, which he did with Antoninus the Younger, making him equal in power. With Antoninus Pius ruling, Valentius and Marcion were shown to be heresiarchs and the doctor Galen, born in Pergamum, was regarded as illustrious in Rome.

78. Antoninus Minor ruled for eighteen years. Having advanced to Parthia, he took Seleucia, the city of Assyria, with 400,000 men. He triumphed over the Parthians and the Persians. With him ruling, Montanus, the author of the Cataphrygites and Tatian, from whom came the heresy of the Encratites, appeared.

79. Commodus ruled for thirteen years. He was a man of great lust. Under his imperial rule, Theodotian of Ephesus, the third translator, appeared. And Irenaeus, Bishop of Lyons, was regarded as illustrious in his teaching.

80. Aelius Pertinax ruled for one year. With the senate entreating him to make his wife "Augustus" and his son "Caesar," he refused, saying that he ought to be replaced because he ruled unwillingly.

81. Severus Pertinax ruled for eighteen years. He successfully waged many wars. He conquered Parthia, acquired Arabia, and took Britain by force. He had a knowledge of literature and philosophy. In his time Symmachus, the fourth translator, was acknowledged. Narcissus, bishop of Jerusalem, was celebrated with many virtues. Tertullian of Africa was regarded as illustrious in the church. Origen of Alexandria was erudite in his studies.

82. Antoninus Caracalla, the son of Severus, ruled for seven years. He was impatient in his desires. He took his stepmother as his wife. He did nothing memorable. In his time, in Jericho, a fifth edition of the holy scriptures was found, the author of which was not known.

83. Macrinus ruled for one year. Ruling with his own son, he undertook nothing memorable during his brief time as emperor. For after only one year, both were killed as a result of a military uprising.

84. Aurelius Antoninus ruled for four years. He lived most obscenely and was himself killed by a military revolt. In his time, a sixth edition was found in Nicopolis. The heresiarch Sabellius appeared.

85. Alexander ruled for thirteen years. He most gloriously conquered the Persians. He was favorable to the citizens. In his time, Origen of Alexandria excelled and in Rome, the legal expert Ulpian was illustrious.

86. Maximinus ruled for three years. He was the first to be made emperor by the body of the military without a senate decree. He persecuted Christians.

87. Gordian ruled for six years. He afflicted the rebelling Parthians and Persians. Returning victorious from Persia, he died as a result of the treachery of his own men. In his time, Zephyrinus, with the witness of the holy spirit descending in the form of a dove over his head, was ordained bishop of Rome.

88. Philip ruled for seven years. He was the first among the emperors to believe in Christ. In his first year, the one thousandth year of the city of Rome was reported to have passed.

89. Decius ruled for one year. In his time, St. Anthony the monk, by whom monasteries were first founded, is reported to have appeared.

90. Gallus and his son Volusianus ruled for two years. Novatus, a priest under bishop Cyprian, came to Rome and founded the Novatian heresy.

91. Valerian, with Gallienus, ruled for fifteen years. Cyprian, first rhetor and then bishop, was crowned with martyrdom. Also the Goths depopulated Greece, Macedonia, and Pontus in Asia. Valerian, orchestrating a persecution of the Christians, was captured by Sapor, king of the Persians, and there he grew old with the disgrace of his life.

92. Claudius ruled for two years. He conquered and devastated the Goths (in) Illyricum and Macedonia. Paul of Samostenus was acknowledged to be a heresiarch.

93. Aurelian ruled for six years. He extended the empire of the Romans by force almost to its previous boundaries. Carrying out the persecution against the Christians, he was seized with a sudden calamity and died without delay.

94. Tacitus ruled for one year. His brief life left no deed worthy of record.

95. Probus ruled for six years. Vigorous in war and illustrious in civilian life, he restored to the Romans, by force, Gaul, which had been occupied by the barbarians. In his time the heresy of the Manicheans arose. (5,481)

96. Carus ruled with his sons Carinus and Numerianus for two years. (134) Carus, after he triumphed over the Persians and, victorious, placed fortifications along the Tigris, was killed by a stroke of misfortune.

97. Diocletian and Maximian ruled for twenty years. Diocletian, having burned holy books, persecuted Christians throughout the world. He was the first to order gems put on clothes and shoes. At that time princes were to wear only purple on their backs. These emperors waged various wars and, having conquered Persia, took Mesopotamia. After awhile, when both had left the rank of emperor, they lived as private citizens.

98. Galerius ruled for two years. His brief imperium saw nothing worthy of historical record.

99. Constantine ruled for thirty years. He prepared for war with the Persians and they feared his arrival, so that supplicants came forth promising to carry out his orders. He also became a Christian, giving permission to Christians to congregate freely, and built basilicas in honor of Christ. In these times, the Arian heresy appeared. Also the Nicene Council was convoked by Constantine for the condemnation of Arius. Also at that time the schism of the Donatists arose. At the same time the cross of Christ was discovered in Jerusalem by Helen, the mother of Constantine. But Constantine, baptised by Bishop Eusebius of Nicomedia at the very end of his life, was converted to the Arian dogma. O the pain! Such a good beginning, such a bad end.

100. Constantius and Constans ruled for twenty-four years. Constantius, terrible in the cruelty of his ways, endured many things from the Persians. From that time on he became an Arian and persecuted Catholics all over the world. Relying on his favor, Arius proceeded to the church in Constantinople, about to fight against

those of our faith. Diverted through the forum of Constantine for the sake of some necessity, suddenly his viscera and his life simultaneously poured out. At the same time, Athanasius and Hilary were celebrated for their doctrine and confession of the faith. The heresy of the Anthropomorphites arose in Syria, Macedonia, and Constantinople. Donatus, an author of the art of grammar and instructor of Jerome, was regarded as illustrious in Rome. Anthony the monk died. The bones of the apostles Andrew and Luke were translated to Constantinople.

101. Julian ruled for two years. He went from being a cleric to being an emperor and a pagan. He was converted to the cult of the idols and instituted martyrdom for the Christians. He forbade Christians to teach or learn the liberal arts. At that time he also, out of his hatred for Christ, permitted the Jews to repair the Temple of Jerusalem. Jews gathered from all the provinces and laid new foundations for the Temple. Suddenly at night an earthquake struck and the stones from the deepest parts of the foundation were shaken and scattered far and wide. In addition a fiery ball came out from the interior of the building of the Temple and prostrated many with its fire. Those remaining were frightened by this terror and involuntarily confessed Christ. And lest they thought it was over with this destruction, the sign of the cross appeared the following night on everyone's clothing. Julian, proceeding against the Persians, died, having been hit with a javelin as the attack was being launched.

102. Jovian ruled for one year. When he realized that he was being chosen emperor by the army, he confirmed that he was a Christian and decided that it was no longer permissible for pagans to hold office. "And we," he said to all of the army, "who through Julianus rejected the name of Christ, wish to be Christians again." He then received the sceptre of the imperium from those who had heard him and returned after having made peace with the Persians. He gave the privileges back to the Christians with a law granted in perpetuity and ordered the temples of the idols closed.

103. Valentinian and his brother Valens ruled for fourteen years. The Goths, in Istrus, were divided into two kingdoms under kings Frigidern and Athalaric. But Frigidern overcame Athalaric with the help of Valens, the Arian emperor, having been persuaded, in exchange for the aid, to convert from being a catholic to being an Arian along with all of the people of the Goths, thus following Valens' error. Also at that time Ulfilas, bishop of the Goths, invented letters for the Goths like the letters of the Greeks and then translated both (the New and Old) Testaments into their own tongue. Also Photinus, Eunomius, and Apollonaris were acknowledged to be heresiarchs at this same time.

104. Gratian with his brother Valentinian ruled for six years. Ambrose, bishop of Milan, excelled in the dogma of the Catholics. Priscillian introduced into Spain the evil heresy bearing his name. Martin, bishop of Tours, the city of Gaul, was resplendent with the signs of many miracles.

105. Valentinian ruled with Theodosius for eight years. The Synod of Constantinople, with one hundred fifty holy fathers, at which all heresies were condemned, was convoked by Theodosius. The priest Jerome in Bethlehem was regarded as illustrious throughout the world. Priscillian, being accused by Itacius, was killed with the sword by the tyrant Maximus. At the same time the head of John the Baptist was taken to Constantinople and buried at the seventh milestone (septimo milliario) of the city. And in the same time the temples of the gentiles all over the world were torn down by order of Theodosius, for until then they had remained untouched.

106. Theodosius, with Arcadius and Honorius, ruled for three years. At the same time, John the Anchorite was regarded as noteworthy in the miracles of his virtues. Also, when consulted by Theodosius, he foretold his victory over the tyrant Eugenius.

107. Arcadius and his brother Honorius ruled for thirteen years. In his time, bishop Augustine was regarded as noteworthy in the knowledge of his teaching. Also John of Constantinople and Theophilus of Alexandria were proclaimed to be illustrious bishops. At the same time, Donatus, bishop of Epirus, was regarded as noteworthy in his miracles (virtutes). He killed, by spitting in its eye, an immense dragon, which even with eight yoke of oxen was scarcely able to be dragged to the place where it was to be burned so that it would not corrupt the air as it decomposed. At the same time, the bodies of the holy prophets Habucuc and Micah were found by divine revelation. The Goths plundered Italy. And the Vandals and Alans invaded Gaul.

108. Honorius, with Theodosius the Younger, the son of his brother, ruled for fifteen years. With these two governing, the Goths took Rome and the Vandals, Alans and Suevi seized Spain. In this time Pelagius preached the dogma of his error against the grace of Christ. A council of 214 of bishops was convoked in Carthage for his condemnation. In this time Cyril, bishop of Alexandria, was regarded as noteworthy.

109. Theodosius the younger, son of Arcadius, ruled for twenty-seven years. The Vandals crossed over from Spain into Africa. There they subverted the Catholic faith with Arian impiety. At the same time Nestor, bishop of Constantinople, stirred up the error of his perfidy. The synod of Ephesus, convoked against him, condemned

his impious dogma. In this same time, the devil in the guise of Moses appeared to the Jews in Crete and promised to lead them to the promised land over the sea without even getting their feet wet. After many had been killed, those remaining, who survived, were converted immediately to the grace of Christ.

110. Marcian ruled for six years. The beginning of his imperial reign, the Council of Chalcedon was held, where Eutyches along with Dioscorus, the Alexandrian bishop, were condemned. In the sixth year of his imperium, Theodoric, king of the Goths, invaded Spain with a huge army.

111. Leo the older ruled with Leo the younger for sixteen years. Alexandria and Egypt, despising the Synod of Chalcedon and languishing in the error of the heretic Dioscorus, barked with canine madness, filled with an unclean spirit. At the same time appeared the heresy of the Acephali, attacking the Council of Chalcedon. They are called Acephali, that is, "without a head," because the one who first introduced this heresy is not known. Many to the east languish with the disease of this heresy.

112. Zeno ruled for seventeen years. The heresy of the Acephali was defended by him and the decrees of the Council of Chalcedon were abandoned. Zeno sought to kill his son Leo Augustus. But his mother handed over to Zeno someone similar to Leo in appearance and secretly made Leo a cleric. He lived among the clergy until the time of Justinian. At the same time the body of Barnabas the apostle and the gospel of Matthew, written with his own stylus, having revealed themselves, were found.

113. Anastasius ruled for twenty-seven years. Appropriating the error of the Acephali, he condemned to exile the bishops who were defenders of the Synod of Chalcedon and also found fault with, and corrected, the gospels as if they had been composed by idiot evangelists. In his time, Bishop Fulgentius excelled in his knowledge and confession of God. Trasemundus, king of the Vandals, closed Catholic churches in Africa, sent 120 bishops to Sardinia, and raged against Catholics. At the same time in Carthage, Olympus, a certain Arian who blasphemed the holy Trinity in the balineum, was ignited in public by three fiery javelins thrown by angels. Also a certain Arian bishop by the name of Barbas is reported to have spoken against a rule of the faith while baptising ("Barbas baptises you in the name of the Father, through the Son, in the name of the Holy Spirit") and immediately the water in the font which had been brought for baptism disappeared. Seeing this, the one who was to be baptised immediately rushed away to the Catholic faith and received the baptism of Christ according to the custom of the evangelic faith.

114. Justin the older ruled for nine years. A love of the Synod of Chalcedon, he abandoned the heresy of the Acephali. In his time, after Trasemundus, Childeric, born of the captive daughter of the emperor Valentinian, received the kingdom among the Vandals. Though bound by an oath to Trasemundus that he would not show favor to the Catholics in the kingdom, before assuming power he ordered the bishops to be returned from exile and commanded that their own churches be restored to them.

115. Justinian ruled for thirty-nine years. Receiving the heresy of the Acephali, he compelled every bishop in his kingdom to condemn the three chapters of the Council of Chalcedon. In Alexandria, the Theodosian and Gaianan heresies appeared. In Spain the Roman "miles" was invaded by the tyrant Athanagild. The patricius Belisarius triumphed wonderfully over the Persians. From there he was sent by Justinian to Africa and destroyed the people of the Vandals. Also in Italy, Totila, king of the Ostrogoths, was overcome by Narses, the Roman patricius. At the same time, the body of St. Anthony the monk, discovered by divine revelation, was taken to Alexandria and buried in the church of St. John the Baptist.

116. Justin the younger ruled for eleven years. He destroyed those who had spoken out against the Synod of Chalcedon and ordered the effigy of the 150 fathers to be burned by the people in the time of sacrifice. The Armenians first received the faith of Christ at that time. The Gepids were extinguished by the Lombards. At the same time Martin, bishop of Braga in Galicia, was regarded as illustrious in prudence and the teaching of the Catholic faith. The patricius Narses, after he had overcome King Totila of the Goths in Italy in the time of the Augustus Justinian, was frightened by the threats of the empress Sophia, wife of Justin, and so invited the Lombards from Pannonia and introduced them into Italy. At that time Leovigild, king of the Goths, brought back, under the power of his kingdom, certain regions of Spain that were rebelling against him.

117. Tiberius ruled for seven years. The Lombards, expelled by the Romans, entered Italy. The Goths were divided into two by Hermenegild, son of King Leovigild, and they were devastated with mutual slaughter.

118. Maurice ruled for twenty-one years. The Suevi, held by King Leovigild, were subjected by the Goths. The Goths were also converted to the Catholic faith, having been summoned by that most religious prince, Reccared. The Avars, fighting against the Romans, were defeated more by gold than by iron. Thrace was seized by the Huns. At this time, Leander excelled in the teaching of the faith and the sciences for the conversion of the Gothic people in Spain.

119. Phocas ruled for eight years. Made emperor as the result of a military revolt, he killed the emperor Maurice and many of the nobles. In his time the Prasini and the Veneti waged civil war throughout the east and Egypt and prostrated themselves with mutual slaughter. In addition, very grave battles were fought against the republic of the Persians, in which the Romans were forcefully beaten and lost many provinces up to the Euphrates River as well as, they say, Jerusalem.

120. Heraclius has completed five years of his imperial rule. At the beginning, the Slavs took Greece from the Romans; the Persians took Syria, Egypt, and many provinces. Also in Spain, Sisebut, king of the Goths, took certain cities from the same Roman "militia" and converted the Jews subject to his kingdom to the faith of Christ.

121. 5,814 years have passed from the beginning of the world to the present era 654 [616 AD], that is, to the fifth year of the imperium of Heraclius and the fourth of the most glorious prince Sisebut.⁴⁵

122. The time remaining for the world cannot be ascertained by human investigation. Our Lord Jesus Christ forestalled every question about this matter when he said: "It is not for you to know times or the moment which the Father has fixed by his own authority." And elsewhere: "But of that day," he said, "and that hour no one knows, not even the angels of heaven, but the Father only." Each one, then, should think about his own passing, as holy scripture says: "In all works, be mindful of the most recent." When, therefore, any one passes away that moment is the end of his world.

Source: Patrologia Latina 83: 1017-1058 (This text was translated by Kenneth B. Wolf, which is in public domain. The master version is located at Dr. Wolf's own site.)

In this commentary on the history of mankind, Isidore portrays his dependence on former sources in Africanus, Eusebius of Caesaria, Jerome, Victor Tunuuna and Justin the Younger for the concept and reiterates their heptadic division of human history, giving us the evidence of Bede's sources for his Great Hebdomad of human history.

Hebdomad of Ages in St. Isidore's *Chronicon*

Part of the Hebdomad	Duration
First Age	0 to 2242= 2242 yrs
Second Age	3184-2242= 942 yrs
Third Age	4125-3184= 941 yrs
Fourth Age	4610-4125= 485 yrs
Fifth Age	5155-4610= 545 yrs
Sixth Age	5155--> the end of human history (In 2009 A.D, this period was 7207-5155= 2052 yrs)
Seventh Age	Eternal

Relevance for our Study on Hebdomad

St. Isidore's work in *Chronicon*, on the hebdomad of ages that span human history is seen to be the precursor of Bede's work on the same topic. In this text of Isidore, as with other texts, we can conclude that he is using the word *hebdomad* in the sense of a unit of seven, in this case, seven ages of different length. A further problem for historicists in the *Chronicon* material is that the seven ages are not equal in length, so it is hardly a mathematical exercise; rather, Isidore's model is a memnonic using chronography, rather than chronology, to mark out the separate ages. Therefore to try and develop some type of mathematical comparison with historicist's mathematical use of the year-day principle is doomed to failure.

⁴⁵ At 2009 A.D that total was (2009-616=1393) 5814+1393=7207 yrs.

3. *Mysticorum Expositiones Sacramentorum seu Quaestiones in Vetus Testamentum*

Isidore's comments on the six ages of world history in *Chronicon* is identical to his views expressed in another of his writings called *Mysticorum Expositiones Sacramentorum seu Quaestiones in Vetus Testamentum*. You will notice his discussion concerning the six ages of human history, in paragraphs 1-11 of *In Genesis*:

Column 213

De operibus sex dierum.

1. Expleta hactenus sex dierum opera, qualiter in Ecclesia spiritualiter intelligantur, explicata sunt; deinde, quid in figuram saeculi significant, subjiciendum est. Sex diebus consummavit Deus omnia opera sua, et septimo requievit. Sex aetatibus humanum (266) genus in hoc saeculo per successiones temporum Dei opera insignantur. Quarum prima est ab Adam usque ad Noe; secunda a Noe usque ad Abraham; tertia ab Abraham usque ad David; quarta a David usque ad transmigrationem in Babyloniam; quinta deinde usque ad humilem adventum Domini nostri Jesu Christi; sexta, quae nunc agitur, usquequo mundus finiatur, donec Excelsus veniat ad iudicium.

2. Septima vero intelligitur in requie sanctorum, quae scilicet non habet vesperam, quia eam jam nullus terminus claudet. Pergamus ergo breviter per eas omnes mundi aetates, replicantes ordinem temporum eorum, et mystice differentias distinguamus.

3. Primo enim saeculo factus est, tanquam lux, homo in paradiso. In qua aetate filios Dei in lucis nomine divisit Deus a filiis hominum, quasi a tenebris; fitque hujus diei vespera diluvium.

4. Secundum saeculum factum est, quasi firmamentum inter aquam et aquam; arca utique illa quae natavit inter pluviam et maria; hujus vespera fuit confusio linguarum.

5. Tertium saeculum factum est quando separavit Deus populum suum a gentibus per Abraham, discernens eum, quasi aridam ab aquis, ut proferret germen herbarum atque lignorum, id est, fructus sanctarum Scripturarum. Hujus vespera fuit peccatum, et malitia pessimi regis Saul.

6. Inde quartum saeculum coepit a David, quando constituit Deus luminaria in firmamento coeli, id est, splendorem regni, tanquam solis excellentiam, et in lunae specie obtemperantem tanquam lunam Synagogam, et stellas principes ejus. Cujus aetatis fit vespera in peccatis regum, quibus gens illa meruit captivari.

7. Porro quinto saeculo, id est, in transmigratione Babyloniae, facta sunt quasi animalia in aquis, et volatilia coeli, quia tunc Judaei inter gentes, tanquam in mari, vivere coeperunt, nec habebant stabilem locum, tanquam volantes aves. Hujus diei quasi vespera est multiplicatio peccatorum in populo Judaeorum, quando sic excaecati sunt, ut etiam Dominum Jesum non possint agnoscere.

(267) 8. Jam sextum saeculum fit in adventu Domini nostri Jesu Christi. Nam sicut in illa sexta die primus homo Adam de limo terrae ad imaginem Dei formatus est, sic in ista sexta aetate saeculi secundus Adam, id est, Christus, in carne de Maria virgine natus est: ille in animam viventem, hic in spiritum vivificantem. Et sicut in illa die fit anima viva, sic in isto saeculo vitam desiderantes aeternam.

9. Et sicut in illa sexta die serpentium et ferarum genera terra produxit, ita et in hac sexta aetate saeculi gentes vitam appetentes aeternam Ecclesia generavit. Quem etiam sensu in vas Petro ostensum manifestavit (*Act. x*). Et quemadmodum die sexta creatur masculus et femina, sic in ista saeculi aetate manifestatur Christus et Ecclesia.

10. Et sicut praepositur homo in die illa pecoribus, serpentibus et coeli volatilibus, ita et Christus in hac aetate saeculi gentibus, populis et nationibus, ut ab eo regantur, vel carnali concupiscentiae dediti, sicuti pecora, vel terrena curiositate obscurati, quasi serpentes, vel elati superbia, quasi aves.

11. Et sicut in illa die pascitur homo, et animalia quae cum illo sunt, herbis seminalibus, et lignis fructiferis, et herbis viridibus, sic et ista saeculi aetate spiritualis homo, qui bonus minister est Jesu Christi, cum ipso populo spiritualiter pascitur sanctarum Scripturarum alimentis, et lege divina ad concipiendam fecunditatem rationum, atque sermonum, tanquam herbis seminalibus, partim ad utilitatem morum conversationis humanae, tanquam lignis fructiferis, partim ad vigorem fidei, spei et charitatis in vitam aeternam, tanquam herbis viridibus, quae nullo aestu tribulationum arescunt.

12. Sed spiritualis sic istis spiritualibus cibis alimentisque pascitur, ut multa intelligat. Carnalis autem, id est, parvulus in Christo, tanquam pecus Dei, ut multa credat, quae necdum intelligere potest, tamen eosdem cibos omnes habent[?]. Hujus autem aetatis quasi vespera utinam nos non inveniat! Illa est enim de qua Dominus dicit: *Putasne veniens Filius hominis inveniet fidem super terram (Luc xviii,8)?*

13. Post illam vesperam fiet mane, quando ipse Dominus in claritate venturus est. Tunc requiescent eum Christo ab omnibus operibus suis il quibus dictum est: *Estote perfecti, sicut Pater vester qui in coelis est (Matth. v, 48)*. Tales enim faciunt opera bona valde. Post talia enim opera speranda est requies in die septimo, qui vesperam non habet.

14. Sequitur: Istoe generationes coeli et terroe, quando creatoe sunt, in die qua fecit Deus coelum et terram, et omne virgultum agri, omnemque herbam regionis, antequam esset super terram. Superius septem dies numerati sunt; nunc unus dies dicitur, quo fecit Deus coelum et terram, et omne virgultum agri, et omnem herbam regionis.

15. Hujus diei nomine secundum prophetiam omne tempus hujus vitae significatur, in quo coelum et terra factum, id est, in quo creaturae visibiles disponuntur. Sed quid sibi vult, quod nunc nominato coelu et terra, adjecit *virgultum agri, et herbam regionis*, et tacuit caetera quae sunt in coelo et terra, vel etiam in mari, nisi quia per virgultum agri invisibilem creaturam demonstrat intelligi, sicut est anima?

16. Dicta autem est virgultum, propter vigorem vitae; herba, propter eamdem vitam nunquam marcescentem. Deinde quod addidit, antequam esset super terram, intelligitur antequam anima peccaret. Terrenis enim cupiditatibus sordidata, tanquam super terram nata, vel super terram esse, recte dicitur.

17. Unde et adjecit: Nondum enim pluerat Dominus Deus super: terram, quasi aperte diceret: Antequam peccaret anima, nondum (269) nubibus Scripturarum pluviam doctrinae Dominus ad animam brigandam concesserat; nondum propter hominem, qui est terra, Dominus noster nubem carnis nostrae assumpserat, per quam imbrem sancti Evangelii largissimum infudit.

18. Quod vero subjunxit: *Et homo non erat, qui operaretur terram*, quia nullus homo operatus est in virginem, unde natus est Christus. Ipse est enim lapis de monte abscissus sine manibus (*Dan.ii*), id est, absque coitu et humanon semine de virginali utero, quasi de monte humanae naturae, et substantiae carnis abscissus. *Sed fons ascendebat de terra, irrigans universam superficiem terrae*. Terra mater virgo Domini Mari rectissime accipitur, de qua scriptum est: *Aperiat terra, et germinet Salvatorem (Isai xlv, 8)*. Quam terram irrigavit Spiritus sanctus, qui fontis et aquae nomine in Evangelio significatur.

Footnotes:

Cap. ii. N. 1. *Deinde quid in figuram saeculi*, etc. Reliqua hujus capituli contexta sunt ex ejusdem verbis lib. I de Genes. contra Manich., c. 23, ordine tantum immutato. GRIAL[IUS].

Ibid. Sex diebus, usque ad *non habet vesperam*, verba sunt Augustini, xii contra Faust., c. 8. GRIAL.

Ibid. De sex mundi aetatibus in Etymolog., lib. v, cap. 38, n. 5. AREV[ALUS, *Secretorum*].

2. *Sanctorum, quae scilicet*. Nonnulli addunt: Sanctorum, non in hac vita, sed in alia, ubi vidit requiem proesentem dives ille, cum apud inferos torqueretur, quoe scilicet. AREV.

4. In Editione Grialii mendose *inter pluviam maria*. AREV.

10. Terrena curiositate. *Tenebrosa curiositate*, Augustinus. GRIAL.

11. *Concipiendam*, ex Augustino, *Concupiscendam*, Eucherius et Manuscripti, mendose. Grial.

Ibid. Non praetermittenda varietas lectionis in Cod. Albornoz., *homo, cui minister est Christus*, Quod pertinet ad Matth. xx,28: Non veni ministrari, *sed ministrare*. AREV.

12. *Sed spiritualis*, usque ad *potest*, emendatus est hic locus ex Augustino et Beda. GRIAL.

Ibid. In Vulgata: Filius hominus veniens, putas inveniet fidem super terram? AREV.

13. In nostra Vulgata: Estote ergo vos perfecti, sicut et Pater coelestis perfectus est. AREV.

14. Vulgata: Istoe sunt generationes...creata sunt in die quo fecit Dominus Deus ...virgultum agri, antequam oriretur in terra, omnemque herbam regionis, priusquam germinaret. AREV.

15. *Hujus diei nomine secundum prophetiam*. Hae duae voces *secundum prophetiam* non sunt apud Augustinum, a quo sunt reliqua, lib. II de Gen cont. Manich., c.3; leguntur tamen in omnibus libris, et apud Eucherium et Bedam. GRIAL.

17. Nubem carnis nostrae. Nubilum carnis nostrae, Augustinus; nebulam, apud Bedam. GRIAL.

18. *Homo non erat*, usque ad *significabatur*, ex eod. Lib. Augustini, cap. 24. GRIAL.

(Migne, 1862, Tome, 83, 84)

English Translation

STILL TO COME

Relevance for our Study on Hebdomad

The reader can see how Isidore uses the Creation week as a spring-board for developing his concept of the six stages of human history as another fiat of creation:

- I. Expleta hactenus sex dierum opera, qualiter in Ecclesia spiritualiter intelligantur, explicata sunt; deinde, quid in figuram saeculi significant, subjiciendum est. Sex diebus consummavit Deus omnia opera sua, et septimo requievit. Sex aetatibus humanum (266) genus in hoc saeculo per successiones temporum Dei opera insignantur.

Certainly, the year-dayist would be hard pressed to apply a day for a year to Isidore's heptadic model of a human history here. A cursory survey of his periodisation, as presented in the table above, shows the variety of length of each of the periods associated with each day of Creation. We cannot but conclude that Isidore does not have the year-day theory in mind when explicating his heptadic divisions of human history; rather, he sees this heptadic division as a grouping of seven periods, with the seventh and last, being beyond the day of Judgment: "usquequo mundus finiatur, donec Excelsus veniat ad iudicium."

In 1912, Brehaut published a compendium of Isidore's work to give some insight into the mind of the medieval scholar's thinking. His extracts from Isidore included a section on Isidore's conceptualisation of the ages of human history. This second extract comes from chapter 39 of *Etymologie*, "On the ordering of times (chronology)". Isidore mentions that he considered Africanus to be the first to deal with history in this manner, but Jones has traced the source of the concept to other origins as well:

Chapter 38. On generations and ages.

5. Age (*aetas*) is used properly in two ways: for it is either the age of man, as infancy, prime, old age; or the age of the world, whose first age is from Adam to Noe; the second, from Noe to Abraham; the third, from Abraham to David; the fourth, from David to the migration of Judah to Babylon; the fifth, from then to the coming of the Saviour in the flesh; the sixth, which is now in progress and which will continue until the world is ended.

6. Julius Africanus was the first of our [writers] to set forth in the style of simple history, in the time of Marcus Aurelius Antoninus, the passing of these ages by generations and reigns. Then Eusebius, bishop of Caesarea, and the priest Hieronymus of holy memory, published a complex history of chronological tables, using reigns and dates at the same time.

7. Then others, among them especially Victor, bishop of the church of Tununa, reviewed the histories of earlier writers and filled out the deeds of subsequent ages down to the consulate of the second emperor Justinus.

8. We have noted with what brevity we could the total of these times from the beginning of the world to the emperor Augustus Heraclius and Suinthilanus, king of the Goths, adding at the side a column of dates by the evidence of which the total of past time may be known.

(1912, p.118)

Brehaut then proceeds to give a list of the reigns of various rulers to show the contents of each of his ages. In a footnote, Brehaut says:

Sufficient of Isidore's chronology is translated to give an idea of its method and of the events mentioned in it. His dates for the six ages of the world are as follows:

First age 0-2242. [2240 years]

Second age 2242-3184. [942 years]

Third age 3184-4125. [941 years]

Fourth age 4125-4610. [425 years]

Fifth age 4610-5155. [545 years]

Sixth age 5155-?

The world according to Isidore's chronology was in its 5825th year. Although Isidore professes to start the sixth age with the birth of Christ, he really starts it with the beginning of the reign of Augustus. See *Chronicon*; Migne, *P. L.*, vol. 83, col. 1038. (*Ibid*)

Jones also mentions Isidore also made comments on this topic in *De Natura Rerum*, at paragraph 3. Jones says:

This chapter [of Bede on Hebdomads] grew out of a suggestion of the Irish computist (see Appendix), who copied Isidore, *DNR*, 3. The topic was not new in *computi*. Pseudo-Cyprian, who explained the 112-year Hypolytan table and wrote the earliest extant Latin Paschal tract, treated the subject in detail (*RLV* II, 85). Other analogies known to Bede and the anonymous writer are Isidore, *DNR* [*De Natura Rerum*], 3, and *Etym.v.* 37. Another indication that the pseudo-Columban letter discussed above, pp.108-110, was used in the British Isles is the close parallel between its words and the transcript in the Appendix. Bede introduced few conceptions not already treated by the anonymous author, but he arranged the *hebdomades* in numerical order, with corrections and additions. Pseudo-Columban treats Bede's I, II, III, IV, and the great *hebdomad* of the ages of the world, ending in the eighth age (1943, p.343)

We shall examine the pertinent paragraph in *DNR* shortly.

Relevance for our Study on Hebdomad

Isidore cannot be misunderstood here: the period between Jubilees is a hebdomad of sabbatical cycles— a collection of seven things.. He shows himself comfortable in calling this collection of seven-year periods a *hebdomad*. He also makes the link between a *hebdomad* of sabbatical years, and the *hebdomad* of weeks for Pentecost – “This number we ourselves celebrate in the days of Pentecost.” He sees the relationship. These are two hebdomads that Bede includes in his work. He has no problem using *hebdomad* for a unit of seven weeks, or a unit of seven sets of sabbatical cycles. They are the both just units of seven periods of time. Perhaps more significant is the fact that Jones sees in Isidore’s work, an echo of the ideas of Pseudo-Cyprian, and this takes us back to ca. 243 A.D., a period not far removed from the time of the apostles and the apostolic church. We will see Isidore in *De Natura Rerum* shortly where he also sees the Hebrew “week” or שבוע meaning “seven years,” as Fontaine translates the Latin, “Mais chez les Hébreux, une semaine, c’est sept ans.” So, putting these two quotes together, we can see in Isidore’s thinking, a Jubilee was a hebdomad of hebdomad of years (without any year-day principle). This does not mean however, that he did not understand the Hebrews to have a שבוע seven-day hebdomad in their system of chronology. We shall meet his statement shortly.

What were Isidore’s sources for these comments? Jones, in his footnotes on Bede, makes the comment to look up, “E. Brehaut, Isidore, pp. 175-176” (p. 345), which, although he does not explain anywhere else in his book, probably refers us to the writing of Ernest Brehaut, in his work “*An Encyclopedist of the Dark Ages, Isidore of Seville*,” published in 1912, and found online at <http://bestiary.ca/etexts/brehaut1912/brehaut1912.htm> At pages 175-176, (which is p.110 on the digitised version) he omits the crucial section on Book V, chapter 37 of Isidore, but we get this footnote from Brehaut, which is most enlightening, showing Isidore’s wide use of sources when compiling his material on *De Temporibus*:

In his “On Times,” Isidore is apparently condensing what he has written elsewhere. The first part of it, which gives an account of the divisions of time—the moment, hour, day, week, month, year, and so forth—is drawn from *De Natura Rerum*, which in turn was based on Suetonius, Solinus, Hyginus, of the heathen writers, and Ambrosius, Clement, and Augustine, of the Christian. (See p. 46.) In the second part, which consists of a brief chronology, Isidore condensed his *Chronicon*, which was drawn from Eusebius as translated and modified by Jerome, and supplemented by the later work of Prosper, Victor Tunnensis, and Joannis Biclarenensis. The sources of the *Chronicon* have been thoroughly discussed by H. Hertzberg, *Ueber die Chronicon des Isidors von Sevilla* in *Forschungen sur Deutschen Geschichte* (Göttingen, 1875), vol. xv. (Brehaut, 1912, p.173 (113 in digitised version))

It will be noticed that Brehaut lists Isidore’s sources as “Suetonius, Solinus, Hyginus, of the heathen writers, and Ambrosius, Clement, and Augustine, of the Christian.” Brehaut then refers us to page 46 of this same work we are reading where he has an extensive footnote listing various scholars’ listing of Isidore’s sources:

Dressel, *De Isidori Originum Fontibus*, in *Rivista di filologia*, 1874,75 discusses Isidore’s method of using his sources, and gives a list of writers and works to which he traces passages in Isidore, giving usually a list of the latter. The writers include Sallust, Justinus, Hegesippus, Orosius, Pliny, Solinus, the abridger of Vitruvius, Lucretius, Hyginus, Cassiodorus, Servius, the scholia on Lucan.

Nettleship, *Lectures and Essays*, Oxford, 1885, devotes attention chiefly to the encyclopedic tradition, treating of Verrius Flaccus, the *Glosses* of Placidus, the *Noctes Atticae* of Gellius, Nonius Marcellus, and Servius. He treats of Isidore only by the way, and lays stress on his debt to Suetonius, Prata, and Verrius Flaccus, *De Verborum Significatu*. See pp. 330-336, and for opinion of Latin encyclopedic tradition, pp. 283-285.

Reifferscheid, *Suetonii Reliquiae*, recovers several passages of Suetonius from Isidore.

C. Schmidt, *Quaestiones de musicis scriptoribus Romanis in primis de Cassiodoro et Isidoro*, traces Isidore’s *De Musica* to an unknown Christian writer.

G. Becker, editor of *De Natura Rerum*, Berlin, 1857, discusses the sources of that work especially, tracing it to Suetonius, Solinus, and Hyginus on the one hand, and Ambrose, Clement, Augustine, on the other.

H. Hertzberg, *Die Chronikon des Isidors, Forsch. zu deutschen Geschichte*, 15, 280 *et seq.*, discusses the sources of Isidore's *Chronica*, which he traces to Jerome's translation of Eusebius with later continuations. The same writer also treats of the sources of *The History of the Goths* (Gott. 1874).

H. Usener, *Anecdoton Holderi* (Bonn; 1877), p. 65, asserts that Isidore did not use Cassiodorus's encyclopedia of the liberal arts.

M. Conrat, *Geschichte des Quellen und Literatur des Rdmischen Rechts in Fr̄heren Mittelalter* (Leipzig, 1891) treats of the sources of Isidore's *Leges*, pp. 151 *et seq.*; as also Voigt, *Jus Naturale*, 1, 576 *et seq.*, and Dirksen, *Hinterlassen Schriften*, 1, 185 *et seq.*

Arno Schenk, *De Isidori Hispalensis de natura rerum libelli fontibus*, Jena, 1909, finds that Isidore wrote the *De Natura Rerum* and the *Etymologiae* from his collection of excerpts which is drawn from Ambrose, Clement, Augustine, Jerome, the scholiast on Germanicus, Hyginus, Servius, the scholia on Lucan, Solinus, Suetonius, and a number of the Roman poets. This dissertation is largely meant to show that Reifferscheid in his work, *Suetonii Reliquiae*, had gone too far in attributing passages found in Isidore to Suetonius.

M. Klussman, *Excerpta Tertulliana in Isidori Hispalensis Etymologiis*, Hamburg, 1892, gives a list of nearly seventy passages borrowed by Isidore from Tertullian, at the same time pointing out that credit for the passages is nowhere assigned to the latter.

Isidore's sources for *De Natura Rerum* and the *Etymologiae* include Ambrose, Clement, Augustine, Jerome, Germanicus, Hyginus, Servius, the scholia on Lucan, Solinus, Suetonius, as well as some Roman poets. This leads us back a number of centuries, closer to the beginnings of Christianity. Isidore shows us that from his compendium of ideas on hebdomad, we see nothing of the year-day principle mentioned. But we note that his sources are pagan as well as Christian leading us to believe the understanding he presents us is common knowledge in the pagan world as well as Christian writings. We would hardly expect the pagans to use the year-day principle in their use of hebdomad. This shows that Isidore's position was identical to that of the heathen and Christian writers of the centuries before him – a position that concurs with the definition of *hebdomad* as a heptad/septennate.

And to know that Isidore was one of the sources of that particular idea of *hebdomads* as used by Bede, and that Isidore's works were used in educational institutions as late as the sixteenth century, shows how completely this definition of *hebdomad* permeated throughout the learning of the centuries, and influenced the writers of commentaries on Daniel and prophecy down through the Middle Ages past the Reformation. Indeed, in many ways, Isidore is another of the links between all past writers and their views on *hebdomad* and the writers from the sixth century forward. Isidore represents a collection of views from a wide range of sources, both heathen and Christian, and two things emerge that are extremely significant: (1) The Christian use of the word *hebdomad*, was identical to the heathen use of the word, which in both cases included a septennate, even though it was used also of the seven-day week, and; (2) the same concept of *hebdomad* can be traced in the writings of Christian writers right from the beginning of the church. Therefore, far from presenting an unbroken stream of history of Christian writers using the "year-day principle" in regard to the *hebdomads* of Dan9:24, we have a consistent view of this unit of time as just a septennate of time, depending on the context. Froom's theory just vanishes in the plain light of day after considering the overwhelming evidence of the testimony of these sources. The Christian use of this word was identical to that of the heathen, to which Isidore is powerful testimony. And with that fact, Froom's theory finds its nemesis – yet again.

It is important to note that Isidore saw himself as a collector of extant works and collating and condensing them in a manner that would enable their preservation. It is interesting then that his presentation of the definition of *hebdomads* aligns with that of previous extant sources we have. This confirms the view that Bede's definitions of *hebdomads*, copied from Isidore, has been

handed down from previous generations, and can be trusted as representing the views of the earlier Christian scholars in their understanding of *hebdomads* in Daniel 9.

Jones gives another lead in his footnote on this. He refers us to another work by Isidore called *De Natura Rerum*, and to that we now turn.

4. *De Natura Rerum* (On the Nature of Things), 3.

As noted above, Jones suggests Isidore gleaned most of his ideas for the entry in *Etymologiae* on this topic from *De Natura Rerum*. He said, “Isidore is apparently condensing what he has written elsewhere. The first part of it, which gives an account of the divisions of time—the moment, hour, day, week, month, year, and so forth—is drawn from *De Natura Rerum*, which in turn was based on Suetonius, Solinus, Hyginus, of the heathen writers, and Ambrosius, Clement, and Augustine, of the Christian. (See p. 46.)” And so to *De Natura Rerum* we turn.

We present the Latin text first, and then we look at Jacques Fontaine’s published French-Latin edition of *De Natura Rerum*, or in French, *Traité de la Nature*., for his translation on the text in question.

(i) Latin Text

De Hebdomada 1. Hebdomada apud Graecos et Romanos septem dierum cursu peragitur. Apud Hebraeos autem septem anni sunt. Declarat hoc Daniel de septuaginta hebdomadis. Hebdomada autem septem feriis constat. FERIA quoque a fando dicta quasi faria, eo quod in creatione mundi per singulos dies dixit Deus fiat, item quia dies sabbati ab initio feriatu habitur. Inde dies solis prima feria nuncupatur, quia primus est a feria, id est a sabbato, qui est feriatu. Sic et cetera dies tali ex numero sumperunt uocabula.⁴⁶

2. Apud Roman autem hii dies a planetis. Id est erraticis stellis, nomina acceperunt. Primum enim diem a sole uocatum, qui princeps est omnium siderum, sicut et idem dies caput est cunctorum dierum. Secundum a luna quae solis et splendore et magnitudine proxima est et ex eo mutuatur lumen. Tertium ab stella Martis, quae Vesper uocatur.⁴⁷

3. Quartum ab stella Mercurii quam quidam candidum circulum dicunt. Quintum ab stella Iouis quam Phaeton dicunt. Sextum a Veneris stella quam Luciferum asserunt, quae inter omnian sidera plus lucis habet. Septimum ab stella Saturni, quae sexto caelo locata triginta annis fertur explere cursum suum.

4. Proinde autem gentiles ex his septem stellis nomina dierum dederunt, eo quod per eosdem aliquid sibi effici extimarent, dicentes habere ex aere ignem, ex sole spiritum, ex luna corpus, ex Mercurio linguam et sapientiam, ex Venere uoluptatem, ex Marte feruorem, ex Ioue temperantiam, ex Saturno tarditatem. Talis quippe extitit gentilium stultitia, qui sibi finxerunt tam ridiculosa figmenta.

(ii) French Translation.

Fontaine provides his French translation:

DE LA SEMAINE. 1. La semaine a’accomplit, chez les Grecs et les Romains, en sept jours. Mais chez les Hébreux, une semaine, c’est sept ans; Daniel le montre bien lorsqu’il traite des soixante-dix semaines. La semaine se compose de sept fêtes. La fête tire son nom de verbe parler (*fari*), comme si l’on disait <<farie>>, du fait que, lors de la Création du monde, chaque jour Dieu a dit *fiat*, et aussi parce que le jour du sabbat est férié dès l’origine. Le jour du soleil s’appelle fête parce qu’il est le premier à partir de la fête. De même, si le Lundi s’appelle la seconde fête, c’est qu’il est le second à partir de la fête, c’est-à-dire du sabbat qui est férié. Ainsi de suite les autres jours ont tiré leurs noms de semblable calcul.

⁴⁶ Fontaine footnotes: “**III, 1**, 2-3 : *HIER in Dan. 9.24. M L*, t. 25, c. 542-553. – 3: *Vvlg. Dan. 9:24*. – 4. (*ISID. Orig.5, 30, 12*). – 5-6 (*GRAMM. Suppl p. 241, 14*). – 6-10 (*AVG. in psalms. 93, 3, unde ISID orig. 5, 30, 9*). – 9 [*ISID orig. 3.3, 2 nomen sumpserunt; I, 29, 5, <<traxerunt uocabula>>*]

Gustavus Becker (1967) footnotes in his work: “**III. 1**. “*Isid. Orig. V 30, 12: A fando autem feriae nuncupatae sunt. Beda Venerab. I p.123 ed Bas: FERIA a fando nomen accepit, et dicitur feria quasi faria, id est nomen quod est feria a secunda persona quae est ‘fari’ uel quia prima persona caret deriuatur; feria consuetudine dicitur.*

⁴⁷ Fontaine footnotes “**III,2** = *Isid. Orig. 5.30.5-6 (FILASTR haeres. 85)*. – 11 (*CASSIOD inst. 2, 7, 1, p.153, 17*). (*AMPEL. 3, 3; HYG astr. 2. 42; AVG c. Faust. 18.5*). – 13 (*CIC rep. 6. 17. 17*). – 13-14 (*MANIL. 3, 541*)

Becker footnotes on the remaining paragraphs: “**2-4**. *Isid. Orig. V 30, 5-7: Primum enim diem a sol appellauerunt et quae secuntur usque ad figmenta.*

2. Mais chez les Romains, ces jours ont reçu leurs noms des planètes, c'est-à-dire des étoiles errantes. En effet, le premier jour a tiré son nom du soleil, qui est le premier de tous les astres, comme ce premier jour est le chef de tous les autres jours. Le second, de la lune, qui est la plus proche du soleil par son éclat et sa grandeur, et qui lui emprunte sa lumière. Le troisième de l'étoile Mars, appelée Vesper.

3. Le quatrième de l'étoile Mercure, que certains appellent le cercle blanc. La cinquième de l'étoile Jupiter, que l'on appelle Phaéton. Le sixième de l'étoile Vénus, que l'on dénomme Lucifer, celle qui, de toutes les étoiles, a le plus de lumière. Le septième de l'étoile Saturne, située au sixième ciel, et qui, dit-on, accomplit sa révolution en trente ans.

4. Si les païens ont tiré les noms des jours de ces sept étoiles, c'est qu'ils croyaient que ces étoiles exerçaient sur eux une certaine influence: ils déclaraient tenir du soleil le souffle vital, de la lune le corps, de Mercure la parole et la sagesse, de Vénus le plaisir, de Mars l'ardeur des passions, de Jupiter la mesure, de Saturne la lenteur. Car telle fut la folie des païens, qui se forgèrent des chimères aussi ridicules. (1960, pp.183-184)

Here in the first paragraph, we read Isidore explaining that the Jews had a week of seven years, as well as a normal solar week. He also points out that Daniel 9 shows us that the Hebrews had a week of seven years.. Then he continues to discuss the origin of the names of the week. The days of the week for the Jews were named in relation to the day of rest, - the "holiday" or "férié." the day of the sun was called "férié" because it was the first day past the "férié," Monday was called the second "férié" because it was the second day past the "férié," etc. He explains that the "férié" or holiday was the holy day, the Sabbath, from the Creation story. So we have clear evidence in Isidore that he understood *hebdomad* or שבועות in Hebrew could be applied to the weekly cycle, or the seven-year Sabbatical cycle. And combine that with Isidore's use of *hebdomad* in *Etymologiae* as encompassing the *hebdomad* of *sabbatical-year cycles*, and the *hebdomad* of *weeks* leading up to Pentecost (49 days), leads us to the conclusion that Isidore was totally unfamiliar with the year-day principle, either in his own works or in the ideas of others gone before him.

On the contrary, we can see how Bede got his ideas from Isidore. One finds it hard to comprehend that here is a scholar of unsurpassed acumen in his day, missing out on the opportunity of presenting in this important compendium of the wisdom of the West before the barbarians overtake Spain and Europe, the only way of "properly" calculating the seventy week prophecy, that is, with the use of the year-day principle, which Fromm tells us was used before the coming of Christ, and was in use in the times of Christ and the apostles. But no mention of it in the works of Isidore or Bede.

(iii) English Translation

STILL TO COME.

(iv) *Hebdomads* and *Aeons* (Ages)

We find a very interesting link in Isidore between the ancient use of *hebdomad* as being a span of time, and our modern notion of "the age of..." Notice the very next chapter after his chapter on *hebdomads*:

Chapter 38. On generations and ages.

5. Age (*aetas*) is used properly in two ways: for it is either the age of man, as infancy, prime, old age; or the age of the world, whose first age is from Adam to Noe; the second, from Noe to Abraham; the third, from Abraham to David; the fourth, from David to the migration of Judah to Babylon; the fifth, from then to the coming of the Saviour in the flesh; the sixth, which is now in progress and which will continue until the world is ended.

(Brehaut, *Ibid*, p.179 (117))

Bede uses Isidore's concept of the seven ages of the world, (with the sixth being this present age), and talks of them in terms of the seven *hebdomads* of mankind, or the world.⁴⁸ Isidore, Bede's predecessor, talks of them in terms of "ages." We no longer talk in terms of *hebdomads*, but we do talk in terms of "teenage," "middle age," "old age," "adult age," etc. but without a

⁴⁸ Not that the concept began with Isidore.

specific limits on the extent of that period. This is the transitional idea that we today have carried on. We do not talk in terms of the “*hebdomads* of a person,” as did the ancients, but rather the “age of that person.” We can be specific to the year; we can mention what decade they are in (their 50s, etc); or we can just refer to them in their general stage of life, (old age, middle age, teenage, etc).

We can see in Isidore’s work, the use of both of these ideas. At that time, both were prevalent. Eventually the *hebdomadic* concept of measuring was dropped, but the “age” concept remained, probably because it was more versatile and was able to be used where there were spans of time greater than seven. Another reason could be because the various countries of learning did not favour a system of numbering using seven, when we worked in tens, twelves (dozens) etc. The Hebrew and Greek predilection for seven became obsolete with the passing centuries. An interesting area of research would be to determine the exact causes of the demise of the *hebdomad* as a unit. Did it lose favour with the loss of the influence of Gnosticism? Did Greek thought lose its influence over Medieval minds, with heptadism disappearing with it? Or did it die because the monthly cycle of the Roman calendar did not depend on the heptadic cycle of the moon (four lots of seven days), and the calendar was forever separated from the lunar movements?

An interesting comparison with the ebb and flow of periodisation techniques is also evident in Isidore’s comments on Greek periods:

37 Of Olympiads and lustra and jubilees. The Olympiad was established among the Greeks in the Greek city of Elis, the Elians conducting a sports contest and quadrennial competition, with four fallow years between them; and for this reason they called the time of the Elian competition an Olympiad, a space of four years being comprised in one Olympiad. 2 The lustrum in for is a Pentaeteres, that is a five-year period, since having a fifth year founded for the Olympiads by the Romans, because at that point there were no consuls, and the [Christian] era did not exist yet. It is a period of five years. It is called so, because at the time the census was conducted, Rome was lustrated (purified by certain rituals) every five years under the republic.

We read here of Olympiads and Lustrum – 4-year and 5-year periods among the Greeks. These are no longer used as widely as they were in former ages. Wikipedia records that olympiads had fell into disuse by the 5th century A.D “In 394, Roman Emperor Theodosius I outlawed the games at Olympia as pagan.” (<http://en.wikipedia.org/wiki/Olympiad>) Petrarch provides a scant example of lustrum being used in the fourteenth century. (<http://en.wikipedia.org/wiki/Lustrum>) These two antiquated periodisations give another example how for one reason or another, different numerical groupings of things have come and gone, just like hebdomad.

The English Translation

STILL TO COME

Revelance for our study on *Hebdomad*

STILL TO COME

5. *Liber numerorum qui in Sanctis Scripturis occurrunt, 34-47*

The Latin Text *Liber Numerorum Qui In Sanctis Scripturis Occurrunt*

CAPUT VIII De septenario numero [0186A]

34. *Septenarius* numerus a nullo nascitur, nec generat, nec generatur. Nam omnes intra decem positi aut gignunt alios, aut gignuntur ab aliis. Iste nec gignit, nec gignitur. Sex enim et octo generantur tantummodo. Quatuor autem, et duo et creant, et creantur. Septem nihil gignit, nec ab altero gignitur.

35. Hic autem numerus septenarius juxta legitimum est; sive cum testificatur, ut septuaginta, et septingenti, sive cum toties in sese septies centeni septem; quique etiam juxta sapientes mundi ea ratione perfectus habetur,

eo quod ex primo pari, ac primo impari constat. Primus autem impar ternarius [0186B] est, primus par quaternarius, [229] ex quibus duobus ipse septenarius consummatur; qui etiam partibus istis multiplicatus duodenarium reddit. Nam sive ter quaterni, sive quater terni duodecim faciunt. Sed per *tres* Trinitatis mysterium, per *quatuor* virtutum actio illustratur; ac per hoc in his partibus, ut per Trinitatis notitiam pervenitur. Rursus autem cum ad duodenarium surgit, et duodecim apostolos septiformis gratiae Spiritus perfectos ostendit, quorum praedicatio [*Forte* praedicatione] per quatuor virtutum genera Trinitatis fides in toto orbe crescit.

36. In Scripturis autem sanctis iste numerus interdum [0186C] omne tempus saeculi hujus, interdum requiem significat, nonnunquam Ecclesiae unitatem demonstrat. Pro universo ponitur, ut est illud: *Septies in die laudem dixi tibi* (Psalm CXVIII, 164), id est, omni tempore. Idem enim propheta hoc alibi significat pro toto tempore, dum dicit: *Semper laus ejus in ore meo* (Psalm XXXIII, 1). Hinc alibi legitur: *Septuplum accipiet in isto saeculo*. Item aeterna requies septenario numero significatur, cum dies septimus in requiem Domini sanctificatus vocatur, in quo jam fit vespera, quia nullis finibus temporum requies aeternae beatitudinis coarctabitur.

37. Inde etiam et in lege septimus dies feriatu esse praecipitur, ut requies in ea aeterna significetur. Inde est, quod post resurrectionem suam Dominus [0187A] cum septem discipulis convivasse describitur. Tertio igitur genere septenario numero sanctae Ecclesiae universitas figuratur, dum per speciem ad genus transitur.

38. Unde et Joannes in Apocalypsi septem scribit Ecclesiis, dum septem sint solae quae specialiter nominantur, sed una Ecclesia, quae septiformis gratia Spiritus perfecte in toto mundo diffunditur; scriptum est enim: *Una est columba mea, una perfecta mea* (Cantic. VI, 8); his enim tantis significationibus numerus iste in Scripturis eminentior est prae caeteris, utpote quem Dominus in requiem suam sanctificavit, et in quo futurae resurrectionis requiem repromisit.

[230] 39. Convenienter itaque septenario numero significatur Spiritus sanctus; unde et sanctificatio in [0187B] lege ad diem septimum pertinet. Nam nullum diem Deus sanctificavit operis sui, sed sanctificavit tantum septimum, in quo requievit ab operibus suis. Jure ergo septiformis Spiritus imaginem portat, qui per divinitatis plenitudinem in Christo inhabitat, Isaia testante propheta: *Et requiescet, inquit, Spiritus Domini, Spiritus sapientiae et intellectus, Spiritus consilii et fortitudinis, Spiritus scientiae et pietatis, et replebit eum Spiritus sapientiae et intellectus, Spiritus consilii et fortitudinis, Spiritus scientiae et pietatis, et replebit eum Spiritus timoris Domini* (Isa. XI, 2).

40. Unde et Zacharias sub imagine Christi lapidem habentem oculos septem scibit. Hujus ergo numeri exempla in divinis voluminibus copiosa sunt. Septimus enim ab Adam transfertur Enoch. Et septimus computatur Lamech, qui septem vindictas solvit Cain. Septimo die ingressione Noe diluvium fuit, et septimo [0187C] mense residens arca quievit. Septena quoque animalia introierunt in arcam; et septem diebus in veteri lege celebrari praecipitur pascha. Candelabrum autem septem ramorum in tabernaculo testimonii Moyses legislator constituit.

41. Arca quoque Testamenti clangentibus tubis septies circumacta Jericho muros subvertit. Eliseus namque septies super mortuum puerum excitavit. Septem quoque mulieres in Isaia virum unum apprehenderunt; totidemque fratres apud Sadducaeos mulieri nubunt, sibimet succedentes. Septem etiam panes populo in Evangelio dividuntur, et septem sportae superfuerunt.

42. Septem etiam Ecclesiis apostolus Paulus scribit, id est, Romanis, Corinthiis, Galatis, Ephesiis, [0187D] Philippis, Colossis, Thessalonicis. Et Joannes in Apocalypsi vidit stantem Christum in medio septem candelaborum, id est, Ecclesiarum Ephesiorum, Smyrnesium, Pergamorum Thyatirarum, Sardium, Philadelphiorum, et Laodiciorum.

43. Item apud eundem septem in dextera Dei stellae leguntur, et septem signacula libri Agnus occisus resolvit, [0188A] et septem angeli [231] tubis canunt, et septem accipiunt potestatem septem plagarum. Septemplici quoque muro Jerusalem coelestis fundatur, et septem levitae ab apostolis eliguntur. Hic numerus multiplicatus per septena, de uno quoque ter mysterio unitatis adiectio quinquagenarium efficit, in quo die post Ascensionem Domini promissus a Patre Spiritus sanctus super credentes descendit. Item per annorum curricula septies in sese multiplicatus, adiecta monade una, ad quinquagenarium pervenit, ac perpetuam requiem jubilaei ostendit; quanquam sit et in eo aliquid contrarium, ut legimus bestiam septem capita habentem. Sunt septem daemonum principalia vitia. Infinita quippe exempla hujus numeris in sacris eloquiis.

44. Sed iterum transeamus ad alia, quae numerum [0188B] assignant. Septem apud veteres annumerantur genera philosophiae, prima arithmetica, secunda geometria, tertia musica, quarta astronomia, quinta astrologia, sexta mechanica, septima medicina. Idem quoque septenarius numerus formam lunae complectitur; tot enim habet luna figuras: prima namque bicornis est, et secunda sectilis, quae medilunia appellatur, tertia dimidia, quarta plena, quinta, id est, dimidia ex majore, sexta id est sectilis, septima vix, quod et prima, bicornis. Nam

tres formas praedictas eadem figura definiens repetit. Hic etiam numerus et nomina lunae significat. Nam unum, duo, tria, quatuor, quinque, et sex, et septem viginti octo faciunt.

45. Item tot sunt circuli, tot planetae coeli, tot dies mundi, totque transfusiones elementorum. Nam [0188C] ex igne aer, ex aere aqua, ex aqua terra, id est ascensio, ex terra aqua aer, et ex aere ignis. Porros septimana partus hominem absolutum perfectumque dimittunt. Septima quoque die aegri periclitantur. Vocales quoque Graecae litterae septem habentur.

46. Ipse autem homo septem meatus habet in capite sensibus praeparatos, duos, oculos, auresque, et nares totidem, et os unum. Parvulis etiam septimo mense dentes emergunt, septimo anno mutantur. Item secunda hebdomada, id est, quarto decimo anno infans pubescit, et possibilitatem gignendi accipit. Tertia vero lanuginem [232] et florem genarum producit. Quarta incrementa staturae definiuntur; quinta juvenilis aetatis plena perfectio datur; sexta defluxio [0188D] est, septima senectutis initium.

47. Item septem naturas abstrusas membra mortalium, id est, linguam, cor, pulmonem, lienem, jecur, et duos renes. Item septem corporis partes hominem perficiunt, id est, caput, collum pectus, venter, duae manus, totidem pedes, et in vertice axis coelestis.

http://www.documentacatholicaomnia.eu/04z/z_0560-0636__Isidorus_Hispaliensis__Liber_Numerorum_QUI_In_Sanctis_Scripturis_Occurrunt_MLT.pdf.html

The English Translation

Relevance for our Study on *Hebdomad*

Vincent Foster Hopper (1907-?) says, on this work:

Along with arithmetic, therefore, a kindred science now known as arithmology was developed. Arithmology may be loosely defined as the philosophy of the powers and virtues of particular integers. Scattered commentaries of this sort were probably as old as Pythagoreans, but complete works on the subject now appear to originate with the *Theologoumena arithmeticae*, variously attributed to Nichomachus and Iamblichus. The theology of numbers considers individually each member of the decad, stating concisely its mathematical properties, its corresponding deity in the Greek pantheon, its moral attributes, and its reflections in the cosmos. [Footnotes; “Robbins and Karpinski, *Studies in Greek Arithmetic*, pp.101-7.”]

The outstanding practitioners of arithmology were Capella, (*De nuptiis*, II, VII), Isidore (*Liber numerorum*), and Rabanus (*De numero*). Capella repeats substantially the dicta of the *Theologoumena* and likewise limits his discussion to the decad. Rabanus and Isidore repeat the essential Pythagorean attributes of each number, but subjoin the specifically theological applications. Authority is drawn from the Early Fathers and ultimately from the Bible itself, so that both of these works might properly bear the full title used by Isidore, *Liber numerorum qui in sanctis scripturis occurrunt*. (2000, p.104)

STILL TO COME

Conclusion

We have examined the writings of St. Isidore, one of the sources used by Bede in his development of his ideas on the different hebdomads. These are the ideas we have found in his writings:

1. **Etymologiae** In this work we see a hebdomad being the collection of seven sabbatical-year cycles in a jubilee. The hebdomad Isidore refers to here is not the sabbatical-year cycle, although that too is a hebdomad; but rather, the collection of the seven of these cycles are hebdomad he is referring to.
2. **Chronicon** In this work, he cites the seven ages of man, and we can see from the comments of Isidore that this concept is corroborated by extant literature very early after the apostolic period. Therefore, the idea of a hebdomad of ages testifies of a wide use of the word *hebdomad* beyond that of the week. Isidore’s testimony of very early

sources for his heptadic ages of man is indicative of this notion being current at the very birth of the church.

3. **Mysticorum Expositiones Sacramentorum seu Quaestiones in Vetus.** Isidore repeats here the same paradigm of the seven ages of man covering the whole expanse of human history.
4. **De Natura Rerum.** In this work, Isidore shows his familiarity with the meaning of *hebdomad* as applying to the seven-day week. But he explicitly refers to the *hebdomad* of years used by Jews, and refers to the book of Daniel as an authority for this.
5. **Liber numerorum qui in Sanctis Scripturis occurrunt.** In this work he discusses the significance of the different groupings of seven and argues for a special relationship here. This echoes what has been written since the times of Solon a thousand years before Isidore.

Pseudo-Cyprian /Cyprianus Carthagenensis.

Cyprianus lived in the third century A.D. c.243 in Cathage, originally a Phoenician port in North Africa, which fell to the Romans in their imperial expansion. He was a bishop and a martyr. Caesar Decius proclaimed a persecution against Christians in 250, with bishops being targeted first, Cyprian escaped these efforts but when Valentius became Caesar in 257 the persecution was given added impetus, and in August 258, Cyprian fell under the sword.

<http://www.newadvent.org/cathen/04583b.htm>

The work *de pascha computus*, written in 243, is allotted among the spurious works attributed to Cyprian. It does however, give us an insight into the fact that even at this date, Africanus's seven-ages-of-the-earth concept, was in circulation. Considering Africanus' dates are c.160-c.240 A.D., and the writing of his five-volume *Chronographiae* occurred between 212 and 221 A.D.,⁴⁹ we have an overlap between the writer of *de pascha computus* and Africanus' chronological writings. As to whether both worked from independent sources to derive this heptadic division of human history cannot be clarified.

HAVE SAVED THIS IN ORIGINAL DOCUMENTS FOLDER. WHAT ARE WE LOOKING FOR HERE?

De pascha computus, probably written c 243 (according to Quasten 2.369).

http://www.documentacatholicaomnia.eu/04z/z_0200-

[0258__Cyprianus_Carthagenensis__De_Pascha_Computus__MLT.pdf.html](http://www.documentacatholicaomnia.eu/04z/z_0200-0258__Cyprianus_Carthagenensis__De_Pascha_Computus__MLT.pdf.html)

http://www.documentacatholicaomnia.eu/04z/z_0200-

[0258__Cyprianus_Carthagenensis__De_Pascha_Computus__MLT.pdf.html](http://www.documentacatholicaomnia.eu/04z/z_0200-0258__Cyprianus_Carthagenensis__De_Pascha_Computus__MLT.pdf.html) is the version

Ogg, George, *The Pseudo-Cyprianic De Pascha Computus* (???) (London, 1955) [not seen]. eNGLISH?

De pascha computus. (Doubtful) CSEL 3, 3, ed. W. Hartel, 1871, pp. 248-271; G. Ogg, *The Pseudo-Cyprianic De Pascha Computus*, London, 1955.

- 2) RLV = Reallexikon der Vorgeschichte: Volume 2, Edited by M. Ebert, Berlin, 1924-1932.

⁴⁹ <http://www.newadvent.org/cathen/08565a.htm>

YOU WILL SHOW HOW HE DISCUSSES THE AGES OF THE WORLD AS A HEBDOMAD. WITH PRIMARY SOURCES.

The Latin Text

c The Use of *Hebdomad* by Important Primary Sources before, during, and after the times of the Writing of the Septuagint.

In the survey above, we have followed Ridgway's lead back to Bede and examined his ideas and his anonymous contemporary, the Irish computist. We then looked at the sources Bede used, and this took us back to the work of Isidore of Seville where we found his sources reach right back into the beginnings of Christian writings. The importance of these works in moulding readers understand on the meaning of *hebdomad* is unmistakable. And, as we have seen, this meaning has no correspondence with the ideas of Froom. They saw *hebdomad* as a collection – a septennate, or heptad – of seven things, be they days, weeks, months, years, seven-year period, or even aeons of world's history. This is hardly a collection of time units that would support a year-day principle!!

We could conclude our study here and rest on the consensus of opinion of the early scholars of the church that the year-day principle was in no way associated with the word *hebdomad* in the Greek or the Latin Christian world or writings in relation to Dn9:24-27. We will now examine the primary documents of many of the sources that use *hebdomad* who antedate Isidore and Bede. I have included the original documents where possible. In some cases, I have not been able to find the original text or, in other cases, a published translation of the original text. The hunt does not stop.

The following is a list of the writers to be documented in the following pages.

Solon, 638-558 B.C

Pseudo-Hippocrates, 460-370 B.C??

Aristotle, 384-322 B.C.

Aristobulus of Paneas, ca. 160 B.C.

Marcus Terrentius Varro, 116-27 B.C.

Philo of Alexandria, 20 B.C. –ca.50 A.D.

Nicomadus of Gerasa, 250 A.D.-330 A.D.

Theon of Smyrna, 70 A.D. –135 A. D.

Clement of Alexandria, ca.150 A.D. – ca. 211/216 A.D.

Censorinus flourished 238 A.D.

Anatolius of Laodicea, early 3rd Century A.D. – 282 A.D.

Calcidius, flourished 321 A.D.

Macrobius, flourished ca. 430 A.D.

Favonius Eulogius, flourished ca.400 A.D.

John Lydus, 490 A.D. – ca. 578 A.D.

The Talmud, 200-500 A.D.

Early Latin Dictionaries in Latin, Latin/French and Latin/English.

Hebdomad in Greek Dictionaries

Hebdomad in the Septuagint.

Hebrew translations of Greek-written O.T. Apocrypha.

The Use of Hebdomad in Solon, (638-558 B.C.)

STILL TO COME

The Use of Hebdomad in Herodotus book 2, 82

LXXXII. καὶ τὰδε ἀλλὰ Αἰγυπτίοισι ἐστὶ ἐξευρημένα, μείζ* τε καὶ ἡ μέρη ἐκάστη θεῶν ὅτε εἰσὶ καὶ τῆ ἐκάστος ἡμέρη γενόμενος ὁτέοισι ἐγκυρήσει καὶ ὁ κως τελευτήσει καὶ ὁ κοί ὅς τις εἰσται καὶ τούτοισι τῶν Ἑλλήνωνοι ἐν ποιήσι* γενόμενοι* ἐχρήσαντο. [2] τέρατα* τε πλέω σφια νεύρηται ἡ τοῖσι ἄλλοισι ἀΰασι ἀνθρώποισι: γενομένου γὰρ τέρατος φυλάσσοισι γραφόμενοι τῶποβαινον, καὶ ἦν κοτε υστερον παραπλήσιον τούτω γένηται, κατὰ τῶ υτὸ νομίζουσι ἀποβήσεσθαι.

The Use of Hebdomad in Hippocrates (460-370 B.C.) (Ps. -Hippocrates)

Emile Littré's version of *De Hebdomadibus*, 1-11.

This comes from volume 8 of Emile Littré's classic work *Oeuvres complètes d'Hippocrates: traduction nouvelle avec le texte grec*, published in 1839.

INCIPIIT YPOCRATIS DE SEPTEMMADIS

1. (*Constitution septénaire du monde.*) Mundi forma sic omnis ornata est eorumque insunt singulorum: necesse est septenario quidem haberi species et definitiones septem dierum in coagulationem seminis humani et inde formationem naturae hominis et inde terminationis egritudinum et quaecumque deperit in corpore eorum. Quae in omne et cetera omnia septinaria naturales habentem speciem: insuper et profectionem et perpatris propter hoc numerositas. Numerositas mundi si constituta est: septenario habent in se ipsa omnes speciem et ordinem uniuscujusque partium in se ipsa septinarium: unum quidem ordinem in se parvulis mundi transitus habentes estatis hiemis; secundum ordinem astrorum et splendorem et laxationem et raritatem naturae et splendidum. Tertius solis transitus calorem habentem: quartum lune crescentes et minuentes augmentum et defectionem. Quinta pars aeris constitutio mundi habens pluvias et coruscationes et tonitrua et nives et grandines et cetera sic. Sexta aeris humor pars et fluminum et lacorum et fontium et stagnorum et adunatum cum his calorem quiducatio et irrigatio humoris. Septimum ipsa terra in qua animalias et nascentia adest omnem victum et aquam constitutum. Sic omnium mundi septinarium habent ordinem.

2. (*La terre; la lune; le soleil; constellations dont les levers fixent des époques; les planètes.*) Equales numeros et similes formas qui sub terras circuli his qui super terras ejusdem numeri gyrum habent circuitus et itineris terram circuita terrae facientes. Propter hoc terra et olympus mundus habent naturam et stabilem. Ceterae autem iter habent cicueundi. Medio autem mundi terra posita et habentes in se ipsa et super ipsa humoris in aere posita taliter sub celo: ita inferioribus superiora deorsum sit. Sursum autem esse habere et quae dextra autem habere et sinistram et circa omnem terram sic habet. At quidem terra media constituta olimpidius mundus summitatem tenens immobiles sunt. Luna vero in medio constituta copulat ista cetera omnia invicem viventia et *pe⁵⁰r se transeuntia* hec eadem et per mundi partes transeuntia facile semper moventur ergo signa celestis septem constituta ordinem habentem temporum tandem dorum divisum istum dum mundum quidem. Sol soli autem luna sequitur, arctos autem arcturo sequentia habent secutionem, sicut soli luna, pliades vero yadibus: urionis autem canis. Hec autem signa sequentia habenti invicem et contraria etatem ad expectationem temporem et immutationem. Pergunt autem ita ut non unam stationem habeant discurrentia signa.

3. (*Les vents sont septénaires.*) Venorum rursus regiones septem respirationes habent tempus circuitum facientes: et mox vegetatem et roris respiramen flatus et virtutes facientes: principium autem ventorum unde nascuntur venti: a calido subsolanis, sequens africanus, deinde septentrio, ex hoc favonius, post hunc qui appellatur,⁵¹ Iypy, postea auster, consequens vero eurus, respirationis circuitu faciens et motum his septem respirationes sunt temporalem.

4. (*Division septénaire de l'année.*) Tempora autem annuales⁵² septima etherien partem habentes: sunt autem hec *sementatio, hiemps, plantatio, vera estas autumnum post autumnum.* *Text grec:* Σπορῆ, χειρῶν, ἦρ, θέρος, ὀπώρα, φθινόπωρον.

⁵⁰ Αὐτόρομον, αὐτοκίνητον· ὡς ἐν τῷ Περι Ἑβδομάδων Gal. Gloss.

⁵¹ Αἰψ.

⁵² Καὶ ὅσοι τὸν ἐνιαυτὸν εἰς ἑπτὰ τέμνουσιν ὥρας, ἀχρὶ μὲν ἐπιτολῆς τοῦ κυνὸς ἐκτείνουσι τὸ θέρος, ἐντεύθεν δὲ μέχρις ἀρκτούρου τὴν ὀπώραν· οἱ δ' αὐτοὶ καὶ τὸν κειμῶνα τριχῆ τέμνουσι, μέσον μὲν αὐτοῦ ποιοῦντες τὸν περι τὰς τροπὰς χρόνον· τοὺς δ' εκατέρωθεν τοῦδε, σπορῆ τὸν μὲν πρόσθεν, φυταλιὰν δὲ τὸν ἔτερον· αὐτοὶ γὰρ οὕτως ὀνομάζουσι. Καὶ μὲν τοὶ κὰν τῷ Περι Ἑβδομάδων

Traduction: Ensemencement, hiver, plantation, printemps, été, fructification, automne.

Hec invicem a se differunt propterea: sementatio partes ea instate non valde generant nec plantatio nec floritio in hieme est autumnum fructificatio in estate nec maturitas in hieme.

5. (*Division septénaire de la vie humaine.*) Sic autem et in hominis natura septem tempora sunt, etates appellantur; puerulus puer adolescens juvenis vir junior senex; hec sunt sic: puerulus usque ad septem annos in dentium immutationem. Puer autem usque ad seminis emissionem quatuordecim annorum ad bis septinos. Adolescens autem usque ad barbas unum et viginti annorum ad ter septimum usque ad crementum corporis. Juvenis autem consummatus in XXXV annorum quinque septenos. Vir autem usque ad XL et VIII ad septie et septem; junior vero LX et III et in VIII ebdomadis. Exinde senex in quatuordecim ebdomadas.

Texte grec: Ἐν ἀνθρώπου φύσει ἑπτὰ εἰσὶν ὥραι, ἅς ἡλικίας καλίουσι, παιδίον, παῖς, μειράκιον, νεανίσκος, ἀνήρ, πρεσβύτης, γέρον. Καὶ παιδίον μὲν ἔστιν ἄχρις ἑπτὰ ἐτῶν, ὀδόντων ἐκβολῆς· παῖς ὁ ἄχρι γονῆς ἐκφύσιος, ἑπτὰ (lisez ἐς τὰ), δις ἑπτὰ· μειράκιον ὁ ἄχρι γενείου λαχνώσιος, ἐς τὰ τρις ἑπτὰ· νεανίσκος δ' ἄχρις αὐξήσιος ὅλου τοῦ σώματος, ἐς τὰ τετράκις ἑπτὰ· ἀνήρ ἐνὸς δέοντος πενήκοντα, ἐς τὰ ἑπτάκις ἑπτὰ· πρεσβύτης ὁ ἄχρι πενήκοντα ἕξ, ἐς τὰ ἑπτάκις ὀκτώ. Τὸ δ' ἐντεῦθεν γέρον. (Philo, Περὶ Κοσμοποιΐας, p. 17)

Traduction: Dans la nature humaine, il y a sept saisons que l'on appelle âges: le petit enfant, l'enfant, l'adolescent, le jeune homme, l'homme fait, l'homme âge, le vieillard. L'âge du petit enfant est jusqu'à sept ans, époque de la dentition; de l'enfant, jusqu'à la production de la liqueur spermatique, deux fois sept ans; de l'adolescent, jusqu'à la naissance de la barbe, trois fois sept; du jeune homme, jusqu'à l'accroissement de tout le corps, quatre fois sept; de l'homme fait, jusqu'à quarante neuf ans, sept fois sept; de l'homme âge, jusqu'à cinquante-six, sept fois huit. A partir de là commence la vieillesse.

6. (*Comparaison du macrocosme avec le microcosme; la chair est la terre; l'eau est le sang, etc.*) Quae autem in terra sunt corpora et arbores natura similem habent mundo que minima et que magna: necesse est enim mundi partes cum sint omnia similem compati mundo; ex equalibus enim partibus et similibus mundo constituti sunt; terra quidem stabilis inmoles media quidem lapidiosa imitationem abens: impassibiles immobiles naturam. Que autem circa ea est hominum earo terra solvules: quod autem in terra calidum humidum medullae et cerebrum hominis semen: aqua autem fluminum imitationem et quod in venis est sanguis. Stagna autem vissice et longe intestinus natus: maria vero qui in visceribus humor hominus. Aer vero spiritus qui est in hominem: lune locus sensus apparitio dictum hominus quomodo in mundo in duobus locis est. Et quidem quidum ex solis splendoribus et congregatum terre hoc quod in visceribus hominis et quod in venis calidum est, quod autem in superioribus partibus est mundi: quod stelle et sol quod sub cute est. Hominis calidum circa carnem quod per celeritatem splendens mutat colorem: sicut et illic aegiocum inveniens

Ἴπποκράτους ἐπιγραφομένῳ βιβλίῳ διηρημένον ἔστιν εὐρεῖν τὸν ἐνιαυτὸν εἰς ἑκτὰ, τοῦ μὲν φθινοπώρου καὶ τοῦ ἡρος ἀτμήτων πεφυλαγμένων, τετμημένων δὲ τοῦ μὲν χειμῶνος εἰς τρία μέρη, τοῦ δὲ θερούς εἰς δύο. Gal., t. V, p.347. Dans le text de Galien, les éditions ont σπορητὸν, au lieu de σπορῆ τὸν, que j'ai imprimé; σπορῆ ionien pour σπορά; la correction est évidente; je n'ai pas besoin d'y insister. – Nec tempus in suas quatuor partes distinxit, quemadmodum il fecerunt, qui veri aestatem annecti, huie frugiferum tempus, quod est autumnus (au lieu de: quod est autumnus, lisez: huie autumnum), at hunc hiemem subsequi voluere. Hiemem insuper in tres diviserunt partes, primam nimirum sementem; postremam inserendi tempus, et medium inter haec duo constituentes, quod jure hiemem appellant. In libro quoque de *Septimanis*, qui Hippocratis nomen praefert, in septem partes annum divisum invenies; arbitror autem hanc praefert, in septem partes annum divisum invenies; arbitror autem hanc divisionem, ceu sui temporis Asiaticis hominibus notam, Hippocratem dimisisse, quum regio nostra Asia totius orbis regio temperatissima censeatur. Fragments du comment de Gallen sur le traité des Airs, des Eaux, etc., Comm. III, cap. vi, t.VI, éd. de Chartier, p.202.

⁵³ Lisez ver, aestas, autumnus (c'est-à-dire ὀπώρα, la fructification), post autumnus.

esse ero. Hos autem fervores in omnem operationem que e sole nutrita: ⁵⁴*inseparabiles autem solitas* que mundum continet omnem cutis coagulatio frigida. Constituta ergo omnia constitutio uniuscujusque formarum sic continetur.

7. (*Chaque partie est divisée en sept: tête, mains, viscères, membre viril deux fonctions, urine et sperme, intestins, jambes.*) Unius cujusque partes speciarum VII: capud una pars; manum operum ministraciones secunda; interiora viscera et praecordiorum definitio tertia; veretri duae partes una quidem orine profusio quarta, alia⁵⁵ similis natura quinta; ⁵⁶longa intestinus majus cibus sediminis exitus sexta; crura ambulationes septima.

8. (*La tête a sept fonctions: inspiration du froid, exhalation du chaud; vue; ouïe, olfaction; déglutition; goût.*) Capud ergo ipsud septinarium habet auxilium ad vitam: frigidi introitus per quem ubique partet una hec; secunda fervoris exlationem ex omni corpore; tertia visus iudicium; quarta auris auditum; quinta nares respirantes odorum intellectus; sexta⁵⁷ humeris bibitionis et ciborum transmissio, ⁵⁸astheria et sthomas; septima lingua ⁵⁹guttis sextus.

9. (*Sept voyelles.*) Et ipsius quidem vocis septe vocalium inarticulatio ⁶⁰vocalium litterarum.

10. (*Sept éléments dans le corps: le chaud; le froid; les humours; le sang, la bile noire; les choses douces; les choses salées. Le mélange tempéré de tous ces éléments fait la santé.*) ⁶¹Animam itaque septinarium habet calidum septe forme septenarium constitutum. Et indeficiens facillime eis septem dies quod in aere et quod in animalibus. Secundo in aere frigus utilis. Tertio humorum per totum constitutum corpus. Quartum terra sanguinem cibo indigente. Quintum coleras amaros egritudinum dolores multitudinum his septem dierum. Sextum cibum dulcem omne quod est locum sanguinis innascens. Septimum omne salsum delectationum imminutiones. Natura autem hec septem partes anime; que cum consilio quide sine dolore consistunt. Cetera si recte agunt begeti unam vitam et fortitudinem habent et ⁶²bibunt sufficienter: male autem incomposite curantes peccatis violentum dolorum et iactationum incurrunt. Moriuntur autem advenientibus illis per suas culpas ipsi bibere dolore causa constitutis.

11. (*La terre aussi a sept parties: la tête, c'est le Péloponèse, séjour des grandes âmes. Dans le reste, je ne puis reconnaître que le Bosphore de Thrace, le Pont et le Palus Méotide.*) Terra autem omnis septem partes habet: caput et faciem pelopontium magnarum animarum habitationum. Secundum immo medullam cervix; tertia pars inter viscera et praecordia tome; ⁶³quarta cruarellis pontum; quinta pedes vosporus transitus trachius et onchyme mertus sextum cum ventur inferior et longao intestinus exumus pontus et palus meothis.

<http://194.254.96.21/livanc/?p=677&cote=34859x08&do=page>

⁵⁴ Ἀκριτον πάγος, τὸ οἶον ἀδιάκριτον· εἴρηται δὲ ἐν τῷ Περι Ἑβδομάδο; ἐπὶ τοῦ μετὰ τὸν κόσμον, ἦτοι ἀπείρου, ἢ οἶον ἀδιατυπωτοῦ κινουῦ. Gal. Gloss.

⁵⁵ Lisez seminis.

⁵⁶ Lisez longao, nom barbare du rectum.

⁵⁷ Lisez humoris.

⁵⁸ Lisez arteria.

⁵⁹ Gustus sensus. – Calcidius (Comm. sur le Timée de Platon, p.111 et 112, ed., Meusius, Lugd. Bat. 1617): "Hippocrate, qui traite de ces faits (l'influence du nombre sept) dans la plupart de ses livres, compte, dans celui qu'il a particulièrement consacré aux semaines, sept ouvertures des sens placées dans la tête, les yeux, les oreilles, les narines et la bouche." Notre passage diffère de la citation de Calcidius.

⁶⁰ Calcidius, ib.: "On compte autant de voyelles qui adoucissent la rudesse de consonnes."

⁶¹ Lisez, je crois, animas, τὸ ζῶον.

⁶² Footnote missing p.639

⁶³ Footnote Missing, Ibid

Emile Littré provides an introduction (vol.8: pp.617-633, before he gives us the Latin text (the only surviving source at his time of writing), and each paragraph is given a summary at its head.

He also provides a translation in French.

The French Translation.

Littré's Commentary on the Text.

Littré says the following in summary of the initial commentary on seven:

DES SEMAINES, OU LE PREMIER LIVRE DES MALADIES LE PETIT.

On sait que le texte grec du livre *des Semaines* est perdu, et qu'il n'en reste qu'une vieille traduction latine.⁶⁴ Je publie ici cette traduction. Le texte en est horriblement barbare et souvent inintelligible. Cependant, je n'ai voulu le changer en aucune façon; je me souviens trop bien de n'avoir pu faire aucun usage de l'édition donnée par Guinther du Commentaire latin sur les *Aphorismes*, attribué à un texte aussi mauvais que le mien, prit le parti de le mettre en bon latin; mais, dans cette transformation, qui est en maint endroit toute conjecturale, on ne sait plus ce qui est du vieil auteur ou de Guinther, et tout est frappé de suspicion. A la vérité, j'aurais pu, d'une part, sans changement, le texte latin, en donner d'autre part une traduction. Je l'aurais fait sans doute, si ce texte avait été dans de moins mauvaises conditions; mais, tel qu'il est, une traduction serait trop souvent une divination arbitraire pour avoir une véritable utilité. Je me suis contenté d'en présenter, dans cet *Argument*, une analyse qui est fidèle, du moins comme indication des matières qui y sont traitées. Si quelqu'un voulait jeter les yeux sur ce texte et essayer de le déchiffrer davantage pour son propre compte, je l'avertis qu'il ne faut faire aucune attention aux désinences. Le traducteur latin ou plutôt le copiste n'a plus le sens de terminaisons qui, dans la syntaxe latine, désignaient le rapport des mots; ces mots sont pour lui comme ils sont dans notre langue moderne, sans inflexion pour les cas; et, dès lors, il emploie un nominatif pour un accusatif, un génitif pour un datif, etc. En un mot, le cas ne paraît pas exister pour lui. Cette remarque aide un peu à la lecture. J'ai ponctué, toutes les fois du moins que j'ai compris; et cela est aussi une facilité.

Voici l'analyse du livre.

"Telle est la constitution du monde et des parties qui y sont contenues, que toute chose est réglée par le nombre sept." Après ce début, l'auteur du traité passe en revue tous les phénomènes bien ou mal observés où le nombre sept paraît prédominer; les phases de la lune; sept vents; sept saisons; sept âges dans la vie humaine; sept parties principales dans le corps; sept secours qui servent à l'existence: l'inspiration du froid, l'exhalation du chaud par tout le corps, le jugement de la vue, l'ouïe les narines qui respirent les odeurs, la déglutition de l'eau et des aliments, enfin, la langue, sens du goût; l'articulation des sept voyelles. L'auteur va jusqu'à dire que la terre elle-même a sept parties: la tête, qui est le Peloponèse, séjour des grandes âmes; le cou et la poitrine qui

⁶⁴ Voy. t. I, p.384. Comme on a traduit en latin, probablement à l'époque où plusieurs traductions des livres grecs se firent, dans les siècles qui suivirent immédiatement la chute de l'empire romain, le traité *des Semaines*, comme aussi on en a extrait des morceaux qui figurent dans la compilation intitulée des *Jours critiques* et sous le nom d'*Aphorismes ajoutés*, il est certain que le texte a subsisté au moins jusque vers les commencements du moyen âge. Mais le fait est qu'il n'a disparu que tout récemment. Le ms. χ-I, -16 de l'Escurial contient le catalogue des mss. de cette bibliothèque avant l'incendie de 1671; ce catalogue a été rédigé par Nicolas de la Torre (*Voy. Catal. de mss. grecs de l'Escurial*, par Miller, Paris, 1848, in 4^o, p.332); dans ce catalogue, sous le rubrique, ἰστορία, in-quarto, n° 122: περὶ ἑβδομάδων, d'Hippocrate (p.340 du cat. de M. Miller); manuscrit perdu, sans doute dans l'incendie de l'Escurial. Le ms. γ-III-16-4 (p.289 du même catal.) contient au folio 1, verso *Sur les sept âges de l'homme* par Hippocrate; ce ms. existe encore; c'est peut-être le περὶ ἑβδομάδων, peut-être aussi un simple fragment du περὶ Σαρχῶν. voy. 608, § 19.

répondent à deux pays dont les noms ont été sautés par le copiste; les cuisses qui sont l'Hellespont; les pieds, le Bosphore, de Thrace; le long intestin, et la partie inférieure du ventre, un nom estropié que je lis Bosphore Cimmérien, et les Palus Méotides.

Après avoir ainsi établi la prépondérance du nombre sept, et avoir remarqué que la connaissance générale du monde immorte à la connaissance particulière des maladies, il explique son opinion sur l'essence de l'âme etc....(pp. 617-618)

(p.625) Le nombre sept est le pivot sur lequel tournent toutes les idées de ce livre dans son préambule spéculatif. Voici quelques remarques à ce sujet.

On lit dans Platon: "Quand les enfants des rois de Perse ont atteint sept ans, on les mène aux chevaux et à ceux qui enseignent à monter à cheval, et ils commencent à aller à la **(p. 626)** chasse. Arrivé à deux fois sept ans, l'enfant est pris par ceux qu'on nomme là précepteurs royaux." Ces mots donnent à penser que l'éducation des fils des rois de Perse était régulièrement divisée en périodes de sept années. Il est vrai qu'Herodote (I, 136) et Xénophon (*Cyropédie*, I, 2) fixent autrement la durée des divers exercices et des différentes classes par où passaient les Perses depuis l'enfance jusqu'à la vieillesse; mais Platon ne parle ici que des enfants de la race royale qui pouvaient être élevés d'après des règles particulières; et ces époques septennaires sont d'ailleurs en rapport avec les idées de toute l'antiquité sur l'importance et les propriétés mystérieuses du nombre sept. On connaît le fragment de Solon (le quatorzième dans les *Gnomici graeci* de M. Boissonade) sur les dix semaines de la vie humaine.

"Les Grecs ont, dans le développement de la vie humaine comme dans le cours des maladies, attaché une grande importance au nombre sept. Bien que, par les progrès de la civilisation et par l'éloignement qui n'en résulte que trop souvent de l'état de nature, ce cycle septénaire ne se manifeste plus d'une manière aussi frappante dans le développement de l'homme et dans le cours de ses maladies qu'il peut s'être manifesté au temps d'Hippocrate, il n'en conserve pas moins une prépondérance non méconnaissable dans toute la durée de la vie. L'ovule paraît descendre dans l'utérus sept jours après la fécondation; l'embryon est viable au bout du septième mois; le nourrisson prend vers la fin du septième mois ses premières dents et arrive dès lors à l'âge d'enfant; l'enfant change ses dents vers la fin de la septième année et entre dans l'âge de la seconde enfance. Après deux fois sept ans commence l'évolution sexuelle, et avec elle, à proprement parler, la fleur de la vie humaine, l'âge du jeune homme et de la jeune fille. Après **(p. 627)** trois fois sept ans le jeune homme entre dans le commencement de l'âge viril. Après sept fois sept ans s'éteint la fécondité de la femme; la vie de l'espèce s'efface. Après dix fois sept ans s'établit la vieillesse." (Eisenmann, *die vegetativen Krankheiten*, p.113, Erlangen, 1835.)

Ce traité *des Semaines*, très-souvent cité dans l'antiquité, paraît aussi l'être dans le livre d'Origène nouvellement découvert et publié par M. Miller. On lit dans ce livre: "Il est écrit dans l'Évangile qui porte le nom de Thomas: *Celui qui cherche me trouvera parmi les enfants de sept ans; en effet, la, dans l'âge de quatorze ans, caché, je me manifeste.* Cela est, non pas de Christ, mais d'Hippocrate disant: *L'enfant de sept ans est la moitié de son père.*"⁶⁵ Cependant cette phrase ne se retrouve pas dans notre traduction latine, ni non plus, que je sache, dans le reste de la Collection hippocratique; il serait possible qu'elle fût dans cette traduction, mais méconnaissable; il serait possible aussi qu'Origène, qui ne dit pas à quel livre il emprunte, eût cité de mémoire et à faux, attribuant à Hippocrate une pensée qui est à un autre.

J'ai dit (t.I, p.407) que le traité *des Semaines* tenait de près de au traité *des Chairs* et était sans doute du même auteur. Ce qui parle en faveur de cette opinion, c'est; 1° les derniers mots du livre

⁶⁵ Ἐν τῷ κατὰ Θωμᾶν ἐπιγραφόμενῳ Εὐαγγελίῳ παραδιδόασιν λέγοντες οὕτως "ἐμὲ ὁ ζητῶν εὐρήσεται ἐν παιδίῳ ἀπὸ ἐτῶν ἑπτὰ· ἐκεῖ γὰρ ἐν τῷ τεσσαρεσκαίδεκάτῳ αἰῶνι κρυβόμενος φανεροῦμαι." Τοῦτο δὲ οὐκ ἔστι Χριστοῦ, ἀλλὰ Ἱπποκράτους λέγοντος· ἑπτὰ ἐτῶν παῖς πατρὸς ἡμῶν. Origenis Philosophumena sive omnium haeresium refutatio, e codice parisino nunc primum edidit Emm. Miller, Oxonii, 1851, p.101.

des Chairs, où l'auteur promet d'exposer ailleurs la nécessité naturelle en vertu de laquelle chacune de ces choses (c'est-à-dire les phénomènes septénaires de la vie humaine) est réglée par sept; 2^o l'endroit où il dit, §13, que la jeunesse est à la troisième semaine de la vie, ce qui se trouve dans les *Semaines*, §5; 3^o le passage où il dit que la semence, tombant dans la matrice, a en sept jours toutes les (p.628) parties du corps, §19; ce qui répond, jusqu'à un certain point, à la phrase latine, §1: "Necesse et septenario quidem haberi species et definitiones septem dierum in coagulationem seminis humanis et inde formationem naturae hominis." Malgré ces points de rapport, je suis moins disposé qu'autrefois à soutenir que ces deux livres sont du même auteur. Ce qui me fait douter, c'est que le traité *des Semaines* est bien plutôt un livre de pathologie qu'un traité expliquant les propriétés du nombre sept dans leur application au corps vivant, sans parler de quelques différences secondaires; voyez, par exemple, sur les jours critiques, *des Chairs*, §19, et *des Semaines*, §26. Dans tous le cas, une comparaison, rigoureuse est difficile, attendu que la traduction latine est trop barbare pour fournir des éléments suffisants.

About the Document.

One of the best articles on this primary source was submitted in 1971 to *Classical Quarterly* by M. L. West, entitled, "The Cosmology of "Hippocrates," *De Hebdomadibus*.

West provides an excellent and important history of the discovery of this pseudo-Hippocratic writing, and its recognition as something other than the work of Hippocrates. He provides a text from a collation of Latin, Greek and Arabic manuscripts and then a commentary on that text. In his summary on the composition of the document he makes these conclusions regarding the mixture of material in the work:

[p.382] On the one hand there are chapters 1. 1-2. 1, 6, 10, 12, forming a coherent and systematic whole. 1. I, the world has seven parts, and so has its members. 1. 2, account of the seven parts of the world, ending with earth. 2. 1, the interrelation and movement of the parts. 6, the corresponding seven bodily parts in earth's creatures. (*In terra* seems to connect with 1-2.) 10, the seven parts of the soul, on which health and sickness depend. 12, we shall find the parallelism of man and the world operating in disease too. Interrupting this argument, in chapters 2. 2-5, 7-9, 11 we have a ragbag of further heptads, none of them related to the conception of man as an integrated whole. An ordering principle can be seen: the section on seasonal stars is tagged on to the account of cosmic revolutions, and the winds, seasons and ages follow in a natural enough sequence, though there is then a complete break between 5 and 6. 7 competes awkwardly with 6, but 8 and 9 develop well

[p.383] enough from 7. Then another break between 9 and 10, while 11 is quite isolated. All these parts except 9 may be said to have potential medical relevance. The doctor is elsewhere taught to pay attention to the seasons and the stars that mark them (*De Aer.* 1-2, 10-11; *De Nat. Horn.* 7-8; *De Hebd.* 16, 23; *De Humor.* 13-19; *De Victu.* 1. 2, 32, 3. 68; *Aphor.* 3. 1-23), to the winds (*De Aer.* 3-6; *De Morbo Sacro* 16; *De Humor.* 14; *De Victu.* 2. 38), to the ages of life (*De Humor.* 16; *De Victu.* 1. 2, 32-3; *Aphor.* 3. 24-31), to geographical factors (*De Aer.* passim, with application to particular countries in 1. 2-24; *De Humor.* 12; *De Victu.* 1. 2, 2. 37-8). But the hebdomadist's interest in these topics seems to be more mystical than practical. Chapters 1+6+10+12 are capable of development into a theory of diagnosis and therapy, however mistaken; it is hard to see how the rest could have been. I infer that they have a different origin.

What we have before us is a compilation, in which several ingredients may be distinguished in the light of the above observations. (a) A well-worked-out macro-microcosmic system, expounded in an artistic variety of prose (I-2. 1, 6, 10, 12). (b) Heptadic catalogues current before *De Victu*: the functions of the head (8), the vowels (9); perhaps others. (c) Non-heptadic catalogues adapted by the last compiler: the key points of the body (7), the equation of bodily members with parts of the earth (i I); perhaps others. (The seven seasons are built up from the customary tetrad, the seven ages of life reduced from Solon's decad, but we cannot tell whether this is due to the compiler or had been done before him.) The compiler's procedure has been to take the nucleus (a), and augment it with the more random collection of heptads, for the sake of illustrating the cosmic significance of seven as fully as possible. What has happened in I. I is not clear, but here too we may see his interfering hand. (p.383)

The Greek/Latin Text, *De Hebdomadibus*, or, *On the sevens* §1-11

The following text is from an article by M. L. West in *Classical Quarterly* in 1971 where he outlines his research on this section of Hippocrates and establishes the now accepted view that it is indeed a Ps-Hippocratean work. The article is indispensable for a better understanding for a history of an understanding of its place in the Hippocratean corpus and also for the excellent commentary he includes with it. Previous work to that was mainly in German, with such scholars as Roscher (1906, 1911) and A. Götze (1923), adding significantly to our understanding of this pseudonymous work.

Parts of it are in Latin and parts in Greek. Says West:

“Littre published a notice of it in 1837 based on a very corrupt text of the Latin version from a Paris manuscript. Test text was printed in the eighth volume (1853) of his great work of Hippocratica. Shortly afterwards a second, rather better manuscript of the Latin text was discovered, and, better still, a fragment of the Greek text (1-5). These were published in Littre’s ninth volume. The three sources were reprinted by the Dutch scholar F. Z. Ermerins in his *Hippocratis et aliorum medicorum vererum reliquiae*, iii (1864), 533ff....in 1893 C. Harder drew attention to an Arabic manuscript in Munich, which he described as containing a translation of *De Hebd.* (to chapter 17) and also a translation of a commentary on it by Galen (*Rh, Mus* xlvi, [1893], 433-47). His article contained what appeared to be a German version of the Arabic *De Hebd.* It was only in 1914, when H. Bergsträsser published the complete Arabic text with a literal German translation (*Corp. Med. Gr* xi.2), that it was made clear that the manuscript did not contain a continuous translation of the *De Hebd.*, but only lemmata between sections of the commentary (which Bergsträsser showed could not be by Galen). What Harder had printed was a free reconstruction made up from the lemmata, the commentary, and the Latin version; but he left it so unclear what he was about that it is not surprising that people were misled. While his version must not be treated as a source for the text, it remains useful as a contribution to understanding, for it is to this day almost the only version designed to be comprehensible that has appeared in any language. (*Ibid*, pp. 365-366)

Here then is the text as presented by West of the first twelve chapters of *De Hebdomadibus*.⁶⁶

Chapter 1

1. Mundi forma sic omnis ornata est eorumque quae insunt singulorum. Necesse est septinariam quidem habere speciem et definitiones septem dierum in coagulationem seminis humani et in deformationem naturae hominis et in determinationem aegritudinum, et quaecumque deputriunt in corpore eorum quae in omne. Et cetera omnia septinariam naturam habent {em} et speciem, insuper et perfectionem et perpatris propter hoc: numerositas mundi οὐτ[ω]ς] ἔχει, ἑπταμερέα ἔχων [ἐν ἑωυτῶ πασαν ιδέην καὶ τάξιν ἐκά]στον τῶν μερέων ἑπταμερέα·

2. μίην μὲν <ἐν> πασι τάξιν τὴν τοῦ ἀκρίτου κόσμου, <δι>εξ[όδους] ἔνοντα θέρεος καὶ χειμῶνος· δευτέραν δὲ {τάξιν} τὴν τῶν ἀστρων ἀνταύψειαν καὶ μάνωσιν [οὔσαν θερμιάτην] καὶ ἀραιότερον τῆς φύσιος λαμπηδόνα· τρίτην ἡλίου δίοδον θερμιασ[ίην] ἔχον[τος]· τετάρτην σελήνης ἀνιούσης καὶ τελειούσης πρόσθεσιν καὶ μειούσης ἀφαί[ρῃσιν]· πέμπτη μοῖρα ἢ τοῦ ἡέρος σύστασις {καὶ} κόσμου, παρέχουσα ὑετοῦς καὶ ἀστραπάς β[ροντάς τε] καὶ χιόνας <καὶ χαλάζας καὶ τᾶλλα τοιαῦτα>· ἕκτον τὸ τῆς θαλάττης ὑγρὸν μέρος καὶ ποταμῶν καὶ κρηνέων καὶ πηγέων καὶ λιμνέων, <καὶ τὸ ἄποτον καὶ τὸ πότιμον>, καὶ [τὸ] ἐν τούτοισι θερμόν, ὃ ἀγωγή καὶ ἄρδευσίς ἐστι τῆς ἰκμάδος· ἑβδομον αὐτῆ ἢ γῆ, ἐφ’ ἣ τὰ τε ζῶα καὶ τὰ [φυ]όμενα <...> καὶ ἔστι πάντων τροφός, {ἐξ ὕδατος ἐοῦσα} <διὰ τὸ περιέχειν αὐτὴν τὰ ὑγρά>.

Chapter 2.

⁶⁶ If you have a problem seeing all the Greek Letters presented in the rest of this section, you need to check you have Palatino Linotype as an active font in your machine. You can check by going to Control Panel > Fonts>File>Install New Font> (and find its location where you downloaded it (do a search for “Palatino Linotypes” on the Net and download it)). I have used Taveltesoft Keyman program for the Greek lettering, a free, easy to type program.

Οὕτως οἱ τῶν ξυμπάντων κόσμοι ἑπταμερέα ἔχουσι τὴν τάξιν· ἴσοι δὲ τὸν ἀριθμὸν ὁμοῖοι τε τὴν ἰδέην οἱ ὑπὸ τῆ γῆ κόσμοι τοῖσιν ὑπὲρ γῆς. Καὶ αὐτόδρομον {περιέχουσι τῆς τε περιόδου καὶ μεθόδου <περι> τὴν γῆν περιπολίην ποιούμενοι, διὰ τὸδε· ἡ γῆ καὶ ὁ Ὀλύμπιος κόσμος ἔχει τὴν φύσιν στάσιμον, τὰ δὲ ἄλλα ὁδὸν ἔχει περιπολίης· κατὰ μέσον δὲ τὸν κόσμον ἡ γῆ κειμένη, [καὶ ἔ]χουσα ἐν ἑωυτῇ καὶ ὑφ' ἑωυτῇ τὰ ὑγρά <τὰ τροφίμα>, ἐν τῷ ἡερι ὀχέεται, ὥστε τοῖσι κάτω τάδε μὲν τὰ ἄνω κάτω εἶναι, τὰ δὲ κάτω ἄνω, οὕτω τε διέχειν τὰ τε ἐκ δεξιῆς καὶ τὰ ἐξ ἀριστερῆς· καὶ περὶ πᾶσαν τὴν γῆν οὕτως ἔχει. - ἡ μὲν χῆ δ[ύσα μέση] καὶ ὁ Ὀλύμπιος κόσμος ὑπατος ὧν ἀκίνητά ἐστιν· ἡ δὲ σελήνη μέση οὔσα <πάντων τῶν ἄλλων μερέων, τῶν μὲν ἀνωτέρων, τῶν δὲ κατωτέρων,> συναρμόζει αὐτῇ τὰ[λλ]λα πάντα, ἐν ἀλλήλοισι ζῶντα καὶ δι' [ἀ]λλήλων διόντα αὐτὰ τε ὑφ' ἑωυτῶν καὶ ὑπὸ ἀεὶ ὄντων θ[εῶν] ἄω-ι-δίωζ(HOW DO I DO A DIARESIS ON THE "ι"?) κινεῖται. <καὶ ἕκαστον αὐτῶν ἰδίην κινεῖται κίνησιν ἑτέραν τῶν ἄλλων, πάντων μὲν ἐν κυκλώσει ἐόντων, τῶν δὲ μερέων ἕκαστου τοῖς ξύμπασι διαφέροντος.>

2. τὰ τοίνυν ἄστρα τὰ οὐράνια ἑπτὰ ἔοντα τάξιν ἔχει τῆς τῶν ὥρέων ἐκδοχῆς, μεμ[ερισ]μένην ὦ[ν ἐπὶ] μιῆς μὲν ὁ ἥλιος, ἡλίω δὲ σελήνη <ἀκολουθεῖ>· ἀκολουθεῖ δὲ Ἄρκτος τῷ Ἀρκτούρω ἀκολουθίην ἴσῃν] ὥσπερ ἡλίω σελήνη· αἱ δὲ Πλειάδες τῆ[σιν Υἱάσιν] ἀκολουθεοῦσιν· τῷ δὲ Ὠρίωνι ὁ Κύων. ταῦτε δὲ [τὰ] ἄστρα ἀκολουθίην ἔχει ἀλλήλοισι καὶ ἐναντίωσιν καὶ γὰρ ἐκ δεξιῆς τῆς τῶν ὥρέων ἐστερίσιος ὁδεύουσιν, ὥστε μὴ [τὴν αὐτ]ὴν στάσιν ἔχειν ὁδοῦ τὰ ἄστρα.

Chapter 3

{περὶ ἀνέμων.} ἀνέμων αὖ ἑπτὰ ἀν<πνοιαί εἰσιν καθ'ἅς> πνέουσιν περιόδους ποιούμενοι. ἀρχὴ μὲν οὖν ἀνέμων {ὅθεν οὗτοι πεφύκασιν} ἀπὸ τοῦ θερμοῦ. Αἰθλιώτης· ἐχόμενος Βορέης εἶτα Ἀπαρκτίας εἶτα Ζέφυρος· μετ' αὐτὸν δὲ ὁ Λύψ· ἔπειτα Νότος· ἐχόμενος Εὐρος. Οὗτοι οἱ ἑπτὰ ἀναπνευσιν ἔχουσιν ὠραίην·

Chapter 4

{περὶ ὠρῶν.} ὠραι δὲ ἐνιαύσιοι ἑπτὰ. εἰσὶ δὲ αὐται·σπορητός, χειμῶν, φυταλιά, ἔαρ, θέρος, ὀπώρ[η], μετόπωρον. αὐται ἀλληλέων διαφέρουσι διὰ τὰδε· σπορητός ἐν θέρει οὐ γόνιμος, οὐδὲ φυτευσίς ἐν μετοπώρω, οὐδὲ ἀνθησίς ἐν χειμῶνι, οὐδὲ βλάστησίς ἐν θερει, οὐδὲ πέπανσίς ἐν χειμῶνι.

Chapter 5

οὕτω δὲ καὶ ἐπ' ἀνθρώπου φύσιος ἑπτὰ ὠραὶ εἰσιν, ἅς ἡλικίας καλέομεν· παιδίον, παῖς, μειράκιον, νεηνίσκος, ἀνήρ, πρεσβύτες, γέρον. καὶ παιδίον μὲν ἐστὶν ἄχρις ἑπτὰ ἐτῶν <καὶ> ὀδόντων ἐκβολῆς· παῖς δὲ ἄχρι γονῆς ἐκφύσεως ἐς τὰ δις ἑπτὰ· μειράκιον δὲ ἄχρι γενείου λαχώσεως ἐς τὰ τρις ἑπτὰ· νεηνίσκος δὲ ἄχρις αὐξήσιος ὄλου τοῦ σώματος ἐς τὰ τετράκις ἑπτὰ· ἀνήρ δὲ ἄχρις ἑνος δέοντος ἐτῶν πενήκοντα ἐς τὰ ἐπτάκις ἑπτὰ· πρεσβύτες δὲ ἄχρι ἐτῶν πενήκοντα ἐξ ἐς τὰ ἐπτάκις ὀκτώ· τὸ δὲ ἐντεῦθεν γέρον.⁶⁷

Chapter 6

⁶⁷ Robin Waterfield, in her commentary on Plato's republic, has a statement on section 460e of that work where we meet the phrase as translated by her as "his peak as a runner." She says: "...possibly a Pythagorean definition for the end of one of the seven-year periods of life; compare pseudo-Hippocrates, *De hebdomadibus* 5; and for a slightly fuller statement pseudo-Iamblichus, *Theologoumena arithmeticae* 66, 13-18 (de Falco), though he places the peak of physical prowess at 35 rather than around 28. (For a translation see p.95 of my *Theology of Arithmetic* (Grand Rapids: Phanos Press, 1988).)" (1998, p.410)

Quae autem in terra sunt corpora et arbores naturam similem habent mundo, quae minima et quae magna; necesse est enim mundi partes, cum sint omnia similiter, comparari mundo; ex aequalibus enim partibus et similibus mundo consistunt. Terra quidem stabilis et immobilis: media quidem lapidosa, <ossium> imitationem habens, impassibilis et immobilis natura; quod autem circa eam est, hominum caro, solubilis. Quod autem in terra calidum humidum, medulla et cerebrum hominis, <unde descendit> semen; aqua autem fluminum imitatio est venae et qui in venis est sanguinis; stagna autem vesicae et longao<nis>; maria vero, qui in visceribus est humoris hominis. Aer vero spiritus qui est in homine. Luna{e} duobus locis, et <quod> quidem ex solis splendoribus est congregatum terrae, hoc quod in visceribus hominis et quod in venis calidum est; quod in superioribus partibus est mundi, quod stellae et sol, quod sub cute est hominis calidum circa carnem, quod per celeritatem splendens mutat colores, sicut et illic Iovem aegiochum inveniens esse. Arctos autem fervoris in homine operatio{nem} quae e sole nutrita. Inseparabilis autem soliditas quae mundum continet omnem, cutis coagulatio, frigida constituta. Ergo omnis constitutio uniuscuiusque formarum sic continetur.

Chapter 7

Uniuscuiusque specierum septem partes. <Hominis septem partes.> Caput una pars; manus operum ministratrix secunda; interiora viscera et praecordiorum definitio tertia; veretri duae partes, una quidem urinae profusio, Quarta, alia seminis ministratura, Quinta; longao {id est intestinum maius} cibi sediminis exitus Sexta; crura ambulationes septima.

Chapter 8

Caput ergo ipsum septimarium habet auxilium ad vitam. Frigidi introitus per quam ubique part <em pat>et, una haec; secunda fervoris exhalatio ex omni corpore; tertia visus, iudicium <colorum et ceterorum> ; Quarta auris, auditus; Quinta nares respirantes, odorum intellectus; sextus humoris bibitio{nis} et ciborum transmissio, arteria et stomachum; septima lingua{e}, gustus sensus.

Chapter 9

Et ipsius quidem vocis <per> septem {vocalium} inarticulatio {litterarum}.

Chapter 10

Anima{m} itaque septenarium habet: <unum> calidum <in> *seminis* form<ation>em septen<di>ariam constitutum et {in} deficiens facillime eis septem die<bu>s, quod in aere et quod in animalibus; secundum aerium frigus utile; tertium humorem per totum constitutum corpus; 5. quartus terrenum, {sanguinem,} cibo indigentem; quintum choleras amaras – aegritudinum dolores multi{tudinum} <ex> his septem dierum; sextum cibum dulcem omne<m> {quod est lucrum sanguinus innascens}; septimum omne salsum, delectationum imminutiones.

10. Natura autem hae septem partes animae; quae cum consilio quidem sine dolore consistunt; <χρῆ δὲ τὸν ἀνθρώπον, εἶ τι φρονεῖ, ὀρθῶς γινῶναι ὅπως ἐπιμέλειαν ἔξει τοῦ σώματος>; cetera si recte agunt, vegeti vivunt vitam et fortitudinem habent et vivunt sufficienter. Male autem in<vicem> compositae curantis peccatis violentum dolorem et iactationem incurrunt; 15. moriuntur autem homines advenientibus illis per suas culpas, ipsi sibi vere doloris causa constituti{s}.

Chapter 11

Terra autem omnis septem partes habet: caput et faciem Pelopennesum magnarum animarum habitationem; secundum Isthmus, medulla <et> cervix; tertia pars inter<iora> viscera et praecordia, Ionie, <und die Bewohner dieser Gegend sind besonders verständig, einsichtig und weise>; 5. quarta crura, Hellespontus, <und diese Gegend is lang ausgestreckt, und geht nach der Richtung unseres Meeres, und sie ist schmal>; Quinta pedes, Bosphorus {transitus} {Thracius et Cimmerius}: <so wisset, dass die Bevölkerung und Bewohner dieser Gegend kräftig, stark, Krieger und Leute von Mut und Tapferkeit sind, und niemand sie zurückhalten kann>; 10. sexta venter, Aegyptus et pelagus Aegyptium, <und es ist ein fruchtbares Land, voll Körnerfrüchte und Obst>; septima venter inferior et longao {intestinum maius}, Euxinus Pontus et palus Maeortis, <und dies ist eine grosse Insel von den Inseln des Meers, die die Abfälle des Wasser des Meeres aufnimmt>; 15. und unter ihnen Volk aber und ihren Bewohnern ist kein Mut, sondern sie sind schwach und dienstfertig und können den Kampf und Krieg nicht ertragen>.

Chapter 12

De autem toto mundo et natura hominis secundum naturam et rationem dixi, quia tale est quale ego ipse ostendo, et quatenus ipsum corpus divisum est. Cum ist ergo eiusmodi mundus, ostendam et in aegritudine est. Cum sit ergo eiusmodi mundus, ostendam et in aegritudine haec pati totius mundi et aliorum omnium corpora. 5. Necesse est enim propter eos qui nesciunt mundi et aliorum omnium naturam ostendere, ut scientes magis adsequi possint quae nunc dicuntur. Manifeste quidem qualia sint haec, ratio naturalis est; docet haec autem ratio quae secundum naturam continent; {ipsas febres et alias causas et quidem acutas aegritudines quomodo fiant docet, et factas quomodo oportet cohiberi 10. aut non fieri et nascentes quomodo debeant curari recte.} considerare ergo oportet secundum hanc rationem omnia.

The English Translation, *De Hebdomadibus, or, On the sevens* §1-11

NONE AS YET. THE BEST THAT CAN BE DONE IS GIVE THE GREEK IN THE LOEB LIBRARY SERIES AND ITS TRANSLATION AND LET READERS COMPARE THE DIFFERENCE IN ORIGINAL TEXTS AND SEE THE DIFFERENCES, UNTIL A TRANSLATION OF WEST'S WORK IS FORTH COMING.

The Commentary on the Text.

Although West did not provide an English translation of the text, he did provide (pp.372-383) a commentary on the texts in English for the most part. These are his allusions to Ps-Hipp.'s view of the *hebdomad*:

- 1.1 "The opening paragraph states the principle that the world has seven parts, and so has each thing in it..." (p.372)
- 1.2 "The seven strata of the natural world are described.";
- 2.2 "The next section pretends to be concerned with the 'stars', or rather celestial signs, that mark the succession of the seasons." (p. 374)
3. "Another series related to the seven seasons ...is constituted by the seven winds..." (p.375)
5. "Human life too has its seven 'seasons,' ..." (p.376)
6. "In this important chapter teh seven parts of the world are related to the parts of the body." (p.377)
7. "Next we are offered what appears as an alternative division of man into seven parts according to his outward form." (p.379)
10. "The soul likewise has seven parts, i.e., it is a mixture of seven substances." (p.380)
11. "It is now the turn of the earth's surface to be divided into seven, and to complicate things, the seven parts are to correspond with the parts of the body." (p.381)

So with Ps. Hippocrates, we see a collection of *hebdomads*, in truly classical form, giving endorsement to the views of the earlier Greek Writers.

Discussion on the Text

Runia goes into detail in his commentary on *De Opificio mundi*, concerning this so-called dialogue, *De Hebdomadibus*, or, *On the sevens*. He surveys current scholarship on the document, pointing out that it is pseudonymous, and its date is highly debated, with the latest date being set by Mansfield about 60-30 B.C.E, due to the influence of Posidonius on the work.⁶⁸ He suggests it was known by Varro, and only the first five chapters are extant in the Greek. “For the remainder, we are dependent on Latin and Arabic translations.” (*Ibid*)

The text is comprised §§1-11 of an arithmological treatise, showing the structural unity of the cosmos and the human being, with a strong emphasis on the role of the hebdomad; §§12-53 is a treatise on fevers and acute diseases in general. (*Ibid*)

West differs from Runia in the matter of dating the document, and sets the latest parameter at the times of Philo, with the earliest around the sixth –fifth century B.C., and provides interesting comparisons from a Persian document –*Greater Bundahishn* –a Zoroastrian cosmological work of the ninth century A.D. West argues the latter is certainly based on an older Persian source, and with various proofs, prefers an earlier date for the Ps-Hippocratic work around the fifth century B.C. rather than a later one.

It follows that there can be no simple answer to the question 'what is the date of *De Hebd.*?' We must ask how old each of its constituent parts is, and when they were put together in their present form. Let us take first the rather grand system that forms the nucleus. It is immediately obvious to what line of cosmological speculation it must be assigned: the line that runs from Empedocles [490-430B.C. – FB] to Philolaus and Plato, and may for convenience be dubbed Pythagorean, provided we do not attempt to trace it back to the earlier part of the fifth century. (Parmenides' system is notoriously obscure.) What appears in *De Hebd.* is apparently modelled on an astronomically more sophisticated scheme which included the individual planets (see on 2). We must not attribute this reworking to the compiler, for it is presupposed in the physiology of chapter 6, and in the *De Victu* [by Hippocrates]. No such planetary scheme, and no knowledge that there are five planets, can be traced earlier than Philolaus (A I6) [47-385 B.C.-FB]. It is noteworthy that he too is at pains to fit his cosmology to a magic number, ten. A striking feature of his system that *De Hebd.* does not share is the displacement of the earth from the centre and the assumption of an Antichthon. His central fire is not counted among the ten, which are: Antichthon, earth, moon, sun, five planets, Olympus. The system behind *De Hebd.* could in principle be earlier. But the idea of reflected starlight is against raising the date by much. The assumption of a lower half of the universe symmetrical and opposite to the visible upper part, and the way this is expressed, again has its closest parallel in Philolaus. This bivalve picture is not as sophisticated as the spherical earth, needing no support from air, which first appears in Plato's *Phaedo* and was soon widely accepted. We should beware of assuming that our cosmologist was necessarily abreast of the latest speculation, but his scheme looks remarkably like a product of the latter part of the fifth century. A linguistic detail that perhaps suggests the fifth rather than the fourth century for this section is the concrete use of a noun in $-\sigma\iota\varsigma$ ($\tau\eta\nu \acute{\alpha}\sigma\tau\rho\omega\nu \mu\acute{\alpha}\nu\omega\sigma\iota\nu$), for the suffix was rapidly becoming specialized in application to processes; see R. Browning, *Phil. cii* (1958), 60 if. The heptadistic remodelling was undertaken by someone to whom planets were newfangled nonsense: sun, moon, and stars made a good enough division for him. His interests were medical, and he was concerned with the macrocosm primarily as a parallel to the structure of the human body. It would have been difficult to find analogues for five planets at different levels as well as sun, moon, and stars. Besides, seven was his appointed number. (Belief in the power of seven in connection with critical days must already have been established in his field; cf. the series in *Progn.* 20, *Epid.* i. 26, *De Cam.* 19, *De Hebd.* 26; Roscher, 'Hebdomadenlehre', 60 if.) As to when he operated, we can say with confidence that it was before the writing of the *De Victu*. Kirk, *Heraclitus*, pp. 26-9, shows that no date for this work earlier than the mid fourth century is likely... A *terminus ante quem* may be drawn from an apparent criticism of the work by Diocles, whom Jaeger put in the later fourth century, but a more recent researcher has put back up to the middle of the century (F. Kudlien, *Arch. f. Gesch. d. Medizin* lvii [1963], 456-64). We shall not go far wrong if we assign *De Victu* to the same period. The author of the macro-microcosmic system of *De Hebd.*, then, might be put anywhere in the first half of the century. The only other clue that I can see is the coincidence with Philistion

⁶⁸ Runia, 2001, p.280.

noted on chapter 10. Philistion was old enough to teach Eudoxus, and may have been approximately Plato's contemporary. I see little prospect of dating the various heptadic and other catalogues that the compiler has used, except that the pair in 8-9 were formulated, and associated with each other, before the *De Victu*. If anyone wishes to date 3 (the winds) [p. 385] to the third century on the basis of the facts mentioned in the commentary on that section, he may, though it does not seem necessary. The list in 7 was in two ways reminiscent of Philolaus [ca.470-385 B.C.]. As for I I, the reference of the names *Ἰονίη* and *Ἑλλάσποντος* suggests a date not later than the fifth century for the original. The *terminus ante quem* for the compiler is Philo, since Roscher's claims to find earlier references to the work are far-fetched.⁶⁹ But Philo knew it as a work of the wise Hippocrates, and it must have borne his name in the Alexandrian library. It is natural to suppose that the compiler was not far removed in space or time from the author of *De Victu*, where some of the things that he combines appear separately. We see from Aristotle, *Metaph[ysics]*. 1093a 13-16, that people had been collecting heptads more indiscriminately by his time. He mentions the seven vowels, the notes of the scale, the Pleiades, the loss of first teeth in the seventh year, and the Seven against Thebes. Two of these items appear in the *De Hebd.*, but not only there, and there is no reason to think that Aristotle knows this particular work. Nor can anything be inferred from its omission of his other items, any more than from its omission of the Seven Sages (P1. *Prot.* 343a), the Seven Great Islands (Alexis fr. 268, *Timaeus* 566 F 65), or countless other possible sevens. They have not the association with medical philosophy that it was possible to find in all the sets that are present.

On the relationship between these ideas in Greece and those found in other cultures West continues:

Lastly, the heptadism itself. Number superstition is primitive and wide-spread. Much interesting material on this subject is referred to by Burkert, pp. 441 f. In Greece it was the Pythagoreans in the fifth century who raised whatever was there before to philosophic status. In particular, the idea that a certain number is to be found throughout the universe appears. 'Every thing is three things, neither more nor less. Each thing's quality is a trinity: *σύνεσις, κράτος, τύχη* (Ion of Chios B I). Did this way of looking at things come from abroad? In the *Bṛhadāraṇyaka Upanishad*, which, it is thought, cannot be later than 600 B.C., we read, 'This universe is a triad-name, form and work' (I. 6. I, trans. Zaehner), as it were *ένός έκάστου άρετή τριάς, όνομα, και είδος και έργον*. Not much later, in the *Taittiriya Upanishad*, we find a passage conceived in disturbingly similar spirit to the *De Hebd.*:

Earth, atmosphere, sky, the points of the compass, the intermediate points. Fire, wind, sun,
moon, constellations.
Water, plants, trees, space, the Self.
So much for the material world; now we come to the self: -In-breath, out-breath, diffused
breath, upper breath, concentrated breath.
Sight, hearing, mind, speech, touch.
Skin, flesh, muscle, bone, marrow.

After breaking it down into these categories an ancient seer remarked:

'Surely the universe is of fives. By the fivefold one preserves the fivefold.' (I. 7.)

There is much in the Upanishads for which I insist on a historical connection with some of the teachings of Greek philosophers in the late sixth and early fifth centuries, and this number speculation fits so well into the overall picture that it is natural to find a connection here too. This does not necessarily mean attributing the common pattern of the *Taittiriya Upanishad* and the *De Hebd.* to an archetype. Once speculation had been given an impetus in this direction, it might develop on parallel lines in different countries. (pp.387-388)

West also refers us to the views of Philolaus, the student of Pythagoras—our main source for the thoughts of Pythagoras.⁷⁰ West (p.385) quotes Philolaus at B. 20 as one who “hails the seven as the divine leader and ruler of all, eternal, stable, unmoving, like itself and different from others.” After the times of Pythagoras and Philolaus, West says, “heptadism was on the increase, as we see from Aristotle, and in later centuries it becomes even more elaborate.” (Ibid)

Relevance for our Study on *Hebdomad*

From the comments of West we can see that the concept of *hebdomad* was established by the fifth century formally in Greek medical literature. Ps-Hippocrates adds his voice to that of Solon in

⁶⁹ W. H. Roscher, *Die Hebdomadenlehre der griechischen Philosophen und Ärzte*, dans A.K.G.W., XXIV, 1906, VII, pour le stoïcisme; *Die hippokratische Schrift der Siebenzahl*, Padenborn, 1913.

⁷⁰ See Iamblichus, *Life of Pythagoras*.

the seventh-sixth century to the same meaning of the word – that of a collection of seven things. Readers should take cognisance of the comment of West that the hebdomadic lists found in the literature predates Ps-Hippocrates. It should also be kept in mind that this heptadism was a part of a wider acceptance trans-culturally of a “fashionable number speculation,” which also consisted of triads, monads, pentads etc. This arithmological theory infiltrated Christian thinking and developed into a “Theology of Arithmetic,” a topic that occupied some of the brightest minds in the early church. Even St. Augustine’s immortal work *The Trinity*, stoops to apply this penchant to human thinking, and proposes the triadic nature of human thinking. Researchers like that of Joel Kalvesmaki, have added greatly to our understanding of the development of this esoteric branch of theology, (or is it a branch of mathematics – religious mathematics?). At the very least, Ps-Hippocrates reinforces the classical view of the meaning of *hebdomad* as applying to a group of seven, in this case, a group of seven years, in unison with the translators of the Alexandrian LXX book of Daniel.

The Use of Hebdomad in Aristotle (384-322 B.C.)

We focus on two samples from the writings from Aristotle: the first from *Politics*, and the second from *Metaphysics*.

The Greek Text *Politics*, Bk 7, pt 14.

This text comes from the text provided by the edition of W. D. Ross, Aristotle. ed. W. D. Ross, Aristotle's *Politica*. Oxford, Clarendon Press. 1957.

χρη δὲ καὶ τὰς ἐγκύους ἐπιμελεῖσθαι τῶν σωμάτων, μὴ ῥαθυμούσας μηδ' ἀραιᾶ τροφῇ χρωμένας. τοῦτο δὲ ῥάδιον τῷ νομοθέτῃ ποιῆσαι προστάξαντι καθ' [15] ἡμέραν τινὰ ποιεῖσθαι πορείαν πρὸς θεῶν ἀποθεραπείαν τῶν εἰληχότων τὴν περὶ τῆς γενέσεως τιμὴν. τὴν μέντοι διάνοιαν τούναντίον τῶν σωμάτων ῥαθυμοτέρας ἀρμόττει διάγειν: ἀπολαύοντα γὰρ φαίνεται τὰ γεννώμενα τῆς ἐχούσης ὡσπερ τὰ φυόμενα τῆς γῆς. περὶ δὲ ἀποθέσεως καὶ [20] τροφῆς τῶν γιγνομένων ἔστω νόμος μηδὲν πεπηρωμένον τρέφειν, διὰ δὲ πλῆθος τέκνων ἢ τάξις τῶν ἐθῶν κωλύη μηθὲν ἀποτίθεσθαι τῶν γιγνομένων: ὀρισθῆναι δὲ δεῖ τῆς τεκνοποιίας τὸ πλῆθος, ἐὰν δὲ τισι γίγνηται παρὰ ταῦτα συνδυασθέντων, πρὶν αἰσθῆσιν ἐγγενέσθαι καὶ ζῶην [25] ἐμποιεῖσθαι δεῖ τὴν ἀμβλωσιν: τὸ γὰρ ὅσιον καὶ τὸ μὴ διωρισμένον τῇ αἰσθήσει καὶ τῷ ζῆν ἔσται. ἐπεὶ δ' ἡ μὲν ἀρχὴ τῆς ἡλικίας ἀνδρὶ καὶ γυναικὶ διώρισταί, τότε ἀρχεσθαι χρὴ τῆς συζεύξεως, καὶ πόσον χρόνον λειτουργεῖν ἀρμόττει πρὸς τεκνοποιίαν ὀρίσθω. τὰ γὰρ τῶν πρεσβυτέρων [30] ἔκγονα, καθάπερ τὰ τῶν νεωτέρων, ἀτελῆ γίγνεται καὶ τοῖς σώμασι καὶ ταῖς διανοίαις, τὰ δὲ τῶν γεγηρακότων ἀσθενῆ: διὸ κατὰ τὴν τῆς διανοίας ἀκμὴν. αὕτη δ' ἔστιν ἐν τοῖς πλείστοις ἦνπερ τῶν ποιητῶν τινες εἰρήκασιν οἱ μετροῦντες ταῖς ἑβδομάσι τὴν ἡλικίαν, περὶ τὸν χρόνον τὸν τῶν πεντήκοντα [35] ἐτῶν. ὥστε τέτταρσιν ἢ πέντε ἔτεσιν ὑπερβάλλοντα τὴν ἡλικίαν ταύτην ἀφεῖσθαι δεῖ τῆς εἰς τὸ φανερόν γεννήσεως: τὸ δὲ λοιπὸν ὑγείας χάριν ἢ τινος ἄλλης τοιαύτης αἰτίας φαίνεσθαι δεῖ ποιουμένους τὴν ὁμιλίαν. περὶ δὲ τῆς πρὸς ἄλλην ἢ πρὸς ἄλλον, ἔστω μὲν ἀπλῶς μὴ καλὸν [40] ἀπτόμενον φαίνεσθαι μηδαμῆ μηδαμῶς, ὅταν ἡ καὶ προσαγορευθῆ πόσις: περὶ δὲ τὸν χρόνον τὸν τῆς τεκνοποιίας ἐὰν τις φαίνεται τοιοῦτόν τι δρῶν...

<http://www.perseus.tufts.edu/hopper/text.jsp?doc=Perseus%3Atext%3A1999.01.0057%3Abook%3D7%3Asection%3D1335b> (Emphasis mine)

The English Translation, *Politics*, Bk 7, pt 14.

And pregnant women also must take care of their bodies, not avoiding exercise nor adopting a low diet; this it is easy for the lawgiver to secure by ordering them to make a journey daily for the due worship of the deities whose office is the control of childbirth. As regards the mind, however, on the contrary it suits them to pass the time more indolently than as regards their bodies; for children before birth are evidently affected by the mother just as growing plants are by the earth. As to exposing or [20] rearing the children born, let there be a law that no deformed child shall be reared; but on the ground of number of children, if the regular customs hinder any of

those born being exposed, there must be a limit fixed to the procreation of offspring, and if any people have a child as a result of intercourse in contravention of these regulations, abortion must be practised on it before it has developed sensation and life; for the line between lawful and unlawful abortion will be marked by the fact of having sensation and being alive. And since the beginning of the fit age for a man and for a woman, at which they are to begin their union, has been defined, let it also be decided for how long a time it is suitable for them to serve the state in the matter of producing children. For the offspring of too elderly parents, as those of too young ones, are born imperfect both in body and mind, and the children of those that have arrived at old age are weaklings. **Therefore the period must be limited to correspond with the mental prime; and this in the case of most men is the age stated by some of the poets, who measure men's age by periods of seven years,²—it is about the age of fifty.** Therefore persons exceeding this age by four or five years must be discharged from the duty of producing children for the community, and for the rest of their lives if they have intercourse it must be manifestly for the sake of health or for some other similar reason. As to intercourse with another woman or man, in general it must be dishonorable for them to be known to take any part in it in any circumstances whatsoever as long as they are husband and wife and bear those names, but any who may be discovered doing anything of the sort during their period of parentage.

<http://www.perseus.tufts.edu/hopper/text.jsp?doc=Perseus%3Atext%3A1999.01.0058%3Abook%3D7%3Asection%3D1335b> (Emphasis mine)⁷¹

The Meaning of the Text.

In the text above, Aristotle discusses the upper limits of firstly, when a person is in their mental prime, and secondly, when they should be considered most suitable to have children, and he says that the upper limit should be about fifty years. He thinks the upper limit of childbearing should correspond with the same limitation for mental acuity. Since he refers the poets using hebdomads to measure out the times of man, then Aristotle is intimating that seven hebdomads are the correct measure as the upper limit for childbirthing. Aristotle refers to the poets of Greece who measure the ages of men in groups of seven years. It will be noticed by SDA historicists that no "day-year principle" is applied here by Aristotle, nor is his comment in a "prophetic" context. We can take it from Aristotle, that this phrase was a common idea in his native language. This unequivocally indicates that this concept of a hebdomad had been a unit of measure in Greece for quite a while, since the poets had used it before Aristotle. Just which poets and when, we are not informed, but it is probably safe to assume that they had predated Aristotle by some time. Aristotle, at the very least, also indicates to us that this is not a new measure to use; they it had been in use by the poets before him.

Relevance for our Study on *Hebdomad*

Therefore, the choice of the translator of the Septuagint to translate $\epsilon\upsilon\eta\omicron\mu\alpha\delta$ as a "week of years" in Dn9:24-27 fits in perfectly naturally in the Greek idiom and also indicates to us that this sense of the word could be judged as the correct translation for the Hebrew word as well. Usage of this word with the sense of "weeks of years" in Hebrew literature after the time of Daniel is attested.

The second quote from Aristotle that is relevant to our study on *hebdomad* comes from *Metaphysics*:

The Greek Text, *Metaphysics*, Book 14, 1093

[1093a] [1]--εἰ δ' ἀνάγκη πάντα ἀριθμοῦ κοινωνεῖν, ἀνάγκη πολλὰ συμβαίνειν τὰ αὐτά, καὶ ἀριθμὸν τὸν αὐτὸν τῶδε καὶ ἄλλω. ἄρ' οὖν τοῦτ' αἴτιον καὶ διὰ τοῦτό ἐστι τὸ πρᾶγμα, ἢ ἄδηλον; οἷον ἐστι τις τῶν τοῦ ἡλίου [5] φορῶν ἀριθμός, καὶ πάλιν τῶν τῆς σελήνης, καὶ τῶν ζώων γε

⁷¹ Another translation can be found in *Aristotle, in Twenty-Three Volumes. XXI: Politics*. With an English Translation by H. Rackham, M.A., Cambridge, Massachusetts and London: Harvard University Press, William Heinemann Ltd, 1972. The first thing to note is that Rackham has this as part 14; whereas Moses Stuart refers to this as part 16. I do not know how to resolve this. I do not know what system of numbering Stuart or Rackham were following. And I do not know how this aligns with the Loeb system or universal classical system of numbering primary classical sources. Others more familiar with this may acquaint me with these details if they wish.

ἐκάστου τοῦ βίου καὶ ἡλικίας: τί οὖν κωλύει ἐνίους μὲν τούτων τετραγώνους εἶναι ἐνίους δὲ κύβους, καὶ ἴσους τοὺς δὲ διπλασίους; οὐθὲν γὰρ κωλύει, ἀλλ' ἀνάγκη ἐν τούτοις στρέφεσθαι, εἰ ἀριθμοῦ πάντα ἐκοινώνει. ἐνεδέχεται τε τὰ [10] διαφέροντα ὑπὸ τὸν αὐτὸν ἀριθμὸν πίπτειν: ὥστ' εἴ τισιν ὁ αὐτὸς ἀριθμὸς συνεβεβήκει, ταῦτά ἂν ἦν ἀλλήλοις ἐκεῖνα τὸ αὐτὸ εἶδος ἀριθμοῦ ἔχοντα, οἷον ἥλιος καὶ σελήνη τὰ αὐτά. ἀλλὰ διὰ τί αἴτια ταῦτα; ἑπτὰ μὲν φωνήεντα, ἑπτὰ δὲ χορδαὶ ἢ ἀρμονία, ἑπτὰ δὲ αἰ πλειάδες, ἐν ἑπτὰ [15] δὲ ὀδόντας βάλλει ἔνια γε, ἔνια δ' οὐ, ἑπτὰ δὲ οἱ ἐπὶ Θήβας. ἄρ' οὖν ὅτι τοιοσδὶ ὁ ἀριθμὸς πέφυκεν, διὰ τοῦτο ἢ ἐκεῖνοι ἐγένοντο ἑπτὰ ἢ ἡ πλειὰς ἑπτὰ ἀστέρων ἐστίν; ἢ οἱ μὲν διὰ τὰς πύλας ἢ ἄλλην τινὰ αἰτίαν, τὴν δὲ ἡμεῖς οὕτως ἀριθμοῦμεν, τὴν δὲ ἄρκτον γε δώδεκα, οἱ δὲ πλείους: [20] ἐπεὶ καὶ τὸ ΞΨΖ συμφωνίας φασὶν εἶναι, καὶ ὅτι ἐκεῖναι τρεῖς, καὶ ταῦτα τρία: ὅτι δὲ μυρία ἂν εἴη τοιαῦτα, οὐθὲν μέλει τῶ γὰρ Γ καὶ Ρ εἴη ἂν ἐν σημείον: εἰ δ' ὅτι διπλάσιον τῶν ἄλλων ἕκαστον, ἄλλο δ' οὐ, αἴτιον δ' ὅτι τριῶν ὄντων τόπων ἐν ἐφ' ἐκάστου ἐπιφέρεται τῶ σίγμα, διὰ τοῦτο [25] τρία μόνον ἐστὶν ἀλλ' οὐχ ὅτι αἰ συμφωνίαι τρεῖς, ἐπεὶ πλείους γε αἰ συμφωνίαι, ἐνταῦθα δ' οὐκέτι δύναται. ὅμοιοι δὴ καὶ οὗτοι τοῖς ἀρχαίοις Ὀμηρικοῖς, οἱ μικρὰς ὁμοιότητος ὁρῶσι μεγάλας δὲ παρορῶσιν. λέγουσι δὲ τινες ὅτι πολλὰ τοιαῦτα, οἷον αἰ τε μέσαι ἢ μὲν ἐννέα ἢ δὲ ὀκτώ, [30] καὶ τὸ ἔπος δεκαεπτὰ, ἰσάριθμον τούτοις, βαίνεται δ' ἐν μὲν τῶ δεξιῶ ἐννέα συλλαβαῖς, ἐν δὲ τῶ ἀριστερῶ ὀκτώ: [1093b] [1] καὶ ὅτι ἴσον τὸ διάστημα ἔν τε τοῖς γράμμασιν ἀπὸ τοῦ Α πρὸς τὸ Ω, καὶ ἀπὸ τοῦ βόμβυκος ἐπὶ τὴν ὀξυτάτην [νεάτην] ἐν αὐλοῖς, ἧς ὁ ἀριθμὸς ἴσος τῇ οὐλομελείᾳ τοῦ οὐρανοῦ. [5] ὁρᾶν δὲ δεῖ μὴ τοιαῦτα οὐθεὶς ἂν ἀπορήσειεν οὔτε λέγειν οὔθ' εὐρίσκειν ἐν τοῖς αἰδίοις, ἐπεὶ καὶ ἐν τοῖς φθαρτοῖς. ἀλλ' αἰ ἐν τοῖς ἀριθμοῖς φύσεις αἰ ἐπαινούμεναι καὶ τὰ τούτοις ἐναντία καὶ ὅλως τὰ ἐν τοῖς μαθήμασιν, ὡς μὲν λέγουσι τινες καὶ αἴτια ποιοῦσι τῆς φύσεως, ἔοικεν οὕτως [10] γε σκοποῦμένοις διαφεύγειν 'κατ' οὐδένα γὰρ τρόπον τῶν διωρισμένων περὶ τὰς ἀρχὰς οὐδὲν αὐτῶν αἰτιόν: ἔστιν ὡς μέντοι ποιοῦσι φανερόν ὅτι τὸ εὐ ὑπάρχει καὶ τῆς συστοιχίας ἐστὶ τῆς τοῦ καλοῦ τὸ περιττόν, τὸ εὐθύ, τὸ ἰσάκις ἴσον, αἰ δυνάμεις ἐνίων ἀριθμῶν: ἅμα γὰρ ὦραι καὶ ἀριθμὸς τοιοσδὶ: [15] καὶ τὰ ἄλλα δὴ ὅσα συνάγουσιν ἐκ τῶν μαθηματικῶν θεωρημάτων πάντα ταύτην ἔχει τὴν δύναμιν. διὸ καὶ ἔοικε συμπτώμασιν: ἔστι γὰρ συμβεβηκότα μὲν, ἀλλ' οἰκεία ἀλλήλοις πάντα, ἐν δὲ τῶ ἀνάλογον: ἐν ἐκάστη γὰρ τοῦ ὄντος κατηγορία ἐστὶ τὸ ἀνάλογον, ὡς εὐθὺ ἐν μήκει οὕτως [20] ἐν πλάτει τὸ ὁμαλόν, ἴσως ἐν ἀριθμῶ τὸ περιττόν, ἐν δὲ χορδαῖ τὸ λευκόν.

ἔτι οὐχ οἱ ἐν τοῖς εἴδεσιν ἀριθμοὶ αἴτιοι τῶν ἀρμονικῶν καὶ τῶν τοιούτων· διαφέρουσι γὰρ ἐκεῖνοι ἀλλήλων οἱ ἴσοι εἶδει: καὶ γὰρ αἰ μονάδες: ὥστε διὰ γε ταῦτα εἶδη οὐ ποιητέον. τὰ μὲν οὖν συμβαίνοντα ταῦτά [25] τε κἂν ἔτι πλείω συναχθεῖη: ἔοικε δὲ τεκμήριον εἶναι τὸ πολλὰ κακοπαθεῖν περὶ τὴν γένεσιν αὐτῶν καὶ μηδένα τρόπον δύνασθαι συνεῖραι τοῦ μὴ χωριστὰ εἶναι τὰ μαθηματικὰ τῶν αἰσθητῶν, ὡς ἐνίοι λέγουσι, μηδὲ ταύτας εἶναι τὰς ἀρχὰς.

[http://www.perseus.tufts.edu/cgi-](http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.01.0051&query=book%3D14%3Asection%3D1087a&chunk=book)

[bin/ptext?doc=Perseus%3Atext%3A1999.01.0051&query=book%3D14%3Asection%3D1087a&chunk=book](http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.01.0051&query=book%3D14%3Asection%3D1087a&chunk=book) ⁷²

The English Translation, *Metaphysics*, Book 14, 1093

This particular translation comes from Sir (William) David Ross, 1924:

If all things must share in number, it must follow that many things are the same, and the same number must belong to one thing and to another. Is number the cause, then, and does the thing exist because of its number, or is this not certain? E.g. the motions of the sun have a number, and again those of the moon,—yes, and the life and prime of each animal. Why, then, should not some of these numbers be squares, some cubes, and some equal, others double? There is no reason why they should not, and indeed they must move within these limits, since all things were assumed to share in number. And it was assumed that things that differed might fall under the same number. Therefore if the same number had belonged to certain things, these would have been the same

⁷² On the Configuration Display at Perseus.Tufts, set Greek Text to “Unicode (UTF-8) with pre-combined accents,” and then when you have pasted the copied Greek text, set the font to Palatino Linotype to see the full text displayed in Word. And to get rid of all those hyperlinks in one swift move, select the text then Cnrt +Shift +F9 and presto! They are gone in one deft move. Nifty hey!

as one another, since they would have had the same form of number; e.g. sun and moon would have been the same. But why need these numbers be causes? There are seven vowels, the scale consists of seven strings, the Pleiades are seven, at seven animals lose their teeth (at least some do, though some do not), and the champions who fought against Thebes were seven. Is it then because the number is the kind of number it is, that the champions were seven or the Pleiad consists of seven stars? Surely the champions were seven because there were seven gates or for some other reason, and the Pleiad we count as seven, as we count the Bear as twelve, while other peoples count more stars in both. Nay they even say that X, Ps and Z are concords and that because there are three concords, the double consonants also are three. They quite neglect the fact that there might be a thousand such letters; for one symbol might be assigned to GP. But if they say that each of these three is equal to two of the other letters, and no other is so, and if the cause is that there are three parts of the mouth and one letter is in each applied to sigma, it is for this reason that there are only three, not because the concords are three; since as a matter of fact the concords are more than three, but of double consonants there cannot be more.

Aristotle's Response to these Ideas

These people are like the old-fashioned Homeric scholars, who see small resemblances but neglect great ones. Some say that there are many such cases, e.g. that the middle strings are represented by nine and eight, and that the epic verse has seventeen syllables, which is equal in number to the two strings, and that the scansion is, in the right half of the line nine syllables, and in the left eight. And they say that the distance in the letters from alpha to omega is equal to that from the lowest note of the flute to the highest, and that the number of this note is equal to that of the whole choir of heaven. It may be suspected that no one could find difficulty either in stating such analogies or in finding them in eternal things, since they can be found even in perishable things.

But the lauded characteristics of numbers, and the contraries of these, and generally the mathematical relations, as some describe them, making them causes of nature, seem, when we inspect them in this way, to vanish; for none of them is a cause in any of the senses that have been distinguished in reference to the first principles. In a sense, however, they make it plain that goodness belongs to numbers, and that the odd, the straight, the square, the potencies of certain numbers, are in the column of the beautiful. For the seasons and a particular kind of number go together; and the other agreements that they collect from the theorems of mathematics all have this meaning. Hence they are like coincidences. For they are accidents, but the things that agree are all appropriate to one another, and one by analogy. For in each category of being an analogous term is found—as the straight is in length, so is the level in surface, perhaps the odd in number, and the white in colour.

Again, it is not the ideal numbers that are the causes of musical phenomena and the like (for equal ideal numbers differ from one another in form; for even the units do); so that we need not assume Ideas for this reason at least.

These, then, are the results of the theory, and yet more might be brought together. The fact that our opponents have much trouble with the generation of numbers and can in no way make a system of them, seems to indicate that the objects of mathematics are not separable from sensible things, as some say, and that they are not the first principles.

<http://www.classicallibrary.org/aristotle/metaphysics/book14.htm>
<http://ebooks.adelaide.edu.au/a/aristotle/metaphysics/index.html>

also found at

Relevance for our Study on the Hebdomad

Here we read Aristotle's strong arguments against the heptadism of his predecessors, and even his very own teacher Plato. The arguments presented in this work were seminal in the falling out of favour of Plato's *Timaeus*, for a few centuries. And his arguments are valid – you cannot use these artificial constraints to bind the various phenomenon into a fixed numerical pattern. He says that those who try to do this, are missing seeing the woods by focusing on the trees. There are many features in the very examples they present that contradict the very points they are trying to prove: “These people are like the old-fashioned Homeric scholars, who see small resemblances but neglect great ones.” The reader will notice in the Greek text firstly that the word *hebdomad* is not used here by Aristotle. But that does not matter because he is talking about collections of various quantities – triads, hebdomads, pentads, decads, etc. And his argument against such an arbitrary assignment of the things of nature to such a rigid systematic grouping system was a powerful argument for the decline of the popularity of this system of thinking for some centuries until it was revived again in the Neo-Platonic revival a few centuries later.

One of the important points of these comments is brought out by West (1971):

We see from Aristotle, *Metaph.* 1093a 13-16, that people had been collecting heptads more indiscriminately by his time. He mentions the seven vowels, the notes of the scale, the Pleiades, the loss of first teeth in the seventh year, and the Seven against Thebes. Two of these items appear in the *De Hebd.*, but not only there, and there is no reason to think that Aristotle knows this particular work. Nor can anything be inferred from its omission of his other items, any more than from its omission of the Seven Sages (Pl. Prot. 343a), the Seven Great Islands (Alexis fr. 268, Timaeus 566 F 65), or countless other possible sevens. They have not the association with medical philosophy that it was possible to find in all the sets that are present. (p.385)

If people had been collecting heptads by Aristotle's time, then the dating of this idea must predate Aristotle, making it earlier than the fourth century B.C. This accords with Solon's use of it in the 7-6th century B.C. This makes Fromm's assertion of the year-day principle in the use of *hebdomad* embarrassing seeing he has not considered the implications of sources like this in Aristotle showing how far back the concept of using *hebdomad* as collections of seven really goes.

The Use of Hebdomad by Aristobulus of Paneas (ca.160 B.C.)

The History of Aristobulus

Aristobulus lived around the middle of the second century B.C. Martin McNamara writes: "Aristobulus was one of the most renowned and influential Jews in Egypt in the mid-second century B.C. He is probably the Aristobulus to whom the letter in 2 Maccabees was addressed (cf. 2 Mac 1:10), and in that passage he is said to be of the family of anointed priests and teacher of Ptolemy the king—presumably Philometer VI (181-145 B.C.)."

Fragments of his work called *An Explanation of the Mosaic Laws* are given by Clement of Alexandria (*Stromata* 1, 15; 5:14) and Eusebius (*Praeparatio Evangelica* (also called *Euangelike Proparaskeue*) 8, 9; 13, 12; *Historia Ecclesiastica* 7:32). The surviving fragments contain expositions of sections of the Books of Genesis and Exodus." (1983, p. 223)⁷³ Scholars have seen in the work of *De opificio mundi*, allusions to the ideas of Aristobulus. (see Runia, 2001, pp.20, 29-30, 101-102, 125, 166, 225, 279-280, 307).⁷⁴

The Greek Text, *Euangelike Proparaskeue*, chapter 11-13.

I have included the relevant chapter from Eusebius' *Preparation for the Gospel* that contains the fragments from Aristobulus' writings so that readers can see the context of the fragment of Aristobulus' writings quoted by Eusebius in the chapter.

THERE ARE SECTIONS OF THIS TEXT IN THE NEXT CHAPTER YOU NEED TO GET TO COMPLETE THE REFERENCES IN HERE TO *HEBDOMAD* FROM EUSEBIUS.

ΚΕΦΑΛΑΙΟΝ ΙΒ⁷⁵

Ὅπως καὶ πρὸ ἡμῶν Ἀριστόβουλος ὁ Περιπατητικὸς ἐκ τῆς παρ' Ἑβραίοις φιλοσοφίας ὠμολόψει τοὺς Ἕλληνας ὠρμησθαι. Ἐκ τῶν Ἀριστοβούλου βασιλεῖ Πτολεμαίῳ προσπεφωνημένων.

“Φανερόν, ὅτι κατηκολούθησεν ὁ Πλάτων τῇ καθ' ἡμᾶς νομοθεσίᾳ καὶ φανερός ἐστι περιειργασμένος ἕκαστα τῶν ἐν αὐτῇ. Δηρημῆνεται γὰρ (10) πρὸ Δημητρίου τοῦ Φαληρέως, δι' ἑτέρων, πρὸ τῆς Ἀλεξάνδρου καὶ Ηερσῶν ἐπικρατήσεως, τὰ τε κατὰ τὴν ἐξαγωγήν τὴν ἐκ Αἰγύπτου τῶν Ἑβραίων, ἡμετέρων δὲ πολιτῶν, καὶ ἡ τῶν γεγονότων ἀνάντων αὐτοῖς ἐπιφάνεια, καὶ κράτησις τῆς χώρας, καὶ τῆς ὅλης νομοθεσίας ἐπεξήγησις ὡς εὐδηλον εἶναι τὸν προειρημένον φιλόσοφον εἰληφέναι πολλά. Γέγονα γὰρ πολυμαθῆς, καθὼς καὶ Πυθαγόρας, πολλά τῶν παρ' ἡμῖν μετενέγκας εἰς τὴν ἑαυτοῦ

⁷³ <http://www.earlyjewishwritings.com/aristobulus.html> The context and indeed the whole book can be read in English here: http://www.tertullian.org/fathers/eusebius_pe_13_book13.htm

⁷⁴ Especially with regard to §13 and §89 in Philo's *De opificio mundi*; the link between creation, the sabbath and the number seven; the arithmology of the work; and the overarching theme of chapter 15. (see the pages of Runia listed above.)

⁷⁵ Please notify of any errors in the punctuation, as the copy of the text in Migne I have was not easy to distinguish in some cases.

δογματοποιίαν κατεχώρισεν. Ἡ δ' ὅλη ἐρμηνεία τῶν διὰ τοῦ νόμου πάντων ἐπὶ τοῦ προσαγορευθέντος Φιλαδέλφου βασιλέως, σοῦ δὲ προγόνου, προσενεγκάμενον μείζονα φιλοτιμίαν, Δημητρίου τοῦ Φαληρέως πραγματευσαμένου τὰ περὶ τούτων.” Εἶτα μεταξύ τινα εἰπὼν, ἐπιφέρει λέγων “Δεῖ γὰρ λαμβάνειν τὴν θεῖαν φωνὴν, οὐ ῥητὸν λόγον, ἀλλ' ἔργων κατασκευὰς, καθὼς καὶ διὰ τῆς νομοθεσίας ἡμῖν ὅλην τὴν θεῖαν φωνὴν, οὐ ῥητὸν λόγον, ἀλλ' ἔργων κατασκευὰς, καθὼς καὶ διὰ τῆς νομοθεσίας ἡμῖν ὅλην τὴν γένεσιν τοῦ κόσμου θεοῦ λόγους εἴρηκεν ὁ Μωϋσῆς. Συνεχῶς γὰρ φησιν ἐφ' ἑκάστου ‘Καὶ εἶπεν ὁ θεοῦ, καὶ ἐγένετο.’ Δοκοῦσι δέ μοι, περιεργασμένοι πάντα, κατηκολουθηκέναι τούτῳ Πυθαγόρας τε καὶ Σωκράτης, καὶ Πλάτων, λέγοντες ἀκούειν φωνῆς θεοῦ, τὴν κατασκευὴν τῶν ὅλων συνθεωροῦντες, ακριθῶς ὑπὸ θεοῦ γεγκονυῖαν, καὶ συνεχομένην ἀδιαλείπτως. Ἔτι δὲ καὶ Ὀρφεὺς ἐν ποιήμασι τῶν κατὰ τὸν ἱερόν λόγον αὐτῷ λεγομένων οὕτως ἐκτίθεται περὶ τοῦ διακρατεῖσθαι δειὰ οὐνάμει τὰ πάντα, καὶ γενητὰ ὑπάρχειν, καὶ ἐπὶ πάντων εἶναι τὸν θεόν. Λέγει δ' οὕτως

Αθάνατον. Παλαιὸς δὲ λόγος περὶ τοῦδε φαίνειν.
 Εἷς ἐστ' αὐτοτελής (12), αὐτοῦ ὑπο [(13) πάντα τελεῖται
 Ἐν δ' αὐτοῖς αὐτὸς περινίσσεται (14) οὐδέ τις αὐτὸν
 Εἰσορόα ψυχῶν θνητῶν (15), ῥῶ δ' εἰσοράαται.
 Αὐτὸς δ' ἐξ ἀγαθῶν (16) θνητοῖς κακὸν οὐκ ἐπιτέλλει
 Ἄνθρώποις αὐτῷ δὲ χάρις καὶ μῖσος ὀπηδεῖ,
 Καὶ πόλεμος, καὶ λοιμὸς, ἰδ' ἄλγεα δακρυόεντα.
 Οὐδέ τις ἐσθ' ἕτερος Σὺ δὲ κεν (17) π[ῆ]ρα παντ' ἐσορήσαις,
 Αἶ κεν ἴδης αὐτὸν πρὶν δὴ ποτε δεῦρ' ἐπὶ γαῖα
 Τέκνον ἐμὸν, δεῖξω σοι, ὀπηνίκα δέρκομαι αὐτοῦ
 Ἰχνια, καὶ χεῖρα στιβαρὴν κρατεροῖο θεοῖο.
 Αὐτὸν δ' οὐχ ὀρόω περὶ γὰρ νέφος ἐστήρικται (18)
 Λοιπὸν ἐμοί (19) σταῖσιν δὲ δέκα πτυχαὶ ἀνθρωποισιν.
 Οὐ γὰρ κέν τις ἴδοι θνητῶν μερόπων κραίνοντα,
 Εἰ μὴ μουνογενῆς (20) τις ἀπορῶξ φύλον ἄνωθεν
 Χαλδαίων. Ἰδρις γὰρ ἔην ἄστροιο πορείης,
 Καὶ σφαίρης κίνημ' ἀμφὶ χθόνα ὡς περιτελλει,
 Κυκλοτερές γ' ἐν ἴσῳ κατὰ δὲ σφέτερον κνώδακα
 Πνεύματα δ' ἠνιοχεῖ, περὶ τ' ἡέρα καὶ περὶ χεῦμα
 Νάματος (21) ἐκφαίνει δὲ πυρὸς σέλας ἰφιγενήτου.
 Αὐτὸς δὴ μέταν (22) αὐθις ἐπ' οὐρανὸν ἐκστήρικται,
 Χρυσέω εἶνι θρονῷ γαίῃ δ' ὑπὸ ποσσὶ (25) βέβηκε
 Χεῖρα δὲ δεξιτερὴν ἐπὶ τέρμασιν Ὠκεάνοιο
 Ἐκτέτακεν (24) ὄρεων δὲ τρέμει βᾶσις ἔνδοθιθυμῶ,
 Οὐδὲ φέρειν δύναται κρατερόν μένος Ἔστι δὲ πάντως
 Αὐτὸς ἐπουράνιος, καὶ ἐπὶ χθονὶ πάντα τελευτᾶ,
 Ἀρχὴν αὐτὸς ἔχων, καὶ μέσσον (25), ἠδὲ τελευτήν,
 Ὡς λόγος ἀρχαίων, ὡς ὑλογενῆς διέταξεν,
 Ἐκ θεόθεν γνώμασι λαβὼν κατὰ δίπλακα θεσμόν.
 Ἄλλως οὐ θεμιτὸν (26) λέγειν τρομέω δὲ γεγυῖα
 Ἐν νόῳ. Ἐξ ὑπάτου κραίνει περὶ παντ' ἐνὶ ταξει,
 Ὡ τέκνον συ δὲ τοῖσι νόοισι πελάζω, γλώσσην

Εὖ μάλ' ἐπικρατέων στέρνοισι δὲ ἔνθεο φήμην.

Καὶ Ἄρατος δὲ περὶ τῶν αὐτῶν φησιν οὕτως

Ἐκ Διὸς ἀρχώμεθα, τὸν οὐδέποτ' ἄνδρες ἔωμεν
 Ἄρρητον μεσταὶ δὲ θεοῦ πᾶσαι μὲν ἀγνιαί,
 Πᾶσαι δ' ἀνθρώπων ἀγοραὶ, μεστή δὲ θάλασσα,
 Καὶ λιμένες, πάντη δὲ θεοῦ κεχρήμεθα πάντες.
 Τοῦ γὰρ καὶ γένος ἔσμεν ὃ δ' ἦτις ἀνθρώποισι
 Δεξια σημαίνει, λαοὺς δ' ἐτι ἔργον ἀγείρει,
 Μιμνήσκων βίοτιο. Λέγει δ' ὅτε βῶλος ἀρίστη,
 Βουσι τε καὶ μακέλησι λέγει δ' δεξιαὶ ὦραι,
 Καὶ φυτὰ ὑγρῶσαι (27), καὶ σπερματα πάντα βαλέσθαι.

Σαφῶς οἶμαι δεδειχθαι, ὅτι διὰ πάντων ἐστὶν ἡ δύναμις τοῦ θεοῦ. Καθὼς δὲ δὴ (28) σεσημάγκαμεν περιαιροῦντες τὸν διὰ τῶν ποιημάτων Δία καὶ Ζῆνα· τὸ γὰρ τῆς διανοίας αὐτῶν ἐπὶ θεὸν ἀναπέμπεται διόπερ οὕτως ἡμῖν εἴρηται. Οὐκ ἀπεικόντως οὖν τοῖς ἐπιζητούμενοις προενηνέγμεθα ταῦτα. Πᾶσι γὰρ τοῖς φιλοσόφοις ὁμολογεῖται, ὅτι δεῖ περὶ θεοῦ διαλήψεις ὁσίας ἔχειν, ὃ μάλιστα παρακελεύεται καλῶς ἢ καθ' ἡμᾶς αἵρεσις. Ἡ δὲ τοῦ νόμου κατασκευὴ πᾶσα τοῦ καθ' ἡμᾶς περὶ εὐεβείας τέτακται, καὶ οἰκαιοσύνης, καὶ ἐγκρατείας καὶ τῶν λοιπῶν ἀψαθῶν τῶν κατὰ ἀλήθειαν.'

Τούτοις ἐξῆς μεθ' ἕτερα ἐπιλέγει· Ἐχομένως ὃ ἐστὶν ὡς ὁ θεὸς τὸν ὅλον κόσμον κατεσκεύακε, καὶ δέδωκεν εἰς ἀνάπαυσιν ἡμῖν διὰ τὸ κακόπαθον εἶναι πᾶσι τὴν βιοτήν, ἐβδόμην ἡμέραν, ἢ δὴ καὶ πρώτη φυσικῶς ἂν λέψοιτο φωτὸς γένεσις ἐν ᾧ τὰ πάντα συνθεωρεῖται. Μεταφέροιο δ' ἂν τὸ αὐτὸ καὶ ἐπὶ τῆς σοφίας. Τὸ γὰρ πᾶνφως ἐστὶν ἐξ αὐτῆς. Καὶ τινες εἰρήκασι τῶν ἐκ τῆς αἰρέσεως ὄντες τῆς ἐκ τοῦ Περιπάτου, λαμτῆπος αὐτὴν ἔχειν τάξιν· ἀκλουθοῦντες γὰρ αὐτῇ συνεχῶς, ἀτάραχοι καταστήσονται οἱ ὅλου τοῦ βίου. Σαφέστερον δὲ καὶ κάλλιον τῶν ἡμετέρων προγόνων τις εἶπε Σολομῶν αὐτὴν πρὸ οὐπανοῦ καὶ γῆς ὑπάρχειν. Τὸ δὴ σύμφωβόν ἐστι προειρημένω. Τὸ δὲ διασαφούμενον διὰ τῆς νομοθεσίας ἀποπεπαυκέναι τὸν θεὸν ἐν αὐτῇ, τοῦτο, οὐχ ὡς τινες ὑπολαμβάνουσι, μηκέτι ποιεῖν τι τὸν θεὸν καθέστηκεν, ἀλλ' ἐπὶ τῷ καταπεπαυκέναι τὴν τάξιν αὐτῶν, οὕτω τε εἰς πάντα τὸν χρόνον τεταχέναι. Σημαίνει γὰρ, ὡς ἐν ἑξ ἡμέραις ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν, καὶ πάντα τὰ ἐν αὐτοῖς, ἵνα τοὺς χρόνους δηλώσῃ, καὶ πάντα τὰ ἐν αὐτοῖς, ἵνα τοὺς χρόνους δηλώσῃ, καὶ τὴν τάξιν προείπη τί τίνος προτερεῖ. Τάξας γὰρ, οὕτως αὐτὰ συνέχει, καὶ οὐ μεταποιεῖ. Διασεσάφηκε δ' ἡμῖν ταύτην ἔννομον ἔνεκενσημείου τοῦ περὶ ἡμᾶς ἐβδόμου λόγου καθεστῶτος, ἐν ᾧ γινώσιν ἔχομεν ἀνθρωπίνων καὶ θείων πραγμάτων. Δι' ἐβδομάδων δὲ καὶ ὁ κόσμος κυκλεῖται τῶν ζωογονουμένων καὶ τῶν φυομένων ἀπάντων. Τῷ δὲ Σάββατον αὐτὴν προσαγορεύεσθαι, διερμηνεύεται ἀνάπαυσις οὔσα. Διασαφεῖ δὲ καὶ Ὅμηρος καὶ Ἡσιοδος, μετεिल्φότες ἐκ τῶν ἡμετέρων βιβλίων, ἱεράν εἶναι. Ἡσιοδος μὲν οὕτως·

Πρῶτον ἔνη, τετράς τε καὶ ἐβδόμη, ἱερόν ἦμαρ.

Καὶ πάλιν λέγει·

Ἐβδομάτη δ' αὐθις, λαμπρὸν φάος ἡελιοιο.

Ὅμηρος δὲ οὕτω λέγει·

Ἐβδομάτη δ' ἠπειτα κατήλυθεν, ἱερόν ἦμαρ.

Καὶ πάλιν
 Ἐβδομον ἡμᾶρ ἔην, καὶ τῷ τετέλεστο ἅπαντα.
 Καὶ
 Ἐβδομάτῃ δὴ οἱ λίπομεν ῥῶδον ἐκ Ἀχέροντος.

Τοῦτο δὴ σημαίνων, ὡς ἀπὸ τῆς κατὰ ψυχὴν λήθης καὶ κακίας, ἐν τῷ κατ' ἀλήθειαν ἑβδόμῳ λόγῳ, καταλιμπάνεται τὰ προειρημένα, καὶ γινῶσιν ἀληθείας λαμβανομεν, καθως προείπεται. Λῖνος δὲ φησιν οὕτως·

Ἐβδομάτῃ δὴ οἱ τετελεσμένα πάντα τέτυκται.

Καὶ πάλιν·

Ἐβδόμη εἶν ἀγαθοῖς, καὶ ἑβδόμη ἐστὶ γενέθλη·

Ἐβδόμη ἐν πρώτοισι, καὶ ἑβδόμη ἐστὶ τελείη.

Καὶ·

Ἐπτὰ δὲ πάντα τέτυκται ἐν οὐρανῷ ἀστερόεντι,

Ἐν κύκλοισι φανέντ' ἐπιτελλομένοις ἐνιαυτοῖς.'

Τὰ μὲν Ἀριστοβουλου τοιαῦτα. Ὅποια δὲ καὶ Κλήμεντι περὶ τῆς αὐτῆς εἴρηται υποθέσεως, γνοίς ἄν διὰ τούτων.

The Latin Translation.

Migne included a Latin translation of Eusebius's quote of Aristobulus in his presentation of *Praeparatio Euangelica*, and for those interested in this we have:

The English Translation, *Euangelike Proparaskewe*,

Aristobulus says the following about the *hebdomad* (here translated as “seven-fold principle”), this statement coming from Eusebius' quote of Aristobulus, given by Runia (2001, p.265):

Now, as for what is plainly shown in our code of laws, namely, that God ceased working on the **seventh** day, this does not, as some suppose, substantiate the view that God no longer does anything, but rather means that once he had ceased the arrangement of his works, they were thus arranged for all time...Our law code has clearly shown us that the seventh day is an inherent law of nature that serves as a symbol of **the sevenfold principle** established all around us through which we have knowledge of things both human and divine. And indeed, all the world comprising all animal and plant life as well revolves through **periods of seven**; but that the **seventh** day is called the Sabbath means that it is a day of rest. Homer and Hesiod, who took their information from our books, plainly show that the **seventh day** is holy...(quotations follow from Hesiod, Homer and Linus). Eusebius, *Praep. Ev.* 13.12.11-13.

CHAPTER XII

[ARISTOBULUS] 'IT is evident that Plato closely followed our legislation, and has carefully studied the several precepts contained in it. For others before Demetrius Phalereus, and prior to the supremacy of Alexander and the Persians, have translated both the narrative of the exodus of the Hebrews our fellow countrymen from Egypt, and the fame of all that had happened to them, and the conquest of the land, and the exposition of the whole Law; so that it is manifest that many things have been borrowed by the aforesaid philosopher, for he is very learned: as also Pythagoras transferred many of our precepts and inserted them in his own system of doctrines.

'But the entire translation of all the contents of our law was made in the time of the king surnamed Philadelphus, thy ancestor, who brought greater zeal to the work, which was managed by Demetrius Phalereus.'

Then, after interposing some remarks, he further says:

'For we must understand the voice of God not as words spoken, but as construction of works, just as Moses in the Law has spoken of the whole creation of the world as words of God. For he constantly says of each work, "And God said, and it was so."

'Now it seems to me that he has been very carefully followed in all by Pythagoras, and Socrates, and Plato, who said that they heard the voice of God, when they were contemplating the arrangement of the universe so accurately made and indissolubly combined by God. Moreover, Orpheus, in verses taken from his writings in the *Sacred Legend*, thus sets forth the doctrine that all things are governed by divine power, and that they have had a beginning, and that God is over all. And this is what he says:⁷⁶

"I speak to those who lawfully may hear: Depart, and close the doors, all ye profane,
 Who hate the ordinances of the just,
 The law divine announced to all mankind.
 But thou, Musaeus, child of the bright Moon,
 Lend me thine ear; for I have truths to tell.
 Let not the former fancies of thy mind
 Amerce thee of the dear and blessed life.
 Look to the word divine, keep close to that,
 And guide thereby the deep thoughts of thine heart.
 Walk wisely in the way, and look to none,
 Save to the immortal Framer of the world:
 For thus of Him an ancient story speaks:
 One, perfect in Himself, all else by Him
 Made perfect: ever present in His works,
 By mortal eyes unseen, by mind alone
 Discerned. It is not He that out of good
 Makes evil to spring up for mortal men.
 Both love and hatred wait upon His steps,
 And war and pestilence, and sorrow and tears:
 For there is none but He. All other things
 'Twere easy to behold, could'st thou but first
 Behold Himself here present upon earth.
 The footsteps and the mighty hand of God
 Whene'er I see, I'll show them thee, my son:
 But Him I cannot see, so dense a cloud
 In tenfold darkness wraps our feeble sight.
 Him in His power no mortal could behold,
 Save one, a scion of Chaldaean race:
 For he was skilled to mark the sun's bright path,
 And how in even circle round the earth
 The starry sphere on its own axis turns,
 And winds their chariot guide o'er sea and sky;
 And showed where fire's bright flame its strength displayed.
 But God Himself, high above heaven unmoved,
 Sits on His golden throne, and plants His feet

⁷⁶ Orphic Fragment, ii (Hermann).

On the broad earth; His right hand He extends
 O'er Ocean's farthest bound; the eternal hills
 Tremble in their deep heart, nor can endure
 His mighty power. And still above the heavens
 Alone He sits, and governs all on earth,
 Himself first cause, and means, and end of all.
 So men of old, so tells the Nile-born sage,
 Taught by the twofold tablet of God's law;
 Nor otherwise dare I of Him to speak:
 In heart and limbs I tremble at the thought,
 How He from heaven all things in order rules.
 Draw near in thought, my son; but guard thy tongue
 With care, and store this doctrine in thine heart."
 Aratus also speaks of the same subject thus: ⁷⁷
 "From Zeus begin the song, nor ever leave
 His name unsung, whose godhead fills all streets,
 All thronging marts of men, the boundless sea
 And all its ports: whose aid all mortals need;
 For we his offspring are; and kindly he
 Reveals to man good omens of success,
 Stirs him to labour by the hope of food,
 Tells when the land best suits the grazing ox,
 Or when the plough; when favouring seasons bid
 Plant the young tree, and sow the various seed."

'It is clearly shown, I think, that all things are pervaded by the power of God: and this I have properly represented by taking away the name of Zeus which runs through the poems; for it is to God that their thought is sent up, and for that reason I have so expressed it. These quotations, therefore, which I have brought forward are not inappropriate to the questions before us.

'For all the philosophers agree, that we ought to hold pious opinions concerning God, and to this especially our system gives excellent exhortation; and the whole constitution of our law is arranged with reference to piety, and justice, and temperance, and all things else that are truly good.'

To this, after an interval, he adds what follows: ⁷⁸

'With this it is closely connected, that God the Creator of the whole world, has also given us the **seventh** day as a rest, because for all men life is full of troubles: which day indeed might naturally be called the first birth of light, whereby all things are beheld.

'The same thought might also be metaphorically applied in the case of wisdom, for from it all light proceeds. And it has been said by some who were of the Peripatetic School that wisdom is in place of a beacon-light, for by following it constantly men will be rendered free from trouble through their whole life.

'But more clearly and more beautifully one of our forefathers, Solomon, said that it has existed before heaven and earth;⁷⁹ which indeed agrees with what has been said above. But what is clearly stated by the Law, that God rested on the **seventh** day, means not, as some suppose, that God henceforth ceases to do anything, but it refers

⁷⁷ Aratus, *Phaenomena*, 1.

⁷⁸ Aristobulus.

⁷⁹ Prov. viii. 23, 27.

to the fact that, after He has brought the arrangement of His works to completion, He has arranged them thus for all time.

'For it points out that in six days He made the heaven and the earth and all things that are therein, to distinguish the times, and predict the order in which one thing comes before another: for after arranging their order, He keeps them so, and makes no change. He has also plainly declared that the **seventh** day is ordained for us by the Law, to be a sign of that which is our **seventh** faculty, namely reason, whereby we have knowledge of things human and divine.

'Also the whole world of living creatures, and of all plants that grow, revolves in sevens. And its name "Sabbath" is interpreted as meaning "rest."

'Homer also and Hesiod declare, what they have borrowed from our books, that it is a holy day; Hesiod in the following words:⁸⁰

"The first, the fourth, the **seventh** a holy day."

'And again he says:

"And on the **seventh** again the sun shines bright."

'Homer too speaks as follows:

" And soon the **seventh** returned, a holy day."

'And again:

" It was the **seventh** day, and all was done."

'Again:

" And on the **seventh** dawn the baleful stream Of Acheron we left."

'By which he means, that after the soul's forgetfulness and vice have been left, the things it chose before are abandoned on the true **seventh** which is reason, and we receive the knowledge of truth, as we have said before.

'Linus too speaks thus:

"All things are finished on the **seventh** dawn."

'And again:

"Good is the **seventh** day, and **seventh** birth."

'And:

"Among the prime, and perfect is the **seventh**."

'And:

"Seven orbs created in the starlit sky
Shine in their courses through revolving years."

Such then are the statements of Aristobulus.

CHAPTER XIII

'For instance, the same Saviour gives the exhortation "Watch," as much as to say, study to live, and try to keep the soul independent of the body. Also in the tenth Book of the *Republic*, Plato speaks prophetically of the Lord's day in these words:

"But when those in the meadow had each been there seven days, they were obliged on the eighth to arise thence and proceed on their journey, and arrive on the fourth day."⁸¹

'By the meadow, therefore, we must understand the fixed sphere, as a quiet and pleasant place, and an abode of the saints; and by the seven days, each motion of the seven planets, and the whole effective device which speeds them to their final rest. The journey after passing the planets leads to heaven, that is to the eighth motion and eighth day; and when he says that the souls are four days on the journey, he indicates their passage through the four elements.

⁸⁰ Hesiod, *Works and Days*, 770. The verses that follow are all spurious.

⁸¹ Plato, *Republic*, 616 B

Moreover, the Greeks as well as the Hebrews recognize the holiness of the **seventh** day, by which the cycle of the whole world of animals and plants is regulated. Hesiod, for instance, speaks of it thus:

"The first, the fourth, the **seventh** a holy day."

'And again:

"And on the **seventh** again the sun shines bright."

'Homer too:

" And soon the **seventh** returned, a holy day."

'And again:

"The **seventh** day was holy."⁸²

'And again:

" It was the **seventh** day, and all was done."

'And again:

"And on the **seventh** day the baleful stream
Of Acheron we left."

Moreover, the poet Callimachus writes:

"All things were finished on the **seventh** dawn."

'And again:

" Good is the **seventh** day, and **seventh** birth."

'And:

" Among the prime, and perfect is the **seventh**."

'Also:

" Seven orbs created in the starlit sky
Shine in their courses through revolving years."

'The *Elegies* of Solon also make the **seventh** day very divine.⁸³

http://www.tertullian.org/fathers/eusebius_pe_13_book13.htm#115

Relevance for our Study on *Hebdomad*

Russell Smirkin, in his publication, *Berosus and Genesis, Manetho and Exodus*, points out that Aristobulus "scoured Greek literature for evidence that respected Greek authors were acquainted with Jewish writings and that Greek philosophy borrowed from the Jews. Aristobulus alleged that Homer and Hesiod, Orpheus and Linus, Pythagoras, Socrates and Plato, were all knowledgeable in Jewish traditions." (p.74)⁸⁴ At least this shows Aristobulus was imbued with the content and thought of the Greek classical corpus of writings, and his use of hebdomad must be cast as typical of Hellenistic Judaism.

He indicates that the Jewish people saw the concept of *hebdomad* as a unit of seven things, in the Scriptures. In fact, they saw the Sabbath as a symbol of a much deeper "principle." And what is that principle? That groupings of *hebdomads* are everywhere in nature. This shows that the understanding of the *hebdomad* as a group of things is ingrained into the national psyche, and is known to be a "principle" not developed from the sabbath, but that the sabbath is developed from it. So rather than the "year-day" principle, we have a much more basic principle governing both

⁸² See p. 667 d

⁸³ Solon *Fr.* xiv. (Hermann, *Poet. Min. Gr.* iii. 139)

⁸⁴ *Berosus and Genesis, Manetho and Exodus: Hellenistic Histories and the Date of the Pentateuch*, by Russell E. Gmirkin, published by Continuum International Publishing Group, 2006.

the periodisation of the week and its Sabbath, that principle is the *hebdomad* found everywhere in nature. This concept is identical with the theories proposed by Pythagoras, who saw the rudimentary elements of the universe as being governed by mathematics and the influence of prime numbers. In fact, there is a group of people who argue that Pythagoras spent some time with a Jewish sect as an ascetic before coming back to Greece. The lifestyle that Pythagoras enforced on those who lived with him, including his appearance and hairstyle, and eating is surprisingly identical to that found in the ascetic Jewish sect. And they argue it is his learning at this ascetic sect, that form the basis of his theorems regarding the basis of mathematics in the physical world. If their proposals are correct, or nearly so, then it is easily seen how the ideas of Aristobulus and Pythagoras have a common thread in them.

Another literary example of the fundamental nature of *hebdomad* in the very fabric of the natural universe, and the pervasive presence of *hebdomad* in nature in Jewish thought is a quotation Runia provides from the *Midrash Tadshe 6*, a midrash which mirrors the ideas of Philo in *De opificio mundi* (the numbers in brackets are the corresponding part in *De. Op. M*):

There are seven stars which the sun and the moon see, and there are seven stars which they do not see. That is: the seven stars of the one which is called Kesil (Orion) and the seven stars of the Pleiades, at the time when they set the land is ploughed for sowing, and when they rise it is harvested (§115). There are seven parts in the human being: head, throat, belly, two hands, two feet (§118). There are seven statures: child, boy, youth, young man, man, older man, old man (§105). There are seven holes in the human head: two eyes, two ears, two nostrils, and the mouth (§119). And further there are seven things inside the human being and they are called like (?) this: gullet, and heart and lungs and spleen and liver and two kidneys (§118). Further seven days of menstruation (§124) and seven origins for waters: it comes from the eyes and from the mouth and from the feet at the back and at the front and the ejaculation and the sweat of the whole body (§123). Further there are seven directions: of above and below, of front and back, of right and left, and of around (§122). (2001, p.307)⁸⁵

The text as it appears in Jellinek (1855) is given in the previous section. This midrash was probably written by Rabbi Pinehas b. Yai'r of Lydda, a Tanna of the 4th generation, in the second half of the second century A.D.⁸⁶ [jewishencyclopedia.com](http://www.jewishencyclopedia.com) comments that some, like Epstein, have considered the similarities of the Midrash Tadshe with the book of Jubilees.⁸⁷ Others have noticed how this midrash has borrowed from the book of Jubilees, indicating the existence of the Hebrew version of Jubilees at the time of writing Midrash Tadshe. Moreover, the Philonic usage of the *hebdomad* is repeated and immortalised in this midrash, as applying to a heptad of things. This shows Jewish thought was thoroughly familiar with heptadic logic, expanding the examples wider than just the weekly cycle. But there is no evidence of the entertainment of a year-day principle in this application of *hebdomad*. And the reader should note that this view of *hebdomad* is found in Jewish writings, and is dated only about one hundred and fifty years after the death of Philo.

Furthermore, the established link between the ideas in the Midrash and the book of Jubilees, gives a strong correlation between *shabu'a* as found in the Midrash Tadshe and *shabu'a* in the book of Jubilees, which is also used extensively there.

Again, the importance of this quote from Eusebius, when he quotes Aristobulus as saying, "And indeed, all the world comprising all animal and plant life as well revolves through periods of seven," gives another two examples confirming my position: (1) that Eusebius, writing at the beginning of the fourth century A.D., uses the view of a *hebdomad* as a septennate, with its basis in nature (an argument illustrated in *Opificio Mundi*) and; (2) that Aristobulus, quoted by Eusebius, living nearly 450 years earlier, in the middle of the second century B.C., used *hebdomad* in exactly

⁸⁵ See the Hebrew text at Jellinek 1855, 168-169 in the Appendix. (cf. also the German translation of B. Wünsche, *Aus Israels Lehrhallen. Band V 2 Kleine Midrashim: Neue Pesikta und Midrash Tadshe*. Leipzig: E. Pfeiffer, 1910, pp.96-97)

⁸⁶ Check the article on him at www.powerset.com. Also see [jewishencyclopedia.com](http://www.jewishencyclopedia.com) article on midrash Tadshe ("smaller midrashes"; same article is found at Wikipedia).

⁸⁷ <http://www.jewishencyclopedia.com/view.jsp?artid=593&letter=M&search=SMALLER%20MIDRASHES> for the list of smaller midrash writings; and

the same manner –as a septennate. As an aside in support of the authenticity of Aristobulus’ place and importance in Jewish exegetical history, higher criticism in an earlier era argued against the authenticity of Aristobulus’ work. However, Mary Kathryn Jauregui, University of St. Andrews M.Theol. graduate, argues in support of Walter, a defendent of locating Aristobulus in the second century B.C., saying:

Walter[’s] work [against the higher critics of his day] represents the most decisive case for authenticity [of Aristobulus’ work]. He argues, among other points, that Aristobulus stands at the beginning of a long line of tradition of Jewish Alexandrian exegesis.

http://www.st-andrews.ac.uk/%7Ewww_sd/aristobulus_cleodemus.html

Whether Aristobulus stands at the “beginning of a long line of tradition of Jewish Alexandrian exegesis” is open to debate; yet he appears, at this stage, to be one of the earliest extant source we have, which is an entirely different matter. Yet even granting that, one would expect his use of *hebdomad* to continue in Jewish thought as well, providing evidence contrary to Froom’s theory of the presence of the “year-day principle” being in use in Jewish thought. The fact that later Patristic writers like Eusebius of Caesaria quote Aristobulus’ ideas confirms this view, and shows the unity between Jewish and Christian thought on *hebdomad*.

Runia confirms the significance Aristobulus plays in supporting a continuing line of writers using the *hebdomad* in their arithmological writings. (cf. 2001, p.29 *et passim*, esp. ch.15) Philo’s use of the *hebdomad* in identical a manner to Aristobulus confirms a continuation of this particular use of *hebdomad*, in line with the Greek writers, whom Philo quotes. Says Runia on this harmony between Aristobulus and Philo:

The link between the creation account, the sabbath and the number seven is already found in Philo’s predecessor Aristobulus. It must be accepted, therefore, that much of the material that Philo presents in *Opif* has a background in the traditions of Alexandrian exegesis. (2001, p.20)

This harmony of view between Aristobulus and Philo is based on the symbolism embedded in the number seven itself and “the special role of the number seven in both Jewish and Greek tradition,” – traditions in which both Philo and Aristobulus were born and lived. (*Ibid*, p.260)

Of course, seven was not the only number of significance in the natural world—either for Midrash Tadshe or Pythagoras. The Jewish Encyclopedia’s comments on this Midrash under the heading of “Smaller Midrashes” and points out “Combinations and parallelisms based on the number *ten* are found in sections 5 and 15; on *seven*, in 6, 11, and 20; on *six*, in 20; on *five*, in 7; on *four*, in 20; on *three*, in 12, 18.” Pythagoras similarly, had a mathematical explanation of the universal significance of the numbers of the decad, that eventually were developed in later centuries into a whole theology of arithmetic, which was adopted by arithmological theologians in the times of the early Christian church, as well as other pagan systems of thinking, such as astrology and Gnostism. These mathematical explanations showed how these numbers’ significance

There is another reason why Aristobulus’ contribution on the meaning of *hebdomad* is significant for our survey. Eusebius, in his *Ecclesiastical History*, Bk VII, ch xxxii. 12-17, quotes from the canons of Anatolius, a pastor of the Laodicean church, who had come from Alexandria, Egypt, the home of Aristobulus. In that quote regarding the proper time to celebrate the Pascha, Anatolius refers to Aristobulus as being one of the Seventy in Alexandria who translated the Hebrew Scriptures into Greek – the Septuagint.

Anatolius says,

...Aristobulus the Great. He was reckoned among the Seventy who translated the sacred and divine Hebrew Scriptures for Ptolemy Philadelphus and his father; and he dedicated books exegetical of the Law of Moses to the same kings....And Aristobulus adds that at the feast of the passover it is necessary that not only the sun should be passing through an equinoctial sign, but the moon also. (Oulton, 1932, volume II, p. 235)

Why is this significant for our study? Because regardless as to whether he was actually among the seventy who translated the Septuagint, we have Aristobulus's view from that period clearly showing that *hebdomad* is a natural cycle of the whole animate world. Indeed, the seven-day weekly cycle is but a reflection of the presence of this hebdomadic grouping in nature –a view identical to that of Philo, a century and a half later. This should be repeated so that SDA historicists can absorb this significant point: we have the testimony of one reputed to live at the time of the writing of the Septuagint using the word *hebdomad* in exactly the same manner as that of classical Greek writers such as Solon, and Aristotle, and also of that of Philo who came two centuries after Aristobulus. Aristobulus says, “the seventh day is an inherent law of nature that serves as a symbol of the sevenfold principle (read *hebdomad*) established all around us through which we have knowledge of things both human and divine. And indeed all the world comprising all animal and plant life as well revolves through periods of seven (read *hebdomad*)...”

The works of Aristobulus have not survived *in toto* for us to see him elaborate on this, but Philo, merely a century later, continues and amplifies this tradition for us in *De opificio mundi*, where he spends an inordinate amount of time praising the “sevenfold principle established all around us through which we have knowledge of things both human and divine.” The other work dealing with the topic *On numbers* has also not survived for us to read his elaboration on the hebdomad there.

As for the assertion of Aristobulus being among the Seventy, this has not gone unchallenged. Scholars have questioned the validity of this statement, and have compared it with the list provided in a pseudographical work *The Epistle of Aristeas*, where Aristobulus is not mentioned by name. Jennifer Dines and Michael Knibb, in a recent work, *The Septuagint*, (2004, p.38) says:

But the fact that Aristobulus's work has survived only in much later writers, whose reliability is not always to be trusted, should make us cautious.. Eusebius, for instance, quotes his older contemporary Anatolius as saying that Aristobulus was one of the original translators of the LXX, though there is no one of that name in the list given in *Ep. Arist.* 47-51. There are also contradictory statements from Clement. Dorival insists that only what is directly quoted from Aristobulus about the LXX should be relied on, and even that with caution. Certainly we should not press too hard for help in dating *Ep. Arist.* (Harl, Dorival and Munnich 1988, 45-6; cf. Holladay 1995: 215). What is of greater interest is that we have a different kind of witness to traditions about the LXX, again linking them with the reign of Philadelphus, and giving the LXX a prominent role in the religious and intellectual life of diaspora Judaism.

Whatever their exact, and respective dates, *Ep. Arist* and the Aristobulus fragments are the earliest and most restrained accounts of the translation of the Jewish law (later elaborations in Philo and some Christian authors will be discussed in Chapter 4). They agree on situating it in the early-third century BCE, as an initiative of Ptolemy.

When we check with the pseudographical epistle of Aristeas we get this list of translators of the LXX (cf. 47-51), which does not list Aristobulus:

Θῶσι πρὸς ἡμᾶς ἀσφαλῶς οἱ ἄνδρες. ἔρρωσο. Εἰσὶ δὲ πρώτης
φυλῆς· Ἰώσηφος Ἐζεκίας Ζαχαρίας Ἰωάννης Ἐζεκίας Ἐλισσαῖος.
δευτέρως· Ἰούδας Σίμων Σομόηλος Ἀδαῖος Ματταθίας Ἐσχλεμίας.
τρίτης· Νεεμίας Ἰώσηφος Θεοδόσιος Βασέας Ὀρνίας Δάκις.
τετάρτης· Ἰωνάθας Ἀβραῖος Ἐλισσαῖος Ἀνανίας Χαβρίας...
πεντῆτης· Ἰσακος Ἰάκωβος Ἰησοῦς Σαββαταῖος Σίμων Λενίς.
ἕκτης· Ἰούδας Ἰώσηφος Σίμων Ζαχαρίας Σομόηλος Σελεμίας.
ἑβδόμης· Σαββαταῖος Σεδεκίας Ἰακοβος Ἰσαχος Ἰησίας Νατθαῖος.

ὀγδότης· Θεοδόσιος Ἰασῶν Ἰησοῦς Θεόδοτος Ἰωαννης Ἰωνάθας.

ἐνάτης· Θεόφιλος Ἀβραμος Ἀρσαμος Ἰάσων Ἐνδεμίας Δανήηλος.

δεκάτης· Ἱερεμίας Ἐλεάζαρος Ζαχαρίας Βανέας Ἐλισσαῖος Δαθαῖος.

ἐνδεκάτης· Σαμούηλος Ἰώσηφος Ἰούδας Ἰωνάθης Χαβεῦ Δοσίθεος.

δωδεκάτης· Ἰσάηλος Ἰωνάννης Θεοδόσιος Ἀρσαμος Ἀβιήτης Ἐζεκιήλος.

οἱ πάντες ἑβδομήκοντα δύο. καὶ τὰ μὲν πρὸς τὴν τοῦ Βασιλέως ἐπιστολὴν τοιαύτης ἐτύγχανεν ἀντιγραῆς <ὑπὸ> τῶν περὶ τὸν Ἐλεάζαρον.

<http://khazarzar.skeptik.net/biblia/lxx/aristeg.htm>

Here is the material in translation by R. H. Charles, with the sections preceding the list for readers for see the context of the list. It argues the impetus for the creation of a Greek translation of the Hebrew sacred scriptures came from the Greek throne:

The letter of the king ran as follows:

35 'King Ptolemy sends greeting and salutation to the High Priest Eleazar. Since there are many Jews settled in our realm who were carried off from Jerusalem by the Persians at the time of their 36 power and many more who came with my father into Egypt as captives - large numbers of these he placed in the army and paid them higher wages than usual, and when he had proved the loyalty of their leaders he built fortresses and placed them in their charge that the native Egyptians might be intimidated by them. And I, when I ascended the throne, adopted a kindly attitude towards all 37 my subjects, and more particularly to those who were citizens of yours - I have set at liberty more than a hundred thousand captives, paying their owners the appropriate market price for them, and if ever evil has been done to your people through the passions of the mob, I have made them reparation. The motive which prompted my action has been the desire to act piously and render unto the supreme God a thank offering for maintaining my kingdom in peace and great glory in all the world. Moreover those of your people who were in the prime of life I have drafted into my army, and those who were fit to be attached to my person and worthy of the confidence of the 38 court, I have established in official positions. Now since I am anxious to show my gratitude to these men and to the Jews throughout the world and to the generations yet to come, I have determined that your law shall be translated from the Hebrew tongue which is in use amongst you 39 into the Greek language, that these books may be added to the other royal books in my library. It will be a kindness on your part and a regard for my zeal if you will select six elders from each of your tribes, men of noble life and skilled in your law and able to interpret it, that in questions of dispute we may be able to discover the verdict in which the majority agree, for the investigation is of the highest possible importance. I hope to win great renown by the accomplishment of this 40 work. I have sent Andreas, the chief of my bodyguard, and Aristreas - men whom I hold in high esteem - to lay the matter before you and present you with a hundred talents of silver, the firstfruits of my offering for the temple and the sacrifices and other religious rites. If you will write to me concerning your wishes in these matters, you will confer a great favour upon me and afford me a new pledge of friendship, for all your wishes shall be carried out as speedily as possible. Farewell.'

41 To this letter Eleazar replied appropriately as follows:

'Eleazar the High priest sends greetings to King Ptolemy his true friend. My highest wishes are for your welfare and the welfare of Queen Arsinoe your sister and your children. I also am well. I have received your letter and am greatly 42 rejoiced by your purpose and your noble counsel. I summoned together the whole people and read it to them that they might know of your devotion to our God. I showed them too the cups which you sent, twenty of gold and thirty of silver, the five bowls and the table of dedication, and the hundred talents of silver for the offering of the sacrifices and providing the things of which the 43 temple stands in need. These gifts were brought to me by Andreas, one of your most honoured servants, and by Aristreas, both good men and true, distinguished by their learning, and worthy in every way to be the representatives of your high principles and righteous purposes. 44 These men imparted to me your message and received from me an answer in agreement with your letter. I will consent to everything which is advantageous to you even though your request is very unusual. For you have bestowed upon our citizens great and never to be forgotten benefits in many 45 (ways). Immediately therefore I offered sacrifices on behalf of you, your sister, your children, and your friends, and all the people prayed that your plans might prosper continually, and that Almighty God might preserve your kingdom in peace with honour, and that the translation of the 46 holy law might prove advantageous to you and be carried out successfully. In the presence of all the people I selected six elders from each tribe, good men and

true, and I have sent them to you with a copy of our law. It will be a kindness, O righteous king, if you will give instruction that as soon as the translation of the law is completed, the men shall be restored again to us in safety. Farewell.'

47 The following are the names of the elders: Of the first tribe, Joseph, Ezekiah, Zachariah, John, Ezekiah, Elisha. Of the second tribe, Judas, Simon, Samuel, Adaeus, Mattathias, Eschlemias. Of 48 the third tribe, Nehemiah, Joseph, Theodosius, Baseas, Ornias, Dakis. Of the fourth tribe, Jonathan, Abraeus, Elisha, Ananias, Chabrias.... Of the fifth tribe, Isaac, Jacob, Jesus, 49 Sabbataeus, Simon, Levi. Of the sixth tribe, Judas, Joseph, Simon, Zacharias, Samuel, Selemias. Of the seventh tribe, Sabbataeus, Zedekiah, Jacob, Isaac, Jesias, Natthaeus. Of the eighth tribe Theodosius, Jason, Jesus, Theodotus, John, Jonathan. Of the ninth tribe, Theophilus, Abraham 50 Arsamos, Jason, Endemias, Daniel. Of the tenth tribe, Jeremiah, Eleazar, Zachariah, Baneas, Elisha, Dathaeus. Of the eleventh tribe, Samuel, Joseph, Judas, Jonathes, Chabu, Dositheus. Of the twelfth tribe, Isaelus, John, Theodosius, Arsamos, Abietes, Ezekiel. They were seventy-two in all. Such was the answer which Eleazar and his friends gave to the king's letter.

(The Letter Of Aristeas, R.H. Charles-Editor Oxford: The Clarendon Press, 1913 found at <http://www.ccel.org/c/charles/otpseudepig/aristeas.htm>)

Whether Aristobulus was indeed a translator among the Seventy will remain a divisive question, until further evidence is forthcoming, but the central point here is that it is undisputed that Aristobulus lived in the milieu of Alexandria at the time of the translation of the LXX, and his use of *hebdomad* should be taken as a valid random sample of the correct use of the word at that time. His existence is not doubted, and the time he lived in is not questioned. Furthermore, his comments on *hebdomad* are also taken at face value. So, we can be certain that his use of the word does not admit of any year-day associations or allusions. It should be noted that Aristobulus does see *hebdomad* as symbolic, and he does see the week, and the seventh-day sabbath as symbolic, but it is definitely not symbolic of the year-day principle. It is symbolic of what he sees as the basis of all nature –the hebdomadic cycle in this world, present in plant and animal. And it would be more correct to call his orientation towards the word *hebdomad* as allegorical rather than symbolic, although the difference between the two words is fuzzy when it comes to deciding which word to use to describe a sample. But Alexandrian exegesis is famous for its allegorical method, and is the reason why the Christian church preserved the Philonic corpus when allegorical exegesis of the Bible was the flavour of the day.

It is also clear Aristobulus' allegorical and arithmological views on the number seven are for all practical purposes identical with those of Philo. He asserts that the hebdomadic principle is "established all around us." And to make it even more plain that he is not just referring to the period of a week, he goes on to say that "all animal and plant life as well revolves through periods of seven." So he sees hebdomadic periods in all living systems in the world. The seventh day Sabbath of the weekly cycle only "serves as a symbol of the sevenfold (or hebdomadic) principle established all around us." It is a symbol of something deeper, universal and rudimentary to the fabric of living systems – the hebdomadic cycle. Philo coins a new word for this concept literally translated by Runia – "philhebdomadic" –in the sense that "all things love the seven." (2001, p. 284) This can be found in §111 of *De Opificio Mundi*, where Philo says,

Let these remarks suffice as explanation of the august nature possessed by the table or "brick" or however it should be called. All these features and still more the seven demonstrates in the incorporeal realm which is the object of intellect. But its nature also extends to the whole visible reality, reaching as far as heaven and earth, the limits of the universe. After all, what section of the cosmos is not philhebdomadic, overpowered by love and desire for the seven? (Runia, 2001, p.76)

In Philo's work *Legum allegoriae* (1.8) he says literally, "Nature takes delight in the seven" (Ibid) There is not a hint here of anything associated with the year-day principle, even though Aristobulus sees the hebdomad in a "symbolic" way. This symbolism has more to do with the hebdomadic division of the things of this world than it has to do with the year-day symbolic relationship.

Commenting on the allegorical approach to the use of "seven" in scripture in Alexandrian Jewish tradition, Thomas Carroll says:

Exegesis in the Jewish tradition ranged from the crudest literalism to the wildest flights of allegory. Among the Hellenistic Jews at Alexandria the allegorical approach flourished, especially with exegetes like Aristobulus and Philo, for whom Pythagorean numerical symbolism was of the utmost importance. Seven and eight were sacred numbers. Make seven or eight portions: you know not what misfortune may come upon the earth (Eccles. 11:2). Seven was the number sanctified by the Creator, and eight was the number to signify the Redemption, and to mark the Covenant: circumcise the flesh of your foreskin, and that shall be the mark of the covenant between you and me Throughout the ages every male child shall be circumcised when he is eight days old (Gen. 17:11-12).

http://www.holytrinitymission.org/books/english/liturgical_practice_thomas_carroll.htm

Again, Carroll does not see a hint in these comments that Aristobulus was thinking of a year-day “numerical symbolism.”

Returning to the material quoted at the beginning of this section, Aristobulus asserts that the origin of the seven-day cycle in Greek literature and culture was borrowed by Hesiod and Homer from Jewish writings (though these quotes are considered spurious), and further that the concept of the “seven-fold principle” is a principle found ubiquitously in nature.

It will be noted in the supposed quotes from Homer and Herod, the work *hebdomad* is used to indicate, not a weekly cycle, but the actual seventh day of the cycle of seven. (This is identical to Hippocrates’ use of this term for the critical days of an illness – not the day of Saturn, but the seventh day after the fever begins, whenever it begins. It is also identical to the Gnostic use of *hebdomad* to name the seventh heaven)

Firstly we have the two ‘quotes’ from Hesiod:

Πρῶτον ἔνη, τετράς τε καὶ ἑβδόμη, ἱερὸν ἡμᾶρ.

Translated by , we have “the first, the fourth, the seventh a holy day.”

The second is:

Ἑβδομάτη δ’ αὖθις, λαμπρὸν φάος ἡελιοιο.

Translated, we have “on the seventh again, the sun shines bright.”

Then we have the three ‘quotes’ from Homer:

The first: Ἑβδομάτη δ’ ἤπειτα κατήλυθεν, ἱερὸν ἡμᾶρ.

Translated we have “And soon the seventh returned, a holy day.”

The second: Ἑβδομον ἡμᾶρ ἔην, καὶ τῷ τετέλεστο ἅπαντα.

Translated we have: “It was the seventh day, and all was done.”

The third one is: Ἑβδομάτη δὴ οἱ λίπομεν ῥδον ἐκ Ἀχέροντος.

Translated, we have: “And on the seventh day the baleful stream of Archeron we left.”

We will consider the implications of the use of *hebdomad* in these quotes for a moment, because although all but one of these quotes are considered spurious, the use of the words in these quotes are a genuine example of their usage at the time they were made, regardless of the source they are attributed to originate from.

The *Hebdomad* is the seventh day/week, not the week.

The first thing to notice about the use of these samples from the so-called fathers of Greek literature – Hesiod and Homer – are that *hebdomad* is not used to refer to a seven-day cycle, but to the seventh day; that is to say, a single day at the end of a seven-day cycle. It cannot be argued from these texts that they are referring to *all seven days* of the week when they refer to the *hebdomad*, since this idea is precluded by the following constraints:

Πρῶτον ἔνη, τετράς τε καὶ ἑβδόμη, ἱερὸν ἡμᾶρ. This statement names the first and the fourth day, before it names the seventh day, and so we get to understand that the first and the fourth are not a part of the “seventh,” thus leaving us floundering if we want to say the ἑβδόμη refers to all seven.

Ἑβδομάτη δ’ αὖθις, λαμπρὸν φάος ἡελιοιο. In this statement the concept of “αὖθις – “again,” “back again,” gives the impression of a single rising of the sun on a particular day.

Ἐβδομάτη δ' ἤπειτα κατήλυθεν, ἱερὸν ἡμαρ In this case, the appositional phrase - ἱερὸν ἡμαρ – “a holy day” gives us a clear signal that one day is being referred to.

Ἐβδομον ἡμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα. In this example it is talking about the ending of all that needed doing, at the end of the seventh day, not seven “days.”

Due to our inability to find most of these references in the extant material we have of these authors, we cannot find the context to see whether they are referring to the actual seventh day of the solar week, or just a seventh day in a series of seven. We know from *De Hebdomadibus* of Ps-Hippocrates that it was used of the seventh day in a series of seven.

Although most of the quotes from Homer and Hesiod are considered spurious, they highlight the use of the language at the time the spurious quotes were written, either by Aristobulus, or by the authors he is quoting from, and the use of *hebdomas* in those quotes are genuine samples of the milieu in which the quotes were written. That is to say, the attribution of the quotes to Homer and Hesiod may be spurious, but the use of the language is a genuine sample of the use of the words involved. Moreover, the first quote from Hesiod is genuine, being found in his writing “*Work and Days*.” 770. In this text he refers to the seventh day of the lunar month. He says that the first, fourth and seventh days of the lunar month are holy days to the god Apollo. Notice the following text (first the original, then the translation):

760 ὦδ' ἔρδειν: δεινὴν δὲ βροτῶν ὑπαλεύεο φήμη. φήμη γὰρ τε κακὴ πέλεται, κούφη μὲν ἀεῖραι ῥεῖα μάλ', ἀργαλέη δὲ φέρειν, χαλεπὴ δ' ἀποθέσθαι. φήμη δ' οὐτις πάμπαν ἀπόλλυται, ἦν τινα πολλοὶ λαοὶ φημίξωσι: θεὸς νύ τις ἔστι καὶ αὐτὴ.

765 Ἥματα δ' ἐκ Διόθεν πεφυλαγμένος εὖ κατὰ μοῖραν πεφραδέμεν δμώεσσι: τριηκάδα μηνὸς ἀρίστην ἔργα τ' ἐποπτεύειν ἠδ' ἀρμαλιὴν δατέασθαι.

768 αἶδε γὰρ ἡμέραι εἰσὶ Διὸς πάρα μητιόεντος,

769 εὖτ' ἂν ἀληθείην λαοὶ κρίνοντες ἄγωσιν.

770 Πρῶτον ἔνη τετράς τε καὶ ἑβδομη ἱερὸν ἡμαρ: τῇ γὰρ Ἀπόλλωνα χρυσάορα γείνατο Λητώ: ὀγδοάτη δ' ἐνάτη τε, δύω γε μὲν ἡματα μηνὸς ἔσοχ' ἀεξομένοιο βροθήσια ἔργα πένεσθαι: ἐνδεκάτη δὲ δυωδεκάτη τ', ἄμφω γε μὲν ἔσθλαί,

775 ἡμὲν οἷς πείκειν ἠδ' εὐφρονα καρπὸν ἀμᾶσθαι: ἡ δὲ δυωδεκάτη τῆς ἐνδεκάτης μέγ' ἀμείνων: τῇ γὰρ τοι νῆ νήματ' ἀερσιπότητος ἀράχνης ἡματος ἐκ πλείου, ὅτε ἴδρις σωρὸν ἀμᾶται: τῇ δ' ἴστον στήσαιτο γυνὴ προβάλοιτό τε ἔργον.

780 Μηνὸς δ' ἴσταμένου τρισκαιδεκάτην ἀλέασθαι σπέρματος ἄρξασθαι: φυτὰ δ' ἐνθρέψασθαι ἀρίστη.

ἔκτη δ' ἡ μέσση μάλ' ἀσύμφορός ἐστι φυτοῖσιν, ἀνδρογόνος δ' ἀγαθῆ: κούρη δ' οὐ σύμφορός ἐστιν, οὔτε γενέσθαι πρῶτ' οὔτ' ἄρ γάμου ἀντιβολῆσαι.

785 οὐδὲ μὲν ἡ πρώτη ἔκτη κούρη γε γενέσθαι ἄρμενος, ἀλλ' ἐρίφους τάμνειν καὶ πώεα μῆλων σηκόν τ' ἀμφιβαλεῖν ποιμνήιον ἠπιον ἡμαρ: ἐσθλή δ' ἀνδρογόνος: φιλέοι δ' ὅ γε κέρτομα βάζειν ψεύδεά θ' αἰμυλίους τε λόγους κρυφίους τ' ὀαρισμούς.

790 μηνὸς δ' ὀγδοάτη κάπρον καὶ βοῦν ἐρίμυκον ταμνέμεν, οὐρῆας δὲ δυωδεκάτη ταλαεργούς.

εἰκάδι δ' ἐν μεγάλῃ, πλέω ἡματι, ἴστορα φῶτα γείνασθαι: μάλα γὰρ τε νόον πεπυκασμένος ἐστίν. ἐσθλή δ' ἀνδρογόνος δεκάτη, κούρη δὲ τε τετράς

795 μέσση: τῇ δὲ τε μῆλα καὶ εἰλίποδας ἔλικας βοῦς καὶ κύνα καρχαρόδοντα καὶ οὐρῆας ταλαεργούς προηύνειν ἐπὶ χεῖρα τιθείς. πεφύλαξο δὲ θυμῷ τετράδ' ἀλεύασθαι φθίνοντός θ' ἴσταμένου τε ἄλγε' ἂ θυμβορεῖ μάλα γὰρ τετελεσμένον ἡμαρ.

800 Ἐν δὲ τετάρτῃ μηνὸς ἄγεσθαι οἶκον ἄκοιτιν οἰωνοὺς κρίνας, οἱ ἐπ' ἔργματι τούτῳ ἄριστοι.

πέμπτας δ' ἐξαλέασθαι, ἐπεὶ χαλεπαί τε καὶ αἰναί: ἐν πέμπτῃ γάρ φασιν Ἐρινύας ἀμφιπολεύειν Ὀρκον γεινόμενον, τὸν Ἔρις τέκε πῆμ' ἐπιόρκους.

805 Μέσση δ' ἐβδομάτῃ Δημήτερος ἱερὸν ἀκτὴν εὖ μάλ' ὀπιπεύοντα εὐτροχάλω ἐν ἀλωῇ βαλλέμεν, ὑλοτόμον τε ταμεῖν θαλαμῆια δοῦρα νηῖά τε ξύλα πολλά, τὰ τ' ἄρμενα νηυσὶ πέλονται. τετράδι δ' ἄρχεσθαι νῆας πῆγνυσθαι ἀραιάς.

810 εἰνὰς δ' ἡ μέσση ἐπὶ δεῖελα λώιον ἡμαρ, πρωτίστη δ' εἰνὰς παναπήμων ἀνθρώποισιν: ἐσθλή μὲν γάρ θ' ἢ γε φυτευέμεν ἠδὲ γενέσθαι ἀνέρι τ' ἠδὲ γυναικί: καὶ οὐποτε πάγκακον ἡμαρ.

παῦροι δ' αὐτε ἴσασι τρισεινάδα μηνὸς ἀρίστην

815 ἄρξασθαι τε πίθου καὶ ἐπὶ ζυγὸν αὐχένι θεῖναι βουσὶ καὶ ἡμίονοισι καὶ ἵπποις ὠκυπόδεσσι, νῆα πολυκλήϊδα θοὴν εἰς οἴνοπα πόντον εἰρῦμεναι: παῦροι δέ τ' ἀληθέα κυκλήσκουσιν.

τετράδι δ' οἶγε πίθον: περὶ πάντων ἱερὸν ἡμαρ

820 μέσση: παῦροι δ' αὐτε μετ' εἰκάδα μηνὸς ἀρίστην ἡοῦς γιγνομένης: ἐπὶ δεῖελα δ' ἐστὶ χειρείων.

αἶδε μὲν ἡμέραι εἰσιν ἐπιχθονίοις μέγ' ὄνειαρ, αἱ δ' ἄλλαι μετάδουποι, ἀκήριοι, οὐ τι φέρουσαι. ἄλλος δ' ἀλλοίην αἰνεῖ, παῦροι δὲ ἴσασιν.

825 ἄλλοτε μητρουῖ πέλαι ἡμέρη, ἄλλοτε μήτηρ. τάων εὐδαίμων τε καὶ ὄλβιος, ὃς τάδε πάντα εἰδὼς ἐργάζεται ἀναίτιος ἀθανάτοισιν, ὄρνιθας κρίνων καὶ ὑπερβασίας ἀλεείνων.

The English Translation:

Mark the days which come from Zeus, duly telling your slaves of them, and that the thirtieth day of the month is best for one to look over the work and to deal out supplies. [769] For these are days which come from Zeus the all-wise, [768] when men discern aright. [769] **To begin with, the first, the fourth, and the seventh-- [770] on which Leto bore Apollo with the blade of gold--each is a holy day.** The eighth and the ninth, two days at least of the waxing month,³⁹ are especially good for the works of man. Also the eleventh and twelfth are both excellent, [775] alike for shearing sheep and for reaping the kindly fruits; but the twelfth is much better than the eleventh, for on it the airy-swinging spider spins its web in full day, and then the Wise One,⁴⁰ [footnote: "i.e. the ant"] gathers her pile. On that day a woman should set up her loom and get forward with her work. [780] Avoid the thirteenth of the waxing month for beginning to sow: yet it is the best day for setting plants. The sixth of the mid-month is very unfavorable for plants, but is good for the birth of males, though unfavorable for a girl either to be born at all or to be married. [785] Nor is the first sixth a fit day for a girl to be born, but a kindly for gelding kids and sheep and for fencing in a sheep cote. It is favorable for the birth of a boy, but such will be fond of sharp speech, lies, cunning words, and stealthy conversation. [790] On the eighth of the month geld the boar and loud-bellowing bull, but hard-working mules on the twelfth. On the great twentieth, in full day, a wise man should be born. Such a one is very sound-witted. The tenth is favorable for a male to be born; but, for a girl, the fourth day [795] of the mid-month. On that day tame sheep and shambling, horned oxen, and the sharp-fanged dog and hardy mules to the touch of the hand. But take care to avoid troubles which eat out the heart on the fourth of the beginning and ending of the month; it is a day very fraught with fate. [800] On the fourth of the month bring home your bride, but choose the omens which are best for this business. Avoid fifth days: they are unkindly and terrible. On a fifth, they say, the Erinyes assisted at the birth of Horcus (Oath) whom Eris (Strife) bore to trouble the forsworn. [805] Look about you very carefully and throw out Demeter's holy grain upon the well-rolled threshing floor on **the seventh of the mid-month** [Greek: "Μέσση δ' ἐβδομάτῃ"]. Let the woodman cut beams for house building and plenty of ships' timbers, such as are suitable for ships. On the fourth day begin to build narrow ships. [810] The ninth of the mid-month improves towards evening; but the first ninth of all is quite harmless for men. It is a good day on which to beget or to be born both for a male and a female: it is never a wholly evil day. Again, few know that the twenty-seventh of the month is best [815] for opening a wine jar, and putting yokes on the necks of oxen and mules and swift-footed horses, and for hauling a swift ship of many thwarts down to the sparkling sea; few call it by its right name. On the fourth day open a jar. The fourth of the mid-month is a day holy above all. And again, few men know that the fourth day after the twentieth is best while it is morning: [820] towards evening it is less good. These days are a great blessing to men on earth; but the rest are changeable, luckless, and bring nothing. Everyone praises a different day but few know their nature. Sometimes a day is a stepmother, sometimes a mother. [825] That man

is happy and lucky in them who knows all these things and does his work without offending the deathless gods, who discerns the omens of birds and avoids transgression.

Both Greek and English texts are found at <http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0132:card=1>

We can see in Hesiod's ideas here the reference to a seventh day of a lunar month. We need to note the difference here between Hesiod's ideas and the Biblical idea. The biblical seventh day is a day based on the solar cycle not the lunar cycle; whereas the Jewish religious system reckoned their holy days from the lunar month. The seventh day in Biblical terminology represented the recurring day of rest in the solar weekly cycle. The seventh day in Hesiod's terminology occurred seven days after the beginning of the month, and could fall on any day of the seven-day weekly cycle. So there is no correspondence between Hesiod's seventh day and the Biblical weekly sabbath. Importantly too, this is a text written ca. 700 B.C. and here it is using *hebdomad* in relation to the seventh day, not a collection of seven days. This, it seems, may be the earliest Greek reference to the use of *hebdomad* in relation to a single day.

If we were to consider Daniel 9:24 in the light of this interpretation, then each שְׁבוּעַ would be the seventh of something – in this case, the seventh year of the sabbatical year cycle. This would harmonise well with what Daniel had been considering, since he had been considering the years of rebellion of the children of Israel and the 70 years of exile, one year of exile represented a sabbatical year –one for every sabbatical year cycle of rebellion or seventy sabbatical-year cycles of rebellion or 490 years. And now, just as each year in Babylon represented the seventh year of each sabbatical cycle, so the seventy שְׁבוּעַ are seventy seventh-years of the sabbatical cycle, or 490 years.

Just as the word for *week* came to be used for the seventh day by itself in Greek and Latin, so perhaps we can find evidence that the word for week – שְׁבוּעַ – came to be used for the seventh unit itself, as well as using it in another way for a septennate. This idea is confirmed in the Talmudic Dictionary by Jastrow, where שְׁבוּעַ is a term that is applied to the seventh year of the sabbatical year cycle.

Given this idea, we can see that there is a great deal of correspondence between this meaning and the context in Daniel 9. Consider for a moment. Each year that the Jews were in exile represented one שְׁבוּעַ – one sabbatical year. And just as the seventy “שְׁבוּעַ”s were coming to an end, the angel Gabriel in Daniel 9:24 speaks in terms of another seventy “שְׁבוּעַ”s regarding the future period of grace for Israel. There can be no misunderstanding. The seventy שְׁבוּעַ or sabbatical years represented 490 years of rebellion; the seventy שְׁבוּעַ of Dn9:24 represents 490 years of a final gracious probation. One שְׁבוּעַ in exile represented seven years of rebellion; one שְׁבוּעַ or sabbatical year in post-exilic times represented seven years of gracious opportunity.

THIS CAN BE EXPANDED MORE. PERHAPS YOU NEED TO REDO THE WHOLE THING AND DIVIDE IT INTO TWO CATEGORIES – REFERENCE TO HEBDOMAD AS A SEPTENNATE, AND THE SECOND COVERS HEBDOMAD REFERRING TO THE SEVENTH THING ALONE, AS IN THE SEVENTH NUMBER, THE SEVENTH HEAVEN SEVENTH DAY ,SABBATICAL YEAR ETC. CHECK UP THE LIDDELL AND SCOTT INFO AGAIN IN REFERENCE TO APPLYING IT TO THE SEVENTH DAY OF A SERIES.

We can conclude this section by saying that the extant evidence from Aristobulus, one who lived in the time of the translators of the Septuagint gives clear evidence that the-then current understanding of *hebdomad* was two-fold; that referring either to the seventh unit in a series of seven; or that of a septennate, present everywhere in nature. There is not a shred of evidence linking *hebdomad* with the year-day principle, not even a “hint.” It was seen as either a day or a septennate. Indeed we can go further, and say with cautious confidence that even at the time of the commencement of writing the Septuagint in Alexandria, in the third–second century B.C., we have

extant literature to guide us as to how the word *hebdomad* would have been used and understood by Hellenistic Jews, not only in Alexandria, Egypt, but wherever the Greek tongue was being used by Jewish people. And that extant literature is the same as that consulted by Philo more than two hundred years later.

The Use of Hebdomad in Marcus Terrentius Varro (116-27 B.C.)

About the Life of Marcus Terrentius Varro

Varro was born in what is now Rieti to a family of equestrian rank. He studied under the Roman philologist Lucius Aelius Stilo, and later at Athens under the Academic philosopher Antiochus of Ascalon. Politically, he supported Pompey, reaching the office of praetor, after having been tribune of the people, quaestor and curule aedile. He escaped the penalties of being on the losing side in the civil war through two pardons granted by Julius Caesar, before and after the Battle of Pharsalus. He was one of the commission of twenty that carried out the great agrarian scheme of Caesar for the resettlement of Capua and Campania (59 BCE). Caesar later appointed him to oversee the public library of Rome in 47 BCE, but following Caesar's death Mark Antony proscribed him, resulting in the loss of much of his property, including his library. As the Republic gave way to Empire, Varro gained the favour of Augustus, under whose protection he found the security and quiet to devote himself to study and writing.

Among his many works, one that stands out for historians is his compilation of the Consuls of the Roman Republic, which was inscribed on Augustus' triumphal arch. This list, the Varronian chronology, though doubted by some for its introduction of dictatorial and anarchic years, has proved itself an invaluable resource. He is considered by some to be the greatest of Roman scholars, and a greater polymath than Pliny the Elder.

Varro wrote more than 400 pieces in his lifetime, of which only two survive complete, and roughly seventy in fragments. His extant works include *De lingua latina libri XXV* (or *On the Latin Language in 25 Books*) and *Rerum rusticarum libri III* (or *Agricultural Topics in Three Books*). Known lost works include: *Saturarum Menippearum libri CL* or *Menippean Satires in 150 books*, *Antiquatatum rerum humanarum et divinarum libri XLI*, *Logistoricon libri LXXVI*, *Hebdomades vel de imaginibus*, and *Disciplinarum libri IX*. (http://en.wikipedia.org/wiki/Marcus_Terentius_Varro)

About the Document *Attic Nights*

The importance of the following extract from Varro cannot be overstated. Here is the position of a pagan Roman, who lived in the times of the New Testament Christians, who shows that the concept of “weeks of years” was a concept that the early Christians would have been familiar with, without any bogus “year-day” principle being used. He shows that it was a familiar term in profane (common or popular) literature, and that it was used in matters relating to everyday life, not just prophetic material. This is possibly the only extant Roman usage of the term, but it shows its presence in the corpus of Latin thought and language.

Since many authorities cite the work of Marcus Varro as reported by Aulus Gellius, I include the relevant chapter here in Latin and English from the Loeb Classic Library volume, *The Attic Nights of Aulus Gellius*:

The Latin Text, Aulus Gellius, *Attic Nights*, 3.10

Quod est quaedam septenarii numeri vis et facultas in multis naturae rebus animadversa, de qua M. Varro in Hebdomadibus disserit copiose.

M. Varro in primo librorum qui inscribuntur Hebdomades vel De Imaginibus, septenarii numerii, quem Graece ἑβδομάδα appellant, virtutes postestatesque multas variasque dicit. “Is namque numerus,” inquit,

“septentriones maiores minores que in caelo facit, item vergilias, quas πλειάδες Graeci vocant etiam stellas quas alii ‘erraticas,’ P. Nigidus ‘errones’ appellat.” Circulos quoque ait in caelo circum longitudinem axis septem esse; ex quis duos minimos, qui axem extimum tangunt, πόλους appellari dicit; sed eos in shaera, quae κρικωτή vocatur, propter brevitatem non inesse. Ac neque ipse zodiacus septenario numero caret; nam in septimo signo fit solstitium a bruma, in septimo bruma a solstitio, in septimo aequinoctium ab aequinoctio. Dies deinde illos quibus alcyones hieme anni in aqua nidulantur, eos quoque septem esse dicit. Praeterea scribit lunae curriculum confici integris quarter septenis diebus: “nam die duo detricesimo luna,” inquit, “ex quo vestigio profecta est, eodem redit,” auctoremque opinionis huius Aristidem esse Samium; in qua re non id solum animadverti debere dicit quod quarter septenis, id est octo et viginti diebus conficeret luna iter suum, sed quod is numeros comprehendat ipsumque se addat, facit numerum octo et viginti, quot dies sunt curriculi lunaris. Ad homines quoque nascendos vim numeri istius porrigi pertinereque ait: “Nam cum in uterum,” inquit, “mulieris genitabile semen datum est, primis septem diebus conglobatur, coagulaturque fitque ad capiendam figuram idoneum. Post deinde Quarta hebdomade, quod eius virile secus futurum est, caput et spina, quae est in dorso, informatur. Septima autem fere hebdomade, id est nono et quadragesimo die, totus,” inquit, “homo in utero absolvitur.”

Illam quoque vim numero huius observatam refert, quod ante mensem septimum neque mas neque femina salubriter ac secundum naturam nasci potest, et quod hi qui iustissime in utero sunt, post ducentos septuaginta tres dies postquam sunt concepti, quadragesima denique hebdomade inita nascuntur. Pericula quoque vitae fortunarumque omnium, quae “climacteras” Chaldaei appellant, gravissimos quosque fieri septenarios. Praeter hoc, modum esse dicit summum adolescendi humani corporis septem pedes. Quod esse magis verum arbitramur quam quod Herodotus, homo fabulator, in primo Historiarum inventum esse sub terra scripsit Oresti corpus cubita longitudinis habens septem, quae faciunt pedes duodecium et quadrantem, nisi si, ut Homerus opinatus est, vastiora prolixioraque fuerunt corpora hominum antiquiorum et nunc, quasi iam mundo senescente, rerum atque hominum decremenda sunt. Dentes quoque et in septem mensibus primis et septenos ex utraque parte gigni ait et cadere annis septimis et genuinos adnasci annis fere bis septenis. Venas etiam in hominibus, vel potius arterias, medicos musicos dicere ait numero moveri septenario, quod ipsi appellant τήν διά τεσσάρων συμφωνίαν, quae fit in collationa quaternarii numeri. Discrimina etiam periculorum in morbus maiore vi fieri putat in diebus qui conficiuntur ex numero septenario, eosque dies omnium maxime, ita ut medici appellant, κρισίμους videri primam hebdomadam et secundam et tertiam. Neque non id etiam summit ad vim facultatesque eius numeri augendas quod quibus inedia mori consilium est, septimo demum ide mortem oppetunt.

Haec Varro de numero septenario scripsit admodum conquisite. Sed alia quoque ibidem congerit frigidiuscula: veluti septem opera esse in orbe terrae miranda et sapientes item veteres septem fuisse et curricula ludorum circensium sollempnia septem esse et ad oppugnandas Thebas duces septem delectos. Tum ibi addit, se quoque iam duodecimam annorum hebdomadam ingressum esse et ad eum diem septuaginta hebdomas librorum conscripsisse, ex quibus aliquammultos, cum proscriptus esset, direptis bibliothecis suis non comparuisse. [Gellius, 1984](#), pp.266-272

The English Translation, , Aulus Gellius, *Attic Nights*, 3.1

That in many natural phenomena a certain power and efficacy of the number seven has been observed, concerning which Marcus Varro discourses at length in his *Hebdomades*.

Marcus Varro, in the first book of his work entitled *Hebdomades* or *On Portraits*, speaks of many varied excellencies and powers of the number seven, which the Greeks call ἑβδομάς. “For what number,” he says, “forms the Greater and the Lesser Bear in the heavens; also the vergiliae, which the Greeks call πλειάδες; and it is likewise the number of those stars which some call ‘wandering,’ but Publius Nigidius ‘wanderers.’” Varro also says that there are seven circles in the heavens, perpendicular to its axis. The two smallest of these, which touch the ends of the axis, he says are called πόλοι, or ‘poles’; but that because of their small diameter they cannot be represented on what is termed an armillary sphere. And the zodiac itself is not uninfluenced by the number seven; for the summer solstice occurs in the seventh sign from the winter solstice, and the winter solstice in the seventh after the summer, and one equinox in the seventh sign after the other. Then too those winter days during which the kingfishers nest on the water he says are seven in number. Besides this, he writes that the course of the moon is completed in four times seven complete days; “for on the twentieth-eighth day,” he says, “the moon returns to the same point from which it started,” and he quotes Aristides, of Samos as his authority for this opinion. In this case he says that one should not only take note of the fact that the moon finishes its journey in four times seven, that is eight and twenty days, but also that this number seven, if , beginning with one and going on until it reaches itself, it includes the sum of all the numbers through which it has passed and then adds itself, makes the number eight and twenty, which is the number of days of the revolution of the moon. He says that the influence of that number extends to and affects also the birth of human

beings. “For,” says he, “when the life-giving seed has been introduced into the female womb, in the first seven days it is compacted and coagulated and rendered fit to take shape. Then afterwards in the fourth hebdomad the rudimentary male organ, the head, and the spine which is in the back, are formed, But in the seventh hebdomad, as a rule, that is, by the forty-ninth day,” says he, “the entire embryo is formed in the womb.”

He says that this power also has been observed in that number, that before the seventh month neither male or female child can be born two hundred and seventy-three days after conception, that is, not the beginning of the fortieth hebdomad. Of the periods dangerous to the lives and fortunes of all men, which the Chaldaeans call “climacterics,” all the gravest are combinations of the number seven. Besides this, he says that the extreme limit of growth of the human body is seven feet. That, in my opinion, is truer than the statement of Herodotus, the story-teller, in the first book of his History, that the body of Orestes was found under ground, and that it was seven cubits in height, that is, twelve and a quarter feet; unless, as Homer thought, the men of old were larger and taller of nature, but now, because the world is ageing, as it were, men and things are diminishing in size. The teeth too, he says, appear in the first seven months seven at a time in each jaw, and fall out within seven years, and the back teeth are added, as a rule, within twice seven years. He says that the physicians who use music as a remedy declare that the veins of men, or rather their arteries, are set in motion according to the number seven, and this treatment they call τὴν διὰ τεσσάρων συμφωνίαν, because it results from the harmony of four tones. He also believes that the periods of danger in diseases have greater violence on the days which are made up of the number seven, and that those days in particular seem to be, as the physician call them, κρίσιμου or “critical”; namely, the first, second and third hebdomad. And Varro does not fail to mention a fact which adds to the power and influence of the number seven, namely, that those who resolve to die of starvation do not meet their end until the seventh day.

These remarks of Varro about the number seven show painstaking investigation. But he has also brought together in the same place others which are rather trifling: for example, that there are seven wonderful works in the world, that the sages of old were seven, that the usual number of rounds in the races in the circus is seven, and that seven champions were chosen to attack Thebes. Then he adds in that book the further information that he has entered upon the twelfth hebdomad of his age, and that up to that day he has completed seventy hebdomads of books, of which a considerable number were destroyed when his library was plundered, at the time of his proscription. [Footnote: By Antony in 43 BC. Varro was saved from death by Fufius Calenus, and died in 27 BC., at the age of nearly ninety.] (Emphasis mine) (Gellius, 1984, pp.267-273)

Relevance for our Study on Hebdomad

To first summarise Gellius’ material from Varro, we note the following:

1. Hebdomad is used by the Greeks to describe the seven stars in “the Greater and the Lesser Bear in the heavens;”
2. It is also used for Pleiades, which has seven stars in that constellation;
3. It is also used for the planets;
4. It is used for the seven (latitudinal?) circles in the heavens, perpendicular to its axis, with the extreme circles touching the “poles”.
5. The zodiac is influenced by the hebdomad, because the summer solstice occurs “in the seventh sign from the winter solstice”; and likewise, the “summer solstice occurs in the seventh sign from the winter solstice.”
6. The kingfisher nests on the water in winter for a hebdomad (seven days);
7. Hebdomad is also a part of the moon’s cycle, as “the course of the moon is completed in four times seven complete days;”
8. There is an interesting fact with the hebdomad and the cycle of the moon, since by adding numbers 1 to 7 we get 28, which is the selfsame number of the days of the moon’s cycle.
9. The “influence of that number extends to and affects also the birth of human beings.” For instance, when the fertilised seed gets to a woman’s womb, it is compacted and coagulated” for seven days and “rendered fit to take shape.” (This is medical knowledge back then).
10. By the seventh hebdomad, i.e., the forty-ninth day, the “entire embryo is formed in the womb.”

11. The influence of seven is also seen in the fact that “before the seventh month neither male or female child can be born in health and naturally.”
12. Seven is one of the “periods dangerous to the lives and fortunes of all men.”
13. The “extreme limit of growth of the human body is seven feet.”
14. Teeth appear in the first seven months and fall out within seven years, and the back teeth within twice seven years.
15. When using music as a remedy, the veins or arteries of men are set in motion “according to the number seven” Rolfe footnotes “that is, by the use of the seven-stringed lyre.”
16. Those who resolve to die of starvation do not accomplish their goal until the seventh day.

In addition to these points raised by Varro, Gellus adds his own:

- 17 . There are seven wonders of the world;
- 18 There are seven Greek sages;
- 19 The usual number of laps in a Roman circus race is seven;
- 20 There were seven champions chosen to attack Thebes;

Gellus then reverts back to Varro’s material and quotes a few more:

- 17 Varro is now in the twelfth hebdomad of his life (i.e., 84 yrs old);
- 18 Varro had completed, at the time of writing this point of biographical trivia, seventy hebdomads of books (i.e., 490 books)

It is to be noted here that Gellius quotes Varro unequivocally using “hebdomad” to indicate a unit of either seven days, or seven years. It is the context that determines the measure of the unit. In the discussion on the gestation periods of a baby, he uses heptomad to express groups of days. Whereas modern medicine talks in terms of either "weeks" or "trimesters," Varros shows us that the ancients also talked in terms of "weeks" or heptomads. In the third paragraph, Gellius then refers to Varros' age in lots of hebdomads, and using the same measure, he refers to the number of volumes of books completed by Varros. In addition to this, Varros uses the word to describe:

- Astronomical phenomenon;
- Physiological phenomenon
- Musicological phenomenon
- Bibliographical things
- Temporal periods (whether collections of days or years)

Gellus applies it to collections of people(sages or warriors), marvellous sights or feats of human design (wonders or circus races).

All these indicate that the word hebdomad was applied in the common language, without any need for interpretation or a “year-day principle” to make it understood.

Daniel's meditation had been upon the seventy simple years predicted by Jeremiah. The angel tells him that a new-seventy, i.e. seventy week-years or seven times seventy years, await his people, before their final deliverer will come. The reader almost spontaneously adopts this view of the meaning, who is familiar with the week-years of the Hebrews. As to the third way in which the Hebrews used the word –i.e., it designated the jubilee-year – forty-nine years or seven times seven. If now we choose this last period as the meaning of [seventy weeks in Heb=FB], then we should have $49 \times 70 = 3430$ years - a period incredible, on every ground, in respect to the events which follow. In other words, the first and last of the heptades lead to inconsistency or absurdity; neither of them, therefore, is meant by the text. 'In medio tutissimus,' one may safely say, in the present case. Nor is Daniel alone in such a mode of expression. Gellius (Noct. Att. III. 10) makes M. Varro say,

that he had written septuaginta hebdomadas librorum[“seventy hebdomads of books” -FB]. The like in Aristotle, Pol. VII. 16; and in Censorinus. De Die natali, c. 16.(M. Stuart, 1850, pp.266-267)⁸⁸

No SDA historicist since Stuart has addressed these sources and argued why we should still see *hebdomad* in Dn9 LXX as referring to a week. And the reason? Because the point is unanswerable. The word “hebdomad” as used by Varro, is not in need of interpretation by some “year-day principle.” The common use of the word is self-evident, and does not need anything added to it. No matter how SDA historicists wriggle and swirm, this text shows that the word was used for more than just the seven-day week, justifying our reason to seeing “hebdomads of years” in Daniel 9 without any year-day principle.

Second Latin Text of Varro from *Latin Language in the Loeb Library Series*:

WHAT IS THE REFERENCE SECTION FOR THIS? WHERE DID YOU GET THIS REF FROM

The Latin Text

The English Translation

Relevance for our Study on Hebdomad

The understanding of “a group of seven,” or “sevens” is hereby endorsed as being entirely appropriate by this Roman writer. One needs to stop and ponder the significance of this statement for a moment. Here is an invaluable primary source, using the concept of “week” or unit of seven, in extant literature, and no SDA scholar has had the courage to even mention his name, let alone discuss the issue highlighted by this evidence. What issue is that, you may say? The issue is that here is a perfect example of the usage of this phrase from the Roman era, with its application to the reckoning of time in an everyday matter – the age of a person. This is not a prophetic context, and the calculation is not done by any conversion of one unit to another unit. The “hebdomad” is just accepted as a unit of seven – be it days or years.

The second thing to notice is that many commentators, like Montgomery and Hengstenberg have had references to Varro for nearly two centuries, and SDA scholars have used these works consistently throughout the two centuries of the existence of the SDA church. How could they not be unfamiliar with the significance of Varro’s contribution to the evidence? The seventy weeks can be calculated as 490 years without the year-day principle as surely as Varro could calculate his eighty four years as twelve heptomads without any computation other than multiplying twelve by seven. In like manner, the seventy weeks is merely the simple task of multiplying seventy by seven, yielding 490 years. Goldstein talks of Adventist scholars being selective in their selection or omission of their choice of sources included in their papers. The absence of any reference to Varro in SDA literature is certainly not an accident. They have read Montgomery, and have quoted him oft. They have read Hengstenberg and quoted him as well. They have seen the

⁸⁸ Stuart’s reference to “Aristotle Pol. VII. 16 and Censorinus, De Die Natali, c., 16” means the following sources: Aristotle, Politics, book VII, part 16 and Censorinus, De Die Natali Liber, Book C, sect.16. Readers be warned that the sectioning of these works are not to a universal system, and may not find the references at that place. For instance, With the reference for Aristotle, my selection is taken from Aristotle, in Twenty-Three Volumes. XXI: Politics. With an English Translation by H. Rackham, M.A., Cambridge, Massachusetts and London: Harvard University Press, William Heinemann Ltd, 1972. The first thing to note is that Rackham has this as part 14; whereas Moses Stuart refers to this as part 16. I do not know how to resolve this. I do not know what system of numbering Stuart or Rackham were following. And I do not know how this aligns with the Loeb system or universal classical system of numbering primary classical sources. Others more familiar with this may acquaint me this these details if they wish.

references to Varro. They have understood its import. Yet not a word about him in an Adventist publication; not a single discussion of the points raised by both Montgomery and Hengstenberg.

The third and probably more important implication of Varro's material, as far as the application of the year-day principle in Dn9 is concerned, is that his work shows that it was commonplace in Roman times to understand that the term "hebdomad" mean a group of seven—either of days or years—and that the early Church would not have had a problem in understanding the meaning of Dn9. They did not need any year-day principle to interpret its application to Christ. Froom can only find as much "evidence" in the early church for the year-day principle as he can for the year-century principle. He admits there is a millennium of silence on this, yet during that millennium of silence on the year-day principle, the seventy weeks of Dn9 was understood by the church—without the use of the year-day principle. Here is extant evidence that the concept of week of years is quite in keeping with Roman thought.

Another writer familiar to pioneer Adventist writers was Moses Stuart. He was not an Adventist. He was a professor of Sacred Literature at the Theological Seminary at Andover in Boston. His work was referred to in SDA publications indicating that he was read among the pioneers of the SDA church (See [U.Smith, 1944](#), p.793. Smith quotes the 1845 printing of the book. Notice that Smith refers to both Hengstenberg and Stuart in his work on Daniel and the Revelation). Advent writers did take Stuart to task on certain points of prophetic interpretation, but one thing they did not dare challenge him on, and that was his reference to primary sources such as Varro, Aristotle and Censorinus' use of hebdomad. These sources indicate unequivocally the term would have been understood by Latin and Greek readers without needing any interpretation or transformation at all. Here is his statement from his commentary on the book of Daniel:

No explanation is needed, however, in the present case, except what the context gives. Daniel's meditation had been upon the seventy simple years predicted by Jeremiah. The angel tells him that a new-seventy, i.e. seventy week-years or seven times seventy years, await his people, before their final deliverer will come. The reader almost spontaneously adopts this view of the meaning, who is familiar with the week-years of the Hebrews. As to the third way in which the Hebrews used the word —i.e., it designated the jubilee-year — forty-nine years or seven times seven. If now we choose this last period as the meaning of [seventy weeks in Heb=FB], then we should have $49 \times 70 = 3430$ years - a period incredible, on every ground, in respect to the events which follow. In other words, the first and last of the heptades lead to inconsistency or absurdity; neither of them, therefore, is meant by the text. 'In medio tutissimus,' one may safely say, in the present case. Nor is Daniel alone in such a mode of expression. Gellius (Noct. Att. III. 10) makes M. Varro say, that he had written septuaginta hebdomadas librorum. The like in Aristotle, Pol. VII. 16; and in Censorinus. De Die natali, c. 16.

([M. Stuart, 1850](#), pp.266-267)

Stuart's reference to "Aristotle *Pol. VII. 16* and Censorinus, *De Die Natali, c., 16*" means the following sources: Aristotle, *Politics*, book VII, part 16 and Censorinus, *De Die Natali Liber*, Book C, sect.16. No Adventist writer since Stuart has addressed these sources either. And the reason? Because the point is unanswerable. The word "hebdomad" as demonstrated by these sources is not in need of interpretation by some "year-day principle."

The Use of Hebdomad in Cicero. (106 B.C. to 43 B.C.)

About the life of Cicero

Marcus Tullius Cicero (January 3, 106 BC – December 7, 43 BC) was a Roman philosopher, statesman, lawyer, political theorist, and Roman constitutionalist. Cicero is widely considered one of Rome's greatest orators and prose stylists.

Cicero is generally perceived to be one of the most versatile minds of ancient Rome. He introduced the Romans to the chief schools of Greek philosophy and created a Latin philosophical vocabulary, distinguishing himself as a linguist, translator, and philosopher. An impressive orator

and successful lawyer, Cicero probably thought his political career his most important achievement. Today, he is appreciated primarily for his humanism and philosophical and political writings. His voluminous correspondence, much of it addressed to his friend Atticus, has been especially influential, introducing the art of refined letter writing to European culture. Cornelius Nepos, the 1st-century BC biographer of Atticus, remarked that Cicero's letters contained such a wealth of detail "concerning the inclinations of leading men, the faults of the generals, and the revolutions in the government" that their reader had little need for a history of the period.

<http://en.wikipedia.org/wiki/Cicero>

Latin Text, *Epistulae ad Familiares*, 16.9.1

nos a te, ut scis, *discessimus* a. d. iiii Non. Nov. Leucadem venimus a. d. viii Id. Nov., a. d. vii Actium. ibi propter tempestatem a. d. vi id. morati sumus. Inde a. d. v Id. Corcyram bellissime navigavimus. Corcyrae fuimus usque ad a. d. xvi K. Dec. tempestatibus retenti. A. d. xv K. in portum Corcyraeorum ad Cassiopen stadia cxx processimus. ibi retenti ventis sumus usque ad a. d. viiii K. interea, qui cupide profecti sunt, multi naufragia fecerunt. [2] nos eo die cenati solvimus; inde austro lenissimo caelo sereno nocte illa et die postero in Italiam ad Hydruntem ludibundi pervenimus *eodemque* vento postridie (*id erat* a. d. vii K. Dec.) hora iiii Brundisium venimus, *eodemque tempore simul nobiscum* in oppidum introiit *Terentia*, quae te facit plurimi.

A. d. v K. Dec. servus Cn. Planci Brundisi *tandem aliquando* mihi a te exspectatissimas litteras reddidit datas Idibus Nov., quae me molestia valde levarunt utinam omnino liberassent! sed tamen Asclapo medicus plane confirmat propediem te valentem fore. [3] nunc quid ego te hortor ut omnem diligentiam adhibeas ad convalescendum? tuam prudentiam, temperantiam, amorem erga me novi; scio te omnia facturum ut nobiscum quam primum sis, sed tamen ita velim, ut ne quid properes. *symphoniam* Lysonis vellem vitasses, ne *in quartam hebdomada* incideres; sed quoniam pudori tuo maluisti obsequi quam valetudini, reliqua cura. Curio misi ut medico *honus* haberetur et tibi daret quod opus esset *me cui iussisset curaturum*. Ecum et mulum Brundisi tibi *reliqui*. Romae vereor ne ex K. Ian. magni tumultus sint. nos agemus omnia modice. [4] reliquum est ut te hoc rogem et a te petam ne temere naviges (solent nautae festinare quaestus sui causa), *cautus sis, mi Tiro* (mare magnum et difficile tibi restat), si poteris, *cum Mescinio* (caute is solet navigare), si minus, cum honesto aliquo homine, cuius auctoritate navicularius moveatur. in hoc omnem diligentiam si adhibueris teque nobis incolumem steteris, omnia a te habebo. etiam atque etiam, *noster Tiro*, vale. Medico, Curio, Lysoni de te scripsi diligentissime. *vale, salve*.

<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3aabo%3aphi%2c0474%2c056%3a16%3a9%3a3&vers=original&word=hebd%mas#word1>

English translation, Letters, (CCXCI) F. 16.9.1

To Tiro (At Patrae)

Brundisium, 26 November

CICERO and his son greet Tiro warmly. We parted from you, as you know, on the 2nd of November. We arrived at Leucas on the 6th of November, on the 7th at Actium. There we were detained till the 8th by a storm. Thence on the 9th we arrived at Corcyra after a charming voyage. At Corcyra we were detained by bad weather till the 15th. On the 16th we continued our voyage to Cassiope, a harbour of Corcyra, a distance of 120 stades. There we were detained by winds until the 22nd. Many of those who in this interval impatiently attempted the crossing suffered shipwreck. On the 22nd, after dinner, we weighed anchor. Thence with a very gentle south wind and a clear sky, in the course of that night and the next day we arrived in high spirits on Italian soil at Hydrus, and with the same wind next day--that is, the 24th of November--at 10 o'clock in the morning we reached Brundisium, and exactly at the same time as ourselves Terentia (who values you very highly) made her entrance into the town. On the 26th, at Brundisium, a slave of Cn. Plancius at length delivered to me the ardently expected letter from you, dated the 13th of November. It greatly lightened my anxiety: would that it had entirely removed it! However, the physician Asclapo positively asserts that you will shortly be well. What need is there for me at this time of day to exhort you to take [p. 213] every means to re-establish your health? I know your good sense, temperate habits, and affection for me: I am sure you will do everything you can to join me as soon as possible. But though I wish this, I would not have you hurry yourself in any way. I could have wished you had shirked Lyso's concert, for fear of incurring a fourth fit of your **seven-day** fever. But since you have preferred to consult your politeness rather than your health, be careful for the future. I have sent orders to Curius for a *douceur* to be given to the physician, and that he should advance you whatever you want, engaging

to pay the money to any agent he may name. I am leaving a horse and mule for you at Brundisium. At Rome I fear that the 1st of January will be the beginning of serious disturbances. I shall take a moderate line in all respects. It only remains to beg and entreat you not to set sail rashly-seamen are wont to hurry things for their own profit: be cautious, my dear Tiro: you have a wide and difficult sea before you. If you can, start with Mescinius; he is usually cautious about a sea passage: if not, travel with some man of rank, whose position may give him influence over the ship-owner. If you take every precaution in this matter and present yourself to us safe and sound, I shall want nothing more of you. Good-bye, again and again, dear Tiro! I am writing with the greatest earnestness about you to the physician, to Curius, and to Lyso. Good-bye, and God bless you. (M. Tullius Cicero, Letters (ed. Evelyn Shuckburgh))

<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.02.0022:text=F:book=16:letter=9:section=1>

Relevance for our Study on Hebdomad

Cicero uses the word hebdomad in a similar fashion to one of the uses of Hippocrates, and refers to the seven-day fever. It should be noticed here that the word refers to a collection of seven days, and it refers to a fever that continues for seven days from the start of the fever. It is not being used in terms of the normal weekly cycle that begins on the first day, and ends on the sabbath.

The Use of Hebdomad by Josephus (37A.D to ca. 100 A.D.)

Josephus (AD 37 – c. 100), also known as **Yosef Ben Matityahu** (Joseph, son of Matthias) and, after he became a Roman citizen, as **Titus Flavius Josephus**, was a first-century Jewish historian and apologist of priestly and royal ancestry who survived and recorded the destruction of Jerusalem in AD 70. His works give an important insight into first-century Judaism. <http://en.wikipedia.org/wiki/Josephus>

The Greek Text, *Antiquities of the Jews*, Book 3, chapter 12.3

280 Ταῦτα μὲν οὖν ἤδη καὶ κατὰ τὸν ζωῆς χρόνον τῆς αὐτοῦ γινόμενα παρέδωκε Μωυσῆς, τῶν δὲ αὐθις καίπερ ἐπὶ τῆς ἐρημίας διαιτώμενος προενόησεν, ὅπως ἐπειδὴν τὴν Χανααναίαν λάβωσι τάδε ποιῶσι:

281 δι' ἑβδόμου ἔτους ἄνεσιν δίδωσι τῇ γῆ ἀπὸ τε ἀρότρου καὶ φυτείας, ὥσπερ καὶ αὐτοῖς δι' ἑβδόμης ἡμέρας τὴν ἀπὸ τῶν ἔργων προεῖπεν ἀνάπαυσιν. καὶ τῶν αὐτομάτως ἀναδοθέντων ἀπὸ τῆς γῆς κοινὴν εἶναι τοῖς θέλουσι τὴν χρῆσιν τῶν τε ὁμοφύλων καὶ τῶν ἀλλοτριωχῶρων, μηδὲν ἐξ αὐτῶν φυλάττοντας: ποιεῖν δὲ τοῦτο καὶ μεθ' ἑβδόμην ἐτῶν ἑβδομάδα.

282 ταῦτα πεντήκοντα μὲν ἔστιν ἔτη τὰ πάντα, καλεῖται δὲ ὑπὸ Ἑβραίων ὁ πεντηκοστὸς ἐνιαυτὸς ἰωβήλος, ἐν ᾧ οἱ τε χρεῶσται τῶν δανείων ἀπολύονται καὶ οἱ δουλεύοντες ἐλεύθεροι ἀφίενται, οὓς ὄντας ὁμοφύλους καὶ παραβάντας τι τῶν νομίμων τῷ σχήματι τῆς δουλείας ἐκόλασε θάνατον οὐκ ἐκδεχομένους.

283 ἀποδίδωσι δὲ καὶ τοὺς ἀγροὺς τοῖς ἀρχῆθεν αὐτῶν δεσπότηαις τοῦτον τὸν τρόπον: ἐνστάντος τοῦ ἰωβήλου, ἐλευθερίαν σημαίνει τοῦνομα, συνέρχονται ὅ τε ἀποδόμενος τὸ χωρίον καὶ ὁ πριάμενος, καὶ λογισάμενοι τοὺς καρποὺς καὶ τὰς εἰς τὸ χωρίον δαπάνας γεγενημένας τῶν μὲν καρπῶν πλεονάζειν εὐρεθέντων προσδέχεται τὸν ἀγρὸν ὁ ἀποδόμενος,

The English Text, *Antiquities of the Jews*, Book 3, chapter 12.3

281 In the seventh year he grants respite to the land from the plough and from planting, just as he commanded them a cessation on the seventh day from labors. The enjoyment of those [products] brought forth of their own accord from the soil is to be for those who wish it, both compatriots and foreigners, nothing being withheld from them. And he also ordained that this be done after **the seventh week of years**.

282 These are fifty years in all, and the fiftieth year is called the Iobelos by the Hebrews, in which debtors are released from their debts and slaves are set free who are compatriots and who, having transgressed something of the laws, had been punished with the status of slavery without receiving the death penalty.

283 He also gives back their lands to their original owners in this way. When the Jobel comes—and the name signifies freedom—the one who has sold and the one who has purchased the place come together and, reckoning up [value of] the products and the expenses spent for the place, the seller receives the land if the products are found to exceed the expenses. Louis Feldman Translation. (Whiston: Book 3, Chapter 12, section 3)⁸⁹

And William Whiston’s translation:

And truly Moses gave them all these precepts, being such as were observed during his own lifetime; but though he lived now in the wilderness, yet did he make provision how they might observe the same laws when they should have taken the land of Canaan. He gave them rest to the land from ploughing and planting every seventh year, as he had prescribed to them to rest from working every seventh day; and ordered, that then what grew of its own accord out of the earth should in common belong to all that pleased to use it, making no distinction in that respect between their own countrymen and foreigners: and he ordained, that they should do the same after seven times seven years, which in all are fifty years; and that fiftieth year is called by the Hebrews The Jubilee, wherein debtors are freed from their debts, and slaves are set at liberty; which slaves became such, though they were of the same stock, by transgressing some of those laws the punishment of which was not capital, but they were punished by this method of slavery. This year also restores the land to its former possessors in the manner following: - When the Jubilee is come, which name denotes liberty, he that sold the land, and he that bought it, meet together, and make an estimate, on one hand, of the fruits gathered; and, on the other hand, of the expenses laid out upon it. If the fruits gathered come to more than the expenses laid out, he that sold it takes the land again; but if the expenses prove more than the fruits, the present possessor receives of the former owner the difference that was wanting, and leaves the land to him; and if the fruits received, and the expenses laid out, prove equal to one another, the present possessor relinquishes it to the former owners.

The Relevance to our Discussion on Hebdomad.

The significant thing to note in Josephus’ use of *hebdomad*, translated as “week of years” by Louis Feldman, and “seven times seven years” by William Whiston, is that the collection of seven in this *hebdomad* is a set of seven sabbatical cycles—a seven-year period. Josephus’ usage is very difficult to explain by SDA historicists, since if we are working from a seven-day model for this, that would mean one day equals seven-years, not one, as they would need in order to justify their argument. Josephus’ usage is one of merely using the word as a numeral, i.e., the number seven, as Whiston translates.

The Use of Hebdomad by Philo of Alexandria (20 B.C. to 50 A.D.)

We have seen in the previous discussion, the use of *hebdomad* by early Church Fathers in their discussion of *hebdomads* in Daniel 9 as referring to a septennate. We have seen this definition carried on through Bede and others up into the second millennium after Christ. We have also seen, the use of *hebdomad* as used by the early Church writers in discussing the beliefs of Gnosticism, as referring to a septennate. This usage is rife throughout their writings, and signals a common understanding of the meaning of the word.

We now move onto the third demonstration of the same meaning of the word *hebdomad* by Philo of Alexandria in Egypt, a contemporary of Jesus. We will see in his usage the same phenomenon as noticed elsewhere – *hebdomad* was a word applied to a group of seven things or a septennate.

Philo provides a significant link between the writings of the early Church, the Jewish writings, the classical Greek writers and the Septuagint. Through this link I will show how fictitious is Fromm’s assumption that the translators of the Septuagint were hinting of the year-day principle when they rendered שבועות “weeks of years.” In fact, they were treating the word in exactly the same manner as the classical Greek writers. This self-same treatment is also found in Philo, and in

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<http://pace.mcmaster.ca/York/york/showText?book=3&chapter=12&textChunk=whistonSection&chunkId=3&go.x=13&go.y=7&go=go&text=anti&version=&direction=&tab=&layout=split>

the writings of Aristobulus, an Alexandrian author living at the same time as the translators of the Septuagint, according to Eusebius.

The writings of Philo complete the continuous thread of history I have attempted to pull together to show the singular testimony of these writers to the understanding of *hedbdomad* as just a group of seven things, be they periods of time or other things. This thread of history covers the period from Solon in the sixth century B.C. up to the present day. There is no room in this thread of history to make allowance for the silly notions of Froom and other SDA historicists for the application of the year-day principle to this word.

a. History of Philo of Alexandria

Firstly, some biographical details about Philo. One summary says:

Philo (20 B.C - 50 A.D.), known also as Philo of Alexandria (Gr. Φίλων ὁ Ἀλεξανδρεὺς), Philo Judaeus, Philo Judaeus of Alexandria, Yedidia, and Philo the Jew was a Hellenistic Jewish philosopher born in Alexandria, Egypt.

Philo used allegory to fuse and harmonize Greek philosophy and Judaism. His method followed the practices of both Jewish exegesis and Stoic philosophy. His work was not widely accepted. "The sophists of literalness," as he calls them, "opened their eyes superciliously" when he explained to them the marvels of his exegesis. Philo's works were enthusiastically received by the early Christians, some of whom saw in him a cryptic Christian. His concept of the Logos as God's creative principle apparently influenced early Christology. To him Logos was God's "blueprint for the world", a governing plan.

Arguments have been put forth that Philo is actually the founder of Christianity by virtue of his combination of Jewish theological ideas and those present in the Greek mystery religions, a combination of which would appear much like Christianity. Whatever the followers of Jesus were like before Philo's writings became well known, it's possible they seized upon his precepts and incorporated them into the essays that became the New Testament. Bruno Bauer was a key proponent of this argument.

The few biographical details concerning Philo are found in his own works, especially in *Legatio ad Gaium* ("embassy to Gaius"), and in Josephus. The only event in his life that can be determined chronologically is his participation in the embassy which the Alexandrian Jews sent to the emperor Caligula at Rome as the result of civil strife between the Alexandrian Jewish and Hellenized communities. This occurred in the year 40 CE.

<http://en.wikipedia.org/wiki/Philo>⁹⁰

Professor David T. Runia, specialist in Philonic studies, gleans some interesting statements from writings of antiquity, some of which are proven to be true, others are fanciful. The latter are at least listed and their sources noted. The first batch of points come from Eusebius' *Ecclesiastical History*:

Philo was a very learned Jew from Alexandria, who excelled in the fields of biblical study, general culture and philosophy (with special interest in the Platonist and Pythagorean schools) (2.4.2).

Philo led an embassy to the Emperor Gaius at the time that the Jews were suffering on account of the crimes committed against Christ (2.5.6).

Philo in his *De vita contemplativa* is a witness to the way of life of the first Christians in Egypt, after Mark had begun to preach the gospel there (2:16-17).

.Philo is said to have met Peter in Rome during the reign of Claudius (2.17.1).

Philo is said to have read his account of Gaius' impiety in the work ...*On the virtues* to the assembled Roman senate, with the result that his works were admitted and thought worthy of desposition in libraries (2.18.8). (Runia, 1993, p.4)

"Jerome, writing some 80 years later, in his account of Philo in *De viris illustribus*, largely follows Eusebius, but adds the following details:" (Runia, loc. cit.)

.Philo was of priestly descent.(§11)

⁹⁰ See also <http://www.torreys.org/bible/philobio.html>. Some of Prof. Runia's articles on Philo can be found at <http://www.torreys.org/bible/philopag.html>.

The meeting with Peter took place when Philo visited Rome a second time for an audience with Claudius, the two men formed a friendship, and this is why Philo was so favorably disposed to the followers of Peter's disciple Mark... (§11)

There is proverb on Philo in circulation among the Greeks, ... 'either Plato Philonizes or Philo Platonizes', on account of the similarity of their doctrines and style. (§11) (Ibid, p.4)

“A year early, Epiphanius, presumably on the basis of Eusebius, rather confusedly reports:”

Philo pays a visit to the community of the Iessaioi at Lake Mareotis, who are actually Christians. He is given lodgings, joins them in their customs, and attends their Pascha celebrations (*Adv. Haer.* 1.29.5) (Ibid, p.5)

“Pseudo-Prochorus, in *Acta Johannis*, adds further legendary material concerning Philo:”

Philo discusses the Law and the Gospel with the apostle John, but is not impressed until the latter heals a sick man. John enters Philo's house and heals his wife of leprosy. Philo asks pardon for his anti-Christian diatribes, is baptized and receives instruction for the rest of the day. (Ibid)

“In the *Canons* of the Syriac author Maruta of Maipherkat, we find an account of the origins of monasticism containing a new detail:”

The order of the monks had a different in the time of the Old covenant, as is testified in the letters which Philo prepared for James, the brother of the Lord. (Ibid)

“Also not well known is the remarkable report of the Armenian translator, probably written in the 6th century:”

Philo was a Jew of great wisdom, but it is not certain to which of the twelve tribes he belonged, for in fact at least two *diasporae* took place, one under the Persian kings, the other under Antiochus. On the latter the book of Acts informs us (cf. 2:5-13). Those Jews who disputed with Stephen were for the most part from Alexandria (cf. Acts 6:9), and Philo is believed to have belonged to their number (!). For at that time he was prefect of the city of Alexandria (!), and he was sent as an ambassador to Gaius Caesar, from whence he returned in ignominy (!). (Ibid)

“Most interestingly another document by a Syriac author, Barhadbsabba 'Arbaya, bishop of Halwan in c.600, relates Philo to the Christian school of biblical exegesis at Alexandria:”

The director and exegete of the school was Philo the Jew, who mastered the art of allegorical interpretation, and began to explain scripture by means of allegory to the detriment of the historical meaning of scripture. (Ibid)

“Finally, Photius in the 9th century, in addition to themes already mentioned, reports that:”

Philo is said to have been initiated into the doctrines of the Christianity, but later fell away through grief and anger (*Bibl.* 105) (Ibid, p.6)

(Runia, 1993, pp.4-6)

Gregory Sterling, general editor of the Philo of Alexandria Commentary Series, makes these excellent comments regarding Philo, and fills out our knowledge of him significantly. This material is provided in his introduction to David Runia's translation and commentary on *De opificio mundi*.

Philo of Alexandria..was a member of one of the most prominent families of the large and influential Jewish community in Alexandria. We know more about his brother and his family than we do about Philo. His brother, Julius Gaius Alexander, held a responsible governmental position (Josephus *AJ*, 18. 159, 259; 19. 276-277; 20.100) and became known to the emperor's family through Herodian intermediaries (Josephus *AJ* 19. 276-277). His *praenomen* and *nomen* suggest that the family was associated in some way with Julius Gaius Caesar. It may be that Caesar granted Roman citizenship to Alexander's grandfather for assistance during the Alexandrian war (48-47 B.C.E). Alexander made the most of his position and became exceptionally wealthy (Josephus, *AJ* 19. 20.100). Josephus reported that he covered nine of the temple doors in Jerusalem with gold and silver (*BJ* 5.201-05), an act of patronage that attests his immense resources as well as his commitment to Judaism. Alexander's standing is confirmed by the roles of his two sons. The archive of Nicanor suggests that Marcus Julius Alexander was active in the import-export business that moved goods from India and Arabia through Egypt to the West. He married Bernice, the daughter of Herod Agrippa I and later partner of the

emperor Titus, but died prematurely c. 43 C.E. (Josephus *AJ* 19. 276-277). His brother had one of the most remarkable careers of any provincial in the first two centuries of the Roman Empire. Tiberius Julius Alexander moved through a series of lower posts until he held governorships in Judia, Syria, and Egypt. When he backed Vespasian in the Flavians' bid for the throne, his career quickly rose to its apex: he served as Titus' chief of staff during the First Jewish revolt in 66-70 C.E. (Josephus *BJ* 5.45-46; 6.237), and as prefect of the praetorian guard in Rome after the war (*CPJ* 418b). While his career strained his relationship with his native Judaism to the breaking point (Josephus *AJ* 20.100; Philo *Prov* and *Anim.*), it attests the high standing of the family.

The most famous member of this remarkable family was paradoxically probably the least known in wider circles during his life. This is undoubtedly due to the contemplative nature of the life that he chose. His choice was not total. He may have had some civic function in the Jewish community. At least this would help to explain why the Alexandrian Jewish community selected him to lead the first Jewish delegation to Rome after the pogrom in Alexandria in 38 C.E., a delegation that probably included his brother and nephew of later fame (*Legat.* 182, 370; *Anim.* 54). The political arena was not, however, where his heart lay; he gave his heart to the life of the intellect (*Spec.* 3.1-6). He undoubtedly received a full education that included training in the gymnasium, the ephebate, and advanced lectures in philosophy. The final training was of enormous importance to his intellectual formation. While he knew and made use of different philosophical traditions such as Stoicism and Pythagorean arithmology, his basic orientation was Platonic. Middle Platonism (c.80 B.C.E. – c. 220 C.E.) had become a vibrant intellectual movement in Alexandria in the first century B.C.E., especially in the work of Eudorus (*fl.* 25 B.C.E.). Philo became convinced that Plato and Moses understood reality in similar ways, although he was unequivocal about who saw it most clearly. His commitment to Judaism is evident in his training in the LXX; he knew it with the intimacy of one who lived with it from the cradle onwards. He also knew the works of some of his Jewish literary predecessors such as Aristobulus, Pseudo-Aristeas, and Ezekiel the tragedian. He was aware of a significant number of other Jewish exegetes to whom he alluded, but always anonymously (*Opif* 26, 77 and *Migr.* 89-93) The most probable social setting for his literary work is a private school in which he offered instruction in much the same way that philosophers and physicians did (2001, pp.ix-x)

Having given an outline of the biographical details of Philo, we turn now to examine his writings. Philo never wrote his works in a vacuum. He drew heavily on the thoughts of others to enrich his writings. The presence of classical Hellenistic ideas in Philo's writings has intrigued scholars and prompted them to explore the topic of Philo's sources and trace his methodology back through extant authors to see if we can expand on what we know he understood on a topic, thereby filling in-between the lines of his writings.

One such scholar who has pursued this tantalising area of research is Dr. David T. Runia, of Queen's College, in Melbourne, Australia.⁹¹ Besides authoring the first recent translation of Philo's *Opificio mundi* in seventy years, he also produced significant publications on this work of Philo's. One is called *On the Creation of the Cosmos according to Moses: Introduction, Translation and Commentary* (Atlanta, Ga. : Society of Biblical Literature, 2005). The second piece of important literature published by the same author that concerns us with the topic under discussion is *Philo of Alexandria and the Timaeus of Plato*, (Leiden : Brill, 1986). This second work was the topic of the author's doctorate. These works provide rich understand to Philo's background thinking on *hebdomad*. Runia focuses on the arithmology of Philo and seeks to understand the relationship of his arithmology to that of Pythagoreas and Plato. Any understanding of the *hebdomad* must be placed far and square within the confines of this "science" which plays an important part of Runia's work. Philo's treatment of the seven days of Genesis 1 in *De Opificio Mundi* is heavily laced with number symbolism and arithmological tradition. Runia points out the reason "that such an extraordinary amount of space is devoted to the theory of numbers is explained in §13, where we read... 'number is inherent in order.' Moses uses the schema of seven days to indicate and illustrate the order and structure of creation." (2001, p.26)

But it is for another reason Philo focuses on the numbers of the days.

⁹¹ His 2004 Vitae Curriculum can be found at <http://www.nd.edu/~philojud/02.htm>

This interpretation of biblical numbers patently draws on a Pythagorean background. Having discovered the arithmetic basis of musical harmony, Pythagoras and his followers posited that all things are informed by or even consist of numbers. Numbers can also be connected with incorporeal things such as gods (e.g., Apollo and the monad) or concepts (e.g., justice and the four). Plato was strongly influenced by these theories in the *Timaeus* and other dialogues. As a result of trenchant criticisms by Aristotle and others, these number speculations fell out of favour during the Hellenistic period, because they were not considered sufficiently scientific. In the 1st cent. B.C.E., however, they enjoyed a strong revival and their popularity lasted until the end of antiquity. As H. Moehring stated in his excellent study devoted to Philo's arithmology, such use of numbers takes the place of science:

...What we have in Philo is a serious attempt to relate the cosmic order to a rational system – expressed in numbers – and thereby to reach an understanding of the universe within thought categories that are available to any and all. It was exactly the mathematically universal character of arithmology which Philo found so attractive for his exegetical work: to could help him to explain the sacred texts of the books of the law in terms that were universally understood, even though not universally accepted. (*Ibid*, pp.26-27)⁹²

Indeed, this concept of arithmology developed in the passage of time, and many other philosophers wrote on this topic, both Christian and non-Christian. This theory lasted until the end of antiquity – in fact a whole theology of numbers developed.⁹³ Runia lists the following Greco-Roman and patristic sources where discussions on arithmology and the *hebdomad* are found. These are presented in chronological order:

- Ps.–Hippocrates, *On the Seven* §1-11;
 - Varro at Aulus Gellius, *Attic Nights* 3.10;
 - Nicomadus of Gerasa, cited by Ps. –Iamblichus *Theology of Arithmetic* 56-71;
 - Theon of Smyrna, *Exposition* 103-104;
 - Clement of Alexandria *Stromateis*, 6.139-145;
 - Censorinus, *On the Birthday*, 7. 11-14;
 - Anatolius, *On the first ten numbers* 35-38, partly cited by Ps.–Iamblichus *Theology of Arithmetic* 54-56;
 - Calcidus, *Commentary on the Timaeus*, ch.35-37;
 - Macrobius, *Commentary on the Dream of Scipio*, 1.6.5-83;
 - Martianus Capella, *On Arithmetic*, 266-268;
 - Favonius Eclogius, *Disputation on the Dream of Scipio*, 7-10 (also derived from Varro);
 - John Lydus, *On the months* 2.12 (and cf. 3.9);
 - Isidore of Seville, *Book of scriptural numbers* 34-47.
- (2001, p.264)

Philo was a prolific writer. A good portion of his works have been preserved until this day. There are a number of works however that did not survive – one of them called *On Numbers*, a document that would have amplified his extant comments on hebdomad, even though a good sample of his ideas on this did survive.

⁹² Runia departs from Moehring in classifying Philo's treatment of numbers in *De officio mundi* as being arithmology. He prefers to see it as number symbolism. (see *loc. cit*).

⁹³ This theology of numbers was examined in the Catholic University of American doctorate "Formation of the Early Christian Theology of Arithmetic: Number Symbolism in the Late Second and Early Third Century," by Dr Joel Kalvesmaki of Harvard University; an abstract of which can be found at <http://www.kalvesmaki.com/Arithmetic/dissabstract.html>, and the full doctorate can be obtained from UMI.

One of Philo's pieces of writing dealt with the Creation account found in the book of Genesis. Philo discusses the days of creation, and also talks about the significance of the numbers associated with each day of creation. The text is called *De Opificio Mundi*, a Greek text, a copy of which may be seen at

<http://khazarzar.skeptik.net/books/philo/opificig.htm>⁹⁴

A nineteenth century translation of the text by Yonge can be found at <http://www.earlyjewishwritings.com/text/philo/book1.html>

With each day of creation, Philo discussed exegetical issues he found relevant for his readers. When he comes to the seventh day, he launches into a disproportionately large comment on the significance of the number seven. A part of this discussion is reference to groups of seven things – or *hebdomads*; hence our interest in the text.

6.1 De opificio mundi

a. The Greek Text

XXX

89. Ἐπεὶ δ' ὁ σύμπας κόσμος ἐτελειώθη κατὰ τὴν ἐξάδος ἀριθμοῦ τελείου φύσιν, τὴν ἐπιούσαν ἡμέραν ἐβδόμην ἐσέμνυνεν ὁ πατήρ ἐπαινέσας καὶ ἀγίαν προσειπών· ἑορτὴ γὰρ οὐ μιᾶς πόλεως ἢ χώρας ἐστὶν ἀλλὰ τοῦ παντός, ἣν κυρίως ἄξιον καὶ μόνην πάνδημον ὀνομάζειν καὶ τοῦ κόσμου γενέθλιον. 90. τὴν δ' ἐβδομάδος φύσιν οὐκ οἶδ' εἶ τις ἱκανῶς ἂν ὑμῆσαι δύναίτο παντὸς οὕσαν λόγου κρείττονα· οὐ μὴν ὅτι θαυμασιωτέρα τῶν περὶ αὐτῆς λεγομένων ἐστὶ, διὰ τοῦθ' ἡσυχαστέον, ἀλλ' ἐπιτολμητέον, εἰ καὶ μὴ πάντα μὴδὲ τὰ κυριώτατα οἷόν τε, τὰ γοῦν ταῖς ἡμετέραις διανοίαις ἐφικτὰ δηλώσαι. 91. διχῶς ἐβδομάς λέγεται, ἢ μὲν ἐντὸς δεκάδος, ἣτις ἐπτάκις μονάδι μόνῃ μετρεῖται συνεστῶσα ἐκ μονάδων ἐπτά, ἢ δ' ἐκτὸς δεκάδος, ἀριθμὸς οὗ πάντως ἀρχὴ μονᾶς κατὰ τοὺς διπλασίους ἢ τριπλασίους ἢ συνόλως ἀναλογοῦντας ἀριθμούς, ὡς ἔχει ὁ ἐξηκοντατέσσαρα ἢ καὶ ὁ ἐπτακόσια εἰκοσιεννέα, ὁ μὲν κατὰ τὸν ἀπὸ μονάδος διπλάσιον παραυξηθεὶς, ὁ δ' αὖ κατὰ τὸν τριπλάσιον. ἐκάτερον δὲ εἶδος οὐ παρέργως ἐπισκεπτέον. 92. τὸ μὲν δὴ δεύτερον ἐμφανεστάτην ἔχει προνομίαν· αἰεὶ γὰρ ὁ ἀπὸ μονάδος συντιθέμενος ἐν διπλασίοις ἢ τριπλασίοις ἢ συνόλως ἀναλογοῦσιν ἔβδομος ἀριθμὸς κύβος τε καὶ τετράγωνός ἐστιν, ἀμφοτέρω τὰ εἶδη περιέχων τῆς τε ἀσωμάτου καὶ σωματικῆς οὐσίας, τῆς μὲν ἀσωμάτου κατὰ τὴν ἐπίπεδον ἦν ἀποτελοῦσι τετράγωνοι, τῆς δὲ σωματικῆς κατὰ τὴν στερεάν ἦν ἀποτελοῦσι κύβοι. 93. σαφεστάτη δ' οἱ λεχθέντες ἀριθμοὶ πίστις· αὐτίκα ὁ ἀπὸ μονάδος ἐν διπλασίονι λόγῳ παραυξηθεὶς ἔβδομος, ὁ τέσσαρα καὶ ἐξήκοντα, τετράγωνος μὲν ἐστὶν ὀκτάκις ὀκτῶ πολυπλασιασθέντων, κύβος δὲ τεσσάρων ἐπὶ τέσσαρα τετράκις· καὶ πάλιν ὁ ἐν τριπλασίονι λόγῳ παραυξηθεὶς ἀπὸ μονάδος ἔβδομος, ὁ ἐπτακόσια εἰκοσιεννέα, τετράγωνος μὲν πολυπλασιασθέντος ἐφ' αὐτὸν τοῦ ἐπτά καὶ εἴκοσι, κύβος δὲ τοῦ ἐννέα ἐφ' αὐτὸν ἐννάκις. 94. καὶ αἰεὶ τὸν ἔβδομον ποιούμενός τις ἀντὶ μονάδος ἀρχὴν καὶ παραύξων κατὰ τὴν αὐτὴν ἀναλογίαν ἄχρῃς ἐβδομάδος εὐρήσει πάντως τὸν παραυξηθέντα κύβον τε καὶ τετράγωνον· ἀπὸ γοῦν τοῦ ἐξηκοντατέσσαρα ὁ συντεθεὶς ἐν διπλασίονι λόγῳ γεννήσει ἔβδομον τὸν τετρακισχίλια καὶ ἐνενηκονταεξ, τετράγωνον ὁμοῦ καὶ κύβον, τετράγωνον μὲν αὐτὸν πλευρὰν ἔχοντα τὸν ἐξηκοντατέσσαρα, κύβον δὲ τὸν ἐκκαίδεκα.

⁹⁴ Readers will initially see undecipherable code when you open this page. It is in Unicode –8. If you use Internet Explorer, go to View >Encoding > Unicode (UTF-8); if Firefox or Opera > View >Character Encoding >Unicode (UTF-8). This will allow you to read /print the Greek Text. You can do a find there for the word *hebdomad* if you select it (ἐβδομα; leave the “δ” out because it does not occur in some forms of the word) Note: do not copy the word from this note as it will not recognise it—it is not in Unicode.

XXXI

95. μεταβατέον δὲ καὶ ἐπὶ θάτερον ἑβδομάδος εἶδος τὸ περιεχόμενον ἐν δεκάδι, θαυμαστὴν ἐπιδεικνύμενον καὶ οὐκ ἐλάττονα τοῦ προτέρου φύσιν. αὐτίκα συνέστηκε τὰ ἑπτὰ ἐξ ἑνὸς καὶ δυοῖν καὶ τεττάρων ἐχόντων δύο λόγους ἀρμονικωτάτους, τὸν τε διπλάσιον καὶ τετραπλάσιον, τὸν μὲν τὴν διὰ πασῶν συμφωνίαν, τὸν δὲ τετραπλάσιον τὴν δις διὰ πασῶν ἀποτελοῦντα. περιέχει δὲ καὶ διαιρέσεις ἄλλας ζυγάδην τρόπον τινὰ συνεστῶσας ἑβδομάς· διαιρεῖται γὰρ πρῶτον μὲν εἰς μονάδα καὶ ἑξάδα, ἔπειτα εἰς δυάδα καὶ πεντάδα, καὶ τελευταῖον εἰς τριάδα καὶ τετράδα. 96. μουσικωτάτη δὲ καὶ ἡ τούτων ἀναλογία τῶν ἀριθμῶν· τὰ μὲν γὰρ ἐξ πρὸς ἑν ἔχει λόγον ἑξαπλάσιον, ὁ δ' ἑξαπλάσιος λόγος τὸ μέγιστον ἐν τοῖς οὖσι ποιεῖ διάστημα, ᾧ διέστηκε τὸ ὀξύτατον ἀπὸ τοῦ βαρυτάτου, καθάπερ ἀποδείξομεν, ὅταν ἀπὸ τῶν ἀριθμῶν μετέλθωμεν ἐπὶ τὸν ἐν ἀρμονίαις λόγον· τὰ δὲ πέντε πρὸς δύο πλείστην ἐν ἀρμονίᾳ δύναμιν ἐπιδεικνύται σχεδὸν ἐνάμιλλον τῇ διὰ πασῶν, ὅπερ ἐν τῇ κανονικῇ θεωρίᾳ σαφέστατα παρίσταται· τὰ δὲ τέσσαρα πρὸς τρία ἰ τὴν πρώτην ἀρμονίαν ἀποτελεῖ τὴν ἐπίτριτον, ἣτις ἐστὶ διὰ τεσσάρων.

XXXII

97. ἐπιδεικνύται δὲ καὶ ἕτερον κάλλος αὐτῆς ἑβδομάς ἱερώτατον νοηθῆναι. συνεστῶσα γὰρ ἐκ τριάδος καὶ τετράδος τὸ ἐν τοῖς οὖσιν ἀκλινὲς καὶ ὀρθὸν φύσει παρέχεται· ὃν δὲ τρόπον, δηλωτέον. τὸ ὀρθογώνιον τρίγωνον, ὅπερ ἐστὶν ἀρχὴ ποιότητων, ἐξ ἀριθμῶν συνέστηκε τοῦ τρία καὶ τέσσαρα καὶ πέντε· τὰ δὲ τρία καὶ τέσσαρα, ἅπερ ἐστὶν ἑβδομάδος οὐσία, τὴν ὀρθὴν γωνίαν ἀποτελεῖ· ἡ μὲν γὰρ ἀμβλεῖα καὶ ὀξεῖα τὸ ἀνώμαλον καὶ ἄτακτον καὶ ἄνισον ἐμφαίνουσιν· ἀμβλυτέρα γὰρ καὶ ὀξυτέρα γίνεται ἑτέρα ἑτέρας· ὀρθὴ δ' οὐκ ἐπιδέχεται σύγκρισιν οὐδ' ὀρθότερα γίνεται παρ' ἑτέραν, ἀλλ' ἐν ὁμοίᾳ μένει τὴν ἰδίαν φύσιν οὐποτ' ἀλλάττουσα. εἰ δὲ τὸ μὲν ὀρθογώνιον τρίγωνον σχημάτων καὶ ποιότητων ἐστὶν ἀρχὴ, τούτου δὲ τὸ ἀναγκαιότατον, τὴν ὀρθὴν γωνίαν, ἡ οὐσία τῆς ἑβδομάδος παρέχεται, τριάς ὁμοῦ καὶ τετράς, νομίζοιτ' ἂν εἰκότως ἦδε πηγὴ παντὸς σχήματος καὶ πάσης ποιότητος. 98. πρὸς δὲ τοῖς εἰρημένοις κἀκεῖνο λέγοιτ' ἂν δεόντως, ὅτι τὰ μὲν τρία ἐπιπέδου σχήματος ἐστὶν ἀριθμὸς – ἐπειδὴ σημεῖον μὲν κατὰ μονάδα, γραμμὴ δὲ κατὰ δυάδα, ἐπίπεδον δὲ κατὰ τριάδα τέτακται –, τὰ δὲ τέσσαρα στερεοῦ κατὰ τὴν τοῦ ἑνὸς πρόσθεσιν, βάθους ἐπιπέδῳ προστεθέντος· ἐξ οὗ δηλόν ἐστιν ὅτι ἡ τῆς ἑβδομάδος οὐσία γεωμετρίας καὶ στερεομετρίας ἀρχὴ καὶ συνελόντι φράσαι ἀσωμάτων ὁμοῦ καὶ σωμάτων.

XXXIII

99. Τοσοῦτο δ' ἐν ἑβδομάδι πέφυκεν εἶναι τὸ ἱεροπρεπές, ὥστ' ἐξαίρετον ἔχει λόγον παρὰ τοὺς ἐν δεκάδι πάντας ἀριθμούς· ἐκείνων γὰρ οἱ μὲν γεννῶσιν οὐ γεννώμενοι, οἱ δὲ γεννῶνται μὲν, οὐ γεννῶσι δέ, οἱ δὲ ἀμφοτέρω καὶ γεννῶσι καὶ γεννῶνται· μόνη δ' ἑβδομάς ἐν οὐδενὶ μέρει θεωρεῖται. τὴν δ' ὑπόσχεσιν ἀποδείξει βεβαιωτέον. τὸ μὲν οὖν ἐν γεννᾷ τοὺς ἐξῆς ἅπαντας ἀριθμούς ὑπ' οὐδενὸς γεννώμενον τὸ παράπαν· τὰ δ' ὀκτώ γεννᾶται μὲν ὑπὸ τοῦ δις τέσσαρα, γεννᾷ δ' οὐδένα τῶν ἐν δεκάδι· ὁ δ' αὖ τέσσαρα τὴν ἀμφοῖν καὶ γονέων καὶ ἐκγόνων ἔχει τάξιν· γεννᾷ μὲν γὰρ τὸν ὀκτῶ δις γενόμενος, γεννᾶται δὲ ὑπὸ τοῦ δις δύο. 100. μόνος δ' ὡς ἔφην ὁ ἑπτὰ οὔτε γεννᾷν πέφυκεν οὔτε γεννᾶσθαι. δι' ἦν ἰ αἰτίαν οἱ μὲν ἄλλοι φιλόσοφοι τὸν ἀριθμὸν τοῦτον ἐξομοιοῦσι τῇ ἀμήτορι Νίκη καὶ Παρθένῳ, ἦν ἐκ τῆς τοῦ Διὸς κεφαλῆς ἀναφανῆναι λόγος ἔχει, οἱ δὲ Πυθαγόρειοι τῷ ἡγεμόνι τῶν συμπάντων· τὸ γὰρ μήτε γεννᾷν μήτε γεννώμενον ἀκίνητον μένει· ἐν κινήσει γὰρ ἡ γένεσις, ἐπεὶ <καὶ τὸ γεννᾷν> καὶ τὸ γεννώμενον οὐκ

ἄνευ κινήσεως, τὸ μὲν ἵνα γεννήσῃ, τὸ δὲ ἵνα γεννηθῇ· μόνον δ' οὔτε κινουῖν οὔτε κινούμενον ὁ πρεσβύτερος ἄρχων καὶ ἡγεμῶν, οὗ λέγοιτ' ἂν προσηκόντως εἰκῶν ἑβδομάς. μαρτυρεῖ δέ μου τῷ λόγῳ καὶ Φιλόλαος ἐν τούτοις· “Ἔστι γὰρ, φησίν, ἡγεμῶν καὶ ἄρχων ἀπάντων θεὸς εἷς αἰεὶ ὢν, μόνιμος, ἀκίνητος, αὐτὸς αὐτῷ ὅμοιος, ἕτερος τῶν ἄλλων.”

XXXIV

101. ἐν μὲν οὖν τοῖς νοητοῖς τὸ ἀκίνητον καὶ ἀπαθὲς ἐπιδεικνυται ἑβδομάς, ἐν δὲ τοῖς αἰσθητοῖς μεγάλην καὶ συνεκτικωτάτην δύναμιν, *** οἷς τὰ ἐπίγεια πάντα πέφυκε βελτιοῦσθαι, σελήνης τε περιόδοις. ὃν δὲ τρόπον, ἐπισκεπτέον. ἀπὸ μονάδος συντεθεὶς ἑξῆς ὁ ἑπτὰ ἀριθμὸς γεννᾷ τὸν ὀκτώ καὶ εἴκοσι τέλειον καὶ τοῖς αὐτοῦ μέρεσιν ἰσούμενον· ὁ δὲ γεννηθεὶς ἀριθμὸς ἀποκαταστατικός ἐστι σελήνης, ἀφ' οὗ ἤρξατο σχήματος λαμβάνειν αὐξήσιν αἰσθητῶς, εἰς ἐκεῖνο κατὰ μείωσιν ἀνακαμπτούσης· αὐξεται μὲν γὰρ ἀπὸ τῆς πρώτης μηνοειδοῦς ἐπιλάμψεως ἄχρι διχοτόμου ἡμέραις ἑπτὰ, εἴθ' ἑτέραις τοσαύταις πλησιφαῆς γίνεται καὶ πάλιν ὑποστρέφει διαυλοδρομοῦσα τὴν αὐτὴν ὁδόν, ἀπὸ μὲν τῆς πλησιφαοῦς ἐπὶ τὴν διχότομον ἑπτὰ πάλιν ἡμέραις, εἴτ' ἀπὸ ταύτης ἐπὶ τὴν μηνοειδῆ ταῖς ἴσαις· ἐξ ὧν ὁ λεχθεὶς ἀριθμὸς συμπεπλήρωται.

102. Καλεῖται δ' ἡ ἑβδομάς ὑπὸ τῶν κυρίως τοῖς ὀνόμασιν εἰωθότων χρῆσθαι καὶ τελεσφόρος, ἐπειδὴ ταύτη τελεσφορεῖται τὰ σύμπαντα. τεκμηριώσαιτο δ' ἂν τις ἐκ τοῦ πᾶν σῶμα ὀργανικὸν τρισὶ μὲν κεχρηῆσθαι διαστάσεσι, μήκει πλάτει καὶ βάθει, τέτταρσι δὲ πέρασι, σημείῳ καὶ γραμμῇ καὶ ἐπιφανείᾳ καὶ στερεῶ, δι' ὧν συντεθέντων ἀποτελεῖται ἑβδομάς. ἀμήχανον δ' ἦν τὰ σώματα ἑβδομάδι μετρεῖσθαι κατὰ τὴν ἐκ διαστάσεων τριῶν καὶ περᾶτων τεττάρων σύνθεσιν, εἰ μὴ συνέβαινε τὰς τῶν πρώτων ἀριθμῶν ἰδέας ἑνὸς καὶ δυοῖν καὶ τριῶν καὶ τεττάρων, οἷς θεμελιούται δεκάς, ἑβδομάδος φύσιν περιέχειν· οἱ γὰρ λεχθέντες ἀριθμοὶ τέσσαρας μὲν ἔχουσιν ὄρους, τὸν πρῶτον, τὸν δεῦτερον, τὸν τρίτον, τὸν τέταρτον, διαστάσεις δὲ τρεῖς· πρώτη μὲν διάστασις ἢ ἀπὸ τοῦ ἑνὸς ἐπὶ τὰ δύο, δευτέρα δὲ ἢ ἀπὸ τῶν δυοῖν ἐπὶ τὰ τρία, τρίτη δὲ ἢ ἀπὸ τῶν τριῶν ἐπὶ τὰ τέσσαρα.

XXXV

103. δίχα δὲ τῶν εἰρημένων ἐναργέστατα παριστᾶσι τὴν τελεσφόρον δύναμιν ἑβδομάδος καὶ αἱ ἐκ βρέφους ἄχρι γήρωσ ἀνθρώπων ἡλικίαι μετρούμεναι ταύτη· κατὰ μὲν οὖν τὴν πρώτην ἑπταετίαν ἐκφυσις ὀδόντων ἐστί· κατὰ δὲ τὴν δευτέραν καιρὸς τοῦ δύνασθαι προῖεσθαι σπέρμα γόνιμον· τρίτη δὲ γενεῖων αὐξήσις καὶ τετάρτη πρὸς ἰσχὺν ἐπίδοσις· πέμπτη δ' αὖ γάμων ὥρα· ἕκτη δὲ συνέσεως ἀκμή· τῇ δὲ ἑβδόμῃ βελτίωσις ἀμφοῖν καὶ συναύξησης νοῦ καὶ λόγου· ὀγδόη δὲ ἢ ἐν ἑκατέρῳ τελείωσις· κατὰ δὲ τὴν ἐνάτην ἐπιείκεια καὶ πραότης τῶν παθῶν ἐπὶ πλέον ἡμερωθέντων· κατὰ δὲ τὴν δεκάτην τοῦ βίου τὸ εὐκταῖον τέλος, ἔτι τῶν ὀργανικῶν μελῶν συνεστηκότων· φιλεῖ γὰρ τὸ μακρὸν γῆρας ἕκαστον ὑποσκελίζειν καὶ παραιρεῖσθαι. 104. τὰς ἡλικίας ταύτας ἀνέγραψε καὶ Σόλων ὁ τῶν Ἀθηναίων νομοθέτης ἐλεγείᾳ ποιήσας τάδε·

Παῖς μὲν ἄνηβος ἐὼν ἔτι νήπιος ἕρκος ὀδόντων
 φύσας ἐκβάλλει πρῶτον ἐν ἑπτ' ἔτεσιν·
 τοὺς δ' ἑτέρους ὅτε δὴ τελέση θεὸς ἑπτ' ἐνιαυτούς,
 ἥβης ἐκφαίνει σήματα γιγνομένης·
 τῇ τριτάτῃ δὲ γένειον ἀεξομένων ἔτι γυίων
 λαχνοῦται, χροῖης ἄνθος ἀμειβομένης·
 τῇ δὲ τετάρτῃ πᾶς τις ἐν ἑβδομάδ' ἐστὶν ἄριστος
 ἰσχύν, ἦν τ' ἄνδρες σήματ' ἔχουσ' ἀρετῆς·

πέμπτη δ' ὦριον ἄνδρα γάμου μεμνημένον εἶναι
καὶ παίδων ζητεῖν ἐξοπίσω γενεήν·
τῇ δ' ἔκτη περι πάντα καταρτύεται νόος ἀνδρός,
οὐδ' ἔρδειν ἔθ' ὁμῶς ἔργ' ἀπάλαμνα θέλει·
ἐπτὰ δὲ νοῦν καὶ γλῶσσαν ἐν ἑβδομάσιν μέγ' ἄριστος
ὀκτώ τ', ἀμφοτέρων τέσσαρα καὶ δέκ' ἔτη·
τῇ δ' ἐνάτῃ ἔτι μὴν δύναται, μαλακώτερα δ' αὐτοῦ
πρὸς μεγάλην ἀρετὴν γλῶσσά τε καὶ σοφίη·
τὴν δεκάτην δ' εἰ τις τελέσας κατὰ μέτρον ἴκοιτο,
οὐκ ἂν ἄωρος ἐὼν μοῖραν ἔχοι θανάτου.

XXXVI

105. Ὁ μὲν οὖν Σόλων ἑβδομάσι δέκα ταῖς εἰρημέναις καταριθμεῖ τὸν ἀνθρώπινον βίον. ὁ δ' ἰατρὸς Ἱπποκράτης ἡλικίας ἐπτὰ εἶναι φησι, παιδίου, ἢ παιδός, μειρακίου, νεανίσκου, ἀνδρός, πρεσβύτου, γέροντος, ταύτας δὲ μετρεῖσθαι μὲν ἑβδομάσιν, οὐ μὴν ταῖς κατὰ τὸ ἐξῆς. λέγει δ' οὕτως: "Ἐν ἀνθρώπου φύσει ἐπτὰ εἰσιν ὠραι, ἃς ἡλικίας καλέουσι, παιδίον, παῖς, μειράκιον, νεανίσκος, ἀνήρ, πρεσβύτης, γέρων· καὶ παιδίον μὲν ἐστὶν ἄχρις ἐπτὰ ἐτέων ὀδόντων ἐκβολῆς· παῖς δ' ἄχρι γονῆς ἐκφύσιος, ἐς τὰ δις ἐπτὰ· μειράκιον δ' ἄχρι γενείου λαχνώσιος, ἐς τὰ τρις ἐπτὰ· νεανίσκος δ' ἄχρις αὐξήσιος ὅλου τοῦ σώματος, ἐς τὰ τετράκις ἐπτὰ· ἀνήρ δ' ἄχρις ἐνός δέοντος ἐτέων πεντήκοντα, ἐς τὰ ἐπτάκις ἐπτὰ· πρεσβύτης δ' ἄχρι πεντήκοντα ἕξ, ἐς τὰ ἐπτάκις ὀκτώ· τὸ δ' ἐντεῦθεν γέρων." 106. λέγεται δὲ κάκεινο πρὸς διασύστασιν ἑβδομάδος ὡς θαυμαστήν ἐχούσης ἐν τῇ φύσει τάξιν, ἐπεὶ συνέστηκεν ἐκ τριῶν καὶ τεττάρων· τὸν μὲν τρίτον ἀπὸ μονάδος, εἰ διπλασιάζοι τις, εὐρήσει τετράγωνον, τὸν δὲ τέταρτον κύβον, τὸν δ' ἐξ ἀμφοῖν ἑβδομον κύβον ὁμοῦ καὶ τετράγωνον· ὁ μὲν οὖν ἀπὸ μονάδος τρίτος ἐν διπλασίονι λόγῳ, <τέτταρα>, τετράγωνός ἐστιν, ὁ δὲ τέταρτος, ὀκτώ, κύβος, ὁ δὲ ἑβδομος, τέσσαρα πρὸς τοῖς ἐξήκοντα, κύβος ὁμοῦ καὶ τετράγωνος· ὡς εἶναι τελεσφόρον ὄντως τὸν ἑβδομον ἀριθμόν, ἀμφοτέρας τὰς ἰσότητας καταγγέλλοντα τὴν τ' ἐπίπεδον διὰ τετραγώνου κατὰ τὴν πρὸς τριάδα συγγένειαν καὶ τὴν στερεὰν διὰ κύβου κατὰ τὴν πρὸς τετράδα οἰκειότητα· ἐκ τριάδος δὲ καὶ τετράδος ἑβδομάς.

XXXVII

107. Ἔστι δὲ οὐ τελεσφόρος μόνον, ἀλλὰ καὶ ὡς ἔπος εἰπεῖν ἀρμονικωτάτη καὶ τρόπον τινὰ πηγὴ τοῦ καλλίστου διαγράμματος, ὃ πάσας μὲν τὰς ἀρμονίας, τὴν διὰ τεττάρων, τὴν διὰ πέντε, τὴν διὰ πασῶν, πάσας δὲ τὰς ἀναλογίας, τὴν ἀριθμητικὴν, τὴν γεωμετρικὴν, ἔτι δὲ τὴν ἀρμονικὴν περιέχει. τὸ δὲ πλινθίον συνέστηκεν ἐκ τῶνδε τῶν ἀριθμῶν, ἕξ ὀκτώ ἐννέα δώδεκα· ὁ μὲν ὀκτώ πρὸς ἕξ ἐν ἐπιτρίτῳ λόγῳ, καθ' ὃν ἢ διὰ τεττάρων ἀρμονία ἐστίν· ὁ δὲ ἐννέα πρὸς ἕξ ἐν ἡμιολίῳ, καθ' ὃν ἢ διὰ πέντε· ὁ δὲ δώδεκα πρὸς ἕξ ἐν διπλασίονι, καθ' ὃν ἢ διὰ πασῶν. 108. ἔχει δὲ ὡς ἔλεγον καὶ τὰς ἀναλογίας πάσας· ἀριθμητικὴν μὲν ἐκ τῶν ἕξ καὶ ἐννέα καὶ δώδεκα· οἷς γὰρ ὑπερέχει ὁ μέσος τοῦ πρώτου τρισίν, τούτοις ὑπερέχεται ὑπὸ τοῦ τελευταίου· γεωμετρικὴν δὲ ἐκ τῶν τεσσάρων· ὃν γὰρ λόγον ἔχει τὰ ὀκτώ πρὸς ἕξ, ἢ τοῦτον τὰ δώδεκα πρὸς ἐννέα· ὁ δὲ λόγος ἐπιτρίτος· ἀρμονικὴν δὲ ἐκ τριῶν, τοῦ ἕξ καὶ ὀκτώ καὶ δώδεκα. 109. ἀρμονικῆς δ' ἀναλογίας διττὴ κρίσις· μία μὲν, ὅταν ὃν λόγον ἔχει ὁ ἔσχατος πρὸς τὸν πρῶτον τοῦτον ἔχη ἢ ὑπεροχὴ ἢ ὑπερέχει ὁ ἔσχατος τοῦ μέσου πρὸς τὴν ὑπεροχὴν ἢ ὑπερέχεται ὑπὸ τοῦ μέσου ὁ πρῶτος. ἐναργεστάτην δὲ πίστιν λάβοι τις ἂν ἐκ τῶν προκειμένων ἀριθμῶν, τοῦ ἕξ καὶ ὀκτώ καὶ δώδεκα· ὁ μὲν γὰρ τελευταῖος τοῦ πρώτου διπλάσιος, ἢ δ' ὑπεροχὴ πάλιν διπλασία· τὰ

μὲν γὰρ δώδεκα τῶν ὀκτώ τέτταρσιν ὑπερέχει, τὰ δὲ ὀκτώ τῶν ἕξ δυσὶ τὰ δὲ τέσσαρα τῶν δυοῖν διπλάσια. 110. ἕτερα δὲ βάσανος τῆς ἀρμονικῆς ἀναλογίας, ὅταν ὁ μέσος τῶν ἄκρων ἴσῳ μορίῳ <καὶ> ὑπερέχη καὶ ὑπερέχηται· ὁ γὰρ ὄγδοος μέσος ὦν ὑπερέχει μὲν τοῦ πρώτου τρίτῳ μορίῳ· ὑφαιρεθέντων γὰρ τῶν ἕξ, τὰ λοιπὰ δύο τρίτον ἐστὶ τοῦ πρώτου· ὑπερέχεται δ' ὑπὸ τοῦ τελευταίου τῷ ἴσῳ· εἰ γὰρ ὑφαιρεθῆι τῶν δώδεκα τὰ ὀκτώ, τὰ λοιπὰ τέσσαρα γίνεται τοῦ τελευταίου τρίτον.

XXXVIII

111. Ταῦτα μὲν ἀναγκαίως περὶ σεμνότητος, ἣν ἔχει τὸ διάγραμμα ἢ πλινθίον ἢ ὅ τι χρῆ καλεῖν, προειρήσθω τσαύτας ιδέας καὶ ἔτι πλείους ἑβδομάς ἐν ἀσωμάτοις καὶ νοητοῖς ἐπιδείκνυται. διατείνει δ' αὐτῆς ἡ φύσις καὶ ἐπὶ τὴν ὄρατὴν ἅπασαν οὐσίαν, οὐρανὸν καὶ γῆν, τὰ πέρατα τοῦ παντός, φθάσασα. τί γὰρ οὐ φιλέβδομον τῶν ἐν τῷ κόσμῳ μέρος, ἔρωτι καὶ πόθῳ δαμασθὲν ἑβδομάδος; 112. αὐτίκα τὸν οὐρανὸν φασιν ἑπτὰ διεζῶσθαι κύκλοις, ὧν ὀνόματα εἶναι τάδε· ἀρκτικόν, ἀνταρκτικόν, θερινὸν τροπικόν, χειμερινὸν τροπικόν, ἰσημερινόν, ζωδιακόν, καὶ προσέτι γαλαξίαν· ὁ γὰρ ὀρίζων πάθος ἐστὶν ἡμέτερον, ὡς ἂν ὀξυωπίας ἔχη τις ἢ τὸνναντίον, ἀποτεμνομένης τῆς αἰσθήσεως τοτὲ μὲν ἐλάττω τοτὲ δὲ μείζω περιγραφῆν. 113. οἱ γε μὴν πλάνητες, ἢ ἀντίροπος στρατιὰ τῆ τῶν ἀπλανῶν, ἑπτὰ διακοσμοῦνται τάξεσι, πλείστην ἐπιδεικνύμενοι συμπάθειαν πρὸς ἀέρα καὶ γῆν· τὸν μὲν γὰρ εἰς τὰς ἐτησίους ἐπικαλουμένας ὥρας τρέπουσι καὶ μεταβάλλουσι καθ' ἑκάστην μυριάς ὅσας ἐμποιοῦντες μεταβολὰς νηνεμίαις, αἰθρίαις, νεφώσεσι, βίαις ἐξαισίσις πνευμάτων· πάλιν τε ποταμοὺς πλημμυροῦσι καὶ μειοῦσι καὶ πεδία λιμνάζουσι καὶ τὸνναντίον ἀφαινοῦσι· καὶ πελαγῶν ἐργάζονται τροπὰς ἐξαναχωρούντων ἢ παλιρροίαις χρωμένων· εὐρεῖς γὰρ ἔστιν ὅτε κόλποι θαλάττης ὑποσυρθείσης ἀμπώτεσι βαθύς ἐξαίφνης αἰγιαλός εἰσι καὶ μικρὸν ὕστερον ἀναχυθείσης πελάγη βαθύτατα οὐ βραχεῖαις ἰόλκασιν ἀλλὰ μυριοφόροις ναυσὶν ἐμπλεόμενα· καὶ μὲν δὴ τὰ ἐπίγεια πάντα, ζῶα τε αὖ καὶ φυτὰ καρποὺς γεννῶντα, αὖξουσι καὶ τελεσφοροῦσι τὴν ἐν ἑκάστοις φύσιν δολιχεύειν παρασκευάζοντες, ὡς νέα παλαιοῖς ἐπανθεῖν καὶ ἐπακμάζειν πρὸς χορηγίας ἀφθόνους τῶν δεομένων.

XXXIX

114. ἄρκτος γε μὴν, ἣν φασὶ πλωτῆρων εἶναι προπομπόν, ἐξ ἑπτὰ ἀστέρων συνέστηκεν· εἰς ἣν ἀφορῶντες κυβερνήται τὰς ἐν θαλάττῃ μυριάς ὁδοὺς ἀνέτεμον ἀπίστω πράγματι καὶ μείζονι ἢ κατὰ φύσιν ἀνθρωπίνην ἐπιθέμενοι· στοχασμῶ γὰρ τῶν εἰρημένων ἀστέρων τὰς πρὶν ἀδηλουμένας χώρας ἀνεῦρον, νήσους μὲν οἱ τὴν ἡπειρον οἰκοῦντες, νησιῶται δὲ ἡπείρους· ἔδει γὰρ ὑπὸ τοῦ καθαρωτάτου τῆς οὐσίας οὐρανοῦ ζῶα τῷ θεοφιλεστάτῳ γῆς ὁμοῦ καὶ θαλάττης ἀναδειχθῆναι τοὺς μυχοὺς ἀνθρώπων γένει. 115. πρὸς δὲ τοῖς εἰρημένοις καὶ ὁ τῶν πλειάδων χορὸς ἀστέρων ἑβδομάδι συμπεπλήρωται, ὧν αἱ ἐπιτολαὶ καὶ ἀποκρύψεις μεγάλων ἀγαθῶν αἰτίαι γίνονται πᾶσι δυομένων μὲν γὰρ αὐλακες ἀνατέμνονται πρὸς σπόρον· ἡνίκα δ' ἂν μέλλωσιν ἐπιτέλλειν, ἀμητον εὐαγγελίζονται, καὶ ἐπιτείλασαι χαίροντας γεωπόνους πρὸς συγκομιδὴν τῶν ἀναγκαίων ἐγείρουσιν· οἱ δ' ἄσμενοι τὰς τροφὰς ἀποτίθενται πρὸς τὴν καθ' ἑκάστην ἡμέραν χρῆσιν. 116. ὁ τε μέγας ἡγεμὼν ἡμέρας ἥλιος διττὰς καθ' ἕκαστον ἐνιαυτὸν ἀποτελῶν ἰσημερίας, ἔαρι καὶ μετοπώρω, τὴν μὲν ἑαρινὴν ἐν κριῶ, τὴν δὲ μετοπωρινὴν ἐν ζυγῶ, ἐναργεστάτην παρέχεται πίστιν τοῦ περὶ τὴν ἑβδόμην θεοπρεποῦς· ἑκατέρω γὰρ τῶν ἰσημεριῶν ἑβδόμῳ γίνεται μηνί, καθ' ἃς καὶ ἐορτάζειν διεύρηται νόμῳ τὰς μεγίστας καὶ δημοτελεστάτας ἐορτάς, ἐπειδήπερ ἀμφοτέραις τὰ ὅσα

ἐκ γῆς τελειογονεῖται, ἔαρι μὲν ὁ τοῦ σίτου καρπὸς καὶ τῶν ἄλλων ὅσα σπαργτά, μετοπώρω δὲ ὁ τῆς ἀμπέλου καὶ τῶν ἄλλων πλείστων ἀκροδρούων.

XL

117. Ἐπεὶ δ' ἐκ τῶν οὐρανίων τὰ ἐπίγεια ἤρτηται κατὰ τινα φυσικὴν συμπάθειαν, ὁ τῆς ἑβδομάδος λόγος ἄνωθεν ἀρξάμενος κατέβη καὶ πρὸς ἡμᾶς τοῖς θνητοῖς γένεσιν ἐπιφοιτήσας. αὐτίκα τῆς ἡμετέρας ψυχῆς τὸ δίχα τοῦ ἡγεμονικοῦ μέρος ἐπταχῆ σχίζεται, εἰς πέντε αἰσθήσεις καὶ τὸ φωνητήριον ὄργανον καὶ ἐπὶ πᾶσι τὸ γόνιμον· ἃ δὴ πάντα καθάπερ ἐν τοῖς θαύμασιν ὑπὸ τοῦ ἡγεμονικοῦ νευροσπαστούμενα τοτὲ μὲν ἤρεμει τοτὲ δὲ κινεῖται τὰς ἀρμοττούσας σχέσεις καὶ κινήσεις ἕκαστον. 118. ὁμοίως δὲ καὶ τοῦ σώματος εἴ τις ἐξετάζειν ἐπιχειρήσειε τὰ τ' ἐκτὸς καὶ ἐντὸς μέρη, καθ' ἑκάτερον ἐπτὰ εὐρήσει· τὰ μὲν οὖν ἐν φανερωῖ ταυτ' ἐστί· κεφαλή, στέρνα, γαστήρ, ἰ διτταὶ χεῖρες, διτταὶ βάσεις· τὰ δ' ἐντὸς λεγόμενα σπλάγχνα στόμαχος, καρδία, πνεύμων, σπλήν, ἥπαρ, νεφροὶ δύο. 119. πάλιν δ' αὖ τὸ ἡγεμονικώτατον ἐν ζῳῷ κεφαλὴ τοῖς ἀναγκαιοτάτοις ἐπτὰ χρῆται, δυσὶν ὀφθαλμοῖς, ἀκοαῖς ἴσαις, αὐλοῖς μυκτῆρος δυσὶν, ἑβδόμῳ στόματι, δι' οὗ γίνεται θνητῶν μὲν, ὡς ἔφη Πλάτων, εἴσοδος, ἔξοδος δ' ἀφθάρτων· ἐπεισέρχεται μὲν γὰρ αὐτῷ σιτία καὶ ποτά, φθαρτοῦ σώματος φθαρταὶ τροφαί, λόγοι δ' ἐξίασιν ἀθανάτου ψυχῆς ἀθάνατοι νόμοι, δι' ὧν ὁ λογικὸς βίος κυβερνᾶται.

XLI

120. τὰ δὲ διὰ τῆς ἀρίστης τῶν αἰσθήσεων ὄψεως κρινόμενα μετέχει τοῦ ἀριθμοῦ κατὰ γένος· ἐπτὰ γάρ ἐστί τὰ ὀρώμενα, σῶμα, διάστασις, σχῆμα, μέγεθος, χρῶμα, κίνησις, στάσις, καὶ παρὰ ταῦτα οὐδὲν ἕτερον. 121. συμβέβηκε μέντοι καὶ τὰς τῆς φωνῆς μεταβολὰς ἀπάσας ἐπτὰ εἶναι, τὴν ὀξειαν, τὴν βαρεῖαν, τὴν περισπωμένην, καὶ τέταρτον δασύν φθόγγον καὶ ψιλὸν πέμπτον καὶ μακρὸν ἕκτον καὶ βραχὺν ἑβδομον. 122. ἀλλὰ γὰρ καὶ κινήσεις ἐπτὰ εἶναι συμβέβηκε, τὴν ἄνω, τὴν κάτω, τὴν ἐπὶ δεξιᾷ, τὴν ἐπ' εὐώνυμα, τὴν πρόσω, τὴν κατόπιν, τὴν ἐν κύκλῳ, ἃς ἐν τοῖς μάλιστα τρανοῦσιν οἱ τὴν ὄρχησιν ἐπιδεικνύμενοι. 123. φασὶ δὲ καὶ τὰς διὰ τοῦ σώματος ἐκκρίσεις ὑπεστάλθαι τῷ λεχθέντι ἀριθμῷ· διὰ μὲν γὰρ ὀφθαλμῶν δάκρυα προχεῖται, διὰ δὲ μυκτῆρων αἰ ἐκ κεφαλῆς καθάρσεις, διὰ δὲ στόματος ὁ ἀποπτύόμενος σίελος· εἰσὶ δὲ καὶ διτταὶ δεξαμεναὶ πρὸς τὰς τῶν περιττωμάτων ἀποχετεύσεις, ἡ μὲν ἔμπροσθεν, ἡ δὲ κατόπιν· ἕκτη δ' ἐστὶν ἢ δι' ὅλου τοῦ σώματος ἐν ἰδρωτί πρόχυσις, καὶ <ἑβδόμη> ἢ φυσικωτάτη σπέρματος πρόεσις διὰ τῶν γεννητικῶν. 124. φησὶ δὲ καὶ Ἴπποκράτης ὁ τῆς φύσεως ἐπιγνώμων ἐν ἑβδομάδι κρατύνεσθαι καὶ τὴν πῆξιν τῆς γονῆς καὶ τὴν ἀνάπλασιν τῆς σαρκός. πάλιν δ' αὖ γυναιξὶν ἢ φορὰ τῶν καταμηνίων εἰς ἐπτὰ τὰς πλείστας ἡμέρας χορηγεῖται. καὶ τὰ κατὰ γαστροῦ βρέφη μῆσιν ἐπτὰ τελειογονεῖσθαι πέφυκεν, ὡς παραδοξότατόν τι συμβαίνειν· γίνεται γὰρ τὰ ἐπτὰμηνια γόνιμα, τῶν ὀκτωμηνιαίων ὡς ἐπίπαν ζωογονεῖσθαι μὴ δυναμένων. 125. αἶ τε βαρεῖαι νόσοι σωμάτων, καὶ μάλισθ' ὅταν ἐκ δυσκρασίας τῶν ἐν ἡμῖν δυνάμεων πυρετοὶ συνεχεῖς ἐπισκῆψωσιν, ἑβδόμη μάλιστά πως ἡμέρα διακρίνεται· δικάζει γὰρ ἀγῶνα τὸν περὶ ψυχῆς, τοῖς μὲν σωτηρίαν ψηφίζομένη, τοῖς δὲ θάνατον.

XLII

126. ἡ δὲ δύναμις αὐτῆς οὐ μόνον τοῖς εἰρημένοις, ἀλλὰ καὶ ταῖς ἀρίσταις τῶν ἐπιστημῶν ἐπιπεφοίτηκε, γραμματικῇ τε καὶ μουσικῇ. λύρα μὲν γὰρ ἢ ἐπτάχορδος ἀναλογοῦσα τῇ τῶν πλανήτων χορεία τὰς ἑλλογίμους ἀρμονίας ἀποτελεῖ, σχεδόν τι τῆς κατὰ μουσικὴν ὀργανοποιίας ἀπάσης· ἡγεμονίς οὖσα· στοιχείων τε τῶν ἐν γραμματικῇ

τὰ λεγόμενα φωνήεντα ἐτύμως ἑπτὰ ἐστίν, ἐπειδὴ καὶ ἐξ ἑαυτῶν ἔοικε φωνεῖσθαι καὶ τοῖς ἄλλοις συνταπτόμενα φωνὰς ἐνάρθρους ἀποτελεῖν· τῶν μὲν γὰρ ἡμιφώνων ἀναπληροῖ τὸ ἐνδέον ὀλοκλήρους κατασκευάζοντα τοὺς φθόγγους, τῶν δ' ἀφώνων τρέπει καὶ μεταβάλλει τὰς φύσεις ἐμπνέοντα τῆς ἰδίας δυνάμεως, ἵνα γένηται τὰ ἄρρητα ῥητά. 127. διό μοι δοκοῦσιν οἱ τὰ ὀνόματα τοῖς πράγμασιν ἐξ ἀρχῆς ἐπιφημίσαντες ἅτε σοφοὶ καλέσαι τὸν ἀριθμὸν ἑπτὰ ἀπὸ τοῦ περὶ αὐτὸν σεβασμοῦ καὶ τῆς προσούσης σεμνότητος· Ῥωμαῖοι δὲ καὶ προστιθέντες τὸ ἔλλειφθὲν ὑφ' Ἑλλήνων στοιχείον τὸ Σ τρανοῦσιν ἔτι μᾶλλον τὴν ἔμφασιν, ἐτυμώτερον σέπτεμ προσαγορεύοντες ἀπὸ τοῦ σεμνοῦ, καθάπερ ἐλέχθη, καὶ σεβασμοῦ.

XLIII

128. Ταῦτα καὶ ἔτι πλείω λέγεται καὶ φιλοσοφεῖται περὶ ἑβδομάδος, ὧν ἕνεκα τιμὰς μὲν ἔλαχεν ἐν τῇ φύσει τὰς ἀνωτάτω, τιμᾶται δὲ καὶ παρὰ τοῖς δοκιμωτάτοις τῶν Ἑλλήνων καὶ βαρβάρων, οἱ τὴν μαθηματικὴν ἐπιστήμην διαπονοῦσιν, ἐκτετίμηται δ' ὑπὸ τοῦ φιλαρέτου Μωυσέως, ὃς τὸ κάλλος αὐτῆς ἀνέγραψεν ἐν ταῖς ἱερωτάταις τοῦ νόμου στήλαις, ταῖς δὲ διανοίαις τῶν ὑφ' αὐτὸν ἀπάντων ἐνεχάραξε, δι' ἐξ ἡμερῶν κελεύσας ἄγειν ἱερὰν ἑβδόμην ἀπὸ τῶν ἄλλων ἀνέχοντας ἔργων ὅσα κατὰ ζήτησιν βίου καὶ πορισμόν, ἐνὶ μόνῳ σχολάζοντας τῷ φιλοσοφεῖν εἰς βελτίωσιν ἡθῶν καὶ τὸν τοῦ συνειδότος ἔλεγχον, ὃς ἐνιδρυμένος τῇ ψυχῇ καθάπερ δικαστῆς ἐπιπλήττων οὐ δυσωπεῖται, τὰ μὲν σφοδρότεραις ἀπειλαῖς τὰ δὲ καὶ μετριοτέραις νουθεσίαις χρώμενος, περὶ μὲν ὧν ἔδοξεν ἐκ προνοίας ἀδικεῖν ἀπειλαῖς, περὶ δ' ὧν ἀκούσια διὰ τὸ ἀπροοράτως ἔχειν νουθεσίαις ὑπὲρ τοῦ μηκέθ' ὁμοίως ὀλισθεῖν. (Emphasis mine)

b. *De officio mundi* – The English Translation

I will give the English translation by Yonge of the section dealing specifically with *hebdomad* and highlight in bold the instances where we find *hebdomad* in the Greek. The reader should be aware of the comments by others in the parentheses in the text. After the reader has gained an understanding of the content of the text, they should notice the number of times *hebdomad* is used in the text.

XXX. (89) But after the whole world had been completed according to the perfect nature of the number six, the Father hallowed the day following, the seventh, praising it, and calling it holy. For that day is the festival, not of one city or one country, but of all the earth; a day which alone it is right to call the day of festival for all people, and the birthday of the world. (90) And I know not if any one would be able to celebrate the nature of **the number seven** in adequate terms, since it is superior to every form of expression. But it does not follow that because it is more admirable than anything that can be said of it, that on that account one ought to keep silence; but rather we ought to try, even if one cannot say everything which is proper, or even that which is most proper, at all events to utter such things as may be attainable by our capacities. (91) **The number seven** is spoken of in two ways; the one within the number ten which is measured by repeating the unit alone seven times, and which consists of seven units; the other is the number outside ten, the beginning of which is altogether the unit increasing according to a twofold or threefold, or any other proportion whatever; as are the numbers sixty-four, and seven hundred and twenty-nine; the one number of which is increased by doubling on from the unit, and the other by trebling. And it is not well to examine either species superficially, but the second has a most manifest pre-eminence. (92) For in every case the number which is combined from the unit in double or treble ratio, or any other ratio, whatsoever, is the seventh number, a cube and a square, embracing both species, both that of the incorporeal and that of the corporeal essence. That of the incorporeal essence according to the superficies which quadrangular figures present, and that of the corporeal essence according to the other figure which cubes make; (93) and the clearest proof of this is afforded by the numbers already spoken of. In the seventh number increasing immediately from the unit in a twofold ratio, namely, the number sixty-four, is a square formed by the multiplication of eight by eight, and it is also a cube by the multiplication of four and four, four times. And again, the seventh number from the unit being increased in a threefold ratio, that is to say, the number seven hundred and twenty-nine, is a square, the number seven and twenty being multiplied by itself; and it is also a

cube, by nine being multiplied by itself nine times. (94) And in every case a man making his beginning from the unit, and proceeding on to the seventh number, and increasing in the same ratio till he comes to **the number seven**, will at all times find the number, when increased, both a cube and a square. At all events, he who begins with the number sixty-four, and combines them in a doubling ratio, will make the seventh number four thousand and ninety-six, which is both a square and a cube, having sixty-four as its square root, and sixteen as its cube root.

XXXI. (95) And we must also pass on to the other species of **the number seven**, which is contained in the number ten, and which displays an admirable nature, and one not inferior to the previously mentioned species. The number seven consists of one, and two and four, numbers which have two most harmonious ratios, the twofold and the fourfold ratio; the former of which affects the diapason harmony, while the fourfold ratio causes that of the double diapason. It also comprehends other divisions, existing in some kind of yoke-like **combination**. For it is divided first of all into the number one, and the number six; then into the two and the five; and last of all, into the three and the four. (96) And the proportion of these numbers is a most musical one; for the number six bears to the number one a six-fold ratio, and the six-fold ratio causes the greatest possible difference between existing tones; the distance namely, by which the sharpest tone is separated from the flattest, as we shall show when we pass on from numbers to the discussion of harmony. Again, the ratio of four to two displays the greatest power in harmony, almost equal to that of the diapason, as is most evidently shown in the rules of that art. And the ratio of four to three effects the first harmony, that in the thirds, which is the diatessaron.

XXXII. (97) The number seven displays also another beauty which it possesses, and one which is most sacred to think of. For as it consists of three and four, it displays in existing things a line which is free from all deviation and upright by nature. And in what way it does so I must show. The rectangular triangle, which is the beginning of all qualities, consists of the Numbers{5}{this discussion about numbers is not very intelligible; but here Philo is probably referring to the problem of Euclid on the subject of the square of the hypotenuse. Thus, if 3 and 4 represent the sides containing the angle, and 5 the side subtending it, we get $(3 \times 3) + (4 \times 4) = 9 + 16 = 25$; $5 \times 5 = 25$.} and four, and five; and the three and the four, which are the essence of **the seven**, contain the right angle; for the obtuse angle and the acute angle show irregularity, and disorder, and inequality; for one may be more acute or more obtuse than another. But a right angle does not admit of comparison, nor is one right angle more a right angle than another: but one remains similar to another, never changing its peculiar nature. But if the right-angled triangle is the beginning of all figures and of all qualities, and if the essence of **the number seven**, that is to say, the numbers three and four together, supply the most necessary part of this, namely, the right angle, then **seven** may be rightly thought to be the fountain of every figure and of every quality. (98) And besides what has been already advanced, this also may be asserted that three is the number of a plane figure, since a point has been laid down to be, according to a unit, and a line according to the number two, and a plane superficies according to the number three. Also, four is the number of a cube, by the addition of one to the number of a plane superficies, depth being added to the superficies. From which it is plain that the essence of **the number seven** is the foundation of geometry and trigonometry; and in a word, of all incorporeal and corporeal substances.

XXXIII. (99) And such great sanctity is there in **the number seven**, that it has a pre-eminent rank beyond all the other numbers in the first decade. For of the other numbers, some produce without being produced, others are produced but have no productive power themselves; others again both produce and are produced. But the number seven alone is contemplated in no part. And this proposition we must confirm by demonstration. Now the number one produces all the other numbers in order, being itself produced absolutely by no other; and the number eight is produced by twice four, but itself produces no other number in the decade. Again, four has the rank of both, that is, of parents and of offspring; for it produces eight when doubled, and it is produced by twice two. (100) But seven alone, as I said before, neither produces nor is produced, on which account other philosophers liken this number to Victory, who had no mother, and to the virgin goddess, whom the fable asserts to have sprung from the head of Jupiter: and the Pythagoreans compare it to the Ruler of all things. For that which neither produces, nor is produced, remains immovable. For generation consists in motion, since that which is generated, cannot be so without motion, both to cause production, and to be produced. And the only thing which neither moves nor is moved, is the Elder, Ruler, and Lord of the universe, of whom **the number seven** may reasonably be called a likeness. And Philolaus gives his testimony to this doctrine of mine in the following Words: "for God," says he "is the ruler and Lord of all things, being one, eternal, lasting, immovable, himself like to himself, and different from all other beings."

XXXIV. (101) Among the things then which are perceptible only by intellect, **the number seven** is proved to be the only thing free from motion and accident; but among things perceptible by the external senses, it displays a great and comprehensive power, contributing to the improvement of all terrestrial things, and affecting even the periodical changes of the moon. And in what manner it does this, we must consider. The number seven

when compounded of numbers beginning with the unit, makes eight-and-twenty, a perfect number, and one equalised in its parts. And the number so produced, is calculated to reproduce the revolutions of the moon, bringing her back to the point from which she first began to increase in a manner perceptible by the external senses, and to which she returns by waning. For she increases from her first crescent-shaped figure, to that of a half circle in seven days; and in seven more, she becomes a full orb; and then again she turns back, retracing the same path, like a runner of the diaulos, {6} {this refers to the Greek games. "The straight race was called stadion or dromos. In the diaulos dromos the runners turned round the goal, and came back to the starting place."} receding from an orb full of light, to a half circle again in seven days, and lastly, in an equal number she diminishes from a half circle to the form of a crescent; and thus the number before mentioned is completed. (102) And **the number seven** by those persons who are in the habit of employing names with strict propriety is called the perfecting number; because by it, everything is perfected. And any one may receive a confirmation of this from the fact, that every organic body has three dimensions, length, depth, and breadth; and four boundaries, the point, the line, the superficies, and the solid; and by theses, when combined, **the number seven** is made up. But it would be impossible for bodies to be measured by **the number seven**, according to the combination of the three dimensions, and the four boundaries, if it did not happen that the ideas of the first numbers, one, two, three and four, in which the number ten is founded, comprised the nature of **the number seven**. For the aforesaid numbers have four boundaries, the first, the second, the third, the fourth, and three intervals. The first interval being that between one and two; the second, that between two and three; the third, that between three and four.

XXXV. (103) And besides what has been already said, the growth of men from infancy to old age, when measured by **the number seven**, displays in a most evident manner its perfecting power; for in the first period of seven years, the putting forth of the teeth takes place. And at the end of the second period of the same length, he arrives at the age of puberty: at the end of the third period, the growth of the beard takes place. The fourth period sees him arrive at the fullness of his manly strength. The fifth seven years is the season for marriage. In the sixth period he arrives at the maturity of his understanding. The seventh period is that of the most rapid improvement and growth of both his intellectual and reasoning powers. The eighth is the sum of the perfection of both. In the ninth, his passions assume a mildness and gentleness, from being to a great degree tamed. In the tenth, the desirable end of life comes upon him, while his limbs and organic senses are still unimpaired: for excessive old age is apt to weaken and enfeeble them all. (104) And Solon, the Athenian lawgiver, described these different ages in the following elegiac verses:ù

In seven years from th' earliest breath,
 The child puts forth his hedge of teeth;
 When strengthened by a similar span,
 He first displays some signs of man.
 As in a third, his limbs increase,
 A beard buds o'er his changing face.
 When he has passed a fourth such **time**,
 His strength and vigour's in its prime.
 When five times seven years o'er his head
 Have passed, the man should think to wed;
 At forty two, the wisdom's clear
 To shun vile deed of folly or fear:
 While seven times seven years to sense
 Add ready wit and eloquence.
 And **seven years** further skill admit
 To raise them to their perfect height.
 When nine such periods have passed,
 His powers, though milder grown, still last;
 When God has granted ten times seven,

The aged man prepares for heaven.

XXXVI. (105) Solon therefore thus computes the life of man by the aforesaid ten periods of **seven years**. But Hippocrates the physician says that there are Seven{7}{it is hardly necessary to remind the reader of the description of the seven ages of man in Shakespeare. As You Like It, Act II. sc. 7.} ages of man, infancy, childhood, boyhood, youth, manhood, middle age, old age; and that these too, are measured by **periods of seven**, though not in the same order. And he speaks thus; ``In the nature of man there are seven seasons, which men call ages; infancy, childhood, boyhood, and the rest. He is an infant till he reaches his seventh year, the age of the shedding of his teeth. He is a child till he arrives at the age of puberty, which takes place in fourteen years. He is a boy till his beard begins to grow, and that time is the end of a third period of seven years. He is a youth till the completion of the growth of his whole body, which coincides with the fourth seven years. Then he is a man till he reaches his forty-ninth year, or seven times seven periods. He is a middle aged man till he is fifty-six, or eight times seven years old; and after that he is an old man.

(106) And it is also affirmed for the particular praise of **the number seven**, that it has a very admirable rank in nature, because it is composed of three and four. And if any one doubles the third number after the unit, he will find a square; and if he doubles the fourth number, he will find a cube. And if he doubles the seventh from both, he will both a cube and a square; therefore, the third number from the unit is a square in a double ratio. And the fourth number, eight, is a cube. And the seventh number, being sixty-four, is both a cube and a square at the same time; so that the seventh number is really a perfecting one, signifying both equalities, ùthe plane superficies by the square, according to the connection with the number three, and the solid by the cube according to its relationship to the number four; and of the numbers three and four, are composed **the number seven**.

XXXVII. (107) But this number is not only a perfecter of things, but it is also, so to say, the most harmonious of numbers; and in a manner the source of that most beautiful diagram which describes all the harmonies, that of fourths, and that of fifths, and the diapason. It also comprises all the proportions, the arithmetical, the geometrical, and moreover the harmonic proportion. And the square consists of these numbers, six, eight, nine, and twelve; and eight bears to six the ratio of being one third greater, which is the diatessaron of harmony. And nine bears to six the ratio of being half as great again, which is the ratio of fifths. And twelve is to six, in a twofold proportion; and this is the same as the diapason. (108) The number seven comprises also, as I have said, all the proportions of arithmetical proportion, from the numbers six, and nine, and twelve; for as the number in the middle exceeds the first number by three, it is also exceeded by three by the last number. And geometrical proportion is according to these four numbers. For the same ratio that eight bears to six, that also does twelve bear to nine. And this is the ratio of thirds. Harmonic ratio consists of three numbers, six, and eight, and twelve. (109) But there are two ways of judging of harmonic proportion. One when, whatever ratio the last number bears to the first, the excess by which the last number exceeds the middle one is the same as the excess by which the middle number exceeds the first. And any one may derive a most evident proof of this from the numbers before mentioned, six, and eight, and twelve: for the last number is double the first. And again, the excess of twelve over eight is double the excess of eight over six. For the number twelve exceeds eight by four, and eight exceeds six by two; and four is the double of two. (110) And another test of harmonic proportion is, when the middle term exceeds and is exceeded by those on each side of it, by an equal portion; for eight being the middle term, exceeds the first term by a third part; for if six be subtracted from it, the remainder two is one third of the original number six: and it is exceeded by the last term in an equal proportion; for if eight be taken from twelve, the remainder four is one third of the whole number twelve.

XXXVIII. (111) Let this then be premised, as of necessity it must, respecting the honourable qualities which this diagram or square has, and the name to which it is entitled, and the number seven unfolds an equal number of ideas, and even more in the case of incorporeal things, which are perceptible only by the intellect; and its nature extends also over every visible essence, reaching to both heaven and earth, which are the boundaries of every thing. For what portion of all the things on earth is there which is not fond of seven; being subdued by an affection and longing for **the seventh**. (112) Accordingly men say, that the heaven is girdled with seven circles, the names of which are as follows; the arctic, the antarctic, the summer tropic, the winter tropic, the equinoctial, the zodiac, and last of all the galaxy. For the horizon is something which affects ourselves, in proportion as any one has acute vision, or the contrary; our sensation cutting off at one time a lesser, and at another time a greater circumference. (113) The planets too, and the corresponding host of fixed stars, are arrayed in seven divisions, displaying a very great sympathy with the air and the earth. For they turn the air towards the times, that are called the seasons of the year, causing in each of them innumerable changes by calm weather, and pleasant breezes, and clouds, and irresistible blasts of wind. And again, they make rivers to overflow and to subside, and turn plains into lakes; and again, on the contrary, they dry up the waters: they also cause the alterations of the seas, when they receded, and return with a reflux. For at times, when the tide recedes on a sudden, an extensive line of shore occupies what is usually a wide gulf of sea; and in a short time afterwards, the waters are brought

back, and there appears a sea, sailed over, not by shallow boats, but by ships of exceeding great burden. And they also give increase and perfection to all the terrestrial animals and plants which produce fruit, endowing each with a nature to last a long time, so that new plants may flourish and come to maturity; the old ones having passed away, in order to provide an abundant supply of necessary things.

XXXIX. (114) Moreover, the constellation Ursa Major, which men call the guide of mariners, consists of seven stars, which the pilots keeping in view, steer in innumerable paths across the sea, directing their endeavours towards an incredible task, beyond the capacity of human intellect. For it is through conjectures, directed by the aforementioned stars, that they have discovered countries which were previously unknown; those who dwell on the continent having discovered islands, and islanders having found out continents. For it was fitting that the recesses both of earth and sea should be revealed to that God-loving animal, the race of mankind, by the purest of essences, namely heaven. (115) And besides the stars above mentioned the band of the Pleiades is also made up of **seven** stars, the rising and occultation of which are the causes of great benefits to all men. For when they set, the furrows are ploughed up for the purpose of sowing; and when they are about to rise, they bring glad tidings of harvest; and after they have arisen, they awaken the rejoicing husbandman to the collection of their necessary food. And they with joy store up their food for their daily use. (116) And the sun, the ruler of the day, making two equinoxes every year, both in spring and autumn. The spring equinox in the constellation of Aries, and the autumnal one in Libra, gives the most evident demonstration possible of the divine dignity of the number seven. For each of the equinoxes takes place in the seventh month, at which time men are expressly commanded by law to celebrate the greatest and most popular and comprehensive festivals; since it is owing to both these seasons, that all the fruits of the earth are engendered and brought to perfection; the fruit of corn, and all other things which are sown, being owing to the vernal equinox; and that of the vine, and of all the other plants which bear hard berries, of which there are great numbers, to the autumnal one.

XL. (117) And since all the things on the earth depend upon the heavenly bodies according to a certain natural sympathy, it is in heaven too that the ratio of **the number seven** began, and from thence it descended to us also, coming down to visit the race of mortal men. And so again, besides the dominant part of our mind, our soul is divided into seven divisions; there being five senses, and besides them the vocal organ, and after that the generative power. All which things, like the puppets in a raree show, which are moved by strings by the manager, are at one time quiet, and at another time in motion, each according to its suitable habits and capacities of motion. (118) And in the same way, if any one were to set about investigating the different parts of the body, in both their interior and the exterior arrangement, he will in each case find seven divisions. Those which are visible are as follow; the head, the chest, the belly, two arms, and two legs; the internal parts, or the entrails, as they are called, are the stomach, the heart, the lungs, the spleen, the liver, and the two kidneys. (119) Again, the principal and dominant part in an animal is the head, and that has seven most necessary divisions: two eyes, an equal number of ears, two channels for the nostrils, and the mouth to make up seven, through which as Plato says, mortal things find their entrance, and immortal things their exit. For into the mouth do enter meat and drink, perishable food of a perishable body; but from out of it proceed words of the immortal laws of an immortal soul, by means of which rational life is regulated.

XLI. (120) Again, the things which are judged of by the best of the senses, sight, partake of number according to their kind. For the things which are seen are seven; body, distance, shape, magnitude, colour, motion, tranquillity, and besides these there is nothing. (121) It also happens that all the changes of the voice amount to seven; the acute, the grave, the contracted, in the fourth place the aspirated sound, the fifth is the tone, the sixth the long, the seventh the short sound. (122) There are also seven motions; the motion upwards, the motion downwards, that to the right, that to the left, the forward motion, the backward motion, and the rotatory motion, as is most especially shown by those who exhibit dances. (123) It is affirmed also that the secretions of the body are performed in the aforesaid number of seven. For tears are poured out through the eyes, and the purifications of the head through the nostrils, and through the mouth the saliva which is spit out; there are, besides two other channels for the evacuation of the superfluities of the body, the one being placed in front and the other behind; the sixth mode of evacuation is the effusion of perspiration over the whole body, and the seventh that most natural exercise of the generative powers. (124) Again, in the case of women, the flux called the catamenia, is usually carried on for seven days. Also, children in the womb receive life at the end of seven months, so that a very extraordinary thing happens: for children who are born at the end of the seventh month live, while those who are born at the expiration of the eighth month are altogether incapable of surviving. (125) Again, the dangerous diseases of the body, especially when lasting fevers, arising from the distemperature of the powers within us, attack us, are usually decided about the seventh day. For that day determines the contest for life, allotting safety to some men, and death to others.

XLII. (126) And the power of this number does not exist only in the instances already mentioned, but it also pervades the most excellent of the sciences, the knowledge of grammar and music. For the lyre with seven strings, bearing a proportion to the assemblage of the seven planets, perfects its admirable harmonies, being

almost the chief of all instruments which are conversant about music. And of the elements of grammar, those which are properly called vowels are, correctly speaking, seven in number, since they can be sounded by themselves, and when they are combined with other letters, they make complete sounds; for they fill up the deficiency existing in semi-vowels, making the sounds whole; and they change and alter the natures of the mutes inspiring them with their own power, in order that what has no sound may become endowed with sound. (127) On which account it appears to me that they also originally gave letters their names, and acting as became wise men, did give the name to the number seven from the Respect{8}{the word used is sebasmos, as if hebdomas were derived from that; and the Romans formed septem from hepta, by the addition of s.} they had for it, and from regard to the dignity inherent in it. But the Romans, adding the letter S, which had been omitted by the Greeks, show still more conspicuously the correct etymological meaning of the word, calling it septem, as derived from semnos, venerable, as has been said before, and from sebasmos, veneration.

XLIII. (128) These things, and more still are said in a philosophical spirit about **the number seven**, on account of which it has received the highest honours, in the highest nature. And it is honoured by those of the highest reputation among both Greeks and barbarians, who devote themselves to mathematical sciences. It was also greatly honoured by Moses, a man much attached to excellence of all sorts, who described its beauty on the most holy pillars of the law, and wrote it in the hearts of all those who were subject to him, commanding them at the end of each period of six days to keep the seventh holy; abstaining from all other works which are done in the seeking after and providing the means of life, devoting that day to the single object of philosophizing with a view to the improvement of their morals, and the examination of their consciences: for conscience being seated in the soul as a judge, is not afraid to reprove men, sometimes employing pretty vehement threats; at other times by milder admonitions, using threats in regard to matters where men appear to be disobedient, of deliberate purpose, and admonitions when their offences seem involuntary, through want of foresight, in order to prevent their hereafter offending in a similar manner.

Philo's encompasses a variety of *hebdomads* in this text. Runia's outline of the structure and content stretches to nearly 3 pages in his work (2001, pp.261-264). I will attempt to summarise his outline into yet smaller list. Runia divides it into four major parts:

- (1) "Introductory section;"
- (2) "Mathematical features of the hebdomad;"
- (3) "Features of the seven in the physical realm;" and
- (4) "Conclusion."

Introductory Section

"The seventh day is the festival for the entire universe, the birthday of the cosmos."

We may not celebrate it adequately, but we try nonetheless.

Mathematical Features of the Hebdomad

Found in two forms, within the decad and outside the decad; (§91).

The seventh number by multiplication from the unit always yields both a square and a cube, and so symbolizes both the incorporeal and corporeal being (§§92-94).

The seven inside the decade contains the numbers that make the various harmonic ratios (§§95-96).

The seven also produces a right angle (§97).

The seven in the area of stereometry is the basis of both the two-dimensional surface and the three-dimensional body (§98).

Of all the numbers of the decad, seven is the only one that is neither product or factor (§§99-100).

The seven demonstrates its power in the sense-perceptible realm, as witnessed by the four phases of the moon which each lasts seven days (§101).

Seven is the “completion-bringer,” illustrated in the area of stereometry, where every body has three dimensions and four limits, adding up to seven. (§101).

Completion-bringer is also illustrated by the stages of life of human beings. The schema of Solon has ten stages of seven years each, whereas Hippocrates has another schema of seven stages of life (§§103-105).

The third “completion-bringer” example of the seven is geometrical: the seventh number is both a square and a cube, illustrating the equalities of the surface in the square and the solid in the cube (§106).

The seven is also the most harmonious number; it contains not only the most basic harmonies, but also the three kinds of proportion – arithmetical, geometrical and harmonic. (§§107-110).

Features of the seven in the physical realm

Philo makes the incorporeal world as well as the corporeal world a lover of the number seven (§111).

Seven occurs in heaven with the seven circles of heaven (§112).

The seven planets which exert an influence over the affairs of men (§113).

The septenate constellation of the Great Bear, useful for sailors (§114).

The septenate constellation of Pleiades, useful for farmers (§115).

The equinoxes, falling in the seventh month, being a time for festivities (§116).

Philo turns from astronomy to show the seven in human nature, including the 7 parts of the soul (§117); the 7 internal and the 7 external parts of the body (§118); the seven parts of the head (§119); the seven visible qualities (§120); the seven modulations of the voice (§121); the seven basic movements (§122); seven secretions (§123); fixing and forming of the seed in seven days (§124); 7 days for menstrual flow (§124); foetuses are viable in the seventh (and ninth), not in the eighth; human illnesses develop crises on the seventh day (§125);

In the area of human sciences, we have the seven-stringed lyre in science of music (§126a); the science of grammar where we have 7 vowels (§126b).

The etymology of seven highlights is position for reverence, having morphological links to words for venerability and dignity. This is more apparent in the Latin than in the Greek.

THE FOLLOWING SHOULD BE PLACED WITH OP. MUNDI.

5.7 Horst Moehring, "Arithmology as an Exegetical Tool in the Writings of Philo of Alexandria," pp. 191-227 in SBL Seminar Papers 1978/1.

The following is an important article on Philo’s thinking on the number seven.

The Number Seven In the Writings of Philo⁹⁵

Whenever Philo introduces a topic with a preliminary statement about its richness, importance, and difficulties, the reader is warned to expect a large amount of diverse materials collected from different sources. The *Opificio Mundi* contains one hundred and seventy-two sections, of which forty, or 23.26%, are devoted to a discussion of the many aspects of the number seven (i.e. Op 89-128). Philo supplies the reader with the following introductory remarks:

I doubt whether anyone could adequately celebrate the properties of the number seven, for they are beyond all words. Yet the fact that it is more wondrous than all that is said about it is no reason for maintaining silence regarding it. Nay, we must make a brave attempt to bring out all that is within the compass of our understanding, even if it be impossible to bring out all or even the most essential points. [Op 90]

These forty sections on the number seven give most of the arithmological interpretations possible, with much of the material being repeated in *All. Leg.* 1.8-16. A few points about this section are worth noting:

It contains only three short passages of unmistakably Jewish content:

- a. Op 89: creation of the world in accordance with the properties of the number six, a perfect number;
- b. Op 116: the law enjoins the keeping of the greatest national festivals at the time of the equinoxes, both of which fall into a seventh month;^{45/}
- c. Op 128: Moses exceeded the scientists among the Greeks and other peoples in according honor to the number seven by incorporating it into the Law and by ordaining the observance of the seventh day as holy. But even in this perfunctory bow to Moses, Philo describes the purpose of the sabbath observance in purely universalistic and philosophical terms -- "giving their time to the one sole object of philosophy with a view to the improvement of character and submission to the scrutiny of conscience."

In contrast to these sparse references to the Jewish tradition, which could be excised without any effect on the section as a whole, Philo brings, in addition to the straightforward arithmological statements, a number of interesting quotations from Greek authors and allusions to Greek institutions. These form an integral part of the section and cannot be deleted without violating the structure of the whole. The most obvious of these passages are the following:

- a. Op 100: Some philosophers liken seven to the motherless and virgin Nike (that is, Athena), who is said to have appeared out of the head of Zeus; the Pythagoreans, on the other hand, liken seven to Zeus, on which Philo quotes the 5th c bce Pythagorean Philolaus [see also below on LA 1.15]: "There is a supreme ruler of all things, ever one, abiding, without motion, himself (alone) like unto himself, different from the others."

⁹⁵ This section of the article by Moehring, pp. 200-205, has been modified somewhat in format, but not in content except as noted. This source comes from <http://ccat.sas.upenn.edu/rs/rak/courses/999/moehring.htm>. Philo of Alexandria, Jewish by nationality, lived 20 B.C to 50 A.D. in Alexandria, Egypt. He lived there when Jesus was taken to Egypt to escape the clutches of Herod, and lived more than a decade after Jesus' death. For online references to Philo Judaeus, see Catholic Encyclopedia <http://www.newadvent.org/cathen/12023a.htm> ; the Jewish Encyclopedia <http://www.jewishencyclopedia.com/view.jsp?artid=281&letter=P>. Other English translations of *Opificio Mundi* by Hendrickson Publishers, can be found at <http://www.hendrickson.com/pdf/chapters/0943575931-ch01.pdf> and the old but still valued work by C.D. Yonge at <http://www.earlychristianwritings.com/yonge/>. For a paper given the usage of Philo in patristic writings up to 1000 A.D., see <http://www.torreys.org/bible/ref-index.html> showing how well he was read by Christian writers across the centuries; for a published article by Prof. David T. Runia [Master of Queens College, Victoria, Australia], "References to Philo from Josephus up to 1000 AD." from *Studia Philonica* 6 (1994): 111-121, see <http://www.torreys.org/bible/philo&beg.html>

- b. Op 104: Long quotation from Solon's poem on the seven ages of man.
- c. Op 105: Quotation from Hippocrates on the seven ages of man.
- d. Op 119: Reference to Plato's Timaeus 75D: through the mouth mortal things have their entrance, immortal things their exit -- Plato actually establishes a contrast between A)NAGKAI=A (necessary things) and A)/RISTA (best things).
- e. Op 124: Reference to Hippocrates for the time needed for the solidification of the seed and the formation of the embryo.
- f. Op 126: Reference to the seven vowels of language (appropriate for Ionian).
- g. Op 127: Etymologies for both the Greek and Latin words for seven, which prove that seven is a holy number.
- h. Op 128: The most approved mathematicians and astronomers among the Greeks and other peoples pay honor to the number seven.

A similar, detailed summary of the properties of the number seven is to be found in the Allegorical Interpretation 1.5-18. In the paragraph preceding this section, Philo states the purpose of his arithmological speculations, which of course, he ascribes to Moses himself: "Moses' wish is to exhibit alike the things created of mortal kind and those that are incorruptible as having been formed in a way corresponding to their proper numbers" (LA 1.4 -- the passage is important for understanding of the entire system of arithmology in Philo).

This discussion of seven includes a quotation from Euripides (frg 839: "Naught that is born does ever die,/ Its severed parts together fly,/ And yield another shape/") in which the author stresses the integral link between birth and death, an idea Philo will put to use in his discussion of the relationship between the numbers one and seven.

The section closes with a reference to Gen. 2.2, so that the predominantly Greek main part of the section is, as it were, framed by two specific references to things Jewish.

A quick summary of the purely arithmological statements on the number seven, without specific application to biblical texts, would have to include the following items. They constitute the basic material which Philo uses in his exegetical application of arithmology [for a schematic presentation of the Greek text and brief references to similar passages in ancient authors, see Karl Staehle *Die Zahlenmystik bei Philon von Alexandria* (Leipzig: Teubner, 1931), pp. 34-50. Since Staehle is interested in reconstructing Philo's lost work on numbers and the history of Neopythagoreanism, he omits from his work all specifically Jewish data (p. III)]:

1. There are two types of "seven":

- a. Op 91: within the decade -- consists of seven units and is determined by the **sevenfold** repetition of the unit;

b. Op 92-94: outside the decade: starting from one, it is obtained by doubling, tripling, etc., to the seventh place in the sequence:

$$n^1 \ n^2 \ n^3 \ n^4 \ n^5 \ n^6 [=n^3 \cdot 2; =n^2 \cdot 3]$$

e.g., (x2) = 1, 2, 4, 8, 16, 32, 64

(x3) = 1, 3, 9, 27, 81, 243, 729

(x4) = 1, 4, 16, 64, 256, 1024, 4096

(x5) = 1, 5, 25, 125, 625, 3125, 15625

(x6) etc.

Op 92: Type (b) is superior; the seventh term of any regular procession, starting from unity and with a ratio of 2, 3, or any number, is both a cube and a square [the third item in the sequence will always be a square, the fourth a cube, and the seventh either a square of the cubed number or a cube of the squared number], combining both the corporeal and the incorporeal substance. (In other places such as QG 1.77 Philo will argue that the ones are prior to the tens both in order and in power, so that seven is more archetypal and elder than seventy.)

2. Op 99-100, LA 1.15, VMos 2.210, QG 2.12, SpecLeg 2.56, Heres 170, VCont 65, Praem 153, Decal 102:

The **hebdomad** within the decade is neither product nor factor.

For this reason some people have likened it to the motherless, ever virgin Athena.

3. Op 100, QG 2.12:

Other writers liken it to Zeus. (Note that seven is likened to Athena or Zeus no fewer than eleven times. The use of motifs from Greek religion is obviously not a problem for Philo.)

4. LA 1.15; DeusImm 11, 13:

For this reason the **hebdomad** is related to the monad. (The affinity between one and seven plays an important role in Philo. He proves it on the basis of the biblical text. For detailed discussion, see below.)

5. Op 95, 96:

All partitions of the **hebdomad** produce musical harmony:

$7 = 1 + 6$ (6:1 greatest distance from highest to lowest note) $7 = 2 + 5$ (5:2 fullest power in harmonies, almost like diapason)

$7 = 3 + 4$ (4:3 first-harmony, the sesquitercian or diatesaron).

6. Op 107-110:

The **hebdomad** is absolutely harmonious, the source of the most beautiful scale, which contains all the harmonies:

that yielded by the interval of 4

that yielded by the interval of 5

that yielded by the octave.

7. Op 97:

In the right-angled triangle, 3 and 4 (components of 7) produce the right angle.

8. Op 98, 106, 102:

The **hebdomad** is the starting point of all plane and solid geometry, or: the **hebdomad** is the starting point of all things corporeal and incorporeal.

9. Op 101:

The **hebdomad** serves as a symbol in both the intelligible and the sensible world:

a. in the intelligible world it is a symbol, for "that which is exempt from movement and passion";

b. in the sensible world, the **hebdomad** is a most essential force [in the movement of the planets], from which all earthly things derive advantage.

10. Op 112:

Heaven is girded by seven zones.

11. Op 113, LA 1.8, SpecLeg 2.57, Decal 102, QE 2.78:

There are seven planets. (In SpecLeg 1.16, Philo comes close to the basic principle of astrology, when he speaks of the sun, the moon, and the other stars "in accordance with their sympathetic affinity to things on earth acting and working in a thousand ways for the preservation of the All." At the same time he warns against "supposing that they alone are gods.")

12. Op 114:

Ursa maior consists of seven stars.

13. Op 115:

The Pleiades consist of seven stars.

14. Op 116:

The two equinoxes are seven months apart. (As indicated above, this is one of the three passages in Op 89-128 in which Philo introduces a clearly Jewish element. He actually says that "each of the equinoxes occurs in a seventh month." This allows him to adduce the sacred character of the **hebdomad** as a reason for the dates of the highest Jewish festivals.)

15. Op 101, LA 1.8, SpecLeg 1.178:

The phases of the moon last seven days.

16. SpecLeg 2.56f:

Because of its influence upon the stars the **hebdomad** is called KAIRO/S.

17. Op 124:

Semen solidifies in seven days (attributed to Hippocrates).

18. Op 124:

Menstruation lasts at most seven days (attributed to Hippocrates).

19. Op 124, LA 1.9:

Seven months' children survive (attributed to Hippocrates).

20. Op 104:

There are seven stages of ten years each in a man's life.

21. Op 105:
There are seven ages in a man's life (attributed to Hippocrates).
22. LA 1.10:
Man's life can be divided into stages of seven years each.
23. Op 117, LA 1.11, QG 2.12:
The irrational part of the soul has seven components.
24. Op 118, LA 1.12:
The body consists of seven inner and seven outer parts.
25. Op 119, LA 1.12:
The head has seven essential parts.
26. Op 120:
There are seven things that can be seen.
27. Op 121, LA 1.14:
There are seven different intonations of the voice.
28. Op 122, LA 1.12:
There are seven types of motion.
29. Op 128, LA 1.13:
There are seven bodily excretions.
30. Op 125, LA 1.13:
Illnesses reach their KRI/SIS on the seventh day.
31. Op 126, LA 1.14:
The lyre has seven strings.
32. Op 126, LA 1.14:
There are seven vowels.

A number of observations can be made about this list.

1. Philo almost certainly took it over from some Neo-pythagorean work either on arithmology in general, or on the number seven. The Greek origin of the list is obvious from the references to Greek mythology and the quotations from authors.

2. Although Philo has collected in the list a veritable armory of data, a glance at the list of the passages in which any of the items re-occurs outside the lists themselves in Op and LA, indicates that he actually made very little use of this material in his own exegetical work. Only items nos. 2, 3, 4, 11, 15, 16, and 23 occur in any of the other treatises of the Philonic corpus. Among these, the most frequently used statement is one of Greek provenance: the number seven can be likened to the goddess Athena. The rest of the repeated items all refer to the seven planets in general or to the moon in particular.

3. These observations seem to justify the conclusion that Philo occasionally introduced arithmological statements for their own sake, without putting them to work as exegetical tools in connection with specific biblical passages. It should be noted, however, that this is more obvious in the case of the **hebdomad** than with any other number, if for no other reason than that for no other number does he introduce so long and detailed a list of statements as he does in connection with the number seven.

4. The shorter list of statements on the **hebdomad** in the Allegorical Interpretation is based upon the longer one in the Opificio. Not only do many of the items occur in the same sequence, but even the transitional clauses are strictly parallel:

Op 101 // LA 1.8 transition to sensible world

Op 117 // LA 1.9 transition to man

Op 126 // LA 1.14 transition to sciences

The only exception to this pattern is the transitional clause introducing the **hebdomad** within the decade, which is found only at Op 95. The introductory statement on the **hebdomad** quoted above also has no parallel anywhere in Philo.

A very important aspect of Philo's understanding of the number seven appears only as a subsidiary consideration in the list of arithmological statements given above: because seven has been likened to Zeus, it is related to the monad. And yet it is this peculiar relationship between one and seven that gives Philo an opportunity to interpret a number of biblical passages according to his own allegorical method.

Relevance to our study on the Hebdomad.

It is interesting to read Philo's rationale for finding *hebdomadic* associations on earthly things:

XL. (117) And since all the things on the earth depend upon the heavenly bodies according to a certain natural sympathy, it is in heaven too that the ratio of **the number seven** began, and from thence it descended to us also, coming down to visit the race of mortal men. And so again, besides the dominant part of our mind, our soul is divided into seven divisions; there being five senses, and besides them the vocal organ, and after that the generative power. All which things, like the puppets in a raree show, which are moved by strings by the manager, are at one time quiet, and at another time in motion, each according to its suitable habits and capacities of motion. (118) And in the same way, if any one were to set about investigating the different parts of the body, in both their interior and the exterior arrangement, he will in each case find seven divisions.⁹⁶

One has to remember here that in the *Op. Mundi* text above, the bolded phrase "the number seven" means, in the Greek, the *hebdomad*. Philo says here that just as we see the heavens systematised into *hebdomads*, so we should see it in "the race of mortal men." Then he proceeds to prove it. Although he does not use the actual word "*hebdomad*" with each of the every examples he quotes, his intent is to merely prove his thesis stated in this extract §117, which clearly shows he is thinking in terms of *hebdomads*. Looking at just a few of the many examples he throws up:

He then talks of the *hebdomadic* division of the mind,

and the external parts of our body (§40);

as well as the *hebdomadic* division of the internal parts of our body (§40).

Then he digresses into some more less obvious *hebdomads*: "body, distance, shape, magnitude, colour, motion, tranquillity" all comprise of *hebdomadic* subdivisions: for instance, voice has a *hebdomadic* change of tone (§41);

the seven directional motions (§41);

⁹⁶ Where does this idea originate? Is it integral to the ideas of Plato and his cosmology?

seven secretions of the body (§41);
 the life-giving seven months in the womb (§41);
 the seven days of the development of a disease (§41);
 the seven strings of a harp, like the seven stars (§42);
 and the seven vowels of grammar (§42).

As can be seen from the text, Philo uses the word *hebdomad* in exactly the same manner as Hippocrates (or Ps. Hippocrates) and Solon used it – as a septennate. This is exactly the self-same way used by writers who came after Philo.

Interestingly, it should be noticed that Philo includes in his thinking as appropriate, two *hebdomadic* temporal units of *months* – the *hebdomad* of months while the baby is in the womb; and the *hebdomad* of months until the equinox. Clearly Philo is not applying the year-day principle here. It would have to be modified to one day equals one month, or the “month-day principle.”

There are some interesting conclusions to be made when we consider the question as to the intended readership of Philo’s writings. Who was Philo writing this for? Was it for his fellow Jews? Was it for Gentiles? Was it for both? Was it just for his own benefit? Why did Philo write this document?⁹⁷

If the readership is for the Jews, then it shows that the concept of *hebdomad* presented in this work had already permeated Jewish thought, and aligns with the use of שָׁבֹעַ both in the book of Jubilees and in the Talmud, which is used as a septennate.⁹⁸ Again, Philo is writing to Jews, we have a document for Hellenistic Jews using *hebdomad* in exactly the same way as שָׁבֹעַ is used in intertestamental Hebrew literature. This lends weight to the view that there is no way the apostles and other Jewish readers of Daniel 9:24 would need a “year-day principle” to understand how to interpret either שָׁבֹעַ or, if they are reading the Greek OT, like many of the early Jewish Christians did who had access to one, how to interpret *hebdomad* in the same passage of Daniel 9:24. We can conclude by saying we can now see the continuous chain of meaning of this word in the Greek language from the times of Solon in the sixth century B.C. to the times of Bede in the sixth century A.D. and beyond, wherever Bede was used and consulted.⁹⁹ The Latin meaning of the word was identical to that of the Greek.

It should be kept in mind that Philo was a Jew living in Alexandria, Egypt, the very same city where the Alexandrian version of the Septuagint had been written. More than likely it is this Old Testament that Philo consulted when writing his *De opificio mundi*¹⁰⁰. It was during the times of Philo an annual celebration of the completion of the LXX translation occurred on the island of Pharos, just off the coast of Alexandria, where it is reputed the 72 translators built a house and did

⁹⁷ Runia includes an interesting survey of this topic in Chapter Three, “Historical and Cultural Setting” of his 1986 publication.

⁹⁸ Midrash Tadshe 6 confirms the passage of this idea into Jewish tradition, along with the many other ideas of Philo espoused in *De opificio mundi*.

⁹⁹ The rise of ignorance regarding this history of the interpretation of the time period in Dn9 is historically intriguing. Did it arise because Protestant writers began to only read Protestant references who had failed to consult the sources of good exegetical material that gave them the real meaning of many of these things, mainly because the sources were of Catholic origin? And with the growing corpus of writing by Protestants, the lack of erudition on the topic became a self-spiralling descent as each quoted each other, into a misinformed ignorance that nothing could cure except the evidence of primary sources. And all too often those sources were sitting around either in Latin or Greek and usually only in Catholic libraries, with Protestant writers asserting that only the Bible and the Bible only will give them the true answer; not realising that it was a linguistic problem, not an interpretative problem. On the other side of the coin, many churchmen were trained in the classics, even Protestant churchmen, so they should have been aware of the meaning of *hebdomad* in Classical literature. One would have to examine the writers included in Fromm’s with a view to establish their proficiency in Greek and Latin, before any conclusion could be made on this question.

¹⁰⁰ Encyclopedia Britannica: “Philo seems to have known the Greek version of most of the Old Testament except Esther, Ecclesiastes, Canticles and Daniel.... The Septuagint came into general use with the Grecian Jews even in the synagogue. Philo and Josephus use it, and so do the New Testament writers.”

http://en.wikisource.org/wiki/1911_Encyclopædia_Britannica/Septuagint

their work.¹⁰¹ When Runia examined Philo's use of Scripture he found in *De Opif. M.* Philo kept close to the text, although at times he found Philo diverged from the LXX as transmitted in later manuscripts.¹⁰² Runia's explanation of this "lie both in his method of quotation and in the vagaries of the manuscript transmission of the Philonic corpus." We fail to see any hint in Philo's work of the need to use any "year-day principle" when it comes to using the word *hebdomad*. We can say with certainty and extant proof that he did consult the writings of Hippocrates (or Ps. Hippocrates) and Solon regarding the use of *hebdomad*. Runia (1986) studied the *De opificio mundi* in contrast with Plato's *Timaeus* and found interplay between the two documents, and on p.367 lists the incidences where there is either direct quotes, paraphrases or direct references to the *Timaeus* in his work. This highlights the infusion of Greek thought into Philonic material, making the Greek use of *hebdomad* in Philo's work quite natural. If there was a difference between Greek and Jewish thought in regard to this "heptadistic modeling" (West, 1971, pp.383-385), we would find a clash in Philo's writings between the ideas of Solon and himself. But that clash of ideas is patently absent. In fact, Philo embraces and commends Solon's cycles of life.

One must ask the question why Fromm did not see when he was searching his sources, these references of Philo, or any of the references of the early church writings on Gnosticism nor any of the Church Father's comments on Daniel 9 in regard to the meaning and usage of *hebdomad*?¹⁰³ One has to have a fairly limited scope of vision to avoid these sources when doing an exhaustive search back through the writings of the early Christianity. But Fromm managed to do just that!!! Or perhaps he chose not report on these things. This is not the first time he has done this. We know from his endorsement of Robert Odom's 1944 publication that he knew these ideas about the meaning of *hebdomad* existed (see section on Odom shortly). Yet he still chose not to change his publication or include this material in his *Prophetic Faith of our Fathers* which, in 1944, was still six years away from being published. Fromm's work certainly is looking less and less like research characterised by rigid honesty and unwavering integrity.

6.2 Philo's use of *hebdomad* in *Legum allegoriae* Book I, 8-15.

About the work *Legum allegoriae*.

While the shorter explanation in a catechetical form [*Questions and Answers on Genesis*] was intended for more extensive circles, Philo's special and chief scientific work is his *large allegorical commentary on Genesis*, Νομῶν ἱερῶν ἀλληγορίαι (such is the title given it in Euseb. *Hist. eccl.* ii. 18. 1, and Photius, *Bibliotheca cod.* 103. Comp. also Origen, *Comment. in Matth.* vol. xvii. c. 17; *contra Celsum*, iv. 51). These two works frequently approximate each other as to their contents. For in the *Quaestiones et solutiones* also, the deeper allegorical significance is given as well as the literal meaning. In the great allegorical commentary on the contrary, the allegorical interpretation exclusively prevails. The deeper allegorical sense of the sacred letter is settled in extensive and prolix discussion, which by reason of the copious adducting of parallel passages often seems to wander from the text. Thus the entire exegetic method, with its dragging in of the most heterogeneous passages in elucidation of the idea supposed to exist in the text, forcibly recalls the method of Rabbinical Midrash. This allegorical interpretation however has with all its arbitrariness, its rules and laws, the allegorical meaning as once settled for certain persons, objects and events being afterwards adhered to with tolerable consistency. The commentary at first follows the text of Genesis verse by verse. Afterwards single sections are selected, and some of them so fully treated, as to grow into regular monographs. Thus e.g. Philo takes occasion from the history of Noah to write two books on drunkenness (περὶ μεθης), which he does with such thoroughness, that a collection of the opinions of other philosophers on this subject filled the first of these lost books (Mangey, i. 357).

¹⁰¹ <http://www.answers.com/topic/septuagint>

¹⁰² 2001, pp.10, 20. "there is only one passage in which Philo's quotation differs from the received LXX text. See the comments on §134." (*Ibid*, p.21)

¹⁰³ We find in Volume 1 of *Prophetic Faith of our Fathers*, pp. 85, 169, 170, 209, 477, Fromm makes a fleeting comment regarding Philo, but never so much as to look at his contribution to an understanding of *hebdomad* as understood in his day and age. We do find Fromm on pp. 169 and 170 actually showing evidence of him reading Philo's work, but the comment is restricted to the annual festivities in Alexandria in honour of the Septuagint.

The work, as we have it, begins at Gen. ii. 1; Και ετελεσθησαν οι ουρανοι και η γη. The creation of the world is therefore not treated of. For the composition, *De opificio mundi*, which precedes it in our editions, is a work of an entirely different character, being no allegorical commentary on the history of the creation, but a statement of that history itself. Nor does the first book of the *Legum allegoriae* by any means join on to the work *De opificio mundi*; for the former begins at Gen. ii. 1, while in *De opif. mundi*, the creation of *man* also, according to Gen. ii, is already dealt with. Hence—as Gfrörer rightly asserts in answer to Dähne—the allegorical commentary cannot be combined with *De opif. mundi* as though the two were but parts of the same work.

(Emil Schürer, *The Literature of the Jewish People in the Time of Jesus*, pp. 329-331) quoted at <http://www.earlyjewishwritings.com/text/philo/book2.html>

The Greek Text

Χαίρει δὲ ἡ φύσις **ἑβδομάδι**· πλάνητές τε γὰρ ἑπτὰ γεγονόασιν, ἀντίρροποι τῇ κατὰ ταῦτά καὶ ὡσαύτως ἐχούση φορᾶ· καὶ ἄρκτος ἑπτὰ ἄστροις συμπληροῦται, κοινωνίας καὶ ἐνώσεως ἀνθρώπων, οὐκ ἐπιμιξίας αὐτὸ μόνον, οὐς αἰτία· καὶ τροπαὶ δὲ σελήνης **ἑβδομάσι** γίνονται, συμπαθεστάτου πρὸς τὰ ἐπιγεια ἄστρου, καὶ ἅς κατὰ τὸν ἀέρα μεταβολὰς ἐργάζεται, μάλιστα τοῖς καθ' **ἑβδομάδα** σχηματισμοὶ ἀποτελεῖ. **9**· τὰ γε μὴν θνητὰ σπάσαντα ἀπ' οὐρανοῦ θείαν ἀρχὴν καθ' **ἑβδομάδα** σωτηρίως κινεῖται· τίς γὰρ οὐκ οἶδεν, ὅτι τῶν βρεφῶν τὰ μὲν ἑπτάμηνα γόνιμα, τὰ δὲ πλείω χρόνον προσλαβόντα, ὡς οκτῶ μηνῶν ἐνδιατηθῆναι γαστρί, κατὰ τὸ πλείστον ἄγονα; **10** λογικόν τέ φασιν ἄνθρωπον κατὰ τὴν πρώτην ἑπταετίαν γίνεσθαι, ὅτε ἤδη ἱκανός ἐστιν ἐρμηγεύς εἶναι τῶν συνήθων ὀνομάτων καὶ ῥημάτων τὴν λογικὴν ἔξιν περιπεποιημένος, κατὰ δὲ δευτέραν ἑπταετίαν ἄκρως τελειοῦσθαι· τελειώσις δὲ ἐστὶ δύναμις τῆς τοῦ ὁμοίου σπορᾶς· περὶ γὰρ τὴν τετταρεσκαίδεκαετῆ ἡλικίαν τὸ ὅμοιον γεννᾶν δυνάμεθα· τρίτη πάλιν ἑπταετία πέρας ἐστὶν αὐξήσεως· ἄχρι γὰρ ἑνὸς καὶ εἴκοσιν ἐτῶν ἐπιδίδωσιν εἰς μέγεθος ἄνθρωπος, καὶ καλεῖται παρὰ πολλοῖς ὁ χρόνος οὗτος ἀκμῆ. **11** ψυχῆς γε μὴν τὸ ἄλογον ἑπταμερές, αἰσθήσεις πέντε καὶ φωνητήριον ὄργανον καὶ τὸ διῆκον ἄχρι παραστατῶν, ὃ δὴ γόνιμόν ἐστι. **12** πάλιν αὖ σώματος ἑπτὰ κινήσεις, ὀργανικαὶ μὲν ἕξ, ἑβδόμη δὲ ἡ κύκλω. σπλάγχα γε μὴν ἑπτὰ· στόμαχος, καρδία, σπλήν, ἥπαρ, πνεύμων, νεφροὶ, δύο. μέλη δὲ σώματος ὁμοίως ἰσάριθμα· κεφαλὴ, τράχηλος, στέρον, χεῖρες, κοιλία, ἦτρον, πόδες. τό τε ἡγεμονικώτατον τοῦ ζώου πρόσωπον ἑπταχῆ κατατέτραται, δυσὶν ὀφθαλμοῖς καὶ ὡσὶ δυσὶν, ἴσοις μυκτῆρσιν, ἑβδόμῳ στόματι. **13** αἶ τε ἀποκρίσεις ἑπτὰ· δάκρυα, μύξαι, σίελος, σπέρμα, διττοὶ περιττωμάτων οχετοί, καὶ δι' ὅλου τοῦ σώματος ἰδρώς. ἔν γε μὴν ταῖς νόσοις κριτικωτάτη **ἑβδομάς**. καὶ γυναιξὶ δὲ αἶ καταμήνιοι καθάρσεις ἄχρι **ἑβδομάδος** παρατείνουσιν. **14** διελήλυθε δὲ ἡ δύναμις αὐτῆς καὶ ἐπὶ τὰς ὠφελιμωτάτος τῶν τεχνῶν· ἐν γοῦν γραμματικῇ τὰ ἄριστα τῶν στοιχείων καὶ πλείστην δύναμιν ἔχοντα ἑπτὰ ἐστὶν ἀριθμῶ, τὰ φωνήεντα· κατὰ τε μουσικὴν ἡ ἑπτάχορδος λύρα πάντων σχεδὸν ὀργάνων ἀρίστη, διότι τὸ ἐναρμόνιον, ὃ δὴ τῶν μελωδουμένων γενῶν ἐστὶ τὸ σεμνότατον, κατ' αὐτὴν μάλιστα πως θεωρεῖται· τὰς τε τῶν φθόγγων τάσεις ἑπτὰ εἶναι συμβέβηκεν, ὀξύν, βαρύν, περισπώμενον, δασύν, ψιλόν, μακρόν, βραχύν. **15** ἔτι πρῶτός ἐστιν ἀπὸ τελείου τοῦ ἕξ καὶ μονάδι κατὰ τινὰ λόγον ὁ αὐτός. οἱ τε ἐντὸς δεκάδος ἀριθμοὶ ἢ γεννῶνται ἢ γεννῶσι τοὺς ἐντὸς δεκάδος καὶ αὐτὴν, ἢ δὲ **ἑβδομάς** οὔτε γεννᾷ τινὰ τῶν ἐντὸς δεκάδος ἀριθμῶν οὔτε γεννᾶται ὑπὸ τινος. παρὸ μυθεύοντες οἱ Πυθαγόρειοι τῇ ἀειπαρθένῳ καὶ ἀμήτορι αὐτὴν ἀπεικάζουσιν, ὅτι οὔτε ἀπεκνήθη οὔτε ἀποτέξετα.

16 “Κατέπαυσεν οὖν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ ὧν ἐποίησε” (Gen. 2.2). τοῦτο δ' ἐστὶ τοιοῦτο· τὰ θνητὰ γένη παύεται πλάττων ὁ θεός, ὅταν ἀρχηται ποιεῖν τὰ θεῖα καὶ **ἑβδομάδος** φύσει οἰκεία. ἢ δὲ πρὸς τὸ ἦθος ἀπόδοσίς ἐστι τοιαύτη· ὅταν ἐπιγένηται τῇ ψυχῇ ὁ κατὰ **ἑβδομάδα** ἅγιος λόγος, ἐπέχεται ἢ ἕξας καὶ ὅσα θνητὰ τουτὶ ποιεῖν δοκεῖ.

17 “Καὶ εὐλόγησεν ὁ θεὸς τὴν ἡμέραν τὴν ἑβδόμην καὶ ἡγίασεν αὐτήν” (Gen. 2.3). τοὺς κατὰ τὸ ἑβδομον καὶ θεῖον ὡς ἀληθῶς φῶς κινήεντας τρόπους εὐλογεῖ τε ὁ θεός καὶ εὐθὺς ἀγίους ἀποφαίνει· συγγενέστατοι γὰρ ἀλλήλοις ὁ εὐλόγιστός τε καὶ ὁ ἅγιος. διὰ τοῦτο ἐπὶ τοῦ τὴν μεγάλην εὐχὴν εὐξαμένου φησὶν ὅτι, ἐὰν τροπῆ κατα σκηψάσα αἰφνίδιον μίανη τὸν νοῦν, οὐκέτ' ἐστὶ ἅγιος (cf. Num. 6.9)· ἀλλ' “αἱ ἡμέραι αἱ πρότεραι ἄλογοι” (ib. 6.12)· κατὰ τὸ εἰκός· **18**

ἀλόγιστος γὰρ ὁ μὴ ἅγιος τρόπος, ὥστε ὁ εὐλόγιστος ἅγιος. ὀρθῶς οὖν ἔφη ὅτι τὴν ἑβδόμην εὐλόγησέ τε καὶ ἡγίασεν, “ὅτι ἐν αὐτῇ κατέπαυσεν ἀπὸ πάντων τῶν ἔργων αὐτοῦ ὧν ἤρξατο ποιεῖν ὁ θεός” (Gen.2.3). αἰτία δ’ ἡ δι’ ἣν εὐλόγιστός τε καὶ ἅγιος γέγονεν ὁ κατὰ τὸ ἑβδομὸν καὶ τέλειον φῶς ἄγων ἑαυτόν, ἐπεὶ ἐν ταύτῃ τῇ φύσει παύεται ἡ τῶν θνητῶν σύστασις. καὶ γὰρ οὕτως ἔχει ὅταν ἀνατείλῃ φέγγος τῆς ἀρετῆς τὸ λαμπρότατον καὶ θεῖον ὄντως, ἐπέχεται τῆς ἐναντίας φύσεως ἢ γένεσις. ἐδηλώσαμεν δὲ ὅτι παύων ὁ θεὸς οὐ παύεται ποιῶν, ἀλλ’ ἐτέρων γενέσεως ἄρχεται, ἅτε οὐ τεχνίτης μόνον ἀλλὰ καὶ πατὴρ ὧν τῶν γινομένων. (Emphasis mine)

This text comes from the Library of Ruslan Khazarzar, and is found at

http://khazarzar.skeptik.net/books/philos/leg_allg.pdf

The English Translation.

This is the translation by Yonge:

IV. (8) But nature delights in the number seven. For there are seven planets, going in continual opposition to the daily course of the heaven which always proceeds in the same direction. And likewise the constellation of the Bear is made up of seven stars, which constellation is the cause of communication and unity among men, and not merely of traffic. Again, the periodical changes of the moon, take place according to the number seven, that star having the greatest sympathy with the things on earth. And the changes which the moon works in the air, it perfects chiefly in accordance with its own configurations on each seventh day. (9) At all events, all mortal things, as I have said before, drawing their more divine nature from the heaven, are moved in a manner which tends to their preservation in accordance with this number seven. For who is there who does not know that those infants who are born at the end of the seventh month are likely to live, but those who have taken a longer time, so as to have abided eight months in the womb, are for the most part abortive births? (10) And they say that man is a reasoning being in his first seven years, by which time he is a competent interpreter of ordinary nouns and verbs, making himself master of the faculty of speaking. And in his second period of seven years, he arrives at the perfection of his nature; and this perfection is the power of generating a being like himself; for at about the age of fourteen we are able to beget a creature resembling ourselves. Again, the third period of seven years is the termination of his growth; for up to the age of one and twenty years man keeps on increasing in size, and this time is called by many maturity. (11) Again, the irrational portion of the soul is divisible into seven portions; the five senses, and the organ of speech, and the power of generation. (12) Again, the motions of the body are seven; the six organic motions, and the rotatory motion. Also the entrails are seven--the stomach, the heart, the spleen, the liver, the lungs, and the two kidneys. In like manner the limbs of the body amount to an equal number--the head, the neck, the chest, the two hands, the belly, the two feet. Also the most important part of the animal, the face, is divisible according to a sevenfold division--the two eyes, and the two ears, and as many nostrils, and in the seventh place, the mouth. (13) Again, the secretions are seven--tears, mucus from the nose, saliva, the generative fluid, the two excremental discharges, and the sweat that proceeds from every part of the body. Moreover, in diseases the seventh day is the most critical period--and in women the catamenial purifications extend to the seventh day. V. (14) And the power of this number has extended also to the most useful of the arts--namely, to grammar. At all events, in grammar, the most excellent of the elements, and those which have the most powers, are the seven vowels. And likewise in music, the lyre with seven strings is nearly the best of all instruments; because the euharmonic principle which is the most dignified of all the principles of melody, is especially perceived in connection with it. Again, it happens that the tones of the voice are seven--the acute, the grave, the contracted, the aspirate, the lene, the long and the short sound. (15) The number seven is also the first number which is compounded of the perfect number, that is to say of six, and of the unit. And in some sense the numbers which are below ten are either generated by, or do themselves generate those numbers which are below ten, and the number ten itself. But the number seven neither generates any of the numbers below ten, nor is it generated by any of them. On which account the Pythagoreans compare this number to the Goddess always a virgin who was born without a mother, because it was not generated by any other, and will not generate any other.

VI. (16) "Accordingly, on the seventh day, God caused to rest from all his works which he had Made." Now, the meaning of this sentence is something of this kind. God ceases from forming the races of mortal creatures when he begins to create the divine races, which are akin to the nature of the number seven. And the reference which is here contained to their moral character is of the following nature. When that reason which is holy in accordance with the number seven has entered into the soul the number six is then arrested, and all the mortal things which this number appears to make.

VII. (17) "And God blessed the seventh day, and hallowed it." God blesses the manners which are formed in accordance with the seventh and divine light, as being truly light, and immediately declares them holy. For that which is blessed, and that which is holy, are closely connected with one another. On this account he says,

concerning him who has vowed a great vow, that "If a sudden change comes over him, and pollutes his mind, he shall no longer be Holy." But the previous days were not taken into the calculation, as was natural. For those manners which are not holy are not counted, so that which is blessed is alone holy. (18) Correctly therefore, did Moses say that "God blessed the seventh day and hallowed it," because on it he "caused to rest from all his works which he had begun to make." And this is the reason why he who lives and conducts himself in accordance with the seventh and perfect light is blessed and holy, since it is in accordance with his nature, that the creation of mortal beings was terminated. For the case is thus: when the light of virtue, which is brilliant and really divine, rises up, then the generation of the contrary nature is checked. And we have shown that God never desists from creating something, but that when he appears to do so he is only beginning the creation of something else; as being not only, the Creator, but also the Father of everything which exists.

<http://www.earlyjewishwritings.com/text/philo/book2.html>

Relevance for our study on *hebdomad*

Runia finishes the chapter on Philo's excursus on the *hebdomad*, by discussing parallel exegetical passages of Philo's. He refers us to *Legum allegoriae* 1. 8-15, Philo's exegesis on Genesis 2:1. At that location, he does cover a lot of the material dealt with in *Opif* account, with the differences being the omission of the arithmetical and geometrical contents of §§91-110, variations in the ages of life in §§9-10, "which can be paralleled in Nicomachus and Macrobius;" (*Ibid*, p.306) and some minor differences regarding the parts of the body, and sounds. Apart from that the material and the presentation of the *hebdomad* is identical.

The other texts relating "the *hebdomad* to the Sabbath on the basis of the creation account and give some arithmological material are [*De*] *Decal[ogo]*.101-105 (fourth commandment) and [*De*] *Post[eritate Caini]*. 64-65 (which cites Gen. 2:2 and 2:4, but gives an interpretation which is incompatible with his views in *Opif*.)" (*Ibid*.)

Runia finishes with this comment on Philo's material found in *De specialibus legibus*:

The second account of the Sabbath in the Exposition of the Law at *Spec.* 2. 56-59 also includes an arithmological section. This passage contains some material that is not explicitly found in our excursus: (1) the *hebdomad* is ἀνδρειότατος (most courageous) and ἀλκιμώτατος (hardest) of the numbers; (2) it is called καιρός (right time), cf. Nicomachus at Ps.Iamblichus 59.4; 70.24; 71.3; (3) Moses calls it συντέλεια (perfection) and παντέλεια (all completion); (4) it is the light of the six, revealing what the six has produced (cf. *Leg.* 1.18, and the comments on §14. (*Ibid*).

Philo's comments on the *hebdomad* as referring to the Sabbath are significant for our discussion relating to Daniel 9:24, since we have other examples where *hebdomad* is not only used of the week, but we have examples like this one where *hebdomad* refers to the Sabbath in particular. If the word can justifiably be used of the Sabbath, then can we see in Daniel's usage in 9:24 a reference to seventy sabbatical years – a view that would align naturally with Dn9:2, and usage attested in the Mishna and the Talmud. The major question would be whether שַׁבּוּעַ had that particular usage in the sixth century Aramaic-speaking Diaspora, or even in intertestamental times, when the seventy-week period was in the process of fulfillment. If this is the case, then the שַׁבּוּעַ would be seen to referring to either the weekly or yearly Sabbath. This is another way that the count of 70 x 7th year would yield 490 years without any year-day principle. The Talmud (to be examined later in this section on *hebdomad*) certainly uses שַׁבּוּעַ in this manner.

6.3 How influential was Philo's Writings with the Church Fathers?

This is a significant question since, we might be able to show Philo's how Philo's understanding of the *hebdomad* was carried on in patristic writings. David Runia, world-recognised specialist in Philonic studies, surveyed this question, and published a title *Philo in Early Christian Literature* with the goal of ascertaining the effect his ideas had on writers of the first three centuries of Christianity.¹⁰⁴ This survey includes writers from both the Eastern and Western Roman Empire. A second goal of the study was to follow the phenomenon of the

¹⁰⁴ Excerpts can be found at Google Books: <http://books.google.com/books?id=SPvsph6TNYAC>

preservation of the Philonic corpus and account for this remarkable tale of the survival of Philo's writings.

This is a study that came out of his doctorate on Philo's use of Plato's *Timaeus*. The question puzzled him as to "why did the Christians take the trouble preserve the works of this particular Jewish writer? What did they find in him that they found so attractive and useful? Did these writings come to exercise any influence on the development of Christian thought? This is truly a pioneering work and worthy of close attention.

The 418pp. book is divided into three sections; the first, "Introduction" looks at his methodology for the book, and looks at the strange phenomenon how Philo became a church father, *honoris causa*.

The second section, "Philo in the East," looks at the writings of the New Testament (ch.4), especially the Book of Hebrews; the Apostolic Fathers – Clement of Rome, Ignatius of Antioch, Epistle of Barnabas (ch. 5); The Apologists – Aristides, Justin Martyr, Athenagoras, Theophilus of Antioch and Irenaeus (ch. 6); Clement of Alexandria (ch. 7-8); Origen (ch. 9); Ps. Justin, Arius, Athanasius, Didymus the Blind, Isidore of Pelusium (ch. 10); Eusebius (ch. 11); and the last chapter on the Eastern writers surveys the Cappadocians, including material on Basil of Caesaria, Gregory of Nazianzus, Gregory of Nyssa and Nemesia of Emesa (ch. 12).

The third section, "Philo in the West," surveys the writings of the western Roman church, starting with Tertullian and Calcidius (ch. 13); Ambrose of Milan (ch. 14); and later Latin writers Jerome and Augustine. His survey only targeted writers up to 400 A.D.

His conclusion on the topic of the influence of Philo's writings that deal with *hebdomad* is significant:

In the area of biblical exposition, the best-known work was probably the *Quaestiones in Genesum and Exodum*. This compendium was easy to consult and supplied a great variety of useful exegetical themes.

Philo's commentary on the Mosaic creation account, *De opificio mundi*, enjoyed a modest success throughout the entire Patristic period. (1993, p.337)

From his conclusion we can say with confidence that these writers were exposed continually to Philo's understanding of *hebdomad* when they read both *Quaestiones* and *Opif.* since his views on *hebdomad* are expounded in both for readers to assimilate. Furthermore, given that both works were popular amongst these writers, we can conclude that Philo's definition on *hebdomad* would have been read far and wide and is a significant voice showing us the transmission of this concept of *hebdomad* into the Christian era. Given the near-'Church-Father' status that Philo enjoyed for a while in Church history, we can understand that his views would have been taken seriously by many writers and teachers.¹⁰⁵

With the Church Fathers being familiar with those particular writings of Philo containing his discussion on the *hebdomad*, one cannot but conclude that his ideas on this term would have concurred with their own thinking, especially when we see these same writers using this term in their writings against the Gnostics, and understanding it to be a heptad.

6.4 Philo's Use of *Hebdomad* is confirmed by other writers who used sources other than Philo.

Runia not only surveyed the writings of Church Fathers. Another question he looked at was the correspondence of Philo's ideas on *hebdomad* with other arithmological writers, on the topic. One of the most illuminating demonstrations of the uniformity of Philo's sources with other arithmological works (both those that have survived and also those that have not survived), in

¹⁰⁵ See Runia, 1993, pp.3-33, 344-347. Cf., "it is by no means rare that extracts from his works in the Byzantine *Catena* are headed with the lemma Φίλωνος ἐπισκόπου, Philo the Bishop." (p.3) The esteem Philo thus given by Church thinkers would have been also reflected in their respect for the ideas he espoused, including the use of *hebdomad* as a septennate.

regard to the meaning of *hebdomad* comes from Runia, Excursus 2 of chapter 15, “Excursus on the Hebdomad,” in his 2001 commentary on *De Op. M.* In this excursus, he “draws some modest conclusions on his [Philo’s] use of arithmological source-material.”

He takes the various statements in *De Op. M.* and compares them with parallel arithmological sources that are known to have been developed using sources independent to Philo.

In the first column he lists the section of *De Op. M.* He uses a set of abbreviations to summarise the observations but provides a key to abbreviations I will also follow:

H = Hebdomad; PL = Philo *Legum allegoriae*. 1.8-15; V = Varro in Gellius *Attic Nights*, 3.10; N = Nicomachus in Ps-Iamblichus, *Theology of Arithmetic*, 56-71; Th = Theon of Smyrna, *Exposition*, 103-104; A = Anatolius, *On the First Ten Numbers* 35-38; M = Macrobius, *Commentary on the Dream of Scipio*, 1.6.5-83; C = Clement of Alexandria, *Stromateis*, 6.139-145; JL = John Lydus, *On the Months*, 2.12.

Runia also grades the parallel text as either good – x; weaker – (x); or parallel under another number given elsewhere in the chart - •

Table 1. Ideas of *De op. mundi* in Sources Independent of Philo

De op M.	Item	PL	V	N	Th	A	M	C	JL
§92	H both square and cube					x			
§95	H and musical harmony					(x)	(x)		x
§97	H and right-angled triangle					x			
§98	H and geometry/stereometry					x	(x)		
§99	H neither factor or product	x		x	x	x			x
§100	H maidenly, like Athena	x		x	x	x	x	x	x
§100	H image of Director of Universe								(x)
§101	H in phases of the moon	x	x	x	x	x	x	x	
§102	Seven bodily dimensions & limits					x	x		
§103	H in the ages of human life	x	x	x	x	x	x		
§104	Ages of man: Solon’s poem	x				x		x	
§105	Ages of man: Hippocrates’ quote	x				x			
§107	H & the three proportions			•	•	•			
§111	All things philhebdomadic	(x)				x			
§112	Seven heavenly circles			•		•			
§113	Seven planets	x	x		x	x	x	x	
§114	Seven stars in the Great Bear	x	x			x		x	
§115	Seven stars in Pleiades		x			x		x	
§116	Equinoxes in the 7 th month		(x)		x	x	(x)		
§117	Seven non-rational parts of the soul	x		(x)		x			x
§118	Seven external parts of the body	(x)		x		x	x		
§118	Seven internal parts of the body	x		x	x	x	x		
§119	Seven parts of the head	x		x	x	x		x	
§120	Seven objects of sight					x			x
§121	7 modulations of the voice	x				x			x
§122	Seven motions of the body	x				x			x
§123	7 secretions of the body	x							
§124	Hippocrates on conception	x	(x)				(x)		
§124	Menstrual flow lasts 7 days	x		x			x		
§124	Foetuses viable at 7 months		x	x	x	x			x
§125	Crisis in illnesses on 7 th day	x	x	x	x	x	x	x	
§126	Seven strings of the lyre	x				x		x	
§126	Seven vowels in grammar					x	x		x
§127	Etymology of seven			x			x		

Runia concludes from this table: “Philo’s lack of originality is clearly demonstrated by the fact that almost all his arithmological items can be paralleled in other writings which are certainly independent of his treatise.” (2001, p.302) This is significant for our study because we can see

from the table how uniformly *hebdomad* was understood as a septennate, even in works not dependent on Philo. Other arithmologists, even those post-dating Philo, used other sources for their work apart from Philo, and testify that this concept of *hebdomad* was present in the works they consulted. And this is not surprising since we find Solon in the sixth century B.C. expressing this particular concept of the word. This signifies that this meaning – as a septennate – was present in the both the Greek language as a current figure of speech from the times of Solon up to the period in which we are interested. The Latin writers also testify to the exact meaning in their language. It proves a consistency in definition of *hebdomad* through the centuries – a consistency which Froom should have noticed had he done his research.

For those who have ears to hear, and eyes to see, this evidence is exhaustive and conclusive, and contradicts Froom's assertion in *PFF* – there is no "hint" at all in the Alexandrian translation of the Septuagint that the year-day principle is being used by translators when they interpolated "of years" in their translation of Dn9:26. As men fluent in Jewish as well as Greek literature, they show evidence of their understanding of עֲשֶׁבֶת as a septennate, dependent on the context for the unit to be defined.

6.5 Philo's Comments on the Heptadic Festivals of the Therapeutae sect in Egypt.

History of the Therapeutae in Egypt.

From Wikipedia:

According to Philo, the Therapeutae were widely distributed in the Ancient world, among the Greeks and beyond in the non-Greek world of the "Barbarians", with one of their major gathering point being in Alexandria, in the area of the Lake Mareotis:

"Now this class of persons may be met with in many places, for it was fitting that both Greece and the country of the barbarians should partake of whatever is perfectly good; and there is the greatest number of such men in Egypt, in every one of the districts, or nomes, as they are called, and especially around Alexandria; and from all quarters those who are the best of these therapeutae proceed on their pilgrimage to some most suitable place as if it were their country, which is beyond the Maereotic lake." —Philo, Ascetics II

They lived chastely with utter simplicity; they "first of all laid down temperance as a sort of foundation for the soul to rest upon, proceed to build up other virtues on this foundation" (Philo). They were dedicated to the contemplative life, and their activities for six days of the week consisted of ascetic practices, fasting, solitary prayers and the study of the scriptures in their isolated cells, each with its separate holy sanctuary, and enclosed courtyard:

"the entire interval from dawn to evening is given up by them to spiritual exercises. For they read the holy scriptures and draw out in thought and allegory their ancestral philosophy, since they regard the literal meanings as symbols of an inner and hidden nature revealing itself in covert ideas." —Philo, para. 28

In addition to the Pentateuch, the Prophets and Psalms they possessed arcane writings of their own tradition, including formulae for numerological and allegorical interpretations.

They renounced property and followed severe discipline:

"These men abandon their property without being influenced by any predominant attraction, and flee without even turning their heads back again." —Philo para. 18

They "*professed an art of healing superior to that practiced in the cities*" Philo notes, and the reader must be reminded of the reputation as a healer Saint Anthony possessed among his 4th-century contemporaries, who flocked out from Alexandria to reach him.

On the seventh day the Therapeutae met in a meeting house, the men on one side of an open partition, the women modestly on the other, to hear discourses. Once in seven weeks they meet for a night-long vigil after a banquet where they served one another, for "*they are not waited on by slaves, because they deem any possession of servants whatever to be contrary to nature. For she has begotten all men alike free*" (Philo, para.70) and sing antiphonal hymns until dawn.

Eusebius of Caesarea

The 4th century Christian writer Eusebius of Caesarea, in his "Ecclesiastical History", describes Philo's Therapeutae as the first Christian monks, identifying their renunciation of property, chastity, fasting, solitary lives with the cenobitic ideal of the Christian monks.¹⁰⁶

Eusebius was so sure of his identification of *Therapeutae* with Christians that he deduced that Philo, who admired them so, must have been Christian himself, not knowing the date of Philo's essay, and Christian readers still believed that this must have been so until the end of the 18th century. Like the first Christian hermits of the Egyptian desert, they were hermits, or anchorites, rather than living communally, as later Christian monastic communities would do.

"The semianchoritic character of the Therapeutae community, the renunciation of property, the solitude during the six days of the week and the gathering together on Saturday for the common prayer and the common meal, the severe fasting, the keeping alive of the memory of God, the continuous prayer, the meditation and study of Holy Scripture were also practices of the Christian anchorites of the Alexandrian desert." —Scouteris, The Therapeutae of Philo and the Monks as Therapeutae according to Pseudo-Dionysius

(<http://en.wikipedia.org/wiki/Therapeutae>)

What is more fascinating with this group, given the trade links of Alexandria with India at this time, is the association of the Therapeutae with the Theravada of Buddhism. Says Wikipedia:

The similarities between the Therapeutae and Buddhist monasticism, a tradition earlier by several centuries, combined with Indian evidence of Buddhist missionary activity to the Mediterranean around 250 BCE (the Edicts of Ashoka), have been pointed out.¹⁰⁷ The Therapeutae would have been the descendants of Ashoka's emissaries to the West, and would have influenced the early formation of Christianity.¹⁰⁸ The linguist Zacharias P. Thundy also suggests that the word "Therapeutae" is only a Hellenisation of the Indian Pali word for traditional Buddhists, Theravada. In general, Egypt had intense trade and cultural contacts with India during the period, as described in the 1st century CE Periplus of the Erythraean Sea.

From the standpoint of comparative religions, asceticism can be seen as a common point between Buddhism and Christianity, and is in contrast to the absence of asceticism in Judaism:

"Asceticism is indigenous to the religions which posit as fundamental the wickedness of this life and the corruption under sin of the flesh. Buddhism, therefore, as well as Christianity, leads to ascetic practices. Monasteries are institutions of Buddhism no less than of Catholic Christianity. The assumption, found in the views of the Montanists and others, that concessions made to the natural appetites may be pardoned in those that are of a lower degree of holiness, while the perfectly holy will refuse to yield in the least to carnal needs and desires, is easily detected also in some of the teachings of Gautama Buddha. The ideal of holiness of both the Buddhist and the Christian saint culminates in poverty and chastity; i.e., celibacy. Fasting and other disciplinary methods are resorted to curb the flesh. —*The Jewish Encyclopedia*¹⁰⁹

(Ibid)

The Greek Text of De Vita Contemplativa.

This translation comes from the valuable site of khazar.skeptik.org who presents the work from Philonis Alexandrini opera quae supersunt, vol. 6. Berlin: Reimer, 1915 (repr. De Gruyter, 1962), pp. 46–71. I have selected some sections before and after the pertinent reference of *hebdomad* to give context to the incident referred to.

Περι βιον θεωρητικου η ικετων (Περι αρετων το τεταρτον)

¹⁰⁶ (C. Scouteris, http://www.orthodoxresearchinstitute.org/articles/patrology/scouteris_theraputae.htm)

¹⁰⁷ Linssen, Robert. 1988. Living Zen. Grove Press. New York, NY

¹⁰⁸ "The Original Jesus" (Element Books, Shaftesbury, 1995), Elmar R Gruber, Holger Kersten .

¹⁰⁹ <http://www.jewishencyclopedia.com/view.jsp?artid=1887&letter=A&search=asceticism>

27. δις δὲ καθ' ἑκάστην ἡμέραν εἰώθασιν εὐχεσθαι, περὶ τὴν ἕω καὶ περὶ τὴν ἑσπέραν, ἡλίου μὲν ἀνίσχοντος εὐημερίαν αἰτούμενοι τὴν ὄντως εὐημερίαν, φωτὸς οὐρανίου τὴν διάνοιαν αὐτῶν ἀναπληροῦσθαι, δυομένου δὲ ὑπὲρ τοῦ τὴν ψυχὴν τοῦ τῶν αἰσθήσεων καὶ αἰσθητῶν ὄχλου παντελῶς ἐπικουφισθεῖσαν, ἐν τῷ ἑαυτῆς συνεδρίῳ καὶ βουλευτηρίῳ γενομένην, ἀλήθειαν ἰχνηλατεῖν. 28. τὸ δὲ ἐξ ἑωθινοῦ μέχρι ἑσπέρας διάστημα σύμπαν αὐτοῖς ἐστὶν ἄσκησις· ἐντυγχάνοντες γὰρ τοῖς ἱεροῖς γράμμασι φιλοσοφοῦσι τὴν πατριὸν φιλοσοφίαν ἀλληγοροῦντες, ἐπειδὴ σύμβολα τὰ τῆς ῥητῆς ἐρμηνείας νομίζουσιν ἀποκεκρυμμένης φύσεως ἐν ὑπονοίαις δηλουμένης. 29. ἔστι δὲ αὐτοῖς καὶ συγγράμματα παλαιῶν ἀνδρῶν, οἱ τῆς αἰρέσεως ἀρχηγέται γενόμενοι πολλὰ μνημεῖα τῆς ἐν τοῖς ἀλληγορούμενοις ιδέας ἀπέλιπον, οἷς καθάπερ τισὶν ἀρχετύποις ἰ χρώμενοι μιμοῦνται τῆς προαιρέσεως τὸν τρόπον· ὥστε οὐ θεωροῦσι μόνον, ἀλλὰ καὶ ποιοῦσιν ἄσματα καὶ ὕμνους εἰς τὸν θεὸν διὰ παντοίων μέτρων καὶ μελῶν, ἃ ῥυθμοῖς σεμινοτέροις ἀναγκαίως χαράττουσι. 30. τὰς μὲν οὖν ἐξ ἡμέρας χωρὶς ἕκαστοι μονούμενοι παρ' ἑαυτοῖς ἐν τοῖς λεχθεῖσι μοναστηρίοις φιλοσοφοῦσι, τὴν αὐλεῖον οὐχ ὑπερβαίνοντες, ἀλλ' οὐδὲ ἐξ ἀπόπτου θεωροῦντες· **ταῖς δὲ ἐβδόμαις** συνέρχονται καθάπερ εἰς κοινὸν σύλλογον καὶ καθ' ἡλικίαν ἐξῆς καθέξονται μετὰ τοῦ πρέποντος σχήματος, εἶσω τὰς χεῖρας ἔχοντες, τὴν μὲν δεξιὰν μετὰ τὸν στέρνου καὶ γενείου, τὴν δὲ εὐώνυμον ὑπεσταλμένην παρὰ τῆ λαγόνι. 31. παρελθὼν δὲ ὁ πρεσβύτατος καὶ τῶν δογμάτων ἐμπειρότατος διαλέγεται, καθεστῶτι μὲν τῷ βλέμματι, καθεστῶση δὲ τῇ φωνῇ, μετὰ λογισμοῦ καὶ φρονήσεως, οὐ δεινότητα λόγων ὥσπερ οἱ ῥήτορες ἢ οἱ νῦν σοφισταὶ παρεπιδεικνύμενος, ἀλλὰ τὴν ἐν τοῖς νοήμασι διηρευνηκῶς καὶ διερμηνεύων ἀκρίβειαν, ἥτις οὐκ ἄκροισ ὥσιν ἐφίζανει, ἀλλὰ δι' ἀκοῆς ἐπὶ ψυχὴν ἔρχεται καὶ βεβαίως ἐπιμένει. καθ' ἡσυχίαν δὲ οἱ ἄλλοι πάντες ἀκροῶνται, τὸν ἔπαινον νεύμασιν ὄψεως ἢ κεφαλῆς παραδηλοῦντες αὐτὸ μόνον. 32. τὸ δὲ κοινὸν τοῦτο σεμνεῖον, εἰς ὃ **ταῖς ἐβδόμαις** συνέρχονται, διπλοῦς ἐστὶ περίβολος, ὁ μὲν εἰς ἀνδρῶνα, ὁ δὲ εἰς γυναικωνίτιν ἀποκριθεῖς· καὶ γὰρ καὶ γυναικες ἐξ ἔθους συνακροῶνται τὸν αὐτὸν ζῆλον καὶ τὴν αὐτὴν προαίρεσιν ἔχουσαι. 33. ὁ δὲ μετὰ τῶν οἰκῶν τοίχος τὸ μὲν ἐξ ἐδάφους ἐπὶ τρεῖς ἢ τέσσαρας πῆχεις εἰς τὸ ἄνω συνωκοδόμηται θωρακίον τρόπον, τὸ δὲ ἄχρι τέγους ἀνάγειον ἀχανὲς ἀνεῖται, δυοῖν ἕνεκα, τοῦ τε τὴν πρέπουσαν αἰδῶ τῇ γυναικείᾳ φύσει διατηρεῖσθαι καὶ τοῦ τὴν ἀντίληψιν ἔχειν εὐμαρῇ καθεζομένης ἐν ἐπηκόῳ, μηδενὸς τὴν τοῦ διαλεγόμενου φωνὴν ἐμποδίζοντος.

IV

34. ἐγκράτειαν δὲ ὥσπερ τινὰ θεμέλιον προκαταβαλλόμενοι τῆς ψυχῆς τὰς ἄλλας ἐποικοδομοῦσιν ἀρετάς. σιτίον ἢ ποτόν οὐδεὶς ἂν αὐτῶν προσενέγκαιτο πρὸ ἡλίου δύσεως, ἐπεὶ τὸ μὲν φιλοσοφεῖν ἄξιον φωτὸς κρίνουσιν εἶναι, σκότους δὲ τὰς τοῦ σώματος ἀνάγκας, ὅθεν τῷ μὲν ἡμέραν, ταῖς δὲ νυκτὸς βραχὺ τι μέρος ἔνειμαν. 35. ἐνιοὶ δὲ καὶ διὰ τριῶν ἡμερῶν ὑπομιμνήσκονται τροφῆς, οἷς πλειῶν ὁ πόθος ἐπιστήμης ἐνίδρυνται· τινὲς δὲ οὕτως ἐνευφραίνονται καὶ τρυφῶσιν ὑπὸ σοφίας ἐστιώμενοι πλουσίως καὶ ἀφθόνως τὰ δόγματα χορηγούσης, ὡς καὶ πρὸς διπλασίονα χρόνον ἀντέχειν καὶ μόλις δι' ἕξ ἡμερῶν ἀπογεύεσθαι τροφῆς ἀναγκαίας, ἐθισθέντες ὥσπερ φασὶ τὸ τῶν τεττίγων ἰ γένος ἀέρι τρέφεσθαι, τῆς ὠδῆς, ὡς γε οἶμαι, τὴν ἐνδειαν ἐξευμαριζούσης. 36. **τὴν δὲ ἐβδόμην** πανιερὸν τινα καὶ πανέορτον εἶναι νομίζοντες ἐξαιρέτου γέρωσ ἠξιώκασιν, ἐν ἣ μετὰ τὴν τῆς ψυχῆς ἐπιμέλειαν καὶ τὸ σῶμα λιπαίνουσιν, ὥσπερ ἀμέλει καὶ τὰ θρέμματα, τῶν συνεχῶν πόνων ἀνιέντες. 37. σιτοῦνται δὲ πολυτελεῖς οὐδέν, ἀλλὰ ἄρτον εὐτελεῖ, καὶ ὄψον ἄλες, οὐς οἱ ἀβροδίατοι παραρτύουσιν ὑσσώπῳ, ποτόν δὲ ὕδωρ ναματιαῖον αὐτοῖς ἐστὶν· ἄς γὰρ ἢ φύσις ἐπέστησε τῷ θνητῷ γένει δεσποῖνας, πείνάν τε καὶ δίψαν, ἀπομειλίσσονται, τῶν εἰς κολακείαν ἐπιφέροντες οὐδέν, ἀλλ' αὐτὰ τὰ χρήσιμα, ὧν ἄνευ ζῆν οὐκ ἔστι. διὰ τοῦτο ἐσθίουσι μὲν, ὥστε μὴ πεινῆν, πίνουσι δέ, ὥστε μὴ διψῆν, πλησμονὴν ὡς ἐχθρόν τε καὶ ἐπίβουλον ψυχῆς τε καὶ σώματος ἐκτρεπόμενοι.

VIII

64. Ἀλλ' ἐπειδὴ τὰ διωνομασμένα συμπόσια τοιαύτης μεστὰ φλυαρίας ἐστίν, ἐν ἑαυτοῖς ἔχοντα τὸν ἔλεγχον, εἴ τις μὴ πρὸς δόξας καὶ τὴν διαδοθεῖσαν περὶ αὐτῶν ὡς δὴ πάνν κατωρθωμένων φήμην ἐθελήσειεν ἀφορᾶν, ἀντιτάξω <τὰ> τῶν ἀνατεθεικῶτων τὸν ἴδιον βίον καὶ ἑαυτοῦς ἐπιστήμη καὶ θεωρίᾳ τῶν τῆς φύσεως πραγμάτων κατὰ τὰς τοῦ προφήτου Μωυσέως ἱερωτάτας

ύψηλῆς. 65. οὗτοι τὸ μὲν πρῶτον ἀθροίζονται δι' ἑπτὰ ἑβδομάδων, οὐ μόνον τὴν ἀπλὴν ἑβδομάδα ἀλλὰ καὶ τὴν δύναμιν τεθηπότες· ἀγνὴν γὰρ καὶ ἀειπάρθενον αὐτὴν ἴσασι. ἔστι δὲ προέορτος μεγίστης ἑορτῆς, ἣν πεντηκοντὰς ἔλαχεν, ἀγιώτατος καὶ φυσικώτατος ἀριθμῶν, ἐκ τῆς τοῦ ὀρθογωνίου τριγώνου δυνάμεως, ὅπερ ἐστὶν ἀρχὴ τῆς τῶν ὅλων γενέσεως, συσταθεῖς. 66. ἐπειδὴν οὖν συνέλθωσι λευχειμονοῦντες φαιδροὶ μετὰ τῆς ἀνωτάτω σεμνότητος, ὑποσημαίνοντός τινος τῶν ἐφημερευτῶν – οὕτω γὰρ ὀνομάζειν ἔθος τοὺς ἐν ταῖς τοιαύταις ὑπηρεσίαις –, πρὸ τῆς κατακλίσεως στάντες ἐξῆς κατὰ στοῖχον ἐν κόσμῳ καὶ τὰς τε ὄψεις καὶ τὰς χεῖρας εἰς οὐρανὸν ἀνατείναντες, τὰς μὲν ἐπειδὴ τὰ θεὰς ἄξια καθορᾶν ἐπαιδευθήσαν, τὰς δὲ ὅτι καθαρὰι λημμάτων εἰσὶν ὑπ' οὐδεμιᾶς προφάσεως τῶν εἰς πορισμὸν μαινόμεναι, προσεύχονται τῷ θεῷ θυμῆρη γενέσθαι καὶ κατὰ νοῦν ἀπαντῆσαι τὴν εὐωχίαν. 67. μετὰ δὲ τὰς εὐχὰς οἱ πρεσβύτεροι κατακλίνονται ταῖς εἰσκρίσεσιν ἀκολουθοῦντες· πρεσβυτέρους δὲ οὐ τοὺς πολυτετεῖς καὶ πολιοὺς νομίζουσιν [ἀλλ' ἔτι κομιδῆ νέους παῖδας], ἐὰν ὀψὲ τῆς προαιρέσεως ἐρασθῶσιν, ἀλλὰ τοὺς ἐκ πρώτης ἡλικίας ἐνηβήσαντας καὶ ἐνακμάσαντας τῷ θεωρητικῷ μέρει φιλοσοφίας, ὃ δὴ κάλλιστον καὶ θειώτατόν ἐστι. 68. συνεσιῶνται δὲ καὶ γυναῖκες, ὧν πλεῖσται γηραιαὶ παρθέναι, τὴν ἀγνεῖαν οὐκ ἀνάγκη, καθάπερ ἔναι τῶν παρ' Ἑλληνιστῶν ἱερείων, διαφυλάξασαι μᾶλλον ἢ καθ' ἐκούσιον γνώμην, διὰ ζῆλον καὶ πόθον σοφίας, ἣ συμβιοῦν σπουδάσασαι τῶν περὶ σῶμα ἡδονῶν ἠλόγησαν, οὐ θνητῶν ἐκγόνων ἀλλ' ἀθανάτων ὀρεχθεῖσαι, ἃ μόνη τίκτειν ἀφ' ἑαυτῆς οἷα τέ ἐστιν ἡ θεοφιλῆς ψυχὴ, σπειραντος εἰς αὐτὴν ἀκτῖνας νοητὰς τοῦ πατρὸς, αἷς δυνήσεται θεωρεῖν τὰ σοφίας δόγματα.

<http://khazarzar.skeptik.org/books/philos/contempg.htm>

The English Translation.

The Jewish/Greek writer Philo, who lived in the first century AD during the time in which Nasarenes still observed the pentecost calendar, graphically described the usage of a seven-weeks calendar (with fiftieth day) among the Therapeutae of Egypt whom Epiphanius reports to be Nasarenes. What Philo tells us of this movement comes from a treatise: *de Vita Contemplativa* (The Contemplative Life) written around 30 AD. It probably represents dietary customs prevalent during the season of Lent. The full English translation of *De Vita Contemplativa*, or as Yonge calls it, *On the Contemplative Life*, can be found at <http://www.earlychristianwritings.com/yonge/book34.html> where Charles D. Yonge's nineteenth century translation is presented in full. I present only the sections of his translation selected above where *hebdomad* is used.

(27) And they are accustomed to pray twice every day, at morning and at evening; when the sun is rising entreating God that the happiness of the coming day may be real happiness, so that their minds may be filled with heavenly light, and when the sun is setting they pray that their soul, being entirely lightened and relieved of the burden of the outward senses, and of the appropriate object of these outward senses, may be able to trace out truth existing in its own consistory and council chamber. (28) And the interval between morning and evening is by them devoted wholly to meditation on and to practice of virtue, for they take up the sacred scriptures and philosophise concerning them, investigating the allegories of their national philosophy, since they look upon their literal expressions as symbols of some secret meaning of nature, intended to be conveyed in those figurative expressions. (29) They have also writings of ancient men, who having been the founders of one sect or another have left behind them many memorials of the allegorical system of writing and explanation, whom they take as a kind of model, and imitate the general fashion of their sect; so that they do not occupy themselves solely in contemplation, but they likewise compose psalms and hymns to God in every kind of metre and melody imaginable, which they of necessity arrange in more dignified rhythm. (30) Therefore, during six days, each of these individuals, retiring into solitude by himself, philosophises by himself in one of the places called monasteries, never going outside the threshold of the outer court, and indeed never even looking out. But **on the seventh day** they all come together as if to meet in a sacred assembly, and they sit down in order according to their ages with all becoming gravity, keeping their hands inside their garments, having their right hand between their chest and their dress, and the left hand down by their side, close to their flank; (31) and then the eldest of them who has the most profound learning in their doctrines, comes forward and speaks with steadfast look and with steadfast voice, with great powers of reasoning, and great prudence, not making an exhibition of his oratorical powers like the rhetoricians of old, or the sophists of the present day, but

investigating with great pains, and explaining with minute accuracy the precise meaning of the laws, which sits, not indeed at the tips of their ears, but penetrates through their hearing into the soul, and remains there lastingly; and all the rest listen in silence to the praises which he bestows upon the law, showing their assent only by nods of the head, or the eager look of the eyes. (32) And this common holy place to which **they all come together on the seventh day** is a twofold circuit, being separated partly into the apartment of the men, and partly into a chamber for the women, for women also, in accordance with the usual fashion there, form a part of the audience, having the same feelings of admiration as the men, and having adopted the same sect with equal deliberation and decision; (33) and the wall which is between the houses rises from the ground three or four cubits upwards, like a battlement, and the upper portion rises upwards to the roof without any opening, on two accounts; first of all, in order that the modesty which is so becoming to the female sex may be preserved, and secondly, that the women may be easily able to comprehend what is said being seated within earshot, since there is then nothing which can possibly intercept the voice of him who is speaking.

IV. (34) And these expounders of the law, having first of all laid down temperance as a sort of foundation for the soul to rest upon, proceed to build up other virtues on this foundation, and no one of them may take any meat or drink before the setting of the sun, since they judge that the work of philosophising is one which is worthy of the light, but that the care for the necessities of the body is suitable only to darkness, on which account they appropriate the day to the one occupation, and a brief portion of the night to the other; (35) and some men, in whom there is implanted a more fervent desire of knowledge, can endure to cherish a recollection of their food for three days without even tasting it, and some men are so delighted, and enjoy themselves so exceedingly when regaled by wisdom which supplies them with her doctrines in all possible wealth and abundance, that they can even hold out twice as great a length of time, and will scarcely at the end of six days taste even necessary food, being accustomed, as they say that grasshoppers are, to feed on air, their song, as I imagine, making their scarcity tolerable to them. (36) And they, looking upon **the seventh day** as one of perfect holiness and a most complete festival, have thought it worthy of a most especial honour, and on it, after taking due care of their soul, they tend their bodies also, giving them, just as they do to their cattle, a complete rest from their continual labours; (37) and they eat nothing of a costly character, but plain bread and a seasoning of salt, which the more luxurious of them to further season with hyssop; and their drink is water from the spring; for they oppose those feelings which nature has made mistresses of the human race, namely, hunger and thirst, giving them nothing to flatter or humour them, but only such useful things as it is not possible to exist without. On this account they eat only so far as not to be hungry, and they drink just enough to escape from thirst, avoiding all satiety, as an enemy of and a plotter against both soul and body.

VIII. (64) But since the entertainments of the greatest celebrity are full of such trifling and folly, bearing conviction in themselves, if any one should think fit not to regard vague opinion and the character which has been commonly handed down concerning them as feasts which have gone off with the most eminent success, I will oppose to them the entertainments of those persons who have devoted their whole life and themselves to the knowledge and contemplation of the affairs of nature in accordance with the most sacred admonitions and precepts of the prophet Moses. (65) In the first place, these men assemble at **the end of seven weeks, venerating not only the simple week of seven days, but also its multiplied power, for they know it to be pure and always virgin; and it is a prelude and a kind of forefeast of the greatest feast, which is assigned to the number fifty, the most holy and natural of numbers, being compounded of the power of the right-angled triangle, which is the principle of the origination and condition of the whole.** (66) Therefore when they come together clothed in white garments, and joyful with the most exceeding gravity, when some one of the ephemerutae (for that is the appellation which they are accustomed to give to those who are employed in such ministrations), before they sit down to meat standing in order in a row, and raising their eyes and their hands to heaven, the one because they have learnt to fix their attention on what is worthy looking at, and the other because they are free from the reproach of all impure gain, being never polluted under any pretence whatever by any description of criminality which can arise from any means taken to procure advantage, they pray to God that the entertainment may be acceptable, and welcome, and pleasing; (67) and after having offered up these prayers the elders sit down to meat, still observing the order in which they were previously arranged, for they do not look on those as elders who are advanced in years and very ancient, but in some cases they esteem those as very young men, if they have attached themselves to this sect only lately, but those whom they call elders are those who from their earliest infancy have grown up and arrived at maturity in the speculative portion of philosophy, which is the most beautiful and most divine part of it. (68) And the women also share in this feast, the greater part of whom, though old, are virgins in respect of their purity (not indeed through necessity, as some of the priestesses among the Greeks are, who have been compelled to preserve their chastity more than they would have done of their own accord), but out of an admiration for and love of wisdom, with which they are desirous to pass their lives, on account of which they are indifferent to the pleasures of the body, desiring not a mortal but an immortal offspring, which the soul that is attached to God is alone able to produce

by itself and from itself, the Father having sown in it rays of light appreciable only by the intellect, by means of which it will be able to perceive the doctrines of wisdom.

The following is a more liberal translation of the text:

..."They are Jewish recluses who reside in simple huts, at a short and suitable distance from one another. Each hut has a sacred chamber reserved for their sacred books by means of which religion and sound knowledge grow together into a perfect whole. After praying at dawn, they devote the day to meditation upon the Scriptures; these include writing or commentaries drawn up by the ancient founder of their sect...Prayers at sunset close the day. Such is the life in each hut. On the seventh day the various members meet for common worship; they arrange themselves according to age, sitting on the ground with the right hand between the chest and the chin, but the left tucked down along the flank. The senior recluse then delivers an address to which all listen in silence, merely nodding assent. A partition, ten or twelve feet high, separates the men from the women, so that the latter can hear the speaker without being seen by the male recluses.

...The seventh day is their day for relaxation. On the other days no one eats before sunset, and some go fasting almost entirely for three or even six days, in their contemplative raptures. But all use oil and on the seventh day all propitiate the mistresses hunger and thirst, which nature has set over mortal creatures; the diet is simply water and cheap bread, flavored with salt, and occasionally supplemented by hyssop.

...Once every seven weeks they assemble for their supreme festival, which the number 50 has had assigned to it, robed in white and with looks of serious joy. At a given sign from one of their leaders they arrange themselves in ranks, raising eyes and hands to heaven ('their hands because they are pure from unjust gains, being stained by no pretense of money-making') and praying for a blessing on the festival. Then, the senior members recline, in order of seniority, upon their cheap, rough couches; on the left side of the room the women also recline. The younger novices wait upon the older members, for the Therapeutae decline to be served by slaves; they deem any possession of servants whatever to be contrary to nature, which makes all alike free at birth. It is not a banquet of luxuries; no wine, only cold water, heated for those who are delicate; no meat-for the Therapeutae are vegetarians, living on nothing but bread and salt, with hyssop for the more delicate palates, the hyssop being added out of reverence for the holy table of offering in the sacred vestibule of the Temple, to signify that the Therapeutae are too humble to emulate the unleavened bread reserved for the priests. But before this Spartan meal is eaten, a quiet president. The rest listen in breathless silence; but, if the speaker does not make his meaning clear, they are allowed to indicate their perplexity by a slight movement of the head and a right-hand finger. When he is considered to have spoken long enough, all clap their hands three times. A hymn then follows, sometimes composed in honor of God by the singer either a new one which he has made himself, or some old one of the poets that were long ago. Each member has to sing a hymn in rotation, while the rest join in the chorus. Only after this religious service of an address and praise - does the banquet proceed.

...The final act of the festival is the famous 'all-night celebration' of a sacred singing dance by men and women in two choruses each headed by a chosen leader. Each of the choirs, the male and the female, begins by singing and dancing apart, partly in unison, partly in antiphonal measures of various metres, as if it were a Bacchic festival in which they had drunk deep of the divine love. Then, both unite to imitate the choral songs of Moses and Miriam at the Red Sea...It is a thrilling performance, this choric dance and exulting symphony: but the end and aim of it all is holiness...

...Such says Philo, is the method of life practiced by these true citizens of heaven and of the universe." ... (From *Therapeutae in Hastings Encyclopedia*)¹¹⁰.

(<http://www.essene.com/Church/SemitePentecontadCalendar.htm> emphasis mine)

Relevance for our study on Hebdomad.

The first question that comes to mind with these people, is in regard to how far they came from to these festivals in Alexandria. The extent of their distribution would have some indication as to how far their influence reached, and how far the concept of the heptadism of their sect was spread.

The second question relates to the origins of the number seven – whether it is an amalgamation of both Eastern and Jewish traditions, or did it originate only in Hellenistic Judaism? Annemarie Schimmel has traced the significance of the mysticism of the number seven from the Middle East

¹¹⁰ See also translations at <http://www.fordham.edu/halsall/ancient/philos-ascetics.html>

into India and Buddhism, which then lended a wider influence into the Asian arena. (Schimmel, 1993, pp.149-155)

Focusing on the text of Philo, we find the following things:

He uses the word *hebdomad* to refer to the seventh day (§30, §32, §36, §65), whether this be the Sabbath, or just the seventh day after the beginning of their festivities. The indication of these people “taking up the holy scriptures,” hints of them reading and discussing the scriptures Philo held to be “holy,” that is, the Tanach, or Old Testament; leads us to the conclusion that perhaps the seventh day here is the Sabbath. But the contrary position, --that given their devotion to the sacredness of the number seven, the idea of them worshipping on the seventh day of their festivities is also a possibility.

The seven-week festival is directly related to the days of the week in Philo’s discussion of their practices, which in turn is linked to the arithmological importance of seven in nature:

“these men assemble at the end of seven weeks, venerating not only the simple week of seven days, but also its multiplied power, for they know it to be pure and always virgin; and it is a prelude and a kind of forefeast of the greatest feast, which is assigned to the number fifty, the most holy and natural of numbers, being compounded of the power of the right-angled triangle, which is the principle of the origination and condition of the whole.”

The allusion to seven being “pure and always virgin” is a definite arithmological sentiment, as primary sources in this document testify, as also is the numerical symbolism of fifty.

This second association of the seven weeks to the seven days of the week is significant for the proponents of the year-day principle, because it gives in this statement, not only a definite link between the two – something that the year-days would not want to promote as it advocates a day-for-a-week principle – but it specifically states that this association exists because of arithmological reasons, not because of a year-day principle. Philo’s sentiments are 100% Hellenistic here in ascribing significance to the week and the *hebdomad* of weeks. A significant backstep for SDA historicists!!

This text confirms that Jewish writers like Philo give no indication that in Alexandria, Egypt, where the codex of Daniel 9:24 that Froom uses to assert the year-day principle was written, the year-day principle has any mention in texts where one would expect some intimation of it. Instead, their inference for the numerical symbolism they use is to Hellenistic literary traditions, such as the above arithmological ones.

Philo - the Blend of Astrology and Pythagoreanism.

Another important consideration on the development of the numerical interpretation of Scripture that developed over the centuries, was the blend of astrological numerology, and Pythagorean theories into Christian exegesis. This was first developed by Philo and with the embracement of Philo’s works by Origen and their preservation through his removal to Jerusalem, and their use in his exegesis of Scripture, astrology and scripture became blended in the thoughts and writings of the early Church.

Hopper has well said:

Although astrology and Pythagoreanism followed diverse modes of procedure, there was actually little quarrel between them...Consequently, although each of these two theories had developed in the main independently, their eventual reunion was marked by every sign of concord and amity. The result of this juncture of astrology and Pythagoreanism is graphically detailed in the writings of Philo Judaeus. (1938, p.46)

As Hopper goes on to argue, it was through the writings of Philo that this unique numerological blend of astrology and Pythagoreanism infiltrated Christian thinking and became an accepted part of Scriptural exegesis, of which the year-day principle developed

...Philo was a devout Jew whose energies were devoted to scriptural exegesis and whose resultant commentaries made so strong an impress upon his time that his writings became the accepted model of biblical

commentary for the later Christians as well as the Jews. Philo's revolutionary "discovery" of Pythagorean elements in the books of Moses led to the theory that the Greeks had themselves derived their learning from these books in an earlier age. By this ingenious sophistry, Divine Authority, which was already claimed by astrology, was added to Pythagoreanism as well.

Philo bases his speculation on a twofold world, intellectual and physical; the latter patterned upon the former and revealing to the senses the physical counterpart of invisible ideas. Between the incomprehensible Deity and the material world, he posits the intermediary Logos of the Gnostics who formed the gross, chaotic matter of earth into patterns which represent in material form the intangible Divine Idea. Allegory is the method by which Essence may be derived from Appearance.

Every line of Scripture is therefore scrutinized by the analytical eye of Philo, with gratifying results....

Always the number itself, rather than its concrete representation, is considered the ultimate reality...

No scriptural number is too large or too recalcitrant to be resolved by Philo into first principles....The effort expended in this and similar tortuous computations is eloquent testimony to the high seriousness of the numerical veneration at the dawn of the Christian Era.

It is of particular significance to observe that the centuries at the beginning of the Christian Era (first century B.C to fifth century A.D.) were especially dominated by the exaggerated kind of number mysticism which informs the pages of Philo, Plutarch and the Neoplatonists. The sacrosanct character with which number became invested during these centuries appear to have been the result of a gradual but powerful influx of Eastern "mysteries" into the Roman Empire. (1938, pp.46-50)

As Runia pointed out in an earlier section of this paper, at one stage Philo was considered nearly a Father of the Christian Church, his writings being so revered in the minds of church scholars. It is only thus can we understand why numerology is so prevalent in Medieval Christian thinking. Hopper traces its pervasiveness throughout medieval literature and science and shows how systemic it became.

Coupled this with a parallel development of this orientation in Jewish thinking – with the development of kabbalistic thinking, and the scene is set for a positive reception of another of the numerological applications of an idea in Scripture – the year-day principle, in an effort to make chronological sense of time periods in prophecy. But the year-day principle needs to be seen for what it is – just another misguided application of numerology in scripture from the Medieval age that has fallen foul of reality. Its beginnings in Jewish numerological kabbalism and embraced in a numerological Christian Church should have sent a note of warning to all modern day users, but its tradition among Protestant writers is a powerful heritage to ignore, as Fromm's work *Prophetic Faith of our Fathers* shows. People want to hang on to the traditions of former times, regardless of its dubious validity.

Notice how Fromm lauds this transmission of false ideas through the centuries following Joachim:

Joachim gained far greater repute as an expounder of prophecy than any other personage of the Middle Ages. Indeed, in the later Joachimite school of prophetic interpretation, a unique restoration of prophecy to power and influence took place...Strange as his teachings may seem to modern ears in many respects, certain major points nevertheless continued for centuries to influence the minds of men respecting the divine counsels. Not only the "Joachimites," and the Spiritual Franciscans, but also Dante, Wyclif, Cusa, Huss, and some of the Reformers were definitely molded by certain principles enunciated by Joachim. (1950, p.685)

Under Joachim an epochal advance was made in the symbolic-time aspect of prophetic interpretation. Heretofore, for thirteen centuries the seventy weeks had been recognized generally as weeks of years. But the first thousand years of the Christian Era did not produce any further applications of the principle, among Christian writers, save one or two glimpses of the "ten days" of Revelation 2:10 as ten years of persecution, and the three and a half days of Revelation 11 as three and a half years. Now Joachim for the first time applied the year-day principle to the 1260-day prophecy....Joachim provided the basis for the historical method of interpretation of the time relationships of prophetic symbols, as applied to both nations and churches when he extended to this period the Biblical principal of a day for a year, which had in the early centuries been applied only to the seventy weeks. To the early expositors, who had expected the end soon, or within a few centuries, all time perspectives pertaining to last things were foreshortened, for they could not conceive of the world's lasting long enough to cover time prophecies of such length as 1260 years. Joachim himself never extended the

year-day principle to the 2300-day principle, probably for the similar reason that he expected the end of the age sooner. But only three years after his death...an anonymous work attributed mistakenly to him makes the number 2300 refer to twenty-three centuries, and within a relatively few years more, other writers applied the year-day principle to the 1290, 1335, and 2300 days as well. Thus the principle which he enunciated was later employed by the leading Protestant expounders of prophecy, though he had made an application of its meaning and chronological placement which they, of course, rejected.(1950, pp.700f)

...Joachim tries to formulate a correspondence of time. The forty-two generations of the Old Testament age ...are taken as a type of forty-two spiritual generations of the New Testament..., which is 1260 years if thirty years are counted for each generation. In connection with the 1260 days of the symbolic woman – the church – of Revelation 12, hidden in the seclusion of the wilderness, Joachim makes a remarkable application of the year-day principle, destined to reverberate through the centuries following:“The generations of the church, under the space of 30 years, are to be taken each under its unit of thirty; so that just as Matthew includes the time of the first state under the space of 42 generations, so there is no doubt that the time of the second ends in the same number of generations, especially since this is shown to be signified in the number of days during which Elijah was hidden from the face of Ahab, and during which the woman clothed with the sun, who signifies the church, remained hidden in the wilderness from the face of the serpent, a day without doubt being accepted for a year and a thousand two hundred and sixty days for the same number of years.” [Footnote: Joachim, Concordia, fol. 12, v. (Italics supplied) The italicized phrase reads, in the original, “accepto haud dubium die pro anno.”] Application of the year-day principle to the longer time periods of Daniel had appeared first among Jewish expositors some three centuries before any Christian interpreters are known to have so applied it. Nahawendi, in the early ninth century, was evidently the first to interpret the 1290 and 2300 days as years. Then Saadia, Jeroham, Hakohen, Jepheth ibn Ali, and Rashi of the tenth century applied it not only to the 70 weeks but also to one or more of the 1290-, 1335-, and 2300-day periods. And Hanasi and Eliezer, in the eleventh and twelfth centuries, and Nahmanides in the thirteenth, similarly extended it to the longer time periods of Daniel. [Footnote: That Joachim had Jewish contacts is not unlikely, but we have no conclusive evidence as to the source of his interpretation of the 1260 days as 1260 years.] (1950, p.713)

On the other hand, Vincent Hopper astutely states that this transmission of faulty ideas from generation to generation is no evidence of validity. Speaking of the transmission of faulty numerological thinking in the Joachites, in their calculation of the Last Judgment in 1260 A.D. Hopper says:

In these and similar pronouncements is demonstrated the conception of number as abstraction, symbol, idea – as part of a philosophical system, rather than as the summation of concrete units. Faith in number was so strong that the specific date of the Last Judgment was believed with predictable certainty. Stronger than that, when the seven ages of the world had actually been completed without event, there followed no loss of faith in the number 7 as the cosmic period. If the fact did not coincide with the archetypal pattern, it was not the pattern that was at fault. (1938, p.112)

Hopper also points out how a tradition is developed from generation to generation with devotees adding idea to idea with a view to substantiate the artefacts:

One of the most extensive usages of number symbolism may be found in scriptural exegesis, which builds steadily upon the tradition of Philo and Augustine as each expositor repeats his predecessor and occasionally adds an original interpretation. (Ibid)

The layering of interpreter upon interpreter of false applications of the year-day principle throughout the centuries is exactly what the bulk of *Prophetic Faith of our Fathers* does, “as each expositor repeats his predecessor and occasionally adds an original interpretation.” But in all this, even though the artifact never produces a valid prediction (including 1844), “it was not the pattern that was at fault.” That is the mentality of historicists, and nothing can shake their confidence in this numerological tool.

The Use of Hebdomad in Claudius Ptolemy (85-165 A.D.)

It is said of Claudius Ptolemy:

... the most influential of Greek astronomers and geographers of his time, lived ca. 85 A.D. till ca. 165 A.D. He was not a Christian, so his writings represent the use of words common to the general populace. He propounded the geocentric theory that prevailed for 1400 years. He, like Pliny, lived and died in Egypt.

It is significant that in the comments of Ptolemy, especially in regard to the use of *hebdomad*, we are not getting the usage of a Christian, but of that as found in the language “of the general populace.”

Tetrabiblos, Book IV, 10. Of the Division of Times.

We are told that in the “*Tetrabiblos* ("Four books"), Ptolemy attempted to adapt horoscopic astrology to the Aristotelian natural philosophy of his day.”¹¹¹

His work *Tetrabiblos*, discusses many things, including the seven ages of man. In it, he has borrowed ideas from many writers before him, including Philo’s *Opificio mundi*.

He not only had an interest in the application of the hebdomad to the stages of life, in book I, his knowledge of arithmology is evident when he discusses the significance of four in the seasons of the year:

Of the four seasons of the year, spring, summer, autumn, and winter, spring exceeds in moisture on account of its diffusion after the cold has passed and warmth is setting in; the summer, in heat, because of the nearness of the sun to the zenith; autumn more in dryness, because of the sucking up of the moisture during the hot season just past; and winter exceeds in cold, because the sun is farthest away from the zenith. For this reason, although there is no natural beginning of the zodiac, since it is a circle, they assume that the sign which begins with the vernal equinox, that of Aries, is the starting-point of them all, making the excessive moisture of the spring the first part of the zodiac as though it were a living creature, and taking next in order the remaining seasons, because in all creatures the earliest ages, like the spring, have a larger share of moisture and are tender and still delicate. The second age, up to the prime of life, exceeds in heat, like summer; the third, which is now past the prime and on the verge of decline, has an excess of dryness, like autumn; and the last, which approaches dissolution, exceeds in its coldness, like winter.

In regard to these ideas, we notice a footnote from the editor of the text:

Ptolemy here enumerates four ages of man, as do also many Pythagorizing arithmologists, when they praise the number 4, as, for example, *Theologoumena Arithmetica*, p.20 Ast, Diogenes Laertius, VIII.1.10, Martianus Capella, VII.734, etc. Ptolemy later (IV.10) speaks of seven ages, assigning one to each planet; the arithmologists have also a series of seven ages which they cite in praise of the number 7; e.g. Philo, *De mundi opificio* 36. There are also lists in which the ages are merely made up of hebdomadic groups of years.

http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Ptolemy/Tetrabiblos/1B*.html#ref63

Robbins, in his footnote on the “seven ages, assigning one to each planet,” points us to the work of Philo, whom we have already examined, and the evidence we have seen in many writers, of the hebdomadic groups of years, in since, Pseudo-Hippocrates, and others.

When we read of Ptolemy’s seven ages of man, we are reminded of the effort of others like Isidore, who lived four centuries after Ptolemy, who uses this hebdomadic grouping to develop the history, not of just one human life, as Ptolemy does in the following text, but of *all* human history.

The Greek Text

p.436¹¹²

[202...] Πεὶ χρόνων διαίρεσις

¹¹¹ <http://en.wikipedia.org/wiki/Ptolemy> Wikipedia lists an 1822 translation of Ptolemy’s *Tetrabiblos*, by J. M. Ashmand, found at <http://www.sacred-texts.com/astro/ptb/index.htm> . The Greek Text can be found in the Loeb Library Series, with translation by F. E. Robbins.

¹¹² (The Greek Text is only even-numbered due to being on the left-side of each page opening)

Ἐφωδευμένου δὲ ἡμῖν κεφαλαιωδῶς τοῦ τύπου τῆς καθ' ἕκαστον εἶδος ἐπισκέψεως μέχρι μόνων

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αὐτῶν, ὥσπερ ἐν ἀρχῇ προεθέμεθα, τῶν καθ' ὅλα μέρη λαμβανομένων πραγματειῶν, λοιπὸν ἂν εἶη προσθεῖναι κατὰ τὸν αὐτὸν τρόπον ὅσα καὶ περὶ τὰς τῶν χρόνων διαιρέσεις ὀφείλει θεωρηθῆναι φυσικῶς καὶ ἀκολουθῶς ταῖς ἐπὶ μέρους ἐκτεθειμέναις πραγματεῖαις. ὥσπερ τοίνυν καὶ ἐπὶ πάντων ἀπλῶς τῶν γενεθλιαλογικῶν τόπων προυφέστηκέ τις τῶν ἐπὶ μέρους εἰμαρμένη μείζων, ἢ τῆς τῶν χωρῶν αὐτῶν, ἢ τὰ καθ' ἕκαστον ὀλοσχερῶς [203] θεωρούμενα περὶ τὰς γενέσεις ὑποπίπτειν πέφυκεν, ὡς τὰ τε περὶ τὰς τῶν σωμάτων μορφὰς καὶ τὰς τῶν ψυχῶν ιδιοτροπίας καὶ τὰς τῶν ἔθων καὶ νομίμων ἐναλλαγὰς, καὶ δεῖ τὸν φυσικῶς ἐπισκεπτόμενον ἀεὶ τῆς πρώτης καὶ κυριωτέρας αἰτίας κρατεῖν, ὅπως μὴ κατὰ τὸ τῶν γενέσεων παρόμοιον λάθη ποτέ, τὸν μὲν ἐν Αἰθιοπία γενόμενον, φέρε εἰπεῖν, λευκόχρουν ἢ τετανὸν τὰς τρίχας εἰπὼν, τὸν δὲ Γερμανὸν ἢ τὸν Γαλάτην μελάγχροα καὶ οὐλοκέφαλον· ἢ τούτους μὲν ἡμέρους τοῖς ἤθεσιν ἢ φιλολόγους, φιλοθεώρους, τοὺς δ' ἐν τῇ Ἑλλάδι τὰς ψυχὰς ἀγρίους καὶ τὸν λόγον ἀπαιδεύτους· ἢ πάλιν κατὰ τὸ τῶν ἔθων καὶ νομίμων ἴδιον ἐπὶ τῶν συμβιώσεων, λόγου χάριν, τῷ μὲν Ἰταλῷ τὸ γένος ἀδελφικὸν γάμον προθέμενος, δέον τῷ Αἰγυπτίῳ, τούτῳ δὲ μητρικόν, δέον τῷ Πέρσῃ· καὶ ὅλως προδιαλαμβάνειν τὰς καθ' ὅλου τῆς εἰμαρμένης περιστάσεις, εἶτα τὰς κατὰ μέρος πρὸς τὸ μᾶλλον

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ἢ ἦττον ἐφαρμόζειν· τὸν αὐτὸν τρόπον καὶ ἐπὶ τῶν χρονικῶν διαιρέσεων τὰς τῶν χρονικῶν ἡλικιῶν διαφορὰς καὶ ἐπιτηδειότητος πρὸς ἕκαστα τῶν ἀποτελεσμάτων ἀναγκαῖον προὑποτιθεσθαι, καὶ σκοπεῖν ὅπως μὴ κατὰ τὸ κοινὸν καὶ ἀπλοῦν τῶν πρὸς τὴν ἐπίσκεψιν θεωρουμένων συμβατικῶν λάθωμεν αὐτούς ποτε τῷ μὲν βρέφει πρᾶξιν ἢ [204] γάμον ἢ τι τῶν τελειότερων εἰπόντες, τῷ δὲ πάνυ γέροντι τεκνοποιῖαν ἢ τι τῶν νεανικωτέρων· ἀλλὰ καθάπαξ τὰ διὰ τῶν ἐφόδων τῶν χρονικῶν θεωρούμενα κατὰ τὸ παρόμοιον καὶ ἐνδεχόμενον τῶν ταῖς ἡλικίαις συμφύλων ἐφαρμόζωμεν. ἔστι γὰρ ἐπιβολὴ μία καὶ ἡ αὐτὴ πάντων ἐπὶ τῶν χρονικῶν τῆς καθ' ὅλου φύσεως τῶν ἀνθρώπων, ἔχομένη καθ' ὁμοιότητα καὶ παραβολὴν τῆς τάξεως τῶν ἐπτὰ πλανωμένων, ἀρχομένη μὲν ἀπὸ τῆς πρώτης ἡλικίας καὶ τῆς πρώτης ἀφ' ἡμῶν σφαίρας, τουτέστι τῆς σεληνιακῆς, λήγουσα δὲ ἐπὶ τὴν πυμάτην τῶν ἡλικιῶν καὶ τῶν πλανωμένων σφαιρῶν τὴν ὑστάτην, Κρόνου δὲ προσαγορευομένην. καὶ συμβέβηκεν ὡς ἀληθῶς ἐκάστη τῶν ἡλικιῶν τὰ οἰκεία τῇ φύσει τοῦ παραβηλημένου τῶν πλανωμένων, ἃ δεήσει παρατηρεῖν, ὅπως τὰ μὲν καθ' ὅλου

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τῶν χρονικῶν ἐντεῦθεν σκοπῶμεν, τὰς δὲ τῶν κατὰ μέρος διαφορὰς ἀπὸ τῶν ἐν ταῖς γενέσεσιν εὐρισκομένων ιδιωμάτων.

Μέχρι μὲν γὰρ τῶν πρώτων σχεδὸν πού τεττάρων ἐτῶν κατὰ τὸν οἰκείον ἀριθμὸν τῆς τετραετηρίδος τὴν τοῦ βρέφους ἡλικίαν ἢ σελήνη λαχοῦσα τὴν τε ὑγρότητα καὶ ἀπηξίαν τοῦ σώματος καὶ τὸ τῆς ἀυξήσεως ὄξυ καὶ τὸ τῶν τροφῶν ὡς ἐπὶ πᾶν ὕδατῶδες καὶ τὸ τῆς ἕξεως εὐμετάβολον καὶ τὸ τῆς [205] ψυχῆς ἀτελὲς καὶ ἀδιάρθρωτον ἀπειργάσατο τοῖς περὶ τὸ ποιητικὸν αὐτῆς συμβεβηκόσιν οἰκείως.

Ἐπὶ δὲ ἐξῆς δεκαετίαν τὴν παιδικὴν ἡλικίαν δεύτερος καὶ δευτέραν λαχὼν ὁ τοῦ Ἑρμοῦ ἀστὴρ τοῦ καθ' ἡμισυ μέρους τοῦ τῆς εἰκοσαετηρίδος ἀριθμοῦ τό τε διανοητικὸν καὶ λογικὸν τῆς ψυχῆς ἄρχεται διαρθροῦν καὶ διαπλάττειν καὶ μαθημάτων ἐντιθέναι σπέρματά τινα καὶ στοιχεῖα, τῶν τε ἠθῶν καὶ τῶν ἐπιτηδειοτήτων ἐμφαίνειν τὰς

ιδιοτροπίας, διδασκαλίας ἤδη καὶ παιδαγωγίας καὶ τοῖς πρώτοις γυμνασίοις ἐγείρων τὰς ψυχάς.

Ὁ δὲ τῆς Ἀφροδίτης τὴν μειρακιώδη καὶ τρίτην ἡλικίαν παραλαβὼν ἐπὶ τὴν ἐξῆς ὀκταετίαν κατὰ τὸν ἴσον ἀριθμὸν τῆς ἰδίας περιόδου κίνησιν εἰκότως

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τῶν σπερματικῶν πόρων ἐμποιεῖν ἄρχεται κατὰ τὴν πλήρωσιν αὐτῶν καὶ ὀρμὴν ἐπὶ τὴν τῶν ἀφροδισίων συνέλευσιν, ὅτε μάλιστα λύσσα τις ἐγγίνεται ταῖς ψυχαῖς καὶ ἀκρασία καὶ πρὸς τὰ τυχόντα τῶν ἀφροδισίων ἔρωσ καὶ φλεγμονὴ καὶ ἀπάτη καὶ προπετοῦς ἀβελψία.

Τὴν δὲ τετάρτην καὶ τάξει μέσσην ἡλικίαν τὴν νεανικὴν λαβὼν ὁ τῆς μέσης σφαίρας κύριος ὁ ἥλιος ἐπὶ τὰ τῆς ἐννεακαίδεκαετηρίδος ἔτη τὸ δεσποτικὸν ἤδη καὶ αὐθεντικὸν τῶν πράξεων ἐμποιεῖ τῇ ψυχῇ, βίου τε καὶ δόξης καὶ καταστάσεως [206] ἐπιθυμίαν καὶ μετάβασιν ἀπὸ τῶν παιγνιδῶν καὶ ἀνεπιπλάστων ἀμαρτημάτων ἐπὶ τὸ προσεκτικὸν καὶ αἰδημονικὸν καὶ φιλότιμον.

Μετὰ δὲ τὸν ἥλιον ὁ τοῦ Ἄρεως πέμπτος, ἐπιλαβὼν τὸ τῆς ἡλικίας ἀνδρῶδες ἐπὶ τὰ ἴσα τῆς ἰδίας περιόδου πεντεκαίδεκα ἔτη, τὸ αὐστηρὸν καὶ κακόπαθον εἰσάγει τοῦ βίου, μερίμνας τε καὶ σκυλμοὺς ἐμποιεῖ τῇ ψυχῇ καὶ τῷ σώματι, καθάπερ αἰσθησὶν τινα ἤδη καὶ ἔννοιαν ἐνδιδούσ τῆς παρακμῆς καὶ ἐπιστροφῶν πρὸς τὸ πρὶν ἐγγὺς ἐλθεῖν

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τοῦ τέλους ἀνύσαι τι λόγου ἄξιον μετὰ πόνου τῶν μεταχειριζομένων.

Ἐκτος δ' ὁ τοῦ Διὸς τὴν πρεσβυτικὴν ἡλικίαν λαχὼν ἐπὶ τὴν τῆς ἰδίας περιόδου πάλιν δωδεκαετίαν τὸ μὲν αὐτουργὸν καὶ ἐπίπονον καὶ ταραχῶδες καὶ παρακεκινδυνευμένον τῶν πράξεων ἀποστρέφεσθαι ποιεῖ, τὸ δὲ εὐσχημον καὶ προνοητικὸν καὶ ἀνακεχωρηκός, ἔτι δὲ ἐπιλογιστικὸν πάντων καὶ νοητικὸν καὶ ἐπαίνου καὶ ἐλευθεριότητος ἀντιποιεῖσθαι παρασκευάζων μετ' αἰδοῦς καὶ σεμνοπρεπείας.

Τελευταῖος δὲ ὁ τοῦ Κρόνου τὴν ἐσκάτην καὶ γεροντικὴν ἡλικίαν ἐκκληρώθη μέχρι τῶν ἐπιλοίπων τῆς ζωῆς χρόνων, καταψυχομένων ἤδη καὶ [207] ἐμποδιζομένων τῶν τε σωματικῶν καὶ τῶν ψυχικῶν κινήσεων ἐν ταῖς ὀρμαῖς καὶ ἀπολαύσεσι καὶ ἐπιθυμίαις καὶ ταχεαῖς, τῆς ἐπὶ τὴν φύσιν παρακμῆς ἐπιγινομένης τῷ βίῳ κατεσκευασμένη καὶ ἀθύμῳ καὶ ἀσθενικῷ καὶ εὐπροσκόπῳ καὶ πρὸς πάντα δυσαρέστῳ κατὰ τὸ οἰκεῖον τῆς τῶν κινήσεων νωχελείας.

Αἱ μὲν οὖν κατὰ τὸ κοινὸν καὶ καθ' ὅλου τῆς φύσεως θεωρούμεναι τῶν χρόνων ιδιοτροπίαί τοῦτον τὸν τρόπον προϋποτετυπώσθωσαν. τῶν δὲ ἐπὶ μέρους κατὰ τὸ τῶν γενέσεων ἴδιον

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ὀφειλουσῶν λαμβάνεσθαι, τὰς μὲν κατὰ τὸ προϋποτιθέμενον πάλιν καὶ ὀλοσχερέστερον ἀπὸ τῶν κυριωτάτων πάλιν ἀφέσεων ποιησόμεθα, πασῶν μέντοι καὶ οὐκ ἀπὸ μιᾶς, ὥσπερ ἐπὶ τῶν τῆς ζωῆς χρόνων, ἀλλὰ τὴν μὲν ἀπὸ τοῦ ὠροσκόπου πρὸς τὰ σωματικὰ τῶν συμπτωμάτων καὶ τὰς ξενιτείας, τὴν δὲ ἀπὸ τοῦ κλήρου τῆς τύχης πρὸς τὰ τῆς κτήσεως, τὴν δὲ ἀπὸ τῆς σελήνης πρὸς τὰ τῆς ψυχῆς πάθη καὶ τὰς συμβιώσεις, τὴν δὲ ἀπὸ τοῦ ἡλίου πρὸς τὰ κατ' ἀξίαν καὶ δόξαν, τὴν δ' ἀπὸ τοῦ μεσουρανήματος πρὸς τὰς λοιπὰς καὶ κατὰ μέρος τοῦ βίου διαγωγὰς, οἷον πράξεις, φιλίας, τεκνοποιΐας. οὕτω γὰρ ἐν τοῖς αὐτοῖς καιροῖς οὐχ εἷς ἔσται ἤτοι ἀγαθοποιὸς ἢ κακοποιὸς κύριος αὐτῶν, πολλῶν ὡς ἐπὶ τὸ πολὺ συμβαινόντων ὑπὸ τοὺς αὐτοὺς χρόνους ἐναντίων συμπτωμάτων, ὡς ὅταν τις ἀποβαλὼν πρόσωπον οἰκεῖον [208] λάβῃ κληρονομίαν, ἢ νόσῳ κατακλιθῇ κατὰ τὸ αὐτὸ καὶ τύχη τινὸς ἀξίας καὶ προκοπῆς, ἢ ἐν ἀπραγίᾳ τυγχάνων τέκνων γένηται πατήρ, καὶ ὅσα τοιαῦτα συμβαίνειν εἴωθεν. οὐ γὰρ τὸ αὐτὸ σώματος καὶ ψυχῆς καὶ

κτήματος καὶ ἀξιώματος καὶ τῶν συμβιούντων, ἀγαθῶν ἢ κακῶν, ὡς ἐξ ἀνάγκης ἐν ἅπασιν τούτοις εὐτυχεῖν τινα ἢ πάλιν ἀτυχεῖν, ἀλλὰ συμβαίνοι μὲν ἂν ἴσως καὶ τὸ τοιοῦτο ἐπὶ τῶν τέλεον εὐδαιμονιζομένων ἢ ταλανιζομένων καιρῶν, ὅταν ἐν πάσαις ἢ ταῖς πλείσταις ἀφέεσι συνδράμωσιν αἱ ὑπαντήσεις ἀγαθοποιῶν πάντων ἢ κακοποιῶν,

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σπανίως δὲ διὰ τὸ τῆς ἀνθρωπίνης φύσεως ἀτελές μὲν πρὸς ἑκατέραν τῶν ἀκροτήτων, εὐκατάφορον δὲ πρὸς τὴν ἐκ τῆς ἐναλλαγῆς τῶν ἀγαθῶν καὶ κακῶν συμμετρίαν. τοὺς μὲν οὖν ἀφετικούς τόπους κατὰ τὸν εἰρημένον τρόπον διακρινουμένον, τοὺς δὲ ἐν ταῖς ἀφέεσιν ὑπαντῶντας οὐ μόνον πάλιν τοὺς ἀναιρέτας, ὡσπερ ἐπὶ τῶν τῆς ζωῆς χρόνων, ἀλλὰ πάντας ἀπλῶς παραληπτέον, καὶ ὁμοίως οὐ τοὺς σωματικῶς μόνον ἢ κατὰ διάμετρον ἢ τετράγωνον στάσιν συναντῶντας ἀλλὰ καὶ τοὺς κατὰ τρίγωνον καὶ ἑξάγωνον σχηματισμόν.

Καὶ πρῶτον μὲν δοτέον τοὺς χρόνους καθ' ἑκάστην ἄφεσιν τῷ κατ' αὐτῆς τῆς ἀφετικῆς μοίρας τυχόντι ἢ συσχηματισθέντι, ἐὰν δὲ μὴ [209] οὕτως ἔχη, τῷ τὴν ἐγγιστα προήγησιν ἐπιλαβόντι μέχρι τοῦ τὴν ἐξῆς εἰς τὰ ἐπόμενα μοῖραν ἐπιθεωρήσαντος, εἶτα τούτῳ μέχρι τοῦ ἐξῆς καὶ ἐπὶ τῶν ἄλλων ὁμοίως, παραλαμβανομένων εἰς οἰκοδεσποτίαν καὶ τῶν τὰ ὅρια ἐπεχόντων ἀστέρων. δοτέον δὲ πάλιν ταῖς τῶν διαστάσεων μοίραις ἔτη κατὰ μὲν τὴν ἀπὸ τοῦ ὠροσκόπου ἄφεσιν ἰσάριθμα τοῖς τοῦ οἰκείου κλίματος χρόνοις ἀναφορισκοῖς, καὶ δὲ τὴν ἀπὸ τοῦ μεσουρανήματος ἰσάριθμα τοῖς χρόνοις τῶν μεσουρανήσεων, κατὰ δὲ τὰς ἀπὸ τῶν λοιπῶν ἀνάλογον ἢ κατὰ τὸν πρὸς τὰ κέντρα συνεγγισμον τῶν ἀναφορῶν ἢ καταφορῶν ἢ συμ-

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μεσουρανήσεων καθάπερ καὶ ἐπὶ τῶν τῆς ζωῆς χρόνων διωρισάμεθα.

Τοὺς μὲν οὖν καθολικούς χρονοκράτορας ληψόμεθα τὸν εἰρημένον τρόπον, τοὺς δ' ἐνιαυσιαίους ἐκβάλλοντες τὸ πλῆθος τῶν ἀπὸ τῆς γενέσεως ἐτῶν ἀφ' ἑκάστου τῶν ἀφετικῶν τόπων εἰς τὰ ἐπόμενα κατὰ ζώδιον, καὶ τοῦ συντελειουμένου ζωδίου τὸν οἰκοδεσπότην συμπαραλαμβάνοντες. τὸ δ' αὐτὸ καὶ ἐπὶ τῶν μηνῶν ποιήσομεν, ἐκβάλλοντες πάλιν καὶ τούτων τὸ ἀπὸ τοῦ γενεθλιακοῦ μηνός πλῆθος ἀπὸ τῶν τὴν κυρίαν τοῦ ἔτους λαβόντων τόπων, κατὰ ζώδιον μέντοι ἡμέρας κη'. ὁμοίως δὲ καὶ ἐπὶ τῶν ἡμέρῶν· τὰς γὰρ ἀπὸ τῆς γενεθλιακῆς ἡμέρας ἐκβαλοῦμεν ἀπὸ [210] τῶν μηνιαίων τόπων, κατὰ ζώδιον ἡμέρας βγ'.

Προσεκτέον δὲ καὶ ταῖς ἐπεμβάσεσι πρὸς τοὺς τῶν χρόνων τόπους γινομέναις, ὡς οὐ τὰ τυχόντα καὶ αὐταῖς συμβαλλομέναις πρὸς τὰ τῶν καιρῶν

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ἀποτελέσματα, καὶ μάλιστα ταῖς μὲν τοῦ Κρόνου πρὸς τοὺς καθολικούς τῶν χρόνων τόπους, ταῖς δὲ τοῦ Διὸς πρὸς τοὺς τῶν ἐνιαυσιαίων, ταῖς δὲ τοῦ ἡλίου καὶ Ἄρεως καὶ Ἀφροδίτης καὶ Ἑρμοῦ πρὸς τοὺς τῶν μηνιαίων, ταῖς δὲ τῆς σελήνης παρόδοις πρὸς τοὺς τῶν ἡμερησίων, καὶ ὡς τῶν μὲν καθολικῶν χρονοκρατόρων κυριωτέρων ὄντων πρὸς τὴν τοῦ ἀποτελέσματος τελείωσιν, τῶν δ' ἐπεμβάσεων τὰς ἐπιτάσεις καὶ τὰς ἀνέσεις τῶν συμπτωμάτων ἀπεργαζομένων. τὸ μὲν γὰρ καθ' ὅλου τῆς ποιότητος ἴδιον καὶ τὴν τοῦ χρόνου παράτασιν ὅ τε τῆς ἀφέσεως τόπος καὶ ὁ τῶν καθολικῶν χρόνων κύριος μετὰ τοῦ τῶν ὀρίων διασημαίνει, διὰ τὸ συνοικειοῦσθαι τῶν ἀστέρων ἕκαστον ἐπ' αὐτῆς τῆς γενέσεως τοῖς τόποις ὧν ἀπ' ἀρχῆς ἔτυχον λαβόντες τὴν οἰκοδεσποτίαν.

Τὸ δὲ πότερον ἀγαθὸν ἢ τὸνναντίον ἔσται τὸ σύμπτωμα καταλαμβάνεται διὰ τῆς τῶν χρονοκρατόρων φυσικῆς τε καὶ συγκρατικῆς ἰδιοτροπίας, [211] εὐποιοτικῆς ἢ κακωτικῆς, καὶ τῆς ἀπ' ἀρχῆς πρὸς τὸν ἐπικρατούμενον τρόπον συνοικειώσεως ἢ ἀντιπαθείας. τὸ δ' ἐν πόποις χρόνοις μᾶλλον ἐπισημανθήσεται τὸ ἀποτέλεσμα δείκνυται διὰ τῶν ἐνιαυσιαίων

καὶ μηνιαίων ζωδίων πρὸς τοὺς αἰτιατικούς τόπους συσχηματισμῶν καὶ τὰς φάσεις ἡλίου καὶ σελήνης πρὸς τὰ ἐνιαύσια καὶ μηνιαῖα τῶν ζωδίων. οἱ μὲν γὰρ συμφώνως ἔχοντες πρὸς τοὺς διατιθεμένους

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τόπους ἀπὸ τῆς ἐν τῇ γενέσει καταρχῆς καὶ κατὰ τὰς ἐπεμβάσεις συμφώνως αὐτοῖς συσχηματισθέντες ἀγαθῶν εἰσι περὶ τὸ ὑποκείμενον εἶδος ἀπεργαστικοί, καθάπερ ἐὰν ἐναντιωθῶσι φαύλων· οἱ δὲ ἀσυμφώνως καὶ παρ' αἴρεσιν διαμηκίσαντες μὲν ἢ τετραγωνίσαντες ταῖς παρόδοις κακῶν εἰσιν αἴτιοι, κατὰ δὲ τοὺς ἄλλους σχηματισμοὺς οὐκέτι.

Κἂν μὲν οἱ αὐτοὶ καὶ τῶν χρόνων καὶ τῶν ἐπεβάσεων κυριεύσωσιν ἀστέρες, ὑπερβάλλουσα καὶ ἄκρατος γίνεται ἢ τοῦ ἀποτελέσματος φύσις, ἐὰν τε ἐπὶ τὸ ἀγαθὸν ἐὰν τε ἐπὶ τὸ φαῦλον ῥέπη, καὶ πολὺ πλεον ἐὰν μὴ μόνον διὰ τὸ χρονοκράτορας εἶναι κυριεύσωσι τοῦ τῆς αἰτίας εἶδους, ἀλλὰ καὶ διὰ τὸ κατ' αὐτὴν τὴν ἀρχὴν τῆς γενέσεως τὴν οἰκοδεσποτιάν αὐτοῦ τετυχηκέναί. κατὰ πάντα [212] δ' ὁμοῦ δυστυχοῦσιν ἢ εὐτεχοῦσιν, ὅταν ἦτοι τόπος εἷς καὶ ὁ αὐτὸς ὑπὸ πασῶν ἢ τῶν πλείστων ἀφέσεων τύχη καταληφθεῖς, ἢ τούτων διαφόρων οὐσῶν οἱ αὐτοὶ χρόνοι πάσας ἢ τὰς πλείστας ὑπαντήσεις ὁμοίως ἀγαθοποιούς ἢ κακοποιούς τύχωσιν ἐσκηκότες. ὁ μὲν οὖν τύπος τῆς τῶν καιρῶν ἐπισκέψεως τοιοῦτός τις ἂν γίγνοιτο,

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Conclusion according to Parisinus 2425:

κατὰ τον ἀρμόζοντα ταῖς φυσικαῖς χρηματεῖαις τύπον· τὰς δὲ κατὰ μέρος ἐπιβολὰς τῆς ποιότητος τῶν χρονικῶν ἀποτελεσμάτων πολυχῶς καὶ δυσερμηνεύτως ἐχούσας ἐνθάδε μάλιστα <κατὰ> τὸ διεξοδικὸν τῶν ἀποβησομένων ὑπολειπτέον, διὰ τὴν ἐξ ἀρχῆς ἡμῶν πρόθεσιν, τῇ τοῦ μαθηματικοῦ πρὸς τὸ συγκρατικὸν εἶδος εὐστοχία, τὸ τῆς καθ' ὅλου φύσεως τῶν ἀστέρων ποιητικὸν ἔτι καὶ τοῖς ἐπὶ μέρους ὁμοίως κατὰ τὸ ἀκόλουθον ἐφαρμόζειν δυναμένου. διοδευομένου δὲ καὶ τοῦ γενεθλιαλογικοῦ τόπου κεφαλαιωδῶς <καλῶς> ἂν ἔχοι καὶ τῆδε τῇ πραγματεία τὸ προσῆκον ἐπιθεῖναι τέλος.

Conclusion according to MAD Proc.Cam.:

τὰ δὲ εἶδη τῶν ἀποτελεσμάτων τῶν συμβαινόντων κατὰ χρόνους συνάπτειν ἐνταῦθα κατὰ διέξοδον παραλείψομεν, δι' ὃν ἔφην σκοπὸν ἐξ ἀρχῆς, ὅτι τῶν ἀστέρων ἢ ποιητικῆ δύναμις, ἣν ἔχουσιν ἐπὶ τοῖς καθ' ὅλου, ὁμοίως καὶ ἐν τοῖς μερικοῖς κατὰ τὸ ἀκόλουθον ἐφαρμόζεσθαι δύναται, συναπτομένων εὐστόχως τῆς τε αἰτίας τοῦ μαθηματικοῦ καὶ τῆς αἰτίας τῆς ἐκ τῆς συγκράσεως.

(Ptolemy, 1956, pp. 436-460)

The English Translation

As we have treated systematically under its several heads the outline of each kind of inquiry only so

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far as to explain the general doctrine, which was our original intention, it would remain to add in the same manner any observations that should be made about the division of times, in such manner as to agree with nature and to be consistent with the specific doctrines which have already been set forth. So then, as, among all genethliological inquiries whatever, a more general destiny takes precedence of all particular considerations, namely, that of country of birth, to which the major details of a geniture are naturally subordinate, such as the topics of the form of the body, the character of the soul and the variations of manners and customs, it is also necessary that he who makes his inquiry naturally should always hold first to the primary and more

¹¹³ (The English Text is only odd-numbered due to being on the right-side of each page opening)

authoritative cause, lest, misled by the similarity of the genitures, he should unwitting generally call, let us say, the Ethiopian white or straight-haired, and the German or Gaul black-skinned and woolly-haired, or the latter gentle in character, fond of discussion, or fond of contemplation, and the Greeks savage of soul and untutored of mind; or, again, on the subject of marriage, lest he mistake the appropriate customs and manners by assigning, for example, marriage with a sister to one who is Italian by race, instead of to the Egyptian as he should, and a marriage with his mother to this latter, though it suits the Persian. Thus in general it is needful first to apprehend universal conditions of destiny, and then to attach to them the particular conditions which relate to

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degree. In the same fashion likewise, dealing with the division of time, one must take as a basis in each single prediction the differences and special properties of the temporal ages, and see to it that we do not, in the ordinary, simple treatment of matters incident to the inquiry, carelessly assign to a babe action or marriage, or anything that belongs to adults, or to an extremely old man the begetting of children or anything else that fits younger men; but once and for all let us harmonize those details which are contemplated in temporal terms with that which is suitable and possible for persons in the various age-classes. For in the matter of the age-divisions of mankind in general there is one and the same approach, which for likeness and comparison depends upon the order of the seven planets; it begins with the first age of man and with the first sphere from us, that is, the moon's, and ends with the last of the ages and the outermost of the planetary spheres, which is called that of Saturn. And in truth the accidental qualities of each of the ages are those which are naturally proper to the planet compared with it, and these it will be needful to observe, in order that by this means we may investigate the

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general questions of the temporal divisions, while we determine particular differences from the special qualities which are discovered in the nativities. For up to about the fourth year, following the number which belongs to the quadriennium, the moon takes over the age of infancy and produces the suppleness and lack of fixity in its body, its quick growth and the moist nature, as a rule, of its food, the changeability of its condition, and the imperfection and inarticulate state of its soul, suitably to her own active qualities.

In the following period of ten years, Mercury, to whom falls the second place and the second age, that of childhood, for the period which is half of the space of twenty years, begins to articulate and fashion the intelligent and logical part of the soul, to implant certain seeds and rudiments of learning, and to bring to light individual peculiarities of character and faculties, awaking the soul at this stage by instruction, tutelage, and the first gymnastic exercises.

Venus, taking in charge the third age, that of youth, for the next eight years, corresponding in number to her own period, begins, as is natural, to

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inspire, at their maturity, an activity of the seminal passages and to implant an impulse toward the embrace of love. At this time particularly a kind of frenzy enters the soul, incontinence, desire for any chance sexual gratification, burning passion, guile, and the blindness of the impetuous lover.

The lord of the middle sphere, the sun, takes over the fourth age, which is the middle one in order, young manhood, for the period of nineteen years, wherein he implants in the soul at length the mastery and direction of its actions, desire for substance, glory, and position, and a change from playful, ingenuous error to seriousness, decorum, and ambition.

After the sun, Mars, fifth in order, assumes command of manhood for the space of fifteen years, equal to his own period. He introduces severity and misery into life, and implants cares and troubles in the soul and in the body, giving it, as it were, some sense and notion of passing its prime and urging it, before it approaches its end, by labour to accomplish

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something among its undertakings that is worthy of note.

Sixth, Jupiter, taking as his lot the elderly age, again for the space of his own period, twelve years, brings about the renunciation of manual labour, toil, turmoil, and dangerous activity, and in their place brings decorum, foresight, retirement, together with all-embracing deliberation, admonition, and consolation; now especially he brings men to set store by honour, praise, and independence, accompanied by modesty and

dignity. Finally to Saturn falls as his lot old age, the latest period, which lasts for the rest of life. Now the movements both of body and soul are cooled and impeded in their impulses, enjoyments, desires,

and speed; for the natural decline supervenes upon life, which has become worn down with age, dispirited, weak, easily offended, and hard to please in all situations, in keeping with the sluggishness of his movements.

The foregoing, then, may be taken as a preliminary description of the characteristics of the ages of life, viewed generally and in accordance with the ordinary course of nature. But as for particulars, which are

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to be discovered from the peculiarities of the nativities, some of them again we shall base upon the general considerations already set forth, that is, upon the prorogations of greatest authority, all of them, however, and not one, as in the case of the space of life. We shall apply the prorogation from the horoscope to events relating to the body and to journeys above; that from the Lot of Fortune to matters of property; that from the moon to affections of the soul and to marriage; that from the sun to dignities and glory; that from the mid-heaven to the other details of the conduct of life, such as actions, friendships, and the begetting of children. For thus it will come about that one beneficent or maleficent star will not be the ruler of all of them on the same occasion, for usually many contradictory events take place at the same time. One may, for example, lose a relative and receive an inheritance, or at once be prostrated by illness and gain some dignity and promotion, or in the midst of misfortune become the father of children, or have other experiences of this sort which are apt to occur. For it is not usual that alike in goodness or badness of body, one must by very necessity be either fortunate or, again, unfortunate in all these particulars. This, to be sure, might perhaps happen upon occasions that are completely blessed or completely unhappy, when the occurrences of all the beneficent planets, or of all the maleficent planets, converge upon all or the majority of the prorogations. Rarely would this take place, however, because

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human nature is imperfectly adapted to either one of the extremes, but is inclined toward the balance of good and evil arising from their alternation. We shall, then, make distinctions among the prorogatory places in the manner described, and as for the stars whose occurrences take place in the prorogations, we must take into account not only the destructive ones, as in the case of the length of life, but absolutely all of them, and similarly not those alone that meet the prorogation only bodily, or by opposition, or in quartile, but also those that are in the trine and sextile aspects.

In the first place, we must give the rulership of the times in each prorogation to the star that is actually upon the prorogatory degree or in aspect to it, or, if this condition does not exist, to the one that most nearly precedes, until we come to another which is in aspect with the next following degree in the order of the signs; then to this as far as the next following, and so on; and the planets which govern the terms are to be given a part of the rulership. And again we must assign years to the degrees of the intervals: in the prorogation from the horoscope a number equal to the times of ascension in the latitude concerned; in the prorogation from mid-heaven, as many as the times of the culminations; and in the prorogations from all the others, in proportion to or in accordance with the nearness of the

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risings, or settings, or culminations, to the angles, as we explained in the discussion of the length of life.

We shall discover the general chronocrators, then, in the manner described, and the annual chronocrators by setting out from each of the prorogatory places, in the order of the signs, the number of years from birth, one year to each sign, and taking the ruler of the last sign. We shall do the same thing for the months, setting out, again, the number of months from the month of birth, starting from the places that govern the year, twenty-eight days to a sign; and similarly for the days, we shall set out the number of the days from the day of birth, starting with the places which govern the months, two and a third days to a sign.

We must also pay attention to the ingresses which are made to the places of the times, for they play no small part in the prediction of the times of

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events; particularly to the ingresses of Saturn to the general places of the times, and to those of Jupiter to the places of the years; to those of the sun, Mars, Venus, and Mercury to those of the months, and to the transits of the moon to those of the days. The reason for this is that the general chronocrators have greater authority to realize the prediction, while the partial chronocrators assist or deter, in accordance with the familiarity or unfamiliarity of their natures, and the ingresses influence the degree of increase or diminution in the event. For in general the special quality and the length of time are signified by the prorogatory place and the lord of the

general times together with the lord of the terms, because each one of the planets at the very time of the nativity is made familiar with the places which they happened at first to govern.

Whether the event will be good or bad is discovered from the natural and composite properties of the chronocrators, whether they are beneficent or maleficent, and from their original familiarity with or antipathy to the places which they possess. At what time the predicted event will be evidenced is shown by the aspects of the annual and monthly signs to the places which furnish the causes, and by the aspects of the signs into which the planets are making ingress and in which the phases of the sun and moon occur to the annual and monthly signs. For those whose relation to the affected places under

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consideration is harmonious from the beginning made in the nativity, and which in their ingresses are in favourable aspect to them, exert a good effect upon the species of the matter concerned, even as they cause evil if they oppose. And those which are inharmoniously related and of opposite sect cause evil if they are in opposition or in quartile to the transits, but not in the other aspects.

And if the same planets are lords of both the times and the ingresses, the nature of the predicted event is made excessive and unalloyed, whether it incline to the good or to the bad; all the more so if they govern the species of the cause not only because they are chronocrators, but also because they ruled it originally in the nativity. The subjects are unfortunate or fortunate in all respects at once, whenever either all or most of the prorogations are found in one and the same place, or if these are different, whenever all or most of the occurrences occurring at the same times are similarly fortunate or unfortunate. The character of the investigation of the times, then, is of this fashion.

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[There are two variant conclusions to this text, depending on which source you use]

Conclusion according to Parisinus 2425:

by the style which agrees with the natural procedures. At this point, however, the method of attacking, in particular cases, the problem of the quality of temporal predictions, with a complete account of the results, which is a complicated matter difficult of explanation, must, in accordance with our original programme, be left to the astrologer's good judgement of the matter of temperaments, for thereby he is able correctly to accommodate to specific instances the effective force of the stars' general nature. Now since the topic of nativities has been summarily reviewed, it would be well to bring this procedure also to a fitting close.

Conclusion according to MADProc.Cam.:

We shall, however, omit adding at this point a detailed account of the kinds of predicted events that happen at the times, on account of the plan which I stated at the outset, namely that the effective power which the planets exercise in general situations can be made to apply similarly and consistently in particular cases also, if the cause furnished by the astrologer^o and the cause arising from the mixture are combined with due skill.¹¹⁴

http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Ptolemy/Tetrabiblos/4C*.html#10

Relevance for our Study on Hebdomad

Summary

Ptolemy presents us with a hebdomadic paradigm for the developmental stages of a human being. Readers should also refer to a later section in this paper on the "Hebdomad in Literature" where other efforts in moulding a human life into a hebdomadic model is found in "the Christian Week" by "A Clergyman," and in the extract from Shakespeare's "As You Like It."

Ptolemy begins his description of the age-divisions of mankind, indicating that those using (and we presume here he is referring to his references and perhaps to his peers as well) it all have the same approach: "For in the matter of the age-divisions of mankind in general there is one and the same approach, which for likeness and comparison depends upon the order of the seven planets...." He then reiterates for us, what was commonplace for those of his time, in allocating life to a heptadic division, with each period varying in nature and length from the previous.

¹¹⁴ Another translation from the nineteenth century by J. M. Ashmand can be found online at <http://www.sacred-texts.com/astro/ptb/index.htm> . Look at Book IV, Chapter X.

Some Greek writers were fond of dividing the lifespan of a human into *hebdomads* of seven years, some with ten some with twelve hebdomads to a lifetime. Others chose a different heptadic model. Such a one was Ptolemy, who divided life into one hebdomad with each part of the hebdomad varying in length. Obviously, when Claudius Ptolemy thought of heptadic divisions, it did not entail using a year-day principle. Here we read of a pagan scholar using the concept in identical fashion to other Greek writers before him, whether they be Christian or pagan, and he assigns a variety of years, ranging from 4 to 19 years, to the value of one part of a hebdomad, with the whole hebdomad having a open-ended range of value, depending on the time of death of a human being.

Notice the variety of lengths Ptolemy sets for each of the parts of this hebdomad.

Part of the Hebdomad	Duration
1 st	4yrs
2 nd	10yrs
3 rd	8yrs
4 th	19yrs
5 th	15yrs
6 th	12yrs
7 th	“lasts for the rest of life”

With such a variable and open-ended model as a basis for a paradigm, one can see how daunting it would be for a year-dayist to try and reason the presence of a year-day principle here. And further, he says, after consulting his sources, that far from being the only one proposing this model:

...in the matter of the age-divisions of mankind in general there is one and the same approach, which for likeness and comparison depends upon the order of the seven planets; it begins with the first age of man and with the first sphere from us, that is, the moon's, and ends with the last of the ages and the outermost of the planetary spheres, which is called that of Saturn. And in truth the accidental qualities of each of the ages are those which are naturally proper to the planet compared with it, and these it will be needful to observe, in order that by this means we may investigate the general questions of the temporal divisions, while we determine particular differences from the special qualities which are discovered in the naticities. (loc. cit.)

Ptolemy sees his model in a whole variety of sources he has consulted and considers it “one and the same approach.”

In conclusion, we can see from Ptolemy's use of the word Hebdomad that he used it in a sense of a collection of years, without the application of the year-day principle, and the differing lengths of the units in his hebdomad augur against any “principle” being at work in the interpretation of his hebdomadic periodisation of the stages of human life.

Use of Hebdomad by Theon of Smyrna, (ca. 70-ca. 135).

About the life of Theon of Smyrna

Theon of Smyrna (ca. 70–ca. 135) was a Greek philosopher and mathematician, whose works were strongly influenced by the Pythagorean school of thought. Little is known about the early life of Theon of Smyrna; Ptolemy cites work of his on several occasions between 127 and 132, but there are few other dates that are known for certain. His death can only be dated to within ten years, based on the style of his bust created at his death; 135 is often given as a midpoint guess between the possible dates of 130 and 140 CE.

http://en.wikipedia.org/wiki/Theon_of_Smyrna

About the work, *Exposition or On Mathematics Useful for the Understanding of Plato.*

Theon wrote several commentaries on the works of mathematicians and philosophers of the time; he authored three works on the philosophy of Plato, of which two are lost. The only one which survives is *On Mathematics Useful for the Understanding of Plato*. Theon's aim was not to create new research but rather to give a reader the necessary background to understand the writings of Plato, but the *Dictionary of Scientific Biography* criticizes it for failing to be useful to a student of Plato and being rather a general handbook for a student of mathematics. Other criticism of this work targets its lack of originality: it is not so much a groundbreaking work as a reference work of ideas already known at the time; however, its status as a compilation of already-established knowledge and its thorough citation of earlier sources is part of what makes it valuable.

The first part of this work is divided into two parts, the first covering the subjects of numbers and the second dealing with music and harmony. The first section, on mathematics, is most focused on what today is most commonly known as number theory: odd numbers, even numbers, prime numbers, perfect numbers, abundant numbers, and other such properties.

The second section, on music, is split into three parts: music of numbers (*hē en arithmois mousikē*), instrumental music (*hē en organoīs mousikē*), and music of the spheres (*hē en kosmō harmonia kai hē en toutō harmonia*). The "music of numbers" is a treatment of temperament and harmony using ratios, proportions, and means; the sections on instrumental music concerns itself not with melody but rather with intervals and consonances in the manner of Pythagoras' work. Theon considers intervals by their degree of consonance: that is, by how simple their ratios are. (For example, the octave is first, with the simple 2:1 ratio of the octave to the fundamental.) He also considers them by their distance from one another.

The third section, on the music of the cosmos, he considered most important, and ordered it so as to come after the necessary background given in the earlier parts. Theon quotes a poem by Alexander of Ephesus assigning specific pitches in the chromatic scale to each planet, an idea that would retain its popularity for a millennium thereafter.

The second book is on astronomy. Here Theon affirms the spherical shape and large size of the Earth; he also describes the occultations, transits, conjunctions, and eclipses. However, the quality of the work led Otto Neugebauer to criticize him for not fully understanding the material he attempted to present.

It is thought that Ptolemy was a student of Theon; Ptolemy is known to have used several of Theon's astronomical observations in his own work. The lunar impact crater Theon Senior was named for him.

<http://www.mlahanas.de/Greeks/Bios/TheonOfSmyrna.html>

The Greek Text, *Exposition*, 103-104.

Καὶ ἡ ἑβδομάς δὲ τῆς δεκάδος οὐσα θαυμαστὴν ἔχει δύναμιν. μόνος γὰρ τῶν ἐντὸς τῆς δεκάδος οὔτε γεννᾷ ἕτερον οὔτε γεννᾶται ὑφ' ἑτέρου· διὸ καὶ Ἀθηναῖοι ὑπὸ τῶν Πυθαγορικῶν ἐκαλεῖτο, οὔτε μητρὸς τινος οὔσα οὔτε μήτηρ. οὔτε γὰρ γίνεται ἐκ συνδυασμοῦ οὔτε συνδυάζεται τινι. τῶν γὰρ ἀριθμῶν τῶν ἐν τῇ δεκάδι οἱ μὲν γεννῶσι τε καὶ γεννῶνται, ὡς ὁ δ' γεννᾷ μὲν μετὰ δυάδος τὸν ἦ, γεννᾶται δὲ ὑπὸ δυάδος· οἱ δὲ γεννῶνται μὲν, οὐ γεννῶσι δέ, ὡς ὁ ζ' γεννᾶται μὲν ὑπὸ β' καὶ γ', οὐ γεννᾷ δὲ οὐδένα τῶν ἐν τῇ δεκάδι· οἱ δὲ γεννῶσι μὲν, οὐ γεννῶνται δέ, ὡς ὁ γ' καὶ ὁ ε' γεννῶνται μὲν ἐξ οὐδενός [ἀριθμοῦ] συνδυασμοῦ, γεννῶσι δὲ ὁ μὲν γ' τὸν θ' καὶ τὸν ζ' μετὰ δυάδος, ὁ δὲ ε' γεννᾷ μετὰ δυάδος αὐτὸν τὸν ι'. μόνος δὲ ὁ ζ' οὔτε συνδυασθεῖς τινι γεννᾷ τινα τῶν ἐν τῇ δεκάδι οὔτε ἐκ

συνδυασμοῦ γεννᾶται. ἐπόμενος δὲ τῇ φύσει καὶ ὁ Πλάτων ἐξ ἑπτὰ ἀριθμῶν συνίστησι τὴν ψυχὴν ἐν τῷ Τιμαίῳ. ἡμέρα μὲν γὰρ καὶ νύξ, ὡς φησι Ποσειδώνιος, ἀρτίου καὶ περιττοῦ φύσιν ἔχουσι· μὴν δὲ καθ' ἑβδομάδι διχοτόμου τῆς σελήνης ὀρωμένης, τῇ δὲ δευτέρᾳ πλησισελήνου, τῇ δὲ τρίτῃ διχοτόμου, πάλιν δὲ τῇ τετάρτῃ σύνοδον ποιουμένης πρὸς ἥλιον καὶ ἀρχὴν ἑτέρου μηνός. αἱ τε αὐξήσεις καθ' ἑβδομάδα, ὡς Ἐμπεδοκλῆς αἰνίττεται ἐν τοῖς Καθαρμοῖς. ἔνιοι δὲ φασὶ τὰ ἄρρενα ἐν πέντε ἑβδομάσι τελειοῦσθαι, γόνιμα δὲ γίνεσθαι ἐν ἑπτὰ μηνσὶ, γενόμενα δὲ ἐν ἑπτὰ ἔτεσι. σπέρμα δὲ καὶ ἦβη ἐν δευτέρᾳ ἑβδομάδι· γένεια δὲ ὡς ἐπίπαν ἐν τρίτῃ καὶ τὴν εἰς μῆκος αὐξὴν ἀπολαμβάνει, τὴν δ' εἰς πλάτος ἐν τετάρτῃ ἑβδομάδι. αἱ τε κρίσεις τῶν νόσων ἐφ' ἡμέρας ἑπτὰ, καὶ ἡ βαρύτερα κατὰ πάντας τοὺς περιοδικοὺς πυρετοὺς εἰς τὴν ἑβδομὴν ἀπαντᾷ, καὶ ἐν τριταίῳ δὲ καὶ τεταρταίῳ. ἀπὸ τροπῶν δὲ ἐπὶ τροπὰς μῆνες ἑπτὰ· τὸ τε πλῆθος τῶν πλανωμένων ἑπτὰ· καὶ ἀπὸ ἰσημερίας ἐπὶ ἰσημερίαν μῆνες ἑπτὰ· καὶ πόροι δὲ κεφαλῆς ἑπτὰ· καὶ σπλάγχχνα ἑπτὰ, γλῶσσα, καρδία, πνεύμων, ἦπαρ, σπλῆν, νεφροὶ, δύο· Ἡρόφιλος δὲ τὸ τῶν ἀνθρώπων ἔντερον πηχῶν εἶναι φησι κή', ὃ ἐστὶ τέσσαρες ἑβδομάδες· οἱ τε εὐριπτοὶ τὸ πλεῖστον ἑπτάκις τῆς ἡμέρας μεταβάλλουσιν. (*Theonis Smyrnaei, 1878, 103-104.*)

The English Translation, *Exposition*, 103-104

The only work in English available to me is that by Robert and Deborah Lawlor. The numbering system in Lawlor and Lawlor's work does not correspond with the above work by Hiller. Lawlor and Lawlor restart the numbering for the paragraphs of each chapter. The pertinent section comes in the chapter on "Music," paragraph XLVI, pages 68-69:

Another number of the decad, the number seven, is endowed with a remarkable property: it is the only one which does not give birth to any number contained in the decad and which is not born out of any of them, which fact moved the Pythagoreans to give it the name Athena, because this goddess was not born out of a mother and gave birth to none. This number did not arise from any union, and does not unite with anything. Among the numbers contained in the decad, some create and some are created, for example 4 multiplied by 3 creates 8, and is created by 2. Others are created but do not create, like 6 which is the product of 2 and 3, but which does not create any of the numbers in the decad. Others create but are not created, such as 3 and 5, which are not created by any combination of numbers, but which create: 3 produces 9, and multiplied by 2 produces 6, and 5 multiplied by 2 produces 10.

Seven is the only number which, multiplied by another number, creates none of the numbers in the decad, and which is not produced by the multiplication of any number. Plato in the *Timaeus*, [Authors footnote: "*Timaeus*, 35b."] said Posidonius, have the nature of the even and the odd... The month is composed of four weeks (*four times seven days*); in the first week the moon appears divided in two; in the second it becomes full, in the third it is again divided, and in the fourth, it returns to meet the sun in order to begin a new month and to increase during the following week. It is in seven weeks that the foetus appears to arrive at its perfection, as Empedocles insinuates in his *Expiations*. Some think that the male foetus requires five weeks for its perfection. It is also in the seventh month that the foetus can be born living. Children develop teeth starting from the seventh month after birth, and fully produce their teeth in seven year, the semen and puberty make their appearance at the age of fourteen, and often it is in the third period, i.e., at the age of twenty-one, that the beard begins to grow. It is then also that a man acquires his full height, but it is only in the fourth period, i.e., when he is twenty-eight, that he acquires his stoutness.

Seven days are needed to diagnose illness, and in all periodic fevers even in three and four-day fevers, the seventh day is always the most serious. From one solstice of the sun to the other there are seven months, and the planets are seven in number. Similarly seven months are counted from one equinox to the other. [Authors footnote: "From one solstice of the sun to the other and from one equinox to the other there are only six months. It is necessary then to understand Theon's thought as follows: starting from one tropic or from one equinox, the sun reaches the other tropic or equinox in the seventh month."] The head has seven orifices. There are seven viscera, the tongue, the heart, the lungs, the liver, the spleen, and the two kidneys. Herophilus says that the intestine of man is 28 cubits long, that is to say, four times seven cubits. Finally, in most straits, the ebb-tide reverses direction seven times per day.¹¹⁵ (1979, pp.68-69)

¹¹⁵ The author's note at the end of the book discusses the tides in the strait of Chalcis, called the euripes, between the island of Evea and Boeotia, whose tides change seven times per day. (p.154)

Relevance for our Study on *Hebdomad*

Theon's work, written in the time just after the destruction of Jerusalem, and during the development of the early church, mirrors the ideas of his former arithmological masters, and continues the number symbolism carried forward from many centuries previous to him. Theon was not a Christian mathematician, and so his contribution is all the more important for he shows how hebdomad was used in pagan thinking at this time. We must remember that the early church was a Greek-speaking and Greek-writing community.

We can conclude our consideration of Theon's contribution by saying that he endorsed the ideas we have found as a continuous thread from the times of Solon, indicating that hebdomad was used of a group of seven things, be they 7 days of illness, 7 weeks of the development of the foetus, 7 months of the foetus' viability, and developing teeth, 7 years of the development of life, 7 months between solstice and equinox, seven orifices and viscera, and seven tides. We see here the application of the hebdomad for seven days, weeks, months or even years or a common person's life, making the argument for a year-day, year-week, year-month principle supported by extant literature, if one so wanted to do. The fact that this example comes from the common literature of the Greeks shows just how foreign Fromm's idea is to the intent and thrust of the word as displayed in extant examples. One can readily understand how SDA historicists would not be in a hurry to read sources such as this.

The Use of Hebdomad in Gnostic Literature

Another source that can be used to indicate the general usage of the word *hebdomad* in early Christian literature as a group of seven things, and not just a week of days, is in the literature produced by the debate over the influence and place of gnostic ideas in the Christian church. This debate raged up to the fifth century A.D. These gnostic ideas were present in the time of the apostles, and they addressed some of them in their writings. In other places there are allusions to them. We have examples of the use of *hebdomad* by Gnostics in the writings of the Church Fathers. We have plenty of examples of how the Fathers used *hebdomad* in relation to the ideas of the Gnostics. These examples confirm the common use of the word in the church as a septennate. Gnosticism is a very elusive topic to encapsulate easily in a summary statement.¹¹⁶ It was a rival worldview that Christianity had to compete with right from the outset. We have extant literature of the early church period devoted to either speaking out against it, or trying to assimilate Gnostic ideas into the Christian worldview. Up until the middle of the twentieth century, our only source of Gnostic literature was basically what we have second-hand from the writings of others. With the discovery of the Coptic Nag Hammadi Scriptures – the sacred writings of the Christian Gnostics – studies in Gnosticism moved to a new level. They comprised documents from the late 3rd to early 4th centuries A.D. But Gnosticism's interaction with Christianity goes back earlier than that. Writings by the Apostle John and other references in the New Testament indicate that Gnostic elements were being felt even in the first century of Christianity.

¹¹⁶ One attempt by the Catholic Encyclopedia is "A collective name for a large number of greatly-varying and pantheistic-idealistic sects, which flourished from some time before the Christian Era down to the fifth century, and which, while borrowing the phraseology and some of the tenets of the chief religions of the day, and especially of Christianity, held matter to be a deterioration of spirit, and the whole universe a deprivation of the Deity, and taught the ultimate end of all being to be the overcoming of the grossness of matter and the return to the Parent-Spirit, which return they held to be inaugurated and facilitated by the appearance of some God-sent Saviour." Even the Encyclopedia decries the unsatisfactory nature of this definition. It says, "However unsatisfactory this definition may be, the obscurity, multiplicity, and wild confusion of Gnostic systems will hardly allow of another. Many scholars, moreover, would hold that every attempt to give a generic description of Gnostic sects is labour lost." <http://www.newadvent.org/cathen/06592a.htm>

The last words of the aged St. Paul in his First Epistle to Timothy are usually taken as referring to Gnosticism, which is described as "Profane novelties of words and oppositions of knowledge falsely so called [*antitheseis tes pseudonomou gnoseos* -- the antitheses of so-called Gnosis] which some professing have erred concerning the faith". Most probably St. Paul's use of the terms *pleroma*, *the æon of this world*, *the archon of the power of the air*, in Ephesians and Colossians, was suggested by the abuse of these terms by the Gnostics. Other allusions to Gnosticism in the New Testament are possible, but cannot be proven, such as Titus 3:9; 1 Timothy 4:3; 1 John 4:1-3. <http://www.newadvent.org/cathen/06592a.htm>

St. Justin Martyr's (d. c. 165) is considered the first patristic writer on the topic with his "Syntagma". St. Justin's anti-Gnostic treatise on the Resurrection (*Peri anastaseos*) is another. Considerable fragments are extant in Methodius' "Dialogue on the Resurrection," St. John Damascene's "Sacra Parellela," and St. Justin's "Comendium against Marcion." Theophilus of Antioch (d. c. 185) wrote against the heresy of Hermogenes, and also an excellent treatise against Marcion (*kata Markionos Logos*). Hegesippus is another (Eusebius, H.E., IV, vii sqq., xxi sqq.). Irenaeus, writing "Adversus Haereses" in the 2nd century, speaks out against gnosticism, is another example, as is Plotinus, in the third century.¹¹⁷ Tertullian (ca. 155-222 A.D.) wrote "De Praescriptione haereticorum"; "Adversus Marcionem"; a book "Adversus Valentinianos"; "Scorpiace"; "De Carne Christi"; "De Resurrectione Carnis"; and finally "Adversus Praxeam"; Origen (ca. 185-254 A.D.) repeated the ideas of former writers (Contra Celsum, VI, xxxi); Clemens Alex. (Strom., IV, ix, 73); Hippolytus (d.236 A.D.) discusses Valentinus' gnostic ideas (Bk VI, xxv-xxvi); St. Epiphanius's began "Panarion" in the year 374; Philastrius of Brescia, made his contribution a few years later (383); Arnobius the Younger wrote "Praedestinatus", and Theodoret (451) wrote a "Compendium of Heretical Fables."

A word that repeatedly comes up in gnostic literature is the *Hebdomad*. It means a variety of things.

Godhead. The gnostics divided the Godhead of the O.T. into seven, with the seventh God or Demiurgus, one of seven elohim who created, being the seventh, is called the *Hebdomad*. The eighth God, who resides in the eighth heaven, Ogdoad, was the Supreme God, the Supreme Archon, and he was above the God / Demiurge of the *Hebdomad*. In Gnosticism, Astanphaeus, Astaphaeus, Astaphai, Astaphaios is one of the seven elohim of the presence. In the Ophitic system he is called *Hebdomad*—one of the seven potentates/archons engendered by the god Ildabaoth "*in his own image*." He is also sited as the lord of the third gate, and it is said that his name is derived from the art of magick. He is also cited as one of the seven sons of Sydik (Melchisedec). However, the name is claimed to be a variant of Satan. Astanphaeus is a primordial power in Phoenician theology. In *The Gnostics and Their Remains* it is sited that he is "*the Jewish angel of the planet Mercury*" and of Magian origin. So even though the seventh Archon is called *Hebdomad*, the constitution of the seven archons together is also called the *Hebdomad*. So it is the individual name of the greatest of the Archons as well as the name of the group of Archons as a group.

Notice these statements from The Second Treatise of the Great Seth:

"For **Adam** (mankind) was a laughingstock, and he was created from the image of a pattern of a man by the *Hebdomad*."

"The 12 prophets were laughingstocks, since they have come forth as imitations of the true prophets. They came into being from the image of the *Hebdomad*."¹¹⁸

¹¹⁷ Adversus Haeresus. Note also Plotinus (205-270 A.D.), Address to the Gnostics, or Against the Gnostics.

¹¹⁸ . English translation by Roger A. Bullard and Joseph A. Gibbons, in James M. Robinson, ed., The Nag Hammadi Library in English, translated and introduced by members of the Coptic Gnostic Library Project of the Institute for Antiquity and Christianity, Claremont, California, third edition (Leiden: E.J. Brill, 1988), pp. 368-69.

And again, in discussing the ruler of the seventh heaven:

Iao Hebdomad (sevenfold) was one of the septenary mystery-gods of the Gnostics, given by Origen as the regent of the moon. The Gnostics had a superior *hebdomad*, an inferior or celestial one, and the terrestrial one. Iao was regarded as the chief of the superior seven heavens above the earth and is identical with the chief of the lunar pitris (SD 1:448).

<http://www.experiencefestival.com/hebdomad>

Time. The gnostic definition of time influenced the developing theology of the week in the early Christian church, and elements of gnosticism were included in the rationale for choosing the first day of the week, called “the Lord’s day,” over and above the day used by Jews for the day of worship. The Christian church was zealous to eschew any association in the emperor’s mind of itself with the Jews, and this was one means of doing so. In their theology of the week, the seventh-day Sabbath came to be known as the *Hebdomad*, and was a lesser day than the eighth day, (also the first day of the week, Sunday). We see in this usage of the name of the seventh day a synecdochic reference for the entire seven days.¹¹⁹

Underworld. “*Hebdomad*” is a term found in gnostic texts of various persuasions to denote seven demonic offspring of the Great Archon. In the gnostic worldview, there was an underworld, ruled by and the *Hebdomad* was. Again, the name of the seventh diety is a synecdochic reference to the other six other lesser dieties as well as the seventh diety.

The greatness of the Seven -- the Moon, Mercury, Venus, Mars, the Sun, Jupiter, and Saturn -- the sacred Hebdomad, symbolized for millenniums by the staged towers of Babylonia, remained undiminished. They ceased, indeed, to be worshipped as deities, but they remained *archontes* and *dynameis*, rules and powers whose almost irresistible force was dreaded by man. Practically, they were changed from gods to devas, or evil spirits.

<http://www.newadvent.org/cathen/06592a.htm>

All Ophistic circles believed in a demonic hebdomad (i.e., seven spirits under the dominion of the serpent) side by side with the holy hebdomad under Jaldabaoth.

Heavens. The Gnostics and even Christian Gnostics believed in seven heavens, with the greater eighth heaven above these. The seventh Heaven was called the *Hebdomad*, again, a synecdochic representation of the six lesser heavens as well as the seventh heaven.

The religions of the invaders and of the invaded effected a compromise: the astral faith of Babylon was true, but beyond the Hebdomad was the infinite light in the Ogdoad, and every human soul had to pass the adverse influence of the god or gods of the Hebdomad before it could ascend to the only good God beyond. This ascent of the soul through the planetary spheres to the heaven beyond (an idea not unknown even to ancient Babylonian speculations) began to be conceived as a struggle with adverse powers, and became the first and predominant idea in Gnosticism.

<http://www.newadvent.org/cathen/06592a.htm>

As for the source of these ideas, in Proverbs 9:1, the Gnostics discovered evidence of Wisdom’s superiority to the biblical Creator. In this passage Wisdom is said to have built a house for herself, and to have set up “seven pillars.” In Gnostic myth the seven pillars symbolize the work and domain of the Demiurge, who at the direction of his mother constructed the material cosmos which is dominated by the seven celestial planets or powers. These are the seven heavens of Hellenistic mythology, and which the Gnostics call the *Hebdomad*.

One can see in the usage of these Gnostic Christian writings of the fourth century, a use of *hebdomad* as referring to a collection of seven things – a septennate, rather than just being used for a week of days. Just how far back this usage of the word *hebdomad* to define these septennates is

¹¹⁹ For a good synopsis of this visit “Exerpts from “Liturgical Practice in the Fathers: Message of the Fathers of the Church,” By Thomas K. Carroll and Thomas Halton, @

http://www.holytrinitymission.org/books/english/liturgical_practice_thomas_carroll.htm

unknown. One interesting task would be to research the pre-Christian presence in Gnostic literature of the use of the word *hebdomad*, and even with its use in Hellenistic mythology. But we have evidence that by the times of the Christian writers of the third and fourth century, the concept was widely used in Gnostic circles. This is the same time that Africanus is writing about the seventy *hebdomads* of Daniel 9, and certainly before Jerome's commentary on Daniel, who included Africanus's comments in his own commentary. The Gnostic literature gives us unequivocal evidence that the use of *hebdomad* as a unit of seven was widespread even among these believers in a pagan religion, and that its use was commonplace wherever Gnosticism was to be found: in Europe, in Egypt (and especially at Alexandria) and the Near East (where the apostle John speaks out against gnostic ideas in his epistles and his gospel.)

The implication of the study of Gnostic origins on the early use of *Hebdomad* cannot be overemphasised. Whereas traditionally the origin of Gnosticism was dated about the times of the early church, recent studies are leaning towards a Near Eastern origin for these beliefs and there are scholars that have pushed the origins of Gnosticism back into the days of Sumer.¹²⁰

Says the Catholic Encyclopedia (the online edition written early in the twentieth century):

Whereas formerly Gnosticism was considered mostly a corruption of Christianity, it now seems clear that the first traces of Gnostic systems can be discerned some centuries before the Christian Era. Its Eastern origin was already maintained by Gieseler and Neander; F. Ch. Bauer (1831) and Lassen (1858) sought to prove its relation to the religions of India; Lipsius (1860) pointed to Syria and Phoenicia as its home, and Hilgenfeld (1884) thought it was connected with later Mazdeism. Joel (1880), Weingarten (1881), Koffmane (1881), Anrich (1894), and Wobbermin (1896) sought to account for the rise of Gnosticism by the influence of Greek Platonic philosophy and the Greek mysteries, while Harnack described it as "acute Hellenization of Christianity".

For the past twenty-five years, however, the trend of scholarship has steadily moved towards proving the pre-Christian Oriental origins of Gnosticism. At the Fifth Congress of Orientalists (Berlin, 1882) Kessler brought out the connection between Gnosis and the Babylonian religion. By this latter name, however, he meant not the original religion of Babylonia, but the syncretistic religion which arose after the conquest of Cyrus. The same idea is brought out in his "Mani" seven years later. In the same year F.W. Brandt published his "Mandäische Religion". This Mandaean religion is so unmistakably a form of Gnosticism that it seems beyond doubt that Gnosticism existed independent of, and anterior to, Christianity.

In more recent years (1897) Wilhelm Anz pointed out the close similarity between Babylonian astrology and the Gnostic theories of the Hebdomad and Ogdoad. Though in many instances speculations on the Babylonian *Astrallehre* have gone beyond all sober scholarship, yet in this particular instance the inferences made by Anz seem sound and reliable. Researches in the same direction were continued and instituted on a wider scale by W. Bousset, in 1907, and led to carefully ascertained results. In 1898 the attempt was made by M. Friedländer to trace Gnosticism in pre-Christian Judaism. His opinion that the Rabbinic term *Minnim* designated not Christians, as was commonly believed, but Antinomian Gnostics, has not found universal acceptance. In fact, E. Schürer brought sufficient proof to show that *Minnim* is the exact Armaean dialectic equivalent for *ethne*. Nevertheless Friedländer's essay retains its value in tracing strong antinomian tendencies with Gnostic colouring on Jewish soil. <http://www.newadvent.org/cathen/06592a.htm>

¹²⁰ The Sumerian Empire is seen to exist from ca. 2800 B.C. when Etana, king of Kish, "stabilized all the lands," until ca.2300 B.C when Sargon I (The Great) conquered the Sumerian cities and founded the Akkadian Empire. After 150 years of subjugation to the Akkadians, the Sumerians again established their empire, during the reigns of Gudea and then of Utuhegal, and continued until ca. 1800 B.C with the weakening of its power by the Amorites, Elamites, and then the Babylonians who finally took control. Sumerians were living in cities back in 3100 B.C. and we have evidence of their writing skills even back then. In fact, it was probably the writing system of the Sumerians that encouraged the Egyptians to develop a script of their own. Their religion was established to the point where buildings were dedicated to for its practice, and communities were arranged around their affiliation with one of the temples dedicated to one god of the Sumerian pantheon. The priests and temple administrators managed a highly structured social structure for families associated with their particular temple. Their cosmology was well-developed and systematic. <http://history-world.org/sumeria.htm>

Some sites worth visiting regarding the Mesopotamian origins of Gnosticism include:
<http://www.gnosticrob.com/sumerian/mesopotamiahistory.htm>

Written works used are referenced on those sites.

Some scholars, such as Gerald Massey, in *The Natural Genesis*, see Gnosticism as the common basis of *all* mythological and religious dogma around the world, and he traces the threads of Gnosticism across cultures, civilisations and centuries, and gives us a compelling overview of a theory that sees the beginnings of Gnosticism in the times of the cradle of human civilisation.

If it is correct that we can indeed look to origins in Sumer for Gnosticism, then it is an easy matter to see how and why the number seven received special attention in the language of the peoples that assimilated these ideas. Furthermore, the Gnostic concept of the *Hebdomad*, if not the use of the equivalent word, must be seen as dating as early as the second or third millennium B.C. when Sumer flourished. This would easily account for the presence of *hebdomads* of years in Etruscan culture at such an early date. But it has yet to be established that the equivalent of *hebdomad* or the Hebrew שְׁבִיעֹה is to be found in Sumerian, Akkadian, or cognate languages of that period. The Catholic Encyclopedia discusses the likelihood of the Greek or Egyptian origin of Gnosticism over an Oriental one. The Encyclopedia points to the syncretistic nature of Gnosticism with other religions and argues why Greek or Egyptian origins would go not fit well with this model, and looks rather to the syncretic movement in Mesopotamian religion after the conquest of Babylon by Cyrus with his benevolent attitude to the other religions within his empire. Added to that, the supreme importance of astrology leads the author of the article to favor an Oriental origin:

On the other hand, the unshakable trust in astrology, the persuasion that the planetary system had a fatalistic influence on this world's affairs, stood its ground on the soil of Chaldea. The greatness of the Seven -- the Moon, Mercury, Venus, Mars, the Sun, Jupiter, and Saturn -- the sacred Hebdomad, symbolized for millenniums by the staged towers of Babylonia, remained undiminished. They ceased, indeed, to be worshipped as deities, but they remained *archontes* and *dynameis*, rules and powers whose almost irresistible force was dreaded by man. Practically, they were changed from gods to devas, or evil spirits. The religions of the invaders and of the invaded effected a compromise: the astral faith of Babylon was true, but beyond the Hebdomad was the infinite light in the Ogdoad, and every human soul had to pass the adverse influence of the god or gods of the Hebdomad before it could ascend to the only good God beyond. This ascent of the soul through the planetary spheres to the heaven beyond (an idea not unknown even to ancient Babylonian speculations) began to be conceived as a struggle with adverse powers, and became the first and predominant idea in Gnosticism. (Ibid)

It remains however, to find some written evidence from the Babylon or Persian period that uses their equivalent to *hebdomad* in their description of their pantheon or of some of the other *hebdomads* used in the Gnostic belief system. We can obviously see the idea is present, but whether there is documented evidence is the next hurdle. But at the very least, we have presented evidence clearly showing that Church writers from the second century A.D used *hebdomad* in their discussion of Gnostic beliefs to describe a septennate, and did not limit it to the designation of a seven day week. This supports the view that the early church understood the *hebdomads* of Daniel 9:24-27 as septennates of years, without using the year-day principle.

The Use of *Hebdomad* as the Seventh Thing in Writings against the Gnostics.

It was predictable that the infiltration of Gnostic ideas among Christian dogma would elicit a response from other Christian writers. We have a significant swathe of material from the Ante-Nicene Fathers which refers to the ideas of the Gnostics, and among these comments are examples of the meaning of *hebdomad* that are applicable to our understanding as to how this word was understood by the church at this time. We will examine their comments and see how they apply this word.

HERE YOU LIST THE FATHERS THAT COMMENT ON THE GNOSTICS AND QUOTE THEIR STATEMENTS AND THE ENGLISH TO HIGHLIGHT THE USE OF HEBDOMAD. DO YOU HAVE A COPY OF THE PATRISTIC CONCORDANCE/DICTIONARY THAT SHOWS YOU THE INCIDENCES OF THIS WORD IN THE WRITINGS OF THE FATHERS?

The Number Eight supercedes Seven for Church Fathers

The number seven was significant both in Greek and Jewish number symbolism. Obviously then, it was significant to those who embraced Hellenistic Judaism. We can understand Philo's desire to wax lyrical when it came to explaining the significance of this number. He was totally immersed in the writings of both cultures. However, in time, the number seven lost significance in Christian circles as Gnostic ideas relating to the number eight began to take hold. This is not to say that the concept of *hebdomad* changed. It gave way to a new concept in the the theology of numbers, that related to the Ogdoad—the octet. Combined with the desire of early Christians to distance themselves from the Jewish religion, and Gnostic Christian theological numerologists associating the elevated position of eight over seven, sociological factors came into play for seven to lose its position of prominence in the theology of numbers amongst Church writers, especially as demonstrated in the elevation of Sunday worship over Sabbath worship,

Professor Joel Kalvesmaki, editor in Byzantine studies at Dumbarton Oaks library, Harvard University, in a national meeting of the North American Study Group on Ethnomathematics in 2004 had his to say about his doctoral study on the formation of the early Christian theology of Arithmetic. Notice especially his explanation for the waning significance of the number seven:

...the eventual dominance of Irenaeus's orthodox perspective has shaped the popular perspective and interpretation of arithmetic through the centuries, and led to a culture of Christian number symbolism. In his work, *On the Trinity*, St. Augustine argued that no number in Scripture was arbitrary or superfluous, and in *On Christian Doctrine*, he claimed that ignorance of numbers resulted in ignorance of the Scriptures, which used numbers so extensively. Noting that there were few arithmetical resources available to an exegete of the Bible, Augustine proposed the creation of a dictionary of the numbers used in Scripture. He admitted that such a volume might have already been written, but if so it lay in obscurity since he was unaware of it.

This curious example of an ancient scholar's desideratum suggests that Augustine was probably hoping for a Christian alternative to a secular genre popular in Greek literary circles, the *theologoumena arithmetikes*, "Theology of Arithmetic." (Hence, the title of my dissertation.) These were brief textbooks consisting of ten chapters, each devoted to one of the numbers one through ten. In each chapter the author summarized the metaphorical and symbolic values for each number, covering subjects as diverse as medicine, theology, geometry, astronomy, and the shape of the letters of the alphabet. For instance, the number six could be characterized as representing marriage since it was the smallest product of female and male numbers. It was considered to be the first perfect number, insofar as it was the sum of its own factors. It was considered to be a number instrumental in a person's good health. And it was assigned to the Muse Thaleia. Like ancient bestiaries, which were first emerging around this same time, *theologoumena arithmetikes* provided a kind of exegetical toolkit with which an author or reader could explore and explain disparate aspects of the world.

Now, we have extant portions of at least three different *theologoumenae arithmetikes*. These are by Nichomachus of Gerasa, Anatolius of Laodicea, and someone from the circle of Iamblichus, all from the second, third, and fourth centuries respectively. Undoubtedly there were many more that have now perished. The second of these authors, Anatolius of Laodicea, was a Christian who, prior to being elected bishop, established a school of Aristotelian philosophy in Alexandria in the 270's. Even though his text has little or nothing explicitly Christian about it, Anatolius's project seems to anticipate more formally Christian arithmological works attributed to Epiphanius, Bede, and Isidore from the fourth through seventh centuries. In these later texts Augustine's wishes are fulfilled: the authors cull the Bible and sort entries according to numerical order and provide a kind of handy reference for armchair exegetes, or possibly simple textbooks for Christian schoolboys.

This Christian numerical culture differs from its pagan model in several respects. First, there is the prominence of Scripture, as received in the Tradition. Numbers are considered to be important according to their occurrence in Scripture, and the Pythagorean tradition is slowly and subtly modified to reflect this change in priorities. Thus, the number eight gets new life. Prior to the arrival of Christianity eight was an interesting number, but not all that theologically significant. Of the first ten numbers, it and nine have the shortest entries in the *Theologoumena Arithmetikes*. The number seven had the longest. With the arrival of Christianity, a kind of reversal takes place, where eight becomes the fulfillment of seven. The most obvious, early instance of this, the Christian observation of Sunday as a fulfillment of the Sabbath, was simply the preamble to a numerically-oriented argument that Christian apologists were to lobby against Jews for some time to come. The Jews

retained seven for their numerical sign of perfection, but Christianity had gone one step further, finding super-perfection in Christ, who, in some circles, was referred to as the *Octet*.

<http://www.kalvesmaki.com/Arithmetic/NASGEm.htm>

There had been a long development towards this situation. Runia highlights the Gnostic presence in the teachers of the Alexandrian Christian church:

A feature of the Alexandrian church which distinguished it from other Christian churches in the 2nd century was the prominent role accorded to its teachers. It would appear that the spiritual leaders of the church were not bishops or even presbyters, but gifted teachers, who worked within the ecclesiastical organization, but without having a specific office. It has been speculated that in this unusual structure the Alexandrian church was continuing the organization of the earlier Jewish community, i.e., the Christian teachers carried on the traditions of the earlier Jewish teachers (or rabbis *avant la lettre*)...

The best known of these teachers before the time of Pantaenus and Clement are Basilides, Carpocrates and Valentinus, all of whom appear to have had a considerable following in the Christian community. From the (scanty) evidence it is apparent that these men were both Gnostics (as this movement had come to be known) and Christians. The question of whether they were Gnostic Christians (i.e., their Christianity was primary...) or Christian Gnostics (i.e., their Gnosticism was primary) continues to divide scholars...(1993, p.123)

And although writers like Clement polemicise against the doctrine of Gnostics, he calls the ideal Christian the 'true Gnostic.' (Ibid) Though the constant barrage of material against Gnosticism eventually won the day, orthodox Christianity was not left untouched by Gnostic ideas.

Relevance for our Study on Hebdomad.

We can see in the use of *hebdomad* as used by Gnostic writers and their Christian opponents, that the word was used either to define a group of seven things, such as a pantheon, or a group of planets, or it could be used to define the seventh thing, such as the seventh heaven, or the seventh demiurge in the pantheon. Clearly, these ideas do not coincide with Fromm's concept of *hebdomad*, but do give support to the view that *hebdomad* in Dn9:24 is akin to the usage found here.

Gnostic Use of the Word Hebdomad

In both Barnabas and Justin there is this clear notion of a new beginning and at the same time a renewal of the cycle as symbolized in music by the octave: in keeping with the mysterious significance of cyclical time this new beginning is the first day of the week but in as much as it recurs and renews itself, it may also be called the octave or the eighth day. However, the eighth day should not lead us to the conclusion that this is the final day of a new Christian week to replace the Jewish week which ended with its Sabbath: on the contrary, the eighth day leaves behind the old week proper to the first creation, and marks the beginning of a new creation — *therefore if anyone is in Christ, he is a new creation* (2 Cor. 5:17). Such is the mystery of the Ogdoad, or of the Octava in Latin, which is first and eighth at the same time.

Irenaeus (c.202) wrote a whole treatise, now lost, on the Ogdoad, in order to distinguish his orthodox opinion on the point from that of the Gnostics, who in some way personified the Ogdoad:

This mother they also call Ogdoad, Sophia, Terra, Jerusalem, Holy Spirit, and with a masculine reference, Lord. Her place of habitation is an intermediate one, above the Demiurge indeed, but below and outside of the Pleroma, even to the end. (Text: SC 264.32).

The Gnostic idea of the Ogdoad had its origins in Hellenistic astrology, in which the seven planetary spheres, the realm of change and corruption, are contrasted with the heaven above, the eighth sphere of the fixed stars, the realm of incorruption and repose. The soul ascends through the seven heavens shedding its corporality, and finds its resting place in the Ogdoad, the sphere of the divine. Thus Thomas prays to the Holy Spirit: "Come, Mother of the seven houses that thy rest

may be in the eighth house." Christian gnosticism could therefore very readily reconcile this type of cosmological symbolism with the eschatological symbolism of the Judaic Sabbath and the Christian eighth day, for the rest of the Ogdoad and the rest of the soul were ultimately one and the same: "The repose of the spiritual ones is on the Lord's Day, that is, on the Ogdoad, which is called the Lord's Day ... the other faithful souls are with the Demiurge in the **Hebdomad**."

There is also another telling example from Irenaeus (Adv.h. 1:11) that according to Valentinian Gnosticism, the seventh heaven was called the **Hebdomad**, and was the sphere of the Demiurge, while the Ogdoad above was the sphere of the Holy Spirit, the mother. This indicates that **hebdomad** is used here to refer to the "seventh heaven." This thought is extended by Clement of Alexandria: Clement of Alexandria (150-215) was the first to introduce the gnostic cosmological notion of rest into the mainstream of Christian thought. For him the primary reference of the concepts of Sabbath and eighth day was to the Gnostic's ascent through the seven heavens to the Ogdoad: "Those who have advanced to Gnostic perfection are at rest in the holy will of God, in the celestial church in which are gathered the philosophers of God who do not remain in the rest of the **Hebdomad**, but by the active beneficence of assimilation to God are promoted to the heritage of beneficence of the Ogdoad, and thereby are devoted to the pure vision of insatiable contemplation." (Text: *ibid.* 433).

A treatise entitled *On Sabbath and Circumcision*, attributed to Athanasius (295-373) proposed a theology of the week, which was more fully developed by Basil (d. 379) in his Third Homily on the Hexaemeron. Here Basil explains why Moses used the word one rather than the word first to show how the week, by returning on itself, forms a unity: "God, who created time, gave it the periods of the days as measures and signs, and, measuring it by the week, He established that the week, returning always upon itself (*ana-kuklousthai*) should mark the measure of time. And the week itself constitutes one single day, returning seven times on itself. Here is the form of the cycle, which has its beginning and end in itself. Now the property of the aeon is to return on itself and never to end. This is why the principle of time is called not the first day, but one day, so as to indicate, by its name, its relationship with the aeon. Having the characteristics of oneness and of incommunicability, it is properly and fittingly called one." (PG 29.59).

Here two ideas are encountered. There is first of all the Pythagorean notion of time being ruled by the seven day period: "the first day, according to the Pythagoreans, ought to be called the one (*mia*) of the monad, and not the first (*prote*) of the **hebdomad** [here hebdomad is being used of the full week, not just of the Sabbath-FB], because it is unique and cannot be communicated to the others." Secondly, there is the Hellenistic idea of time, in which the week represents a closed cycle returning perpetually on itself, having therefore neither beginning nor end, and thus representing eternity. The connection between the monad of Greek thought and the biblical *mia* was uniquely Basil's: he is no less clear on the cosmic week which is the figure of the future age, *the eighth day*, or *the day of the Lord*: The Day of the Lord (*hemera Kyriou*) is great and celebrated (cf. Joel 2:1). Scripture knows this day without evening, without succession, without end; the Psalmist calls it also the eighth day because it is outside of this time of seven days. Whether you call it day or age, the sense is the same. If this state is called day, it is one (*mid*) and not multiple; if it is called aeon, it is alone (*monakos*) and not part of a whole (*pollostos*). To raise our spirit toward the future life. (Moses) called one the image of the aeon, the first-fruits of days, the contemporary of the light, the holy Lord's Day (*kyriake*) honored by the resurrection of the Lord (*kyrios*; PG 29.52).

Gregory of Nazianzus, a fellow Cappadocian, shared Basil's fascination with numbers. For him seven was a number sacred among the Hebrews and eight was no less sacred among the Greeks of the fourth century. His friend and colleague, Gregory of Nyssa, wrote a homily on the sixth Psalm, entitled, *The Eighth Day*, in which his allegorical interpretation permits him to find a consistent plan of ascetical and mystical precepts in the entire arrangement of the Psalter:

The title, 'For the secret' proposes accurate diligence to us In our knowledge of God. For the worst fate of the soul is false And erring perceptions about God (for what use does one Derive from any good if one does not have goodness itself?).

Accordingly the title proffers you a torch to illuminate the secrets of the knowledge of God, the sum total of which is faith in the Son. For the title says 'for the secrets of the Son', for that is truly a secret, and is impervious to thought or sight, in that it far transcends human comprehension but the one who approaches with faith will be the first to reach the goal of victory. The meaning of the title, "For the Inheritor" is obvious. For the prophet pours forth to God this prayer for the soul which has departed from its inheritance when the sun has been allowed to go down on its transgression of God's commandment, that the morning sun will again dispel the darkness and that he shall deserve to hear those sweet words addressed to those on the right, *Come, you blessed of my father, receive the kingdom prepared for you from the constitution of the world* (Mt. 25:34)... And one would not err if one attached the same meaning to the title, 'For the morning undertaking'. For Scripture is in the habit of calling the dawn 'morning'. Dawn is the boundary of night and day, ending one and beginning the other. Scripture often enigmatically calls evil 'darkness,' so that when through the help of divine grace we undertake the life of virtue we then come to victory, *laying aside the works of darkness and walking honorably as in the daytime as the Apostle says* (Rom. 13:13). The title 'for the Octave' is close in meaning to what we have explained. For all the care shown in the life that is cultivating virtue is directed to the future life. Its beginning is called the Ogdoad, and is the successor of this earthly time, which is enclosed in the **Hebdomad**. The title, 'For the Octave,' then, urges us not to look to this present time, but rather to look forward to the Ogdoad. For when this fluid and mutable state of time ceases, in which one thing is born and another perishes, and there will be no further need for things to be born or to perish, the hope of resurrection will change our nature into another order of life and the passing nature of time will cease together with the activities of birth and decay. Then **Hebdomad** will completely cease as a measurement of time and the Ogdoad will succeed which is the future age comprehending³ single day, as one of the prophets says, who has named the $\lambda\epsilon$ we hope for *the great day* (Joel 2:11). That day will not be illumined by this visible sun of ours, but rather by the true $\lambda\epsilon$ the sun of justice, who is called *the Rising Sun* by the prophet (Zech. 6:12) for the reason that it will never be veiled in settings. (Text: PG 44.504).

The same identity of Sabbath rest and the soul's contemplation of divine things in the Sabbath of eternity appears in Origen's *Against Celsus*:

Again, not understanding the meaning of the words, And God ended on the sixth day His works which He had made, and ceased on the seventh day from all the works which He had made; and God blessed the seventh day and hallowed it, because on it He had ceased from all His works which He had begun to make (Gen. 2:2-3) ... and imagining the expression He ceased on the seventh day to be the same as He rested on the seventh day Celsus makes the remark, 'After this He is weary, indeed, like a very bad workman who is in need of rest to refresh himself.' For Celsus knows nothing of the day of the Sabbath and God's rest which follows the completion of the creation of the world, and which lasts during the duration of the world, and in which all those who will keep festival with God who have in turn done all their works in their six days and who, because they have omitted none of their duties will ascend to the contemplation (of heavenly things) and to the assembly of righteous and blessed things. (Text: SC 147.330).

Thus Origen understands the Sabbath in terms of contemplation rather than abstention from work, and he speaks of Christian life in this world as "the six days of ascending the mountain of the transfiguration before the Sabbath of beholding the transfigured Christ" *Comm.* in Mt.

12:36)32 and elsewhere as "the six days of gathering the manna that we shall enjoy in the Sabbath of eternity" (*Hom, in Exod. 7:5*).33

Here Origen is following Clement's idea of the perfect Christian hastening through the holy **Hebdomad** to the Ogdoad: "the seventh day is the rest which prepares by the cessation of sin the primordial day which is truly our repose, which is also the creation of the true light and the knowledge that shines upon us" (*Stromata* 6. 138:1).

http://www.holytrinitymission.org/books/english/liturgical_practice_thomas_carroll.htm

Use of Hebdomad by Clement of Alexandria, (ca.150 - 211/216 A.D.).

History of Clement of Alexandria

Clement of Alexandria (born **Titus Flavius Clemens**) (ca.150 - 211/216 A.D.), was the first notable member of the Church of Alexandria, and one of its most distinguished teachers. He was born about the middle of the 2nd century, and died between 211 and 216. He united Greek philosophical traditions with Christian doctrine and valued *gnosis* that with communion for all people could be held by common Christians specially chosen by God. He used the term "gnostic" for Christians who had attained the deeper teaching of the Logos. He developed a Christian Platonism. He presented the goal of Christian life as deification, identified both as Platonism's assimilation into God and the biblical imitation of God.

Like Origen, he arose from Alexandria's Catechetical School and was well versed in pagan literature. Origen succeeded Clement as head of the school. Alexandria had a major Christian community in early Christianity, noted for its scholarship and its high-quality copies of Scripture. Clement is counted as one of the early Church Fathers.

http://en.wikipedia.org/wiki/Clement_of_Alexandria

About the Work *Stromateis*.

The *Stromata* is the third in Clement of Alexandria's trilogy of works on the Christian life. Clement entitled this work *Stromateis*, "patchwork," because it dealt with such a variety of matters. It goes further than its two predecessors and aims at the perfection of the Christian life by initiation into complete knowledge.

<http://en.wikipedia.org/wiki/Stromata>

The Greek Text – Stromate VI 138-145

4. Τρίτος δέ ἐστι λόγος ὁ μηνύων γεγονέναι πρὸς τοῦ θεοῦ τὸν κόσμον καὶ δεδωκέναι ἀναπαυσιν ἡμῖν **ἑβδομῆν ἡμέραν** διὰ τὴν κατὰ τὸν βίον κακοπάθειαν· θεὸς γὰρ ἄκμητός τε καὶ ἀπαθὴς καὶ ἀπροσδεής, ἀναπαύλης δὲ ἡμεῖς οἱ σαρκοφοροῦντες δεόμεθα.¹²¹ [138] 1. Ἡ ἑβδομῆ τοίνυν ἡμέρα ἀνάπαυσις κηρύσσεται, ἀποχὴ κακῶν ἐτοιμάζουσα τὴν ἀρχέγονον ἡμέραν τὴν τῷ ὄντι ἀναπαυσιν ἡμῶν, ἣ δὴ καὶ πρώτη τῷ ὄντι φωτὸς γενέσις, ἐν ᾧ τὰ πάντα συνθεωρεῖται καὶ πάντα κληρονομεῖται. 2. Ἐκ ταύτης τῆς ἡμέρας ἡ σοφία καὶ ἡ γνῶσις ἡμᾶς ἐλλάμπεται· τὸ γὰρ φῶς τῆς ἀληθείας φῶς ἀληθές, ἄσκιον, ἀμερῶς μεριζόμενον πνεῦμα κυρίου εἰς τοὺς διὰ πίστεως ἡγιασμένους, λαμπτήρος ἐπέχον τάξιν εἰς τῶν ὄντων ἐπίγνωσιν. 3. Ἀκολουθοῦντες οὖν αὐτῷ δι' ὅλου τοῦ βίου ἀπαθεῖς καθισταμεθα, τὸ δὲ ἐστὶν ἀναπαύσασθαι. 4. Διὸ καὶ Σολομῶν πρὸ οὐρανοῦ καὶ γῆς καὶ πάντων τῶν ὄντων τῷ παντοκράτορι γεγονέναι τὴν σοφίαν λέγει, ἧς ἡ μέθεξις (ἢ κατὰ δύναμιν, οὐ κατ' οὐσίαν λέγω) θείων καὶ ἀνθρωπίνων καταληπτικῶς ἐπιστήμονα εἶναι διδάσκει.

¹²¹ Although Phillip Schaff translates this as the Fourth Commandment (see further down), Clement calls it the ὁ τρίτος λογος – "the third word/commandment." This is also borne out in the French Translation of it by Patrick Descourtieux, 1999, p.335.

5. Ἐνταῦθα γενομένους ἐν παρέργῳ καὶ ταῦτα ὑπομνηστέον, ἐπεὶ περὶ ἑβδομάδος καὶ ὀγδοάδος ὁ λόγος παρεισηλθε· κινδυνεύει γὰρ ἡ μὲν ὀγδοὰς ἑβδομάς εἶναι κυρίως, ἑξᾶς δὲ ἡ ἑβδομάς κατὰ γε τὸ ἐμφανές, καὶ ἡ μὲν κυρίως εἶναι σάββατον, ἐργάτις δὲ ἡ ἑβδομάς.

6. Ἡ τε γὰρ κοσμογονία ἐν ἕξ περαιούται ἡμέραις, ἡ τε ἀπὸ τροπῶν ἐπὶ τροπὰς τοῦ ἡλίου ἐν ἕξ συντελεῖται μηνί, καθ' ἣν πῆ μὲν φυλλορροεῖ, πῆ δὲ βλαστάνει τὰ φυτὰ καὶ αἱ τῶν σπερμάτων γίνονται τελειώσεις.

[139] 1. Φασὶ δὲ καὶ τὸ ἔμβρουον ἀπαρτίζεσθαι πρὸς ἀκρίβειαν μηνὶ τῷ ἕκτῳ, τουτέστιν ἑκατὸν ἡμέραις καὶ ὀγδοήκοντα πρὸς ταῖς δύο καὶ ἡμίσει, ὡς ἱστορεῖ Πόλυβος μὲν ὁ ἰατρὸς ἐν τῷ Περὶ ὀκταμήνων, Ἀριστοτέλης δὲ ὁ φιλόσοφος ἐν τῷ Περὶ φύσεως. 2. Οἱ τε Πυθαγόρειοι ἐντεῦθεν, οἶμαι, ἀπὸ τῆς τοῦ κόσμου κατὰ τὸν προφήτην γενέσεως, τὸν ἕξ ἀριθμὸν τέλειον νομίζουσι καὶ μεσευθην καλοῦσι τοῦτον καὶ γάμον διὰ τὸ μέσον αὐτὸν εἶναι τοῦ εὐθέος, τουτέστι τοῦ δέκα καὶ τοῦ δύο· φαίνεται γὰρ ἴσον ἀμφοῖν ἀπεχῶν. 3. Ὡς δ' ὁ γάμος ἐξ ἄρρενος καὶ θηλείας γεννᾶ, οὕτως ὁ ἕξ ἐκ περισσοῦ μὲν τοῦ τρία, ἄρρενος ἀριθμοῦ λεγομένου, ἀρτίου δὲ τοῦ δύο, θήλεος νομιζομένου, γεννᾶται· δις γὰρ τὰ τρία γίνεται ὁ ἕξ. 4. Τοσαῦτα πάλιν αἱ γενικώταται κινήσεις, καθ' ἃς ἡ πᾶσα γένεσις φέρεται, ἄνω κάτω, εἰς δεξιὰ εἰς ἀριστερά, πρόσω ὀπίσω.

[140] 1. Εἰκότως ἄρα τὸν ἑπτὰ ἀριθμὸν ἀμήτορα καὶ ἄγονον λογίζονται, τὸ σάββατον ἐρμηνεύντες καὶ τὸ τῆς ἀναπαύσεως εἶδος ἀλληγοροῦντες, καθ' ἣν οὔτε γαμοῦσιν οὔτε γαμίσκονται ἔτι· οὔτε γὰρ ἕκ τινος ἀριθμοῦ ἐπὶ τινα λαμβάνουσι γίνεται ὁ ἑπτὰ οὔτε ἐπὶ τινα ληφθεὶς ἀποτελεῖ τῶν ἐντὸς τῆς δεκάδος ἕτερον.

2. Τὴν τε ὀγδοάδα κύβον καλοῦσι, μετὰ τῶν ἑπτὰ πλανωμένων τὴν ἀπλανῆ συγκαταριθμοῦντες σφαῖραν, δι' ὧν ὁ μέγας ἐνιαυτὸς γίνεται οἷον περιόδός τις τῆς τῶν ἐπηγεγλεμένων ἀνταποδόσεως.

3. Ταῦτη τοι ὁ κύριος τέταρτος ἀναβάς εἰς τὸ ὄρος ἕκτος γίνεται καὶ φωτὶ περιλάμπεται πνευματικῶ, τὴν δύναμιν τὴν ἀπ' αὐτοῦ παραγυμνώσας εἰς ὅσον οἶόν τε ἦν ἰδεῖν τοῖς ὄραν ἐκλεγεῖσι, δι' ἑβδόμης ἀνακηρυσσόμενος τῆς φωνῆς υἱὸς εἶναι θεοῦ, ἵνα δὴ οἱ μὲν ἀναπαύσωνται πεισθέντες περὶ αὐτοῦ, ὃ δὲ, διὰ γενέσεως, ἦν ἐδήλωσεν ἡ ἑξᾶς, ἐπίσημος, ὀγδοὰς ὑπάρχων φανῆ, θεὸς ἐν σαρκίῳ τὴν δύναμιν ἐνδεικνύμενος, ἀριθμούμενος μὲν ὡς ἄνθρωπος, κρυπτόμενος δὲ ὡς ἦν.

4. Τῆ μὲν γὰρ τάξει τῶν ἀριθμῶν συγκαταλέγεται καὶ ὁ ἕξ, ἡ δὲ τῶν στοιχείων ἀκολουθία ἐπίσημον γνωρίζει τὸ μὴ γραφόμενον.

[141] 1. Ἐνταῦθα κατὰ μὲν τοὺς ἀριθμοὺς αὐτοὺς σῶζεται τῆ τάξει ἐκάστη μονὰς εἰς ἑβδομάδα τε καὶ ὀγδοάδα, κατὰ δὲ τὸν τῶν στοιχείων ἀριθμὸν ἕκτον γίνεται τὸ ζῆτα, καὶ ἑβδομον τὸ ἦ. 2. Ἐκκλαπέντος δ' οὐκ οἶδ' ὅπως τοῦ ἐπισήμου εἰς τὴν γραφὴν, κὰν οὕτως ἐπώμεθα, ἕκτη μὲν γίνεται ἡ ἑβδομάς, ἑβδόμη δὲ ἡ ὀγδοὰς. 3. Διὸ καὶ ἐν τῇ ἕκτῃ ὁ ἄνθρωπος λέγεται πεποιεῖσθαι ὁ τῷ ἐπισήμῳ πιστὸς γενόμενος ὡς εὐθέως κυριακῆς κληρονομίας ἀνάπαυσιν ἀπολαβεῖν. 4. Τοιοῦτόν τι καὶ ἡ ἕκτη ὥρα τῆς σωτηρίου οἰκονομίας ἐμφαίνει, καθ' ἣν ἐτελειώθη ὁ ἄνθρωπος.

5. Ναὶ μὴν τῶν μὲν ὀκτῶ αἱ μεσότητες γίνονται ἑπτὰ, τῶν δὲ ἑπτὰ φαίνονται εἶναι τὰ διαστήματα ἕξ. 6. Ἄλλος γὰρ ἐκεῖνος λόγος, ἐπὶ ἑβδομάς δοξάζει τὴν ὀγδοάδα καὶ «οἱ οὐρανοὶ τοῖς οὐρανοῖς διηγοῦνται δόξαν θεοῦ». Οἱ τούτων αἰσθητοὶ τύποι τὰ παρ' ἡμῖν φωνήεντα στοιχεῖα. 7. Οὕτως καὶ αὐτὸς εἴρηται ὁ κύριος ἄλφα καὶ ὦ, ἀρχὴ καὶ τέλος, «δι' οὗ τὰ πάντα ἐγενετο καὶ χωρὶς αὐτοῦ ἐγενετο οὐδὲ ἕν».

Οὐ τοίνυν, ὥσπερ τινὲς ὑπολαμβάνουσι τὴν ἀνάπαυσιν τοῦ θεοῦ, πέπανται ποιῶν ὁ θεός. Ἀγαθὸς γὰρ ὢν, εἰ παύσεται ποτε ἀγαθοεργῶν, καὶ τοῦ θεοῦ εἶναι παύσεται, ὅπερ οὐδὲ εἰπεῖν θέμις. [142] 1. Ἔστιν δ' οὖν καταπεπαυκέναι τὸ τὴν τάξιν τῶν γενομένων εἰς πάντα χρόνον ἀπαραβάτως φυλάσσεσθαι τεταχέναι καὶ τῆς παλαιῆς ἀταξίας ἕκαστον τῶν κτισμάτων καταπεπαυκέναι.

2. Αί μὲν γὰρ κατὰ τὰς διαφόρους ἡμέρας δημιουργία ἀκολουθία μεγίστη παρειλήφεισαν ὡς ἂν ἐκ τοῦ προγενεστεροῦ τὴν τιμὴν, <τάξιν> ἐξόντων ἀπάντων τῶν γενομένων, ἅμα νοήματι κτισθέντων, ἀλλ' οὐκ ἐπ' ἴσης ὄντων τιμῶν· οὐδ' ἂν φωνῇ δεδήλωτο ἢ ἐκάστου γένεσις ἀθρόως πεποιησθαι λεχθείσης τῆς δημιουργίας· ἐχρῆν γὰρ τι καὶ πρῶτον ὀνομάσαι. 3. Διὰ τοῦτο ἄρα προεφητεύθη πρῶτα, ἐξ ὧν τὰ δευτέρα, πάντων ὁμοῦ ἐκ μιᾶς οὐσίας μιᾶ δυνάμει γενομένων· ἐν γὰρ, οἶμαι, τὸ βούλημα τοῦ θεοῦ ἐν μιᾷ ταυτότητι. 4. Πῶς δ' ἂν ἐν χρόνῳ γένοιτο κτίσις, συγγενομένου τοῖς οὐσι καὶ τοῦ χρόνου;

Ἦδη δὲ καὶ ἐν ἑβδομάσι πᾶς ὁ κόσμος κυκλεῖται τῶν ζωογονουμένων καὶ τῶν φυομένων ἀπάντων.

[143] 1. Ἑπτὰ μὲν καὶ εἰσιν οἱ τὴν μεγίστην δύναντες ἔχοντες πρωτόγονοι ἀγγέλων ἄρχοντες· ἑπτὰ δὲ καὶ οἱ ἀπὸ τῶν μαθημάτων τοὺς πλανήτας εἶναι φασιν ἀστέρας τὴν περίγειον διοίκησιν ἐπιτελοῦντας, ὑφ' ὧν κατὰ συμπάθειαν οἱ Χαλδαῖοι πάντα γίνεσθαι νομίζουσι τὰ περὶ τὸν θνητὸν βίον, παρ' ὃ καὶ περὶ τῶν μελλόντων λέγειν τινὰ ὑπισχνοῦνται· τῶν δὲ ἀπλανῶν ἑπτὰ μὲν αἱ πλειάδες, ἑπτάστεροι δὲ αἱ ἄρκτοι, καθ' ἃς αἱ γεωργίαι καὶ ναυτιλίας συμπεραιοῦνται, ἢ σελήνη τε δι' ἑπτὰ ἡμέρων λαμβάνει τοὺς μετασχηματισμούς. 2. Κατὰ μὲν οὖν τὴν πρώτην ἑβδομάδα διχότομος γίνεται, κατὰ δὲ τὴν δευτέραν πανσέληνος, τρίτη, δὲ ἀπὸ τῆς ἀπόκρουσεως αὐθις διχότομος, καὶ τετάρτη ἀφανίζεται. 3. Ἀλλὰ καὶ αὕτη, καθάπερ Σέλευκος ὁ μαθηματικὸς παραδίδωσιν, ἑπτάκις μετασχηματίζεται. Γίνεται γὰρ ἐξ ἀφεγγοῦς μηνοειδῆς, εἶτα διχότομος, εἶτα ἀμφίκυρτος πανσέληνός τε καὶ κατὰ ἀπόκρουσιν πάλιν ἀμφίκυρτος διχότομός τε ὁμοίως καὶ μηνοειδῆς.

[144] 1. Ἑπτατόνω φόρμιγγι νέους κελαδήσομεν ὕμνους.¹²²

ποιητὴς τις οὐκ ἄσχημος γράφει καὶ τὴν παλαιὰν λύραν ἑπταφθογγον εἶναι διδάσκων.

2. Ἑπτὰ καὶ περὶ τῷ προσώπῳ τῷ ἡμετέρῳ ἐπίκειται τῶν αἰσθητηρίων τὰ ὄργανα, δύο μὲν τὰ τῶν ὀφθαλμῶν, δύο δὲ τὰ τῶν ἀκουστικῶν πόρων, δύο δὲ τὰ τῶν μυκτήριον, ἑβδομον δὲ τὸ τοῦ στόματος.

3. Τὰς τε τῶν ἡλικιῶν μεταβολὰς κατὰ ἑβδομάδα γίνεσθαι Σόλωνος αἰ ἐλεγείαι δηλοῦσιν ὧδέ πως·

4. παῖς μὲν ἄνηβος ἔτι νήπιος ἔρκος ὀδόντων
φύσας ἐκβάλλει πρῶτον ἐν ἑπτ' ἔτεριν·
τοὺς δ' ἑτέρους ὅτε δὴ τελέση θεὸς ἑπτ' ἐνιαυτούς,
ἤβης ἐκφαίνει σήματα γεινομένης·

τῇ τριτάτῃ δὲ γένειον ἀεξομένων ἐπὶ γυίων
λαχνοῦται, χροῖης ἄνθος ἀμειβομένης·

5. τῇ δὲ τετάρτῃ πᾶς τις ἐν ἑβδομάδι μέγ' ἄριστος
ἰσχύν, ἦν τ' ἄνδρες σήματ' ἔχουσ' ἀρετῆς·
πέμπτη δ' ὦριον ἄνδρα γάμου μεμνημένον εἶναι
καὶ παιδῶν ζητεῖν εἰσοπίσω γενεήν·

τῇ δ' ἕκτη περὶ πάντα καταρτύεται νόος ἄνδρός,
οὐδ' ἔρδειν ἔθ' ὁμῶς ἔργα μάταια θέλει·

6. ἑπτὰ δὲ νοῦν καὶ γλῶσσα ἐν ἑβδομάσι<ν> μέγ' ἄριστος
ὀκτώ τ' ἀμφοτέρων τέσσαρα καὶ δέκ' ἔτη·
τῇ δ' ἐνάτῃ ἔτι μὲν δύναται, μετριώτερα δ' αὐτοῦ
πρὸς μεγάλην ἀρετὴν σῶμά τε καὶ δύναιμις·
τῇ δεκάτῃ δ' ὅτε δὴ τελέση θεὸς ἑπτ' ἐνιαυτούς,
οὐκ ἂν ἄωρος ἐὼν μοῖραν ἔχοι θανάτου.¹²³

¹²² Cf. Footnote: "Philon, *Alleg.* 1.8."

¹²³ Footnote: "Solon, *Fr.* 19, Diehl."

[145] 1. Πάλιν ἐν ταις νόσιος κρίσιμος ἡ ἐβδόμη καὶ ἡ τεσσαρεσκαίδεκάτη, καθ' ἃς ἡ φύσις διαγωνίζεται πρὸς τὰ νοσοποιά τῶν αἰτίων.

2. Καὶ μυρία τοιαῦτα ἀγιάζων τὸν ἀριθμὸν παρατίθεται Ἑρμιππος ὁ Βηρύτιος ἐν τῷ Περὶ ἑβδομάδος.

3. Σαφῶς δὲ τὸν περὶ ἑβδομάδος τε καὶ ὀγδοάδος μυστικὸν λόγον τοῖς γιννώσκουσι παραδίδωσιν ὁ μακάριος Δαβὶδ ὡς πωσ ψαλλων· «Τὰ ἔτη ἡμῶν ὡς ἀράχνη ἐμελέτων. Αἱ ἡμέραι τῶν ἐτῶν ἡμῶν ἐν αὐτοῖς ἑβδομήκοντα ἔτη, ἐὰν δὲ δυναστείας, ογδοήκοντα ἔτη.» Εἶη δ' ἡμᾶς βασιλεύειν.

4. Ἴνα τοίνυν γενητὸν εἶναι τὸν κόσμον διδαχθῶμεν, μὴ ἐν χρόνῳ δὲ ποιεῖν τὸν θεὸν ὑπολάβωμεν, ἐπήγαγεν ἡ προφητεία· «Αὕτη ἡ βίβλος γενέσεως καὶ τῶν ἐν αὐτοῖς, ὅτε ἐγένετο· ἡ ἡμέρα ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.»

5. Τὸ μὲν γὰρ «ὅτε ἐγένετο» ἀόριστον ἐκφορὰν καὶ ἄχρονον μηνύει, τὸ δὲ «ἡ ἡμέρα ἐποίησεν ὁ θεός», τουτέστιν ἐν ἡ καὶ δι' ἧς τὰ πάντα ἐποίησεν, ἧς καὶ χωρὶς ἐγένετο οὐδὲ ἓν, τὴν δι' υἱοῦ ἐνέργειαν δηλοῖ, ὃν φησὶν ὁ Δαβὶδ· «Αὕτη ἡ ἡμέρα ἦν ἐποίησεν ὁ κύριος· εὐφρανθῶμεν καὶ ἀγαλλιαθῶμεν ἐν αὐτῇ», τουτέστι κατὰ τὴν δι' αὐτοῦ γινώσκων παραδιδομένην τὴν θείαν ἐστίασιν εὐωχηθῶμεν.

6. Ἡμέρα γὰρ εἴρηται ὁ φωτίζων τὰ ἐπικεκρυμμένα λόγος καὶ δι' οὗ εἰς φῶς καὶ γένεσιν ἕκαστον τῶν κτισμάτων παρηλεν.

7. Καὶ ὅλως ἡ δεκάλογος διὰ τοῦ ἰῶτα στοιχείου τὸ ὄνομα τὸ μακάριον δηλοῖ, λόγον ὄντα τὸν Ἰησοῦν παριστώσα. (Descourtieux, 1999, pp. 334-350)¹²⁴

PUT IN THE REFERENCES TO PHILO AS FOOTNOTES IN DESCOURTIEUX'S WORK.

The French Translation, *Stromateis*, 6. 139-145

FINISH THIS

The English Translation, *Stromateis*, 6. 139-145

The following quote is from Clement's *Stromateis*, Book VI, chapter XVI, and is found in the second volume of Phillip Schaff's *Ante-Nicean Fathers*, pp. 512-514.

Two thirds through the passage Clement launches into a proof that "the whole world of creatures born alive, and things that grow, revolves in sevens." His argumentation is similar to Philo's, as are the examples he uses. These *sevens* are references to *hebdomads*. Schaff translates the idea as "septenniad," which is identical to my definition as a septennate. The reader will clearly see Clement use *hebdomad* as a unit of seven.

Clement: The Fourth Commandment.

And the fourth word is that which intimates that the world was created by God, and that He gave us the seventh day as a rest, on account of the trouble that there is in life. For God is incapable of weariness, and suffering, and want. But we who bear flesh need rest. The seventh day, therefore, is proclaimed a rest—abstraction from ills—preparing for the Primal Day, our true rest; which, in truth, is the first creation of light, in which all things are viewed and possessed. From this day the

¹²⁴ Will be online soon at:

http://www.documentacatholicaomnia.eu/1815-1875,_Migne,_PG_Volumen_009_Rerum_Conspectus_Pro_Columnis_Ordinatus,_MGR.html

Migne's *PG* can be downloaded for offline use from :

<http://www.ellopos.net/elpenor/greek-texts/fathers/migne-patrologia-graeca.asp> .

first wisdom and knowledge illuminate us. For the light of truth—a light true, casting no shadow, is the Spirit of God indivisibly divided to all, who are sanctified by faith, holding the place of a luminary, in order to the knowledge of real existences. By following Him, therefore, through our whole life, we become impassible; and this is to rest.

Wherefore Solomon also says, that before heaven, and earth, and all existences, Wisdom had arisen in the Almighty; the participation of which—that which is by power, I mean, not that by essence—teaches a man to know by apprehension things divine and human. Having reached this point, we must mention these things by the way; since the discourse has turned on the seventh and the eighth. For the eighth may possibly turn out to be properly the seventh, and the seventh manifestly the sixth, and the latter properly the Sabbath, and the seventh a day of work. For the creation of the world was concluded in six days. For the motion of the sun from solstice to solstice is completed in six months—in the course of which, at one time the leaves fall, and at another plants bud and seeds come to maturity. And they say that the embryo is perfected exactly in the sixth month, that is, in one hundred and eighty days in addition to the two and a half, as Polybus the physician relates in his book *On the Eighth Month*, and Aristotle the philosopher in his book *On Nature*. Hence the Pythagoreans, as I think, reckon six the perfect number, from the creation of the world, according to the prophet, and call it Meseuthys and Marriage, from its being the middle of the even numbers, that is, of ten and two. For it is manifestly at an equal distance from both.

And as marriage generates from male and female, so six is generated from the odd number three, which is called the masculine number, and the even number two, which is considered the feminine. For twice three are six.

Such, again, is the number of the most general motions, according to which all origination takes place—up, down, to the right, to the left, forward, backward. Rightly, then, they reckon the number seven motherless and childless, interpreting the Sabbath, and figuratively expressing the nature of the rest, in which “they neither marry nor are given in marriage any more.” For neither by taking from one number and adding to another of those within ten is seven produced; nor when added to any number within the ten does it make up any of them.

And they called eight a cube, counting the fixed sphere along with the seven revolving ones, by which is produced “the great year,” as a kind of period of recompense of what has been promised.

Thus the Lord, who ascended the mountain, the fourth, becomes the sixth, and is illuminated all round with spiritual light, by laying bare the power proceeding from Him, as far as those selected to see were able to behold it, by the Seventh, the Voice, proclaimed to be the Son of God; in order that they, persuaded respecting Him, might have rest; while He by His birth, which was indicated by the sixth conspicuously marked, becoming the eighth, might appear to be God in a body of flesh, by displaying His power, being numbered indeed as a man, but being concealed as to who He was. For six is reckoned in the order of numbers, but the succession of the letters acknowledges the character which is not written. In this case, in the numbers themselves, each unit is preserved in its order up to seven and eight. But in the number of the characters, *Zeta* becomes six and *Eta* seven.

And the character having somehow slipped into writing, should we follow it out thus, the seven became six, and the eight seven.

Wherefore also man is said to have been made on the sixth day, who became faithful to Him who is the sign ($\tau\omega\epsilon\pi\iota\sigma\eta\mu\omega$), so as straightway to receive the rest of the Lord’s inheritance. Some

such thing also is indicated by the sixth hour in the scheme of salvation, in which man was perfected. Further, of the eight, the intermediates are seven; and of the seven, the intervals are shown to be six. For that is another ground, in which seven glorifies eight, and “the heavens declare to the heavens the glory of God.”

The sensible types of these, then, are the sounds we pronounce. Thus the Lord Himself is called “Alpha and Omega, the beginning and the end,” “by whom all things were made, and without whom not even one thing was made.” God’s resting is not, then, as some conceive, that God ceased from doing. For, being good, if He should ever cease from doing good, then would He cease from being God, which it is sacrilege even to say. The resting is, therefore, the ordering that the order of created things should be preserved inviolate, and that each of the creatures should cease from the ancient disorder. For the creations on the different days followed in a most important succession; so that all things brought into existence might have honour from priority, created together in thought, but not being of equal worth. Nor was the creation of each signified by the voice, inasmuch as the creative work is said to have made them at once. For something must needs have been named first. Wherefore those things were announced first, from which came those that were second, all things being originated together from one essence by one power. For the will of God was one, in one identity. And how could creation take place in time, seeing time was born along with things which exist.

And now the whole world of creatures born alive, and things that grow, revolves in sevens. The first-born princes of the angels, who have the greatest power, are seven. The mathematicians also say that the planets, which perform their course around the earth, are seven; by which the Chaldeans think that all which concerns mortal life is effected through sympathy, in consequence of which they also undertake to tell things respecting the future.

And of the fixed stars, the Pleiades are seven. And the Bears, by the help of which agriculture and navigation are carried through, consist of seven stars. And in periods of seven days the moon undergoes its changes. In the first week she becomes half moon; in the second, full moon; and in the third, in her wane, again half moon; and in the fourth she disappears. Further, as Seleucus the mathematician lays down, she has seven phases. First, from being invisible she becomes crescent-shaped, then half moon, then gibbous and full; and in her wane again gibbous, and in like manner half moon and crescent-shaped.

“On a seven-stringed lyre we shall sing new
hymns,”

writes a poet of note, teaching us that the ancient lyre was seven-toned. The organs of the senses situated on our face are also seven—two eyes, two passages of hearing, two nostrils, and the seventh the mouth.

And that the changes in the periods of life take place by sevens, the *Elegies of Solon* teach thus:—

“The child, while still an infant, in seven years,
Produces and puts forth its fence of teeth;
And when God seven years more completes,
He shows of puberty’s approach the signs;
And in the third, the beard on growing cheek
With down o’erspreads the bloom of changing

skin;
 And in the fourth septenniad, at his best
 In strength, of manliness he shows the signs;
 And in the fifth, of marriage, now mature,
 And of posterity, the man bethinks;
 Nor does he yet desire vain works to see.
 The seventh and eighth septenniads see him now
 In mind and speech mature, till fifty years;
 And in the ninth he still has vigour left,
 But strength and body are for virtue great
 Less than of yore; when, seven years more, God
 brings
 To end, then not too soon may he submit to die.”

Again, in diseases the seventh day is that of the crisis; and the fourteenth, in which nature struggles against the causes of the diseases. And a myriad such instances are adduced by Hermippus of Berytus, in his book *On the Number Seven*, regarding it as holy.¹²⁵ And the blessed David delivers clearly to those who know the mystic account of seven and eight, praising thus: “Our years were exercised like a spider. The days of our years in them are seventy years; but if in strength, eighty years. And that will be to reign.” [Ps. xc. 9, 10.] That, then, we may be taught that the world was originated, and not suppose that God made it in time, prophecy adds: “This is the book of the generation: also of the things in them, when they were created in the day that God made heaven and earth.” [Gen. ii. 4.] For the expression “when they were created” intimates an indefinite and dateless production. But the expression “in the day that God made,” that is, in and by which God made “all things,” and “without which not even one thing was made,” points out the activity exerted by the Son. As David says, “This is the day which the Lord hath made; let us be glad and rejoice in it;” [Ps. cxviii. 24. that is, in consequence of the knowledge [1 Cor. v. 7.] imparted by Him, let us celebrate the divine festival; for the Word that throws light on things hidden, and by whom each created thing came into life and being, is called day.

<http://www.ccel.org/ccel/schaff/anf02.vi.iv.vi.xvi.html> (emphasis mine)

Conclusion

Clement leaves us in no doubt – he uses *hebdomad* in identical a fashion as Philo did—as a septenate. GIVE JUST A FEW REQUOTES BEFORE YOU MOVE ON FROM THE SLAB ABOVE. CAN YOU GET A GREEK VERSION?

Use of Hebdomad by Nicomachus of Gerasa, (ca. 60 - ca. 120 A.D.).

Iamblichus (c. 250 - 330), a Neo-Platonist, in his *Theologoumena tes Arithmetikes* (The Theology of Arithmetic) explains the divine aspect of each of the numbers from one up to ten.

About the life of Nicomachus

(Greek: Νικόμαχος) (ca. 60 – ca. 120 A.D.) was an important mathematician in the ancient world and is best known for his works *Introduction to Arithmetic* (Arithmetike eisagoge) and *The Manual of Harmonics* in Greek. He was born in Gerasa, Roman Syria (now Jerash, Jordan), and was strongly influenced by Aristotle. He was a Pythagorean.

¹²⁵ Schaff includes this quoted from Hermippus of Berytus: “The honour put upon this number in the Holy Scriptures is obvious to all, and it seems to be wrought into nature by the author of Scripture. But see [Dan. viii. 13](#), the original, and (*Palmoni*) Eng. margin.]”

Nothing is known about the life of Nicomachus except that he was a Pythagorean and that he came from Gerasa, and lived around the same time as Theon of Smyrna. The age in which he lived (c. 100 AD) is only known because he mentions Thrasyllus in his *Manual of Harmonics*, and because his *Introduction to Arithmetic* was apparently translated into Latin in the mid 2nd century by Apuleius. As a Neo-Pythagorean, Nicomachus was often more interested in the mystical properties of numbers rather than their mathematical properties.

Nicomachus himself refers to Thrasyllus who died in 36 AD so this gives lower limits on his dates. On the other hand Apuleius, the Platonic philosopher, rhetorician and author whose dates are 124 AD to about 175 AD, translated Nicomachus's *Introduction to Arithmetic* into Latin so this gives an upper limit on his dates. One of the most interesting references is by Lucian, the rhetorician, pamphleteer and satirist who was born about 120 AD, who makes one of his characters say:-

You calculate like Nicomachus.

Clearly Nicomachus had achieved fame for his arithmetical work!

In the paper Dillon argues that Nicomachus died in 196 AD. His argument is based on the fact that Marinus claimed that Proclus believed that he was the reincarnation of Nicomachus. Since Proclus was born in 412 AD and there was a belief among Pythagoreans that reincarnations occurred with an interval of 216 years, the date fits. Although 196 AD is not ruled out by his translator dying in 175 AD (although it comes close) the most serious objection to Dillon's theory seems to be the lack of evidence that Proclus himself believed in the 216 year interval.

Let us move from conjectures to more certain ground, and record that Nicomachus was a Pythagorean. This is obvious from his writings on numbers and music, but we are also told this by Porphyry who says that he was one of the leading members of the Pythagorean School.

Nicomachus wrote *Arithmetike eisagoge* (Introduction to Arithmetic) which was the first work to treat arithmetic as a separate topic from geometry. Unlike Euclid, Nicomachus gave no abstract proofs of his theorems, merely stating theorems and illustrating them with numerical examples.

<http://www-groups.dcs.st-and.ac.uk/~history/Printonly/Nicomachus.html>

About the Document of Iamblichus, *Theology of Arithmetic*.

Nicomachus also wrote two volumes *Theologoumena arithmetikes* (The Theology of Numbers) which was completely concerned with mystic properties of numbers. However Heath writes:-

The curious farrago which has come down to us under that title and which was edited by Ast [published in Leipzig in 1817] is, however, certainly not by Nicomachus; for among the authors from whom it gives extracts is Anatolius, Bishop of Laodicea (270 AD); but it contains quotations from Nicomachus which appear to come from the genuine work. (T L Heath, op. cit).

<http://www-groups.dcs.st-and.ac.uk/~history/Printonly/Nicomachus.html>

Both Porphyry and Iamblichus wrote biographies of Pythagoras which quote from Nicomachus. From this evidence some historians have conjectured that Nicomachus also wrote a biography of Pythagoras and, although there is no direct evidence, it is indeed quite possible. <http://www-history.mcs.st-andrews.ac.uk/Biographies/Nicomachus.html>

On the Mysteries, Quoted by Ps. Iamblichus at

http://www.theurgia.org/taylor_on_the_mysteries.html

The Greek Text, cited by Ps.-Iamblichus (c.245-c.325 A.D.), *Theology of Arithmetic* 56-71.

Some of this text of Ps-Iamblichus quotes Anatolius of Laodicea, and so his particular section is not quoted here, but is found under the section on Anatolius of Laodicea. This excerpt limits itself to Nicomachus' comments on the number seven.¹²⁶

¹²⁶

Full text found at http://books.google.com.au/books?id=pk4PAAAAQAAJ&pg=PT48&dq=nicomachus&as_brr=1&ei=MFy8Sc2pJYPGIQSMnbT2Cw&client=firefox-a#PPA54,M1 . Some of the text is blotchy and is not clear. I have highlighted some of them. Will find a way to clarify these words.

Ἐν τοῦ δευτέρου βιβλίου τῆς ἀριθμητικῆς τοῦ Γερασηνοῦ Νικομάχου.

Ἀγελεία μὲν λέγεται ἀπὸ τοῦ συνείλησθαι καὶ συνῆχθαι ἐνοειδῶς τὴν σύστασιν αὐτῆς, ἐπειπερ παντοίως ἄλυτος, πλὴν εἰς τὸ ὁμώνυμον· ἢ ἀπὸ τοῦ πάντα ἀγαγένας δι' αὐτῆς τὰ φυσικὰ ἀποτελέσματα εἰς τελείωσιν· ἢ μᾶλλον, ὃ καὶ Πυθαγορικώτερον, ἐπειδὴ καὶ Βαβυλωνίων οἱ δοκιμώτατοι καὶ [π.43] Ὀστάνης καὶ Ζωροάστρης ἀγέλας κυρίως καλοῦσι τὰς ἀστρικές σφαίρας, ἦτοι παρ' ὅσον τελείως ἄγονται περὶ τὸ κέντρον μόναι παρὰ τὰ σωματικὰ μεγέθη· ἢ ἀπὸ τοῦ σύνδεσμοί πως καὶ συναγωγαί χρηματίζειν δογματίζεσθαι παρ' αὐτῶν τῶν φυσικῶν [44] λόγων, ἅς ἀγέλους κατὰ τὰ αὐτὰ καλοῦσιν ἐν τοῖς ἱεροῖς λόγοις, κατὰ παρέμπτωσιν δὲ τοῦ γάμμα εφθαρμένως ἀγγέλους· διὸ καὶ τοὺς καθ' ἑκάστην τούτων τῶν ἀγγέλων ἐξάρχοντας ἀστέρας καὶ δαίμονας ὁμοίως ἀγγέλους καὶ ἀρχαγγέλους προσαγορεύεσθαι, οἵπερ εἰσὶν ἑπτὰ τὸν ἀριθμὸν, ὥστε ἀγγελία κατὰ τοῦτο ἐτυμώτατα ἢ **ἑβδομάς**. Μὴ τι δὲ καὶ φυλακίτις ἢ αὐτὴ ἐκ τοῦ αὐτοῦ· οὐ γὰρ μόνον παρὰ τὸν τῶν φυλάκων ἀριθμὸν ἑπτ' ἔσονται ἡχεμόνες, ἀλλὰ καὶ ὅτι οἱ φυλάσσοντες τὸ πᾶν καὶ ἐν συνοχῇ καὶ αἰωνίῳ μόνῃ διακρατοῦντες τοσοῦτοί εἰσιν ἀστέρες. Ὅτι τὴν ἑπτάδα οἱ Πυθαγορικοὶ οὐχ ὁμοίως τοῖς ἄλλοις φασὶν ἀριθμαῖς, ἀλλὰ σεβασμοῦ φασὶν ἀξίαν· ἀμέλει σεπτάδα προσηγόρευον αὐτήν, καθὰ καὶ Πρῶρος ὁ Πυθαγορικός ἐν τῷ περὶ τῆς **ἑβδομάδος** φησί· διὸ καὶ ἐξεπίτηδες τὸν ἐξ διὰ τῆς ἐκφωνήσεως τοῦ κάπτα καὶ σίγμα (ταῦτα γὰρ ἐν τῷ ξι συνεξακούεται) ἐκφέρουσιν, ἵνα ἐν τῇ συνεχεῖ καθ' εἰρμὸν ἐπιφορᾷ τὸ σίγμα συνάπτηται τῷ ἑπτά, ὥστε λεληθῶτως ἐκφωνεῖσθαι σεπτά. Τοῦ δὲ σεβάσμιον εἶναι τὸν ἑβδομον ἀριθμὸν αἰτία ἦδε· ἢ τοῦ κοσμοποιοῦ θεοῦ πρόνοια τὰ ὄντα πάντα ἀπειργάσατο, γενέσεως μὲν ἀρχὴν καὶ ρίζαν ἀπὸ τοῦ πρωτογόνου ἐνός ποιησαμένη τοῦ πάντα εἰς ἀπόμαξιν καὶ ἀφομοίωσιν ἰόντος ἀνωτάτου καλοῦ, συμπληρώσεως δὲ τελείωσιν καὶ κατάκλεισεν ἐν αὐτῇ τῇ δεκάδι. Ὅργανον δὲ τι καὶ ἄρθρον τὸ κυριώτατον καὶ τῆς ἀπεργασίας τὸ κράτος ἀπειληφὸς τὴν **ἑβδομάδα** νομιστέον τῷ κοσμοποιοῦ θεῷ ὑπάρξαι· μεσότης γὰρ τις φυσικὴ καὶ οὐχ ἡμῶν θεμένων ἢ **ἑβδομάς** μονάδος καὶ δεκάδος· αἱ δὲ ἴδιαι μεσότητες κυριώτεραί [π.44] πως τῶν ἄκρων ὑπάρχουσι· πρὸς αὐτήν γὰρ ἑκατέρωθεν οἱ λόγοι συννεύουσιν, οὐ μόνον οὖν, ὅτι, ἐπειδὴ κατ' ἀριθμητικὴν ἴσην σχέσιν μεσιτεύουσι μονάδος καὶ δεκάδος ὁ δ' καὶ ζ', ἴσον τῇ τῶν ἄκρων [45] συνθέσει τὸ ἀμφοτέρων αὐτῶν σύστημα παρέχοντες, ὅσω πλεονάζει τοῦ ἐνός ὁ δ', τοσοῦτω τοῦ δέκα ὁ ζ' λειπόμενος, καὶ ἐναλλάξ, ὅσω τοῦ ἰ ὁ δ' λείπεται, τοσοῦτω τοῦ ἰ ὁ ζ' πλεονάζων, ἀλλὰ καὶ ὅτι τὰ μὲν ἀπὸ μονάδος μέχρι τετράδος δυνάμει δέκα ἐστί, ἐνεργεία δὲ αὐτὸ τοῦτο ἢ δεκάς, ὁ δὲ ζ' ἀριθμητικὴ μεσότης τετράδος καὶ δεκάδος, τρόπον τινὰ δύο δεκάδων, τῆς μὲν δυνάμει, τῆς δὲ ἐνεργείᾳ; ὑποδιπλάσιος ὢν τῆς ἀμφοῖν συνθέσεως. Ἔτι δὲ καὶ ἀκρόπολις τις ὡσανεὶ καὶ δυσχεύρωτον ρεῦμα μονάδι ἀσχίστω κατὰ τοῦτο ἢ ἑβδομάς ἐν τῇ δεκάδι φαίνεται· μονωτάτη γὰρ οὔτε πλάτος ἐπιδέχεται εὐθυμετρικὴ οὔσα καὶ μόνου τοῦ ὁμωνύμου ἐπιδεκτικὴ μέρους, οὔτε μὴν μιγνυμένη τινὶ τῶν ἐντὸς δεκάδος τινὰ τῶν ἐν αὐτῇ γεννᾷ, οὔτε μιγέντων τινῶν τῶν μέχρι δεκάδος γεννᾶται· λόγον δὲ ἴδιον ἔχουσα καὶ ἀκοινώνητον καιριώτατα τέτακται· διὸ πολλὰ συντυγχάνει ἐν τοῖς κοσμικοῖς οὐρανίοις τε καὶ περιγειοῖς, ἀστράσι καὶ ζώοις καὶ φυτοῖς, κατ' αὐτὴν ἀποτελεῖσθαι. Τοιγαροῦν τύχη τε ὡς πᾶσι παρεπομένη τοῖς ἀποβαίνουσιν ὀνομάζεται καὶ καιρὸς ἐπὶ τούτῳ, διότι καιριωτάτης τέτευχε χωρίας καὶ φύσεως. Μέγα δὲ τεκμήριον τοῦ λόγου καὶ τὸ ἐν ταῖς σφαίραις· ὀγδόη μὲν γε τὴν ἄνωθεν, τρίτην δὲ κάτωθεν σεληνιακὴν ὑπάρχουσαν τὴν τῶν περὶ γῆν ἀποτελεσμάτων ἀποτελέσειν καὶ ἐξουσίαν ἀποφέρεισθαι, μεσαίχιμιον νοουμένην τῶν τε ἄνωθεν καὶ τῶν κάτωθεν· καὶ αὐτὴ γὰρ ἑβδομάδι πρὸς ταῦτα ἐπιχρωμένη φαίνεται συλλαμβάνουσα μὲν πως ὡς ὑπ' ἀπιστοῦ τῆς τετράδος· καὶ αὐτὴ γὰρ ἐν δεκάδι μεσότης ὤφθη σὺν αὐτῇ τῇ ἑβδομαδι· ἀναγκαίως τελεσιουργία καὶ συμπλήρωσις τοῖς οὖσιν ἀποτελεῖται [π.45] δι' ἀμφοτέρων τῶν ἀριθμῶν, ἐπειδὴ καὶ ὁ κή, τέλειος τοῖς ἐναντοῦ μέρεσιν ὢν, ἀμφοτέρων ἐγκεραθέντων ἔργον ἐστί· τετράκις γὰρ, συλλαμβανούσης δὲ πολὺ τι πλεον τῆς ἑβδομάδος· ἢ γὰρ ἀπὸ μονάδος μέχρι αὐτῆς σύνθεσις ἀποτελεῖ αὐτόν. [46] Ἐπτάωροι οὖν αἱ τέσσαρες σεληνιακαὶ φάσεις ὑπάρχουσαι συμπληροῦσιν εὐλόγως τὸν τοῦ ἀσπέρος τούτου μῆνα, ἡμερῶν ὄντα ἔγγιστα καθ'. Συλλογίσασθαι δὲ δεῖ καὶ τὰς ἑπτὰ σχηματικὰς μορφὰς τῆς σελήνης τετράδι, μηνοειδῆ, διχότομον, ἀμφίκυρτον, πανσέληνον, πάλιν ἄλλον ἀμφίκυρτον, ἐκ θατέρου μέρους φωτιζομένης αὐτῆς, καὶ πάλιν διχότομον κατὰ ταυτά, καὶ ἄλλην μηνοειδῆ. Διατιθέμενον δὲ καὶ τὸν ὠκεανὸν ὑπ' αὐτῆς κατὰ τοὺς ἑβδομαδικούς ἀριθμούς ὀρώμεν· ἐν νομηγία μὲν μέγιστος ἐν τῷ πλημμυρεῖν ὁράται, δευτέρα δὲ βραχὺ ὑποβεβηκώς, τρίτη ἔτι ἐλάσσων, καὶ κατὰ τὸ ἐξῆς ἢ ἀνοίδησις

πλημμυρίδος ἔτι μᾶλλον μειοῦται μέχρι τῆς ἑβδόμης, ἥτις διχότομον τὴν σελήνην ἐπιδεικνυσιν· τὸ δ' αὖ ἀπὸ ταύτης ἐν τῇ ὀγδόῃ ἴσως πάλιν γίνεται τῇ ἑβδόμῃ, τουτέστι, ἡ αὐτὴ δυνάμει, ἐν δὲ τῇ θ', οἷαπερ ἐπὶ τῆς στ', δεκάτῃ δέ, οἷα ἐπὶ τῆς ε', καὶ τῇ ιά, οἷα ἐν τῇ δ', τῇ δὲ ιβ', οἷα ἐν τῇ γ', τῇ δὲ ιγ', οἷα ἐν τῇ β', τῇ δὲ ιδ', οἷα ἐν τῇ πρώτῃ. Εἶτα ἀπ' ἄλλης ἀρχῆς ἢ τρίτη ἑβδομάς τὰς αὐτὰς διαθέσεις ποιεῖ τῇ ὑδατικῇ σφαίρᾳ, ἅς ἢ πρώτη ἢ δὲ δ', ἅς ἢ β'. οὐ γὰρ δεῖ νῦν ὀστρέων τε καὶ ἐγκεφάλων καὶ μυελῶν μανώθησιν καὶ τῶν πλείστων ζῶων τὴν συμπάθειαν ἐπεξιέναι τὴν πρὸς τὸ ἄστρον τοῦτο, ὅποτε ἐξ αὐτῶν τοῖς ἀνθρώποις συμβαινόντων αὐτάρκως δυνάμεθα πειραθῆναι περὶ τῶν λεγομένων. Πρῶτον μὲν αἱ καθάρσεις ταῖς γυναιξὶ διὰ τῶν προλεχθεισῶν ἑβδομαδικῶν περιόδων γίνονται, παρ' αὐτὸ τοῦτο πρὸς τινῶν ἔμμηνα καὶ καταμήνια καλούμενα· εἶτα ἐπτάκις ὁ γόνος ὡς ἐπίπαν τῷ ἄρρῳ θόρνυται εἰς τὴν γυναικείαν μήτραν, ἐπτά τῷ ὥρῃ ταῖς [π.46] πλείσταις ἤτοι προσπλάσσειται εἰς ζωογόνησιν τὸ νοσιμώτερον αὐτοῦ ἢ ἀπολισθαίνει· καθάπερ ἀμέλει καὶ ἀντιστρόφως ἀπὸ τῆς φυσικῆς τοῦ ἐμβρύου ὀμφαλοτομίας εἰς τὴν τῆς ἐξόδου ἐπίδειξιν ἐπτά ὥρῶν οὐκ [47] ἐντὸς διάστημα ἀναλύεται, ἐν αἷς συμμετρῶς ἰκανὸν ἀντέχειν τὸ κύημα, οὔτε τῇ ἀπὸ τοῦ ὀμφαλοῦ τροφῇ διακρατεῖσθαι ἔχον ἔτι ὡς φυτὸν ἢ μέρος, οὔτε πῶ τῇ θύραθεν εἰσποῆ ὡς ζῶον ἤδη ἀπροσάρτητον καὶ αὐτοτελές, ἡμέραις δὲ ἐπτά φύσει τινὶ ὑμενώδει ὑδροδοκῶ ὁμοιοῦται, καθάπερ καὶ ὁ ἰατρός Ἱπποκράτης συναινεῖ λέγων ἐν τῷ περὶ παιδίου φύσεως· γυναικὸς οἰκείης ἡμῖν μουσουργὸς ἀγαθὴ, κάρτα καὶ πολύτιμος, ἦν πρὸς ἄνδρα φοιτέουσα, οὐκ ἔθελε δὲ λαβεῖν ἐν γαστρὶ, ἵνα μὴ ἀτιμωτέρῃ τοῖς ἐρασταῖς εἴῃ· ἠκηκόει δὲ ἡ μουσουργὸς, οἷαπερ αἱ γυναῖκες πρὸς ἀλλήλας λέγουσιν, ὅτι, ἐπειδὴν μέλλῃ ἢ γυνὴ συλλήψεσθαι ἐν γαστρὶ, οὐκ ἐξέρχεται ἡ γονή, ἀλλ' ἐμμένει, ταῦτα ἀκούσασα συνήκε· καὶ που ἦσθετο οὐκ ἐξελθοῦσαν τὴν γονὴν ἅπασαν ἀφ' ἑαυτῆς καὶ ἔφρασε τῇ δεσποίνῃ, καὶ ὁ λόγος ἦλθεν εἰς ἐμέ· κἀγὼ ἀκούσας ἑβδομαίαν οὔσαν ἐπέτρεψα πρὸς γῆν ὑψηλὰ πηδᾶν· ἐπτά δὲ οἱ ἐπεπήδητο, καὶ ἐξῆλθεν αὐτὴ ἡ γονή, καὶ ψόφος ἐγένετο· οἶον δὲ ἦν τὸ ἐκθορὲν, ἐγὼ ἐρέω· οἶον εἴ τις ὡς τὸ ἐξῶθεν λέπυρον περιέλοι, ἐν δὲ τῷ ἐσωτάτῳ ὑμένι τὸ ὑγρὸν διαφαίνοιτο. Καὶ τάδε μὲν Ἱπποκράτης. Στράτων δὲ ὁ Περιπατητικὸς καὶ Διοκλῆς ὁ Καρύστιος καὶ πολλοὶ ἕτεροι τῶν ἰατρῶν ἐν μὲν τῇ δευτέρῃ ἑβδομάδι ρανίδας αἵματος ἐπιφαίνεσθαι τῷ λεχθέντι ὑμένι φασὶν ἐκ τῆς ἐξωτέρας ἐπιπλοκῆς, ἐν δὲ τῇ τρίτῃ δῖκνεῖσθαι τὸ ὑγρὸν φασί, καὶ μέσον ὡς σαρκὸς τι καὶ αἵματος σύστρεμμα ἴσχειν, δηλονότι [π.47] τελεσιουργίας τυχόν διὰ τὴν τοῦ κῆ τελείαν φύσιν, ἢ διὰ τὴν ἐν αὐτῷ τῶν δύο περιπτῶν κύβων περαινούσης οὐσίας ὑπαρχόντων σύνθεσιν· ἐν δὲ τῷ ε' κατὰ τὴν λ' μάλιστα καὶ πέμπτην ἡμέραν διαπλάττεσθαι ἐν μέσῳ αὐτῷ, μελίττης μὲν μεγέθει ἑοικὸς τὸ βρέφος, διατετρανωμένον δὲ ὅμως, ὥστε κεφαλὴν καὶ ἀνχένα καὶ θώρακα καὶ κῶλα ὀλοσχερέστερον φαντάξεσθαι ἐν αὐτῷ· καὶ τοῦτο φασὶ ζ' μῆσι γόνιμον εἶναι· [48] εἰ δ' ἐννέα μέλλει γενήσεσθαι, τῇ στ' πάσχει τοῦτο ἑβδομάδι, ἂν θῆλυ ἢ, ἂν δὲ ἄρσεν, τῇ ζ'. τῆς δὲ γονιμότητος αἰτίαν μάλιστα τὴν ἑβδομάδα ὑπάρχειν, δηλοῖ τὸ καὶ τὰ ἐπταμηνιαῖα δι' αὐτὴν ζώσιμα οὐκ ἔλαττον τῶν ἐννεαμηνιαίων γίνεσθαι, διαφθεῖρεσθαι δὲ ὑπὸ τῆς φυσικῆς ἀνάγκης τὰ ἀμφοῖν μέσα τεταγμένα ὀκταμηνιαῖα· ὃ διὰ τοιούτου τινὸς ἐπιλογισμοῦ συνεβίβαζον οἱ Πυθαγορικοί, δι' ἀριθμητικῶν λόγων καὶ διαγραμματῶν τὴν ἔφοδον ποιούμενοι· τοὺς ἀπὸ τῶν δύο ἐλαχίστων ἀριθμῶν πυθμένας κύβους τοῦ τε β' καὶ τοῦ γ' τὸν ἦ' καὶ τὸν κζ' συντιθέντες ποιοῦσι τὸν λε', ἐν ᾧ μάλιστα συμβέβηκε τοὺς τῶν συμφωνιῶν ὁραῖσθαι λόγους, δι' ὧν ἡ ἀρμονία τελειοῦται· γένεσις μὲν γὰρ πᾶσα ἐξ ἐναντιῶν, ὑγροῦ, ξηροῦ, ψυχροῦ, θερμοῦ ἐναντία δὲ οὐχ ὁμονοεῖ οὐδ' εἰς σύστασιν τινα συντρέχει δίχα ἀρμονίας· ἀρμονιῶν δὲ ἀρίστη, πάντων ἐπιδεκτικὴ τῶν συμφῶνων λόγων, ἢ κατὰ τὸν λέ' ἀριθμὸν, ὃς οὐ μόνον εἰς στερέωσιν καὶ τελειότητα τοῖς προλεχθεῖσι δυσὶ κύβοις τριχῇ διαστατοῖς ἰσάκις ἴσα ἰσάκις συμπληροῦται, ἀλλὰ καὶ τῶν πρώτων τριῶν τελείων τῶν τοῖς ἰδίοις μέρεσιν ἴσων, δυνάμει μὲν τοῦ α', ἐνεργείᾳ δὲ τοῦ στ' καὶ κη' σύστημά ἐστι.

Πρὸς δὲ τούτοις καὶ τῶν τὴν ἀρμονικὴν ἐπιδειξαμένων πυθμενικῶς θεωρίαν τῶν συμφωνιῶν σχέσεων ἀπασῶν, τοῦ στ' καὶ ἡ καὶ θ' καὶ ιβ', συγκεφαλαίωμα ἐστι. Τοῦτον δὲ τὸν λέ' ἐναρμόνιον ὄντα καὶ τελεστικώτατον ὑπὸ πλευρῶν δύο περισσῶν περιεχόμενον [π.48] παραλληλόγραμμον, τῆς ε' καὶ ζ', ψυχογονικὸν γενέσθαι, εἰ τὴν τρίτην διάστασιν τῷ στ' μηκυνθεὶς ἀυξηθεῖη (ψυχῇ γὰρ οἰκειότατος ὁ στ'), προαπεδείχθη, ὅτι ποιότης μὲν καὶ χροιά καὶ φῶς μετὰ τὰ σωματικὰ μεγέθη τριχῇ διαστάντα ὤφθη κατὰ τὴν πεντάδα, ψυχῶσις δὲ καὶ ἕξις ζωτικῇ κατὰ τὴν ἑξάδα, διὰ τοῦτο ὀνομασμένην, τελειῶσις δὲ καὶ διάνοσις κατὰ τὴν ἑβδομάδα· [49] ὅπερ οὖν ἐκ τοῦ πεντάκις ἕξ

ἑπτάκις, ἑπτάκις ἕξ πεντάκις ἀποτελεῖται, τοῦτο δηλονότι καὶ ἐκ τοῦ πεντάκις ἑπτὰ ἑξάκις ἀποβαίη ἄν, σύμπαντα δὲ σί. Ἐν ὅσαις ἡμέραις οἱ ἑπταμήνιοι ζωογονοῦνται πάρεξ τῶν ἕξ ἡμερῶν, δι' ὧν ἢ τοῦ ὑδροφόρου ὑμένος σύστασις ἐδείχθη πρῶτιστα φαίνεσθαι, συν δ' ἐκείναις κύβος ἄν εἴη ἀποκαταστατικός καὶ σφαιρικός, ὃς ἀποτελειοῦται τοῖς οἰκείοις μέρεσιν ἴσον τοῦ ἕξ ψυξικοῦ ἀριθμοῦ. Καὶ Διοκλῆς δὲ ἑξαπλασιασθέντων τῶν λέ γίνεσθαι φησι στερεὸν τὸν σί, ὅσαιπερ εἰσιν εἰς τοὺς ἑπτὰ μῆνας ἡμέραι τοὺς τριακονθημέρους, Ἰπποκράτης δὲ τὰ ἐν ὁ ἡμέραις κινούμενά φησι ἐν τριπλασίῃσι τελειοῦσθαι· καὶ κατὰ τοῦτον γὰρ αἱ μὲν ὁ τριπλασιασθεῖσαι τοῦ σί ποιητικαὶ εἰσιν, αἱ δὲ ζ' τοῦ σό, ἑπταμήνου καὶ ἑννεαμήνου. Ὅτι καὶ τὰ σπέρματα πάντα ὑπὲρ γῆν ἀναφαίνεται δι' ἑβδόμης μάλιστα ἡμέρας ἐκφυόμενα, καὶ ἑπτάκαυλα ὡς ἐπίπαν τὰ πλεῖστα γίνεται, τὰ δὲ βρέφη ὡσπερ ἐσπάρη τε καὶ κατὰ γαστρὸς ἑβδομάδι διωκῆθη, οὕτω καὶ μετὰ τὴν γένεσιν ἑπτὰ μὲν ὄραις τὴν κρίσιν ἴσχει τοῦ ζῆν ἢ μῆ· ἐμπνέοντα γὰρ πάντα τῆς μήτρας ἐξέρχεται τὰ τελεσφόρα καὶ οὐ νεκρὰ ἀποκηθέντα, πρὸς δὲ τὴν τοῦ ἀναπνεομένου ἀέρος παραδοχὴν, ὑφ' οὗ τονοῦται τὸ τῆς ψυχῆς εἶδος, κρισιμωτάτη βεβαιοῦται τῇ ζ' ὥρα ἐπὶ θάτερον, ἢ ζωὴν ἢ θάνατον. Ἐπτὰ δὲ μῆσιν ὀδοντοφυεῖ, δις δὲ ἑπτὰ ἀνακαθίζει καὶ ἔδρας ἀκλινοῦς τυγχάνει, τρίς δὲ ἑπτὰ διαρθροῦν ἄρχεται τὸ φθέγμα, καὶ καλεῖν τὰς πρῶτας ὀρμὰς [π.49] ἐπιβάλλεται, τετράκις δὲ ἑπτὰ ἴσταται μὴ σφαλλόμενα, καὶ διαβαίνειν ἐπιχειρεῖ, πεντάκις δὲ ἑπτὰ παύεται τῆς τοῦ γάλακτος τροφῆς φυσικῶς ἀποδιατιθέμενα· ἑπτὰ δὲ ἔτεσιν ἀποβάλλει τοὺς φυσικοὺς ὀδόντας καὶ ἀναφύει τοὺς πρὸς τὴν σκληρὰν τροφήν ἐπιτηδεῖους, δις δὲ ἑπτὰ ἠβάσκει καὶ ὡσπερ διηρθρωμένως ἔτυχε τοῦ παντος προφορικοῦ λόγου· ἐν τῇ προτέρᾳ τῶν ἐτῶν ἑβδομάδι τοσοῦτων φύσει ὑπαρχόντων καὶ τῶν εἰς τὸ τοιοῦτον ἐπιτηδεῖων ἀπλῶν φθειγμάτων, οὕτως ἄρχεται ταῖς τοῦ ἐνδιαθέτου ἐπιβάλλειν διαρθρώσεσιν, καθὸ λογικὸν ἤδη ὑπάρχει ζῶον, ἑπτὰ κατὰ πολλοὺς τῶν φιλοσόφων ὑπαρχουσῶν τῶν τὸ λογικὸν συνασκουσῶν αἰσθήσεων, καὶ τότε μάλιστα συμπληρουμένων· πρὸς γὰρ ταῖς τεθρυλλημέναις ἐ ἔτι καὶ τὴν φωνητικὴν καὶ σπερματικὴν καταριθμοῦσιν ἔνιοι, αὕτη δὲ τότε συμπληροῦται αὐτοῖς, ὅτε τὸ σπερματικὸν φυσικῶς ἀπασὶ κινεῖται, ἄρρεσι μὲν διὰ γονῆς, θηλείαις δὲ δι' ἐμμῆνου καθάρσεως· διόπερ ζωογονητικῆς ἐπιτηδειότητος τότε μόνον κατάρχονται, καὶ Βαβυλωνίοις οὐδὲ θρησκευόνται οὐδὲ τῆς αὐτῶν ἱερατικῆς σοφίας μετέχουσιν, ἀλλ' ἀποκλείονται τῶν ἐνταῦθα μνημάτων ἐντὸς τούτου τοῦ χρόνου. Ἐπεὶ δὲ καὶ τίκτειν τῷ ἐξῆς ἔνεστι χρόνω καὶ ἀνθ' αὐτῶν ἀμείβειν εἰς τὴν κοσμικὴν συμπλήρωσιν ἄνθρωπον, εἰκότως γενεὰν τὴν συμμετρωτάτην οἱ ποιηταὶ τὴν τριακονταετῆ τίθενται, ἐν ἣ τέκνον ἐστὶν ἰδεῖν· καὶ κατὰ τὴν ἐν τριάδι τελειώσιν διὰ τριῶν ἢ διαδοχῆ γίνεται διὰ πατρός, υἱοῦ, ἐγγόνου· τῇ δὲ τρίτῃ ἑβδομάδι συλλήβδην καὶ τὴν ἐπὶ μῆκος αὔξησιν ἀπολαμβάνει, τῇ δὲ τετάρτῃ τὴν ἐπὶ πλάτος τελειοῦται, καὶ οὐδεμία ἄλλη αὐτοῖς ἀπολείπεται σώματος ἐπίδοσις· τέλειος γὰρ ὁ κῆ, τῇ δὲ ἐ κατὰ τὸν ἀρμονικὸν ἀποδειχθέντα τὸν λέ καὶ ἢ κατὰ ἰσχὺν πᾶσα ἐπίδοσις ἀποστραγγίζεται, καὶ οὐκέτι οἶόν τε ἑαυτοῦ ἰσχυρότερον μετὰ ταῦτα τὰ ἔτη γενέσθαι. Δια [π. 50] τοῦτο οἱ ἀθληταὶ τοσοῦτοι γενόμενοι οἱ μὲν ἤδη νενικηκότες πλέον τι πράξει οὐ προσδοκῶσιν, οἱ δὲ μῆπω καταλύουσι. Καὶ αἱ τῶν βελτίστων πολιτειῶν νομοθεσίαι μέχρι μὲν ταύτης στρατεύεσθαι ἀναγκάζουσιν, εἰσὶ δὲ καὶ αἱ μέχρι τῆς μετ' αὐτήν· τὸ δὲ μετὰ τοῦτο στρατηγεῖν μὲν, οὐκέτι δὲ τὸ στρατεύεσθαι συγχωροῦσιν. Τὸ δὲ κεφάλαιον, ὅταν ὁ τῆς δεκάδος λόγος τῷ τῆς ἑβδομάδος κερασθῆ καὶ δεκάκις ἑπτὰ γένηται, τότε πάντων ἔργων ἀφετέον [51] τῷ ἀνθρώπῳ, καθοσιωτέον δὲ τῇ τῆς λεγομένης εὐδαιμονίας ἀπολαύσει. Ὅτι εἰς τέσσαρα τὰ πάντα στοιχεῖα, τρεῖς δὲ αὐτῶν ἀναγκαίως αἱ μεταξυτήτες, ἑβδομάς ἄν κανταῦθα ἐπικρατοῖη τῶν ὄλων· διο καὶ Λινος ὁ θεόλογος ἐν τῷ πρὸς Ὑμέναιον δευτέρῳ θεολογικῷ φαίνεται λέγων· Τέσσαρες ἀρχαὶ ἅπασιν πρισσοῖς δεσμοῖς κρατοῦνται. Πῦρ μὲν γὰρ καὶ γῆ συννηρμόσθησαν ἀλλήλοις κατὰ τὴν γεωμετρικὴν ἀναλογίαν· ὁ πρὸς ἀέρα γῆ, τοῦθ' ὕδωρ πρὸς πῦρ, καὶ ἀνάπαλιν ὁ πρὸς ἀέρα πῦρ, τοῦθ' ὕδωρ πρὸς γῆν, καὶ τὸ ἐναντίον· τῶν δὲ τοιούτων ἐνωτικαὶ πῶς αἱ ἀρμονίαι, μεταξὺ δὲ ἀέρος καὶ πυρὸς πειθῶ· κατ' ἔφεσιν γὰρ καὶ ἀπόμαξιν ἀφομοιοῦνται τὰ ἀπὸ ἀέρος μέχρι γῆς τοῖς οὐρανίοις καὶ αἰεὶ κατὰ τὰ αὐτὰ ὡσαύτως ἔχουσι, πειθόμενά πῶς καὶ ποδηγούμενα τῇ τοῦ ἀρχεγόνου καὶ πάντα ἔλκοντος ἐφ' ἑαυτὸ κάλλους φύσει. Ὅτι πρὸς τοῖς ἄλλοις τῇ ἑβδομάδι ὑπάρχει τὸ κρισιμωτάτην εἶναι αὐτήν, ὡσπερ ἐν τῇ κυοφορήσει καὶ ἐν ταῖς τῆς ἀνατροφῆς ἡλικίας. Οὕτως δὲ καὶ ἐν ταῖς νόσοις καὶ ταῖς ὑγείαις διὰ τὸ συγγενεστάτην αὐτήν καὶ ὁμοφυτων εἶναι τῇ τοῦ ἀνθρώπου κατασκευῇ· σπλάγχνα τε γὰρ τὰ λεγόμενα μέλη ἑπτὰ κατ' αὐτήν ἐμπέφυκεν ἡμῖν, γλῶττα, καρδία, ἥπαρ, πνεύμων, σπλήν, νέφροι

δύο, καὶ τὰ καθολικὰ μέρη τσαῦτα, ἅπερ ἐστὶ κεφαλὴ, θώραξ, χεῖρες, δύο, πόδες δύο καὶ αἰδοῖον·
 κατὰ μέρος δὲ διατρήσεις ἐν μὲν τῷ προσώπῳ ζ', ὀφθαλμῶν [π.51] δύο, ὠτῶν δύο, ῥινῶν δύο,
 στόματος ἅ· τὰ τε πνοὴν καὶ τροφὴν διαφέροντα ζ', φάρυγγ, στόμαχος, γαστήρ, ἔντερον,
 μεσεντέριον, κύστις, καὶ τὸ πρὸς τῇ ἔδρῳ, ὃ τινες ἀρχὸν καλοῦσιν, ὅτι μηδενὸς τρέφοντος
 ἐντεθέντος ζ' ἡμέρας οἷόν τε ζῆν. Καὶ ἐν γεωμετρικαῖς σκέψεσιν ἑπτὰ εἶδη τῶν παρ' αὐτοῖς
 ἀρχῶν, σημείων, γραμμῆ, ἐπιφάνεια, γωνία, σχῆμα, στερεόν, ἐπίπεδον· καὶ ἑπτὰ τῶν στοιχειωτῶν
 ἐξετάσεις ἐπιδοχομένων πληροῦνται· τριγώνου γὰρ γωνίαί τρεῖς, καὶ πλουραὶ ἴσαι, καὶ αὐτὸ τὸ
 ἔμβადόν ἐν, πολὺ δὲ πλεόν, ὅτι τὰ σημειωτικὰ δι' ἑβδομάδος κρατύνεται, ἢ ἐπὶ τὸ νοσερὸν ἢ ἐπὶ τὸ
 ὑγιεινὸν ῥέποντα· εἰς γὰρ τὴν ἑβδόμην ἡμέραν μόνην τῶν ἐντὸς αὐτῆς οἱ πυρεκτικοὶ παντες τύποι
 συναντῶσι· διὸ καὶ κρίσεως ἐνταῦθα τυγχάνουσιν. Ὁ δὲ τῆς ἀποδείξεως τρόπος ἀπλοῦς εἰκότως
 τῷ πρὸ βραχέος ἀπὸ μονάδος παντοίων ἀναλόγων ἐκθέσεων ἰδιώματι, ἐν ᾧ κύβων μὲν ἅμα καὶ
 τετραγώνων ἢ ἄ καὶ ζ' χώρα μένη ἐπιδεντινὴ ἡμῖν ἐφάνη, τετραγώνων δὲ μόνων πέμπτη καὶ τρίτη,
 β' καὶ στ' οὐδετέρων, ὡς οὐδὲ τριταίου οὐδὲ τεταρταίου ἐν τοῖς πυρεκτικοῖς τύποις. Ἴδου γὰρ τοῦ
 μὲν λεγομένου τριταίου τετραγώνῳ μάλιστα ὁμοιομένου διὰ τὸ ἐπιπέδων τριγώνων κατάρχειν, ὧν
 τὸ συμμετρώτατον τετράγωνον ἰσότητα ὀρθογωνίον καὶ πλευρῶν ἔχει· καὶ πρὸς αὐτὸ εὐθύνεται,
 ἀλλὰ παρὰ μίας πάντως ἐπισημαίνοντος μονάδα τε καὶ γ' καὶ ε' καὶ ζ' μεταχουσιν ἀπ' ἀλλήλων
 οὔσαι τρίται, καθὰ καὶ τετραγωνισμοῦ ἐν πάσαις ταῖς ἀνάλογον ἐκθέσεσιν ἰσοταγεῖς χώρας·
 τεταρταίου δὲ καὶ τοῦ κύβῳ παραπεμφθέντος διὰ τὴν πανταχόθεν ἐδραιότητα καὶ τῶν ἐξ βάσεων
 τετραγῶκων εὐσταθῆς ἐν καὶ δ' καὶ ζ' κοινωνοῦσι· παρὰ γὰρ δύο ἐπισημαίνει ὁ λόγος, ὥστε διὰ
 τετάρτης ἀπαντῶν ἡμέρας, ὧν ἐν ταῖς αὐτῶν ἀνάλογον ἐνθέσεσιν εἰς τὰς τετάρτας πάντως οἱ
 κύβοι ἀποτελοῦνται χώρως· τοῦ δὲ λεγομένου [π.52] ἡμιτριταίου φύσιν μὲν ἰδίαν οὐκ ἔχοντος,
 παρὰ δὲ τὸν τριταῖον μορφουμένου, ἀπαντῶντος δὲ αὐτοῦ ἐν δυσὶ νυχθημέροις, τουτέστι, ὦραις μὴ,
 ἀεὶ μέντοι τρεῖς ὦρας ὀρίζοντος εἰς ὀποτερονοῦν, ἥτοι λῆψιν ἢ ἄνεσιν, τὸ δὲ λοιπὸν ἐν δωδεκάωρον
 εἰς τοῦναντίον, παρὰ μέντοι τὸ θάττον ἢ βράδιον αὐτὰ ταῦτα ἀποδιδόναι, ἥτοι μεγάλου ἡμιτριταίου
 λεγομένου ἢ μικροῦ ἢ μέσου πρὸς τὰς παρ' ἑκάτερον παρολκὰς ἢ παρεκτάσεις. Μεθέξει μὲν ἢ τῆς
 δευτέρας ἡμέρας δευτέρα δωδεκάωρος ἐπισημανθεῖσα, [53] τῆς δὲ τετάρτης ἢ προτέρα δωδεκάωρος,
 καὶ τῆς στ' ἢ ἀρχῆ, ὥστε πάλιν ἀπάντησιν εἰς τὴν τῆς ζ' ὑστερας γενέσθαι, καὶ τρόπον τινα τὴν ζ'
 εὐκυβίαν εἶναι τῇ πρωτίστῃ κατὰ πάντα· πάντων γὰρ ἀπλῶς τῶν ἐντὸς διαστήματος τεταρταϊκοῦ
 τόπων ἀμφοτέροι μόναι μετέχουσαι, ἢ μὲν γεννητικῆ, ὡς εἰπεῖν, αὐτῶν ἔσται, ἢ δὲ κριτικῆ καὶ οἷον
 δοκιμαστικῆ, τῶν δ' ἀναμέσων πασῶν οὐδεμία πάντων μετέχει πλὴν ἀφημερινοῦ, οὐπερ ἀναγκαίως
 καὶ ζ' καὶ ἄ· κοινὴ γὰρ αὕτη ἐπισημασία μόνη, ὥσπερ καὶ τῶν ἐκκειμένων διαγραμμάτων. Αὕτη ἢ
 πολλαπλασιότης κοινὸν πάντων στίχων παρακολούθημα, ἀλλὰ διαφεύγει δευτέρα μὲν τριταῖον
 καὶ τεταρταῖον, μετέχει δὲ ἀφημερινοῦ καὶ ἡμιτριταίου· τρίτη δὲ διαφεύγει μὲν ἡμιτριταῖον καὶ
 τεταρταῖον, μετέχει δὲ ἀφημερινοῦ καὶ τριταίου· τετάρτη δὲ διαφεύγει μὲν τριταῖον, τῶν δὲ
 λοιπῶν μετέχειν τριῶν· πέμπτη δὲ διαφεύγει μὲν τεταρταῖον, μετέχει δὲ καὶ τριταίου καὶ
 ἀφημερινοῦ καὶ τῆς τοῦ λοιποῦ ἀνωμαλίας· ἕκτη δὲ μόνη ἀφημερινοῦ μετέχει, ἀντιπεπονηθῶς τῇ
 τετάρτῃ ἕνα μόνον διαφευγουσῆ· ζ' δὲ πάντων μετέχει, ὡς ἢ πρώτη. Κάπειδὴ τὰ τῶν ἄλλων
 τύπων συμφανεστερα ἢ ἀπλοειδέστερα, τεταραγμένου δὲ τοῦ ἡμιτριταίου σαφέστερον οὕτω
 ὀρισθῆσεται· πρώτης ἀρχῆς σημασίας ἐνδοτέρω οὐκ ἂν ἐπισημῆν ἢ ἐξαώρων, ὥστε κατὰ τὴν τῆς
 γ' ἑσπέραν τῆς πρότερον [53] γενομένης κατὰ τὴν μεσημβρίαν τῆς δευτέρας ἢ ἐπὶ ταύτῃ ὄρον ἔξει,
 οὐ ἐνδοτέρω ἀμέχανον πάλιν τὸ τῆς τετάρτης μεσονύκτιον εἰς τὴν τῆς στ' εὐθὺς πρωΐαν, ὥστε τὴν
 τῆς ἑβδόμης μεσημβρίαν ἀποκρίνεσθαι. Ἀπὸ δὲ ταύτης τῆς διαιρέσεως, ἥτις ἐστὶ τοῦ σμικροτάτου,
 καὶ τὰς ἀνωμαλίας λογιστέον. Διὰ τὸ οὖν τυχαίως καὶ ἐπὶ καιρὸν τινα τρόπον ἀπαντᾶν καὶ
 ἀποκρίνεσθαι ἕκαστα κατὰ τὴν τῆς ἑβδόμης χώραν καιρὸν αὐτὴν καὶ τύχην ἐπωνόμαζον, καὶ ἢ
 συνήθεια καιρὸς καὶ τύχη εἰθίσθη λέγειν. Τί γὰρ δεῖ νῦν καὶ περὶ τῶν κλιμακτῆρων [54]
 λεπτολογεῖν ἑβδοματικῶν μάλιστα παρὰ τοῖς ἀποτελεσματολόγοις δογματιζόμενον; Ὅτι Ἀθηναῖν
 καὶ καιρὸν καὶ τύχην τὴν ἑπτάδα ἐπωνόμαζον· Ἀθηναῖν μὲν, ὅτι παραπλησίως τῇ μυθευομένῃ
 παρθένος τις καὶ ἄζυξ ὑπάρχει, οὔτε ἐκ μητρὸς γεννηθεῖσα, ὃ ἐστίν, ἀρτίου ἀριθμοῦ, οὔτε ἐκ
 πατρὸς, ὃ ἐστίν, περισσοῦ· πλὴν ἀπὸ κορυφῆς τοῦ πάντων πατρὸς, ὅπερ ἂν εἴη ἀπὸ τῆς τοῦ ἀριθμοῦ
 κεφαλῆς, μονάδος· καὶ ἐστίν οἷον Ἀθηναῖ ἀθλήλυντός τις, θῆλυ δὲ ὁ εὐδιαίρετος ἀριθμὸς· καιρὸν
 δέ, ὅτι οὐ χρόνῳ μακρῷ τὰς ἐνεργείας ἀννομένας ἐν ταῖς κρίσεσιν ἔχει, εἰς ὑγίαν ἢ νόσον, ἢ εἰς

γένεσιν καὶ φθοράν· τίχην δέ, ὅτι παραπλησίως τῇ μυθευομένη Τύχη τὰ θνητὰ διέπει. Ὅτι οὐ μόνον τῆς ἀνθρωπίνης φωνῶς, ἀλλὰ καὶ ὀργανικῆς καὶ κοσμικῆς καὶ ἀπλῶς ἐναρμονίου φωνῆς ζ' ὑπάρχει τὰ στοιχειώδη φθέγματα, οὐ μόνον παρὰ τὸ ὑπὸ τῶν ἑπτὰ ἀστέρων ἀφίεσθαι μόνα καὶ πρῶτιστα, ὡς ἐμάθομεν, ἀλλ' ὅτι καὶ τὸ πρῶτον διάγραμμα παρὰ τοῖς μουσικοῖς ἑπταχορδον ὑπέπεσε. Ὅτι τριῶν ὄντων τῶν τῆς ψυχῆς εἰδῶν ἢ μερῶν, φρονητικοῦ, θυμικοῦ, ἐπιθυμητικοῦ, τέσσαρες ἀρεταὶ καὶ τελειόταται γίνονται, καθάπερ τριῶν διαστημάτων δ' ὄροι ἐπὶ σωματικῆς διαυξήσεως.

(Iamblichus, 1817, pp.42-53.)

The English Translation, cited by Ps.-Iamblichus (c.245-c.325 A.D.), *Theology of Arithmetic* 56-71.

This translation was produced by Robin Waterfield, 1988:

From the Second book of the Arithmetic of Nicomachus of Gerasa (footnote: “Nicomachus’ lost *Theology of Arithmetic*, as usual.”) It is called ‘forager,’ (footnote: “An epithet of Athena, with whom the hebdomad is commonly identified.”) because its structure has been collected and gathered together in a manner resembling unity, since it is altogether indissoluble, except into something which has the same denominator as itself; (footnote: “That is, 1/7.”) or because all things have brought their natural results to completion by its agency; or rather (what is more Pythagorean) because the most eminent Babylonians, and Hostanes and Zoroaster, authoritatively call the heavenly [57] spheres ‘flocks,’ (footnote: “The Greek for ‘forager’ is *agelaia*, for ‘flock’ *agele*.”) either in so far as, alone among corporeal magnitudes, they are completely drawn around a single center, or because their connections are decreed even by scientific savants to also in a sense be called ‘clusters’ and they for the same reason call these clusters ‘flocks’ in their holy writings, and also ‘angels’ by insertion of the lost ‘g’ (footnote: “The Greek for ‘flock’ may also be *agelos*-, the Greek for ‘angel’ is *aggelos*.”) hence the heavenly bodies and spirits which are outstanding in each of these flocks are likewise called angels and archangels, and they are seven in number, with the consequence that the hebdomad is in this respect most truly a message. (footnote: “The Greek for message’ is *aggelia*, what angels bring; Nicomachus means us to remember *agelaia* [forager].”)

Moreover, it is called ‘guardian’ for the same reason: for not only will there be seven leaders in addition to the number of the guards, (footnote: “A reference to Homer, *Iliad* 9.85, or to some allegorical interpretation of it.”) but also those which guard the universe and keep it in continuous and eternal stability are this many heavenly bodies.

The Pythagoreans say that the heptad is not similar to the other numbers, and they say that it deserves reverence; and indeed they call it ‘septad,’ (footnote: “A word coined for its similarity with the Greek for ‘reverence.’”) as Prorus the Pythagorean also records in his *On the Hebdomad*. Hence too when they say ‘six,’ they stress the pronunciation of the ‘k’ and the ‘s’ (for these are heard together in the ‘x’), so that when they go through the successive numbers step by step, the ‘s’ joins on to the ‘seven.’ So it was imperceptibly pronounced ‘septa.’ (footnote: “The Greek for ‘six’ is *hex*, for ‘seven’ *hepta*. So they ran the s-sound at the end of *hex* on to the beginning of *hepta*.”)

The reason for the seventh number being an object of reverence is as follows: the providence of the Creator God [58] wrought all things by basing on the first-born One the source and root of the creation of the universe, which comes to be an impression and representation of the highest good, and he located the perfection and fulfillment of completion in the decad itself, and the Creator God necessarily considered that the hebdomad was an instrument and his most authoritative limb and has gained the power of creativity. For by nature, and not by our own devices, the hebdomad is a mean between the monad and the decad, (footnote: “That is, as what follows shows, a mean in the disjunct proportionate series 1, 4, 7, 10.”) and the means between extremes are in a sense more authoritative than the extremes themselves, because the terms on either side incline towards the means. Not only do 4 and 7 mediate between the monad and the decad by an arithmetically equal relationship, and when added together their sum is equal to the sum of the extremes, and 4 exceeds one by the same amount that 7 is less than ten, and conversely 4 is less than 10 by the same amount that 7 exceeds 1— not only this, but also the numbers from the monad to the tetrad are potentially ten, while the decad is this very thing in actuality, and 7 is the arithmetic mean between the tetrad and the decad (i.e. in a sense between two decads, one potential, the other actual), since it is half of the sum of both. (footnote: “Note also that 28 is the seventh triangular number, 55 is the tenth triangular number, and 28 is the arithmetic mean between 1 and 55.”)

Moreover, the hebdomad seems to be an acropolis, as it were, and a 'strong fortification' within the decad, just like an indivisible monad. For it alone admits no breadth, since it is a rectilinear number and admits only a fractional part with the same denominator as itself; and, by mingling with any of the numbers within the decad, it does not produce any of the numbers within the decad, nor is it produced by the intercourse of any of the numbers within the decad, but, with a principle which is all its own and [59] is not shared, it has been assigned the most critical place.

Hence many things, both in the heavens of the universe and on the Earth—celestial bodies and creatures and plants—are in fact brought to completion by it. And that is why it is called 'Chance,' because it accompanies everything which happens, and 'critical time,' because it has gained the most critical position and nature.

The facts of the heavenly spheres provide important proof of this thesis, in that the sphere of the moon, which is the eighth from the top and the third from the bottom, carries the influence and power of the influences which revolve around the Earth, since it is considered to be the mediator between those above and those below. (footnote: "The ten heavenly spheres in the Pythagorean system are: the fixed stars, Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon, Earth and Counter-Earth. (The Counter-Earth is an invisible counterpart to the Earth. It is the body closest to the central fire or hearth, but is invisible to us because the inhabited part of Earth always faces away from it.)") And it turns out to employ a hebdomad for this, with a tetrad assisting as shield-bearer—for the tetrad, along with the hebdomad itself, is evidently a mean in the decad, with the result that necessarily completion and fulfillment are achieved for things by means of both numbers, especially given that 28, which is perfect in relation to its parts, is the product of the multiplication of them both (for it is four times seven)—but the hebdomad's assistance is far greater: for the addition of the numbers from the monad to the hebdomad yields 28. So the four phases of the moon each last for a seven-fold season [60] and reasonably complete the month of this heavenly body, which consists of just about 28 days.

It is also necessary to calculate the seven configurations of the moon which pertain to its phases by means of a tetrad: sickle, halved, gibbous, full—and again gibbous (when it is illuminated on the other side), and again halved (for the same reason) and again sickle.

We also see that the ocean is disposed by the moon in accordance with hebdomadic numbers. It is visibly greatest during the flood-tide at the new moon, then on the second day it has withdrawn a bit, on the third day it is still less, and gradually the swelling of the flood-tide decreases more and more until the seventh day, which displays the moon halved, and then again, following this, on the eighth day it becomes again just as it was on the seventh day (that is, the same in power), and on the ninth as it was on the sixth, and on the tenth as it was on the fifth, and on the eleventh as it was on the fourth, and on the twelfth as it was on the third, and on the thirteenth as it was on the second, and on the fourteenth as it was on the first. And then, from a fresh beginning, the third hebdomad disposes the sphere of water in the same way as the first hebdomad did, and the fourth in the same way as the second.

What need is there now to go through the diminution of oysters and sea-urchins and mussels, and the sympathetic affection which most creatures undergo in relation to this heavenly body, when [61] we can derive sufficient proof of what is being said in the very things that happen to human beings? In the first place, women's evacuations occur by means of the aforementioned hebdomadic periods, and for this reason are called by some 'menses' and 'menstruation.' (footnote: "Both words are cognate with the word for 'month.'") Secondly, in general the male's seed is emitted seven times into the female's womb, and within seven hours at the most it either smears its fertile part for conception or slips away, just as, to be sure, at the opposite extreme, an interval of seven hours at least elapses between the natural severance of the baby's umbilical cord and its appearance and delivery, during which period the foetus is perfectly capable of surviving by itself, while it no longer behaves as if it were a plant or a part and is supported by nourishment from the umbilicus, nor yet does it behave like a living creature and is detached and self-sufficient thanks to breathing the outside air.

For seven days the embryo resembles a membranaceous, water-bearing kind of thing, as the physician Hippocrates agrees, when he says in *On the Nature of the Child*: (footnote: "Chapter 13.")

A female relative of mine had a particularly excellent and valuable dancing-girl, who was going with a man, but did not want to get pregnant and be less highly prized by her admirers. The dancing-girl heard the sorts of things women say to one another, that when a woman is about to become pregnant the seed stays inside her and does not come out. She took in what she heard, and at one point she noticed that not [62] all the seed came out of her. She told her mistress, and word reached me. When I heard the news—it was on the seventh day—I instructed her to jump up high and to the ground. When she had done so seven times, the seed came out of her, accompanied by a noise. I will describe what the discharge was like: it was as if the surrounding shell of an egg had been stripped off, and within the internal membrane the moist part showed through.

That is from Hippocrates. And Strato the Peripatetic and Diocles of Carystus and many other physicians say that during the second hebdomad spots of blood appear on the membrane Hippocrates mentioned, on the outside surface, and during the third they penetrate through to the moist part, and during the fourth they say that the moist part coagulates and the middle contains a node as if of flesh and blood (obviously because it comes by completion due to the perfect nature of 28, or because 28 contains the sum of the two odd cubes, whose essence is limiting), (footnote: “ $28=1^3 + 3^3$. Cubes are said to be limiting because they encompass the limitation of solidity and three-dimensionality.”) and during the fifth, down to about the thirty-fifth day, the embryo is formed in the middle of it, similar in size to a bee, but clearly articulated, so that head and neck and trunk and limbs in general are apparent on it. And they say that this embryo is viable in seven months, but if birth is going to occur at nine months, then this formation happens in the sixth hebdomad [63] for a female embryo, and in the seventh for a male embryo.

That the hebdomad is particularly responsible for viability is shown by the fact that even seven-month children are, thanks to it, no less likely to survive than nine-month ones, while eight-month children, which occur between both, perish from natural necessity. This fact the Pythagoreans, employing mathematical arguments and diagrams, used to deduce by means of considerations such as the following: they add together the basic cubes of the two smallest numbers—i.e. 8 and 27, the cubes of 2 and 3—to yield 35; in this number it turns out that the ratios of the concords, by means of which harmony is accomplished, are particularly evident. For all generation is from opposites—moist and dry, cold and warm—and opposites do not concur nor do they come together into a compound of anything except under harmony. And the best of harmonies, which admits all the concordant ratios, is the one which falls under the number 35, which not only, as regards being made solid and complete, is accomplished by the two aforementioned cubes, which are equal-times-equal-times-equal, extended in three dimensions, but also is the combination of the first three perfect numbers, which are equal to their own parts—1 potentially, 6 and 28 actually.

Furthermore, it is also the summation of all the relationships of the concords which display in a basic way harmonic theory—6, 8, 9 and 12; and it has been shown that this 35, which is an enharmonic and particularly productive parallelogram encompassed by two odd sides 5 and 7 in length, is life-engendering, if extended and raised to a third dimension by 6 (for 6 is most suited to soul, the life-force).

Quality [64] and color and light accompany corporeal magnitudes in three dimensions and evidently fall under the pentad; ensoulment and the condition of life fall under the hexad, which is why it is so called; completion and thought fall under the hebdomad. The product of $5 \times 6 \times 7$ or $7 \times 6 \times 5$ would obviously also be the result of $5 \times 7 \times 6$: all of them are 210, which is the number of days in which seven-month children are engendered, apart from the six days during which the compound, the moisture-bearing membrane, was shown first to appear; but if these six are brought in, the result would be the recurrent and spherical cube of the soul's number six, which is made equal to its own parts.

Diocles says that when 35 is multiplied by 6, the resulting 210 is a solid number, because 210 is the number of days in seven months of thirty days. And Hippocrates says: "What moves in 70 days is accomplished in triple the number." (footnote: “*Epidemics* III.453 (Kühn).”) For in fact according to him it is the trebling of 70 days that makes 210, and of 90 that makes 270—the periods of seven-month and nine-month children.

All seeds appear above ground, during growth, in the course of the seventh day or thereabouts, and the majority of them are seven-stemmed for the most part. Just as fetuses were sown and ordered in the womb by the hebdomad, so also after birth in seven hours they reach the crisis of whether or not they will live. For all those which are born complete and not dead come out of the womb breathing, [65] but as regards the acceptance of the air which is being breathed and by which soul in general acquires tension, they are confirmed at the critical seventh hour one way or the other— either towards life or towards death.

Children cut their teeth at seven months, and at twice seven sit up and gain an unswaying posture, and at three times seven they begin to articulate speech and make their first efforts at talking, and at four times seven they stand without falling over and try to walk, and at five times seven they are naturally weaned and milk ceases to be their food. And at seven years they shed their natural teeth and grow ones which are suitable for hard food, and at twice seven years they come to puberty and, just as in the first hebdomad of years they acquired in an articulated manner the full range of *expressed* speech, consisting of as many simple words as are natural and useful for such expression, so they now begin to embark on the articulation of *abstract* speech, in so far as there is now a rational creature, and there being, according to most philosophers, seven senses which train the rational and are completed especially at this time: for in addition to the commonly recognized five senses, some count the faculties of speech and procreation, and the latter is completed at the time when the procreative faculty [66] naturally changes for all humans—for males by means of seed, for females by means of menstruation. Hence they only then acquire fitness for engendering life, and among the Babylonians they do not play a part in religious ceremonies or partake in their priestly wisdom, but are debarred from all the initiations there before this time.

Since in the next period (footnote: "That is, in the period 21-28, since the previous paragraph discussed 14-21.") it is possible for them to have children and substitute others for themselves for the fulfillment of the universe, then the poets are being reasonable when they classify a generation as the thirty-year symmetry of the appearance of children; and because of the perfection of the triad, a complete succession consists of three—father, son and grandson.

In the third hebdomad, they generally conclude growth in terms of length, and in the fourth they complete growth in terms of breadth, and there is no other bodily increase remaining to them; for 28 is a complete number.

In the fifth hebdomad, thanks to the manifestation of the harmonic 35, all increase as regards strength is checked, and after these years it is no longer possible for people to become stronger than they are. Hence, when athletes reach this age, some have already stopped winning and do not expect to achieve anything more, though others do not yet give up. And the legal codes of the best constitutions have conscription up to this hebdomad (though some have it until the next hebdomad), and after this point allow people to be officers, but not to serve in the ranks any more.

Finally, when the principle of the decad is blended with that of the hebdomad and ten times seven is reached, then man should be released from all tasks [67] and dedicated to the enjoyment of happiness, as they say.

If there are four elements, and there are necessarily three means between them, then here too a hebdomad will control all things. This is obviously why Linus the theologian, in the second book on theology of his *To Hymenaeus*, says: "The four sources of every-thing are controlled by triple bonds." For fire and earth are linked to each other by geometrical proportion: as earth is to air, so water is to fire, and conversely as fire is to air, so water is to earth, and vice versa. (footnote: "See Plato, *Timaeus* 32b.") The harmonies of such things are in a sense unifying, and between air and fire there is persuasion: for the elements from air to earth are assimilated to the heavenly bodies by desire and imitation, and always remain in the same condition, being in a sense persuaded and guided by the nature of the primordial beauty which attracts everything to itself.

Moreover, the hebdomad has the property of being the most critical number, not only in pregnancy and in the ages of life development, but also in disease and health, because it is the most akin and cognate to the human constitution: for our so-called black internal organs are seven and fall under it (they are tongue, heart, liver, lung, spleen and two kidneys), and [68] there are this many parts of the body in general (i.e. head, trunk, two arms, two legs, and genitals). And taken part by part, there are 7 channels in the face— 2 for eyes, 2 for ears, 2 for nostrils and one for mouth—and 7 which transmit breath and food—throat, gullet, stomach, guts, intestinal membrane, bladder and the one by the seat, which some call rectum.

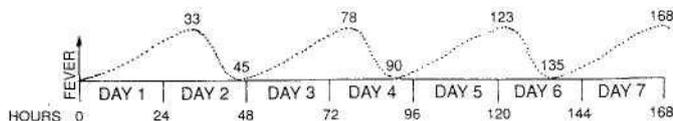
It is possible to live for 7 days with no intake of food. And in geometrical research there are seven types of source which they have identified—point, line, surface, angle, shape, solid and plane; and seven is the quota of the most elementary to admit investigation: for a triangle has three angles, an equal number of sides, and its area is single.

Furthermore, symptoms are confirmed by means of the hebdomad, as inclining either towards sickness or towards health: for all types of fever meet at the seventh day and at no other before it, and so they reach crisis at this point. This can be simply and plausibly demonstrated by means of the property of the various proportionate series from the monad which we set out earlier, when we saw that the first and seventh places alone admit both cubes and squares, the fifth and third admit only squares, the fourth admits only cubes, and the second and sixth admit neither, just as among the types of fever they admit neither the tertian nor the quartan.

For 1, 3, 5 and 7 participate in what is called tertian fever, since it is particularly like a square because [69] a square has its origin in plane triangles whose equality of right angles and sides the perfectly commensurate square contains, and is made regular in relation to itself, (footnote: "The Greek is very obscure and has required emendation to get even this far. There seems to be a reference to the Platonic composition of squares out of two equal right-angled isosceles triangles; hence tertian fever is like a square because both it and triangles are three-fold.") and since its symptoms always become apparent with a day's interval in between; so these numbers participate in it because they are at a third remove from one another, (footnote: "The Greeks counted inclusively and hence, for instance, described as 'the third day away' what we would call 'the day after tomorrow.'") just as they participate in squaring in all the proportionate series by being evenly distributed through the places.

And 1, 4 and 7 participate in quartan fever, which is attended by cubes because it is altogether stable and steadfast as a result of the six square bases. For the process manifests symptoms with two days' interval in between, and consequently occurs on the fourth day, as in the proportionate series cubes are always accomplished at the fourth place.

The so-called semi-tertian fever does not have a nature peculiar to itself, but is formed by the tertian. It occurs within two periods of a night and a day each (i.e. within 48 hours), but it always cuts off three hours, as it reaches one of the two possibilities—attack or remission of the fever—and then passes to the opposite for one twelve-hour period. (It can, however, yield its symptoms earlier or later; depending on what it does, it is called great semi-tertian or small or median, with regard to the delays of or extensions to either possibility.) The second twelve-hour period of the second day will participate in the fever, as will the first twelve-hour period of the fourth and the beginning of the sixth: these are the periods during which the symptoms become clear. The result is that there is again an onset of the fever in the later period of the seventh day. (footnote: “We can encapsulate this paragraph in the following diagram, where the numbers are hours and the peaks are the points at which the symptoms become clear (i.e. the crisis points):



”)

In a sense the seventh day is in all respects like the first: for these two days are the only ones which partake of all the types of fever up to and including the quartan interval, and the first day will be generative, so to speak, [70] of fevers, while the seventh will be critical and, as it were, testing; but none of all the days in between partakes of all the types—except that they all partake of quotidian fever, as necessarily the seventh and the first do too, since this is the only shared manifestation of symptoms, as the displayed diagrams show. (footnote: “Presumably the text was originally accompanied by linear diagrams, divided into days and marking the occurrences of the various types of disease.”)

This multiplicity is an attribute common to all series, but the second place in the series escapes tertian and quartan fevers, but partakes of quotidian and semi-tertian; the third place escapes semi-tertian and quartan, but partakes of quotidian and tertian; the fourth place escapes tertian, but partakes of the three remaining types of fever; the fifth place escapes quartan, but partakes of tertian and quotidian and the irregularity of the remaining one; the sixth, contrary to the fourth, which escaped only one, partakes only of the quotidian; the seventh partakes of them all, as does the first. (footnote: “In this paragraph it is denied that the semi-tertian occurs on the third or sixth days. However, in both the earlier and later paragraphs on the semi-tertian, both of these days are mentioned. It may well be that this whole paragraph is a later interpolation by an editor (or even our compiler] trying, unsuccessfully, to explain the diagrams which originally accompanied the text: for not only does this paragraph contradict the surrounding material in our treatise, but it also contradicts the whole Greek medical tradition's descriptions of the semi-tertian, whereas the other two paragraphs of our treatise do not.”)

Since the features of the other types are more obvious or simple, but the semi-tertian is disorderly, then it should be defined more clearly, as follows: the symptoms will not become clear within five six-hour periods from the initial source of the symptoms; this means that, if the previous manifestation of symptoms occurred at noon of the second day, it will be on the evening of the third day that the following manifestation will have its *terminus post quem*, while moreover midnight on the fourth day will go up to the very early morning of the sixth, and the result is that there is a crisis at noon on the seventh. This distribution is that of the smallest semi-tertian and can be used as a basis to calculate the irregularities. (footnote: “Noon on the second day is the thirty-sixth hour of the total stretch: the four possible thirty-hour intervals fall where this paragraph says they do.”) Since everything comes together and is distinguished by coincidence and in a critical manner at the place of the hebdomad, they called it 'critical time' and 'Chance,' and [71] custom has entrenched the habit of saying 'critical time and Chance' together. Why need people now quibble about the hebdomadic critical points which astrologers in particular believe in?

They called the heptad 'Athena' and 'critical time' and 'Chance'—'Athena' because it is a virgin and unwed, just like Athena in myth, and is born neither of mother (i.e. of even number) nor of father (i.e. odd number), but from the head of the father of all (i.e. from the monad, the head of number); and like Athena it is not womanish, but divisible number is female. They called it 'critical time' because it encompasses, in a short span of time, activities when they are in crisis and are tending to health or sickness, or to generation or destruction. They called it 'Chance' because, just like Chance in myth, it controls mortal affairs.

There are 7 elementary sounds not only for human speech, (footnote: “The seven vowels of the Greek alphabet.”) but also for the sounds which instruments and the universe make—in short, for enharmonic sound—not only because of the single, primary sounds emitted by the 7 heavenly bodies, as we learn, but also because the prime diagram among musicians has turned out to be the heptachord.

While there are three kinds or parts of the soul (rational, spirited and appetitive), there are four complete virtues, (footnote: “Wisdom, justice, courage and moderation; see p. 59.”) just as while there are three dimensions, there are four limits in corporeal increase. (footnote: “The four points of the pyramid, the basic three-dimensional body.”)

(Waterfield, 1988, pp. 88-100)

Relevance for our Study on *Hebdomad*

Second Primary source from Nicomachus is his few uses of hebdomad in his Introduction to Arithmetic,

QUOTE THE GREEK AND THE ENGLISH HERE SOURCES VOL 4.TOWARD THE END.

The Use of Hebdomad in Dio Cassius (ca.155 A.D to ca.229 A.D.)

About the Life of Dio Cassius

Lucius Cassius Dio Cocceianus (Greek: Δίων ὁ Κάσσιος) (c. 155 or 163/164 to after 229), known in English as Cassius Dio, Dio Cassius, or Dio (Dione. lib) was a noted Roman historian and public servant. Dio published a history of Rome in 80 volumes, beginning with the legendary arrival of Aeneas in Italy through the subsequent founding of Rome and then to 229; a period of about 1,400 years. Of the 80 books, written over 22 years, many survive into the modern age intact or as fragments, providing modern scholars with a detailed perspective on Roman history.

Cassius Dio was the son of Cassius Apronianus, a Roman senator. He was born and raised at Nicaea in Bithynia. Byzantine tradition holds that Dio's mother was the daughter or sister of Greek historian, orator, and philosopher Dio Chrysostom; this relationship has been disputed. His praenomen is usually held to have been Lucius, but a Macedonian inscription published in 1970 shows it as Cl., presumably Claudius. Although a Roman citizen, he was Greek by descent, and wrote in Greek. Dio always maintained a love for his Greek hometown of Nicaea, calling it 'his home', as opposed to his description of his villa in Italy ('my residence in Italy').

Dio passed the greater part of his life in public service. He was a Senator under Commodus and governor of Smyrna after the death of Septimius Severus, and afterwards suffect Consul around 205. He was also Proconsul in Africa and Pannonia. Alexander Severus held him in the highest esteem and made him his Consul again, even though his caustic nature irritated the Praetorian Guards, who demanded his life. Following his second consulship, being advanced in years, he returned to his native country, where he died.

He was the father of Cassius Dio, Consul in 291.

http://en.wikipedia.org/wiki/Cassius_Dio

The Greek Text xxxvii.17-19

[17] 1. *Ιουδαία και αυτοι Ιουδαιοι ωνομάδεται· ή δε επίκλησις αυτή εκείνοις μὲν οὐκ οἶδ' ὅθεν ἤρξατο γενέσθαι, φέρει δὲ και ἐπὶ τοὺς ἄλλους ἀνθρώπους ὅσοι τὰ νόμιμα αὐτῶν, καιπερ ἄλλοεθνεῖς ὄντες, ζηλοῦσι. και ἔστι και παρὰ τοῖς Ρωμαίοις τὸ γένος τοῦτο, κολουσθὲν μὲν πολλάκις, αὐξηθὲν δὲ ἐπὶ πλεῖστον, ὥστε και ἐς παρρησίαν τῆς νομίσεως ἐκνικῆσαι. 2. κεχωριδάται δὲ ἀπὸ τῶν λοιπῶν ἀνθρώπων ἔς τε τᾶλλα τὰ περι τὴν δίαίταν πάνθ' ὡς εἶπεῖν, και μαλισθ' ὅτι τῶν μὲν ἄλλων θεῶν οὐδένα τιμῶσιν, ἕνα δὲ τινα ἰσχυρῶς σέβουσιν. οὐδ' ἀγαλμα οὐδὲν οὐδ' ἐν αὐτοῖς ποτε τοῖς Ἱεροσολύμοις ἔσχον, ἄρρητον δὲ δὴ και ἀειδῆ αὐτὸν νομίζοντες εἶναι περισσότατα ἀνθρώπων θρησκευουσι. 3. και αὐτῶ νεῶν τε μέγιστον και περικαλλέστατον, πλήν καθ' ὅσον ἀχανής τε και ἀνώροφος ἦν, ἐξεποίησαν, και τὴν ἡμέραν τὴν τοῦ Κρόνου καλουμένην ἀνεθесαν, και ἄλλα τε ἐν αὐτῇ ἰδιαίτατα πολλὰ ποιούσι, και ἔργου οὐδενὸς σπουδαίου προσάπτονται. 4. Και τὰ μὲν κατ' ἐκείνον, τίς τε ἔστι και ὅθεν οὕτως ἐτιμήθη, ὅπως τε περι αὐτὸν ἐπτόγηται, πολλοῖς τε εἴρηται και οὐδὲν τῆδε τῆ ἱστορία προσήκει·*

[18] τὸ δὲ δὴ ἐς τοὺς ἀστέρας τοὺς ἑπτὰ τοὺς πλάνητας ὠνομασμένους τὰς ἡμέρας ἀνακεῖσθαι κατέστη μὲν ὑπ' Αἰγυπτίων, παρέσσι δὲ καὶ ἐπὶ πάντας ἀνθρώπους, οὐ πάλαι ποτὲ ὡς λόγῳ εἰπεῖν ἀρξάμενον· οἱ γοῦν ἀρχαῖοι Ἕλληνες οὐδαμῆ αὐτό, ὅσα γε ἐμὲ εἰδέναι, ἠπίσταντο. **2.** ἀλλ' ἐπειδὴ καὶ πάνν νῦν τοῖς τε ἄλλοις ἄπασι καὶ αὐτοῖς τοῖς Ῥωμαίοις ἐπιχωριάζει, καὶ ἤδη καὶ τοῦτο σφισι πάτριον τρόπον τινὰ ἐστὶ, βραχὺ τι περὶ αὐτοῦ διαλεχθῆναι βούλομαι, πῶς τε καὶ τίνα τρόπον οὕτω τέτακται. ἤκουσα δὲ δύο λόγους, ἄλλως μὲν οὐ χαλεποὺς γνωσθῆναι, θεωρίας δὲ τινος ἐχομένους. **3.** εἰ γάρ τις τὴν ἀρμονίαν τὴν διὰ τεσσάρων καλουμένην, ἥπερ πού καὶ τὸ κῦρος τῆς μουσικῆς συνέχειν πεπίστευται, καὶ ἐπὶ τοὺς ἀστέρας τούτους, ὑφ' ὧν ὁ πᾶς τοῦ οὐρανοῦ κόσμος διείληπται, κατὰ τὴν τάξιν καθ' ἣν ἕκαστος αὐτῶν περιπορεύεται ἐπαγάγοι, καὶ ἀρξάμενος ἀπὸ τῆς ἕξω περιφορᾶς τῆς τῶ Κρόνῳ δεδομένης, **4.** ἔπειτα διαλιπὼν δύο τὰς ἐχομένας τὸν τῆς τετάρτης δεσπότην ὀνομάσειε, καὶ μετ' αὐτὴν δύο αὐ' ἑτέρας ὑπερβάς ἐπὶ τὴν ἑβδόμην ἀφίκοιτο, κἂν τῶ αὐτῶ τούτῳ τρόπῳ αὐτάς τε ἐπανιών καὶ τοὺς ἐφόρους σφῶν θεοὺς ἀνακυκλῶν ἐπιλέγοι ταῖς ἡμέραις, εὐρήσει πάσας αὐτάς μουσικῶς πως τῆ τοῦ οὐρανοῦ διακοσμήσει προσηκούσας.

[19] εἷς μὲν δὴ οὗτος λέγεται λόγος, ἕτερος δὲ ὄδε. τὰς ὥρας τῆς ἡμέρας καὶ τῆς νυκτὸς ἀπὸ τῆς πρώτης ἀρξάμενος ἀριθμεῖν, καὶ ἐκείνην μὲν τῶ Κρόνῳ διδούς, τὴν δὲ ἔπειτα τῶ Δίῳ, καὶ τρίτην Ἄρει, τετάρτην ἡλίῳ, πέμπτην Ἀφροδίτῃ, ἕκτην Ἑρμῇ, καὶ ἑβδόμην σελήνῃ, **2.** κατὰ τὴν τάξιν τῶν κύκλων καθ' ἣν οἱ Αἰγύπτιοι αὐτὴν νομίζουσι, καὶ τοῦτο καὶ αὐθις ποιήσας, πάσας τε οὕτω τὰς τέσσαρας καὶ εἴκοσιν ὥρας περιελθὼν, εὐρήσεις τὴν πρώτην τῆς ἐπιούσης ἡμέρας ὥραν ἐς τὸν ἥλιον ἀφικνουμένην. **3.** καὶ τοῦτο καὶ ἐπ' ἐκείνων τῶν τεσσάρων καὶ εἴκοσιν ὥρῶν κατὰ τὸν αὐτὸν τοῖς πρόσθε λόγον πράξας, τῇ σελήνῃ τὴν πρώτην τῆς τρίτης ἡμέρας ὥραν ἀναθήσεις, κἂν οὕτω καὶ διὰ τῶν λοιπῶν πορεύῃ, τὸν προσήκοντα ἐαυτῇ θεὸν ἐκάστη ἡμέρα λήψεται. (Dio, 1914, vol.3, pp.126-130)

http://khazarzar.skeptik.org/books/dio_cass/diocass3.djvu

The English Translation xxxvii.17-19

17. I do not know how this title came to be given to them, but it applies also to all the rest of mankind, although of alien race, who affect their customs. This class exists even among the Romans, and though often repressed has increased to a very great extent and has won its way to the right of freedom in its observances. **2** They are distinguished from the rest of mankind in practically every detail of life, and especially by the fact that they do not honour any of the usual gods, but show extreme reverence for one particular divinity. They never had any statue of him even in Jerusalem itself, but believing him to be unnamable and invisible, they worship him in the most extravagant fashion on earth. **3** They built to him a temple that was extremely large and beautiful, except in so far as it was open and roofless, and likewise dedicated to him the day called the day of Saturn, on which, among many other most peculiar observances, they undertake no serious occupation. **4** Now as for him, who he is and why he has been so honoured, and how they got their superstitious awe of him, accounts have been given by many, and moreover these matters have naught to do with this history.

18 The custom, however, of referring the days to the seven stars called planets was instituted by the Egyptians, but is now found among all mankind, though its adoption has been comparatively recent; at any rate the ancient Greeks never understood it, so far as I am aware. **2** But since it is now quite the fashion with mankind generally and even with the Romans themselves, I wish to write briefly of it, telling how and in what way it has been so arranged. I have heard two explanations, which are not difficult of comprehension, it is true, though they involve certain theories. **3** For if you apply the so-called "principle of the tetrachord" (which is believed to constitute the basis of music) to these stars, by which the whole universe of heaven is divided into regular intervals, in the order in which each of them revolves, and beginning at the outer orbit assigned to Saturn, **4** then omitting the next two name the lord of the fourth, and after this passing over two others reach the seventh, and you then go back and repeat the process with the orbits and their presiding divinities in this same manner, assigning them to the several days, you will find all the days to be in a kind of musical connection with the arrangement of the heavens.

19 This is one of the explanations given; the other is as follows. If you begin at the first hour to count the hours of the day and of the night, assigning the first to Saturn, the next to Jupiter, the third to Mars, the fourth to the Sun, the fifth to Venus, the sixth to Mercury, and the seventh to the Moon, **2** according to the order of the cycles which the Egyptians observe, and if you repeat the process, you will find that the first hour of the following day comes to the Sun. **3** And if you carry on the operation throughout the next twenty-four hours in the same manner as with the others, you will dedicate the first hour of the third day to the Moon, and if you

proceed similarly through the rest, each day will receive its appropriate god. This, then, is the tradition. (XXXVII, 19, at http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Cassius_Dio/37*.html)

Relevance for our Study on Hebdomad.

Dio confirms the views given in many places that the names of the days of the week were based on the sun, moon and planets. This hebdomad of astronomical bodies were associated with a hebdomad of gods.

He also gives us two explanations as to how the current order of the names of the days of the week came into being. The second is the better explanation and is contained in verse 19. Also to be noticed is Dio's observation that the Jewish Sabbath was observed on the day of Saturn. He finds its origin is in Egypt and spread from there to the rest of the world. According to Hutton Webster however, Dio's statement in 19 cannot be taken to refer to the Egyptian origin of the week. It has been shown to be incorrect as stated here:;

The old and once popular theory, based upon a misunderstanding of certain passages in classical writers (Herodotus, ii, 82; Dio Cassius, xxxvii, 19), that the Egyptians originally possessed a week of seven days has now been entirely abandoned. For some monumental evidence, dating from the Twenty-second Dynasty, which may possibly refer to an hebdomadal cycle then used in astronomical speculations, see G. Daressy, "La semaine des Egyptiens," *Annales du service des antiquites de l'Egypte*, 1909, X, 21-23, 180-182. (Hutton Webster, 1916, p.191)

Use of Hebdomad by Censorinus (fl. 238 A.D.).

History of Censorinus

"Censorinus, Roman grammarian and miscellaneous writer, flourished during the 3rd century AD. He was the author of a lost work *De Accentibus* and of an extant treatise *De Die Natali*, written in 238 AD, and dedicated to his patron Quintus Caerellius as a birthday gift. The contents are of a varied character: the natural history of man, the influence of the stars and genii, music, religious rites, astronomy, the doctrines of the Greek philosophers. The second part deals with chronological and mathematical questions, and has been of great service in determining the principal epochs of ancient history. The whole is full of curious and interesting information. The style is clear and concise, although somewhat rhetorical, and the Latinity, for the period, good. The chief authorities used were Varro and Suetonius. Some scholars, indeed, hold that the entire work is practically an adaptation of the lost *Pratum* of Suetonius, The fragments of a work *De Natali Institutione*, dealing with astronomy, geometry, music and versification, and usually printed with the *De Die Natali* of Censorinus, are not by him. Part of the original manuscript, containing the end of the genuine work, and the title and name of the author of the fragment are lost. <http://experts.about.com/e/c/ce/Censorinus.htm>.

About the Document *On the Birthday*.

One of the sections in his book deals with "the Stages of Life" where Censorinus discusses how other writers have segmented developmental stages of a human life.

The Latin Text, *De Die Natali*, On the birthday, 7, 11-14

This particular text comes from Bill Thayer's extensive Latin site penelope.uchicago.edu/Thayer/L/Roman/Texts/:

VII.

1. Superest dicere de temporibus, quibus partus soleant esse ad nascendum maturi; qui locus eo mihi cura maiore tractandus est, quod quaedam necesse est de astrologia musicaque et arithmetica attingere. 2. Iam primum quoto post conceptionem mense infantes edi soleant, frequenter agitatum inter veteres nondum convenit. Hippon Metapontinus a septimo ad decimum mensem nasci posse aestimavit: nam septimo partum iam esse maturum, eo quod in omnibus numerus septenarius plurimum possit, siquidem septem formemur mensibus, additisque alteris recti consistere incipiamus, et post septimum mensem dentes nobis innascantur, idemque post septimum cadant annum, quarto decimo autem pubescere soleamus. 3. Sed hanc a septem mensibus incipientem maturitatem usque ad decem perductam, ideo quod in aliis omnibus haec eadem natura est, ut septem mensibus annive tres aut menses aut anni ad consummationem accedant: 4. nam dentes septem mensum infanti nasci et maxime decimo perfici mense, septimo anno primos eorum excidere, decimo ultimos, post quartum decimum annum nonnullos, sed omnes intra septimum decimum annum pubescere. Huic opinioni in parte aliqua repugnant alii, in parte consentiunt. 5. Nam septimo mense parere mulierem posse plurimi

adfirmant, ut Theano Pythagorica, Aristoteles peripateticus, Diocles, Euenor, Straton, Empedocles, Epigenes multique praeterea, quorum omnium consensus Euryphonem Cnidium non deterret id ipsum intrepide pernegantem. 6 Contra eum ferme omnes Epicharmum secuti octavo mense nasci negaverunt; Diocles tamen Carystius et Aristoteles Stagiritis aliter senserunt. Nono autem et decimo mense cum Chaldaei plurimi et idem supra mihi nominatus Aristoteles edi posse partum putaverint, neque Epigenes Byzantius non fieri posse contendit, nec Hippocrates Cous decimo; ceterum undecimum mensem Aristoteles solus recipit, ceteri universi inprobarunt.

VIII.

1. Sed nunc Chaldaeorum ratio breviter tractanda est, explicandumque, cur septimo mense et nono et decimo tantum modo posse homines nasci arbitrentur. 2 Ante omnia igitur dicunt actum vitamque nostram stellis tam vagis quam statis esse subiectam, earumque vario multiplicique cursu genus humanum gubernari, sed ipsarum motus schemataque et effectus a sole crebro inmutari. Nam ut aliae occasum, nonnullae stationem faciant nosque omnis hac sua disparili temperatura adficiant, solis fieri potentia. 3 Itaque eum, qui stellas ipsas, quibus movemur, permovet, animam nobis dare, qua regamur, potentissimumque in nos esse moderarique, quando post conceptionem veniamus in lucem; sed hoc per tres facere conspectus. Quid autem sit conspectus et quot eius genera, ut liquido perspicere possit, pauca praedicam. 4 Circulus est, ut ferunt, signifer, quem Graeci vocant zodiacon, in quo sol et luna ceteraeque stellae vagae feruntur. Hic in duodecim partes totidem signis redditas aequabiliter divisus est. Eum sol annuo spatio metitur: ita in unoquoque signo ferme unum mensem moratur. Sed signum quodlibet cum ceteris singulis habet mutuam conspectum, non tamen uniformem cum omnibus: nam validiores alii, infirmiores alii habentur. Igitur quo tempore partus concipitur, sol in aliquo signo sit necesse, et in aliqua eius particula, quem locum conceptionis proprie appellant. 5 Sunt autem hae particulae in unoquoque signo tricenae, totius vero zodiaci numero CCCLX. Has Graeci moeras cognominarunt, eo videlicet, quod deas fatales nuncupant Moeras, et eae particulae nobis velut fata sunt, nam qua potissimum oriente nascamur plurimum refert. 6 Sol ergo cum in proximum signum transcendit, locum illum conceptionis aut inbecillo videt conspectu aut etiam nec conspicit: nam plures proximantia sibimet zodia invicem se videre omnino negaverunt; at cum in tertio est signo, hoc est uno medio interposito, tunc primum illum locum, unde profectus est, videre dicitur, sed valde obliquo et invalido lumine; qui conspectus vocatur *κατὰ ἐξάγωνον*, quia sextam partem circuli subtendit. Nam si, ut a primo zodio ad tertium, sic a tertio ad quintum, inde porro ad septimum ac deinceps alternae lineae emittantur, hexagoni aequilateralis forma in eodem circulo scriberetur. 7 Hunc quidam conspectum non usquequaque receperunt, quod minimum ad maturitatem partus videbatur conferre; 8 cum vero in quartum signum pervenit et media duo sunt, videt *κατὰ τετράγωνον*, quoniam linea illa, qua visus pertendit, quartam partem orbis abscidit. 9 Cum in quinto autem est tribus interiacentibus mediis, *κατὰ τρίγωνον* aspicit, nam tertiam signiferi partem visus ille metitur. Quae duae visiones tetragoni et trigoni perquam efficaces incrementum partus multum adminiculant. 10 Ceterum a loco sexto conspectus omni caret efficientia: eius enim linea nullius polygoni efficit latus; at a septimo zodio, quod est contrarium, plenissimus potentissimusque conspectus quosdam iam maturos infantes educit, qui septem menses appellantur, quia septimo mense nascuntur. 11 At si intra hoc spatium maturescere uterus non potuerit, octavo mense non editur — ab octavo enim signo, ut a sexto, inefficax visus — sed vel nono mense vel decimo: 12 sol enim a nono zodio particulam conceptionis rursum conspicit *κατὰ τρίγωνον* et a decimo *κατὰ τετράγωνον*, qui conspectus, ut supra iam dictum est, perquam sunt efficaces. 13 Ceterum undecimo non putant nasci, quia languido iam radio infirmum lumen *κατὰ ἐξάγωνον* mittatur; multo minus duodecimo, unde conspectus pro nullo habetur. Itaque secundum hanc rationem *ἐπτάμηνοι* nascuntur *κατὰ διάμετρον*, *ἐννεάμηνοι* autem *κατὰ τρίγωνον*, *δεκάμηνοι* vero *κατὰ τετράγωνον*.

IX.

Hac Chaldaeorum sententia explicata transeo ad opinionem Pythagoricam Varroni tractatam in libro, qui vocatur "Tubero" et intus subscribitur "de origine humana"; 2 quae quidem ratio praecipue recipienda ad veritatem proxime videtur accedere. Alii enim plerique, cum omnes partus non uno tempore fiant maturi, una tamen eademque tempora omnibus conformandis dederunt; ut Diogenes Apolloniates, qui masculis corpus ait quattuor mensibus formari et feminis quinque, vel Hippon, qui diebus LX infantem scribit formari, et quarto mense carnem fieri concretam, quinto unguis capillumve nasci, septimo iam hominem esse perfectum; 3 Pythagoras autem, quod erat credibilis, dixit partus esse genera duo: alterum septem mensum, alterum decem, sed priorem aliis dierum numeris conformari, aliis posteriorem. Eos vero numeros, qui in uno quoque partu aliquid adferunt mutationis, dum aut semen in sanguinem aut sanguis in carnem aut caro in hominis figuram convertitur, inter se conlatos rationem habere eam, quam voces habent, quae in musice σύμφωνοι vocantur.

X.

Sed haec quo sint intellectu apertiora, prius aliqua de musicae regulis huic loco necessaria dicentur, eo quidem magis, quod ea dicam, quae ipsis musicis ignota sunt. 2 Nam sonos scienter tractavere et congruenter ordinem reddidere illorum, ipsis autem sonis motuum modum mensuramque invenere geometrae magis quam musici. 3 Igitur musica est scientia bene modulandi; haec autem est in voce, sed vox alias gravior mittitur, alias acutior. Singulae tamen voces simplices et utcumque emissae φθόγγοι vocantur; discrimen vero, quo alter φθόγγος acutior est, alter gravior, appellatur διάστημα. 4 Inter infimam summamque vocem multa esse possunt in ordine positaque diastemata alia aliis maiora minorave, ut est illud, quod tonon appellant, vel hoc minus hemitonion, vel duorum triumve ac deinceps aliquot tonorum intervallum. Sed non promisce voces omnes cum aliis ut libet iunctae concordabiles in cantu reddunt effectus: 5 ut litterae nostrae, si inter se passim iungantur et non congruenter, saepe nec verbis nec syllabis copulandis concordabunt, sic in musica quaedam certa sunt intervalla, quae symphonias possint efficere. 6 Est autem symphonia duarum vocum disparium inter se iunctarum dulcis concentus. Symphoniae simplices ac primae sunt tres, quibus reliquae constant: una duum tonorum et hemitonni habens διάστημα, quae vocatur dia tesson, alia trium et hemitonii, quam vocant dia pente; tertia est dia pason, cuius diastema continet duas priores. 7 Est enim vel sex tonorum, ut Aristoxenus musicique adseverant, vel quinque et duorum hemitoniorum, ut Pythagoras geometraeque, demonstrantes II hemitonia tonum complere non posse; quare etiam huius modi intervallum Plato abusive hemitonion, proprie autem dialeimma appellat. 8 Nunc vero, ut liquido appareat, quem ad modum voces nec sub oculos nec sub tactum cadentes habere possint mensuras, admirabile Pythagorae referam commentum, qui secreta naturae reserando reperit phthongos musicorum convenire ad rationem numerorum. Nam chordas aequae crassas parique longitudine diversis ponderibus tetendit, quibus saepe pulsus nec phthongis ad ullam symphonian concordantibus pondera mutabat, et identidem frequenter expertus postremo deprehendit tunc duas chordas concinere id quod est dia tesson, cum earum pondera inter se collata rationem haberent, quam tria ad quatuor, quem phthongon arithmetici Graeci epitriton vocant, Latini supertertium. 9 At eam symphonian, quae dia pente dicitur, ibi invenit, ubi ponderum discrimen in sescupla erat portione, quam duo faciunt ad tria conlata, quod hemiolion appellant. Cum autem altera chorda duplo maiore pondere quam altera tenderetur et esset diplasion logus, dia pason sonabat. Hoc et in tibiis si conveniret temptavit, nec aliud invenit. 10 Nam quatuor tibiae pari cavo paravit, in pares longitudine: primam verbi causa longam digitos sex, secundam tertia parte addita, id est digitorum VIII, tertiam digitorum VIII, sescuplo longiorem quam primam, quartam vero XII digitorum, quae primam longitudine duplicaret. 11 His itaque inflatis et binarum facta conlocatione omnium musicorum auribus adprobavit primam et secundam reddere eam convenientiam, quam reddit dia tesson symphonia, ibique esse portionem supertertiam; inter primam vero ac tertiam tibiam, ubi sescupla portio est, resonare dia pente; primae autem quartaeque intervallum, quod habet duplam portionem, diastema facere dia pason. 12 Sed inter tibiaram chordarumque naturam hoc interest, quod tibiae incremento longitudinis fiunt graviore, chordae autem augmento additi ponderis acutiores: utrobique tamen eadem portio est.

XI.

His expositis forsitan quidem obscure, sed quam potui lucidissime, redeo ad propositum, ut doceam, quid Pythagoras de numero dierum ad partus pertinentium senserit. 2 Primum, ut supra memoravi generaliter, duos esse partus omnino dixit: alterum minorem, quem vocant septemestrem, qui decimetducesimo die post conceptionem exeat ab utero, alterum maiorem decemestrem, qui edatur die ducesimo septuagesimo quarto. Quorum prior ac minor senario maxime continetur numero; 3 nam quod ex semine conceptum est, sex, ut ait, primis diebus umor est lacteus, deinde proximis octo sanguineus: qui octo cum ad primos sex accesserunt, faciunt primam symphonian dia tesson. Tertio gradu novem dies accedunt iam carnem facientes: hi cum sex illis primis collati sescuplam faciunt rationem et secundam symphonian dia pente. Tum deinceps sequentibus duodecim diebus fit corpus iam formatum; horum quoque ad eosdem sex collatio tertiam dia pason reddit symphonian duplici rationi subiectam. 4 Hi quatuor numeri VI, VIII, VIII, XII coniuncti faciunt dies XXXV. Nec inmerito senarius fundamentum gignendi est: nam eum τέλειον Graeci, nos autem perfectum vocamus, quod eius partes tres: sexta et tertia et dimidia, id est unus et duo et tres, eundem ipsum perficiunt. 5 Sed ut initia seminis et lacteum illud conceptionis fundamentum primitus hoc numero absolvitur, sic hoc initium formati hominis et velut alterum maturescendi fundamentum, quod est quinque et triginta dierum, sexies ductum, cum ad diem ducesimum decimum pervenit, maturum procreatur. 6 Alter autem ille partus, qui maior est, maiori numero continetur, septenario scilicet, quo tota vita humana finitur, ut et Solon scribit et Iudaei in dierum omnium numeris secuntur Etruscorumque libri rituales videntur indicare. Hippocrates quoque aliique medici in corporum valitudinibus non aliud ostendunt: nam septimum quemque diem crisimon observant. 7 Itaque ut alterius partus origo in sex est diebus, post quos semen in sanguinem vertitur, ita huius in septem; et ut ibi quinque et triginta diebus infans membratur, ita hic pro portione diebus fere quadraginta; quare in Graecia dies habent quadragensimos insignes. Namque praegnans ante diem quadragensimum non prodit in fanum, et post partum quadraginta diebus pleraeque fetae graviore sunt nec sanguinem interdum continent, et parvuli ferme per hos fere morbidi sine risu nec sine periculo sunt. Ob quam causam, cum is dies praeteriit, diem festum solent agitare, quod tempus appellant τεσσαρακοστήν. 8 Hi igitur dies quadraginta per septem illos

initiales multiplicati fiunt dies ducenti octoginta, id est hebdomadae quadraginta; sed quoniam ultimae illius hebdomadae primo die editur partus, sex dies decedunt et ducentesimus septuagensimus quartus observatur; qui numerus dierum ad tetragonum illum Chaldaeorum conspectum subtiliter congruit: 9 nam cum signiferum orbem diebus CCCLXV et aliquot horis sol circumeat, quarta necesse est parte dempta, id est diebus LXXXXI aliquotque horis, tres quadras reliquis diebus CCLXXIII non plenis percurrat, usque dum perveniat ad id loci, unde conceptionis initium quadratus aspiciat. 10 Unde autem mens humana dies istos commutationis speculari et arcana naturae rimari potuerit, nemo miretur. Haec enim frequens medicorum experientia perdidit, qui cum multas animadverterent semen non retinere conceptum, conceptum habuerunt id, quod intra sex dies septemve eiciebatur, esse lacteum, et vocaverunt ἔκρυσιν, quod postea autem sanguineum, idque ἐκτρωσμός appellatur.¹¹ Quod vero ambo partus videntur paribus dierum numeris contineri, Pythagoras inparem laudat, tamen a secta non discrepat: duo enim in pares CCVIII et CCLXXIII dicit expleri, ad quorum consummationem aliquid ex sequentibus accedere, quod tamen diem solidum non adferat;¹² cuius exemplum videmus tam in anni quam mensis spatio servasse naturam, cum et anni inparem dierum trecentorum sexaginta quinque numerum aliquanto cumulaverit et mensi lunari ad dies undetriginta aliquid addiderit.

XII.

Nec vero incredibile est ad nostros natales musicam pertinere. Haec enim sive in voce tantum modo est, ut Socrates ait, sive, ut Aristoxenus, in voce et corporis motu, sive in his et praeterea in animi motu, ut putat Theophrastus, certe multum obtinet divinitatis et animis permovendis plurimum valet. 2 Nam nisi grata esset deis immortalibus, qui ex anima constant divina, profecto ludi scenici placandorum deorum causa instituti non essent, nec tibicen omnibus supplicationibus in sacris aedibus adhiberetur, non cum tибicine Marti triumphus ageretur, non Apollini cithara, non Musis tibiae ceteraque id genus essent adtributa, non tibicinibus, per quos numina placantur, esset permissum aut ludos publice facere ac vesci in Capitolio, aut Quinquatribus minusculis, id est idibus Juniis urbem vestitu, quo vellent, personatis temulentisque pervagari. 3 Hominum quoque mentes et ipsae, quamvis Epicuro reclamante, divinae suam naturam per cantus agnoscunt. Denique quo facilius sufferant laborem, vel in navis meatu a rectore sumphonia adhibetur; legionibus quoque in acie dimicantibus etiam metus mortis classico depellitur. 4 Ob quam rem Pythagoras, ut animum sua semper divinitate imbueret, priusquam se somno daret et cum esset expergitus, cithara, ut ferunt, cantare consueverat, et Asclepiades medicus phreneticorum mentes morbo turbatas saepe per symphoniam suae naturae reddidit. Herophilus autem, artis eiusdem professor, venarum pulsus rhythmis musicis ait moveri. 5 Itaque si et in corporis et in animi motu est harmonia, procul dubio a natalibus nostris musica non est aliena.

XIII.

Ad haec accedit quod Pythagoras prodidit hunc totum mundum musica factum ratione, septemque stellas inter caelum et terram vagas, quae mortalium geneses moderantur, motum habere enrythmon et intervalla musicis diastematis congrua, sonitusque varios reddere pro sua quaeque altitudine ita concordet, ut dulcissimam quidem concinant melodian, sed nobis inaudibilem propter vocis magnitudinem, quam capere aurium nostrarum angustiae non possint. 2 Nam ut Eratosthenes geometrica ratione collegit maximum terrae circuitum esse stadiorum ducentum quinquaginta duum milium, ita Pythagoras, quot stadia inter terram et singulas stellas essent, indicavit. Stadium autem in hac mundi mensura id potissimum intellegendum est, quod Italicum vocant, pedum sescentum viginti quinque; nam sunt praeterea et alia longitudine discrepantia, ut Olympicum, quod est pedum sescentum, item Pythicum pedum M. 3 Igitur ab terra ad lunam Pythagoras putavit esse stadiorum circiter centum viginti sex milia, idque esse toni intervallum; a luna autem ad Mercuri stellam, quae stilbon vocatur, dimidium eius, velut hemitonion; hinc ad phosphoron, quae est Veneris stella, fere tantundem, hoc est aliud hemitonion; inde porro ad solem ter tantum, quasi tonum et dimidium; 4 itaque solis astrum abesse a terra tonos tres et dimidium, quod vocatur dia pente, a luna autem duos et dimidium, quod est dia tessaron. A sole vero ad stellam Martis, cui nomen est pyrois, tantundem intervalli esse, quantum a terra ad lunam, idque facere tonon; hinc ad Jovis stellam, quae phaethon appellatur, dimidium eius, quod faciat hemitonion; tantundem a Jove ad Saturni stellam, cui phaenon nomen est, id est aliud hemitonion; inde ad summum caelum, ubi signa sunt, perinde hemitonion. 5 Itaque a caelo summo ad solem diastema esse dia tessaron, id est duorum tonorum et dimidi, ad terrae autem summitatem ab eodem caelo tonos esse sex, in quibus sit dia pason symphonia. Praeterea multa, quae musici tractant, ad alias rettulit stellas et hunc omnem mundum enarmonion esse ostendit; quare Dorylaeus scripsit esse mundum organum dei; alii addiderunt esse id ἐπτάχορδον, quia septem sint vagae stellae, quae plurimum moveantur. 6 Sed his omnibus subtiliter tractandis hic locus non est; quae si vellem in unum librum separatim congerere, tamen in angustiis versarer. Quin potius, quoniam me longius dulcedo musicae abduxit, ad propositum revertor.

XIV.

Igitur expositis iis, quae ante diem natalem sunt, nunc ut climactericoe anni noscantur, quid de gradibus aetatis humanae sensum sit, dicam. 2 Varro quinque gradus aetatis aequabiliter putat esse divisos,

unumquemque scilicet praeter extremum in annos XV. Itaque primo gradu usque annum XV pueros dictos, quod sint puri, id est inpubes. Secundo ad tricensimum annum adulescentes, ab alescendo sic nominatos. In tertio gradu qui erant usque quinque et quadraginta annos, iuvenis annos appellatos eo quod rem publicam in re militari possent iuvare. In quarto autem ad usque sexagensimum annum seniores vocitatos, quod tunc primum senescere corpus inciperet. Inde usque finem vitae uniuscuiusque quintum gradum factum, in quo qui essent, senes appellatos, quod ea aetate corpus iam senio laboraret. 3 Hippocrates medicus in septem gradus aetates distribuit. Finem primae putavit esse septimum annum, secundae quartum decimum, tertiae duodetricesimum, quartae tricensimum quintum, quintae duodetricesimum, sextae quinquagesimum sextum, septimae novissimum annum vitae humanae. 4 Solon autem decem partes fecit, et Hippocratis gradum tertium et sextum et septimum singulos bifariam divisit, ut unaquaeque aetas annos haberet septenos. 5 Staseas peripateticus ad has Solonis decem hebdomadas addidit duas, et spatium plenae vitae quattuor et octoginta annorum esse dixit; quem terminum si quis praeterit, facere idem quod stadiodromoe ac quadrigae faciunt, cum extra finem procurrant. 6 Etruscis quoque libris fatalibus aetatem hominis duodecim hebdomadibus describi Varro commemorat; quae dum **annos habent quattuor et octoginta, tamen homines aetatem suam** ad decies septenos annos posse fatalia deprecando rebus divinis proferre, ab anno autem LXX nec postulari debere nec posse ab deis impetrari; ceterum post annos LXXXIII a mente sua homines abire, neque his fieri prodigia. 7 Sed ex eis omnibus proxime videntur adcessisse naturam, qui hebdomadibus humanam vitam emensi sunt. Fere enim post septimum quemque annum articulos quosdam et in his aliquid novi natura ostendit, ut et in elegia Solonis cognoscere datur. Ait enim in prima hebdomade dentes homini cadere, in secunda pubem apparere, in tertia barbam nasci, in quarta vires, in quinta maturitatem ad stirpem reliquendam, in sexta cupiditatibus temperari, in septima prudentiam linguamque consummari, in octava eadem manere — in qua alii dixerunt oculos albescere — in nona omnia fieri languidiora, in decima hominem morti fieri maturum. *** tamen in secunda hebdomade vel incipiente tertia vocem crassiorem et inaequabilem fieri, quod Aristoteles appellat tragizin, antiqui nostri irquitallire, et ipsos inde putant irquitillos appellari, quod tu corpus ircum olere incipiat. 8 De tertia autem aetate adulescentulorum tres gradus esse factos in Graecia priusquam ad viros perveniatur, quod vocent annorum XIII *παῖδα*, *μελλέφθβον* autem XV, dein sedecim *ἔφθβον*, tunc septemdecim *ἐξέφθβον*. 9 Praeterea multa sunt de his hebdomadibus, quae medici ac philosophi libris mandaverunt, unde apparet, ut in morbis dies septimi suspecti sunt et crisimoe dicuntur, ita per omnem vitam septimum quemque annum periculosum et velut crisimon esse et climactericum vocitari; 10 sed ex his genethliaci alios aliis difficiliores esse dixerunt, et nonnulli eos potissimum, quos ternae hebdomades conficiunt, putant observandos, hoc est unum et vicensimum, et quadragensimum secundum, dein tertium et sexagensimum, postremum octogensimum et quartum, in quo Staseas terminum vitae defixit. 11 Alii autem non pauci unum omnium difficillimum climactera prodiderunt, anno scilicet undequingentesimo, quem complent anni septies septeni; ad quam opinionem plurimorum consensus inclinatur: nam quadrati numeri potentissimi ducuntur. 12 Denique Plato ille veniat, veteris philosophiae sanctissimus, qui quadrato numero annorum vitam humanam consummari putavit, sed novenario, qui complent annos octoginta et unum. Fuerunt etiam qui utrumque reciperent numerum, undequingentesimum et octogensimum unum, et minorem nocturnis genesibus, maiorem diurnis scriberent **conpleri**; 13 plerique aliter moti duos istos numeros subtiliter dicereverunt, dicentes septenarium ad corpus, novenarium ad animum pertinere; hunc medicinae corporis et Apollini adtributum, illum Musis, quia morbos animi, quos appellant *pathe*, musice lenire ac sanare consueverit. 14 Itaque primum climactera annum quadragensimum et nonum esse prodiderunt, ultimum autem octogensimum et unum; medium vero ex utroque permixtum anno tertio et sexagesimo, vel quem hebdomades novem vel septem enneades conficiunt. 15 Hunc licet quidam periculosissimum dicant, quod ad corpus et ad animum pertineat, ego tamen ceteris duco infirmiore. Nam utrumque quidem supra dictum continet numerum, sed neutrum quadratum, et ut est ab utroque non alienus, ita in neutro potens. Nec multos sane, quos vetustas claro nomine celebrat, hic annus absumpsit: Aristotelen Stagiriten reperio; 16 sed hunc ferunt naturalem stomachi infirmitatem crebrasque morbidi corporis offensiones adeo virtute animi diu sustentasse, ut magis mirum sit ad annos LXIII eum vitam pertulisse, quam ultra non protulisse.

http://penelope.uchicago.edu/Thayer/L/Roman/Texts/Censorinus/text*.html

The English Translation, *De Die Natali, On the birthday*, 7, 11-14

The second translation comes from William Maude's translation from 1900, printed by Cambridge Encyclopedia Co. He did not number the text, and so I will insert the numbering in parentheses, to facilitate comparison between his rendition and the text.

[1] Having elsewhere explained what passes before the day of our birth, I will mention the climacteric years and how the different ages of man are distinguished.

[2] Varro thinks that human life is divided into five equal epoches, each of fifteen years, except the last. Thus the first epoch, which lasts to the fifteenth year, embraces childhood. Children are first called *pueri*, because they are pure, that is to say, *impubescent*; the second epoch, which extends to thirty years of age, embraces the adolescents, thus called from the word *adolescere* (to begin life); the third epoch, which continues until the forty-fifth year, embraces the young men, called the *juvenes*, because they defend (*juvant*) the republic, sword in hand; the fourth epoch, which extends to the sixtieth year, embraces those who are called seniors, because the human body then commences to grow old (*senescere*); the fifth epoch comprehends all the remaining time until death, and this class is called old men (*senes*) whose bodies are already debilitated by age (*senio*).

[3] Hippocrates, the physician divides life into seven periods; the first according to him, terminates at seven years, the second at fourteen, the third at twenty-eight, the fourth at thirty-five, the fifth at forty-two, the sixth at fifty-six, while the seventh extends to the last day of life.

[4] As to Solon, he made ten periods, which he calls *septennates*, having the third, the sixth and the seventh periods of Hippocrates; so that each period is of seven years.

[5] Staseas, the Peripatetic, added two to the ten hebdomades of Solon and assigned eighty-four years as the last term of life, comparing those who passed this limit to those racers and charioteers who had passed the goal.

[6] According to Varro, the Etruscans, in their books called *Fatalibus*, (*Book of Fate*) also divided human life into twelve hebdomades. They thought that by prayers, there could be obtained from the gods; that man, after eighty-four years, insensibly loses the use of his faculties and is not worth such efforts.

[7] Of all the writers on this subject, those who divide human life into hebdomades of seven years, appear to me to approach nearest the truth. In effect, it is by intervals of seven years that nature changes us and affects a series of revolutions. So we learn from the *Elegy of Solon*. He says that in the first hebdomade man loses his first teeth; in the second, appears the down; the beard appears in the third; in the fourth, he acquires all his strength; in the fifth, comes the maturity that is necessary for procreation; the sixth moderates his passions; the seventh achieves the perfection of his reason and language; this perfection is maintained in the eighth and according to some authors his eyes lose their force; in the ninth, all his faculties commence to become enfeebled; and the tenth, precipitates him toward death. In the second hebdomade or the commencement of the third, the voice becomes strong but unequal. Aristotle calls this "change of voice" and our fathers called it *hirquitallire*; they also call the young of this age *hirquitillos*, from the word *hircus*.

[8] The third age, which embraces adolescents, the Greeks divided into three degrees; thus they say, "child" at fourteen years; "near puberty" at fifteen; "puberty" at sixteen and "ex-puberty" at seventeen.

[9] There are many things to learn about these hebdomades in medical and philosophical works. They teach us that in illness the seventh day is the most perilous and is called "critical" by the Greeks; and that during the course of life each seventh year brings dangers and crises, which have been named "climacteric." [Maude inserts the comment: "The Chaldeans gave this name to the years in question. Aulus Gellius (I, iii, 10)."]

[10] Among these years there are some which the astrologers regard as more critical than others; the most dangerous, according to them, are those which terminate each period of three hebdomads, that is to say, the twenty-first and the forty-second, then the sixty-third and eighty-fourth, which is that which Staseas has made the term of life.

[11] Many others admit but one climacteric year, the most critical of all, the forty-ninth, which is composed of seven times seven, and they have adopted this opinion, on account of the influence attributed to the squares of numbers.

[12] Plato the greatest of the philosophers, (without depreciating the others,) thought that human life had, as limit, the square of nine, which gave eighty-one years.

[14] There are some who admit the two numbers, that is to say, 49 and 81, applying the lesser number to children born during the night and the greater one to children born during the day.

[13, 15] Many philosophers, guided by another theory, have established between these two numbers an ingenious distinction. They say that the septenary number referred to the body and the ninth to the soul. [Maude inserts footnote: "See Aulus Gellius I, ix, c. 7."] I regard this as less dangerous than the others; because if it contains the two numbers stated above, it is not the square of either of them and notwithstanding the relation that it has with one and the other, it has no influence; and this year of life has been fatal to not a few celebrated men of antiquity. I may be contradicted by the example of Aristotle the Stagirite; but such was said to be the natural feebleness of his temperament and the continuance of the maladies which assailed his debilitated body,

to which he only opposed the force of his vast soul, that it is more surprising that his life was prolonged to sixty-three years, than it should not have passed this term. (Maude, 1900, pp.10-13)

Bill Thayer has posted on his site a French Translation of this text, made in 1843 by C. L. F. Panckoucke, Paris. For those who want to read the full text in French, the URL is

http://penelope.uchicago.edu/Thayer/F/Roman/Texts/Censorinus/text*.html

e. Relevance for our Study on *Hebdomad*

NEED TO SUMMARIZE THE QUOTE IN POINT FORM FOR HEBDOMAD AS WITH PHILO AND GELLUS.

To spell out what Censorinus is saying: At section XIV, which discusses the stages of man, he looks at the different periodisation by different writers: Varro divides human life into five stages; Hippocrates seven; Solon ten; and the Etruscans twelve. The periodisation of the Etruscans are called “douze semaines,” or 12 “weeks” for the life-span of man. Solon’s periodisation is called “dix semaines” or 10 “weeks” for the span of a human life. Even Hippocrates’ periodisation of seven “époques égales” are a period of “sept ans” – 7 years – identical to the ideas of the poets Aristotle referred to in Politics. Solon's model for the human life involves ten heptads, or ten groups of seven years: "Quant à Solon, il la divise en dix degrés, par le dédoublement qu'il fait des troisième, sixième et septième périodes d'Hippocrate, de manière à ce que chaque période soit de sept ans." And each of these 'periodes' in the words of Censorinus, are called “decades.”

This usage of hebdomad by the ancients clearly show that Roman or Greek Christians would not have had any difficulty understanding the term שבועות in the Hebrew as to mean "weeks of years" without any year-day principle. The concept was present in their culture for centuries. Even the Etruscans, the ancestor civilisation of the Romans, long before the Romans even came on the scene of world power, were using the concept of a week of years. This is why we do not hear about the year-day principle idea in the early or even later Medieval Church until Joachim of Floris much later. It is not a part of the understanding of the text, either in the Greek translation, in the Latin translation of the Greek, or in the Hebrew itself. The Christian church calibrated the seventy-week period correctly on the basis of "weeks of years," or "year-weeks" using the time-honoured meaning of the word hebdomad as evidenced in the LXX, Aristotle. Let the SDA church be done with using ignorance to base assertions upon, as Shea, Goldstein and other SDA historicists have. You have read the evidence. Put away these ignorant arguments and embrace the historical truth.

Much more could be said here of the comments of Censorinus on the 7-year periodisation in the different paradigms he discusses, but the point is obvious. For possibly seven hundred years before Censorinus, the periodization of a human life using heptads of years was present in the thinking of the ancients.

The following table summarises these ideas:

Table 2 PERIODISATION OF THE ANCIENTS

Writer	Century	Periodisation	Total Lifespan
Etruscans	9 th –4 th B.C.	(12) “Hebdomads”	84 years
Solon	638-558 B.C.	(10) “Hebdomads”	70 years
Aristotle	384-322 B.C.	7 “Hebdomads”	49 years max. for mental “prime.”
Hippocrates	c.460 - c.370 B.C.		
Varro	116 - 27 B.C.	12 Hebdomads	84 years old
Censorinus	3 rd A.D.	Refers to	

		these above	
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This is not to say that the ancients only used this periodisation referred to above. We adopt a similar eclectic system of quantification, to suit the situation:

We still use knots to measure water speed;

We still feet, chains, furlongs, miles, etc alongside metres, kilometres (talking as an Australian whose country converted to metric 40 years ago;

If you are a church goer and are familiar with the King James Bible, you will be familiar with the arm measure of a cubit;

We use grams, kilograms and tonnes alongside ounces, pounds, bushels and tons, etc.

Scholars have long taken a position similar on the concept of "weeks of years" as that taken by the translators of the Alexandrian Septuagint. It is Fromm, either out of ignorance or just stubborn blindness, who has utterly misread the text and surrounding lexicography and history associated with the use of that word in linguistic contexts. As will be noted from the major lexicographers later in the paper, and scholars quoted immediately hereafter, the value of these primary sources cannot be underestimated. They broaden the discussion to its relation to the familiar festival culture based on a seven-year cycle. But a decision as to whether the agri-festival system determined the coining of the infrequent word, or whether the word was just a later adaptation from another culture or cultural use to describe what was already in place in Israel, is clearly not forthcoming at this time. What is clear is that other cultures beside the Hebrews used this periodisation in their chronography of time for their various methods of calculation -whether it be religious, medical, purely personal or for stocktaking.

Use of Hebdomad by Anatolius of Laodicea (early 3rd century-283 A.D.)

Furthermore, as we shall see now with a 15th century document quoting the work of Anatolius, an Aristotelian philosopher turned Christian bishop later in life, who writes close to the time of Philo, Aristobulus' view seemed to be commonplace. There is definitely no hint of any year-day principle when it comes to arithmology, but rather to hebdomadic allegory or symbolism.¹²⁷

This late 15th century compendium entitled Anatolius *On the ten and the numbers within it*, was published by J. Heiberg together with a translation by P. Tannery.¹²⁸ (Runia, 2001, p.304)

Runia says "the extracts of the work found in Ps. Iamblichus have a superior text, but are not as complete as the text published by Heiberg." (Ibid)

Here then is the text. *Hebdomad* in this translation is rendered as "**the seven**." The numbers in brackets are the textual numbering system.

35.6 The seven is the only number within the ten which neither generates nor is generated by any other number except the one. For this reason it is also called by the Pythagoreans "maiden without a mother." But of the other numbers with the ten the 4 is generated by the two and multiplied by itself generates (35:10) the 8, the 9 is generated by the 3 but itself does not generate, while the 3 and the 5 generate, the former producing the 6 and the 9, the latter the 10. When added up from the monad the 7 produces the 28, a perfect number which is equal to its own parts. The days of the moon are 28 and are completed in accordance with **the sevens**. The 7 numbers from the unit when multiplied in a double ratio produce the first number that is both a square and (35:15) a cube, 64: 1, 2, 4, 8, 16, 32, 64. The 7 numbers from the unit when multiplied in a triple ratio produce a square and a cube, 729, the square of 27, the cube of 9, as follows: 1, 3, 9, 81, 243, 729. And always the 7 numbers when multiplied produces a similar result: starting from the 64, the 7 numbers when multiplied in the double ratio (35:20) produce the cube of 16. In addition the seven, since it consists of the [three] dimensions and the four limits, reveals body and what is instrumental. The limits are point, line, surface, solidity, the dimensions are length, breadth, depth. The 7 is said to be the number of the first concord through the ratio of 4 to 3, and also of the geometrical proportion (35:25) [through] 1, 2, 4. It is also called the "completion-bringer," for the seven-month-old [foetuses] are viable. In the case of diseases the seven is indicative [of the crisis]. In

¹²⁷ Runia, 2001, pp.304f.

¹²⁸ J. Heiberg, Anatolius sur les dix premiers nombres. Pages 27-57 in *Annales Internationales d'histoire: Congrès de Paris 1900*. Paris: Librairie Armand Colin (includes a French translation by P. Tannery).

the case of the prototypical (36.1) right-angled triangle the 7 contains the sides surrounding the right angle, for of these sides the one is 3, the other 4. There are 7 planets. Of the moon itself there are seven appearances, twice the sickle, twice the half-moon, twice the gibbous, one the full moon. The Bear has seven stars. Heraclitus (36.5) says [frg.126a D-K]: “In accordance with the ordering of the seasons the seven is brought together in case of the moon, but it is separated in the case of the Bears, for a sign of undying memory.” The Pleiades have seven stars. The equinoxes and the solstices occur every seven months. The soul apart from its leading part is divided into 7, into 5 senses and the organ of speech and the reproductive part. The complete parts of the body are seven: head, neck, (36.10) chest, two feet, two hands. The internal parts are seven: stomach, heart, lungs, liver, spleen, two kidneys. Herophilus says [frg. 100b Von Staden] that the intestines of a human being are 21 cubits long, which is three sevens. The head has seven orifices: two eyes, two ears, two nostrils, the mouth. We see 7 things: body, extension, shape, size (36.15) colour, motion, rest. The modulations of the voice are 7: acute, grave, circumflex, rough, smooth, long, short. The motions are 7: up, down, forwards, backwards, to the right, to the left, in a circle. The vowels are 7: *a, e, ê, i, o, u, ô*. The lyre has seven strings. Terpander says about the (36.20) lyre: “But we, rejecting the song with four tones, shall sound forth new hymns on the seven-stringed phorminx.” Plato composes the soul in the *Timaeus* out of seven numbers. The straits mostly change their current seven times a day. (36.25) All things are hebdomadic. Moreover, the ages of life from childhood to old age are 7: child, boy (ἔφηβος) (37.1), youth, young man, man, older man, old man. And through the periods of seven years we advance from childhood to boyhood, from boyhood to youth and to the subsequent ages of life. Solon speaks about these: *there follows the 9 couplets of his poem as found in Philo §104*. Hippocrates says: there are 7 seasons, which we call ages of life: child, boy (παῖς), youth, young man, man, older man, old man: *there follows the rest of the quote as found in Philo §105*. (2001, pp.305-306)

Readers will notice the virtual mirror image of material here as that found in *De opificio mundi*. In regard to the use of hebdomad, we can see the identical application of this word to collections of seven items from a variety of examples in geometry, mathematics, astronomy, physiology, music, geography and human development.

Anatolius’s writing certainly supports our view of *hebdomad* as a septennate.

Another source of Anatolius’ work is in Ps-Iamblichus, *ΘΕΟΛΟΓΟΥΜΕΝΑ ΤΗΣ ΑΡΙΘΜΗΤΙΚΗΣ*, *Theology of Arithmetic*:

History of Anatolius of Laodicea

The Greek Text, *On the first ten numbers 35-38*, partly cited by Ps.- Iamblichus, *Theology of Arithmetic 54-56*.

The following is the text as we find it in Ps.-Iamblichus:

ζ'. Περὶ ἐπτάδος Ανατολίου.

Ὅτι ὁ ἐπτὰ ἀμήτωρ καὶ παρθένος ἀπὸ μονάδος· συντεθείς τὸν κή ποιεῖ τέλειον ἡμέραι σελήνης κή καθ' ἑβδομάδα συμπληρωθεῖσαι ἀπὸ μονάδος ἐπτὰ ἀριθμοὶ ἐν διπλασίονι λόγῳ προσαυξηθέντες ποιούσι τὸν πρῶτον τετράγωνον ὁμοῦ καὶ κύβον τὸν [45] ξδ', α', β', δ', ή, ιστ', λδ, ξδ'. ἐν τριπλασίονι δὲ λόγῳ προσαυξηθέντες ἐπτὰ ἀριθμοὶ ποιούσι τὸν δεύτερον τετράγωνον καὶ κύβον τὸν ψκδ', α', γ', θ', κζ', πά, σμγ', ψκθ'. Ἐτι ἑβδομάς ἐκ τῶν τεσσάρων περάτων, σημείου, γραμμῆς, ἐπιφανείας, πάχους, σώμα δεικνυσιν. Ὁ ζ' λέγεται τῆς πρώτης συμφωνίας ἀριθμὸς εἶναι τῆς διὰ δ', δγ', ἀναλογίας τε γεωμετρικῆς α', β', δ'. Καλεῖται καὶ τελεσφόρος· γόνιμὰ γὰρ τὰ ἐπτάμηνα. Ἐν νόσοις κρίσιμος ἢ ἑβδομάς. Τοῦ πρωτοτύπου ὀρθογωνίου τριγώνου ὁ ζ' περιέχει τὰς περὶ τὴν ὀρθὴν γωνίαν πλευράς· τῶν γὰρ πλευρῶν ἢ μὲν δ', ἢ δὲ γ'. Πλάνητες ἐπτὰ· ἐπτὰ ὀρῶμεν, σῶμα, διάστασιν, σχῆμα,, μέγεθος, χρῶμα, κίνησιν, στάσιν· κινήσεις ἐπτὰ, ἄνω, κάτω, πρόσω, ὀπίσω, δεξιά, ἀριστερά, μέσον. Ἐν κυκλοῖς Πλάτων ἐξ ἐπτὰ ἀριθμῶν συνέστησε τὴν ψυχὴν. Πάντα φιλέβδομα, φωνήεντα ἐπτὰ, φωνῆς μεταβολαὶ ἐπτὰ, ἡλικίαι ἐπτὰ, ὡς φησιν Ἴπποκράτης· ἐπτὰ εἰσιν ὥραι, ἃς ἡλικίας καλέομεν, παιδίον, παῖς, μειράκιον, νεανίσκος, ἀνήρ, πρεσβύτης, γέρον· καὶ παιδίον μὲν ἄχρις ἐπτὰ ἐτέων, ὀδόντων ἐκβολ· ἢ παῖς δ' ἄχρις ἐκφύσιος ἐς τὰ δις ζ'· μειράκιον δ' ἄχρις γενείου λαχνώσεως ἐς τὰ τρις ζ'· νεανίσκος δ' ἔστ' αὐξήσεως ὅλου τοῦ σώματος ἐς τὰ τετράκις ζ'· πρεσβύτης δ' ἄχρις ἐτῶν νοστ' ἐς τὰ ἐπτάκις ἢ· τὸ δὲ ἐντεῦθεν γέρον. (Iamblichus, 1817, pp.41-42.)

The English Translation, *On the first ten numbers 35-38*, partly cited by Ps.- Iamblichus, *Theology of Arithmetic 54-56*.

This translation is given by Robin Waterfield (1988):

Seven is not born of any mother and is a virgin. The sequence from the monad to it added together totals 28; the 28 days of the moon are fulfilled hebdomad by hebdomad.

Starting with the monad and making a sequence by doubling, seven numbers yield 64, the first square which is also a cube: 1, 2, 4, 8, 16, 32, 64. Doing the same, but trebling, seven numbers yield 729, [55] the second square-and-cube: 1, 3, 9, 27, 81, 243, 729.

Moreover, the hebdomad consisting of the three dimensions (length, breadth, and depth) and the four limits (point, line, surface, and solid) reveals corporeality.

Seven is said to be the number of the primary concord, the fourth (4:3), and of geometric proportion (1, 2, 4). It is also called 'that which brings completion;' (footnote: "This is also a priest's title, meaning 'initiator.'") for seven-month children are viable. The hebdomad is critical in illnesses. Seven encompasses the sides around the right angle of the archetypal right-angled triangle: the length of one is 4, of the other 3. There are seven planets.

We see seven things – body, distance, shape, size, color, movement and rest. There are seven movements – up, down, forward, backward, right, left, and circular. Plato composed the soul out of seven numbers. (footnote: "See *Timaeus* 35d") Everything is fond of sevens. There are seven vowels and seven alterations of voice. (footnote: "That is, seven ways in which any of the vowels can be sounded: with an acute, grave or circumflex; aspirated or unaspirated; long or short.") There are 7 ages, as Hippocrates says: (footnote: "*On Hebdomads 5*")

Seven are the seasons, which we call ages – child, boy, adolescent, youth, man, elder, old man. [56] One is a child up to the shedding of teeth, until seven years; a boy up to puberty, until twice 7; an adolescent up to the growth of the beard, until three times 7; a youth during the general growth of the body, until four times 7; a man up to one short of fifty years; until seven times seven; an elder up to 56 years, until seven times 8; from then on one is an old man. (pp.87-88)

Relevance for our Study on *Hebdomad*

Use of Hebdomad by Calcidius. (fl. 320 A.D)

History of Calcidius.

Calcidius was a fourth century Christian who translated the first part (to 53c) of Plato's *Timaeus* from Greek into Latin around the year 321 and provided with it an extensive commentary. This was done for Bishop Hosius of Córdoba. Very little is otherwise known of him. His translation of the *Timaeus* was the only extensive text of Plato known to scholars in the Latin west for approximately 800 years.^[1] His commentary also contained useful accounts of Greek astronomical knowledge.^[1]

<http://en.wikipedia.org/wiki/Calcidius>

About the Document Commentary on the *Timaeus*.

Plato's *Timaeus*

In the *Timaeus* Plato presents an elaborately wrought account of the formation of the universe. Plato is deeply impressed with the order and beauty he observes in the universe, and his project in the dialogue is to explain that order and beauty. The universe, he proposes, is the product of rational, purposive, and beneficent agency. It is the handiwork of a divine Craftsman ("Demiurge," *dèmiourgos*, 28a6), who, imitating an unchanging and eternal model, imposes mathematical order on a preexistent chaos to generate the ordered universe (*kosmos*). The governing explanatory principle of the account is teleological: the universe as a whole as well as its various parts are so arranged as to produce a vast array of good effects. It strikes Plato strongly that this arrangement is not fortuitous, but the outcome of the deliberate intent of Intellect (*nous*), anthropomorphically represented by the figure of the Craftsman who plans and constructs a world that is as excellent as its nature permits it to be.

As Plato tells it, the beautiful orderliness of the universe is not only the manifestation of Intellect; it is also the model for rational souls to understand and to emulate. Such understanding and emulation restores those souls to

their original state of excellence, a state that was lost in their embodiment. There is, then, an explicit ethical and religious dimension to the discourse.

This picture of a divinely created universe, though controversial from the start,^[1] has captured the imagination and admiration of numerous generations of philosophers and theologians through the centuries.^[2] Because of the vast scope of the work, as well as its character as a monologue—by excluding exchanges between interlocutors the discourse is much more like an authoritative statement than a set of questions to be investigated—the *Timaeus* was generally taken to be the culmination of its author's intellectual achievement, particularly by thinkers in sympathy with its portrayal of the universe.

<http://plato.stanford.edu/entries/plato-timaeus/>

Calcidius' commentary on the *Timaeus*.

Edward Grant, Professor in the History of the Philosophy of Science wrote a very compelling work on *Science and Religion*. In regard to Calcidius he says:

The most important commentaries for the interrelations between science and religion were those on the works of Plato and Aristotle, composed in the centuries after the birth of Christ. The most important single commentary on Plato was by Calcidius, who lived in the fourth or fifth century. Calcidius translated about two-thirds of Plato's *Timaeus* from Greek into Latin, adding a Latin commentary. Embedded in Calcidius' commentary were important descriptions of Greek astronomical knowledge in a period when such information was relatively scarce. Calcidius furnished Western Europe with its only significant direct knowledge of a Platonic treatise. His translation was important because it was the only extensive text by Plato known to readers in the Latin West for approximately 800 years.(p.94)

...a number of encyclopedic authors who wrote between the fourth and eighth centuries provided much of the knowledge about the physical world that sustained learning until the twelfth century. The most significant were Calcidius (fl. fourth or fifth centuries A.D.), Macrobius (fl. A.D.400), Martianus Capella (fl. c. A.D. 365-440), Boethius (c. A.D. 480-525), Cassiodorus (c. A.D. 480-c.575), Isidore of Seville (c. A.D. 560-636), and the Venerable Bede (A.D. 672-735). Of this group, the last four were definitely Christians. Among the first three, Calcidius and Macrobius may have been Christians, although this has never been confirmed. No good arguments have been advanced that would lead us to believe that Martianus Capella was a Christian, and he is customarily regarded as a pagan.

Whether Christians or not, Calcidius, Macrobius and Martianus Capella were neo-Platonists who wrote important encyclopedic treatises in Latin that served to transmit Plato's cosmology to the Latin-speaking world. Calcidius made the most significant contribution by translating the the first two-thirds of Plato's *Timaeus* from Greek into Latin and then adding his own commentary, which was approximately six times as long as Plato's text. In this way, Calcidius passed on information about Plato's views on the creation of the world and the World Soul, and also included much information about astronomy. His translation and commentary were popular, and most medieval libraries possessed at least one copy (Stahl, 1971, 14-15)

(2004, p.137-8)

The Latin Text, *Commentary on the Timaeus*, ch. 35-37

XXXV. Quod igitur ex tribus principe loco diximus quaeri solere, hoc primum demonstrandum erit: rationabiliter septem limites esse digestos, quibus interualla sex continentur. Erit autem probatio auctoritatibus nixa. Etenim septem numerus laudator a Pythagoreis ut optimus et naturalissimus et sufficientissimus. Nam perfectus quidem numerus est decem, ideo quod a singularitate orsi usque ad decem numerum numeramus. residua uero numeratio non tam numeratio est quam eorundem numerorum, quibus ante usi sumus in numerando, replicatio. undecim enim et duodecim et ceteri tales nascuntur ex praecedentium replicatione. Quem quidem decimanum numerum Pythagorici adpellant primam quadraturam, propterea quod ex primis quattuor numeris confit: uno, duobus, tribus, quattuor. Symphoniae quoque ratio ex eorundem numerorum, qui decimanum numerum complent, quasi quodam fonte demanat: siquidem ex his epitriti et sescuplares et duplices et triplices et quadruplices numeri sonique nascuntur. Epitriti quidem, ut quattuor aduersum tres. habent enim totum numerum trientem et eius tertiam partem dimidiam, id est unum. sescuplares uero ut tres aduersum duo. habent enim tres totum numerum dualem et eius partem dimidiam, id est unum. duplices uero, ut sunt duo aduersum unum. triplices porro, ut sunt tres aduersum unum.. et quadruplices, ut sunt quattuor aduersum unum. Epitritus autem in calculando idem est, qui diatessaron dicitur in canendo. sescuplaris uero idem est, qui diapente dicitur in canendo. duplex uero. qui diapason dicitur in canendo. [*triplex, qui diapason et diapente dicitur in canendo.*] quadruplex, qui disdiapason dicitur in canendo.

XXXVI. Deinde alia quoque septenarii numeri proprietates consideratur, quam ceteri numeri non habent: siquidem, cum alii numeri, qui finibus decimani numeri continentur, partim ipsi alios pariant, partim ab aliis

pariantur, partim et pariant alios et pariantur ab aliis, solus septenarius numerus neque gignat ex se alium numerum infra decimanum limitem neque a quoquam ipse nascatur. Etenim duo duplicati pariunt quattuor numerum. tria nullo duplicato nascuntur, ipsa autem duplicata pariunt senarium numerum. quattuor numerus et paritur et parit: paritur quidem a bis duobus, parit autem duplicatus octonarium numerum. rursum quinque numerus a nullo nascitur bis subputato, ipse autem bis subputatus parit decem. item sex numerus nascitur quidem ex duplicato triente, parit autem infra decimanum limitem neminem. octauus nascitur ex bis subputatis quattuor, ipse autem neminem parit. nonus nascitur ex ter tribus, ipse autem neminem parit. decimus nascitur ex duplicato numero quinque, ipse porro neminem parit. Itaque omnibus partim nascentibus, partim parientibus, partim et nascentibus et parientibus solus septenarius numerus neque ex duplicatione alterius nascitur nec infra decimanum limitem parit quemquam. proptereaue Minerua est a ueteribus cognominatus, item ut illa sine matre perpetuoque uirgo.

XXXVII. Naturalis uero atque optimus habetur idcirco quia multa eorum, quae naturae lege proueniunt, iuxta hunc numerum fieri notantur. Principio septimani partus ante ceteros legitimi sunt in generis humani fetibus. deinde quod post partum septimo mense dentes aguntur, septimo deinceps anno mutantur. idem quoque secunda hebdomade pubertatem adfert utrique sexui gignendique et pariendi maturitatem. tertia uero hebdomade ostentat se flos et lanugo circa genas. quarta uero hebdomade definiuntur incrementa staturae. quinta plenam iuuenilis aetatis adfert perfectionem. In aegritudinibus quoque iuxta eundem numerum motus fieri usus experientiaque docuit, et Hippocrates cum saepe alias in plerisque libris suis tum etiam in iis euidenter, quos de Hebdomadibus instituit. Dinumerantur quoque sensuum omnium, qui sunt in capite, septem meatus: oculorum, aurium, narium atque oris. Uitalia quoque paris numeri: lingua, pulmo, cor, lieu, hepar, duo rienes. Uocalium quoque litterarum numerus idem, ex quibus consonantium confragositas leuigatur. Lunae quoque crescentis et senescentis multiformis illa transfiguratio in eodem numero natatur: siquidem de obscura crescente lumine fit bicornis, dehinc sectilis, dehinc dimidiata maior, dehinc plena. retrorsumque maior dimidiata, sectilis, bicornis. Quid quod in mundo septem sunt planetes distantes a se musico modulamine, sicut ipse testatur, cum dicit deum sexies scidisse diuersae naturae circulum septemque orbes in pares esse fabricatum, qui contrariis motibus agitationibusque uertantur iuxta dupli et tripli spatia, in quibus solem et lunam et ceteros erraticos ignes conlocat. (Wrobel, 1876, pp.100-103)

The English Translation, *Commentary on the Timaeus*, ch. 35-37

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Meta-discourse : Plato's Timaeus according to calcidius

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Résumé / Abstract

This paper brings Calcidius' 4th. c. AD Latin commentary on Plato's *Timaeus* into the fold of research on the methodological assumptions and hermeneutical practices of the ancient commentary tradition. The first part deals with the question of how Calcidius sees his role as a commentator in relation to the original text, to his audience, and to the Platonist tradition. The second part examines the organizing principles and structuring devices of the commentary, and what these can tell us about connections between exegesis and worldview. As with many other commentaries, Calcidius' purpose becomes clearer if we approach him from a pedagogical angle. His practice, like most of the content of his commentary, appears to connect him to older layers of Platonism, pre-dating so-called Neoplatonism. It reveals a distinct authorial voice, of someone who is very conscious of his role as a cultural mediator and who has a philosophical line to pursue.

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Relevance for our Study on *Hebdomad*

FOR AN EXCELLENT SUMMARY OF THE TIMAEUS, SEE

<http://www.mlahanas.de/Greeks/LX/PlatoTimaeus.html>

<http://psychclassics.yorku.ca/Plato/Timaeus/> IS THE ENGLISH TRANSLATION FROM PENGUIN.

Use of *Hebdomad* by Macrobius (fl. 400 A. D.)

History of Macrobius

Macrobius (as he himself states) was not a Roman, but there is no certain evidence whether he was of African or Greek descent. It has been noted that his works display a greater familiarity with Latin than Greek authors and that he frequently mistranslates Greek authors. He may be identical with a Macrobius who is mentioned in the Codex Theodosianus as a praetorian prefect of Spain in 399-400, proconsul of Africa in 410, and lord chamberlain in 422, although he has also been identified with a Theodosius who served as praetorian prefect of Italy in 430. Since the tenure of high office at that date was limited to Christians, and there is no evidence in the writings of Macrobius that he was a Christian, early writers questioned both Macrobius's Christianity and his holding of high civil office. Recent scholarship sees little conflict between his writings and his Christianity, which opens the way for him to have held the position of praetorian prefect.

<http://en.wikipedia.org/wiki/Macrobius>

Edward Grant, noted specialist in the history and philosophy of Science, comments on the significance of Macrobius' *Commentary on the Dream of Scipio* during the Middle Ages, and concurs with William Stahl's opinion concerning the importance of this work:

The only work relevant for science by Ambrosius Theodosius Macrobius is his *Commentary on the Dream of Scipio*, which is actually Book IV of Cicero's *Republic*. Next to Calcidius' *Commentary on Plato's Timaeus*, William Stahl regards Macrobius' *Commentary* as "the most important source of Platonism in the Latin West in the Middle Ages" (Macrobius, 1952, 10). Like so many commentators, Macrobius' commentary is many times longer than Cicero's text – approximately sixteen times. Macrobius is important because nearly half of his commentary is devoted to cosmology and astronomy. Macrobius, as did the ancient Greeks and almost everybody in his day, regarded the earth as a sphere located in the center of the world encircled by seven planets each in its own sphere. Much astronomical information – much of it mistaken – is incorporated into Macrobius' commentary. Although it is not likely that Macrobius read Plato or Aristotle, he was a firm supporter of Plato and a severe critic of Aristotle. Macrobius derived most of his information about Plato from Porphyry's *Commentary on Plato's "Timaeus"* (Macrobius, 1952, 36). Macrobius' *Commentary* was enormously popular

because it ranged over so many topics and provided information in an age when information was difficult to obtain. (2004, p.138)

About the Dream of Scipio.

For those unfamiliar with Cicero's Dream of Scipio, the following is a brief summary of it:

The **Dream of Scipio** (Latin, *Somnium Scipionis*), written by Cicero, describes a fictional dream vision of the Roman general Scipio Aemilianus, set two years before he commanded at the destruction of Carthage in 146 BC.

Upon his arrival in Africa, Scipio Aemilianus is visited by his dead grandfather (by adoption), Scipio Africanus, hero of the Second Punic War. He finds himself looking down upon Carthage "from a high place full of stars, shining and splendid". His future is foretold by his grandfather, and great stress is placed upon the loyal duty of the Roman soldier, who will as a reward after death "inhabit...that circle that shines forth among the stars which you have learned from the Greeks to call the Milky Way". Nevertheless, Scipio Aemilianus sees that Rome is an insignificant part of the earth, which is itself dwarfed by the stars. The planetary spheres are enumerated with references to Pythagorean thought and the idea of the *Music of the Spheres*. Then the climatic belts of the earth are observed, from the snow fields to the deserts, and there is discussion of the nature of the Divine, the soul and virtue, from the Stoic point of view.

The *Dream of Scipio* appears in the sixth book of Cicero's partly lost *De re publica*, (*On the Republic*), a treatise on the history, laws, and polity of the Roman republic. The tale is modelled on *The Myth of Er* in Plato's Republic. Although the story of Er records a near-death experience, while the journey of Scipio's "disembodied soul" takes place in a dream, both give examples of belief in astral projection..

http://en.wikipedia.org/wiki/Dream_of_Scipio

Dream of Scipio in Latin <http://www.ipa.net/~magreyn/somnium.htm>

I have included an English version in the Appendix but another English version can be found at: http://ancienthistory.about.com/library/bl/bl_text_cic_scipiodream.htm

About the document Commentary on the Dream of Scipio.

The Latin Text, *Commentary on the Dream of Scipio*, 1.6.5-83.

PUT THE NUMBERING IN WHEN FINISHED

5. Hinc est, quod pronuntiare non dubitavere sapientes animam esse numerum se moventem. Nunc videamus, cur septenarius numerus suo seorsum merito plenus habeatur. Cuius ut expressius plenitudo noscatur, primum merita partium de quibus constat, tum demum quid ipse possit investigemus.

6. Constat septenarius numerus vel ex uno et sex vel ex duobus et quinque vel ex tribus et quattuor. Singularum compagum membra tractemus: ex quibus fatebimur nullum alium numerum tam varia esse maiestate fecundum.

7. Ex uno et sex compago prima componitur. Unum autem, quod $\mu\upsilon\nu\acute{\alpha}\varsigma$, id est unitas, dicitur, et mas idem et femina est, par idem atque impar, ipse non numerus sed fons et origo numerorum.

8. Haec monas, initum finisque omnium, neque ipsa principii aut finis sciens, ad summum refertur deum eiusque intellectum a sequentium numero rerum et potestatum sequestrat: nec in inferiore post deum gradu frustra eam desideraveris. Haec illa est mens ex summo nata deo, quae vices temporum nesciens in uno semper quod adest consistit aevo, cumque, utpote una, non sit ipsa numerabilis, innumeras tamen generum species et de se creat et intra se continet. Inde quoque aciem paululum cogitationis inclinans hanc repperies ad animam referri. Anima enim aliena a silvestris contagione materiae, tantum se auctori suo ac sibi debens, simplicem sortita naturam, cum se animandae immensitati universitatis infundat, nullum init tamen cum sua unitate divortium. Vides, ut haec monas orta a prima rerum causa usque ad animam ubique integra et semper individua continuationem potestatis optineat. Haec de monade castigatius quam se copia suggererat. Nec te remordeat, quod, cum omni numero praesso videatur, in conjunctione praecipue septenarii praedicetur: nulli enim aptius iungitur monas incorrupta quam virgini. Huic autem numero, id est septenario, adeo opinio virginitalis inolevit, ut Pallas quoque vocitetur. Nam virgo creditur, quia nullum ex se parit numerum duplicatus, qui intra denarium coartetur, quem primum limitem constat esse numerorum: Palla ideo, quia ex solius monadis fetu et multiplicatione processit, sicut Minerva sola ex uno parente nata perhibetur. Senarius vero, qui cum uno coniunctus septenarium facit, variae ac multiplicis religionis et potentiae est: primum quod solus ex omnibus numeris qui intra decem sunt de suis partibus constat. Habet enim medietatem et tertiam partem et sextan

partem: et est medietas tria, tertia pars duo, Sexta pars unum: quae omnia simul sex faciunt. Habet et alia suae venerationis indicia: sed, ne longior faciat sermo fastidium, unum ex omnibus eius officium persequemur, quod ideo praetulimus, quia hoc commemorato non senarii tantum sed et septenarii pariter dignitas astructur. Humano partui frequentiore usum novem mensium certo numerorum modulamine natura constiuit: sed ratio sub asciti senarii numeri multiplicatione procedens etiam septem menses compulit usurpari. Quam breviter absoluteque dicemus. Duos esse primos omnium numerorum cubos, id est a parti octo, ab impari viginti septem, et esse inparem marem, parem feminam, superius expressimus. Horum uterque si per senarium numerum multiplicetur, efficiunt dierum numerum, qui septem mensibus explicantur. Coeant enim numeri, mas ille qui memoratur et femina, octo scilicet et viginti septem, pariunt ex se quinque et triginta: haec sexies multiplicata creant decem et ducentos, qui numerus dierum mensem septimum claudit. Ita est ergo natura fecundus hic numerus, et primam humani partus perfectionem quasi arbiter quidam maturatis absolvat. Discretio vero sexus futuri, sicut Hippocrates refert, sic in utero dinoscitur. Aut enim septuagesimo aut nonagesimo die conceptus movetur: dies ergo motus, quicumque fuerit de duobus, ter multiplicatus aut septimum aut nonum explicat mensem. Haec de prima septenarii copulatione libata sint. Secunda de duobus et quinque est. Ex his dyas, quia post monada prima est, primus est numerus. Haec ab illa omnipotentia solitaria in corporis intellegibilis lineam prima defluxit: ideo et ad vagas stellarum et luminum sphaeras refertur, quia hae quoque ab illa quae ἀπλανῆς dicitur in numerum scissae et in varii contrarietatem retortae sunt. Hic ergo numerus cum quinario aptissime iungitur, cum hic ad errantes, ut diximus, ad caeli **zohas** ille referatur: sed ille ratione scissionis, hic numero. Illa vero quinario numero proprietates excepta potentiae ultra ceteras eminentis evenit, quod solus omnia, quaeque sunt quaeque videntur esse, complexus est. Esse autem dicimus intellegibilia, videri esse corporalia omnia, seu divinum corpus habeant seu caducum. Hic ergo numerus simul omnia et supera et subiecta designat. Aut enim deus summus est, aut mens ex eo nata in qua rerum species continentur, aut mundi anima quae animarum omnium fons est, aut caelestia sunt usque ad nos, aut terrena natura est: et sic quinarium rerum omnium numerus inpletur. De secunda septenarii numeri coniunctione dicta haec pro affectatae brevitatis necessitate sufficiunt: tertia est de tribus et quattuor, quae quantum valeat revolvamus. Geometrici corporis ab impari prima planities in tribus lineis constat, his enim trigonalis forma concluditur: a pari vero prima in quattuor invenitur. Item scimus secundum Platonem, id est secundum ipsius veritatis archanum, illa fort inter se vinculo colligari quibus interiecta medietas praestat vinculi firmitatem. Cum vero medietas ipse geminatur, ea quae extima sunt non tenaciter tantum sed etiam insolubiliter vincuntur. Primo ergo ternario contigit numero, ut inter duo summa medium quo vinciretur acciperet: quaternarius vero duas medietates primus omnium nactus est. Quas ab hoc numero deus mundanae molis artifex conditorque mutuatis insolubili inter se vinculo elementa devinxit: sicut in Timaeo Platonis adsertum est, non aliter tam controversa sibi ac repugnantia et naturae communionem abnuentia permisceri, terram dico et ignem, potuisse et per tem iugabilem competentiam foederrari, nisi duobus mediis aeris et aquae nexibus vincirentur. Ita enim elementa inter se diversissima opifex tamen deus ordinis oportunitate conexuit, ut facile iungerentur: nam, cum binae essent in singulis qualitates, talem unicuique de duabus alteram dedit, ut in eo cui haeret cognatam sibi et similem reperiret. Terra est sicca et frigida, aqua vero frigida et humecta est: haec duo elementa, licet sibi per siccum humestumque contraria sint, per frigidum tamen commune iunguntur. Aer humectus et calidus est: et, cum aquae frigidae contrarius sit calore, conciliatione temen socii humoris. Super hunc ignis, cum sit calidus et siccus, humorem quidem aeris respuit siccitate, sed conecitur per societatem caloris. Et ita fit, ut singula quaeque elementorum duo sibi hinc inde vicina singulis qualitatibus velut quibusdam amplectantur ulnis: aqua terram frigore, aerem sibi necit humore: aer aquae humecto simili, et igni calore sociatur: ignis aeri miscetur ut calido, terrae iungitur siccitate: terra ignem sicco patitur, aquam frigore non respuit. Haec tamen varietas vinculorum si elementa duo forent, nihil inter ipsa firmitatis habuisset: si tria, minus quidem valido, aliquo tamen nexu vincienda nodaret: inter quattuor vero insolubilis colligatio est, cum duae summitates duabus interiectionibus vincuntur: quod erit manifestius, si in medio posuerimus ipsam continentiam sensus de Timaeo Platonis excerptam. *Divini decorus, inquit, ratio postulabat talem fieri mundum qui et visum pateretur et tactum. Constabat autem neque videri aliquid posse sine ignis beneficio neque tangi sine solido, et solidum nihil esse sine terra. Unde omne mundi corpus de igne et terra instituere fabricator incipiens vidit duo convenire sine medio colligante non posse, et hoc esse optimum vinculum quod et se pariter et a se liganda devinciat: unam vero interiectionem tunc solum posse sufficere, cum superficies sine altitudine vincienda est: at ubi artanda vinculis est alta dimensio, nodum nisi gemina interiectione non connecti. Inde aerem et aquam inter ignem terramque contexuit: et ita per omnia una et sibi conveniens iugabilis competentia cucurrit elementorum diversitatem ipsa differentiarum aequalitate consocians.* Nam quantum interest inter aquam et aerem causa densitatis et ponderis, tantumden inter aerem et ignem est: et rursus quod interest inter aerem et aquam causa levitatis et raritatis, hoc interest inter aquam et terrain: item quod interest inter terram et aquam causa densitatis et ponderis, hoc interest inter aquam et aerem: et quod inter aquam et aerem, hoc inter aerem et ignem; at contra quod interest inter ignem et aerem tenuitatis levitatisque causa, hoc inter aerem et aquam est: et quod est inter aerem et aquam, hoc inter aquam intellegitur et terram. Nec solum sibi vicina et cohaerentia, sed eadem alternis saltibus custoditur aequalitas: nam quod est terra ad aerem, hoc est aqua ad ignem, et quotiens verteris, eandem repperies iugabilem competentiam: ita ex

ipso quo inter se sunt aequabiliter diversa sociantur. Haec eo dicta sunt, ut aperta ratione constaret neque planitiem sine tribus neque soliditatem sine quattuor posse vinciri. Ergo septenarius numerus geminam vim optinet vincendi, quia ambae partes eius vincula prima sortitae sunt, ternarius cum una medietate, quaternarius cum duabus. Hinc in alio loco eiusdem somnii Cicero de septenario dicit: *Qui numerus rerum omnium fere nodus est.* Item omnia corpora aut mathematica sunt, alumna geometriae, aut talia quae visum tactumve patiantur. Horum priora tribus incrementorum gradibus constant: aut enim linea eicitur ex puncto, aut ex linea superficies, aut ex planitie soliditas. Altera vero corpora quattuor elementorum collato tenore in robur substantiae corpulentae concordia concreione coalescunt. Nec non omnium corporum tres sunt dimensiones, longitudo latitudo profunditas: termini adnumerato effecto ultimo quattuor, punctum linea superficies et ipsa soliditas: item, cum quattuor sint elementa ex quibus constant corpora, terra aqua ear et ignis, tribus sine dubio interstitiis separantur: quorum unum est a terra usque ad aquam, ab aqua usque ad aerem sequens, tertium ab aera usque ad ignem. Et a terra quidem usque ad aquam spatium Necessitas a physics dicitur, quia vincire et solidare creditur quod est in corporibus lutulentum: unde Homericus censor, cum Graecis imprecaretur: *Vos omnes*, inquit, *in terram et aquam resolvamini*, in id dicens quod est in natura humana turbidum, quo facta est homini prima concretio. Illud vero quod est inter aquam et aerem. Harmonia dicitur, id est apta et consonans convenientia, quia hoc spatium est quod superioribus inferiora conciliat et facit dissona convenire. Inter aerem vero et ignem Obedientia dicitur, quia sicut lutulenta et gravia superioribus necessitate iunguntur ita superiora lutulentis obedientia copulantur harmonia media coniunctionem utriusque praestante. Ex quattuor igitur elementis et tribus eorum interstitiis absolutionem corporum constare manifestum est: ergo hi duo numeri, tria dico et quattuor, tam multiplici inter se cognationis necessitate sociati efficiendis utrisque corporibus consensu ministri foederis obsecuntur. Nec solum explicandis corporibus hi duo numeri collativum praestant favorem, sed quaternarium quidem Pythagorei, quem *τετρακτὸν* vocant, adeo quasi ad perfectionem animae pertinentem inter archana venerantur, ut ex eo et iurisiurandi religionem sibi fecerint:

Ὁὐ μὰ τὸν ἀμετέρα ψυχᾶ παραδόντα τετρακτὸν.

[Per qui nostrae animae numerum dedit ipse quaternum.]

Ternarius vero adsignat animam tribus suis partibus absolutam, quarum prima est ratio, quam *λογιστικὸν* appellant: secunda animositas, quam *θυμικὸν* vocant: tertia cupiditas, quae *ἐπιθυμητικὸν* nuncupatur. Item nullus sapientum animam ex symphoniis quoque musicis constituisse dubitavit. Inter has non parvae potentiae est quae dicitur *διὰ πασῶν*. Haec constat ex duabus, id est *διὰ τεσσάρων* et *διὰ πέντε*: fit autem *διὰ πέντε* ex hemiolio, et fit *διὰ τεσσάρων* ex epitrito: et est primus hemiolius tria et primus epitritus quattuor: quod quale sit suo loco planius exequemur. Ergo ex his duobus numeris constat *διὰ τεσσάρων* et *διὰ πέντε*: ex quibus *διὰ πασῶν* symphonia generatur: unde Virgilius nullius disciplinae expers, plene et per omnia beatos exprimere volens, ait: *O terque quaterque beati.* Haec de partibus septenarii numeri sectantes compendia diximus: de ipso quoque pauca dicemus. Hic numerus *ἑπτὰς* nunc vocatur antiquato usu primae litterae: apud veteres enim *σεπτὰς* vocitabatur, quod Graeco nomine testabatur venerationem debitam numero. Nam primo omnium hoc numero anima mundana generata est sicut Timaeus Platonis edocuit. Monade enim in vertice locata terni numeri ab eadem ex utraque parte fluxerunt, ab hac pares, ab illa in pares: id est, post monadem a parte altera duo inde quattuor deinde octo, ab altera vero parte tria deinde novem et inde viginti septem: et ex his numeris facta contextio generationem animae imperio creatoris effecit. Non parva ergo hinc potentia numeri huius ostenditur, quia mundanae animae origo septem finibus continetur: septem quoque vagantium sphaerarum ordinem illi stelliferae et omnes continenti subiecit artifex fabricatoris providentia, quae et superioris rapidis motibus obviarent et inferiora omnia gubernarent. Lunam quoque, quasi ex illis septimam, numerus septenarius movet cursumque eius ipse dispensat. Quod cum multis modis probetur, ab hoc incipiat ostendi. Luna octo et viginti prope diebus totius zodiaci ambitum conficit. Nam etsi per triginta dies ad solem a quo profecta est remeat, solos tamen fere viginti octo in tota zodiaci circuitione consumit, reliquis solem, qui de loco in quo eum reliquit accesserat, comprehendit.

50. Sol enim unum de duodecim signis integro mense metitur. Ponamus ergo sole in prima parte arietis constituto ab ipsius, ut ita dicam, orbe emersisse lunam, quod eam nasci vocamus: haec post viginti septem dies et horas fere octo ad primam partem arietis redit, sed illis non invenit solem, interea enim et ipse progressionis suae lege ulterius accessit, et ideo ipsa necdum putatur eo unde profecta fuerat revertisse, quia oculi nostri tunc non a prima parte arietis sed a sole eam senserant processisse: hunc ergo diebus reliquis, id est duobus plus minusve, consequitur, et tunc orbi eius denuo succedens ac denuo inde procedens rursus nasci. Inde fere numquam in eodem signo bis continuo nascitur, nisi in geminis, ubi hoc nonnumquam evenit, quia dies in eo sol duos supra triginta altitudine signi morante consumit: rarissimo in aliis, si circa primam signi partem a sole procedat. Huius ergo viginti octo dierum numeri septenarius origo est. Nam si ab uno usque ad septem quantum singuli numeri exprimunt, tantum antecedentibus addendo procedas, invenies viginti octo nata de

septem. Hunc etiam numerum, qui in quater septenos aequa sorte digeritur, ad totum zodiaci latitudinem emetiendam remetiendamque consumit. Nam septem diebus ab extremitate septemtrionalis orae oblique per latum meando ad medietatem latitudinis pervenit, qui locus appellatur eclipticus: septem sequentibus a medio ad imum australe delabitur: septem aliis rursus ad medium obliquata conscendit: ultimis septem septemtrionali redditur summitati. Ita isdem quater septenis diebus omnem zodiaci et longitudinem et latitudinem circum perque discurret. Similibus quoque dispensationibus hebdomadam luminis sui vices sempiterna lege variando disponit. Primis enim septem usque ad medietatem velut divisi orbis excrescit, et *διχότομος* tunc vocatur: secundis orbem totum renascentes ignes colligendo iam conplet, et plena tunc dicitur: tertiis *διχότομος* rursus efficitur, cum ad medietatem decrescendo contrahitur: quartis ultima luminis sui diminutione tenuatur.

55. Septem quoque permutationibus, quas *φάσεις* vocant, toto mense distinguitur: cum nascitur, cum fit *διχότομος*, et cum fit *ἀμφίκυρτος*, cum plena, et rursus *ἀμφίκυρτος*, ac denuo *διχότομος*, et cum ad nos luminis universitate privatur. *Ἀμφίκυρτος* est autem, cum supra diametrum dichotomi, antequam orbis conclusione cingatur, vel de orbe iam minuens, inter medietatem ac plenitudinem insuper mediam luminis curvat eminentiam. Sol quoque ipse, de quo vitam omnia mutantur, septimo signo vices suas variat. Nam a solstitio hiemali ad aestivum solstitium septimo pervenit signo, et a tropico verno usque ad autumnale tropicum septimi signi peragrato perducitur. Tres quoque conversiones lucis aetheriae per hunc numerum constant. Est autem prima maxima, secunda media, minima est tertia: et maxima est anni secundum solem, media mensis secundum unaquaeque conversio quadripartita: et ita constat septenarius numerus, id est ex tribus generibus conversionum et ex quattuor modis quibus unaquaeque convertitur. Hi sunt autem quattuor modi: fit enim prima humida deinde calida inde sicca et ad ultimum frigida.

60. Et maxima conversio, id est anni, humida est verno tempore, calida aestivo, sicca autumnum, frigida per hiemem. Media autem conversio, mensis, per lunam ita fit; ut prima sit hebdomas humida, quia nascens luna humorem assolet concitare: secunda calida, adolescente in eadem luce de solis aspectu: tertia sicca, quasi plus ab ortu remota: Quarta frigida, deficiente iam lumine. Tertia vero conversio, quae est diei, secundum ortum et occasum ita disponitur, quod humida sit usque ad primam de quattuor partibus partum diei, calida usque ad secundam, sicca usque tertiam, Quarta iam frigida.

61. Oceanus quoque in incremento suo hunc numerum tenet. Nam primo nascentis lunae die fit copiosior solito, minuitur paulisper secundo, minoremque eum videt tertius quam secundus, et ita decrescendo ad diem septimum pervenit: rursus octavus dies manet septimo par, et nonus fit similis sexto, decimus quinto, et undecimus fit quarto par, tertioque duodecimus, et tertius decimus similis fit secundo, quartus decimus primo: tertia vero hebdomas eadem facit quae prima: Quarta eadem quae secunda.

62. Hic denique est numerus, qui hominem concini formari edi vivere ali ac per omnes aetatum gradus tradi senectae omnino constare facit. Nam ut illud taceamus, quod uterum nulla vi seminis occupatum hoc dierum numero natura constituit, velut decreto exonerandae mulieris vectigali, mense redeunte purgari: hoc tamen praetereundum non est, quia semen, quod post iactum sui intra horas septem non fuerit in effusionem relapsum, haesisse in vitam pronuntiatur.

63. Verum semine semei intra formandi hominis monetam locato hoc primum artifex natura molitur, ut die septimo folliculum genuinum circumdet humori ex membrana tam tenui, qualis in ovo ab exteriori testa clauditur et intra se claudit liquorem.

64. Hoc cum a physicis deprehensum sit, Hippocrates quoque ipse, qui tam fallere quam falli nescit, experimenti certus adseruit, referens in libro qui de natura pueri inscribitur tale seminis receptaculum de utero eius eiectionem quam septimo post conceptum die intellexerat. Mulierem enim semine non effuso, ne gravida maneret, orantem imperaverat saltibus concitari, atque septimo die saltum septimum eicendo cum tali folliculo qualem supra retulimus suffecisse conceptui.

65. Haec Hippocrates. Straton Peripateticus et Diocles Carystius per septenos dies concepti corporis fabricam hae observatione dispensant, ut hebdomade secunda credant guttas sanguinis in superficie folliculi de quo diximus apparere, tertia demergi eas intus ad ipsum conceptionis humorem, Quarta humorem ipsum coagulari, ut quiddam velut inter carnem et sanguinem liquida adhuc soliditate conveniat, Quinta vero interdum fingi in ipsa substantia humoris humanam figuram, magnitudine quidem apicis, sed ut in illa brevitate membra omnia et designata totius corporis liniamenta consistant.

66. Ideo autem adiecimus *interdum*, quia constat, quotiens Quinta hebdomade fingitur designatio ista membrorum, mense septimo maturari partum. Cum autem nono mense absolutio futura est, siquidem femina fabricatur, Sexta hebdomade membra iam dividi: si masculus septima.

67. Post partum vero utrum victurum sit quod effusum est, an in utero sic praemortuum ut tantummodo spirans nascatur, septima hora discernit. Ultra hunc enim horarum numerum quae praemortua nascuntur aeris

halitum ferre non possunt: quem quisque ultra septem horas sustinuerit, intellegitur ad vitam creatis, nisi alter forte, qualis perfectum potest, casus eripiat.

68. Item post dies septem iactat reliquias umbilici, et post bis septem incipit ad lumen visus eius moveri, et post septies septem libere iam et pupulas et totam faciem vertit ad motus singulos videndorum.

69. Post septem vero menses dentes incipiunt mandibulis emergere, et post bis septem sedet sine casu timore: post ter septem sonus eius in verba prorumpit, et post quater septem non solum stat firmiter sed et incedit: post quinquies septem incipit lac nutricis horrescere, nisi forte ad patientiam longioris usus continuata consuetudine protrahatur.

70. Post annos septem dentes qui primi emerant aliis aptioribus ad cibum solidum nascentibus cedunt, eodemque anno, id est septimo, plene absolvitur integritas loquendi: unde et septem vocales literae a natura dicuntur inventae, licet Latinitas easdem modo longas modo breves pronuntiando quinque pro septem tenere maluerit, apud quos tamen, si sonos vocalium non apices numeraveris, similiter septem sunt.

71. Post annos autem bis septem ipsa aetatis necessitate pubescit: tunc enim moveri incipit vis generationis in masculis et purgatio feminarum. Ideo et tutela puerili quas virile iam robur absolvitur: de qua tamen feminae propter votorum festinationem maturius biennio legibus liberantur.

72. Post ter septenos annos genas flore vestit iuventa, idemque annus finem in longum crescendi facit: et Quarta annorum hedoma inpleta in latum quoque crescere ultra iam prohibet.

73. Quinta omne virium, quantae inesse unicuique possunt, complet augmentum: nulloque modo iam potest quisquam se fortius fieri. Inter pugiles denique haec consuetudo servatur, ut quos iam coronavere victoriae nihil in se amplius in incremento virium sperent, qui vero expertes huius gloriae usque illo manserunt a professione discedant.

74. Sexies vero septeni anni servant vires ante collectas, nec diminutionem nisi ex accidenti evenire patiuntur. Sed a Sexta usque ad septimam septimanam fit quidem diminutio, sed occulta et quae detrimentum suum aperta defectione non prodat. Ideo nonnullarum rerum publicarum hic mos est, ut post sextam ad militiam nemo cogatur: in pluribus datur remissio iusta post septimam.

75. Notandum vero, quod, cum numerus septem se multiplicat, facit aetatem quae proprie perfecta et habetur et dicitur, adeo ut illius aetatis homo (utpote qui perfectionem et attigerit iam et necdem praeterierit) et consilio aptus sit nec ab exercitio virium alienus habeatur.

76. Cum vero decas, qui et ipse perfectissimus numerus est, perfecto numero, id est *ἑπτάδι*, iungitur, ut aut decies septeni aut septies deni connutentur anni: haec a physicis creditur meta vivendi, et hoc vitae humanae perfectum spatium terminatur. Quod si quis excesserit, ab omni officio vacuus soli exercitio sapientiae vacat, et omnem usum sui in suadendo habet, aliorum munerum vacatione reverendus: a septima enim usque ad decimam septimanam pro captu virium quae adhuc singulis perseverant variantur officia.

77. Idem numerus totius corporis membra disponit. Septem sunt enim intra hominem quae a Graecis nigra membra vocantur, lingua cor pulmo iecur lien renes duo: et septem alia cum venis ac meatibus quae adjacent singulis ad cibum et spiritum accipiendum reddendumque sunt deputata, guttur stomachus alvus vesica et intestina principalia tria: quorum unum dissiptum vocatur, quod ventrem et cetera intestina secernit: alterum medium, quod Graeci *μεσέντερον* dicunt: tertium, quod veteres hiram vocarunt, habeturque praecipuum intestinorum omnium, et cibi retributa dedecit.

78. De spiritu autem et cibo, quibus accipiendis, ut relatam est, atque reddendis membra quae diximus cum meatibus sibi adiacentibus obsecuntur, hoc observatum est, quod sine haustu spiritus ultra horas septem, sine cibo ultra totidem dies, vita non durat.

79. Septem quoque sunt gradus in corpore qui dimensionem altitudinis ab imo in superficiem complent, medulla os nervus vena arteria caro cutis.

80. Haec de interioribus. In aperto quoque septem sunt corporis partes, caput pectus manus pedesque et pudendum. Item quae dividuntur non nisi septem conpagibus iuncta sunt: ut in manibus est humerus brachium cubitus vola et digitorum nodi terni, in pedibus vero femur genu tibia per ipse, sub quo vola est, et digitorum similiter nodi terni.

81. Et quia sensus eorumque ministeria natura in capite velut in arce constituit, septem foraminibus sensuum celebrantur officia, id est oris ac deinde oculorum narium et aurium binis: unde non immerito hic numerus, totius fabricae dispensator et dominus, aegris quoque corporibus periculum sanitatemve denuntiat. Immo ideo et septem motibus omne corpus agitur: aut enim accessio est aut recessio aut in laevam dextramve deflexio aut sursum quis seu deorsum movetur aut in orbem rotatur.

82. Tot virtutibus insignitus septenarius, quas vel de partibus suis mutuatur vel totus exercet, iure plenus et habetur et dicitur. Et absoluta, ut arbitor, ratione iam constitit, cur diversis ex causis octo et septem pleni vocentur.

83. Sensus autem his est: Cum aetas tua quinquagesimum et sextum annum conpleverit, quae summa tibi fatalis erit, spes quidem salutis publicae te videbit, et pro remediis communis bonorum omnium status virtutibus tuis dictatura debebitur, sed si evaseris insidias propinquorum. Nam per *septenos octies solis amfractus reditusque* quinquaginta et sex significat annos, *amfractum solis et reditum* annum vocans: *amfractum* propter zodiaci ambitum *reditum*, quia eadem signa per annos singulos certa lege metitur.

(1848, pp.38-54)

The English Translation, *Commentary on the Dream of Scipio*, 1.6.5-83.

Now let us see why the number seven deserves to be considered full on its own merits. That its fullness may be more clearly realized, let us first examine the merits of the numbers whose sums make up seven, then, at last, the capabilities of seven itself. **6.** The number seven is made up either of one and six, two and five, or three and four. It would be well to treat these combinations separately; we will confess that no other number has such a fruitful variety of powers.

7. In the first combination of one and six, one is called *monas*, that is Unity, and is both male and female, odd and even, itself not a number, but the source and origin of numbers. **8. 8.** This monad, the beginning and ending of all things, yet itself not knowing a beginning or ending, refers to the Supreme God, and separates our understanding of him (the One, without number) from the number of things and powers following; you would not be so rash as to look for it in a sphere lower than God, which, unaware of the changes of time, is from the Supreme God, which, unaware of the changes of time, is always in one time, the present; and although the monad is itself not numbered, it nevertheless produces from itself, and contains within itself, innumerable patterns of created things. **9** Then too, by giving a little thought to the matter, you will find that the monad refers to the Soul. Indeed, the soul is free from contamination with anything material, owing itself only to its Creator and to itself, and being endowed with a single nature; when it pours forth to animate the immense universe, it does not permit any division of its singleness. You see how the monad, sprung from the First Cause of things, everywhere undiminished and always indivisible, maintains the continuity of its powers even in regard to the Soul. **10.** These remarks about the monad have been presented more briefly than the abundance of material suggested.

Be not disturbed over the fact that although the monad seems to surpass all numbers it is especially praiseworthy in conjunction with seven: the incorrupt monad is joined with no number more appropriately than with the Virgin. **11.** The reputation of virginity has so grown about the number seven that it is called Pallas. Indeed, it is regarded as a virgin because, when doubled, it produces no number under ten, the latter being truly the first limit of numbers. It is Pallas because it is born only from the multiplication of the monad, just as Minerva alone is said to have been born of one parent.

12. Six, which when joined with one makes seven, is a number with various and manifold honors and abilities: first, because it is the only number under ten that is equal to the sum of its parts.

13. We may divide it by two, three, or six, a half being three, a third two, and a sixth one; the three added together make six. There is further proof of the high regard in which this number is held, but to avoid being tedious we shall take up only one of the many functions of the number, chosen here because it emphasizes the dignity of the number seven equally with its own.

14. Nature, in accordance with a definite numerical rhythm, has established the normal term of nine months for human births, but a cause arising out of the multiplication of the number six sometimes requires a term of seven months. **15.** To put it briefly and clearly: the first two cubes of all numbers are eight (even) and twenty-seven (odd), the odd being masculine and the even feminine, as we explained above. If these two together are multiplied by the number six, the product is the number of days contained in seven months. **16.** Let the male and female numbers be joined together, meaning eight and twenty-seven. They make thirty-five, which multiplied six times, makes two hundred and ten, the number of days in seven months. Thus this number is so rich in its attributes that it marks the earliest complete development of the human fetus, as if it were judge of the proper time. **17.** A foreknowledge of the sex of the child may even be obtained from the uterus in that manner, according to Hippocrates. The embryo moves either on the seventieth or the ninetieth day after conception. Multiply these numbers by three and you get in the one case a term of seven months, and in the other a term of nine.

18. So much for the first combination of numbers whose sum is seven. The second combination is two and five. Of these, two, the dyad, because it is first after the monad, is the first number. It first departed from that

single Omnipotence into the line of a perceptible body, and therefore refers to the errant spheres of the planets and the sun and moon, since these have been separated into a number from that which is called immovable (*aphanes* in Greek), and have been turned back in a counter motion. Hence the number two is most appropriately joined with five since the former, by reason of its departure, refers to the errant spheres, as we have just pointed out, and the latter, by its numerical correspondence, refers to the zones of the celestial sphere. **19.** The possession of unusual powers came to the number five because it alone embraces all things that are and seem to be. (We speak of things intelligible as “being” and of things material as “seeming to be,” whether they have a divine or a mortal body.) Consequently, this number designates at once all things in the higher and lower realms. **20.** There is the Supreme God; then Mind sprung from him, in which the patterns of things are contained; there is the World-Soul, which is the fount of all souls; there are the celestial realms extending down to us; and last, the terrestrial realm; thus the number five marks the sum total of the universe. **21.** These remarks, purposely and necessarily brief, are sufficient for the second combination that makes up the number seven.

Let us consider the abilities of the third pair, of three and four. **22.** In geometry the smallest odd number of lines in a surface is three, in the triangle, and four, the smallest even number, in the quadrangle. **23.** Moreover, we know according to Plato, (that is, according to the sanctuary of truth itself), that those bodies alone are closely held together which have a mean interposed between extremes to create a strong bond. When that mean is doubled the extremes are bound not only firmly but even indissolubly. Now the number three is the first to have a mean between the two extremes to bind it together, and the number four is the first of all numbers to have two means. **24.** Borrowing the means from this number the Creator of the universe bound the elements together with an unbreakable chain, as was affirmed in Plato’s *Timaeus*: in no other way could the elements earth and fire, so opposed and repugnant to each other and spurning any communion of their natures, be mingled together and joined in so binding a union unless they were held together by the two means of air and water. **25.** For thus, in spite of the utter diversity of these elements, the Creator harmonized them so skillfully that they could be readily united. To each of them he gave two qualities, one of which was of such sort that each element would find this quality related and similar to itself in the element to which it is adhered. **26.** Earth is dry and cold, and water cold and moist; but although these two elements are opposed, the dry to the wet, they have a common bond in their coldness. Air is moist and warm and, although opposed to water, the cold to the warm, nevertheless has the common bond of moisture. Moreover, fire, being hot and dry, spurns the moisture of the air, but yet adheres to it because of the warmth of both. **27.** And so it happens that each one of the elements appears to embrace the two elements bordering on each side of it by single qualities: water binds earth to itself by coldness, and air by moisture; air is allied to water by its moisture, and to fire by warmth; fire mingles with air because of its heat, and with earth because of its dryness, and with water because of its coldness. **28.** These different bonds would have no tenacity, however, if there were only two elements; if there were three the union would be but a weak one; but as there are four elements the bonds are unbreakable, since the two extremes are held together by two means.

This will be clearer if we cite a passage of the same purport taken from Plato’s *Timaeus*. **29.** “Divine reason ordained that the universe should be so constructed as to be perceptible to sight and touch. But it is obvious that nothing can be seen without the aid of fire, nor touched unless tangible, nor is anything tangible without earth. **30.** Hence the Creator, endeavoring to compound the body of the universe from fire and earth, saw that the two could not be combined without some mean to cement them, and that the mean which was best would bind itself as well as the extremes. He also saw that one mean would be sufficient only to bind surfaces without altitude, but that when a third dimension had to be included in the union, two means were necessary to bind the whole. **31.** Accordingly, he wove air and water into fire and earth, and thus a mutual attraction ran through the universe, linking together unlike elements by the similarities underlying their differences.”

32. A similar difference of density and weight exists between water and air as between air and fire, and again, the difference in lightness and rarity between air and water is the same as the difference between water and earth. Likewise, the difference in density and weight between earth and water is the same as between water and air, and the difference between water and air is the same as between air and fire. Moreover, the difference of rarity and lightness between fire and air is the same as between water and earth. **33.** Not only are adjacent adhering qualities compatible, but the same uniformity is preserved in elements that are separated: as earth is to air so water is to fire; and wherever you begin, you will find the same mutual attraction. Thus they are linked together by that very feature which makes them uniformly different from each other.

34. So much by way of developing a proof that a plane cannot be firmly bound together except by the number three, nor a solid except by four. Hence the number seven possesses a dual power of binding, for both parts of it have inherited the primary links, three with one mean and four with two means. That is why Cicero, in another passage in *Scipio’s Dream*, says concerning the number seven, *It is, one almost say, the key to the universe.*[footnote: “VII.99”]

35. To continue, all bodies are either mathematical, the creatures of geometry, or such as are perceptible to sight or touch. The former possess three stages of development: the line grows out of the point, the surface out of the line, and the solid out of the surface; the latter, because of the adhesive qualities in the four elements, harmoniously grow together into firm bodily substances. 36. All bodies have three dimensions, longitude, latitude, and altitude, and the sum total gives us four terms, point, line, surface and solid. Moreover, since all material bodies consist of four elements, earth, water, air, and fire, they must be separated, by three interstices: one of these lies between earth and water, the second between water and air, and the third between air and fire. 37. The demarcation between earth and water is called Necessity by natural philosophers because it is believed to bind and solidify the clay of which bodies are made. Hence, when Menelaus, in Homer's *Iliad*, was invoking evil upon the Greeks, he said, "May all of you be resolved into earth and water," referring to the muddy substance of which human bodies were first made. 38. The demarcation between water and air is called Harmony, that is, a compatible and harmonious union: for this is the interval which unites the lower with the upper, reconciling incongruent factors. 39. The demarcation between air and fire is called Obedience; for whereas the muddy and heavy bodies are joined to the things above by Necessity, the things above associate with what is muddy by Obedience, with Harmony in the middle promoting a union of both. 40. Complete bodies clearly consist, therefore, of four elements and their three interstices. And, you see, these two numbers, three and four, united by so many relationships, lend themselves to making both kinds of bodies (plane and solid) by reciprocal agreement.

YOU HAVE NOT GOT TO THE SECTION ON SEVEN YET.

(Stahl, 1952, pp.100-117)

d. Relevance for our Study on *Hebdomad* POINT SUMMARY THEN COMMENTS

Use of Hebdomad by Favonius Eulogius

History of Favonius Eulogius

The Latin Text, *Disputatio de Somnio Scipionis*, Disputation on the Dream of Scipio, 7-10 (also derived from Varro)

XI. Sed haec // de aliis instructionis gratia diximus, ne di septimo aut octavo numero disputantes obscuritatem aliquam, nulla praestruccione posita, subiremus. Nunc dicendum est quae sit horum plenitudo numerorum, quibus per alterutrum ductis < quinquaginta et > sex conficiuntur anni. His enim Africani posterioris uita conclusa est.

XII. Septimus igitur numerus plenus est his de causis, quia et [in] initio duo et tres medio et duo fine complexus est. Tum, quod primus ex duobus diuersi generis plenus est, ex tribus imparibus scilicet et quatuor paribus iunctus, fit ipse plenissimus, cuius totae sunt partes. Multumque in rerum natura dominatur. Nam sidera, quae obluceant caelo, sunt septem, si ad quinque planetas solem lunamque iungamus, totidem circulus euolantia. Septem stellas cardo maximus aquilonius inocciduo fulgore conuertit. Septem species luna crescentis ac decrescentis luminis uarietate componit, quarum prima est quae a Graecis ἀνατολή dicitur, secunda, ἀμφικυρτος, tertia διχότομος, quarta πανσέληνος, quinta item διχότομος, sexta ἀμφίκυρτος, septima συνοδική uocatur, cum interlunio redit ad solem. Septem animi motus philosophi stoici posuerunt: quatuor perturbationes, tres constantias, id est metum, dolorem, cupiditatem, laetitiam quibus insipientium animi uelut tempestatibus agitantur. Sapientium uero motus non πάθη, sed constantiae sunt, ut pro metu cautio sit, pro cupiditate uoluntas aut studium, pro laetitia gaudium, quod distinctionis gratia separamus. Quartus ex malis praesentibus sapienti nullus est motus, quia nec in malum incidere sapiens potest. Sunt ergo animi motus septem, at ueto corporum totidem. Primus est circularis, una linea comprehensus; reliqui sex dexter, sinister, sursum, deorsum, ante, post. Sed ille mundi comes totius, hi partiles habentur. Diximus supra quinque sensus esse corporeos; hi septem foraminibus emittuntur: duo sunt uisionis, duo auditus, unum gustatus, atque unum est odoratus; septimus tactus, qui per totius corporis membra diffusus est. Et quia cerebri purissimam partem animae principatem existimant obtinere, ministros eidem sensus septem ueluti fenestris emitti manifestum est, cum illos Mineruae tanquam in arce positae subiecerunt.

XIII. Quid numerus septenarius Mineruae tribuitur, quae ex Iouis capite sine matris utero procreata memoratur? Videlicet quod, ad senarium sapientem conuenientemque suis partibus numerum monas, quae est caput numerorum, cum accesserit, septenarium creat, qui ab arithmetiis Minerua dictus est quod neque creatus est ex duobus [sui] similibus neque procreare ipse alios potest intra limitem primi uersus. Nam si respicias a principio, dyas et paritur, ex singulis et ex se quaternarium creat. Trias non equidem paritur, quia non similibus numeris coeuntibus aggregatur, sed generat sex. <Quaternarius et paritur ex binis et ex se octonarium creat.> Quinarius ipse non paritur, sed decimum ex duobus sui similibus parit, in quo, ut dictum est, crescentium finis est numerorum, quorum ratio caeteris in uersibus sub maiore summa repetitur. Sex paritur quidem, sed ipse non parit: duodecim // namque secundi uersus incipit habere reliquias. Octauus uero ex duobus quaternariis exortus in sedecim duplicatus exundat; paritur ergo, non parit. Enneadem tres triplicati pariunt: duodeuicesimus secundi uersus est numerus, qui a lege creandi diuersus est. Decas nata quidem ex bis quinis cognoscitur, sed uiginti, quos colligit duplicatus hic numerus, non possunt dictae rationis habere consortium. Septimus igitur solus nec creatur ex binis unius generis numeris nec ipse alium geminatus effundit, unde merito Minerua, sine matre uirgo, sine procreatione, perhibetur.

XIV. Hippocrates Cous, naturae scrutator egregius, hunc numerum in libris, quos *περι ἑβδομάδων* appellat, ait creandis inesse corporibus. Nam semen fusum et fomite matris exceptum septimo die in sanguinem commutari, septimo mense perfici ac plerumque nasci legitimam partus dinumerationem mansurum; infantiumque dentes a septimo mense prorumpere, septimo mutari anno; bis septimo incipere pubertatem; ter septeno florem barbae iuuenilis absolui; quatuor autem annorem hebdomadibus euolutis staturae crescentis terminum fieri nec ultra proceritatem posse procedere; triginta uero et quinque annis exemptis etiam ingenii progressionem fere desistere quidam putauere philosophi, quod uidelicet in quique redigatur hebdomadas. Musici uero septem uocum discrimina duobus tetracordis pro rata portione modulatis efficiunt, una corda communi, quae utriusque concentum harmoniae modificatione componat, quod paulo post uberius exsequemur. Dialectici quoque conclusionis hypotheticae modos in septenarium numerum redegerunt, quibus amplius nihil acuta quirit disciplina cognoscere. (Favonius, 1957, pp.25-29)

The French Translation, *Disputatio de Somnio Scipionis*, *Disputation on the Dream of Scipio*, 7-10 (also derived from Varro)

XI. Or donc, tout en t'exposant ceci, j'ai voulu t'édifier en vue d'un autre objet. Il s'agissait pour moi de ne pas aborder sans préparation la question du nombre sept et du nombre huit, afin de ne tomber dans nulle obscurité. Maintenant il faut expliquer en quoi consiste la plénitude de ces nombres dont le produit vaut cinquante-six, puisque c'est après ce nombre d'années que s'est terminée la vie du second Africain.

XII. Le septième nombre donc est plein pour les raisons suivantes: il est composé du terme initial deux, du terme intermédiaire trois et du terme final deux. Et dès lors qu'il est le premier nombre résultant de deux nombres pleins d'espèce différente (puisque'il est la somme du nombre impair trois et du nombre pair quatre), il est lui-même très-plein, qui a pour parties des nombres complets.

De fait, grande est la puissance du nombre sept dans la nature. Les astres qui brillent au firmament sont au nombre de sept (si l'on ajoute aux cinq planètes le soleil et la lune). Ils dessinent, par leurs révolutions, autant de cercles <célestes>. Autour du pôle Nord, axe principal, tournent sept étoiles, dans une clarté éclatante et perpétuelle. La lune, par les variations de sa lumière, qui tantôt croît et tantôt décroît, apparaît sous sept phases. La première est celle que les Grecs appellent «lever», *ἀνατολή*; la deuxième, «amphicyrte», *ἀμφικυρτος*; la troisième, «dichotome», *διχότομος*; la quatrième, «pleine lune», *πανσέληνος*; la cinquième à nouveau, «dichotome», *διχότομος*; la sixième, «amphicyrte». Quant à la septième, qui a reçu le nom de *συνοδική*, elle a lieu au moment où la conjonction de la lune avec le soleil produit la nouvelle lune.

Les philosophes du Portique ont distingué sept mouvements de l'âme, dont quatre relèvent du trouble et trois de la sérénité. <Les premiers> sont la crainte, la douleur, le désir, la joie. Ils secouent l'âme des insensés comme autant de tempêtes. Au contraire les émotions des sages ne relèvent pas des passions, *πάθη*, mais de la sérénité: ce n'est pas la crainte, mais la prudence; pas le désir, mais la volonté ou l'application; pas la joie, mais la satisfaction, -- nuances que nous faisons dans un souci de clarté. Quant au quatrième mouvement de l'âme, celui qui résulte des malheurs présentes [footnote: "la douleur."], il n'a pas d'équivalent chez le sage, qu'aucun déboire ne peut seulement toucher. S'il existe sept mouvements de l'âme, il y a sept aussi des corps. Le premier est le mouvement circulaire, compris dans une seule ligne. Les six autres vont de gauche à droite à gauche, de bas en haut, de haut en bas, en avant, en arrière. Mais tandis que le premier est associé à l'univers entier, les autres apparaissent comme particuliers.

J'ai dit plus haut que les sens de notre corps étaient au nombre de cinq. Ils communiquent avec l'extérieur par sept orifices, dont deux appartiennent à l'ouïe, un au goût et un à l'odorat. Quant au septième, c'est celui

du toucher, sens qui a été répandu dans toutes les parties du corps [footnote: “Tel que, le texte est absurde: on voit par Macrobe (*In Somn. Scip.*, I, 6, 81) et Mart. Capella (VII, 739, p.374, 1-3 Dick) qu’il fallait attribuer deux orifices à l’odorat, au lieu d’un. Toutefois, la tentative de Skutsch de rendre le texte intelligible ne vaut pas son prix, et l’erreur être imputée à Favonius lui-même.”] Or on estime que la faculté directrice de l’âme a obtenu pour siège la partie la plus pure du cerveau. Il en suit manifestement que les sens sont les serviteurs qui la font communiquer avec l’extérieur en quelque sorte par sept fenêtres, puisqu’on les assujettit à Minerve, placée comme dans une citadelle.

XIII. Pourquoi le nombre sept est-il attribué à Minerve, qui passe pour avoir été enfantée du crâne de Jupiter, et non d’un sein maternel? Évidemment pour la raison suivante: en venant s’ajouter à six, nombre doué de sagesse et égal à la somme de ses parties, la monade (qui est l’origine des nombres) engendre le nombre sept. Les mathématiciens ont appelé celui-ci «Minerve», parce qu’il n’a pas été engendré par deux fois le même nombre et qu’il ne peut pas être engendré pas deux fois le même nombre et qu’il ne peut pas davantage engendrer lui-même d’autres nombres, dans les limites du premier ordre. En effet, reprenons depuis le début: <tu verras que> la dyade est engendrée par deux fois un et qu’elle engendre avec elle-même quatre. – La triade, assurément, n’est pas engendrée, qui n’est pas le produit de deux fois le même nombre; mais elle engendre six. – Quatre est engendré par deux fois deux et engendre avec soi-même huit. – Cinq n’est pas engendré, mais par deux fois de la progression des nombres; non que les rapports de ceux-ci varient dans les ordres suivantes; mais l’échelle en est plus grande. Six est engendré, mais n’engendre pas. (Douze en effet comporte un fois quatre; multiplié par deux, lui-même). – Huit est issu de deux fois quatre; multiplié par deux, lui-même produit seize. Il est donc engendré, s’il n’engendré pas. – L’enneade est le produit de trois multipliés par trois; mais dix-huit, qui appartient au deuxième ordre, obéit à une autre loi de création. – Quant à la décade, on y reconnaît le produit de deux fois cinq; mais multipliée par deux, elle produit vingt, qui ne peut participer de notre propos. – Ainsi, le nombre sept est le seul que ne soit point créé par deux fois le même nombre et qui, s’il est lui-même multiplié par deux, n’en produise pas d’autre. C’est pourquoi on lui donne à just titre le surnom de Minerve, la vierge sans mère ni postérité.

XIV. Hippocrate de Cos, admirable observateur de la nature, écrit, dans l’ouvrage qu’il intitule: *Des hebdomades*, que le nombre sept préside à la création des corps. En effet, dit-il, c’est au septième jour que la semence émise et reçue dans le foyer maternel se transforme en sang; c’est au septième mois qu’elle atteint à son plein développement (même si elle attend généralement, pour venir au monde, <que soit écoulée> la durée légitime de la grossesse) [footnote: “Le texte du ms a été encombré d’une série de conjectures inutiles, pour le seule raison que Schott l’avait mal lu. Favonius s’expliquera plus loin (XVI, 5) sur la perfection de l’accouchement à sept mois.”] Les dents des enfants percent à la septième mois; la seconde dentition apparaît à la septième année. A deux fois sept ans commence la puberté. A trois fois sept ans s’achève la première barbe du jeune homme. Et c’est lorsque quatre fois sept années se sont écoulées, que se produit l’arrêt de la croissance: la taille cesse d’augmenter. Certains philosophes ont même jugé que l’intelligence aussi cessait de se développer, à trente-cinq ans révolus: ils ramènent donc <sa période de croissance> à cinq hebdomades.

Les musiciens distinguent entre les sons sept intervalles, obtenus par la modulation de deux tétracordes selon des rapports déterminés. <Les deux tétracordes ont> en commun une corde, laquelle produit leur accord, non sans une modification de la hauteur musicale. Nous épuiserons ce sujet un peu plus loin.

Les logiciens ont aussi ramené à sept les modes du syllogisme hypothétique. Cette science subtile n’a pu en reconnaître un plus grand nombre. (*Ibid*, pp.24-28)

The English Translation, *Disputatio de Somnio Scipionis, Disputation on the Dream of Scipio*, 7-10 (also derived from Varro)

Unfortunately, of the titles listed in WorldCat for Favonius Eulogius, there are only translations in Italian, German, and French, as well as the Latin work. There is nothing available in English. A private rendition will be forthcoming.

Relevance for our Study on *Hebdomad*

Favonius Eulogius echoes the ideas of famous minds on arithmology who preceded him, and gives his endorsement for the use of *hebdomad* as a unit of seven. He reiterates the ideas of pseudo-Hippocrates in *De Hebdomadibus*; the allusions to *hebdomads* in astronomy, physiology and psychology, music and logic. He also invokes mathematical ideas to justify the special significance of seven above others – an argument common to all other previous arithmologists. Clearly, he is not using *hebdomad* here in terms of the weekly cycle, but as a unit of seven things.

Use of Hebdomad by John Lydus (460 to ca.570 A.D.)

History of John Lydus (Joannes Lydus Laurentius)

Wikipedia says on the life of John Lydus:

He was born in 490 AD at Philadelphia in Lydia, whence his cognomen "Lydus". At an early age he set out to seek his fortune in Constantinople, and held high court and state offices in the praetorian prefecture of the East under Anastasius and Justinian. In 552 he lost favour, and was dismissed. The date of his death is not known, but he was probably alive during the early years of Justin II (reigned 565-578).

Michael Maas, Assistant Professor of History at Rice University, who produced *John Lydus and the Roman Past: Antiquarianism and Politics in the Age of Justinian*, is reviewed at Amazon Books,

John Lydus, a retired official at Justinian's court in the mid-sixth century, is an important, neglected source for the study of the fate of the classical legacy in the newly Christianized Roman empire, Byzantium. Torn between devotion to an urban-based intellectual tradition, which had its roots in classical antiquity, and allegiance to a despotic emperor whose policies he knew to be undercutting that tradition, Lydus nevertheless hoped for a restoration.

Lydus' dilemma is representative of the tensions of his age. His intellectual debts were to classical secular antiquity, a body of knowledge which was under attack on a number of fronts. In particular, it was easily confused with paganism. Although a Christian himself, Lydus based his most important arguments on material that was demonstrably pagan, and his political patron was accused of paganism.

Michael Maas establishes Lydus as a credible witness to the political and cultural milieu in the age of Justinian--at the moment when the state re-historicized itself and its Roman legacy in Christian terms. Within a few generations, addressing antiquity from a non-Christian viewpoint will be unthinkable. But from his place on the edge of a shifting paradigm, Lydus sees, and helps us see the emergence of medieval Byzantium through Roman eyes.

<http://www.amazon.com/John-Lydus-Roman-Past-Antiquarianism/dp/0415060214>

About the document *On the Months*.

This work was written in order to provide a history of the festivals

The full document can be downloaded and opened in pdf format from the valuable Documenta Catholica Omnia site. The scanned copy has as its title page "*Corpus Scriptorum Historiae Byzantinae*, editio, emendatior et copiosior, consilio B. G. Niebuhrii C.F., Instituta, Auctoritate, Academiae Litterarum Regiae, Borussicae, continuata. Ioannes Lydus, Bonnae, Impensis Ed. Weberi, 1837."¹²⁹

[http://www.documentacatholicaomnia.eu/03d/0490-0578,_Joannes_Lydus_Laurentius,_De_Mensibus_\(CSHB\),_GR.pdf](http://www.documentacatholicaomnia.eu/03d/0490-0578,_Joannes_Lydus_Laurentius,_De_Mensibus_(CSHB),_GR.pdf)

The sections we wish to view are ch.2.12 and ch.3.9

On the Months, Chapter 2:12 (11),

For some reason, the relevant section in this publication is ch.2.11.

11. τὴν ἑβδόμην ἡμέραν Αἰγύπτιοι μὲν καὶ Χαλδαῖοι προσφωνοῦσι Φαίνοντι, οὕτω κατ' αὐτοὺς προσαγορευομένῳ ἄστῆρι τῷ πάντων ἀνωτάτῳ, ψύχοντι ἄκρως καὶ προσεχῶς ξηραίνοντι. Κρόνον δὲ αὐτὸν Ἕλλησιν ἔθος καλεῖν κατὰ μὲν θεολογίαν οἷα διακορῆ νοῦν, κατὰ δὲ ἐτυμολογίαν οἶονεὶ πλήρη καὶ μεστὸν ἐτῶν ἀντι τοῦ μακραιώνα. οἱ γὰρ μὴν Πυθαγόρειοι τῷ ἡγεμόνι τοῦ παντὸς τὴν ἑβδόμην ἀνατίθεκται, τουτέστι τῷ ἐνί· καὶ μάρτυς Ὀρφεὺς λέγων οὕτως·

ἑβδόμη, ἣν ἐφίλησεν ἀναξ ἑκάεργος Ἀπόλλων.

¹²⁹ Other sources include: *De Mensibus*; *De Magistratibus*; *De Ostentis*, *passim*. Ed. Bekker, in *Corp. Hist. Byz.* (1837). Other editions of the various works may be found noticed in Graesse, *Trésor*, 4 (1863), 122; Brunet, *Manuel*, 3 (1862), 880; Engelmann, *Bibl. scr. class.* 1 (1880), 478–479; Hoffmann, *Lex.*

Ἀπόλλωνα δὲ μυστικῶς τὸν ἕνα λέγεσθαι προειρήκαμεν διὰ τὸ ἄπωθεν εἶναι τῶν πολλῶν, τουτέστι μόνον. ὀρθῶς οὖν ἀμήτορα τὸν ἑπτὰ ἀριθμὸν ὁ Φιλόλαος προσηγόρευσε· μόνος γὰρ οὔτε γεννῶν οὔτε γεννᾶσθαι πέφυκε. τὸ δὲ μήτε γεννῶν μήτε γεννώμενον ἀκίνητον· ἐν κινήσει γὰρ ἡ γέννησις, ἐπειδὴ καὶ τὸ γεννῶν καὶ τὸ γεννώμενον οὐκ ἄνευ κινήσεως ἔστι, τὸ μὲν ἵνα γεννηθῆ, καὶ αὐτὸς ὁ ῥήτωρ ὁ Ταραντινός. Φησὶ δὲ οὕτως· “ἔστι γὰρ ἡγεμῶν καὶ ἄρχων ἀπάντων εἰς αἰεὶ ὧν θεός, μόνιμος, ἀκίνητος, αὐτὸς ἑαυτῶ ὁμοιος.” οἱ δὲ μαθηματικοὶ πρὸς τὸ [5] μυθικώτερον ῥέποντες τῷ Κρόνῳ τὴν ἑβδόμην ἡμέραν προσφωνοῦσιν οἶονεὶ τῷ πατρὶ τῶν ἐμφανῶν θεῶν· ἐπειδὴ γὰρ τῶν πλανωμένων πάντων ὑψηλότερος ὁ τοῦ παρ’ αὐτοῖς Κρόνου λέγεται ἀστήρ, αὐτῷ δῆθεν τὴν ἑβδόμην ἡμέραν ἀνέθεντο ὡς ἀνωτάτῳ πάντων. ἡ τοίνυν ἑβδομάς συνέστηκεν ἐξ ἑνὸς καὶ δυοῖν καὶ τεττάρων, ἔχουσα [10] δύο λόγους ἀρμονικωτάτους, τὸν τε τριπλάσιον καὶ τὸν τετραπλάσιον.] ἔχει δὲ καὶ διαιρέσεις ζυγάδην τρόπον τινα συνεστῶσας· διαιρεῖται γὰρ πρῶτον εἰς μονάδα καὶ ἑξάδα, ἔπειτα εἰς πεντάδα καὶ δυάδα, καὶ τελευταῖον εἰς τριάδα καὶ τετράδα· μουσικωτάτη δὲ ἡ τούτων τῶν ἀριθμῶν ἀναλογία. διατείνει δὲ αὐτῆς [15] ἡ φύσις καὶ ἐπὶ τὴν ὁρατὴν ἀπάντων οὐσίαν, οὐρανὸν καὶ γῆν. αὐτίκα γοῦν οὐρανὸν φασὶν ἑπτὰ διεζῶσθαι κύκλοις, ὧν ὀνόματα τάδε, ἀρκτικός, ἀνταρκτικός, θερινός, χειμερινός, ἰσημερινός, ζωδιακός καὶ προσέτι γαλαξίας. ὁ γὰρ τοιοῦτος ἀριθμὸς θεῖός ἐστιν. ὅθεν τὰ κατὰ τὴν ἡμετέραν ψυχὴν διὰ τοῦ ἡγεμονικοῦ [20] λόγου ἑπταχῆ σχίζεται, πρὸς τε πέντε αἰσθήσεις καὶ τὸ φωνητικὸν ὄργανον καὶ ἐπὶ πᾶσι τὸ γόνιμον.

4. οἱ δὲ ---9 ἑβδομάς] οἱ δὲ μυθικοὶ τῷ Κρόνῳ τὴν ἑβδόμην ἡμέραν ἀνέθεντο, ὡς ἀνωτάτῳ πάντων. ἡ ἑβδομάς BP. 9 ἐχόντων V. 10 τριπλ.] διπλάσιον V. 15 ἄπασαν P. 17. θερινός add Nokkuis.

(1837, pp. 24-25)

The Latin Translation On the months, 2.12 (and ch. 3.9)

This translation comes from the same publication as last quoted:

11. *Septimum diem Aegyptii atque Chaldaei addicunt Phaenonti, stellae quae ita apud eos vocatur omnium summae, quae maximum frigus affert et continuo arefacit; Κρόνον eum Graeci nominare consuerunt secundum theologiam, secundum etymologiam vero Διακορῆν (quasi plenum et saturum annis) pro longaeuism. Pythagorei vero rectori universi diem septimum attribuunt, id est uni, id quod testatur Orpheus dicens “Septimus, quem dilexit rex longe operans Apollo.” Apollinem autem mystice unum dici ante docuimus, propterea quod est a multitudine remotus, id est solus. recte igitur matris expertem septenarium numerum Philolaus nuncupavit: solus enim ita natura comparatus est ut neque generet neque generetur, quod autem neque generat neque generatur, immobile est: motu enim generatio continetur, partim ut generet, partim ut generetur, ut ipse quoque orator Tarent.... docet, cuius haec verba sunt: “est enim dux et princeps omnium unus semper cum sit deus permanens, immobilis, sibi ipse par.” mathematici vero, quippe qui ad fabulosiora inclinant, Saturno septimum diem attribuunt tanquam patri manifestorum deorum. cum enim planetis omnibus superior Saturnis quam dicunt stella esse feratur, illi videlicet septimum diem consecrabant tanquam omnium summae. hebdomas igitur ex uno et duobus et quattuor constat, habens duas rationes eximie consonas, triplicem et quadruplicem. habet autem etiam divisiones iugatim quodammodo constantes: dividitur enim primum in monadem atque hexadem, deinde in pentadem ac dyadem, denique in triadem atque tetradem; maxime autem musica horum numerorum ratio. pertinet vero etiam eius natura ad eam quae sub oculos cadit omnium rerum naturam, caelum et terram. caelum igitur, ut hoc utar, septem circulis cinctum dicunt, quorum nomina haec septentrionalis, meridionalis, aestivus, hibernus, aequinoctialis, signifer, et praeterea via lactea. eiusmodi enim numerus divinus est. itaque animi nostri vires per rationem, quae principatum tenet, septemplex modo distinguuntur, praeter quinque sensus etiam loquendi instrumentum, et prae omnibus instrumentum procreandi. et universum hoc septem rebus pum?, cum septies singulis diebus reciprocet, secundum solas hebdomadas stare. et vero in ipso intelligibili aevo videre licet artemones [sic: fortasse, totidem sola]; componuntur enim primum ex horis, deinde diebus, tum hebdomadibus, inde mensibus, post annis, denique temporibus et postremo aevis, ad speciem primigeniam intelligibilis et patrigeniti aevis.*

On the Months, Chapter 3:9 (7)

Again, in this chapter, the edition of the work I have is numbered differently.

4 John the Lydian, *De mensibus* 3.14

This is why Heraclitus is not wide of the mark when he calls the month a generation.

7. Ὁ Νουμᾶς πανταχοῦ τὸν περιττὸν ἀλλὰ οὐ τὸν ἄρτιον ἀριθμὸν τιμῶν, τριχῆ τὰς ἑορτὰς τοῦ μηνὸς διετύπωσε. [10] τρίπους γὰρ οἰκείος Ἀπόλλωνος· καὶ γὰρ τῆς μονάδος ἐστὶν εἰκῶν. ταύτη καὶ τὰς τοῦ μηνὸς ἑορτὰς διέταξε. τριῶν γὰρ εἶναι λεγομένων τῶν τῆς σελήνης δρόμων, ὀξέος μέσου καὶ ἀνειμένον, δι' οὓς καὶ τριοδίτιν τὴν Ἑκάτην (οἶονεὶ τὴν σελήνην) οἱ ποιηταὶ καλοῦσι, τρισὶν ἑορταῖς τὸν μῆνα διέλαβει. [15] τρίμορφος γὰρ ἡ σελήνη. καὶ

ὄπως, ἐκ τοῦ χρησιμοῦ γνωστέον. λέγει δὲ οὕτως·

ἦδ' ἐγὼ εἶμι κόρη πολυφύσματος, οὐρανόφοιτος,

ταυρῶπις, τρικάρηνος, ἀπηνής, χρυσοβέλεμος,

Φοίβη, ἀπειροτέχνη, φαεσίμβροτος, Εἰλείθυια,

[20] τριστοίχου φύσεως συνθήματα τρισσὰ φέρουσα.

ὄξυτέραν γὰρ, ὡς Ἀριστοτέλης φησί, ποιεῖται τὴν πορείαν τὴν

πρὸς τῷ χειμερινῷ τροπικῷ, βραδυτέραν δὲ τὴν πρὸς τῷ θερινῷ,

[p.35] ὁμαλὴν δὲ τὴν πρὸς τῷ **ἰσημερινῷ**. ἰσημερ??ῷ. πρώτη τοίνυν τοῦ μηνὸς ἑορτὴ ἐστὶν ἡ λεγομένη παρὰ μὲν Ῥωμαίοις καλάνδαι, παρὰ δὲ Ἑλλησι νομηνία. καλάνδας δὲ αὐτὰς οἱ παλαιοὶ προσηγόρευσαν ἐξ Ἑλληνικῆς σημασίας, ἀπὸ τοῦ καλεῖν τὸν ἀρχιερέα τὴν βουλήν ἐν τῇ λεγομένῃ Καλαβρᾷ βασιλικῇ, [5] καὶ σημαίνειν εἴτε χρῆ κατὰ τὴν πεμπταίαν εἴτε κατὰ τὴν διχότομον τῆς σελήνης ἐπιτελέσαι τὴν τῶν νωνῶν ἑορτήν, ἐξ ἧς τὴν μεσομηνίαν ἐπετήρουν. ἐπὶ μὲν γὰρ τῶν μηνῶν τῶν ἔτι καὶ νῦν τὰς σεληνιακὰς σωζόντων ἑορτὰς πεμπταίας τὰς νώνας ἐσήμαινε, καθ' ἃς ἐπὶ τῆς τρισκαιδεκάτης, καὶ μοιρῶν τινῶν οὐ τὴν τοῦ φωτὸς ἀλλὰ τὴν τοῦ σεληνιακοῦ σώματος εἶκός ἐστι συντρέχειν μεσότητα. ὁ γὰρ τῶν δεκατριῶν ἀριθμὸς συνέστηκεν ἐκ τῶν πρώτων δυοῖν τετραγώνων τοῦ τέσσαρα καὶ τοῦ ἑννέα. ἀρτίου τε καὶ περιττοῦ πλευρὰς ἔχοντων τοῦ μὲν ἀρτίου τὸ ὑλικὸν εἶδος, δυάδα τοῦ δὲ περιττοῦ τὴν δραστήριον ιδέαν, τριάδα. οὗτος οὖν ὁ ἀριθμὸς ἡ μεγίστη καὶ τελειοτάτη τῶν ἑορτῶν γέγονε τοῖς ἀρχαίοις ἐπιτήρησις. ἡ γὰρ πεντεκαιδεκάτη παρὰ μοίρας ἐξ κυρίως ἐστὶν ἡ μεσομηνία· αὐτοῦ γὰρ τοῦ φωτὸς ἐστὶν ἡ μεσότης. ὁθεν καὶ Διὸς αὐτὴν ἑορτὴν οἶον ἡλίου νενομίκασι, δι' οὗ σύμφαμεν φωτίζεσθαι τὴν σελήνην. ἐπὶ δὲ τῶν ἡλιακῶν ἑβδομαίας τὰς νώνας ἐσήμαινον· ὁ γὰρ ἑπτὰ ἀριθμὸς ἡλίου ἐστίν, [20] ὡς ἔμπροσθεν εἴρηται. δῆλον γὰρ τὴν μὲν ἐλαχίστην τῆς σελη

[p.36] τῆς ἀποκατάστασιν εἴκοσι καὶ ἑπτὰ ἡμερῶν εἶναι καὶ ὥρῶν τινῶν, τοῦ δὲ φωτὸς ἐγγὺς τριάκοντα. πρώτη τοίνυν ἡ νεομηνία, ἐξ ἧς ἔθος Ῥωμαίοις προκαλεῖν τὴν δευτέραν ἑορτήν, τουτέστι τὰς νώνας. εἰσὶ δὲ μέσαι ἀπὸ τῆς νεομηνίας ἄχρι τῶν νωνῶν ἢ τέσσαρες [5] ἢ ἕξ, ὡς γίνεσθαι τὰς πάσας σὺν καὶ αὐτῇ τῇ νεομηνίᾳ ἢ πέντε ἢ ἑπτὰ. εἰ τις οὖν ἀπὸ τῆς πεμπταίας καὶ αὐτῆς ἑννέα προσεπιλογίσειται ἡμέρας (αὕτη δὲ ἡ προσθήκη παρὰ Ῥωμαίοις νῶναι καλεῖται), ἀντὶ τοῦ ἑννέα (τοσαῦται γὰρ εἰσιν) εὐρήσει τὴν [ἐκ μικρᾶς σεληνιακῆς ἀποκατάστασιν μέσην, τουτέστι τὴν πρισκαιδεκάτην. οὕτως [10] καὶ ἐπὶ τῆς ἑβδομαίας, μετ' αὐτῆς ἀριθμῶν τὰς ἑννέα, εὐρήσει τὴν τοῦ φωτὸς μεσομηνίαν, τουτέστι τὴν πεντεκαιδεκάτην.] ἀποφράδας δὲ πάντως τὰς νώνας εἶχον,

νῦν μὲν ὡς ἀπὸ τῆς πεμπταίας νῦν δὲ ὡς ἀπὸ διχοτόμου, μηδὲ ὠνομάσθαι ἢ ταύτην ἢ ἐκείνην τὴν φάσιν ὑπομένοντες, ἀλλὰ τὴν μετὰ ἑννέα ἡμέρας ἐπιφοιτῶσαν [15] μεσομηνίαν, τουτέστι τὰς εἰδούς, ἢ καὶ ἄλλως τιμῶντες διὰ τὴν τῶν φώτων ἐπιτήρησιν. ὅτι δὲ ἐξ Ἑλληνικῆς σημασίας τίκτεται τὸ τῶν καλανδῶν ὄνομα, ἐξ αὐτῆς ἔστι λαβεῖν τῆς γραφῆς· ἔτι γὰρ καὶ νῦν τῷ Ἑλληνικῷ κάππα τὰς καλάνδας γράφουσιν οἱ Ῥωμαῖοι. ἰστέον δὲ ὅτι αἱ καλάνδαι Ἦρας ἑορτὴ [20] ἐτύγχανον, τουτέστι σελήνης· οἱ γὰρ φυσικοί, ὡς ἔφθημεν εἰπόντες, Δία μὲν τὸν ἥλιον Ἦραν δὲ τὴν σελήνην ἐνόμιζον εἶναι, καὶ τὴν μὲν νεομηνίαν ταύτη τὰς δὲ εἰδούς (τουτέστι τὴν μεσομηνίαν)

[p.37] Δὰ ἡγουν ἡλίῳ ἀνέφερον, πληνιούνιον τὰς εἰδούς καλοῦντες οἴονει πληροσέληνον. τὸ δὲ τῶν εἰδῶν ὄνομα παρὰ μὲν τοῖς πολιτικοῖς ἐκ τοῦ εἶδους τῆς σελήνης, παρὰ δὲ τοῖς ἱερεῦσιν ἀπὸ θυσίας τρόπου εὐρίσκομεν εἰσηνηγεμένον. [πεμπταίας δὲ ἢ ἑβδομαίας τὰς νώνας μετὰ τὰς καλάνδας ἐκήρυττον ὅτι ἐκάτερος τῶν [5] ἀριθμῶν οἰκειότατος τοῖς φωσίν. ἀπὸ δὲ τῶν νωνῶν καὶ αὐτῶν ἕως τῶν εἰδῶν καὶ αὐτῶν μόνας ἑννέα μέσας παρετηρήσαντο, ὅτι οἰκειότατος καὶ προσφυῆς ὁ ἑννέα ἀριθμὸς τῆ σελήνη· οὗτος γὰρ ἑαυτὸν γεννᾷ κατὰ Ξενοκράτην· ἀόριστος γὰρ ἢ ἄχρῖς ἑννεάδος πρόβασις καὶ πλήθει σύνοικος. τὴν μὲν οὖν νουμηνίαν ἔλεγον [10] καλάνδας, τὴν δὲ δευτέραν τοῦ μηνὸς πρὸ τεσσάρων ἢ πρὸ ἕξ, ὡς εἴρηται, νωνῶν, τὴν δὲ τετάρτην πρὸ μιᾶς νωνῶν διὰ τὸ ἀποφραζεσθαι τὴν δυάδα, τὴν πέμπτην νώνας, τὴν ἕκτην πρὸ ὀκτώ εἰδῶν, τὴν ἑβδόμην πρὸ ἑπτὰ εἰδῶν, τὴν ὀγδόην πρὸ ἕξ εἰδῶν, τὴν ἑννάτην πρὸ πέντε εἰδῶν, τὴν δεκάτην πρὸ τεσσάρων εἰδῶν, [15] τὴν ἰά πρὸ τριῶν εἰδῶν, τὴν ιβ' πρὸ μιᾶς εἰδῶν, τὴν ιγ' εἰδούς, τὴν ιδ', εἰ μὲν πεμπταῖαι ἦσαν αἱ νῶναι καὶ ὁ μὴν ἡμερῶν λ', πρὸ ἰή καλανδῶν τοῦ ἐπιόντος μηνός, εἰ δὲ πεμπταῖαι μὲν αἱ νῶναι καὶ ὁ μὴν ἡμερῶν λά, πρὸ ιθ' καλανδῶν ὁμοίως· εἰ δὲ αἱ νῶναι μὲν ἑβδομαῖαι καὶ ὁ μὴν λά ἡμερῶν, τὴν ιέ πρὸ ιζ', καλανδῶν Μαρτίων, καὶ καθεξῆς καθ' ὑπόβασιν τοῦ ἀριθμοῦ τῶν καλανδῶν ὁμοίως. [20] ἐπὶ δὲ τοῦ Φεβρουαρίου μόνον τὴν ιδ' πρὸ ιζ' καλανδῶν Μαρτίων, καὶ καθεξῆς καθ' ὑπόβασιν τοῦ ἀριθμοῦ τῶν καλανδῶν. ἡνίκα δὲ ἂν βίσεξτον ἦ, τὴν κέ καὶ τὴν κς' τῆ πρὸ

[p.38] ἐξ καλανδῶν Μαρτίων ἔλεγον, ὃ καὶ εἴρηται. ἔχουσι δὲ ἑβδομαίας μὲν τὰς νώνας Μῦρτιος Μάϊος Ἰούλιος Ὀκτώβριος, πεμπταίας δὲ οἱ λοιποὶ πάντες.] ἤρσε δὲ ὁμῶς τῷ Καίσαρι καὶ μετὰ τὴν ἡλιακὴν τῶν μηνῶν διατύπωσιν τὰς σεληνιακὰς ἑορτὰς τοῖς μῆσι καταλεῖψαι. καὶ ταῦτα μὲν περὶ τῆς δοκούσης ἀνωμαλίας τῶν πεμπταίας καὶ ἑβδομαίας τὰς νώνας ἐχόντων μηνῶν.

The Latin Translation

7. Numa ubique impari, non pari numero, plurimum tribuens, tripartito mensis ferias distribuit. tripus enim proprius Apollinis; etenim est monadis simulacrum. ita etiam mensis ferias instituit. tres enim cum monadis simulacrum. ita etiam mensis ferias instituit. tres enim cum esse dicantur lunae cursus, celer medius et remissus, quamobrem etiam Triviam Hecaten (tanquam lunam) poetae vocant, ternis feriis mensem partitus est. triformis enim luna, et id quomodo sit, ex oracule cognoscere licet. loquitur autem ita: “illa ego sum puella multiformis, caelum permeans, tauri vultum habens, triceps, saeva, atureas sagittas iaciens, Phoebe, artium imperita, lucem mortalibus afferens, Ilithyia, tripartitae naturae signa terna gestans.” celeriozem enim, ut ait Aristoteles, conficit cursum circa solstitium hibernum, tardiozem circa aestivum, sequabilem circa aequinoctium. primus igitur mensis festus dies est qui Kalendae dicitur a Romanis, a Graecis Νουμηνία (i.e., interlunium). Kalendas autem eas veteres vocaverunt ex Graeca significatione, inde quod pontifex maximus ἐκάλει (vocabat) senatum in Calabram quae dicebatur curiam, et significabat utrum oporteret quinto die an luna dimidiata agere Nonarum ferias, unde medium mensem constituebant. in iis enim mensibus qui etiam nunc lunares habent ferias, quintanas Nonae promulgabat, secundum quas die tertio decimo et quibusdam gradibus non luminis sed lunaris corporis medietatem convenire consentaneum est. trium enim decem numerus duobus prioribus constat quadratis, quattuor et novem (paris et imparis) numerorum habentibus latera, paris materialem speciem, dyadem nadis omnia amplectens **n**/utis soliusque constituentis est progenies: causa enim omnium rerum

monas est. dicitur autem discrimen propterea quod eius numero omnia habent ad alterutram partem exitum. et hoc ex universa hominum aetate apparet: ex anno enim sexagesimo tertio (septem autem enneades continet) generatio iudicatur, anno qui ad animum formandum vim habet, qui est septimus, et eo qui ad corpora esfingenda, qui est nonus, simul convenientibus. bitem circa aequinoctium. primus igitur mensis festus dies est qui Kalendae dicitur a Romanis, a Graecis Νουμηνία (i.e., interlunium). Kalendas autem eas veteres vocaverunt ex Graeca significatione, inde quod pontifex maximus ἐκάλει (vocabat) senatum in Calabram quae dicebatur curiam, et significabat utrum oporteret quinto die an luna dimidiata agere Nonarum ferias, unde medium mensem constituebant. in iis enim mensibus qui etiam nunc lunares habent ferias, quintanas Nonas promulgabat, secundum quas die tertio decimo et quibusdam gradibus non luminis sed lunaris corporis medietatem convenire consentaneum est. trium enim decem numeris duobus prioribus constat quadratis, quattuor et novem (paris et imparis) numerorum habentibus latera, paris materialem speciem dyadem, imparis autem efficacem ideam (s. notionem effingentem), triadem. huius igitur numeri maxima ac diligentissima in feriis a veteribus ratio habebatur. quintus enim decimus exceptis gradibus sex ut plurimum est medius mensis: ipsius enim luminis est medietas. quare etiam Iovis has ferias (tanquam solis) instituerunt, a quo collustrari lunam constat. in solaribus autem septimanas Nonas indicabant: septimus enim numerus solis est, ut ante dixi. minimum enim lunae circuit viginti septem dierum et horarum nonnullarum esse constat, lucis autem prope triginta. primae igitur feriae interlunium (Kalendae), a quibus solebant Romani ante dicere secundas ferias, id est Nonas. sunt autem medii inter Kalendas et Nonas vel quattuor vel sex dies, ut efficiantur universi cum ipsis Kalendis vel quinque vel septem. si quis igitur inde ab ipso quinto die novem adnumerabit dies (haec autem accessio a Romanis Nonac appellatur), pro novem (tot enim sunt) reperiet parvi mensis lunaris compensationem mediam, id est tertium decimum: ita in septimo quoque die novem ei addens reperiet medium mensem luminis ratione habita, id est quintum decimum. nefastas autem omino Nonas habebant, modo ob quintum diem modo ob lunam dimidiatam, ne appellari quidem eas vel hac vel illa locutione patientes, sed novem post diebus venientem medium mensem, id est Idus; sive etiam aliam ob causam honorem iis tribuentes, sequentes Iuminum rationem. ex Graeca autem voce nasci Kalendarum nomen ex ipsa scribendi ratione percipere licet: etenim nunc quoque Graeco Kappa Kalendas scribunt Romani. sciendum autem Kalendas Iunonis ferias fuisse, id est lunae: physici enim, ut ante diximus, Iovem esse censebant solem, Iunonem autem lunam; et interlunium huic, Idus autem, id est medium mensem, Iovi tanquam soli dicabant, plo/e?-

nilunium Idus vocantes. Iduum autem nomen apud politicos ex specie lunae, apud sacerdotes autem a sacrifici genere reperimus in linguam inductum. quintanas autem vel septimanas Nonas post Kalendas promulgabant, quoniam uterque numerus aptissimus est luminibus. ab ipsis autem Nonis usque ad ipsas Idus novem solos medios dies interponebant idoe, quod aptissimus et natura coniunctus numerus novenarius lunae: hic enim se ipse gignit, ut videtur Xenocrati: infinita enim est usque ad enneadem progressio et multitudini coniuncta. interlunium igitur dicebant Kalendas, secundum autem mensis diem a. 4 vel a. 6, ut dictum est, Nonas: quartum pridie Nonas, propterea quod nefasta habebatur dyas; quintum Nonas, sextum a. 8 Idus, septimum a. 7 Idus, octavum a. 6 Idus, nonum a. 5 Idus, decimum a. 4 Idus, undecimum a. 3 Idus, duodecimum pridie Idus, tertium decimum Idus; quartum decimum, si quintanae erant Nonae, et mensis dierum triginta, a. 18 Kalendas mensis sequentis, si quintanae Nonae et mensis dierum triginta unius, a. 19 Kalendas similiter; si autem Nonae septimanae et mensis triginta dierum, diem 15 a. 17 Kalendas similiter. in solo autem Febuario diem 14 a. 16 Kalendas Martias, et deinceps, diminuentes dierum ante Kalendas numerum. quande autem

bissextum erat, diem 25 et 26 a. 6 Kalendas Martias dicebant, id quod etiam dictum est. habent autem septimanas Nonas Martius Maius, Iulius, October; quintanas reliqui omnes. verumtamen Caesari etiam post solarem mensium ordinationem lunares ferias mensibus relinquere placuit. haec quidem de anomalia, quae esse videtur, mensium quintanas et septimanas Nonas habentium.

The English Translation.

I am not having a lot of luck in finding an English translation of this work. It always seems to get overlooked in works that could have included him.

Relevance for our study on Hebdomad

John Lydus, On the Months, Ch 2:3: on the origin of the 7-day week:

Lydus (*On the Months* II.4) attributes the creation of the seven-day week to "the Chaldeans in the circle of Zoroaster and Hystaspes," and who did so because there were seven planets. <http://www.answers.com/topic/zoroaster>

3. [ὅτι οἱ περὶ Ζωροούστρην καὶ Ὑστάσπην Χαλδαῖοι καὶ Αἰγύπτιοι ἀπὸ τοῦ ἀριθμοῦ τῶν πλανήτων ἐν **ἑβδομάδι** τὰς ἡμέρας ἀνέλαβον, καὶ τὴν μὲν πρώτην ἡμέραν μίαν, ὡς καὶ οἱ Πυθαγόρειοι, καλοῦσιν ἐκ τῆς μονάδος, ὅτι μόνη καὶ ἀκοινώνητος ταῖς ἄλλαις·] πρώτη γὰρ λέγεται ἢ πρωτεύουσα τῶν μετ' αὐτήν, ἢ δὲ μονὰς ἀμερῆς καὶ ἀμετάβολος καὶ αὐτοκίνητος καὶ ὡσαύτως ἔχουσα· ὑπὲρ ἀριθμὸν γὰρ ἐστίν. ὥστε οὐκ ἂν τις αὐτήν καλέσῃ πρώτην, ἀλλὰ μίαν· οὐδὲ γὰρ ἐπὶ ἄρτιον οὐδὲ ἐπὶ τὸν περιττὸν οὔτ' ἐπ' ἄλλον τινὰ ἀριθμὸν μεθίσταται. [δικαίως ἂν αὐτοῦ τὴν δύναμιν ἐπέχοι τοῦ νοῦ, ὅπερ ἐστὶν ἀγαθὸν τε καὶ περιττὸν, ἴσον τε καὶ πεπερασμένον, καὶ φῶς καὶ εὐθὺ καὶ μόνιμον, ἄρρεν τε καὶ δεξιόν. νοῦς γὰρ ἐστὶ (φησὶν ὁ μυστικὸς λόγος) οὐσιώδης, ὁ ἅπαξ ἐπέκεινα μένων ἐν τῇ ἑαυτοῦ οὐσίᾳ καὶ πρὸς ἑαυτὸν συνεστραμμένος, ἐστὼς τε καὶ μένων. ἀναφέρεται δὲ ἡ μονὰς ...

The Latin Translation

Zoroaster et Hystaspes eorumque sequaces Chaldaei atque Aegyptii a planetarum numero secundum hebdomadem distinxerunt dies, et primum quidem diem μίαν (id est unum) vocant, ut Pythagorei quoque, a monade, quoniam ea sola est nec cum reliquis quidquam habet commune. primus enim dicitur numerus, qui principatum tenet eorum qui ipsum sequuntur, monas autem in partes dividi et immutari non potest, et per se ipsa movetur semperque eundem modum tenet; supra enim numerum est; ut eam non facile aliquis dixerit primam, sed unam; neque enim in parem neque in impari neque in ullum alium numerum transit. merito igitur ipsius vim habuerit rationis, quod est bonum et praestans, par et finitum, et lux et rectum et sempiternum, virile et dextrum. Ratio enim, ut est in mystico dicto, esseitiam habet, semel permanens in sua essentia, et ad se ipsa contracta...

The English Translation

9. II.4: “For the Chaldean and Egyptian followers of Zoroaster and Hystaspes have taken the seven-day week from the number of the planets.” <http://www.bombaxo.com/blog/?p=438>

Relevance for our Study on *Hebdomad*

John Lydus in the very first sentence states clearly that the hebdomad of planets are the source of the hebdomad of the days of the week. Here we have the hebdomad of astronomical bodies being the determining factor in the number of days to be chosen for the weekly cycle, not visa versa. This accords with all the ancient arithmological texts.

The Use of Hebdomad in Proclus (ca. 410-483 A.D.)

In this summary of Proclus' ideas from Wikipedia, we can read of his concept of a *hebdomad* being seven elements of “the intellect moment.” This concurs with our view of *hebdomad* being used as a collection of things.

<http://en.wikipedia.org/wiki/Proclus>

Proclus also gives a much more elaborate account of Intellect than does Plotinus. In Plotinus we find the distinction between Being and Thinking in Intellect. Proclus, in keeping with his triadic structure of remaining, procession, and return, distinguishes three moments in Intellect: Intelligible, Intelligible-Intellectual, and Intellectual. They correspond to the object of thought, the power of the object to be grasped by the subject, and the thinking subject. These three divisions are elaborated further, so that the intelligible moment consists of three triads (Being, Eternity, and the Living Being or Paradigm from Plato's *Timaeus*). The intelligible-intellectual moment also consists of three triads, and the intellectual moment is a **hebdomad** (seven elements), among which is numbered the Demiurge from Plato's *Timaeus* and also the monad of Time (which is before temporal things). In this elaboration of Intellect as a whole, Proclus is attempting to give a hierarchical ordering to the various metaphysical elements and principles that other philosophers have discussed, by containing them within a single triadic logic of unfolding.

Proclus' universe unfolds according to the smallest steps possible, from unity to multiplicity. With Intellect emerges the multiplicity which allows one being to be different from another being. But as a divine mind,

Intellect has a complete grasp of all its moments in one act of thought. For this reason, Intellect is outside of Time.

Intellect as the second principle also gives rise to individual intellects, which hold various places within Proclus' cosmos.

In terms of his sources, Intellect is like taking the Platonic Forms and placing them in the self-thinking thought which is Aristotle's Unmoved Mover.

Another important source for the influence of Proclus on the Middle Ages is Boethius' Consolation of Philosophy, which has a number of Proclus principles and motifs. The central poem of Book III is a summary of Proclus' Commentary on the Timaeus, and Book V contains the important principle of Proclus that things are known not according to their own nature, but according to the character of the knowing subject.

A summary of Proclus' Elements of Theology circulated under the name Liber de Causis (the Book of Causes). This book is of uncertain origin, but circulated in the Arabic world as a work of Aristotle, and was translated into Latin as such. It had great authority because of its supposed Aristotelian origin, and it was only when Proclus' Elements were translated into Latin that Thomas Aquinas realised its true origin.

5.18 Proclus, Commentary on Plato's Timaeus,

History of Proclus:

Proclus Lycaeus (8 February 412 – 17 April 485 AD), called "The Successor" or "Diadochos" (Greek Πρόκλος ὁ Διάδοχος *Próklos ho Diádokhos*), was a Greek Neoplatonist philosopher, one of the last major Classical philosophers (see Damascius). He set forth one of the most elaborate and fully developed systems of Neoplatonism. He stands near the end of the classical development of philosophy, and was very influential on Western Medieval Philosophy (Greek and Latin) as well as Islamic thought. <http://en.wikipedia.org/wiki/Proclus>

Speaking of Minerva, Proclus says:

Hence Orpheus speaking of her birth says, that Jupiter generated her from his head, "*With armour shining like a brazen flower,*" Since however, it was necessary that she should proceed into second and third orders, she appears in the order to which Porsepine belongs, according to the undefiled **heptad**; but she generates virtue from herself, and elevating powers; and illuminates secondary natures with intellect, and an undefiled life. 1820, Vol 1, p.140.¹³⁰

Here we see the heptad being referred to is the "order" to which Porsepine belongs, which is a collection of seven things in that order.

In this quote the heptad referred to is a collection of something.

Commenting on another text of Plato, Proclus goes into detail on the allotment of the earth:

What, however, is the meaning of this *allotment*? And how are the Gods said to be distributed into the universe? Of allotments therefore, some are those of partial souls, and others of undefiled genera. Some are daemonical, others angelic, and others of the Gods themselves. For if the father of the universe was one alone, and there was only one providence and one law, there would be no need of allotments, nor of divine distribution. Since however, after the one father there is a triad, and after the uniform a multiform providence, and after one law a multitude of fatal laws, it is also necessary that there should be a division of the subjects of government, and another providence and order about other things. *Through this cause therefore the universe is divided by demiurgic numbers, viz., by the duad, triad, tetrad, pentad, ebdomad, and dodecad.* For after the one fabrication, the section of the universe in two, heaven and generation, constitutes two-fold allotments, the celestial and genesiurgic. After this, the triad divides the universe, about which Neptune in Homer says,

To me by lot belongs the hoary sheep,

The spacious heavens to Jove, to Pluto, Hades dark.

The tetradic distribution follows the triple order; giving a four-fold arrangement to the elements in the universe, as the Pythagoreans say, celestially and ethereally, above the earth, and under the earth. Next to this is the five-fold division. For the world is one, consists of five parts, and is appropriately divided by celestial, empyreal, aerial, aquatic, and terrestrial figures, and presiding Gods. After this allotment, **the division into**

¹³⁰

Available at Google books as a download:
<http://books.google.com.au/books?id=Qh9dAAAAMAJ&printsec=titlepage&client=firefox-a>

seven parts follows. For the **heptad** beginning supernally from the inerratic sphere, proceeds through all the elements. And after all these, is the allotments of the universe defined in the dodecad. From the divine allotments, however, angels and daemons are suspended and have more various distributions. (*Ibid*, vol.1, 127.)

The hebdomadic division is certainly a collection of seven parts.

Again, on page 127 of Book I, Proclus says:

For though every fabrication participates of Minerva, yet the first and supreme parts of the universe, and the first fabrication, and the first father, are filled with her in a more abundant degree. Thus therefore, if you alone select these genera, you will find the number adapted to the Goddess. But if you add, the presiding over wisdom, you will entirely find the heptad, which is of a Minerval characteristic. And this is one of the things that are of great notoriety. The feminine nature likewise of the heptad is celebrated, and that it is produced from the monad alone. *The monad also, the triad, and the heptad, are said to be especially images of Minerva; the first, indeed, as being intellectual; the second, as converting the monad to itself; and the third, as proceeding from the father alone.* After this manner, therefore, you may infer from numbers. (*Ibid*)

Here we find Proclus discussing the qualities of the number seven as applying to the qualities of the goddess Minerva. This fits entirely within the classical usage of the meaning of hebdomad.

Our second to last example comes from Book II, page 267:

Whether however, we must say that he is a fontal or a ruling God, or belongs to some other order of demiurgic series, deserves not to be passed over in silence. It appears, therefore, that such things as the theurgist [Julian] ascribes to the third divinity of the rulers, these Plato assigns to the Demiurgus; such as to fabricate the heavens, enclosing them in a convex figure; to establish the numerous multitudes of inerratic stars; to give substance to the **heptad** of planetary animals; and to place earth in the middle, but water in the bosom of the earth, and air above these. (*Ibid*)

This example gives us the concept of a collection of “planetary animals.”

And lastly, from Book III, p.466, we read:

And circulation, indeed, is adapted to intellect, according to both numbers, whether you wish to adduce the monad itself, or the **heptad**, enumerating it the first or the seventh motion. *For the monad and the heptad, are certain intellectual numbers; the monad indeed being directly intellect, but the heptad, the light according to intellect. And on this account also the mundane intellect is, as Orpheus says, both monadic, and hebdomadic. Farther still, the monad is Apolloniacal, but the heptad Minerval. Again therefore, it is intellect and wisdom.* (*Ibid*)

Here we read of the qualities of the number seven applying to wisdom, which is personified in Minerva.

The Use of Hebdomad in Boethius, (480-524 A.D.)

History of Boethius.

Anicius Manlius Severinus Boëthius (ca. 480–524 or 525) was a Christian or pagan philosopher of the 6th century. He was born in Rome to an ancient and important family which included emperors Petronius Maximus and Olybrius and many consuls. His father, Flavius Manlius Boethius, was consul in 487 after Odoacer deposed the last Western Roman Emperor. Boethius himself was consul in 510 in the kingdom of the Ostrogoths. In 522 he saw his two sons become consuls. Boethius was executed by King Theodoric the Great, who suspected him of conspiring with the Byzantine Empire.

http://en.wikipedia.org/wiki/Anicius_Manlius_Severinus_Boethius

The Latin text, *On the Hebdomads*.

The text of *On the Hebdomads, De hebdomadibus*, can be found in J. P. Migne, *Patrologiae Cursus Completus*, vol.64, Paris, Migne, 1882, 1131-14.

Postulas ut ex **ebdomadibus** nostris eius questionis obscuritatem que continet modum quo substantie in eo quod sint bone sint cum non sint substantialia bona digeram et paulo euidentius monstrem.

Idque eo dicis esse faciendum quod non sit omnibus notum iter huiusmodi scriptionum. Tuus uero testis ipse sum quam hec uiuaciter fueris ante complexis.

Hebdomadas uero ego michi ipse commentor, potius que ad memoriam meam speculata conseruo quam [10] cuiquam participo quorum lasciuia ac petulancia nichil a ioco risuque patitur esse coniunctum.

Pro hinc tu ne sis obscuritatibus breuitatis aduersus que cum sint archani fida custodia tum id habent commodi quod cum hiis solis qui digni sunt colloquantur.

Vt igitur in mathematica fieri solet ceterisque etiam disciplinis preposui terminos regulasque quibus cuncta que sequuntur efficiam.

Communis animi conceptio est enuntiatio quam quisque probat auditam.

[20] Harum duplex est modus. Nam una ita communis est ut omnium sit hominum ueluti si hanc proponas: si duobus equalibus equalia auferas que relinquuntur equalia esse, nullus id intelligens neget. Alia uero est doctorum tantum, que tamen ex talibus communis animi conceptionibus uenit ut est: que incorporalia sunt in loco non esse; et cetera que non uulgo set docti comprobant. (Chapter 1)

The English Translation, *On the Hebdomads*.

There is an English translation of Boethius *De hebdomadibus* here:

http://individual.utoronto.ca/pking/translations/BOETHIUS.On_the_Hebdomads.pdf

Apparently Boethius used the term in the meaning "common conception" or "axiom," and the book had some influence as a textbook on axioms (a book has been published with the title *Die Axiomenschrift des Boethius (De Hebdomadibus) als Philosophisches Lehrbuch des Mittelalters*, Brill, 1966). The book has a fuller title, *How Are Substances Good In This, That They Are, Since They Are Not Substantial Goods?* **Both titles come from Boethius' words in the opening of his treatise, where he says he will answer the long-title question "from our hebdomads," meaning, again, "from my seven common conceptions [koinai ennoiai] or axiomatic statements."** As far as I can tell, Boethius used the term hebdomad simply because he listed seven of them, which seems to have confused his Medieval readers to no end, because (1) many of them had no clue that hebdomad had to do with the number seven, and (2) the inaccurately transmitted texts of Boethius they had before them tended to give nine and not seven of the "hebdomads." I gleaned much of this from this book, searchable on Amazon, and I have not read or seen *De hebdomadibus*, so, as usual, no guarantees! Wareh 16:46, 30 November 2007 (UTC)

(p. 90): "The unusual [Boethian] term of 'hebdomads' is an allusion that is so opaque that it remained unexplained until our days. I have elsewhere proved, I think, that this is an allusion to the proclusian symbolic meaning of the number seven. According to Proclus, seven is the number of Athena and so the number of philosophy. A hebdomad, he says, is an emanation of the 'intellective light' in us." There does not seem to be a reference given to point the reader to that proof "elsewhere." Wareh 16:51, 30 November 2007 (UTC)¹³¹

Relevance for our Study on Hebdomad

Thomas Aquinas wrote a commentary on Boethius' *De hebdomadibus*. Ralph M McInerny recently produced a selection of Aquinas' writings¹³², which included the following comments from Aquinas:

Boethius writes a book for us on his thoughts, called *On the Hebdomads*, that is on the publications, because the Greek word means to publish. Boethius does two things in his book. First he writes a preface, second he gets on with the body of his work: *For a thing to be and what it is differ*. (p.143)

He dedicates the book to John, a deacon of the Roman church, who asked him to discuss certain matter from his *Hebdomads*, that is, publications, to clarify a difficult question so that an apparent contradiction might be resolved. For it is said that created substances, insofar as they exist, are good, yet created substances are not substantial goods, for this is said to be peculiar to God. (p.144; Migne 1256)

¹³¹ http://en.wikipedia.org/wiki/Wikipedia:Reference_desk/Archives/Language/2007_November_30#hebdomadibus

¹³² *Selected Writings*, By Thomas Aquinas, Ralph M. McInerny, Translated by Ralph M. McInerny, Published by Penguin Classics, 1998

He goes on to say that this manner is customary with him, remarking that it is his wont to comment, that is to compose and excogitate these *Hebdomads* or editions or conceptions, which he preserves, turning them over in memory. (Ibid)

These suggestions of Aquinas, seem to suggest that the title is referring to his previous publications, and the meaning of hebdomad verbal root was “to publish.” But why call them hebdomads? Were there seven publications? Were they a set of seven volumes? Is he just following the lead of Varro who talked in terms of hebdomads of books when referring to his own collection? The second paragraph of McInerney juxtaposes “editions,” with “conceptions.” What are we to understand by this? Are the hebdomads “conceptions”? Then how does “editions” relate to this? Or is Aquinas confused as to the proper etymological meaning of “*hebdomad*”?

Boethius perhaps used the term in regard to the axioms he postulated. He may have only had seven originally, and some have suggested that two may have been added by others later, which then added to the confusion as to the meaning of the title.

As is indicated in this discussion on *hebdomadibus* in Boethius, the concept of the *hebdomad* here is one of a group of seven axioms used by Boethius to argue his point regarding the goodness of things that exist. An interesting aside is the comment concerning the confusion Medieval minds had concerning the title of the work, due to the corrupted copies they used. And further, that *hebdomads* was an allusion “so opaque that it remained unexplained until our days.” How true that point is, is another matter. (see) We see that Bede used the word effortlessly, as did Isidore of Seville, both writers some centuries after Boethius was writing. We are directed to Proclus for the source of understanding the meaning of *hebdomad* in Boethius’ writing. The association of the *hebdomad* with Athena, philosophy and the intellect are to be expounded in Proclus.

If there was a confusion in the Middle Ages concerning the meaning of *hebdomad* this would account for the rise of the use of the year-day principle to explain the 70-weeks of Daniel 9, rather than what was obvious to the scholar who was familiar with classical Greek and Latin writings and the works of the early church writers. The very fact that Aquinas argues that the concept of Hebdomad comes from the verb ‘to publish’ shows the lack of understanding around during the Middle Ages, even for scholars such as Aquinas.

The Use of Hebdomad in The Glossa Ordinaria (ca. 800 A.D.)

The History of The Glossa Ordinaria

As Scriptural commentaries there are two celebrated glosses on the Vulgate. The former is the "Glossa Ordinaria", thus called from its common use during the Middle Ages. Its author, the German Walafrid Strabo (died 849), had some knowledge of Greek and made extracts chiefly from the Latin Fathers and from the writings of his master, Rabanus Maurus, for the purpose of illustrating the various senses -- principally the literal sense -- of all the books of Holy Writ. This gloss is quoted as a high authority by St. Thomas Aquinas, and it was known as "the tongue of Scripture". Until the seventeenth century it remained the favourite commentary on the Bible; and it was only gradually superseded by more independent works of exegesis. The "Glossa Ordinaria" is found in vols. CXIII and CXIV of Migne, P.L. The second gloss, the "Glossa Interlinearis", derived its name from the fact that it was written over the words in the text of the Vulgate. It was the work of Anselm of Laon (died 1117), who had some acquaintance with Hebrew and Greek. After the twelfth century copies of the Vulgate were usually supplied with both these glosses, the "Glossa Ordinaria" being inserted in the margin, at the top and at the sides, and the "Glossa Interlinearis" being placed between the lines of the Vulgate text; while later, from the fourteenth century onward, the "Postilla" of Nicholas of Lyra and the "Additions" of Paulus Brugensis were added at the foot of each page. Some early printed editions of the Vulgate exhibit all this

exegetical apparatus; and the latest and best among them is the one by Leander a S. Martino, O.S.B. (six vols. fol., Antwerp, 1634).¹³³

Charles W. Jones also points out “according to Fraidl, ..Bede’s treatment was the basis of most of the mediaeval exegesis, and the *Glossa Ordinaria* is based entirely upon Jerome and Bede.” (*op. cit.*, p.344). The *Glossa Ordinaria*, a publication rarely used or referred to these days, was for centuries, the standard commentary on the entire Vulgate Bible. It was used from medieval times and its influence on Western religious thought was pervasive.¹³⁴ Said David A. Salomon:

“The *Glossa Ordinaria* was the most important medieval glossed Bible and had a huge influence on both secular and religious literature of the later Middle Ages and the Renaissance. Essentially a presentation of Jerome’s Vulgate Bible, the *Glossa Ordinaria* is also a network of texts connected by a complex system of marginal and interlinear notation.”

http://www.uwp.co.uk/book_desc/1823.html

David Ortiz added this comment on the *Glossa Ordinaria* to a discussion on the topic in 2004:

The Ordinary Gloss, known as the *Glossa ordinaria* ... was the standard authoritative biblical commentary for the whole Western Church. It carried immense authority and was used in all the schools for the training of theologians. The New Catholic Encyclopedia describes its importance:

A designation given during the Middle Ages to certain compilations of 'glosses' on the text of a given MS. The earliest *Glossa ordinaria* is that made of the Bible, probably made in the 12th century...Although glosses originally consisted of a few words only, they grew in length as glossators enlarged them with their own comments and quotations from the Fathers. Thus the tiny gloss evolved into a running commentary of an entire book. The best-known commentary of this type is the vast *Glossa ordinaria* of the 12th and 13th centuries...So great was the influence of the *Glossa ordinaria* on Biblical and philosophical studies in the Middle Ages that it was called 'the tongue of Scripture' and 'the bible of scholasticism'. [“New Catholic Encyclopedia, *Glossa Ordinaria*; Glosses, Biblical, pp. 515-516.”]

Karlfried Froehlich summarizes the importance, authority and influence of the *Glossa ordinaria* on the Middle Ages:

For medieval Christians this tool was supremely necessary, indispensable for the reading of the sacred book which could not be understood without it. In their preface of 1617, taking up Peter Lombard's remark about the Gloss as the 'tongue' of Scripture, the Douai theologians gave voice to this sentiment. Many generations, they suggested, 'thought of this collection of scriptural interpretation so highly that they called it the "normal tongue" (*glossa ordinaria*), the very language (*lingua*) of Scripture, as it were. When Scripture speaks with it, we understand. But when we read the sacred words without it, we think we hear a language which we do not know.' [“Karlfried Froehlich and Margaret Gibson, *Biblia Latina Cum Glossa Ordinaria*, Introduction to the Facsimile Reprint of the Editio Princeps Adolph Rusch of Strassborg 1480/81 (Brepols- Turnhout, 1992) Karlfried Froehlich, *The Printed Gloss*, p. XXVI.”]

Alister McGrath adds these comments:

The *Glossa Ordinaria* may be regarded as a composite running commentary upon the text of the bible, characterized by its brevity, clarity and authoritativeness, drawing upon the chief sources of the patristic period. So influential did this commentary become that, by the end of the twelfth century, much biblical commentary and exegesis was reduced to restating the comments of the gloss. [“Alister McGrath, *The Intellectual Origins of the Reformation* (Oxford: Blackwell, 1987), p. 126.”]

The original *Glossa ordinaria* began as a marginal gloss on the Bible and was attributed to Walafrid Strabo in the tenth century. Over time the interlinear gloss was added which most likely originated in the twelfth century with Anselm of Laon. Margaret Gibson confirms this:

To this extent the old heresy is not without foundation: that Walafrid Strabo (a Carolingian) wrote the marginal gloss, whereas Anselm of Laon (the early scholastic) wrote the interlinear. The dating is sound enough. [“Karlfried Froehlich and Margaret Gibson, *Biblia Latina Cum Glossa Ordinaria*, Introduction to the Facsimile Reprint of the Editio Princeps Adolph Rusch of Strassborg 1480/81 (Brepols- Turnhout, 1992), *The Glossed Bible*, pp. VIII.”]

¹³³ <http://www.newadvent.org/cathen/06586a.htm>

¹³⁴ For a copy of the *Glossa Ordinaria* on Daniel 9:24-27 (in Latin only so far) see [Appendix](#).

The work consisted of standard commentaries on the books of the Bible by major Church fathers and theologians from the Carolingian period. The principal Church fathers and theologians who provided authoritative commentary in the Gloss are described by Margaret Gibson:

Ultimately the principal contributor to the Gloss-the giant who bears it on his shoulders-is Jerome. He was responsible for the text of the Bible, for many of the explanatory prefaces to individual books, and for the learned and comprehensive exegesis of most of the Old Testament and part of the New. Behind Jerome stands Origen, whose work was known directly to Jerome but to later scholars indirectly (and partially) in Rufinus' translation. Augustine contributed to Genesis and Ambrose to Luke; Cassiodorus to the Psalms, and Gregory the Great at least to Job and perhaps to Ezekiel and the Gospels. The next great figure is Bede. He is the leading player in Ezra-Nehemiah, Mark, the Acts of the Apostles and the Canonical Epistles. The basic material from Jerome to Bede, was edited in the ninth century by Rabanus Maurus, who commented the entire Old Testament (except Baruch) and much of the New. Paschasius Radbertus supplied a commentary on Lamentations and revised Jerome's commentary on Matthew. ["Ibid., pp. VIII-IX."]

http://greenspun.com/bboard/q-and-a-fetch-msg.tcl?msg_id=00CAiy

The Latin Text.

STILL TO COME

The English Translation

STILL TO COME

Relevance for Our Study on Hebdomad

So with the work of Bede, Jerome, the *Glossa Ordinaria*, the *Etymologiae* of St. Isidore taking precedence among the preferred reference works of seminaries, monasteries, educational institutions for centuries up to and beyond the Reformation and the Renaissance, it is little wonder then that Isidore's and Bede's definition of a *hebdomad* can be found in the majority of commentaries throughout the second millennium of the Christian era. Jerome, borrowing from Julius Africanus, cemented the then-current views of a *hebdomad* in Christian literature forever, with no reference to a year-day principle. Bede, Isidore and others clarified for us even further its true meaning as being a numerical collective, not a week of days. Froom has tried unsuccessfully to manipulate the commentaries he surveyed when they refer to "year-week" as using the year day principle, but Bede's understanding of the meaning of the word leaves us in no doubt as to what they meant.

Even the arch rival of the year-day principle Catholic Cardinal Robert Bellarmine, was constrained by the ordinary meaning of the word to admit that the seventy weeks were 490 years. Says Froom of Bellarmine's view on this:

The seventy weeks, he held, were weeks of years only because of the specific Hebrew word. He could not contravene this. (Froom, 1948, p. 497)

It seems he understood he was not giving any ground in making this admission.¹³⁵ Undoubtedly, as a scholar in his own right, he would have been familiar with the examples of *hebdomads* provided by fellow Catholic Benedictine monk Bede in his standard work *Opera de Temporibus* and by the work of St. Isidore *Etymologiae*, in addition to his consulting of the *Glossa Ordinaria* – an annotated version of Jerome's Vulgate Bible, which substantiated the views of Bede, and Julius Africanus on the meaning of *hebdomad*. When we read of the high esteem that these writings had in the educational institutions of the world, one cannot but believe that Cardinal Bellarmine would have been familiar with these works, and would have been influenced by their definition of the meaning of a *hebdomad* as a collection of seven things or septennate. Little wonder then, that when Bellarmine admitted that Daniel 9 portrays a period of 490 years, he was not giving any credence to the year-day principle at all (see Froom, 1948, p. 497).

¹³⁵ Froom refers to Cardinal Bellarmine's efforts against the year-day theory in *PPF II* (1948):pp.495-502.

We can conclude this section by saying that efforts like Froom and others, trying to trace back the use of the year-day principle to antiquity are doomed, and their pseudo-scholarship deceives readers of the true facts in the matter. The year-day was not used to arrive at the 490 years of Daniel 9 until much later in the history of the Christian Church. The time span of 490 years was achieved traditionally amongst Bible scholars by understanding the seventy *hebdomads* as seventy groups of seven years.

***Glossa Ordinaria* on Daniel 9:24-27**

The *Glossa Ordinaria* was a commentary on the Vulgate Bible, with a tradition of notes accompanying the text. This was developed in the twelfth century and was popular well into the Renaissance, and scholars are still interested in it today. It was a standard reference document, and carried a lot of weight in its utterances. Most of the commentary came from Jerome, although others were involved in some books of the Bible.

The section quoted on Dn9:24-27 quoted below comes from a new draft of the Rusch edition of the *Glossa Ordinaria*, provided by Dr. Mark Zier, University of San Francisco, California, a specialist in the area. First, we are given the biblical text, then the interlinear glosses, then the marginal.¹³⁶ Readers will understand that both the Vulgate Bible and the *Glossa Ordinaria* were Latin documents. I highlight the incidences of *hebdomad* and also the references made in the text to either Bede or Julius Africanus.

The Biblical Text

[DN9:24] Septuaginta **hebdomades** adbreuiatae sunt super populum tuum et /R3.342a\ super urbem sanctam tuam vt consummetur preuaricatio, et finem accipiat peccatum, et deleatur iniquitas, et adducatur iustitia sempiterna, et impleatur visio et prophetia et vngatur sanctus sanctorum. [DN9:25] Scito ergo et animaduerte ab exitu sermonis, vt iterum aedificetur hierusalem vsque ad christum ducem **hebdomades** septem et **hebdomades** sexaginta duae erunt, et rursus aedificabitur platea, et muri in angustia temporum [DN9:26] Et post **hebdomades** sexaginta duas occidetur christus, et non erit eius populus qui eum negaturus /R3.342b\ est. Et ciuitatem et sanctuarium dissipabit populus cum duce venturo, et finis eius vastitas, et post finem belli statuta desolatio. [DN9:27] Confirmabit autem pactum multis **hebdomas** vna, et in dimidio **hebdomadis** deficiet hostia et sacrificium. Et in templo erit abominatio desolationis, et vsque ad consummationem et finem perseuerabit desolatio.

The Interlinear Glosses

[[DN9:24,1i]] Quasi: cito respiciet deus populum tuum pro quo rogasti quantum non eius est sicut dixisti ibi, quia nomen tuum inuocata est super ciuitatem et super populum tuum, sed tuus est pro quo supplicasti.

[[DN9:24,2i]] annorum idest, .cccc.xc. ab exitu sermonis vt iterum edificetur hierusalem

[[DN9:24,3i]] non numero, scilicet, vt non sint .cccc.xc. anni sed quantitate, non enim vt aiunt, secundum annum solarem computantur qui habet dies .ccc.lxv., sed secundum lunarem annum qui habet dies .cccli. superat solaris lunarem diebus .xi.

[[DN9:24,4i]] non meum vt dixisti. /R3.342a\ Simile loquitur deus in exodo ad moysen: descende quia peccauit populus tuus, quasi non meus quem deseruit.

¹³⁶ In his edition of Andrew of St. Victor on Daniel (Corpus Christianorum publishers), he used Gilbert the Universal, considered to be the author of the *Glossa Ordinaria* on Daniel that comes out of Laon. He also referenced Gilbert's Gloss in the apparatus of this edition. He had also used the St. Omer MS of Gilbert in his earlier research, but he suggests that it will be pretty much the same on the 70 Weeks, at least as far as Bede is concerned, as the Rusch edition. (personal communication).

[[DN9:24,5i]] non meam
 [[DN9:24,6i]] In passione christi qui tulit peccata mundi
 [[DN9:24,7i]] deleta.
 [[DN9:24,8i]] expositio.
 [[DN9:24,9i]] tempore gratie.
 [[DN9:24,10i]] euangelii
 [[DN9:24,11i]] que legis iusticiam vincat
 [[DN9:24,12i]] lex et prophete vsque ad iohannem quia ante aduentum christi hec omnia magis
 sperabantur quam tenerentur.
 [[DN9:25,1i]] attentum reddit
 [[DN9:25,2i]] annorum, id est, .cccc.xc. ab exitu sermonis vt respondeatur ab artaxerse et
 edificetur hierusalem
 [[DN9:25,3i]] ducem
 [[DN9:25,4i]] nouissimam videtur separare quasi de ea plura locuturus, de qua subdit: et
 confirmabit pactum multis hebodmas vna
 [[DN9:25,5i]] a neemia
 [[DN9:25,6i]] hierusalem
 [[DN9:25,7i]] in breui.
 [[DN9:26,1i]] subaudis et .vii.
 [[DN9:26,2i]] non statim eis impletis sed postea in fine .lxx.
 [[DN9:26,3i]] sed cesaris vel dyaboli, vnde: partes vulpium erunt.
 [[DN9:26,4i]] non habemus /R3.342b\ regem nisi cesarem, et alibi: hunc nescimus vnde sit.
 [[DN9:26,5i]] ideo
 [[DN9:26,6i]] templum.
 [[DN9:26,7i]] romanus
 [[DN9:26,8i]] vespasiano
 [[DN9:26,9i]] sub vespasiano
 [[DN9:26,10i]] a deo in eternum
 [[DN9:27,1i]] nam iam tres anni preterierant nouissime hebdomade, quando dominus
 baptisatus est, idest, cccc. octogesimo .vi. quibus adiiciuntur tres anni et sex menses, et pars .xviii.
 anni tyberii, et sunt cccc.xc.
 [[DN9:27,2i]] abominata desolatio
 [[DN9:27,3i]] abominanda sacrificia post mortem christi
 [[DN9:27,4i]] mundi.
 [[DN9:27,5i]] iudeorum
 /R3.341a\

The Marginal Glosses

[[DN9:24,1m]] Septuaginta hebdomades adbreuiate sunt super populum. Hebraei exponunt ita.
 Quasi: O daniel scito ab hac die qua tibi nunc loquor, erat autem annus primus darii qui occidit
 balthasar, et regnum chaldaeorum in persas medosque transtulit, vsque ad .lxx. annum
 hebdomadarum, id est, annos .cccc.xc. haec populo tuo per partes accident. Primum propiciabitur
 tibi deus sicut precaris, et delebitur peccatum, et finem accipiet praeuaricatio, nunc enim vrbe et
 templo destructis in luctu est populus, sed in breui restaurabitur, et non solum hoc fiet in his .lxx.
 hebdomadibus, sed nascetur christus, idest, iusticia sempiterna, et signabitur visio et prophetia vt
 propheta non inueniatur in israel, et vngatur sanctus sanctorum, de quo propterea vnxit te deus
 deus tuus oleo letitiae, etc. qui dicit: Sancti estote, quia ego sanctus sum Scito ergo quia ab hac die
 qua nunc tibi loquor, et dei sermonem promitto quod reuertatur populus, et hiersalem restuaretur,
 vsque ad christum et desolationem templi hebdomades numerentur .lxii. et alie .vii. in quibus iuxta
 ordinem suum duae res fient, de quibus ante dixi, quod reuertatur populus et reaedificetur plataea a

neemia, et esdra sub artaxerse .xx. anno regni eius In fine ergo **hebdomadatum** complebitur dei sententia in angustia tempora quando rursus destruetur templum et capietur ciuitas. Nam post .lxii. **hebdomades** occidetur christus, et non erit eius populus qui eum negaturus est, siue vt illi dicunt, non erit illius populi imperium quod putabat se retenturum, et quid dico de christo occidendo, et negaturo populo penitus deserendo, cum et ciuitatem et sanctuarium dissipaturus sit populus romanus cum duce venturo, idest, vespasiano, quo mortuo transactis .vii. **hebdomadibus**, id est, annis .xlx. elius adrianus a quo postea de ruinis hierusalem vrbs elia condita est, rebellantes iudaeos timorupho magistro exercitus pugnante superauit, et tunc defecit hostia et sacrificium, et vsque ad consummationem mundi continuabitur desolatio

[[DN9:24,2m]] Tertulianus in libro contra iudaeos haec ad uerbum ait: Unde ergo ostendimus quia christus venit intra .lxii. **hebdomadas**. Numerus a primo anno darii quoniam eo tempore ostenditur danieli visio haec, dicit enim intellige et conice a prophetatione sermonis respondere me tibi haec quae sequuntur in textu de constructione muri etc. Unde a primo anno darii debemus computare. Tunc enim hanc visionem vidit daniel. Uideamus igitur quot modo anni impleantur vsque ad aduentum christi. Darius regnauit annis .xix. artaxerses .xli. ochus qui et cyrus annis .xxiiii. argus vno anno, alius darius qui et melas .xxi. alexander macedo annis .xii. post eum regnauit sother in alexandria annis .xxxv. cui succedens philadelphus regnauit annis triginta nouem. Post hunc euergetes annis .xxv. deinde philopater .xvii. post hunc epiphanes .xxiiii. Item alius euergetes annis .xxxvii. Sother annis .xxxviii., ptholomeus .xxxvii. cleopatra annis .xx. et mensibus sex. Item cleopatra conregnauit augusto annis .xiii. post cleopatram augustus aliis .xl. imperauit. Nam omnes anni angusti fuerunt numero .lvi. Scimus autem quod in .xl. anno et primo imperii augusti, qui post mortem cleopatre imperauit natus est christus, et superuixit augustus ex quo natus est christus annos .xv. et erunt reliqua tempora annorum in die natiuitatis christi in annum augusti .xli. post mortem cleopatre anni .cccc.xxx.vii. et menses .vi. vnde impleantur .lxii. hebdomades, et dimidia, quae faciunt annos .cccc.xxxvii. et menses .vi. in die natiuitatis christi et manifestata est iusticia aeterna et vnctus est sanctus sanctorum, id est christus et signata est visio et prophetia et dimissa sunt peccata per fidem nominis christi. Quid est autem quod dicit signare visum et prophetiam quoniam omnes prophetae venturum annunciabant et passurum. Quia ergo impleta est prophetia, per aduentum eius signari dicebat visionem et prophetiam, quoniam signaculum est omnium prophetarum implens omnia quae retro de eo annunciabant /R3.341b\ prophetiae, quia post aduentum et passionem eius, iam non visio neque prophetia est quae christum nunciet esse venturum, et paulo post inquit videamus quid alie .vii. et dimidia **hebdomades**, quae supersunt diuise in abscisione priorum hebdomadatum in quo anno vel actu sint impletae. Post augustum enim qui superuixit post natiuitatem christi anni .xv. efficiuntur, cui successit tiberius cesar annis .xxii. et mensibus septem, et diebus .xxviii. anno .xv. imperii eius baptisatus christus, habens annos quasi .xxx. Item gaius caligula annis tribus mensibus octo diebus .xiii. Nero annis .xiii. mensibus .vii. diebus .xiii. Galba mensibus .vii. diebus .xxviii. otho imperator .viii. mensibus diebus tribus. vitellius mensibus .viii. diebus .xxviii. vespasianus anno primo imperii sui debellauit iudaeos et fiunt anni numero .lii. et menses sex. Nam imperauit annis .xi. atque ita in die expugnationis iudaei impleuerunt septuaginta **hebdomades** praedictas a daniel

[[DN9:24,3m]] Septuaginta. Beda in libro de natura rerum. Haec verba christi incarnationem designant, qui legem et prophetas impleuit, et vnctus est oleo laetitiae prae consortibus suis **hebdomades** .lxx. per septenos annos distincte .cccc. et .xc. annos lunares insinuant. Sed notandum quod easdem **hebdomadas**, non simpliciter annotatas, sed adbreuiatas asserit occulte commonens vt breuiores solito annos nouerimus indicatos. Scito ergo inquit, et aduerte ab exitu sermonis vt iterum edificetur hierusalem vsque ad christum ducem **hebdomades** .vii. et **hebdomades** .lxii. erunt, et rursus aedificabitur plataea, et muri in angustia temporum; esdra narrante didicimus quod neemias pincerna regis artaxersis vicesimo anno regni eius mense nisan impetrauit ab eo restaurari muros hierusalem, templo multo ante cyro permittente constructo et quod ipsum quoque opus vt dictum est in angustia temporis perfecit, adeo, scilicet, a finitimis gentibus impugnatus vt

structores singuli gladio renes accincti vna manu pugnassee altera murum recuperasse narrentur. Ab hoc igitur tempore vsque ad christum ducem .lxx. hebdomades computantur, id est, anni duodenorum mensium lunarium .cccc.xc. qui sunt anni solares .cccc.lxxv. Siquidem perse a prefato .xx. anno regis artaxersis vsque ad mortem darii, regnauerunt annis .c.xviii. Et hinc macedones vsque ad interium cleopatre annis .ccc. inde romani vsque ad .xviii. tyberii cesaris annum monarchiam tenuerunt annis .lvii. qui sunt simul vt diximus anni solares .cccc.lxxv. Et continentur circulis decem nouenalibus .xxv. decies enim nouies .xxv. fiunt .cccc.lxxv. et quia in singulis circulis embolismi .vii. accrescunt multiplica .xxv. per .vii. et fiunt .clxxv. qui sunt menses embolismi .cccc.lxxv. annorum Si ergo vis scire quot annos lunares faciant isti menses, diuide per duodecim .clxxv. menses, et faciunt annos .xiiii. et menses .vii. hos iunge ad supradictos .cccc.lxxv. annos erunt .cccc.lxxxix. anni et .vii. menses, et hos superfluos menses adde ad partem octauum decimum anni imperii tiberii sub quo dominus passus est et inuenies praefinitas hebdomadas vel praefinitum terminum id est ab exitu sermonis quo praeceptum est vt reaedificarentur muri hierusalem, vsque ad eius passionem .lxx. hebdomadas adbreuiatas, idest, annos lunares .cccc.xc. Ad eius vero baptismum quando unctus est sanctus sanctorum, descendente super eum spiritu sancto, sicut columba non solum hebdomadas .vii. et .lxii. fuisse completas sed et partem iam septuagesimae hebdomadae inchoatam, et post hebdomadas inquit .lxii. occidetur christus, et non erit eius populus qui eum negaturus est. Non statim post .lxii. et .vii. hebdomadas, sed in fine .lxx. hebdomadae occisus est christus quam ideo quantum coniecere possumus segregauit a caeteris hebdomadibus quia de hac erat plura relaturus Nam et christus in illa crucifixus et a populo perfido non modo in passione, verum continuo ex quo a iohanne praedicari cepit, negatus est. Quod autem sequitur: et ciuitatem et sanctuarium dissipabit populus /R3.342a\ cum duce venturo et finis eius vastitas, et post finem belli statuta desolatio, non ad .lxx. hebdomadas pertinet, praedictum enim fuerat quod ipse hebdomades vsque ad christi ducatum pertingerent, sed scriptura praedicto aduentu et passione ipsius, quid etiam post hanc populo qui eum accipere nollet esset euenturum ostendit, ducem enim esse venturum tytum dicit, qui scilicet .xlii. anno dominice passionis ita cum populo romano ciuitatem et sanctuarium dissipauit, vt non remaneret lapis super lapidem. Vnde his per anticipationem prelibatis, mox ad exponendum hebdomade quam omiserat euentum redit Confirmabit autem pactum scilicet fidei multis hebdomadas vna, id est, ipsa nouissima, in qua vel iohannes baptista, vel dominus, vel apostoli praedicando, multos ad fidem conuerterunt, et in dimidio hebdomadis deficiet hostia et sacrificium, dimidium hebdomadis huius quintus decimus annus tyberii cesaris erat, quando inchoato christi baptisate hostiarum purificatio fidelibus paulatim vilescere cepit. Item quod sequitur in templo erit abominatio desolationis, et vsque ad consummationem et finem perseruerabit desolatio, ad sequentia tempora respicit, cuius prophetiae veritatem hystoria veterum et nostrorum temporum euentus testatur Totum ideo testimonium prophetae ponentes quantum facultas suppetebat exposuimus, quia hoc et a plerisque lectoribus ignorari et speciale genus hebdomade flagitare cognouimus, falluntur enim qui putant hebraeos talibus annis vsos, alioquin tota veteris instrumenti series vacillat, nec vllius aetas tanta quanta scripta est debet intelligi, sed ad lune cursum stringi. Sciendum sane quod affricanus hebdomadarum cursum quem nos in decimum septimum vel decimum octauum tyberii cesaris annum quo dominum passum credimus, iuxta cronicam eusebii perduximus ab eodem quo nos incipiens exordi quinto decimo eiusdem imperatoris anno, quo eum passum credidit putat esse completum, ponens annos regni persarum .cxv. macedonum .ccc. romanorum .lx. Sed diligens lector quod magis putauerit sequendum eligat.

[[DN9:24,4m]] Affricanus Uicesimo anno artaxersis regis persarum processit sermo quando neemias eius pincerna sicut in esdra legitur rogauit et impetrauit vt reaedificaretur hierusalem, et hic est sermo qui egressus est qui extruende vrbis dedit licentiam quae vsque ad tempus illud vicinarum gentium patebat incursibus. Siquidem ad cyri regis imperium qui volentibus reuerti in hierusalem dederat potestatem iesus et zorobabel et esdras sacerdos, et qui cum eis proficisci voluerunt templum et vrbem et muros eius edificare conati sunt, prohibentibus in circuitu

nationibus ne impleretur opus, quasi hoc fieret regis iniussum. Pendebat ergo opus interruptum, vsque ad neemiam, et .xx. artaxersis annum quo tempore regni persarum, centum .xv. anni fuerant euoluti, captiuitatis autem hierusalem .c.lxxxv. Tunc primum artaxersis iussit muros extrui, et neemias profuit operi. Tunc aedificata est plataea et muri circumdati. Ex illo tempore si numerare velis .lxx. annorum **hebdomades** vsque ad christum inuenire poteris. Si vero harum **hebdomadarum** principium ab alio tempore sumimus, et tempora non occurrunt et multa contraria incurrimus. Nam et si a cyro, et prima eius indulgentia, qua iudaeorum laxata est captiuitas .lxx. **hebdomades** numeramus, centum annos et eo amplius inueniemus qui /R3.342b\ istum **hebdomadarum** excedant numerum, et multo plures si enim quo danieli locutus est angelus, additurque amplior numerus si captiuitatis principium habueris **hebdomadarum** exordium, permansit enim regnum persarum vsque ad initium macedonum annis .cc.xxx. et macedones regnauerunt annis .ccc. atque exinde vsque ad annum .xv. tyberii cesaris quando christus passus est anni sunt .lx. qui omnes faciunt .d.xc., ita vt centum supersint anni, a vicesimo autem anno artaxersis vsque ad christum complentur **hebdomades** .lxx. iuxta lunarem supputationem hebraeorum qui menses non iuxta solis sed lune cursum numerant. Nam a centesimo et .xv. anno regni persarum quando artaxersis eiusdem regni vicesimum imperii sui agebat annum, et erat octogesimae et terciae olimpiadis annus quartus vsque ad ducentessimam et secundam olimpiadem et secundum eiusdem olimpiadis annum, tyberiique cesaris annum .xv. colliguntur anni .cccc.lxxv., qui faciunt annos hebraeorum .cccc.xc.

[[DN9:24,5m]] Nota affricanum et bedam in summa conuenientes in hoc solo dissentire quod affricanus dicit regni romani sexaginta annos fuisse vsque ad .xv. annum tyberii cesaris quando dicit passum christum Beda vero .lvii. annos vsque ad .xviii. annum regni tyberii cesaris quando dicit christum passum Licet ergo dicat .lvii. annos fuisse vsque ad annum .xviii. tyberii cesaris in quo innuit nonnisi .lvii. annos fuisse vsque ad .xviii. annum tyberii cesaris, tamen cum affricano in summa conuenit, quia quod affricanus in regno persarum minus ponit, in regno romanorum plus ponit, sed sequamur bedam qui dicit christum .xviii. anno tyberii passum fuisse, quia secundum lucam statim post .xxx. annum qui fuit .xv. annus tyberii cesaris christus est baptizatus. Deinde post tres annos passus non .xv. annum tyberii cesaris.

[[DN9:25,1m]] Scito ergo. Non nos moueant hebraei si prius numerentur .vii. **hebdomades**, et postea .lxii. et rursus vna in duas partes diuidatur. Est enim hoc ydioma hebraei sermonis, et antiquae latinitatis, vt ante minorem numerum supputent, post maiorem; verbi gratia Nos iuxta proprietatem linguae nostrae, nunc dicimus abraam vixit annos .clxxv. Illi econtrario vixit v.lxx.c. Non igitur vt legitur ita adimpletur, sed vt totum pariter supputetur, ita finem accepit. Nec ignorandum quosdam illorum dicere, quod vna hebdomas de qua dicitur: confirmabit autem pactum multis hebdomadas una, diuidatur in vespasianum et adrianum, vt iuxta hystoriam iosephi vespasianus et tytus tribus annis, et septem mensibus pacem cum iudaeis fecerint Tres autem anni et sex menses sub adriano computentur, quando hierusalem omnino subuersa est, et iudaei cateruatim cesi, ita vt a iudaeae quoque finibus propellerentur, hoc aiunt hebraei non magnopere curantes a primo anno darii regis persarum vsque ad extremam euersionem hierusalem, quae sub adriano accidit, computari olimpiades .clxxiiii. idest, annos .d.c.xcvi. qui faciunt **hebdomadas** hebraicas .xcix. et annos tres quando chochebas dux hebraeorum est oppressus et hierusalem vsque ad solum diruta est

[[DN9:27,1m]] Confirmabit autem pactum Iohanne, scilicet et christo et apostolis praedicantibus multi saluati sunt, et cepit verus hostia in cordibus fidelium vel electorum vilescere.

[[DN9:27,2m]] Confirmabit autem pactum etc. Hoc de tribus annis intelligendum est, et dimidio quibus christus predicauit, et quod patribus promiserat, confirmauit

***Hebdomad* in Dictionaries from the Times of the Middle Ages**

In this next section, I will illustrate the futility of trying to argue for the presence of the year-day principle in the meaning of *hebdomad*, by demonstrating its definition in dictionaries from the thirteenth century up until the present. This includes the following monolingual and bilingual dictionaries: Latin, Latin-English, Latin-French, Latin-German, English, French and Latin-Spanish, Greek, and Greek-English.

The definition of these dictionaries will illustrate the quotations Froome has extracted from writers of previous centuries, who talk of “year-weeks,” and “weeks of years” in their discussion of Daniel 9. These lexicons give unequivocal testimony to the fact that the use of these phrases does, in no way, imply the writer is inferring the year-day principle.

The development of the dictionary has only occurred in the last 800 years, with glossaries, or collections of words, mostly not in alphabetical order, preceding them. The concept of an alphabetical listing developed between the thirteenth and fifteenth centuries, with most dictionaries of note following the same example in quick succession. Some efforts were made to recite sources for meanings; but it wasn’t until the science of the lexicographer had developed that the idea of quoting references for selections of meanings became commonplace, to the precision we see in the modern reference dictionaries.

As with editions of dictionaries of today, some early editions of dictionaries were more exhaustive in their treatment than other more rudimentary lexicons. This is to be expected and will be pointed out in the samples cited.

Meaning of Hebdomad in Latin Dictionaries ¹³⁷

The writings of the church scholars down through the centuries have been in Latin, the language of the church, even though its wide use dropped out of favour almost a millennium ago. The bulk of early Christian writers were Greek writers, and it is only later that we get an increase in the Latin works in the church. By the time of Isidore and Bede were on the scene, Latin was the language of the church, and the Greek writers were no longer the bulk of writings in the church corpus. Thus it is important for us to ascertain the meaning of *hebdomad* as understood by these writers. Did they see the year-day principle was inherent in the word as used in Daniel 9? Do they refer to the use of the year-day principle in their description of the meaning of the word?

Before looking at the meaning of the word *hebdomad* as given by influential Latin Dictionaries up to the eighteenth century, from which time we can trace in books more readily available the lexical meaning given to the word “*hebdomad*” in more recent times, we need to understand what were the influential reference works during the Middle Ages up until the Renaissance and the Reformation.

This topic is the ongoing project of many scholars attention, both in regard to the development of the old Latin-English Dictionaries, and the Latin-French Dictionaries. In many ways these dictionaries developed the standard for the later development of monolingual dictionaries of various languages. What started as informal glossaries turned eventually into a fully fledged methodology for recording and systematising the dictionary entries (“*lemmata*”), their meaning(s), in some cases, their etymology; and also the derivatives of that entry.

Historical background of dictionaries.

Perhaps the first Dictionary to become a standard throughout the centuries after its publication was that produced by Giovanni Balbi of Genoa (d.1298), entitled, *Summa Grammaticalis quae vocatur Catholicon*.

¹³⁷ A good bibliography on reference works in Latin, this site is an important starting point: <http://people.virginia.edu/~bgh2n/medbib.html>

The Dominican friar and grammarian, Giovanni Balbi da Genova, or Johannes Balbus or de Janua, completed his celebrated Latin dictionary on 7 March 1286. He prefaced his work with the claim 'Liber iste vocetur Catholicon, eo quod sit communis et universalis. Valet siquidem ad omnium fere scientias' [line 21, 'Let this book be called the Catholicon, in that it is common and universal, because it covers almost all knowledge'], following with observations on grammar in four parts leading to the alphabetically-arranged encyclopaedic dictionary, comprising over 14,000 entries (see F. Wallis, *Communis et universalis: the Catholicon*, unpublished Licentiate thesis, Pontifical Institute of Medieval Studies, Toronto, 1981). Frequent cross-referencing between the grammar and lexicon illustrate Balbi's desire to show close links between the two: comments on pronunciation, for example, appear within the dictionary, and definitions of words appear within the grammar.

The importance and success of Balbi's work, as a turning point in medieval lexicography, lay in its new arrangement of material. The content of the *Catholicon* is carefully drawn from other sources, both ancient and contemporary, including Isidore of Seville, Priscian, Donatus, Alexander of Villa Dei, Eberhard of Bethune, and the canon lawyer and decretist, Hugutio of Pisa (d.1210). Whilst Hugutio's *Magnae derivationes*, for example, had become a 'fundamental work of medieval grammar' and authority for such figures as Dante, Petrarch and Boccaccio (see T. Hunt, *Teaching and Learning Latin in 13th century England*, 1991, pp.383-4), its ambitious scope and ill-disciplined arrangement made it unwieldy for practical use. In contrast, the *Catholicon* provided a new, rigorous and structured arrangement of material, with an alphabetically-ordered etymological dictionary. Balbi prefaces this, the fifth part of his work, with the statement that he will 'proceed everywhere according to alphabetical order and so from the order should easily be had the spelling of any word placed here' ['In hac autem quinta parte procedam ubique secundum ordinem alphabeti. ita que ex tali ordine de de facili haberi poterit orthographia cuius libet hic posite dictionis']. He then demonstrates the principles behind alphabetisation by giving examples. Balbi seems to have been the first author to grapple with an absolutely fundamental problem, whose solution we today take for granted. He realised the vast potential for large bodies of written knowledge that would become possible through the adoption of a proper alphabetical arrangement, but he was faced with the fact that medieval spelling of a word could vary, often based on pronunciation. Rather than be deterred by the fact that some readers would have trouble finding words, he imposed his arrangement on them, and encouraged his readers to learn their 'correct' spelling from the *Catholicon* (see Karin Miethaner-Vent, 'Das Alphabet in der mittelalterlichen Lexicographie', in *La lexicographie au moyen age*, 1986, pp.82-112). With its ease of use, 'grammatical digressions and observations on etymology and syntax', the *Catholicon* 'remained an essential work of reference well into the sixteenth century' (N. Thorp, *The Glory of the Page*, 1987, p175). Its popularity as a standard work is seen in the large number of manuscript copies which circulated in the late Middle Ages and the more than two dozen printed editions which appeared during the incunabular period, having first been printed at Mainz in 1460, most probably by Johann Gutenberg. Manuscript copies are rare at auction, only one (incomplete) copy recorded in the last thirty years (sold Sotheby's, 18 June 1991, lot 105, lacking text after 'Humilis'). De Ricci lists only one leaf from a 15th-century German manuscript (Free Library, Philadelphia, no. 350). Because Latin was a much-used language of great prestige well into modern times, its monumental dictionaries were important and later influenced English lexicography.

Giovanni Balbi da Genova's Meaning for Hebdomad

Hebdomada. Hepra grece latine septem di. vii hebdomas adis. et h hebdomada de. quasi heptomada. a numero septē dieū quorū repetitōne et menses et anni et secula pagunt. Daniel ix hebdomas vna. Et cor do. vn de hebdomadarius ria riu. quod ptinet ad hebdomadā. et h ebdomadarus rij. qui p hebdomadā curam gerit p sociis sup cibarijs. ul eoa in choro officiū facit. et facit utus in e ebdomadarie. Et ut dicit pap. Hebdomada debet scribi per p. Nam deriuat ab hebta graeco. i. septē latine. Sed q apud Latinos p an d non repitur. transit p in b f quosdam. et dicit hebdomada. uide etiam in e litera.

Hebdomas adis pnl cor tam in nō q in genitio. et exponit in hebdomada. Et inuenitur dan ix c. dz eniz ibi. Confirmabat an pactum multis hebdomadis vna. et in dimidio hebdomadis defi-

Hebdomada. Hepra, grece latine septem di. vii hebdomas, adis. et h hebdomada de. quasi heptomada. a numero septē dieū quorū repetitōne et menses et anni et secula pagaint. Daniel ix hebdomas vna. Et cor do. vn de hebdomadarius ria ru. quod ptinet ad hebdomada. et h ebdomadarius rij?. qui y hebdomada curam gezit ? soci

io sup cibariis. us eoa? in choro officiu facit. et facit utus in e ebdomadarie. Et ut dicit pap. hebdomada debet sc?ibi per p. sl?am deriuat ab hebta graeco. i. septe latine. Sed q:? apud latinos p an d non repitur. transit p in 6? ? quosdam. et diaf? hebdomada. uide etiam in e litera.

Hebdomas adis pnl' cor tam in n?o ? in genitio. et exponis in hebdomada. Et inuenitur dan ix c. dz eniz ibi. Confirmabat an pactum multis hebdomadis vna. et in dimidio hebdomadis defi.

We can read in Balbi's definition he understood its use as the number seven; he also refers to its use in referring to hebdomads of months and hebdomads of years;

Thesavrvs Lingvae Latinae.

This lexicon gives the meaning of Latin words to 600 A.D. It covers all the pagan and Christian sources during this time. The purpose of focusing on the Latin dictionaries' entry for hebdomas, even though the Septuagint used a Greek word to translate the Hebrew is to highlight the meanings of the word available to scholars of previous centuries in their reading of the works of former scholars, and to show that in the literature of their time, standard Latin dictionaries show a meaning of the word that contradicted the views of those who held to a year-day theory. As this entry highlights, the Latin meaning of the word was for all practical purposes, identical to the Greek, which is frequently quoted throughout the entry.

Later scholars like Cardinal Bellarmine, who had recourse to these sources, and who argued against the year-day principle, knew they were on solid ground, and even in their admission that

the seventy week of Daniel 9 amounted to 490 years shows that their understanding of the hebdomad of the time period was a heptadic unit of literal years with no year-day principle invoked.

It was started in 1894 and is expected to be completed by 2050. Overseed by the Bayerische Akademie der Wissenschaften, this momental work in Latin will stand as the most ambitious dictionary on the Latin language, and an authority for centuries to come.¹³⁸ The volume covering “hebdomas, -adis” (Volvmen VI, pars Tertia) was completed in 1936-1942. Their entry follows, and endorses the former latin dictionaries. It confounds Shea’s idea that the word for “hebdomad” was not used for the number seven. In fact, both the Greek dictionaries and the Latin Dictionaries are united in the meaning of this word in both languages, and was regularly used for the number seven, thus allowing for the translation in latin of “a week of sevens.”

This work is also of great value as it lists, in similar fashion to Liddell and Scott, the primary sources and secondary sources used to define it:

hebdomas, -adis, f., ἑβδομάς, et **hebdomada**, ae, f. (cf. Scholz-Leumann, 261). de orig. voc. Graeccaè: ISID. orig, 5,32. de abbrev.: Lindsay Notae Lat. 1915, p.427, 49. AVELL. p.619, 4, adn. de formis: acc. sg. -a: CIC. (p.2580, 6). IREN. (*infra* l.81). AMBR. var. l. (*infra* l.58). gen. plur. -on (*in tit. tantum operis Varr.*): *infra* l. 62 sq. *primae decl.*: inde a GELL. TERT.; (?) *vulgariter acc. pro nom.* -as (cf. Löfstedt, *Synt. II*, 329 sqq.): HILARIAN. curs. temp. p.166, 2 CHRON. ed. Frick 17, p.322, 28. cf. TERT. adv. Iud. 8 p. 716 Oe cod. A. *audaciora: nom. sg.* (?) -madas: TYCON. 5 p. 59, 5, R M -a V); -mades: *infra* l. 74. de genere: masc. et neutr.: HILARIAN, curs. temp. (v. Frick *in Ind.* p. 593). de re v. W. H. Roscher, *Die Hebdomadenlehre d. gr. Philos. u. Ärste*, AbhLpz.XXIV 1906. legitur ap. VARBONEM CIC. epist (p. 2580, 6). GELL. TERT. al. de ratione quae intercedit inter ‘-s’ et ‘septimana’ (*occurrit in schedis inde ab ITALIA* Lugd. num. 28, 26, et deut. 16, 9 sq.

[Vulg. -s] COMM. [cf. Martin, *Commodiana* 1917, 85] VICTORIN. PETAV. ITIN. [Silv.]. *ceterum: v. Hofmann IF* 43, 1926, 86) v. s. septimana; *iuxta leguntur: p. 2578, 61. sqq. 78, 81, 83, 2579, 4.23.*

[*it. edima, raet. emda; it. domada, francog. vet. domée. M. -L*]

[*dub. trad.: HIER. epist. 36.2.1 (ad. Vulg. gen. 4,15) sobathaim iocamo; Aquila... ‘septempleriter ulciscetur’; Symmachus... ‘-das (vel -atas codd.; hebdomatos Vallarsi, edd) sive septimus vindicabitur’ (ἐπτά ἐκδικούμενα παραλύσει, Vulg. septuplum punietur. cf. Hier. quaest. hebr. in gen. p. 9. 18 Symmachus ‘septimum’). item 36, 4.1 (-das codd., hebdomatos Vallarsi) e. conii.: CIL VI 39145 (=CE2105) <sex tulit hebdoma>des, annos pos<t desuper octo > suppl. Armini, *Sepulcr. lat.* 1916, 43 (cf. p. 2579, 74); <ru>des annos (sim.) suspic. Heraeus.]*

I *in abstracto: numerus septenarius (saepissime opp. ogdoadi, sensu mystico: l. 48.57): HIL. psalm. instr. 16. p. 14, 3 hoc canticum graduum in quindecim psalmos ex duobus perfectis numeris oportuit convenire, -e...et ogdoade, id est septimo et octavo numero (HIER. in Mich. 5. 6 p. 1201^B. cf. AMBR. epist. 44, 5 p.1138^A). 16 p.14,5 lex in -e est constituta (cf. *ibid.* l. 10 -s legis...evangeliorum ogdoade [HIER. in Os. 3,3 p. 843^C]. AMBR. epist. 44, 4 p.1137^C -s veteris testamenti ... octava novi [HIER. in Mich 5, 6 p. 1201^A -i; id est veteri ... instrumento]. HIER. in Ezech. 12, 40, 28 patriarchas et prophetas ... prophetas...apostolos... in altero -s, in altero ogdoas sit. v. et. l. 56). 16, p.14, 13 -is et ogdoadis numerum (AMBR. Abr. 2, 11, 80 plur.). AMBR. epist. 44.3. p. 1137^A haec -s sicut ipsa patris et filii et spiritus sancti venerabilis trinitas eqs. 44, 10 p. 1139^C celebretur...-s eo quod per septem aetatum cursus vita hominum usque ad senectutem transcussitur (cf. p. 2579, 75). 44, 12 p.1140^B opp. ogdoas (*ibid.* 44, 15 p.1141^A sensu myst. [v. et supra l. 43] ut: HIER. epist. 53,2,1 CASSIAN. inst. 3,9,2, p.43, 21). Noe 13, 44 p. 441, 24, al.*

¹³⁸ <http://www.thesaurus.badw-muenchen.de/>

II. in concreto: septemplex quiddam: A generatim variae res septemplexes (tit. operis Varr. GELL. 3, 10, 1 M. Varro in primo librorum qui inscribuntur –es vel de imaginibus. NON. p. 145, 4 –on I [CHAR. gramm. p.186, 22B. SYMM. pater Symm. epist. 1,2,2 SYMM. epist. 1,4,1]. 528, 23 –um sub imagine Demetri. v. et l. 69): VARRO frg. Gell. 3, 10, 17 Varro ibi addit se ... ad eum diem septuaginta –as librorum conscripsisse. TERT. adv. Marc. 4. 9, p. 442, 2 totius –is ... expiationem (antea:septem maculis capitalium delictorum). CHALC. comm. 37 p. 103, 4 Hippocrates... in iis libris quos de –bus instituit. AVSON. Mos. 307 decimo celebrata volumine Marcei (Varronis) –s (sc. architectorum; v. Ritschl. Opusc. III 512 sq; cf. l. 60). AMBR. Noe 12, 39 p. 437, 16 arcam inire mundam ... –am (i. iumentorum mundorum). PRVD. apoth. 986 Matthaesus per sex septena virorum nomina (i. maiorum Christi)...descendit. septimus –i (S.P.N. –ae U) venit superaddere sextae hunc numerum Christus. APRING. in apoc. 1, 4 –es (v. supra l. 23) h<a>ec (sc. septem Asiae ecclesiarum)...praesentis saeculi signat statum (antea: quia sex...diebus fecit deus coelum et terram et in VII° requievit. cf. 1. 12 in ista –a mundi [1, 20. 4 praef. 5,2. 21, 16]. 1,16 ab exordio huius mundi et –a qua [quam trad.] mundus constrat [4, 8 al]. cf.infra l.82). significantur varia in Gnosticorum doctrina (fere nominis proprii vi): TERT. adv. Val. 20 p. 198, 20 sedes Demiurgi (23 p. 200, 13. 31 p.207, 9). IREN. 1. 5, 2 p. 61 –a vocant Demiurgum, matrem autem Achamoth Ogdoadā (ἑβδομάδα) 1, 14, 6 in –e (i. mundo. cf. supra l. 77sq.). 1, 30, 4 (apud Ophitas) Ialdabaoth et generatio eius (1, 30, 9). 1, 30, 14 (v. p. 2576, 69). al.

B. speciatim: spatia temporis septemfariam divisa: 1. septem dies (acced. gen. dierum [cf. p. 2579, 54]: infra l. 13, 34. AVG. c. Faust. 32, 3 p. 762, 22, al): a. dies coniunguntur sine relatione ad quendam diem fixum: ITALIA Dan.10.2.3 (Tert. ieiun 9 p. 284, 28.30) eram lugens (Gel., legens B) per tres –as (VVLG. trium –arum diebus); panem... non edi ...donec consummarentur tres –es (VVLG. trium arum dies). TERT. anim. 48 p. 380, 1 Daniel ... trium –um statione caruit victu. HIER. epist 37, 1, 3 post tres –as. VVLG. Tob. 8, 23 ut duas –as moraretur apud se. RVFIN. hist. mon. 9 p. 423^B Mutius unam apud presbyteros exigens –am, rursus pergit ad eremum atque ibi per septem continuos annos... degens egs. PS. ORIG. in Iob 3 p.502^C isti viri sederunt apud Iob septem diebus et septem noctibus, –a dierum ei assederunt (AVG. c. Faust, 30, 2 p. 749, 7 plur. HESYCH. in lev. 8, 31, p. 888^D. v. et supra l. 2), ex qua –a hoc consummatur saeculum (cf. p.2577, 77). AVELL. p. 642, 27 ante duas –as (MVTIAN. Chrysost. hom. 4, 1 p.262^{fin}). CASS. FEL. 76 p. 184, 5 secundo interiecta una vel duabus –is (–as c, –bus p)... ventrem purgabis. SIDON. epist. 1, 7, 12 iudicio vix per –am duplicem comperendinato. et al.

b. dies coniuncti referuntur: α ad lunae cursus momenta: GELL. 15, 2,3 in convivii iuvenum agitare Athenis –bus lunae sollemne nobis fuit (AVG. epist. 55, 3, 5 . 175, 4 tertia –e l. pascha celebratur [55, 5, 9. 55, 13, 22]. COMPVT. cod. Col. prol. 8 p. 233). MACR. somn. 1, 6, 60 conversio mensis per lunam ita fut, ut prima sit –as humida, deinda calida eps.

β ad eventum quendam vitae humanae: VARRO frg. Gell. 3, 10, 7 post conceptionem primis septem diebus..., post deinde quarta –e..., septima...-e, id est nono quadagesimo die, totus homo in utero absolvitur (ibid 8 CENS. 11, 8, p. 20, 22. 23 MACR. somn. 1, 6, 65). TERT. anim. 39 p. 366, 23 post partum per totam –em (A, –am B) Iunoni mensa proponitur (VVLG. lev. 12, 5 mulier... si peperit masculum, immunda erit septem diebus ..., sin autem feminam..., duabus –bus). HIER. epist. 108, 29, 3 post mortem S. Paulae psalmi in ordine personabant, non solum triduo ..., sed per omnem –am. VVLG. gen 29, 27 imple –am dierum huius copulae (sc. Liae) et hanc quoque (sc. Rachel) dabo tibi (συντέλεσον ...τὰ ἑβδομα ταύτης. 29, 28)

γ. ad diem statutum consuetudine et moribus hominum: I. apud Iudaeos: spatium septem dierum quod nascitur recursu sabbatorum (festa: v.l.50): TERT. anim. 37 p. 364, 1 (*alleg.*) cum septimo mense nativitas plena est facilius quam octavo, honorem sabbati agnoscan...; concessum est properare nativitati et tamen idonee occurrere in –em (*i. vitam*), in auspicia resurrectionis et requietis et regni (*sc. diei octavi, -e exacto*). AMBR. epist. 74. 5 (*cf. Vulg. exod. 31, 15*) sabbati...ferias uno die in –e celebrare iussi sunt. *al.* HIER. epist. 64, 9, 1 duodecim panes per singulas –as mensae impositos (VVLG. II par. 23, 8 *v. et infra l. 77*). *al.* AVG. gen. ad litt.4, 18, 33 p. 116, 16, *octavus dies* primus est, ad quem reditur, a quo rursus –is series ordiatur (*cf. 4, 27, 44 p. 126, 15 cursu et recursu [pecc. orig. 2, 31, 36 p. 195, 14 plur.]*) PS. AVG. quaest. test. I 84, 2 p. 144, 16 *curriculis*). *et al. significantur et finiuntur festa Iudaeorum:* HILARIAN. pasch. 6 p. 1109^c voluit ... dominus –am paschae a quarta decima plena ad vesperum habere initium, ut illucescente die paschae qui primus est –is eiusdem *eqs.* VVLG. exod. 34.22 *solemnitatem –arum (ἑορτὴν ἑβδομάδων)* facies tibi *eqs.* (*sic de pentecoste: deut. 16, 16 II par. 8, 13. cf. HIER. in Is. 2, 3, 3 p. 60^A septem –arum ... id est pentecostes ...festivitas. VVLG. lev. 23. 15, 16 num. 28, 26, deut. 16, 9. 16, 10 diem festum. et al.*). **II. apud Christianos: spatium septem dierum quod nascitur recursu dierum dominicarum, i. q. septimana ('Woche'):** **A. generalia:**AMBR. epist. 23, 12 in alteram –am celebritas paschae est differenda. *al.* PS. AMBR. serm. 15, 2 p. 633^B quadragesima...sex septimanas habet, cui addidit Telesphorus pontifex septiman –am...; deinde ab aliis addita est octava septimana ..., postmodum vero addita est nona –a *al.* AMBROSIAST. in I Tim. 3, 13 p. 471^B omni ...-a offerendum est, etiam si non cotidie peregrinis, incolis tamen vel bis in –a (HIER. reg. Pachom, praef. 5 *cf. DIDASC. apost. 26, 15 frequenter ... nec semel. GREG. M. epist.13, 30 p. 394, 33 semel aut bis*). HIER. epist. 120, 4, 1 'una sabbati' dies dominica intellegenda est, quia omnis –a (-as, -atas *varr. II*) in sabbatum et in primam et secundam...sabbati dividitur, quam ethnici idolorum et elementorum nominibus appellant (*cf. ISID. nat. 3, 1 septem feriis constat*). AVG. in epist. Iob. prol. p. 1977^{mit} cum ... cogitarem quid ... per hanc –am vobiscum de scripturis agerem (CASSIAN. conl. 3, 1.1. per totam [VITAE patr. 7, 42, 4, *at 5, 15,11 tota –a et 3, 199 per totam septimanam*]. *al.* LIB. pontif. p. 85, 9 per omnem [ISID. reg. monach. 9, 4]. GREG. M. dial. 3, 26 p. 281^A. *cf. CANON. Migne 56 p.409^A per tres. ISID. reg. monarch. 11, 1 per singulas [v. et supra l. 45]*) CASSIAN. inst. 3, 11 –is venturae ieiunia (*antea: totius septimanae...observantiam*). *al.* LIB. pontif. p. 172, 1 omnem –am sabbato die exeat laetania (*cf. GREG. M. epist. 11, 31 p. 301, 18 omni –a [BENED. reg. 18 p. 39, 42. cf. ibid. l. 48 septimana]*). SACR. Leon. 416 hac –e nobis mensis decimi sunt recensenda ieiunia (VITAE patr. 5, 15, 11 [*at 7, 42, 4 septimana hac*] *cf. ibid* ista [*at 3, 199 hac tota...septimana et 7, 42, 4, hac tota -a*]). EVGIPP. Sev. 27, 3 in eadem –e). CASSIOD. var. 3, 51, 7 septem metis certamen omne (*sc. circense*) peragitur in similitudinem –is reciprocae *et al.* **B. significantur anni ecclesiastici tempora: quadragesima:** ITIN. [Silv.] singuli ...dies singularum –arum aguntur sic *eqs.* (*cf. 1 ita ... octo septimanae attenduntur ante pascha*). 45, 2 inchoantur octo –ae. HIER. epist. 24, 4, 2 omnes –as ... coniungens (*sc. sine intermissione ieiunans*). –as maior: AMBR. epist. 20, 6 sanctis diebus –is ultimane (23, 13 AVG. epist. 54, 5, 6 quintam feriam u. –is quadragesimae. VICT. TONN. chron. II p. 186, 22 ieiuniorum). SERM. Migne 13 p. 650^B haec ... –a ... maior dicitur (RVSTIC. Conc.^S I 4 p. 171, 18 AVELL. p. 683, 18). HIER. epist. 98, 25, 4 –am salutaris paschae (VITAE patr. 5, 4, 69). 100, 17, 1 –am dominicae passionis. AVELL. p. 619,4 secunda feria –is authenticae (PRAEDEST. p. 615 ^c a –a paschae). *septem septimanae inter pascha a et pentecosten:* HIER. epist. 98, 25, 4. –as sanctae pentecostes (100, 17, 1). PAVL. NOL. carm. 27, 61. **C. spatia temporis ieiuniis vel similibus exercitiis religiosis destinata** (*cf. p. 2576, 78 '-as facere' i.q. ieiunare: l.23*): TERT. pudic. 20 p. 268, 6 oportet de domo hominis nostri in tempore –is (*sc. tempore praeparationis et ieiuniorum ante baptismum*) auferri

omnia impedimenta (*explic. alleg. Vulg. lev. 14, 36*). ieiun. 15 p. 293, 18 duas in anno –as xerophagiarum ... offerimus deo. coron. 3 p. 421 Oe. *post baptismum* lavaero quotidiano per totam –em abstinemus. ITIN. [Silv.] 28, 1 non *manducant per tota septimana* ... hi qui faciunt –as (27, 9, et 28, 3, f. septimanas). HIER. epist. 22, 7, 3 –arum inedia. CASSIAN. inst. 5, 5, 2 –bus protelare ieiunia. *al. VITAE patr. 5, 5, 38 bp.885* ^A ieiuna tres –as continuas (*seq. acc.: 5, 10, 44, 109*). 5, 10, 109, p. 932^B –as eo ordine levando abstinentiam servant *al. GREG. TVR. Mart. 3, 56, p. 646, 4 ut per singulos menses una –a ad sanctum templum debeat deservire. ibid. l.6 intermissa unius mensis –a. D. spatium temporis ministeriis vel muneribus in coenobio fungendis destinatum (cf. p. 2576. 81. fere i.q. ipsum ministerium: l. 37)*: HIER. epist. 22, 35, 4 mensis per singulas –as vicissim ministrant (reg. Pachom. praef. 6 reg. Pachom. 21. 27 *cf. CASSIAN. inst. 4. 19,1*). reg. Pachom. praef. 2 *fratres* in –arum ministerio sibi succedant per ordinem (CASSIAN. inst. 4, 19, 2, –is *cf. HIER. reg. Pachom. 12 ministrat. –i [15]. 25 minister –is [124]*). reg. Pachom. 14 *domus* quae in maiori servit –e; altera est... minor –s, quae per singulas domos a paucioribus exhibetur. 15 non licebit in alterius –e de alia venire domo (*cf. VEN. FORT. vita Radeg. 23, 57 extra suam*). 25 finita –e (66 completa. ISID. reg. Monach. 20. 2 expleta). 27. 66. CASSIAN. inst. 4, 22 –arum mutua vicissitudo. LIB. pontif. p. 112, 10 hic constituit ad sanctum Petrum apostolum ... –as ut presbyteri manerent propter baptismum et penitentia petentibus. BENED. reg. 38. E. *feriae ruri in societate amicorum sim. peractae*: SIDON. epist. 2, 9, 10 nos quam primum –is exactae (*ruri apud amicos*) spatia completa votivae restituant esuritioni. BOETH. subst. bon. praef. p. 168, 1 postulas ut ex –bus nostris eius quaestionis obscuritatem ... digeram et paulo evidentius monstrem (*ibid. l. 7 –as vero ego mihi ipse commentor. Boethium disputationes cum amicis per septimanam habitas significare opinatur Hildebrand, Boeth. u. s. Stellung z. Christentume 1885 289 sqq.; quae opinio probabilior videtur quam altera Martiani Rotae [Migne 63 p. 546^{med.}] qui designari putat –um nomine opus quoddam Boethii nobis ignotum et perditum*).

2. *septem anni* (*accedit. gen. annorum [cf. p. 2578, 2]: infra l. 56. 69 MACR. somn. 1, 6, 72, al.*):
a. in univsum: VARRO frg. Gell. 3, 10, 17 Varro ibi addit se quoque iam duodecimam annorum –am ingressum esse. ITALA Dan. 9, 24 (Tert. adv. Iud. 8 p. 715 Oe.) LXX –ae (*ἑβδομάδεϛ*, VVLG. –es) breviatae sunt super plebem tuam (9, 25, [*ibid.* p. 716] intelleges a profectioe sermonis...usque ad Christum ducem –as [*Acd, –es rell.*] ... LXII et dimidiam [*ἑβδομάδεϛ*, VVLG. –es]. 9, 26 27 [*ibid.*]. *inde*: TERT. adv. Iud. 8 p. 716 sqq. Ps. CYPR. pasch. 13 sqq. HILARIAN. curs. temp. p. 166, 2 HIER. vir. ill. 52 AVG. epist. 197, 1.5 SVLP. SEV. chron. 2, 11, 9. *et al.*) COMM. apol. 834 prophetabit Helias tempore patitio, medio –is axe (*ex Vulg. apoc. 11, 3 prophetabunt diebus mille ducentis sexaginta*). FIRM. err. 25, 3 post multa tempora novissimis temporum spatiis, id est novissima paene saeculorum –e, verbum dei se miscuit carni (*cf. l. 59*). AVSON. 258, 5 Claudius –am (–em G, ebdomam T) duplicem trahit (*cf. l. 71*) VVLG. lev. 25,8 numerabis ... tibi septem –as annorum (*sim. de anno iubileo*: HIER. in Is. 2, 3, 3 p. 60^A GREG. M. moral. 1, 18 p. 535^A) PAVL. PELL. 13 alterna ab undecima annorum currente meorum. ORIBAS. syn. 5. 14 a quarto decimo anno usque tres –as expedit pueris ut discant studere philosophiam (*v. infra l. 75 sqq*). CIL. VI [?]6916 (=CE 1227,2) qui tulit heb<domadem et> mensem un<um> (*Mommsen. cf. p. 2577, 39*).
b. speciatum: *indefiniendis ordinibus vel gradibus aetatis humanae (cf. Solonis frg. 19D. v. et p.2577, 55)* VARRO frg Cens. 14, 6 Etruscis ...libris fatalibus aetatum hominis duodecim –bus describi (*cf. FAV. EVL. p. 10, 4 in quinque redigatur –as*). CENS. 14, 5 Solonis decem –as. 14, 7 –bus humanam vitam emensi sunt ... *Solon ait enim in prima –e dentes homini cadere, in secunda eqs (cf. ibid, 14, 9 CHALC. comm. 37, p.102, 17. 19. 20. AMBR. epist. 44, 11, p.1146^A MACR. somn. 1, 6, 72 MART. CAP. 7, 739). AMBR. epist. 44, 12, p. 1140^B ISID. diff. 2, 74 sqq.*

III. *quod numero septenario, re septemplici efficitur; dies terminantes spatium dierum septem: A dies κρισίμοι* VARRO frg. Gell. 3, 10, 14 discrimina ... periculorum in morbis maiore vi fieri putat Varro in diebus, qui conficiuntur ex numero septenario, eosque dies omnium maxime, ita ut medici appellant, κρισίμους videri: primam –am et secundam et tertiam. CIC. epist. 16, 9, 3 symphoniam Lysonis vellem vitasses, ne in quartam –a (M –am G) incideres. B. *dies septimus septimanae Iudaeorum* (v. p. 2578,38): i.q. sabbatum (cf. Stephanus, Thes. Gr. ling. III 17^A; Niese, Joseph. Ind. p. 71. huc non spectat CASSIAN. inst. 3, 9, 2 [v. p. 2577, 58]) HEGES. 4, 4, 3 cum supersit –is sacrae dies (Ios. bell. Iud. 4, 3, 99 ἑβδομάς .. ἡν) AVG. quaest. hept. 2, 129 p. 173, 28 –is est in eius (sc. sacerdotii) inchoatione festiuitas.

deriv. hebdomadalis, hebdomadarius.

Mehmel.

(1936-1942, vol. 6, part 4, col. 2577-2580.)

For those who are Latin readers, you will notice in the above lexical entry the number of references to Latin works that I have not quoted in the later section, using either the word hebdomad, or that quote ancient Greek and Latin works using that word and reiterating the meaning espoused by those sources. I have chosen just the major sources of the usage of this word, and many Christian fathers have just quoted these earlier sources themselves. This is not because they presented a different meaning, but because they are, like me, a secondary source, just quoting the primary source, such as Solon, Censorinus, Hippocrates, Varro, etc.

Aegidio Forcellini, *Lexicon Totius Latinitatis*, 1771

Says the Catholic Encyclopedia concerning this monumental work:

Latin lexicographer, b. at Fener, near Treviso, Italy, 26 Aug., 1688; d. at Padua, 4 April, 1768. His parents were poor, so that he was deprived of the opportunities of an early education, and he was of mature age when in 1704 he entered the seminary at Padua. There his ability and industry soon attracted the attention of his teacher, Facciolati, who secured his assistance in his lexicographical work. Forcellini collaborated with his master in revising the so-called "Calepinus", the Latin dictionary, in seven languages, of the monk Ambrosius Calepinus. While engaged in this work, Forcellini is said to have conceived the idea of an entirely new Latin lexicon, the most comprehensive ever compiled. Towards the end of 1718, under the direction of Facciolati, he began the laborious task of reading through the entire body of Latin literature as well as the whole collection of inscriptions. His labours were interrupted in 1724, when he was called to Ceneda, where he became professor of rhetoric and director of the seminary. He resumed his work on the lexicon on his recall to Padua in 1731. It was not until three years after Forcellini's death that this great lexicon, on which he had spent nearly forty years of untiring industry, and which is the basis of all the Latin lexicons now in use, was published at Padua in four folio volumes under the title, "Totius Latinitatis Lexicon". In it are given both the Italian and the Greek equivalents of every word, together with copious citations from the literature. There is an English edition by Bailey in two volumes (London, 1828). The latest complete edition is that of De Vit (Prato, 1858-87). (Article, "Egidio Forcellini")

The reader should note with particular attention, that the influence of this dictionary extended well over two centuries, and its place in University libraries even today, shows its enduring influence. The Latin scholarly world still uses such a lexicon as is evident of the reprint of this work in 1965. Its link with past lexical work, in his labours with Ambrosius/Ambrogio Calepinus' famous 16th century lexicon (*Dictionarium*, 1502) is also to be noted, especially in relation to his dictionary entry for hebdomad. Aegidio Forcellini's classic Latin Lexicon has this to say about *hebdomad*:

HEBDŌMĀDA, æ, f. i. 1. ἑβδομάς, *settenario*, idem quod hebdomas, Gell.3.10.14. Eosque dies omnium maxime κριτικὸς ἢ κρισίμος c/enique(?) videri, primem hebdomadam et secundum et tertiam, *et in fin*. Se quoque jam duodecimam annorum hebdomadam ingressum esse (*h.e. annum quartum et octogesimum*) et ad

eum diem septuaginta hebdomada librorum conscripsisse *h. e.* quadringentos et nonaginta. De *Varrone* loquitur. Adde *Vulgat interpr. Dan 9.27*. Ceterum de Hebdomada V. *Pitture d' Ercolano, T.3, tav.50*.

HEBDŌMĀDĀLIS, e, adject. ad hebdomadam pertineus. *Sidon. 9. Ep. 3 a med.* In Lugdunensis Ecclesiae dedicatae festis hebdomadalibus.

HEBDŌMAS, ādis, f. 3. ἑβδομάς, *settimana, numero settario*. – De recentiori forma V. HEBDOMADA. – Hebdomas non solum de diebus dicitur, sed etiam de annis, et quibuscumque rebus, quae septenario comprehenduntur. *Gell. 3.10*. M. Varro in primo librorum, qui inscribuntur, *Hebdomades vel de Imaginibus septenarii numeri*, quem Graeci ἑβδομάδα appellant, virtutes potestatesque multas dicit Varro apud *eumd ibid.* Septima autem fere hebdomade, idest nono et quadragesimo die, totus homo in utero absolvitur. *Gell. 15.2*. In convivis juvenum, quae agitere Athenis, hebdomadibus, solemne fuit *h.e.*, septimo quoque lunae die. Narrat *Dio 37.18* ex Aegypto Romam deductum fuisse usum hebdomadis. V. *Creuzer, Relig. T. 1* p.903. – Usurpatur etiam de criticis medicorum diebus, qui conficiuntur ex numero septenario, et in morbis certa vel salutis, vel mortis signa afferre solent. *Cic. 16. Fam 9.3* Simphonism Lysonis velim vitasses, ne in quartam hebdomada incideres. *Manut legit hebdomadem*; alii hebdomadam.

HEBDŌMĀTICUS, a, um, adject ad hebdomadam pertinens, *Firmic. 4. Mathes. a med.* Septeni et noveni anni, qui hebdomatici a Graecis atque enneatici appellantur *h.e.*, critici: V. ENNEATICUS. (1965)

Lewis, Charlton T., and Short, Charles, *A Latin Dictionary. 1999 Edition*

hebdōmāda, ae, f. hebdomas,

I. *the number seven*: “annorum, librorum,” *Gell. 3, 10, 17*.—Esp., = hebdomas, *seven days*, *Gell. 3, 10, 14*; *Isid. de Nat. R. 3*; **Vulg. Gen. 29, 27 sq.; id. Exod. 34, 22 al.**

hebdōmādālis, e, adj. id.,

I. *of or belonging to a week, weekly*: “festa,” *Sid. Ep. 9, 3 med.*

hebdōmas, ādis, f., = ἑβδομάς,

I. *the number seven, seven days*: “libri, qui inscribuntur Hebdomades,” *Gell. 3, 10, 1*: “septima fere hebdomade, id est, nono et quadragesimo die, Varr. ib. § 7: hebdomadibus lunae,” *on every seventh day of the moon*, *Gell. 15, 2, 3*.—Of the critical seventh day in diseases: symphoniam Lysonis vellem vitasses, ne in quartam hebdomada incideres, *Cic. Fam. 16, 9, 3* (cf. collat. form hebdomada, s. v.).

hebdōmāticus (-mādīcus), a, um, adj., = ἑβδοματικός,

I. *relating to the number seven*: septeni et noveni anni, qui hebdomatici a Graecis atque enneatici appellantur, i. e. *critical, decisive of one's fate*, *Firm. Math. 4, 14 med.*

<http://www.perseus.tufts.edu/hopper/text.jsp?doc=Perseus:text:1999.04.0059>

Charlton T. Lewis and Charles Short (eds), *A New Latin Dictionary founded on the Translation of Freund's Latin-German Lexicon* (Oxford: Clarendon Press, 1879)

This is an earlier version of the standard Latin lexicon, and the difference between the modern version and the 1879 version is illustrative for our purposes.

Oxford Latin Dictionary by P.W.G. Glare

Its listing for Hebdomad is as follows:

1. A group of seven.

in primo librorum, qui inscribuntur ~ades GEL. 3.10.1; addit (Varro) se...duodecimam annorum ~adam ingressum esse et ... septuaginta ~adas librorum conscripsisse 3.10.17.

2. The terminal point of a seven-day period; an attack of fever occurring at seven-day intervals; each seventh day in the moon's cycle.

eos...dies omnium maxime...*κρισίμων* uideri: primam ~adam et secundam et tertiam GEL. 3.10.14: - ne in quartam ~ada incideres CIC. *Fam.* 16.9.3; - in conuiuuiis iuuenum, quae agitare Athenis ~adis lunae sollemne nobis fuit GEL.15.2.3. (1985, p.788)

Other early Latin Dictionaries

I could not find an entry for *hebdomad* in some early lexicons and wordbooks. These included the following:

William Robertson, *Phraseologia generalis microform* : continens, quaecunque sunt scitu necessaria & praxi usuique studiosorum philologicorum, maxime utilia in cunctis operibus phraseologicis, Anglo-Latinis, seu Latino-Anglicanis = A full, large, and general phrase book, comprehending what is necessary and most usefull in all other phraseological books, Cambridge [Cambridgeshire] : Printed by John Hayes, and are to be sold by Daniel Browne, John Lawrence, Henry Bonwick and John Taylor, 1693.

Pelegromius, Simon, 1507?-1572. *Synonymorum sylva olim a Simone Pelegromo collecta, & alphabeto Flandrico ab eodem authore illustrata ; nunc autem è Belgarum sermone in Anglicanum transfusa, & in alphabeticum ordinem redacta, per H.F. ab eodem denuò multis locis emendata, & aucta. ; accesserunt huic editioni synonyma quaedam poetica, in poesi versantibus perquam necessaria, Londini : Excudebat Edw. Griffin, sumptibus Josuæ Kirten, & Samuelis Thomson, 1650.*

Walker, William, 1623-1684. *Idiomatologia Anglo-Latina, sive, Dictionarium idionaticum Anglo-Latinum: in quo phrases tam Latinae quam Anglicanae linguae sibi mutuò respondententes/ operā, studio, & industriā Gulielmi Walker, Londini : Typis W. Horton, impensis T. Sawbridg, 1690.*

Dictionary of Medieval Latin From British Sources

This modern Latin lexicon “is designed to present a comprehensive picture of Latin language current in Britain from the sixth century to the sixteenth.” It lists the entries by Latin, and gives the varieties of meanings in English, with the primary sources quoted under that meaning in Latin:

hebdomas [CL < ἑβδομάς], **hebdomada** [LL]

1. group of seven

QUOTE SOURCES

2. week, period of seven days; **b.** (fig.); **c.** (w. ref. to recurring event or obligation)

QUOTE SOURCES

3. (eccl.) **a.** (w. magna, paschalis or sim., *paenosa* or *sancta*) Holy Week. **b.** (~as Pentecostes) Whit Week. **c.** (~as *Quadragesimae*) week in Lent. **d.** (~as *Natalis Nativitatis*) Christmas Week.

quote sources

4.(eccl.) weekly course or rota of duty.

quote sources.

5. (in title of book by Boethius.)

Relevance for our Study on Hebdomad

We can see from this survey of Latin dictionaries from the very beginnings of the making of dictionaries in the fifteenth to eighteenth centuries, that the meaning of *hebdomad* was identical to that used by Bede and Isidore a thousand years before. In fact, some of the entries highlighted above, actually refer readers to Isidore’s works. Furthermore, we have also shown how the meanings defined in these lexicons is identical to reference Latin dictionaries in use today, and even coincident with the monumental Latin dictionary project entitled, *Thesaurus Linguae Latinae*. None of these sources give any indication that a year-day principle needed to be invoked to understand Daniel 9:24-27. It could yield a proper understanding of the time period using the common language of the Greek-speaking people and the inherent meaning of the word *hebdomad*,

which is identical to the Latin. If Cardinal Bellarmine (1542-1621), the arch year-day theory rivalist, consulted dictionaries of his time when he was researching the meaning of *hebdomad* – we can see why he would say we are constrained to see 490 years in that prophecy because, in the dictionaries available to him, *hebdomad* could mean seven days, seven months, seven years or seven ‘ages,’ depending on the context. His admission merely highlights the current state of literature in his day – literature that we have selections from above – with none of which referring to the use of a year-day theory necessary to “decode” the time period in Daniel 9.

Meaning of Hebdomad in Latin-English Dictionaries.

Paralleling the development of the Latin-French dictionaries was the development of the Latin-English Dictionary. Like their counterpart on the continent, some dictionaries were more thorough in their entries than others. We see this most clearly in the varying entries for the word *hebdomad*. Some dictionaries give us the full view of the variety of meanings presented in the primary Latin sources; while others sacrifice comprehensiveness to brevity, in the same way that abridged dictionaries do for us today. Here is a selection from major dictionaries of that period:

Dictionarium seu linguae latinae thesaurus, printed first in 1531 by Robert Estienne

a. Anglicus Galfridus, 1514

Anglicus Galfridus wrote the first Latin-English Dictionary in 1440 *Promptorium Parvulorum*:¹³⁹

**Hebdo as/dis:di? spaciu septem dierum. Di?
ab epta qd est septē & doas qd est dies.
Et similiter d? ogadas/adis. id est spacium
octo dierum. f.p.
Hebdomas/adis. et hec hebdomada/de dicitur
tur a numero septem dierum f.t.
Hebdomadarius/a/u, quod pertinet ad heb
domadam. o.f.
Hebdomadarius/rii. qui p hebdomadā cu
ram gerit pro sociis sup cibariis/ bi I chozo
officium facit. m.f.**

Hebdoas/dis:di? Spacia septem dierum. Di? ab epta quo? est septē & doas quo? est dies.
Et similiter d? ogadas/adis. id est spacium octo dierum.
Hebdomas/adis. et hec hebdomada de dicitur a numero septem dierum.
Hebdomadarius/a/u, quod pertinet ad hebdomadam.
Hebdomadarius/rii qui y hebdomadā curam gerit pro sociis sup cibariis/ bi I chozo officium facit.

¹³⁹ Title:Ortus vocabuloru[m] alphabetico ordine fere omnia que in Catholico[n], Breuiloquo, Cornucopia, Gemma vocabulor[um], atq[ue] Medulla gra[m]matice ponunt[ur] [electronic resource] : cu[m] perpulcris additionibus Ascen[sii]. [et] vernacule lingue Anglicane expositionem continens. Also Titled:Ortus vocabulorum Ortus vocabulor[um] alphabetico ordine fere omnia que in Catholicon, Breuiloquo, Cornucopia, Gemma vocabulorum, atque Medulla grammatice ponuntur Published:Londini : Impressus p[er] wynandu[m] de worde, ac in vrbe in parrochia sancte Brigide (in the flete-strete) ad signu[m] solis mora[m] trahentem, [15 Feb. 1514] Description:[388] pp. Notes:Colophon dated: Anno incarnationis Dominice. M.CCCCC.xiiii. dei vero. xv. Februarii. Only some words have English definitions.

b. Thomas Cooper, 1578, *Thesaurus linguae Romanae & Britannicae*

In 1565 appeared the first edition of his most notable work, *Thesaurus Linguae Romanae et Britannicae*. Three other editions followed in 1573, 1578, and 1584.

Queen Elizabeth I was greatly pleased with the *Thesaurus*, which became known as *Cooper's Dictionary*. Cooper, who had been ordained about 1559, was made dean of Christ Church, Oxford, in 1567. Two years later he became dean of Gloucester, in 1571 bishop of Lincoln, and in 1584 bishop of Winchester.... ..Latin-English dictionary that appeared in 1538 from the hand of Sir Thomas Elyot. Thomas Cooper enlarged it in subsequent editions and in 1565 brought out a new work based upon it—*Thesaurus Linguae Romanae et Britannicae* (“Thesaurus of the Roman Tongue and the British”). <http://www.britannica.com/EBchecked/topic/136366/Coopers-Dictionary>

Cooper's entry on hebdomad is extremely lean, and can only refer us to Cicero's usage of the word: “Hebdómas, pe, co. hebdómadis: & Hebdómada, hebdómadae. Cic. A Weeke.”

c. Thomas Thomas 1592

Thomas' entry is brief to say the least: “**Hebdōmāda**, æ, f. g. vel Hebdomas, ādis, *A weeke*.”¹⁴⁰

d. John Rider, ca. 1598

¹⁴⁰ Bibliographical details:

Title: Thomæ Thomasii dictionarium tertio [microform] : jam summa fide ac diligentia accuratissimè emendatum, magnaue insuper rerum scitu dignarum, & vocabulorum accessione, longè auctiùs locupletiusq[ue] redditum : huic etiàm (præter dictionarium historicum & poeticum ...) novissimè accessit

Also Titled: Dictionarium

Published: Cantabrigiæ : Ex officina Johannis Legate, celeberrimæ Academiae Typographi, 1592 ; Extant Londini : Apud Abrahamum Kitson, ad insigne Solis in Cœmiterio D. Pauli.

Edition: Now the fifth time newly corrected, and very much augmented by the great industrie and paines of Francis Holy-Oke.

Hebdoas, dias, f. The space of seven daies.

Hebdoma, a, ae, f. vel hebdomas. ādis fœm. ἑβδομας, dicitur, numerus septenarius, septem, dierum intervallum. *The number of seven, sometimes put for septimana. A weeke or seven yeares, seven moneths, or ages*, Isid.

Habdomadarius, ii, masc. est coquus monasterii, quoniam hanc operam quisque per hebdomadam præitabat, M. *A cooke or cater serving his weeke.*

Hebdomarius, a, um, adject. vel hebdomadarius, *Pertaining unto a weeke.*

Hebdomarius, ii, masc gen. He that by course kept the Kings chamber his weeke.

Hebdomecontopente, id est, septuaginta quinque, Cal.¹⁴¹

e. Francis Holyoake, 1633

Francis Holyoke/Holyoake was a name synonymous with John Rider's *Dictionarium Etymologicum Latinum*, and was the editor of Rider's fourth and fifth edition.

Hebdoma, ae, f. vel hebdomas. ādis fœm. ἑβδομας, dicitur, numerus septenarius, septem, dieruminte vallum. *The number of seven, sometimes put for septimana. A weeke or seven yeares, seven moneths, or ages*, Isid.

Habdomadarius, ii, masc. Itcoquus monasterii, quoniam hanc operam quisque per hebdomadam præitabat, M. *A cooke or cater serving his week.*

Hebdomarius, a, um, adject. vel hebdomadarius, *Pertaining unto a week.*

Hebdomarius, ii, masc gen. He that by course kept the Kings chamber his week.

Hebdomecontopente, id est, septuaginta quinque, Cal.¹⁴²

¹⁴¹ Title:Riders dictionarie [microform] : corrected and augmented with the addition of many hundred words both out of the law, and out of the Latine, French, and other languages ... : the barbarovs words, which were many hundreds, are expunged, to the helpe of young scholars, which before they used in stead of good words : in the end of the dictionarie you shall finde certaine generall heads of birds, colours, dogs, fishes, hawkes, hearbs, numbers, stones, trees, weights : lastly, the names of the chiefe places and townes in England, Scotland and Ireland, &c. which were never in Riders before : also hereunto is annexed certaine tables of weights and measures, the valuation of auncient and moderne coines ... : whereunto is joyned a Dictionarie etymologicall Also Titled:Riders dictionary corrected and augmented Bibliotheca scholastica, a double dictionarie. Dictionarium etymologicvm Latinvm. Edition:Now newly corrected and much augmented / by Francis Holy-Oke. Published:London : Imprinted by Felix Kingston for Thomas Whitaker, 1649. Description:ca. 1598.

¹⁴² Author:Holyoake, Francis, 1567-1653.

Title:Dictionarium etymologicum Latinum, antiquissimum & novissimum nunc demum infinitis pene laboris & continuis vigilijs compositum & absolutum à Francisco de Sacra Quercu, or, A dictionarie declaring the originall and deriuation of all words vsed in any Latine authors ... : Lastly Riders dictionarie, (i.) the English before the Latin, compiled by Rider ... / now the fourth time newly corrected and very much augmented by the great industrie and paines of Francis Holyoke. Also Titled:Dictionarie declaring the originall and deriuation of all words vsed in any Latine authors Edition:4th ed. Published:London : Printed by Adam Islip and Felix Kingston, 1633. Description:1 v. (unpaged), ; 21 cm. Notes:Dedication signed: Fran.de Sacra Quercu.

f. Francis Gouldman, 1669,¹⁴³

Hebdomad

Hebdomas, ādis, f. The space of seven days:

Hebdomāda, ae, vel Hebdomas, ādis; f. ἑβδομάς, dicitur numerus septenarius; septem dierum intervallum: dies item septima. שבוע The number seven; sometimes put for Septimana. A week. Septem hebdomade annorum. i. Septies septem anni, Spieg. Hebdomas magna, ἡ μεγάλη ἑβδομάς : ea dist ? Pascha antecedebat: ejas autem hebdomadis ? quintus dies ἡ μεγάλη πεντάς. feria quinta magna. Our Good Friday.

Hebdōmārius, rī, m. g. est coquus Monasterii, quoniam hanc operam quisque ver? hebdomadam præstabat. Mart. A cook, or caterer serving his week.

Hebdomadarius, a, um; adj; vel Hebdomarius, Pertaining unto a week.

Hebdomarius, ii; m. He that by course kept the Kings Chamber his week.

Hebdómas, adis, f.g. ἑβδομάς. The space of seven days, a week. Hebdomas magna, μεγάλη ἑβδομάς, ea **dis?ta** est apud veteres, quæ Pascha antecedebat, ejus autem hebdomadis quintus dies ἡ μεγάλη πεντάς, Feria Quinta magna. Our Good Friday.

Hebdomecontopente, i. e. Septuaginta quinque.¹⁴⁴

He gives hebdomad as the number seven as its base meaning, leading to other meanings such as a week, or seven hebdomads of years.

One should pause to note that this dictionary copy from the British Library, is a digitized version signed by William Miller. If it is the same William Miller as the same fame as with the Millerite movement, then it is even more significant that we have this particular dictionary being used in the mid-nineteenth century, nearly three hundred years after its creation, and then by the creator of the Adventist tenets of faith. And yet we find in this lexicon an entry which demolishes the theories of those like Froom, who want to see the year-day theory in *hebdomad* in Daniel 9. This dictionary clearly indicates that the word *hebdomad* is “*sometimes*” put for week (“septimata”), even though its primary meaning is “seven.” Furthermore, he refers to the “septem hebdomadae annorum,” or seven hebdomads of years, or the jubilee – “Hebdomades magna,” the great hebdomad, which was the antecedent of the Paschal feast in the church—the

¹⁴³ Title:A copious dictionary in three parts :I.The English before the Latin, enriched with about ten thousand words more then [sic] any former dictionary contains. II. The Latin before the English, with correct and plentiful ... observations, and phraseological explications. III. The proper names of persons, places and other things necessary to the understanding of historians and poets : to which are adjoined a table of authors names at large, which in this book are made use of, or mentioned, and also some lesser tractates : the whole being a comprisal of Thomasius and Rider's foundations, Holland's and Holyaok's superstructure and improvements : together with amendments and enlargements very considerable for number and nature, promoted and carried on by a diligent search into, and perusal of several other dictionaries, and many authors ancient and modern : rendering this work the most complete and useful of any in this kind yet extant, as the preface doth particularly declare, and the book itself will more fully. Edition:2nd ed. Published:Cambridge : Printed by John Field, and are to be sold by George Sawbridge, 1669. Description:3 pts. in 1 v. (unpaged) ; 25 cm.

¹⁴⁴ Title:A large dictionary in three parts [electronic resource] : I. The English before the Latin, containing above ten thousand words more than any dictionary yet extant, II. The Latin before the English, with correct and plentiful etymological derivations, philological observations, and phraseological explications ..., III. The proper names of persons, places and other things necessary to the understanding of historians and poets : in the whole comprehending whatsoever is material in any author upon this subject : together with very considerable and ample additions, carried on by a diligent search into the perusal of very many authors both ancient and modern : whereby this work is rendred the most complete and useful of any that was ever yet extant in this kind / performed by the great pains and many years study of Thomas Holyoke. Also Titled:Lexicon philologicum et dictionarium etymologicum. Dictionarium historico-geographico-poeticum. Published:London : Printed by W. Rawlins for G. Sawbridge, W. Place, T. Basset, T. Dring, J. Leigh, and J. Place, 1676-77. Description:3 v. (270; 972; 129 p.)

fifty days between Easter and Pentecost. This entry is not of that calibre of information that SDA historicists want to hear about or see, and coming from a lexicon used by William Miller!!

Shea would be most upset to see here a popular dictionary explicitly saying that hebdomad or its Hebrew equivalent – שבעה can rightly stand for the number seven; endorsing the translation of “sevens” in Dn9 as legitimate!

g. Thomas Holyoake, 1616?-75.

About the life of Thomas Holyoake:

Thomas Holyoake, the only son of [Francis Holyoake](#) and Judith.

Born at Stoneymarke, Warwickshire, attended Coventry grammar school; entered Queen’s College, Oxford, in Michaelmas term 1632 (B.A. 1636; M.A. 1639) (Wood, Fasti Oxon. ed. Bliss, i. 487, 508); and became chaplain to his college. He was chosen captain of a foot company. Consisting chiefly of undergraduates at Oxford at the beginning of the civil war, in which capacity, doing good service to the royal cause, he was created D.D. by Charles’s express desire (Wood, Athenæ Oxon. ed. Bliss, iii. 1040–1). After the surrender of Oxford, Holyoake obtains (in 1647) a license from the university to practise medicine (Wood, Fasti, ii. 104). He practised successfully in Warwickshire until the Restoration, when Thomas, lord Leigh, preferred him to the rectory of Whitnash, near Warwick. He was installed in addition a prebendary of the collegiate church of Wolverhampton. In 1674 Robert, lord Brooke, presented him to the donative of Breamore in Hampshire, where he died on 10 June 1675. He was buried near his father in the church of St. Mary at Warwick. By his wife Anne he had twelve children, one of who, Henry, is separately noticed.

Francis Holyoake compiled a ‘Dictionarie Etymologicall,’ which was annexed to ‘Riders Dictionarie correct,’ 2 pts., 8vo, London, 1617. The work was reissued in 1626, 4to, with additions by N.Gray, and in 1640, 4to. But Holyoake had meanwhile contributed so much to the work that a fourth edition was published as almost his own, with the title ‘Dictionarium Etymologicum Latinum,’ &c., 3 pts., 4to, London, 1633. The sixth edition is stated to be ‘compositum et absolutum a Francisco de Sacra Quercu,’ 4to, 1648. Thomas made great additions to the work, but, dying before he could complete the edition, it was published by Thomas’s son Charles, as ‘A large Dictionary in three parts,’ fol., London 1677–1676.

[Wood’s Athenæ Oxon. (Bliss), iii. 346–7; Colville’s Worthies of Warwickshire, pp. 426, 427; Cal. State Papers, Dom. 1660-1, pp. 133, 232, 350; Brit. Mus. Cat.]

http://en.wikipedia.org/wiki/Thomas_Holyoake

Hebdoas, dias, f. g. The space of seven days:

Hebdomāda, ae, & Hebdomas, ādis; f. g. ἡ ἑβδομάδα ἑβδομάς, Ad verbum est septenarius. Ponitur autem pro septem dierum intervallo aliquando annorum. The number seven, the space of seven days, a week, seven years, moneths or ages: also the seventh day. Septem hebdomadæ annorum, Speig i.e. septics septem anni.

Ab ἑπτὰ, septem, v. Septimana.

Hebdomadarius, ii, um; & Hebdomarius, a, um, adj. ἑβδομαίε?, Pertaining, or belonging to a week.

Hebdomarius, ii, m. g. Coquus Monasterii. A cook, or caterer serving his week. Latior autem est vis vocis, est etiam, qui in choro officium facit. Vet. Dist?. Sic dis?t. quia operam per hebdomadam præstabat.

Hebdomarius, ii; m.g. ἑβδομαίε? Grk?, Qui per vices septimanatim cubiculum imperatoris custodiebat. ὁ γουιωναι? Grk?, κωβικωλάει? Grk? He that by course kept the Kings Bed-Chamber his week.

Hebdómas, adis, f.g. ἑβδομάς. The space of seven days, a week. Hebdomas magna, μεγάλη ἑβδομάς, ea dis?ta est apud veteres, quæ Pascha antecedebat, ejus autem hebdomadis quintus dies ἡ μεγάλη πεντάς, Feria Quinta magna. Our Good Friday.

Hebdomecontopente, i. e. Septuaginta quinque.¹⁴⁵

¹⁴⁵ Title:A large dictionary in three parts [electronic resource] : I. The English before the Latin, containing above ten thousand words more than any dictionary yet extant, II. The Latin before the English, with correct and plentiful

h. Elisha Coles, 1640?-1680

Coles' entry is very abridged:

Hebdomas, ādis; or Hebdomāda, ae, a week. *Hebdomas magna, *the passon-week*.
Hebdōmarius, ii, m. a Cook, or Caterer for a week.
Hebdomadarius, a, um; *of a week*.
Hebdomarius, ii; m. He that waits in his week.
Hebdomecontopente, i. e. 75.¹⁴⁶

i. Gulielmi Robertson, 1676

Thesaurus Græcæ Linguae, In Epitomen, five Compendium, Redactus et Alphabetice, Secundum, Constantini Methodum et Schrevelii, Referatus: Concinnatus, & Adornatus, Studio & Industria, Gulielmi Robertson. Cantabrigiæ, Excudebat Johannes Hayes, Celeberrimæ Academiæ Typographus. Impensis Georgii Sawbridge, apud quem prostant Venales, Londini, Vico, vulgo vocato, Ludgate Hill, ad Insignia Bibliorum, Anno Domini 1676,

Under the entry for hebdomad we read:

Ἑβδομα+Γ, ου, *qui septima die aliquid facit, septimanus: &*
 Ἑβδομαχιδός, *septenarius, septimanus; item ἑβδομακίς, septies, Callim. &*
 Ἑβδομας, ἀδ, ἡ, *HEBDOMADA, septimana, numerus septinarius, septima dies, seu septima quæque dies: ab ἑπτα, septem.*
 Ἑβδομάτη, ης, *(sub. ἡμέρα), septima dies. f. g. ab*
 Ἑβδόματ+Γ, ου, *Poët. pro ἑβδομ+Γ, septimus: ab ἑπτὰ, septem.*
 Ἑβδομήκοντα, οί, αί, τὰ, *septuaginta, ἄλ-τον, ab eod. Th.*
 Ἑβδομηκονταἕξ, *septuaginta sex, legitur tanquam vox composita ex ἕξ, sex & ἑβδομήκοντα*
 Ἑβδομηκοντάκις, *adv. septuagies: &*
 Ἑβδομηκοσός, οὔ, *septuagesimus: ab ἑπτὰ, septem.*

etymological derivations, philological observations, and phraseological explications ..., III. The proper names of persons, places and other things necessary to the understanding of historians and poets : in the whole comprehending whatsoever is material in any author upon this subject : together with very considerable and ample additions, carried on by a diligent search into the perusal of very many authors both ancient and modern : whereby this work is rendered the most complete and useful of any that was ever yet extant in this kind / performed by the great pains and many years study of Thomas Holyoke. Also Titled: Lexicon philologicum et dictionarium etymologicum. Dictionarium historico-geographico-poeticum. Published: London : Printed by W. Rawlins for G. Sawbridge, W. Place, T. Basset, T. Dring, J. Leigh, and J. Place, 1676-77. Description: 3 v. (270; 972; 129 p.)

¹⁴⁶ Title: A dictionary, English-Latin, and Latin-English [electronic resource] : containing all things necessary for the translating of either language into the other. : To which end many things that were erroneous are rectified, many superfluities retrenched, and very many defects supplied. : And all suited to the meanest capacities in a plainer method than heretofore : being (for ease) reduced to an alphabetical order, and explained in the mother tongue. : And towards the completing of the English part (which has been long desired) here are added thousands of words, phrases, proverbs, proper names, and many other usefull things mentioned in the preface to the work. / By Elisha Coles, late of Magdalen Colledge, Oxon, now one of the ushers in Merchant-Taylors School, London. Published: London : Printed and are to be sold by Peter Parker ... and by Thomas and John Guy ..., 1677. Description: [872] p.

Ἑβδομαμακονταέτης, & ἑβδομακοντούτης, *septuagenarius, qui septuaginta annorum est: ex ἑβδομήκοντα, septuaginta, & ἔτ+G, ε+G, τὸ, annus.*

Ἑβδόμη+H, η, ον, *septimus, a, um; τῷ ἑβδόμῃ, (sub. ἡμέρῃ) die septimo. Th. ἑπτὰ, septem.*

i. Adam Littlejohn, 1684

The Reading is

Hebdōmāda, ae; f. Cic. ἑβδομάς, Lat. Septimana; ab Acc. της ἑβδομάδα. שבוע. A week: also the number of seven. Duodecima annorum hebdomada, Gell. The 84th year of one's age. Hebdōmādarius, ii; m. He that by course keeps his week in any attendance

It should be observed that Littlejohn sees no problem with the Latin feminine form corresponding with the Hebrew masculine form of שבוע.

Meaning of Hebdomad in Latin-French Dictionaries.

a. Estienne, French-Latin Dictionary 1549

b. Mr. L'Abbe' Pierre Danet,

This dictionary carries the title: *Grand Dictionnaire, François et Latin, Enrichi Des Meilleures Façons de parler en l'une et l'autre Langue; Avec des Notes de Critique et de Grammaire. Composé par Ordre du Roy, Por Servir Aux Études de Monseigneur Le Dauphin et De Messeigneurs les Princes Par Mr. L'Abbe' Danet, Nouvelle Edition, revue, corrigée et augmentée considérablement par l'Auteur. A Lyon, Chez Nicolas De Ville, rue Merciere à la Science. MDCCXIII (1713). Avec Privilege du Roy.*

It is poorly conceived, and only has French Words at the head of the entry, rather than a double partition, one by French and one by Latin. I could only look under the headings for “week” and “seven” in trying to find his concept of the range of meanings in the Latin *hebdomad* but only found one entry under “week.”

Under the entry for “semaine” – “week,” we read:

SEMAINE, subst. f. [*Le nombre de sept jours*] Hebdomas, ādis, f. Cic. Hebdomada, æ, f. Var.

[On trouve *Hebdomadam* selon quelques – uns dans les lettres de Ciceron, comme venant d'*Hebdomada*, mais dans l'édition de Gruter on lit *Hebdomada* venant d'*Hebdomas*. Censorin dit *Hebdomade* ou *Hebdomadibus* à la ablatif, & Varron se sert d'*Hebdomade*, ainsi *Hebdomas* est plus en usage qu' *Hebdomada*, a,]

c. De Freund, Par M Thiel,

Dictionnaire Latin-Français Rédigé D'Après Les Meilleurs Travaux Allemands et Principalement D'Après Le Grand Ouvrage De Freund, par M. Theil, Librairie de Paris: Firmin-Didot et Cie, Imprimeurs-Editerus 56, Rue Jacob, Paris.

[hebdōmada, æ, voy. hebdomas.]

[hebdōmādālis, e (hebdomas,) *d'une semaine, hebdomadaire, Sid.*]

Hebdōmas, ādis [form. access de l'acc. sing., hebdomadam, Gell], f.(ἑβδομάς) le nombre sept, sept jours, semaine, retour du septième jour, critique pour les malades; Symphoniam Lysonis vellem vitasses ne in quartam hebdomada incidere, Cic. Fam. 16. 9. 3.

[hebdōmātīcus, a, um (ἑβδοματικός), qui concerne le nombre sept, septenaire, Firm]

d. Charles Coulomb,

Dictionnaire Étymologique, Le Latin et Le Français, par les Racines: familles des mots, groupements d'idées, Paris: Librairie A. Hatier, 1934.

hebdōmās, ādis, (ἑβδόμας, αδος) hebdomadaire, v. septem.

e. Ernout et A. Meillet.

Dictionnaire Étymologique de la Langue Latine Histoire des Mots, Nouvelle Édition, revue, corrigée et augmentée d'un index, Paris: Librairie C. Klincksieck, 11, Rue De Lille, 1939.

hebdomada, -ae f: semaine, Emprunt tardif et populaire, fait sur l'acc. grec, ἑβδομάδα (cf. *absida, lampada*, etc.); Isid. 5, 32. M. L. 4090.

Conclusions on the Dictionary Meanings of Hebdomad

SDA historicists would have us believe that the concept of *hebdomad* as a word for “seven” is incorrect, and only refers to a “week,” and the year-day principle has to be applied to come up with 490 years in Daniel 9. From the forgoing survey, it is easy to see why SDA historicists are not quick to run to dictionary authorities to try and substantiate the use of the year-day principle in the derivation of the meaning of *hebdomad*. Contrary to their desires, dictionary authorities *support* the concept of the use of *hebdomad* as “seven” as a numeral, or even as a *group of seven*, thereby endorsing the translation of “seventy ‘sevens’” in Daniel 9. Some dictionaries further support the view that the word can equally apply to hebdomads of days, months, years, hebdomads or even ages, quoting secondary sources such as Isidore as the authority for this. This would mean that they would need to use a day-for-a-month, a day-for-seven years, or even a day-for-an-age principle. Just about all fuller dictionaries quote Varro where human life is measured in hebdomads of years.

Clearly SDA historicists are out of kilter with scholarship on this point, and should allow the weight of evidence to carry the day, and adjust their theories accordingly.

2.3.3. Conclusions on the Third Method of this Assumption

It is now time to pull together the ideas presented in the many primary sources quoted extensively above and summarise their ideas of both *hebdomad* as used in Latin, Greek and שְׁבוּעַ

There are three clear meanings, testified in Lexicons and primary sources, - Greek, Latin, and Hebrew – that *hebdomad*, and שְׁבוּעַ refer to either a seven-day week, a collection of seven things, or even to the seventh thing. I will briefly summarise the conclusions for these three ideas separately. Readers will be aware by now that this summary is identical to the material presented in the *Greek Patristic Lexicon*, where the word *hebdomad* is categorised in exactly the same way.

Remember, the third method was a method developed exclusively by LeRoy Froom, using an obscure and discarded version of the Septuagint, that had the word “of years” in verse 26 of that version, which Froom took to indicate that it “hinted at” the use of the year-day principle by these translators. The meaning of *hebdomad* was then examined in the following sources:

- Ancient Greek primary sources from the eighth century B.C. to the fifth century A.D.; considering not only Christian, but also Hellenistic Judaistic writings, and pagan arithmological works;
- Latin primary sources to see if there was any hint that the seventy *hebdomads* of Dn9 were understood using the year-day principle.

- Consideration of later Middle Age lexicographical work in Latin and Greek to see if the same views found in the primary and secondary sources were endorsed as scholarship began to systematise word meanings.
- Finally we looked at other evidence for the presence of heptadic thinking in the ancient world, in the study of Babylonian culture by Hehn; of the pervasiveness of Number Symbolism throughout the world, as demonstrated by AnneMarie Schimmel; of the presence of Number Symbolism, including heptadism in sixth century B.C. Persian sacred texts – texts that were current in the times of Daniel.
- In popular literature, we looked at common usage of this antiquated periodisation in the writings of Shakespeare, Thomas Browne, Heinrich Cornelius Agrippa, and the anonymous writer of *The Christian Week*.

2.4.1. Hebdomad as applying to a collection of seven things.

SUMMARISE THE THRUST OF EACH OF THE SOURCES ABOVE WITH A SHORT SUMMARY OF THEIR USE OF THIS PARTICULAR MEANING OF HEBDOMAD.

LIST THE AUTHORS AND THEIR IDEA IN A TABLE

d. Hebdomad as the seventh thing.

In the sources presented above, the bulk of the material demonstrates the use of *hebdomad* in reference to a collection of seven things – a septennate or a heptad. There is, however, a substantial body of evidence demonstrating that this word was also used to refer to the seventh item of something. Our earliest source comes from Hesiod, the eighth century B.C. Greek writer when referring to the holy days of Apollo each month.

SUMMARISE THE WORK UNDER THE Gnostics, AND THE PRIMARY SOURCE SECTION IN A TABLE GIVING QUOTES AGAIN TO SHOW HOW SOME AUTHORS USE BOTH MEANINGS. OTHERS ONLY USE ONE.

2.4.2. Hebdomad as the seventh thing.

SUMMARISE THE THRUST OF EACH OF THE SOURCES ABOVE WITH A SHORT SUMMARY OF THEIR USE OF THIS PARTICULAR MEANING OF HEBDOMAD.

LIST THE AUTHORS AND THEIR IDEA IN A TABLE

In this section, I wish to pull together the ideas presented in the many primary sources quoted extensively above and summarise their ideas of both *hebdomad* and שְׁבִיעִי as applying to the seventh in a series of things.

Another valid option for the meaning of *hebdomad* (in the Greek), or שְׁבִיעִי (in the Hebrew) is to see it as a reference to the seventh year of the sabbatical year cycle. From the times of Hesiod in the eighth century B.C., this usage is attested in Greek, with a clear reference to the holy day to Apollos every seventh day of the lunar month, as found in *Life and Days* by Hesiod. This is even more common in Gnostic writings as well, when referring to the seventh day of the week, and the seventh heaven and the seventh demiurge of the seventh heaven etc. Christian writers also employed this terminology in their dialogue with the Gnostics. This does not discount the concurrent usage by Greek writers of *hebdomad* as also referring to a collection of seven things.

This usage is not limited to the Greek language.

2.4.3. Hebdomad as the seven-day week, ending in the Sabbath

SUMMARISE THE THRUST OF EACH OF THE SOURCES ABOVE WITH A SHORT SUMMARY OF THEIR USE OF THIS PARTICULAR MEANING OF HEBDOMAD.

LIST THE AUTHORS AND THEIR IDEA IN A TABLE

In this section, I wish to pull together the ideas presented in the many primary sources quoted extensively above and summarise their ideas of both *hebdomad* and שְׁבוּעַ as applying to the solar week.

One of the outcomes of the study on the use of *hebdomad* is that the word came to be used to refer to the Sabbath. I noted a few in passing while looking at the works of Philo, but this usage is much wider than that. Readers will have noticed the same usage in the patristic writings relative to Gnostic beliefs. We should explore this topic since it has some interesting questions:

How late did this word come to be used of the Sabbath?

Can we find Biblical examples where we get this use of the word for seven days to refer to just one day. Notice in the N.T, the word Sabbath can refer to the whole week, not just the seventh day – a reversal of the example we are looking at.

Patristic literature uses *hebdomad* as of a week as well. See the patristic lexicon

2.4.4. Overall summary of the meaning of *hebdomad* and שְׁבוּעַ

This has been a lengthy section, but it has been necessary in order to provide evidence unseen in SDA publications, and to show the futility of arguing that the year-day principle was implicit in the phrase “hebdomads of years” in the Alexandrian translation of the Septuagint. As we have seen from the sources examined above, we can conclude that both before the translation of the Alexandrian Septuagint and after, in both Graeco-Roman, Jewish and patristic literature, there is not a shred of evidence containing an allusion or reference to year-day principle in discussions involving *hebdomad* or שְׁבוּעַ. In looking at the Greek and Latin writers, these authors do indeed use *hebdomad* in a symbolic way – as symbolic of the systems of “sevens” they saw as basic to the very fabric of the created universe. This symbolism is found in such things as the seventh-day Sabbath, the seven planets, the various systems in our body that were seen to be in groups of seven, the stages of human life in sets of seven years, in music, and the multitudinous things they allude to in other spheres of this world. But in every case, there is the noticeable absence of a reference to a year-day system. And where it is used literally, it either refers to a collection of seven things, or to the seventh thing.

We see a complete continuity from times of the statements of Hesiod in the seventh century B.C. down past Bede through to the Middle Ages and beyond.

And in Jewish sources, we have seen a mirror of the range of meanings available in Greek and Latin, showing that the concept of this word was identical across all three cultures.

Froom is certainly out of step with the primary sources that use *hebdomad* and שְׁבוּעַ and SDA historicists would do well to heed the sources used above and discard the argument that the year-day principle is implicit in the Alexandrian translation of the Septuagint. There is no such thing. It is the figment of a fertile SDA historicist’s imagination and nothing more. It has no basis in fact.

3. Conclusions on All Methods Examined in this Paper.

3.1 Can we use the First Method – the Traditional Method of circular argument to establish the Year-day Principle in Daniel 9:24-27?

HERE YOU SAY WHAT YOU SAID IN THE FIRST SECTION AND THE CONCLUSION YOU ARRIVED AT.

3.2 Can we use the the Second Method – the word *shabu’a* –to justify the presence of the year-day principle in the Hebrew Text in Daniel 9:24 –27?

HERE YOU SAY WHAT YOU CONCLUDED IN THE SECOND SECTION

3.3. Can we use Third Method – the Alexandrian Septuagint Version of Daniel –to establish the presence of the Year-day Principle in Daniel 9:24-27?

HERE YOU SUMMARISE AGAIN THE CONCLUSIONS OF THE SECOND SECTION OF THE PAPER.

The evidence is clear and simple. The correct way to gain a proper understanding of the unit of time used in Dn9:24 is not by using the year-day principle, but by using the meaning of that word as dictated by extant primary sources. The fact that those Alexandrian translators of the Old Testament chose to translate "of years" with *hebdomad* indicates that they saw a correspondence between the Hebrew usage of this word, and its Greek equivalent. Commentators cited above in the main repeat the notion of periodization using the grouping of "sevens" of years, whether it be referred to as a "heptad" of years, a "week" of years, a "sevens" of years or a "besevening" of years. Moreover, the consistency of this usage of the word into Roman times indicates that the linguistic tradition in the minds of these ancient speakers was reasonably consistent over a number of centuries. I assert that this is what the Christian Church had always used up until the Middle Ages. From the times from Joachim of Floris however, we find certain writers, having a penchant for a blanket rule for prophetic periods, interpreting the 70-weeks using the year-day principle.[10] But a continuing tradition of those who saw the "weeks of years" model in the text also can be traced in a parallel thread through the centuries, and their scholarship is the predominant view again in commentaries on this topic. The evidence has been overwhelmingly in their favour, and to their credit, SDA scholars of the 1950s acknowledged the untenable position of what the SDA church had taught on this topic, and changed their position and discarded the use of the year-day principle in Daniel 9. Some SDA scholars, like Shea for example, and more lately of Goldstein, are reticent to acknowledge what other SDA scholars saw nearly half a century ago, and persist in trying to find some argument to support the use of the year-day principle in Dn9- an effort that must eventually tire since they are fighting against such immutable evidence.

The most immediate conclusion of this evidence in relation to the assumption that the year-day principle has to be at work in Dn9:24 for the chronography to work, is that the phrase "week of years" can and was understood in "non-symbolic" language of everyday life, and was not in need of any 'principle' to explain it. The Jewish translators were correct in rendering the Hebrew phrase with the term *hebdomas* and meaning "week of years." One could go further and propose that the choice of the word "*hebdomad*" by the translator of the Septuagint could even illuminate the confusion that has existed over this word, if we allow the primary evidence from Varro, Aristotle and Censorinus to speak. I propose that by following of the Alexandrian Septuagint, we get a much simpler picture of the word being used in Dn9, and its cognates in Greek and Latin.

Topics For Further Study

Questions that would be worth exploring in a separate study included whether the word can be traced in Ethiopian, Akkadian, Samaritan and Aramaic-speaking cultures as well as other Indo-European languages? Can the concept be traced back further than the seventh century? We certainly read of Solon in the sixth century using the word in Greece. What about in other places?

Comments from non-SDA scholars on שָׁבוּעַ in Dn9:24

We now turn to the comments of non-SDA scholars on the time period in Dn9:24-27. But first, just recapping the material surveyed before. We have seen from the writings of Greek primary sources that the meaning of *hebdomad* as used by the translators of the Septuagint, was wider than admitted by Froom, and that the concept of "heptad of years," was within the normal range of meanings for that word. This flies in the face of Froom's theories.

Further, we have seen in the writings of Jewish scholars that *shabu'a* meant a "week of years," and in some cases referred either to the full sabbatical year cycle of seven years, or just to the seventh-year sabbath, in much the same way as *hebdomad* was used to refer to the seventh day, as well as to seven days. This evidence for *shabu'a* also flies in the face of Froom's theory.

Third, we have seen in the writings of the Latin Fathers, as early as the third century, that they understood *hebdomad* in exactly the same way as the meaning of the Greek word, and the writings of dozens of sources testify that there was no evidence at all that they understood *hebdomad* needed a year-day principle to get the numbers right in Dn9. Bede's work makes it clear beyond a possibility of a doubt, that the word meant a heptad, and in the context, meant a heptad of years.

Fourth, we have seen in the development of dictionaries through the centuries –the all-important focus for a meaning of a word – that the meanings provided there are coincidental with the sources we have cited; and so they should be. And the evidence from these dictionaries contradict the proposal of Froom regarding the meaning of *hebdomad*. SDA historicists are embarrassed by the harmony of opinion in the linguistic world on the meaning of this word. And this harmony flies in the face of Froom's novel but invalid proposal that the year-day principle is at work in this word, as used by the translators of the Alexandrian Septuagint. But the weight of evidence is wider than just lexical work. The bulk of non-SDA scholars see the seventy weeks, difficult though they be to understand, uniformly as heptads of years. SDA historicists are without any scholarly support for arguing the presence of the year-day principle in Dn9, and even less, that the Septuagintal use of the phrase *of years* "hinted" at the use of the year-day principle. The following is a sample of the views of scholars from a variety of persuasions on the time period:

AT THE BEGINNING OF EACH SCHOLARS MATERIAL, YOU SHOULD MAKE A PERTINENT COMMENT SUMMARISING THEIR VIEW.

Montgomery:

Here, with most scholars, it is held that with the Seventy Weeks a definite, not intentionally indefinite, datum of time is meant, for how else would the divine 'word satisfy Dan.'s inquiry, v2? The word translated 'week' is primarily 'hebdomad,' a seven of things, esp. of units of time. Inf. 102 we have 'a seven of days' i.e., a week, while on the other hand the unit may not be expressed where it is evident, e.g., Gen 29.27, 'fulfil this seven,' i.e., the honeymoon week. The term is not used absolutely of years elsewhere in the Bible, although the seven-year periods culminating in a 'sabbath,' Lev.25. 2633ff., would easily suggest such a use; cf., the similar usage of hebdomas in Varro et al. (Pole, Bert.). It occurs with this meaning throughout Jubilees, in the Mishna, Sanh., 5, 1, etc. Hence the term is 490 years. (1927, p. 373)

Hengstenberg:

The word weeks is masculine here, both in form and construction, whereas in other cases it is generally feminine. This has not only furnished a welcome pretext to such as wish to alter the text, but has given rise to many an erroneous theory, on the part of those who retain it as it is. Thus Bertholdt and v. Lengerke maintain that the masculine form, which is not used anywhere else, is chosen here because of its similarity in sound to [shibe'im]; overlooking the fact that [shabû'a] occurs as a masculine both in form and construction, without any reference whatever to [shibe'ûm], not only in ver.27 of this chapter, where it might be attributed to the influence of the masculine in the verse before us, but also in chap.x. 2,3. Ewald says that we have here an arbitrary change in the gender, such as we frequently meet with in the later writers. But we have no right to resort to such an explanation, unless a thorough examination of the question confirms the assumption, on which it is based, that in every other instance the gender of the word is feminine. This, however, is by no means the case. On the contrary, it is evident from Gen. xxix. 27, [malle' shebu'a zoth] "fill up the week of this one," i.e., first keep with her the seven days' marriage-festival, that the word was originally masculine; for the fact that we find the masculine form employed here, in the case of a word in which the meaning could have no influence upon the gender, is a proof that it was originally regarded as masculine. In such words as these, where the feminine is only an ideal form, and more or less an arbitrary one, we nearly always find some traces of the early masculine gender. The co-existence of the two genders in the case of this word must be all the more readily admitted, since it is really a participle, "sevened," just as in the song "alle Menschen müssen sterben" the "gezwoölfte Zahl" is used for the Zwölfzahl. But in both adjectives and participles the gender, as a rule, is shown in the form; and therefore the existence of the masculine form [shabû'a] is at the same time a proof of the existence of

the masculine gender. [Shabû'a] with the plural [shabû'im] is a "sevens" period; [shabû'ah], of which the plural is [shabû'oth], a "sevens" time. In both cases, ['eth] must be understood, and there is less reason to suppose the gender to be definitely fixed, since even in the case of the word ['eth] itself is very variable. The extent, to which the words [shabû'a] and [shabû'ah] still retained their force as adjectives may be seen from Ezek xlv,21, where the feast of the Passover is called [hag shibe'oth yamim,], "the feast of the 'sevens (periods) of days," i.e., the feast, in which the days, were divided into sevens, unleavened bread being eaten for seven days. The position of the numeral after the noun has also been adduced as an argument against the correctness of our text; but numerous examples may be found of this in the case of the tens from twenty to ninety, as Gesenius has shown us in his *Lehrgebäude*, p. 698. In the present instance, it has no doubt originated in the wish to render the contrast more striking between the "weeks of years," and the "years" of Jeremiah. The usual order of the words is changed, whenever prominence is given to any particular word, for the sake of rendering it more emphatic. (1829, pp.807-808) Hengstenberg then discusses some pertinent issues in regard to the concept of "weeks of years" interpretation: But what right have we to interpret the weeks as weeks of years, or periods of seven years each? One argument, frequently adduced by commentators (among the latest by Hävernick and Blomstrand, de LXX. Hebdomad, Lund. 53) is this: that when the prophet afterwards describes the ordinary weeks as weeks of days, (chap x.2), he intends thereby to intimate that he has previously been speaking of weeks of a different kind.[11] But this argument will not bear examination, as Sostmann has already shown (de LXX, hebdomad, Lugd, 1710). In the passage referred to, Daniel says: "I, Daniel, was mourning [sheloshah shibe'im yamim]." That this must not be rendered "three weeks of days," but "three weeks long," – [yamim] being added in apposition, as it frequently is when periods of time are referred to, to show that the time is accurately given to a single day, - is evident from the word [shabû'im] in the absolute state. The most forcible argument is founded upon the seventy years of Jeremiah. A reference to these is sufficient to show that seventy ordinary weeks cannot for a moment be thought of. For what comfort would it have afforded to Daniel, if he had been told that as a compensation for the seventy years of desolation, the city would stand for seventy ordinary weeks, and then be destroyed again? Moreover Daniel himself must have been able to perceive, from the magnitude of the events, which were to take place during this period, that something more was intended than ordinary weeks. But if they were not ordinary weeks he would be led all the more naturally to think of weeks of years, both from the important position assigned to them in the law of Moses, and because the captivity had again so forcibly recalled to mind, the seventy years' desolation being generally regarded as a punishment for neglecting to keep the Sabbatical years (2Chr xxxvi, 21). It is true these periods of seven years' duration are not called [shabû'im] or [shabû'oth] in the law itself; but it is evident, notwithstanding, that they were looked upon as weeks, from the frequency with which the seventh year is spoken of as "the great Sabbath," or simply "the Sabbath" (Lev xxv,2,4,5; xxvi, 34,35,43; 2 Chr xxxvi.21). Whatever obscurity might still remain, was removed by the fulfillment.... But what led the prophet to make use of this particular measure of time?[12] First of all, the desire to render the statement both definite and obscure. Now such a desire could not have been realized, if he had employed the ordinary reckoning, and mentioned the number of years that would elapse between the time at which he wrote, and the terminus ad quem. Nor would he have effected his purpose, so far as definiteness was concerned, if he had chosen a measure of time, which was altogether arbitrary and entirely unknown, such for example as Bengel's prophetic years.[13] It might then have been objected, that it was very easy to define periods in this manner, if they were only to be determined by their fulfillment. Another reason may be found in connexion between this prophecy, and the seventy years of Jeremiah. It served to point out very clearly the relation in which the mercy of God stood in the wrath of God, that to the seventy years, spoken of in ver. 2 as having been accomplished on the desolations of Jerusalem, a seventy of another kind was opposed, as the period during which the city was to stand when rebuilt, namely, seven times seventy years. Moreover seven and seventy were perfect and sacred numbers, which were all the better adapted to the divine chronology, from their connexion with the creation of the world and other events in sacred history. – Lastly, the allusion to the year of jubilee is unmistakeable. Seven weeks of years constituted the cycle, in the last year of which the civil restitudo in integrum took place, when all debts were cancelled, all slaves set free, and lands, which had been diverted from their original owners, were restored. The last of the seventy weeks of years was the greatest of all Sabbaths, the period of spiritual restitudo in integrum, of the expiation and canceling of every kind of guilt. [Hengstenberg footnotes here: "Even among heathen writers there are traces to be found of a similar mode of reckoning. Marcus Varro, after having traced the importance of the number seven in natural objects, in the first of his books called *Hebdomades* (see the extract in Gellius 3, 10), adds, *se quoque jam duodecimam annorum hebdomadam ingressum esse, at ad eum diem septuaginta hebdomadas librorum conscripsisse*. In this case, as in that of Daniel, there were peculiar reasons for selecting this mode of reckoning; partly, the prominence already given to the importance of the number seven, and partly, the intention to institute a comparison between the seven years and the seven books.] We must first of all examine the apparent anomaly in the use of the singular number. It may be explained from the fact that the seventy hebdomads were not considered individually but as a whole; a period of seventy hebdomads is determined. An analogous example may be found in Gen xlvi 22, "these are the sons of Rachel [asher yullad

leyaa‘qov].” We have here, not certain sons opposed to other sons, but the entire posterity of Jacob by Rachel contrasted with his children by his other wives. Compare chap xxxv 26, and Jer xlv, 9: “have ye forgotten the iniquities of the kings of Judah, [we `eth raôth nashaw].” The reference in this case is not to particular monarchs, but to the whole line of kings. So also in Eccl ii 7, “Man-servants and maid-servants [ubenê bayith hayah lî].” As a rule we find in such a case as this the feminine singular. But wherever the singular masculine is employed, as in the passages quoted, and the one before us, a reason may always be discovered. In the examples cited, from Genesis, Ecclesiastes, and Jeremiah, a sufficient reason may be found in the incongruity of combining together masculine nouns, relating to persons, and a feminine verb. In the instance before us the reason evidently was, that the author did not regard the seventy weeks as an abstract notion, in which case the feminine is employed, but had a particular noun in his mind, for example, time or period; compare [‘eth], which occurs as a masculine in chap xi, 14. We have an exact parallel in Eccl i, 10: [le‘olamîm asher hayah millephanênû]; - that is according to the correct interpretation (Vulgate, quae fuerent), which Ewald has not given. (Ibid, pp.809-810)[14]It is interesting to note in passing that Hengstenberg cites a very familiar SDA argument in support of the year-week method of calculating the seventy weeks. He says that the fulfillment of the seventy weeks using this method of calculation is proved by its actual fulfillment. Here is his statement again:

But if they were not ordinary weeks he would be led all the more naturally to think of weeks of years, both from the important position assigned to them in the law of Moses, and because the captivity had again so forcibly recalled to mind, the seventy years’ desolation being generally regarded as a punishment for neglecting to keep the Sabbatical years (2Chr xxxvi, 21). It is true these periods of seven years’ duration are not called [shabû‘îm] or [shabû‘ôth] in the law itself; but it is evident, notwithstanding, that they were looked upon as weeks, from the frequency with which the seventh year is spoken of as “the great Sabbath,” or simply “the Sabbath” (Lev xxv,2,4,5; xxvi, 34,35,43; 2 Chr xxxvi.21). Whatever obscurity might still remain, was removed by the fulfillment.... (Ibid, p.809)

SDA historicists argue that it is the fulfillment of the seventy weeks prophecy that proves the day-week principle in Dn9 and the year-day principle as a biblical fact. Here Hengstenberg, writing presumably around 1854, when Adventists were battling to keep together as a body of believers and before the SDA church had formed, argues that the fulfillment of the seventy weeks prophecy proves the validity of the "year-week" principle in Daniel 9, quite the opposite to what a SDA historicist would want him to say, since it shows the fulfillment of the prophecy was done without the year-day principle!!

Hengstenberg on Dn9:24

Hengstenberg is often referred to by Keil, and his comments are worthy of consideration on this chapter. His argument is as follows:

1. The word seven is an adjective in Dn9:24 and the elided word is ‘eth “time.” Hengstenberg’s comments raise the question as to the definition of the part of speech the word for “seven” actually is: Is it a noun, an adjective, a participle, or all three?1. A noun: Shea, SDABC, most SDA writers,

2. An adjective: Hengstenberg;

3. A Participle: Hengstenberg; Young; Stuart;

TO BE FINISHED

Moses Stuart

No explanation is needed, however, in the present case, except what the context gives. Daniel’s meditation had been upon the seventy simple years predicted by Jeremiah. The angel tells him that a new-seventy, i.e. seventy week-years or seven times seventy years, await his people, before their final deliverer will come. The reader almost spontaneously adopts this view of the meaning, who is familiar with the week-years of the Hebrews. As to the third way in which the Hebrews used the word –i.e., it designated the jubilee-year – forty-nine years or seven times seven. If now we choose this last period as the meaning of [seventy weeks in Heb=FB], then we should have $49 \times 70 = 3430$ years - a period incredible, on every ground, in respect to the events which follow. In other words, the first and last of the heptades lead to inconsistency or absurdity; neither of them, therefore, is meant by the text. 'In medio tutissimus,' one may safely say, in the present case. Nor is Daniel alone in such a mode of expression. Gellius (Noct. Att. III. 10) makes M. Varro say, that he had written septuaginta hebdomadas librorum. The like in Aristotle, Pol. VII. 16; and in Censorinus. De Die natali, c. 16.(M. Stuart, 1850, pp.266-267)

Porteous:

The solution of Daniel's perplexity about Jeremiah's prophecy of the seventy years is given by the explanation that the seventy years are to be understood as seventy "weeks of years", i.e., as a period of 490 years. There is no exact parallel in the Old Testament to this use of the word year as meaning a week of years, i.e., as seven years, though as Montgomery says, (p.373), the usage may have been suggested by the instructions about seven-year periods in Lev.25 and 26. It appears in later writings, e.g., Mishna Sanh. 5.1, Baba Metzria 9.10. The seventy 'weeks of years' are clearly intended to span a certain stretch of time, but, as a period of 490 years cannot be made to fit exactly the known facts of history, it may be concluded that it is a round number. This, however, need not trouble us unduly, as the purpose of the revelation is to suggest powerfully to the readers of the book that the predetermined time for God to act is imminent and that history has been leading up to this crisis.....Interpreting the seventy years as week-years, the author analyses them into three divisions of 7, 62, and 1 week-years. (1979, pp.139-141)

Leupold:

Daniel is in reality being granted a favor in this vision of the seventy weeks, a favor he had not asked for, and in a larger favor there is embodied an assurance with reference to the matter that he had asked about in his prayer. It is as though God had said: "Yes, Daniel, as you rightly discerned, the seventy years you read about in Jeremiah are at an end. There now begins another seventy within which I shall bring all My work to a successful termination; and this is the manner in which events shall follow upon one another in this remaining period. During this time that which you so earnestly desire above all things, the restoration of the sanctuary, shall also be fulfilled most gloriously." God then unfolds for Daniel the divine program for the ages. It will clarify the issue if we state the case thus: the supposition involved is usually a dilemma which is not true to the facts of the case. It is claimed that there are only two possibilities: either a normal week of seven days or the unusual week of seven years. There are in reality three definite possibilities: shabû'a may mean 1) a "week"; it may mean 2) a "heptad" of time; it could perhaps mean 3) a "year-week," although this meaning is not supported by Biblical usage; in other words, shabû'a never has the meaning "year-week" in biblical passages. Post-biblical usage on the part of the Jews may be cited in favor of this meaning, but that usage can serve only as an index of how in the days after Daniel's time the Jews were inclined to use the word on the strength of the traditional but wrong interpretation they put on this passage. We hold that of the three possibilities just mentioned the second alone is exegetically sound and correct. But how about these "year-weeks" which are so firmly entrenched in exegetical tradition? We are so sure that they are an erroneous conception that we refuse to continue the use of the term and, therefore, set at the head of this section of this chapter the caption, "the seventy heptads." We believe that it will not be a very difficult task to demonstrate that the interpretation "year-week" is untenable. Let us show, first of all, the weakness of the arguments by which this misleading interpretation is supported. The word involved is shabû'a, which usually means "week." Those commentators who advocate the idea of years- weeks do so because they cannot use ordinary weeks in their interpretation of this passage. Seventy weeks would be 490 days, a little more than a year. Nothing of moment that involves exactly 490 days is known to have transpired. Since a longer period of time is involved, the only alternative that seems to offer itself is this: if it is not a weeks of days, it must be a week of years. In support of this alternative interpreters usually point to 10:2, 3, where the same "days," yamim, appended. This is thought to be in contrast to the term "weeks" occurring in the preceding chapter, for if the latter means "a week of days," the former must have meant a "week of years." But it requires no extensive argument to demonstrate that the word needed to give force to the argument (viz. "years") was imported from no valid source and injected into the passage. The logic involved is weak. Pusey claims that God Himself had supplied the key to the passage in Daniel in Ezek. 4: 5, 6 where, in a different connection, the words appear, "each day for a year." But, surely, in our passage not even the word "day" occurs. Or would any interpreter venture to assert that the Ezekiel passage applies to all cases where the word "day" appears? Or would anyone dare to claim that this use of the word might be resorted to wherever one was minded to use it? That would certainly be an unwarranted license in the field of Scripture interpretation – a matter that is at variance with the usual sobriety of Pusey. The argument advanced most frequently is the one which makes use of the idea of the sabbatical year, found in Lev. 25-26:33ff. Montgomery states the case thus: "The term (shabu'a) is not used absolutely of years elsewhere in the Bible, although the seven-year periods culminating in a Sabbath (Lev25-26:33ff) would easily suggest such a use." Farrar seems to make the case more plausible: "The conception...would come to readers quite naturally, since Shabbath meant in Hebrew, not only the seventh day of the week, but the seventh year in each week of years." We doubt that the conception would come to readers "easily" or "quite naturally." Shabbath does happen to be used with reference to the seventh year, but the word under consideration is shabû'a, which is derived from an entirely different root. The logic employed here is weak and farfetched. It means still less to us when it is pointed out that the so-called Book of Jubilees and the Mishna used the word in question in the sense

of “year-weeks,” The Bible language is evaluated according to the standard of the Bible and not by Jewish productions that were written five or more centuries later. This late meaning of the term would at the most indicate that the Jews had very likely begun rather early to put this meaning of the term into the word. Though this would suggest a rather long tradition of such usage, tradition must be tested by those means which are the church’s ancient safeguards; and only when such tradition can meet every legitimate test can it be accepted. Unfortunately, the tradition involved has no sure foundation. What then, is the basic feature of our interpretation? First of all a grammatical factor that must be evaluated carefully. It is the simple fact that *shabû’a* form *shabû’oth*, “weeks.” In this chapter (v.24, 25, 26, 27) Daniel uses a different form, viz., *shabû’im*, masculine plural. True, in 10:2, 3 this form recurs, seemingly in reminiscence of our chapter, but with the word “days” appended, *shabû’im yamim*. Now, since singular means “a period of seven,” “a heptad” (BDB) or “Siebend” (K. W.) or, as some prefer to state it, “Siebenheit.” Since there is nothing in our chapter that indicates a “heptad of days” as a meaning for *shabû’im* or a “heptad of years,” the only safe translation, if we do not want to resort to farfetched guesses, of this fundamental expression is seventy “heptads” – seventy “sevens” – seventy Siebenheiten. Now, since the week of creation, “seven” has always been the mark of divine work in the symbolism of numbers. “Seventy” contains seven multiplied by ten, which being a round number, signifies perfection, completion. Therefore, seventy “heptads” – $7 \times 7 \times 10$ – is the period in which the divine work of greatest moment is brought to perfection. There is nothing fantastic or unusual about this to the interpreter who has seen how frequently the symbolism of numbers plays a significant part in the Scriptures....As the symbolical figure is indeterminate in the matter of an exact number of years, so must our interpretation be inasmuch as the revelation in terms of years was not what the passage intended. (1949, pp.404-409)

Young:

This vs. is a Divine revelation of the fact that a definite period of time has been decreed for the accomplishment of all that which is necessary for the true restoration of God’s people from bondage. Seventy sevens] – lit., sevens seventy. The word sevens – usually translated weeks – is placed first for the sake of emphasis. It constitutes the great theme of the passage. For the same reason, the numeral here follows the noun, and does not precede it, as is usually the case. The thought of the author may then be paraphrased, “sevens – in fact, seventy of them are decreed, etc.” The word sevens here occurs in the m. pl., whereas it generally has a f. pl. This m. pl. also appears in Dan. 10: 2,3. The reason for this m. form was chosen is not that Dan is a late writing (BDB), nor was it likely that the m. was chosen because it would sound like the word seventy (Rosenmueller – the two words are spelled with exactly the same consonants), nor is it to indicate that the usual weeks of seven days are not intended, nor is it to be regarded as an arbitrary correction (Ewald), since it has already appeared in Gen.29:27 (in the s.). The form is really a participle meaning *besevened*, i.e., computed by sevens (so Stuart and H[engstsenberg-FB]), and here gives evidence of the fact that the word was originally m[asculine-FB]. What led Dan to employ the m.[asculine-FB], instead of the f.[eminine-FB], however, is not clear unless it was for the deliberate purpose of calling attention to the fact that the word sevens is employed in an unusual sense. The word means divided into sevens, and generally signifies the most common of such divisions namely, the ordinary week of seven days, e.g., Gen 29:27f. and Dan 10:2, 3 an expression of time intended. How long then, is the seven? In Dan. 10: 2, 3 an expression of time, days, is added, so that in this passage we are to understand ordinary weeks of 7 days each, or perhaps, three full weeks. Also in Dan 8: 14 where Dan. intends a definite period of time, he adds an expression “evening-mornings.” How then are we to determine the length of that which is designated by the present word sevens? We can determine this, not from the word itself, but only from other considerations. It seems obvious that ordinary weeks of 7 days are not intended. There does appear to be a reference to the “years” of Jer. which such an interpretation would not satisfy. Also, the prophecy, upon this view, would become practically meaningless. The brief period of 490 days would not serve to meet the needs of the prophecy, upon any view. Hence, as far as the present writer knows, this view is almost universally rejected.[16] Most expositors find here a week of 7 years duration, a total of 490 years. To support this, various expedients are adopted, but the most convincing is an appeal to the years of Jer. “A reference to these is sufficient to show that seventy ordinary weeks cannot for a moment be thought of. For what comfort would it have afforded to Daniel, if he had been told that, as a compensation for the seventy years of desolation, the city would stand for seventy ordinary weeks, and then be destroyed again? Moreover, Daniel himself must have been able to perceive, from the magnitude of the events, which were to take place during this period; that something more was intended than ordinary weeks.” (H) But this appeal to the years of Jer does not prove that weeks of years are intended, and in fact, there is no satisfactory proof of this position.[17] Keil, therefore, correctly, I believe, follows Kliefoth in the assumption that the reference is to an “intentionally indefinite designation of a period of time measured by the number seven, whose chronological duration must be determined on other grounds.”[18] H would understand the word time before seven, thus, a time of 70 sevens. This however, is unnecessary. The s.[ingular-FB] is decreed shows that the phrase is to be

taken in a collective sense. We might paraphrase: “A period of sevens – even 70 of them – is decreed.” The 70 sevens are thus to be regarded as a unit. (1949, pp.195-197)

Walvoord:

Although many divergent interpretations have been advanced in explanation of this prophecy, they may first be divided into two major divisions, namely the Christological and the non-Christological.

The non-Christological approach may be subdivided into the liberal critical view and the conservative amillennial view. Liberal critics, assuming that Daniel is a forgery written in the second century B.C., find in this chapter that the pseudo-Daniel confuses the seventy years of Israel’s captivity with the seventy sevens of Gabriel’s vision....Montgomery, for all his scholarship and knowledge of the history of interpretation, ends up with no reasonable interpretation at all. Some conservative scholars have done no better, however, as illustrated in the commentary of Edward Young. Although treating the Scriptures with reverence, he finds no satisfactory conclusion for seventy sevens of the prophecy and leaves it more or less like Montgomery without a satisfactory explanation.

The conservative interpretation of Daniel 9: 24-27 usually regards the time units as years. The decision is, however, by no means unanimous. Some amillennarians, like Young, who have trouble with fitting this into their system of eschatology consider this an indefinite period of time. Actually, the passage does not say “years”; and because it is indefinite, they consider the question somewhat open. Further, as Young points out, the word sevens is in the masculine plural instead of the usual feminine plural. No clear explanation is given except that Young feels “it was for the deliberate purpose of calling attention to the fact that the word sevens is employed in an unusual sense. Most commentators agree that the time unit is not days. Further, the fact that there were seventy years of captivity, discussed earlier in the chapter, would seem to imply that years were also here in view. The interpretation of years at least is preferable to days as Young comments, “The brief period of 490 days would not serve to meet the needs of the prophecy, upon any view. Hence as far as the present writer knows, this view is almost universally rejected.” Young finally concludes after some discussion that Keil and Kliefoth are correct when they hold that the word sevens does not necessarily mean year-weeks, but “an intentionally indefinite designation of a period of time measured by the number seven, which chronological duration must be determined on other grounds.” With this point, Leupold, an amillennarian, also agrees: “since the week of creation, ‘seven’ has always been the mark of divine work in the symbolism of numbers. ‘Seventy’ contains seven multiplied by ten, which, being a round number, signifies perfection, completion. Therefore, ‘seventy heptads’ $7 \times 7 \times 10$ – is the period in which the divine work of greatest moment is brought to perfection. There is nothing fantastic or unusual about this to the interpreter who has seen how frequently the symbolism of numbers plays a significant part in the Scriptures.” Some amillennarians, however, use a literal year time unit for the first sixty-nine weeks but an indefinite period for the last seven years.... In view of the precision of the seventy years of captivity, however,... the context indicates the probability of a more literal intention in the revelation. To be added to the non-Christological interpretation of Young is that the time unit should be considered years. It is normal for lexicographical authorities in the field of Hebrew to define a time unit as “period of seven (day, years),” and “heptad, weeks.” Otto Zöckler, professor of Theology in the University of Greifswald, in Prussia in the 19th century, argued at length from the internal evidences within Daniel that the Hebrew term translated “week” denotes a period of seven years: “This cannot possibly denote seventy weeks in the ordinary sense, or 490 days; for the number has an obvious relation to the seventy years of Jer v.2, and the brief limit of 490 days is not suited to serve as a mystical paraphrase of the period of three and a half years. Moreover, according to the descriptions in chapters vii and viii, the three and a half years were throughout a period of suffering and oppression, while in v. 25 et seq. the latter and more extended subdivision (amounting to sixty-two weeks) of the seventy weeks is characterized as being comparatively free from sufferings. Finally, the three and a half years evidently reappear in v.27, in the form of the “half-week” during which the sacrifices and oblations were to cease, etc.: and this undeniable identity of the small fraction at the end of the seventy weeks with the three and a half years of tribulation, heretofore described, removes it beyond the reason of doubt that the seventy weeks are to be regarded as seventy weeks of years, and therefore as an amplification of the seventy years of Jeremiah....” [19][20] In the Christological interpretation of Daniel 9: 24-27, it is generally assumed that the time units indicated are years. The English word “week” is misleading, as the Hebrew is actually the plural of the word for seven, without specifying whether it is days, months or years. The only system of interpretation, however, that gives any literal meaning to this prophecy is to regard the time units as prophetic years of 360 days each according to the Jewish custom of having years of 360 days with an occasional extra month inserted to correct the calendar as needed. The seventy times seven is, therefore, 490 years with the beginning at the time of “the commandment to restore and to build Jerusalem” found in verse 25 and the culmination 490 years later in verse 27. (1971, pp.216-220)

Russell:

Gabriel now reveals the hidden meaning of Jeremiah's seventy years at the close of which God will deliver his people...What is meant is "seventy weeks" by which is plainly meant "seventy weeks of years", i.e., 490 years, the conclusion of which will usher in "the end." This idea of a week-year was familiar to the Greeks and Romans, but it has been suggested that the author of Daniel may have been influenced in his interpretation not by these sources but by such a passage as Lev. 26:18, where it is said that God will chastise his people "sevenfold" for their sins, thus indicating a period of exile seventy times seven years. Another relevant passage may have been 2 Chron 37:21, which suggests that the seventy years' exile are to compensate for the seventy "sabbatical years" (i.e., every seventh year) which Israel had failed to observe, i.e., 490 years in all (cf. also Lev. 25:2; 26: 33ff). But whether he was influenced by such passages or not, he believed he had found corroboration in "the [sacred] books" (cf. 9:2) for his conviction that the promised end was indeed at hand. (1981, p.183)

Archer:

This verse sets forth the approach of "seventy 'sevens'" of years during which God would accomplish his plan of national and spiritual redemption for Israel. The seventy "weeks" or "heptads" (shabu'im literally means "units of seven," whether days or years) are 490 years....This period was the time to elapse before the accomplishment of six great achievements for the Holy City and for God's covenant people. (1985,p. 121)

Keil:

In the form [shabu'oth][15] there thus lies no intimation that it is not common weeks that are meant. As little does it lie in the numeral being placed after it, for it also sometimes is found before it, where, as here, the noun as the weightier idea must be emphasized, and that not by later authors merely, but also in Gen. xxxii. 15f., 1 Kings viii.63; cf. Gesen, Lehrgeb[äude] p.698. What period of time is here denoted by [shabu'im] can be determined neither from the word itself and its form, nor from the comparison with [shabu'im yamim], ch x 2. 3. since [yamim] is in these verses added to [shabu'im], not for the purpose of designating these as day-weeks, but simply as full weeks (three weeks long). The reasons for the opinion that common (i.e. seven-day) weeks are not intended, lie partly in the content of vers. 25 and 27, which undoubtedly teach that that which came to pass in sixty two weeks and in the one week could not take place in common weeks, partly in the reference of the seventy [shabu'im] to the seventy years of Jeremiah, ver. 2. According to a prophecy of Jeremiah – so e.g. Hitzig reasons – Jerusalem must lie desolate for seventy years, and now, in the sixty-ninth year, the city and the temple are as yet lying waste (ver. 17f.), and as yet nowhere are there symptoms of any change. Then, in answer to his supplication, Daniel received the answer, seventy [shabu'im] must pass before the full working out of the deliverance. "If the deliverance was not yet in seventy years, then still less was it in seventy weeks. With seventy times seven months we are also still inside of seventy years, and we are directed therefore to year-weeks, so that each shall consist of seven years. The special account of the contents of the weeks can be adjusted with the year-weeks alone; and the half-week, vers. 27 particularly appears to be identical in actual time with these three and a half times (years), ch. vii 25." This latter element is by others much more definitely affirmed. Thus, e.g. Kranichfeld says that Daniel had no doubt about the definite extent of the expression עֶשְׂרִים וְשֵׁשׁ, but gave an altogether unambiguous interpretation of it when he combined the last half-week essentially with the known and definite three and a half years of the time of the end. But – we must, on the contrary, ask – where does Daniel speak of the three and a half years of the time of the end? He does not use the word year in any of the passages that fall to be here considered, but only [itta] or [môed], time, definite time. That by this word common years are to be understood, is indeed taken for granted by many interpreters, but a satisfactory proof of such a meaning has not been adduced. Moreover, in favour of year-weeks (periods of seven years) it has been argued that such an interpretation was very natural, since they hold so prominent a place in the law of Moses; and the Exile had brought them anew very distinctly into remembrance, inasmuch as the seventy years' desolation of the land was viewed as a punishment for the interrupted festivals of the sabbatical year: 2 Chon xxxvi. 21 (Hgstbg., Kran., and others). But since these periods of seven years, as Hengstenberg himself confesses, are not called in the law [shabu'im] or [shabu'ôth], therefore, from the repeated designation of the seventh year as that of the great Sabbath merely (Lev xxv. 2, 4, 5, xxvi 34, 35, 43; 2 Chon xxxv. 21), the idea of year-weeks in no way follows. The law makes mention not only of the Sabbath-year, but also of periods of seven times seven years, after the expiry of which a year of jubilee was always to be celebrated (Lev xxv. 8ff). These, as well as the Sabbath-years, might be called [shabu'im]. Thus the idea of year-weeks has no exegetical foundation. Hofman and Kliefoth are in the right when they remark that [shabu'im] does not necessarily mean year-weeks, but an intentionally indefinite designation of a period of time measured by the number seven, whose chronological duration must be determined on other grounds. (1978, pp.338f)

Keil objects to the correctness of interpreting the שְׁבוּעַ as year-weeks. His argument runs as follows:

NEED TO SUMMARISE HIS ARGUMENT.

1. שְׁבוּעַ is not meant to imply years-weeks;
 - a. One cannot use the form of the word (i.e., gender, number) to determine its meaning;
 - b. The phrase “week of days” does not imply that the form without “days” added can be interpreted as “week of years;”c. The $3\frac{1}{2}$ times is not $3\frac{1}{2}$ years, since “years” is nowhere used of this period; so this period cannot be compared with the last half of the seventieth week;
 - c. Any link between the three and a half times of Dn7:25 and last half of the seventieth week does not prove there is a link between “years” and “ שְׁבוּעַ ,” since Dn7 only uses the words “times.”
 - d. Those who argue that the interpretation “year-weeks” is natural based on the law of Moses should note that nowhere in the Law is there any use of the word שְׁבוּעַ in reference to the sabbatical year system. Therefore, year-weeks is not an exegetical possibility for שְׁבוּעַ in Dn9:24-27. There are some points worthy of attention in this argumentation since Keil has raised very pertinent issues. Crystallising his hesitation in calling the “sevens” “year-weeks,” Keil raises the following questions:

1. Does the gender /number determine the meaning of שְׁבוּעַ ?
2. Can we make any conclusion from “week of days” and other such statements using שְׁבוּעַ , or is that stepping over the lexical boundaries?
3. Is there sufficient evidence to conclude that the word “times,” refers to “years”?
4. Can we correlate the $3\frac{1}{2}$ times of Dn7: 25 with the last half of the seventieth week of Dn9? And would this correlation indicate a link between שְׁבוּעַ and shabbat?
5. Can the correlation between the sabbatical system of years in the Law of Moses and שְׁבוּעַ be supported legitimately?
6. Is the correlation between שְׁבוּעַ and shabbat a reasonable possibility?
7. (to be finished)

Collins:

This is taken as seventy weeks of years or 490 years. Daniel evidently rejected the Chronicler’s view that Jeremiah’s prophecy was fulfilled by the restoration in the Persian period. The angel’s explanation departs from the plain sense of the text. A number of considerations contributed to the reinterpretation. The influence of the sabbatical theology of Leviticus 25-26 has been widely noted. According to Lev 25:1-55, a jubilee, or seven weeks of years (forty-nine years), was the maximum period that land could be alienated from its ancestral heirs or that a person could be kept in indentured slavery. Already in 2 Chron 36:18-21, Jeremiah’s prophecy is interpreted in the light of Leviticus: “to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days that it lay desolate it kept Sabbath, to fulfil seventy years” (cf. Lev 26:34-35). Daniel 9 extends the duration of the desolation to seventy weeks of years, or ten jubilees. This extension of the period has also been explained against the background of Leviticus. From the Chronicler’s notion that the desolation made up the sabbatical rest of the land, it might be inferred that the reference was to seventy sabbatical years, therefore seventy weeks of years. Also, Lev 26:18 threatens to punish the people sevenfold for their sin, and this could be taken to justify the extension of Jeremiah’s prophecy. There was, however, another complex of ideas that contributed to the formulation of the seventy weeks of years. Periodization of history is a standard feature of the “historical” apocalypses and often uses ten as the schematic number. A division of history into ten “weeks” or seventy periods was characteristic of the early Enoch literature. In the Enochic Book of the Watchers, a text that certainly antedates Daniel 9, the Watcher are imprisoned for seventy generations under the hills of the earth until the day of judgment (1 En 10:11-12). It is assumed, then, that the duration of history from the time of the Watchers to the judgment is seventy generations. A fragmentary document from Qumran, the Peshier on the Periods (4Q 180,181), apparently says that Azazel leads Israel astray for seventy weeks. The Greek Testament of Levi 16:1 claims to have read in the Book of Enoch “that you will err for seventy weeks. This does not correspond to anything in the extant books of Enoch, but matches the interpretation of the story of the Watchers found in the Peshier. The Apocalypse of Weeks in 1Enoch 93;91:11-

19 divides all of history, from Adam to the judgment of the Watcher, into ten 'weeks.' The Exile is placed at the end of the sixth week and the whole post-exilic period in the seventh. The turning point of history comes at the end of the seventh week. Three more weeks are counted, during which the judgment is worked out., and then there will be "many weeks without number for ever." In this apocalypse "weeks" have symbolic rather than chronological value (e.g., the whole period of the First Temple occupies only one week). The judgment of the Watcher takes place in the tenth week, which corresponds to the seventieth generation of the Book of the Watchers. In the Animal Apocalypse, which was roughly contemporary with Daniel, the seventy periods refer to the post-exilic period, when Israel is given over to seventy shepherds (1En 89:59). The reinterpretation of Jeremiah's prophecy in Daniel 9 must be seen in this context. This is significant, because it shows that the "seventy weeks of years" has overtones not only of the Levitical understanding of the covenant but also of apocalyptic determinism. (1993, p.352)

W Sibley Towner:

Such a comprehensive program requires time. With an effortless interpretative pen, the writer has the angel expand Jeremiah's seventy-year estimate of the period of Babylonian captivity (Jer. 25:11-14) to seventy weeks of years ($70 \times 7 = 490$ years). In theory, this would seem to allow until either 107 B.C. (597, the first exile, minus 490 years) or 97 B.C. (587, the second exile, minus 490 years) until the culmination should be at hand. However, we can assume from verse 27 that the writer believed the end would arrive during the reign of Antiochus IV Epiphanes a few years at most from his own time, which was about 164 B.C. One can well imagine that the chronological charts which might have provided precise information regarding the time elapsed since the beginning of the Babylonian exile were simply unavailable to the writer of Daniel 9, so perhaps that writer thought nearly four hundred and ninety years had actually elapsed. The interpretation now proceeds to factor the seventy times seven time period into segments. The process which occupies the remainder of chapter 9, and which is repeated in a much more elaborated way in chapters 11-12, reveals the typical apocalyptic concern with calendar and the passage of the years. It is a concern which apocalyptic literature shares with both cult and wisdom literature, but it is a broad human concern as well. (1984, pp.142f)

Robert Anderson:

Daniel's guardian angel explains that he has come forth to impart 'wisdom and understanding' or, with Hartman, 'clear understanding' (v. 22). Thus Daniel joins the ranks of those who are privy to the secrets of the divine council. Moreover, he learns that he is 'greatly beloved', the recipient of a privileged status, no doubt in recognition of the faithful obedience exemplified in the earlier stories (see also 10-11). As such his prayers are heard, for from the beginning of his supplication a word went forth to summon Gabriel to his task (v. 23). And the task, of course, is to apprise to puzzled Daniel of the real meaning of the text that had caught his attention (v. 2). The solution to the problem, at least as supplied by Gabriel, is a relatively simple one. The seventy years predicted by Jeremiah are not to be taken at face value. The real meaning lies below the surface. This is the hallmark of apocalypticism. For the divinely enlightened, in this instance, it is not merely seventy years but seventy weeks of years. There is not a hint of this possibility in the original prophecy, nor is there any readily available coefficient that may be applied to arrive at the figure of 490. It comes only as the result of fresh inspiration, divinely ordained. This is the secret and the stance of the apocalypticist. A little simple mathematics shows that the period of seventy years' exile, as presaged by Jeremiah, was fairly close to the mark. If the official end of the Exile is taken as the year of the fall of Babylon (539 B.C.E.) or the year of Cyrus's decree (538 B.C.E., Ezra 1:1-4), the beginning, on a seventy-year reckoning, would be set somewhere around 608 B.C.E. This comes within the period between the fall of Nineveh (612 B.C.E.) and the likely date of the utterance of Jeremiah's prediction (605 B.C.E.). As a 'round figure' prognostication Jeremiah's prophecy was quite accurate. For the apocalypticist, however, the difficulty lay not in the accuracy or near inaccuracy of Jeremiah's words, but in the fact that the expected state of bliss that was to follow on the return from exile did not eventuate. The nation that lost its independence in 587 B.C.E. did not regain it in 539. It merely changed one overlord for another, then another, and so on. While the yoke of Babylon had been removed, in keeping with the prophecy, a new and often more uncomfortable one was waiting to be fixed. Moreover, the diaspora did not draw to a close with the return of Zerubbabel, nor even with that of Ezra and Nehemiah. Alexandria, Babylon, and Antioch did not give up their Jews. Yet, on the basis of Jer. 29: 10-14, there had been every reason to expect that at the end of seventy years the exiles would have been gathered in and the fortunes of the nation restored. Had not the preaching of the exilic Deutero-Isaiah also given good grounds for optimism? Across the wilderness a great highway was to take the triumphant procession of returning exiles back to Jerusalem where once again the presence of God would be proclaimed in the midst of his people (Isa. 40: 3-11).

By this token, not only would Israel be restored but it would become a 'light to the nations', proclaiming the deliverance of God to the ends of the earth. (Isa. 49:6b) Such was the expectation, but what was the reality? Far removed from the picture of triumphal return were the bands of straggling refugees, the survivors of Israel's second 'long march'. Many of their compatriots had remained in Babylonia, preferring the discomfort of exile to the dangers of a new wilderness. Those who did return had their remaining enthusiasm sapped by what confronted them – a derelict city, an alien population, hostility and resentment on all sides. But even worse was the sight of the ruined temple, a spectacle they had to live with for a generation. The prophet Haggai (ca. 520 B.C.E.) paints a picture of abject despondency: even the harvests failed; the earth itself refused to help (Hag. 1:6). What we learn from the books of Ezra and Nehemiah is scarcely more heartening. Constant internecine strife gave way in time to the threat of armed aggression as successive Seleucid and Ptolemaic rulers throughout the 3rd cent battled for the strip of land that separated their home territories. It was out of a despair bred by such circumstances as these that apocalypticism was born, with its optimistic thrust toward a when the kingdom of righteousness would be ushered in. The seventy years of Jeremiah explained nothing. It made little or no sense in such a situation. But if not seventy years, then what? The time was ripe for speculation. The so-called 'Letter of Jeremiah', composed not long after the death of Alexander the Great proffered the suggestion that the Exile would extend for 'seven generations' (Letter of Jeremiah v.3). How many more revisions of the original appeared is impossible to say. Few records of the time have survived. Of those that did survive, the most important is the book of Daniel, whose words have been accorded an authority which, even to this day, has kept alive the question: How long? (1984, pp. 111-113)

Lacocque:

Jer25.11-14 and 29.10 symbolically place the end of the tribulation of Exile and the inauguration of the Restoration after a symbolic time span of ten sabbatical cycles (cf. Lev. 25.2-7; Deut. 15.1-11), or the total number of years of existence of a vigorous man (see Ps90.10; Isa23.15). We may also think of the 'sabbath' the land takes for herself when it has not been accorded by men (Lev. 26.3ff.; 2 Chron. 36.20, 21). Then Israel's return to her status of spouse means, in the Exilic prophets' expectation, a second Exodus surpassing the first one in that it will really be eschatological...He [Daniel] comes to understand that the seventy years spoken of by Jeremiah in fact signify seventy weeks of years; that is, not ten sabbatical cycles,...but ten times seven sabbaths of years, followed by the Jubilee (see Lev. 25th 8-18). In brief, Daniel announces the coming of the ultimate Jubilee, the Eschaton. It is near at hand. Of the seventy weeks (sic) from Jeremiah's oracle, seven have passed from the beginning of the Captivity (587) to the enthronement of the High Priest Joshua (538; see Hag. 1.1, 14; Zech. 3.1ff.) Sixty-two more weeks, or 434 years, correspond to the lapse of time between 605, the date of the oracle in Jer.25.1, 11 and 171, the year of the murder of the second 'anointed one', the High Priest Onias III. Of the last week, half of it has passed, it encompassed the time between the death of Onias III and Antiochus' coercive measures. A half week more (from 168 to 165), and the 'decreed destruction will be poured out upon the destroyer.' (1979, p.177f)

C.L. Seow:

Gabriel's interpretation suggests that the seventy years in Jeremiah's prophecy may be understood to mean seventy "weeks" (Dan. 9:24). Because the Hebrew word for "week" may be taken more generally to mean a period of seven years (days or months or years) and because Jeremiah spoke of seventy years, the usual interpretation is that seventy "weeks" of years – 490 years – is meant. Thus, too, in the Hebrew of the Dead Sea Scrolls, the word for "weeks" refers to a cycle of seven years. Explicating the notion of the jubilee, the year of release, the book of Leviticus also speaks of "seven weeks of years, seven times seven years" (Lev. 25:8). That period is the maximum length of time when the ancestral property of an Israelite may be in the hands of outsiders and the maximum period when slaves may be held in captivity. After that period, the property, if it has already been alienated, must be returned to Israelite control and slaves must be released. The Chronicler had already interpreted Jeremiah's prophecy of the seventy-year period in the light of the theology of jubilee, loosely based on Leviticus 26:34-35, 43 (see 2 Chr. 36:21). The Chronicler viewed Jeremiah's prediction as a time when the temple was rebuilt in 516 B.C.E. – literally seventy years after the exile of 586 B.C.E. had begun. The book of Leviticus, though, does not refer to a seventy-year period before the release, and for the recipients of Daniel's message, the exile has certainly not come to an end at the end of the seventy literal years. The land is still in foreign hands and the people are still in captivity. Daniel 9, therefore, reinterprets the prophecy of Jeremiah, perhaps in the light of the view expressed in Leviticus 26:18 that, if the people continue to sin, God would punish them sevenfold – seven times seventy years, that is, seven sabbatical years, which is ten jubilee periods (of forty-nine years each.) Such a periodization of history in terms of seven and seventy is not at all unique, and is actually typical of apocalyptic literature. Readers should not take the seventy years in Daniel 9

literally. That datum is probably to be interpreted symbolically, in the light of the concept of the jubilee, a time when the land is to be returned to Israelite hands and captives set free. (2003, p.146)

Baldwin:

If Daniel is truly concerned about the accomplishment of God's purposes, he must think in terms of seventy weeks of years. Seventy years had a symbolic significance (see note...) and so the new term may be expected to have an element of symbolism, to be taken into account in any attempt at interpretation. More important than Babylonian background for our understanding of the numbers is the legislation of Leviticus 25:8, with its calculation of seven weeks of years, forty-nine years; seventy weeks are therefore 490 years. 'Seven' occurs in the following chapter in connection with punishment for spurning God's commandments: 'I will chastise you again sevenfold for your sins' (Lv26:18, cf. verse 21). Exile is the land punishment envisaged for persistent impenitence, and 'then the land shall enjoy its sabbaths' (verse 34; cf. 2 Ch. 36:21), to fulfil seventy years. At the end of this time six goals will have been accomplished, the explanation of which is of major importance for an understanding of the application of the oracle. These are the ends to which God is working; stages in achieving them are outlined in verses 25-27. (1978, p. 168)

Daniel L. Smith-Christopher:

The interpretation of the "seventy weeks" has been, as can be imagined, a conundrum of the book of Daniel. It appears to be a description of the total amount of time from the beginning of the exile to the end of political subjugation and the restoration of Jewish religious, if not also political, independence. "Seventy weeks" (of years, thus 490 years) refers to the time to put an end to sin, atone for iniquity, bring in righteousness, seal the prophet and his vision, and anoint a most holy place. God reaffirms the relationship with Israel. But what does this time refer to precisely? Scholars have often referred to the fact that Jeremiah's prophecy was not only associated with 2 Chr 36: 18-21 and Leviticus 25-26 so that "seventy weeks" takes on a sabbatical-year association, but also the fact that groups of 70 and 490 became a standard form of referring to periods of history in other apocalyptic works, pre-eminently in I Enoch and Jubilees. Such a standardization, then, ought to warn against the idea that these numbers can be matched to actual events. (1996, p. 128)

Hartman and Di Lella:

One need not take the account of Gabriel's visit to Daniel in the literal sense, as if the interpretation that turned the seventy years of Jeremiah's prophecy into 490 years were a genuinely supernatural revelation. The interpretation could have come solely from the author of ch.9 himself, albeit convinced that he was led to such an interpretation by divine inspiration. The presentation of a revelation by an angel was a literary device used by apocalyptic writers....The reader might have expected the angel to explain to Daniel why the latter's hope of seeing Jeremiah's prophecy (as understood by Daniel to mean the complete restoration of Judah's independence as it had been before the Babylonian destruction of Jerusalem) had not been realized in the predicted seventy years. Instead, the reader is told that the expression "seventy years" really means only seventy weeks. But he is soon assured by the quasi-historical, quasi-prophetic explanation of the events of the "seventy weeks" that this really means "seventy weeks of years."The author of Daniel 9 had good biblical support for his bold interpretation of the "seventy years" meaning "seventy weeks" of years. On the one hand, the author of II Chron. 37:21 saw in the seventy years of Jerusalem's desolation a punishment for Judah's "neglect of its sabbaths"; and since the sabbath is the seventh day of each week, one could multiply the seventy years by seven. On the other hand, in Lev.26: 18 God threatens to punish his disobedient people, as long as they remain unrepentant, "sevenfold" for their sins – therefore, seven times the seventy years foretold by Jeremiah. Besides, in Lev.26: 33-35, the threat is made that, because God's people failed to keep his command concerning the observance of the sabbath years, they will be scattered among the nations, and the land will remain desolate to make up the sabbath years its people failed to observe; and here again, the conclusion could be drawn that the "seventy years" foretold by Jeremiah meant seven periods of sabbath years, or seven times seventy. The author of Daniel 9 is thus using one of the peshet methods commonly used by the later Qumran sect and by the rabbinical writers of putting a new interpretation on a Scripture passage by combining it with some other passage of the Scriptures. (1978, pp.249f)

The New Encyclopedia of Judaism:

Jubilee

(Heb. yovel, from which the word "jubilee" is derived). An institution of biblical law providing every 50 years for the release of Hebrew slaves and the restoration of family property. The jubilee was observed after

every seven cycles of Sabbatical years, each cycle being seven years. The Talmud records a dispute over whether the jubilee was a separate year, in addition to the seven sabbatical years in the cycle, or whether the jubilee was observed in the first year of the next sabbatical cycle, so that there would be only 49 years in each jubilee cycle. The jubilee year began on Rosh Hashanah, and when the shofar (ram's horn) was blown on the Day of Atonement, that year "you shall proclaim release throughout the land for all its inhabitants" (Lev. 25: 9-10).

The laws of the Jubilee were such to enable each Jew to begin life again on an equal basis. Thus, all land sold since the previous jubilee had to revert to the original owner, this ultimately meaning the original families to whom the land had been assigned after Joshua's conquest of the land. All Jewish slaves, including those who had voluntarily accepted a continuation of their slavery after their term had expired, had to be released and given a grant to enable them to begin life anew. If applied perfectly, these provisions would ensure that no individual amassed wealth, nor would any Jew be reduced to perpetual poverty and servitude.

All the agricultural laws of the sabbatical year, such as the leaving the land fallow, were also in effect in the jubilee year. As the laws of the jubilee year depended upon all the 12 tribes living in their own land, the Jews who returned to the Land of Israel after the Babylonian exile no longer kept these laws. (1989, p.426)

Other Evidence of Heptadic Thinking in the Ancient World

There are other sources that confirm this wider notion of heptadic numerological thinking in the ancient world. We will look at examples in the Pentecontad Calendars, Zoroastrian Sacred Texts, and the archeological evidence from Babylon as presented by Johannes Hehn on his classic work on the topic. A third source we will examine is the research of Hutton Webster, Colson, and Anne-Marie Schimmel, and their work on number symbolism across a variety of cultures.

A. Use of *Hebdomad* in Semite Pentecontad Calendars

The historical significance of *hebdomad* is further borne out in the evidence for pentecontal calendars among Semite peoples. This is significant because we are among people associated in origin with the Hebrew people, rather than the preponderance of Greek and Latin material quoted previously in the paper.

a. Pentecontal Calendar

A pentecontad calendar is one that uses clusters of seven weeks plus one terminating day – the fiftieth day. The year for these people consisted of seven pentecontads:

"... the Babylonian sabattu and the Hebrew sabbath, sprang from a common [Semite] source.... this calendar has been aptly designated as the pentecontad calendar because of the significant role which the number 50 played in it. Its basic unit of time-reckoning was the week of seven days. Its secondary time unit was the period of fifty days, consisting of seven weeks - i.e. seven times seven days - plus one additional day, a day which stood outside the week and which was known and celebrated as 'atsrah', a festival of conclusion or termination - termination, of course, of the pentecontad or fifty-day period. The year of this calendar consisted of seven pentecontads ..." (*Interpreters Dictionary: Sabbaths*).

b. Qumran and Pentecontal Calendars

The information presented at [http://www.essene.com/Church/SemitePentecontad Calendar.htm](http://www.essene.com/Church/SemitePentecontadCalendar.htm) is pertinent to this discussion:

The Dead Sea Scrolls, such as 4Q325, 4Q326, 4Q327, and 4Q394, contain a variety of calendar systems, some of which may represent a transition from the more ancient lunar phase week toward the modern fixed week. Among these various calendars can be found the fixed seven day week, in a calendar of fifty-two weeks, which includes seven-week cycles just like the ancient lunar phase calendars.

... (1) On the twenty-sixth day of the first solar based month a barley harvest festival was observed.

... (2) Seven calendar weeks past the barley harvest festival (occurring on the day immediately following the Sabbath Day on the fifteenth day of the third solar based month) a festival of first grain harvest was observed);

... (3) Seven calendar weeks from the festival of the first grain harvest (occurring on the day immediately following the Sabbath Day on the third day of the fifth solar based month) a festival of new wine was observed);

... (4) Seven calendar weeks from the festival of new wine (occurring on the day immediately following the Sabbath Day on the twenty-second day of the sixth solar month) a festival of new oil was observed).

Throughout this equinox based calendar of straight running weeks not one of the seventh-week festival days (or 'fiftieth' day) was skipped over as is required in a lunar based progression of weeks.

c. Ethiopian Pentecontad Traditions

The Falasha Jews - a tribe of Sabbath practicing peoples, from the African country of Ethiopia, still observe a continuous cycle of seven weeks within a strictly hebdomadal calendar. For century upon century these Falasha Jews have grouped their Sabbaths into seven-week cycles. Liturgies are crystalized for each of the respective Sabbaths, with the seventh Sabbath, called Legata Sanbat, being considered especially holy with special and additional prayers, festivities, and a sanctification service.

d. Biblical Pentecontad Traditions

Although full of false pericopes, the true seven week cycle (and fiftieth jubilee day) can still be found within the Bible. Most modern Jews, and many Christians, celebrate this Pentecost period of 7 weeks annually. The remaining 6 jubilee periods are not preserved in this text considered hopefully corrupt by original Nasorenes, but they are partially preserved in the Temple Scroll from Qumran and among other traditions. The Bible preservation is found in the Bible Book of Leviticus, Chapter 23:15,16 (and in the Bible Book of Numbers, Chapter 28:26):

"...and you shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering: seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days..."

e. Apocryphal Pentecontad Traditions

In the Apocryphal Book of Tobit 1:21 directly mentions a date as occurring: "*before '50' days*" (refer to Chapter 1:21); and another passage of this book references: "*the feast of the seven weeks*" (refer to Chapter 2:1).

Also, the Apocryphal Book of Judith contains four extremely unique dates: ... "*the day before the sabbaton and the sabbaton and the day before the new Moon and the new Moon*" (refer to Chapter 8:6).

Possible additional evidence of this observance can be found in the words of Sirach: "*... the Moon gives the sign for the festival*" (Chapter 43:7); and the first book of Maccabees states: "*let all the festivals and sabbaths and new Moonsbe days of exemption*"(Chapter 10:34); while the second book of Maccabees references: "*the festival of weeks*" (Chapter 12:3).

f. Temple Scroll Pentecontad

The Temple Scroll reference says:

"...You shall count-seven complete Sabbaths from the day of your bringing the sheaf of [the wave-offering. You shall count] until the morrow of the seventh Sabbath. You shall count [fifty] days. You shall bring a new grain-offering....it is the feast of Weeks and the feast of Firstfruits, an eterna[1] memorial.

....You [shall count] seven weeks from the day when you bring the new grain-offering... seven full Sabbaths [shall elapse un]til you have counted fifty days to the morrow of the seventh Sabbath. [You] shall [bring] new wine for a drink-offering...

....[You shall] count from that day seven weeks, seven times (seven days), forty-nine days; there shall be seven full Sabbaths; until the morrow of the seventh Sabbath you shall count fifty days. You shall then offer new oil..."

(Temple Scroll - 11QT=11Q19, 20, 4Q365a - XVIII-XXI.).

g. Essene-Nasarene Pentecontad

The Jewish/Greek writer Philo, who lived in the first century AD during the time in which Nasarenes still observed the true calendar, graphically described the usage of a seven-weeks calendar (with fiftieth day) among the Therapeutae of Egypt whom Epiphanius reports to be Nasarenes.¹⁴⁷ What Philo tells us of this movement comes from a treatise: *De Vita Contemplativa* (The Contemplative Life) written around 30 AD. It probably represents dietary customs prevalent during the season of Lent. (The text is seen under the section on Philo above.)

Nasarenes in Palestine likewise observed these Jubilee times. The Book Of Acts, Chapter 2, records a day of *pentecost*, or a '50th' day, when special miracles occurred.

h. Conclusion regarding Hebdomad and the Pentecontad Calendar

Rather than being a Jewish or Greek institution, the use of heptadism in temporal calculations is seen to be widely used among Semite peoples. Some scholars see a Sumerian origin for this heptadism among Semite peoples, and indeed, not only among the Semites, but also among peoples to the east of the Euphrates.

B. The Zoroastrian Document "Greater Bundahišn" and Hebdomads¹⁴⁸

This sixth century B.C. Persian document presents the Zoroastrian cosmogony and cosmology, and a translation of the full document can be found at <http://www.avesta.org/pahlavi/bundahis.html> . In this work the occurrence of hebdomads is sprinkled throughout the sacred work. The reader should note that this document is from the same people who conquered Babylon and ruled there while Daniel was still in public service. Daniel chapter 9 was written while Babylon was under the control and influence of a people among whom this document was revered.¹⁴⁹ The topics covered in this important document is listed below. Under each chapter heading, the verses mentioning a hebdomad is noted:

¹⁴⁷ Information on Epiphanius of Salamis (d.403 A.D.) can be found at <http://en.wikipedia.org/wiki/Panarion>. The Greek Text of the Panarion can be found at <http://khazarzar.skeptik.org/books/panariog.htm> . English Translation has only been recently published in two volumes: <http://books.google.com/books?id=K22xQJbzdUIC> and <http://books.google.com/books?id=DAP-uJTfc84C> both of which provide extensive preview pages.

¹⁴⁸ Pronounced "bundahishn" and mans "Creation."

¹⁴⁹ Should we be looking to the milieu in which we find Daniel for a better understanding of his choice of words, rather than to a previous era of Jewish history? *Should shabu'a* be seen in the light of the language being used at the time? Are there other words in the book of Daniel used for the first time that reflect a borrowing from Daniel's surrounding culture and language? Charles' suggestion on the peculiar use of *shabu'a* as being the first occurrence of this particular usage lends weight to this idea. The intertestamental Jewish writings certainly collaborates the use of *shabu'a* as a hebdomadic unit comprising a unit of years etc.

Chapter 1. Ohrmazd's original creation; the antagonism of the evil spirit; nature of the creatures of the world

Chapter 2. On the formation of the luminaries

Chapter 3. The rush of the destroyer at the creatures

Chapter 4. Goshorun, the primal ox

Chapter 5. The planets and cosmology

Seven chieftains of the planets have come unto the **seven** chieftains of the constellations, as the planet Mercury (Tir) unto Tishtar, the planet Mars (Warharan) unto Haptoring, the planet Jupiter (Ohrmazd) unto Vanand, the planet Venus (Anahid) unto Sataves, the planet Saturn (Kevan) unto the great one of the middle of the sky, Gochihr and the thievish (dujgun) Mushpar, provided with tails, unto the sun and moon and stars. 2. The sun has attached Mushpar to its own radiance by mutual agreement, so that he may be less able to do harm (vinas).

Chapter 6. The battle with the sky

Chapter 7. The battle with water

Chapter 8. The battle with the earth

Chapter 9. The battle with the plants

Chapter 10. The battle with the primeval ox

Chapter 11. The nature of the earth

1. On the nature of the earth it says in revelation, that there are thirty and three kinds of land. 2. On the day when Tishtar produced the rain, when its seas arose therefrom, the whole place, half taken up by water, was converted into **seven** portions; this portion, as much as one-half, is the middle, and six portions are around; those six portions are together as much as Khvaniras. 3. The name keshvar ('zone or region') is also applied to them, and they existed side by side (kash kash); as on the east side of this portion (Khvaniras) is the Savah region, on the west is the Arzah region; the two portions on the south side are the Fradadafsh and Vidadafsh regions, the two portions on the north side are the Vorubarshst and Vorujarsst regions, and that in the middle is Khvaniras. 4. And Khvaniras has the sea, for one part of the wide-formed ocean wound about around it; and from Vorubarshst and Vorujarsst a lofty mountain grew up; so that it is not possible for any one to go from region to region.

5. And of these **seven** regions every benefit was created most in Khvaniras, and the evil spirit also produced most for Khvaniras, on account of the superiority (sarih) which he saw in it. 6. For the Kayanians and heroes were created in Khvaniras; and the good religion of the Mazdayasnians was created in Khvaniras, and afterwards conveyed to the other regions; Soshyans is born in Khvaniras, who makes the evil spirit impotent, and causes the resurrection and future existence.

Chapter 12. The nature of mountains

Chapter 13. The nature of the oceans

Chapter 14. The nature of the animals

Chapter 15. The nature of people

22. From them was born in nine months a pair, male and female; and owing to tenderness for offspring the mother devoured one, and the father one. 23. And, afterwards, Ohrmazd took tenderness for offspring away from them, so that one may nourish a child, and the child may remain.

24. And from them arose **seven** pairs, male and female, and each was a brother and sister-wife; and from every one of them, in fifty years, children were born, and they themselves died in a hundred years. 25. Of those **seven** pairs one was Siyamak, the name of the man, and Nasak of the woman; and from them a pair was born, whose names were Fravak of the man and Fravakain of the woman. 26. From them fifteen pairs were born, every single pair of whom became a race (sardak); and from them the constant continuance of the generations of the world arose.

27. Owing to the increase (zayishn) of the whole fifteen races, nine races proceeded on the back of the ox Sarsaok, through the wide-formed ocean, to the other six regions (karshwar), and stayed there; and six races of men remained in Xwaniratha. 28. Of those six races the name of the man of one pair was Tazh and of the woman Tazhak, and they went to the plain of the Tazhikan (Arabs); and of one pair Hooshang was the name of the man and Guzhak of the woman, and from them arose the Airanakan (Iranians); and from one pair the

Mazendarans have arisen. 29. Among the number (pavan ae mar) were those who are in the countries of Surak, those who are in the country of Aner, those who are in the countries of Tur, those who are in the country of Salm which is Arum, those who are in the country of Seni, that which is Chinistan, those who are in the country of Dai, and those who are in the country of Sind. 30. Those, indeed, throughout the **seven** regions are all from the lineage of Fravak, son of Siyamak, son of Mashye.

Chapter 16. The nature of procreation

Chapter 17. The nature of fire

Chapter 18. The nature of trees

10. Between these trees of such kinds is formed the mountain with cavities, 9999 thousand myriads in number, each myriad being ten thousand. 11. Unto that mountain is given the protection of the waters, so that water streams forth from there, in the rivulet channels, to the land of the **seven** regions, as the source of all the sea-water in the land of the **seven** regions is from there.

Chapter 19. Regarding fabulous creatures

8. When that ass shall hold its neck in the ocean. its ears will terrify (asahmed), and all the water of the wide-formed ocean will shake with agitation, and the side of Ganavad will tremble (shivaned). 9. When it utters a cry all female water-creatures, of the creatures of Ohrmazd, will become pregnant; and all pregnant noxious water-creatures, when they hear that cry, will cast their young. 10. When it stales in the ocean all the sea-water will become purified, which is in the **seven** regions of the earth -- it is even on that account when all asses which come into water stale in the water -- as it says thus: 'If, O three-legged ass! you were not created for the water, all the water in the sea would have perished. from the contamination which the poison of the evil spirit has brought into its water, through the death of the creatures of Ohrmazd.'

Chapter 20. The nature of rivers

34. Regarding Frasiyav they say, that a thousand springs were conducted away by him into the sea Kyansih, suitable for horses, suitable for camels, suitable for oxen, suitable for asses, both great and small; and he conducted the spring Zarinmand (or golden source), which is the Hetumand river they say, into the same sea; and he conducted the **seven** navigable waters of the source of the Vachaeni river into the same sea, and made men settle there.

Chapter 21. Regarding liquids

Chapter 22. The nature of lakes

Chapter 23. The nature of the ape and bear

Chapter 24. The chieftainship of people and animals

Chapter 25. The religious calendar

7. As from the auspicious day Ohrmazd of the month Frawardin to the auspicious day Anagran of the month Mihr is the summer of **seven** months, so from the auspicious day Ohrmazd of the month Aban to the auspicious month Spandarmad, on to the end of the five supplementary days, is the winter of five months. 8. The priest fulfills the regulation (vachar) about a corpse and other things, by this calculation as to summer and winter. 9. In those **seven** months of summer the periods (gas) of the days and nights are five since one celebrates the Rapithwin namely, the period of day-break is Hawan, the period of midday is Rapithwin, the period of afternoon is Uzerin, when the appearance of the stars has come into the sky until midnight is the period of Aiwisruthrem, from midnight until the stars become imperceptible is the period of Ushahin. 10. In winter are four periods, for from daybreak till Uzerin is all Hawan, and the rest as I have said; and the reason of it is this, that the appearance of winter is in the direction of the north, where the regions Wourubareshti and Wourujareshti are; the original dwelling of summer, too, is in the south, where the regions Fradadhafshu and Widadhafshu are; on the day Ohrmazd of the auspicious month Aban the winter acquires strength and enters into the world, and the spirit of Rapithwin goes from above-ground to below-ground, where the spring (khani) of waters is, and diffuses warmth and moisture in the water, and so many roots of trees do not wither with cold and drought. 11. And on the auspicious day Adar of the month Din the winter arrives, with much cold, at Eranje; and until the end, in the auspicious month Spandarmad, winter advances through the whole world; on this account they kindle a fire everywhere on the day Adar of the month Din, and it forms an indication that winter has come. 12. In those five months the water of springs and conduits is all warm, for Rapithwin keeps warmth and moisture there, and one does not celebrate the period of Rapithwin. 13. As the day Ohrmazd of the

month Frawardin advances it diminishes the strength which winter possesses, and summer comes in from its own original dwelling, and receives strength and dominion. 14. Rapithwin comes up from below-ground, and ripens the fruit of the trees; on this account the water of springs is cold in summer, for Rapithwin is not there; and those **seven** months one celebrates the Rapithwin, and summer advances through the whole earth. 15. And yet in the direction of Hindustan, there where the original dwelling of summer is nearer, it is always neither cold nor hot; for in the season which is the dominion of summer, the rain always dispels most of the heat, and it does not become perceptible; in the winter rain does not fall, and the cold does not become very perceptible. 16. In the northern direction, where the preparation of winter is, it is always cold; for in the summer mostly, on account of the more oppressive winter there, it is not possible so to dispel the cold that one might make it quite warm. 17. In the middle localities the cold of winter and heat of summer both come on vehemently.

Chapter 26. Measuring distances

Chapter 27. The nature of plants

Chapter 28. On the evil-doing of Ahriman and the demons

14. The demon-Taromat [is he who] produces disobedience; the demon Mitrokht is the liar (drojan) of the evil spirit; the demon Arashk ('malice') is the spiteful fiend of the evil eye. 15. Theirs are the same appliances as the demon Eshm's, as it says that **seven** powers are given to Eshm, that he may utterly destroy the creatures therewith; with those **seven** powers he will destroy **seven** of the Kayanian heroes in his own time, but one will remain. 16. There where Mitrokht ('falsehood') arrives, Arashk ('malice') becomes welcome, [and there where Arashk is welcome] Eshm lays a foundation, and there where Eshm has a foundation, many creatures perish, and he causes much non-Iranianism. 17. Eshm mostly contrives all evil for the creatures of Ohrmazd, and the evil deeds of those Kayanian heroes have been more complete through Eshm, as it says, that Eshm, the impetuous assailant, causes them most.

43. Various new demons arise from the various new sins the creatures may commit, and are produced for such purposes; who make even those planets rush on which are in the celestial sphere, and they stand very numerous in the conflict. 44. Their ringleaders (kamarikan) are those **seven** planets, the head and tail of Gochihr, and Mushpar provided with a tail, which are ten. 45. And by them these ten worldly creations, that is, the sky, water, earth, vegetation, animals, metals, wind, light, fire, and mankind, are corrupted with all this vileness; and from them calamity, captivity, disease, death, and other evils and corruptions ever come to water, vegetation, and the other creations which exist in the world, owing to the fiendishness of those ten. 46. They whom I have enumerated are furnished with the assistance and crafty (afzar-homand) nature of Ahriman.

47. Regarding the cold, dry, stony, and dark interior of mysterious (tarik den afraj-pedak) hell it says, that the darkness is fit to grasp with the hand, and the stench is fit to cut with a knife; and if they inflict the punishment of a thousand men within a single span, they (the men) think in this way, that they are alone; and the loneliness is worse than its punishment. 48. And its connection (band) is with the **seven** planets, be it through much cold like Saturn (Kevan), be it through much heat like Ahriman; and their food is brimstone (gandak), and of succulents the lizard (vazagh), and other evil and wretchedness (patyan).]

Chapter 29. On the spiritual chieftainship of the regions of the earth

Chapter 30. On the resurrection and future existence

Chapter 31. On the race and offspring of the Kayans

Chapter 32. Pourushasp and Zartosht

Chapter 33. The family of the Mobads

Chapter 34. On the reckoning of years

Conclusion on heptadism in the *Greater Bundahišn*

The importance of seven is highlighted throughout these chapters. Little wonder that Roscher was excited when he discovered this document and the similarities between this and the cosmology of other cultures like the Greek and Babylonian. It would do well to ponder West's question and answer at this point:

This does not necessarily mean attributing the common pattern of the *Taittiriya Upanishad* and the *De Hebd.* to an archetype. Once speculation had been given an impetus in this direction, it might develop on parallel lines in different countries. (Ibid, pp.387-388)

Perhaps the fascination with arithmological symbolism at the very beginnings of the science of mathematics is the powerhouse from which heptadism gained its appeal. This fascination with the structure and pervasiveness of ordered mathematics in the natural world was the kernel from which these theoretical notions of groupings, including heptadism, evolved. Some indeed were obvious and lasted longer than others, such as the decade, whereas others, like the *hebdomad*, became obsolete in time. Perhaps a similar development can be seen in that of the theology of arithmetic in the early church, with its penchant for relationships between Greek arithmology and Biblical numerology. The association between numerical symbolism and Biblical symbolism proposed by leading Christian writers was tantalising. For example, the triad was revived in Christian times with the concept of the Trinity, and developed along new lines of thought, as did the ogdoad, with its new basis in defending the change of the day of worship from the seventh day of the week to the eighth day. On the other hand, the association of the *hebdomad* with Judaism and the seventh day of worship, fell out of favour due to the enduring stigma attached to Judaism throughout the centuries.

C. Johannes Hehn, Siebenzahl und Sabbat Bei Den Babylonien und im Alten Testament.
GO INTO HIS IDEAS IN DETAIL. SUMMARISE HIS IDEAS IN SECTIONS.

A highly significant paper, first appearing in 1907, has had a great influence on scholarship in this area, insomuch that, in 1968, the entire document was reprinted in *Leipziger Semitistische Studien*. The work is divided in two section – the first 91 pages deal with *Die Siebenzahl* and the last 40 pages on *Der Sabbat*. In the first section it is divided into five parts: 1. *Anwendung und Bedeutung der Siebenzahl*; 2. *Ursprung der Sieben als „heiliger“ Zahl*; 3. *Bedeutung der Dreizahl*; 4. *Bedeutung der Vierzahl*; 5. *Die Siebenzahl in der Bibel*.

Conclusion of the arguments on Hebdomad by Hehn.

Hehn examined the use of *siebenmal* in Babylonian culture and found its presence ubiquitous –in their culture and religion. He had no shortage of incidences from archaeological evidence to draw from to highlight their use of hebdomad – from their art (Kunst)and craft (Kraft) through to their pantheon (Siebengottheit), planet worship (Der Kult der sieben Planeten) as well as the magical liturgies (magisch-liturgischen Handlungen).

But one should not consider these things in isolation. M. L. West noted A. Götze’s 1923 study showing the strange similarity between the Pythagorean and Ps-Hippocratean ideas of the hebdomad and those of the sixth century B.C. Persian document *Greater Bundahišn*. We not only have the testimony of Christian and pre-Christian Greek and Jewish writers of the concept of hebdomad but the horizons of the concept of hebdomad in cosmology and general language must be pushed farther back into the times of Zoroastrian and Babylonian times – a period contemporary with the times of Solon and Hesiod in Greece, and Daniel in Babylon.

Therefore, the concept of *hebdomad* as referring to a collection of seven things is attested in Babylonian culture, religion, art and architecture and Persian literature, and this evidence flies in the face of Fromm’s understanding of the meaning of *hebdomad* as being restricted to the solar weekly cycle.

D. *Hebdomad* and Number Symbolism around the Globe in Antiquity

a. Hutton Webster

wrote a significant work on Rest Days around the world. It was an anthropological study of significance for this topic.

b. Colson

LOOK AT HIS ARGUMENTS, AND ALSO COULSON'S WORK ON THE WEEK. THEN CHASE HIS SOURCES AND SEE WHAT THEY SAY.

c. AnneMarie Schimmel

SUMMARISE HER WORK ON THE NUMBER SEVEN AND ITS SYMBOLISM IN VARIOUS CULTURES

d. Vincent Foster Hopper.

e. Number Symbolism and the Year-Day Principle.

Froom has documented the origins of the year-day principle in an era when number symbolism among Christian and Jewish thought-leaders was flourishing (*see ch.28 vol.I, Prophetic Faith of our Fathers, "Joachim of Floris – New Interpretation"*). Froom could say,

“with Joachim of Floris, we reach the most outstanding figure among the medieval expositors of prophecy. With him we definitely come to a turning point...he is important not only contemporarily, for the new era that he introduced, but for his far-reaching influence upon exposition for centuries to come.” (p.683).

In fact Vincent Foster Hopper provides an illuminating background for this principle that puts the use of the year-day principle fair-and-square in the camp of the mystic prophets of numerology in their interpretation of the apocalypse according to numerology. Here is Hopper's comments:

One of the most prominent heirs to the mystic school of St. Victor was the Calabrian abbot, Joachim of Flora. In him is exemplified the faith of the mystic, who in the “silence of harmony” may penetrate into the secrets of superessential. To him the book of the Apocalypse of John was the book of the secrets of wisdom, and the array of symbolic numbers contained therein gave support and encouragement to his own numerical theorizing. Most startling of his teachings were his teachings concerning the third age. Since the times of Augustine, [Footnote: “Epistle LV, 3, 5.”] it had been customary to apply the conception of the three ages to the Time Schedule of the Universe. [Footnotes: “Before the Law, under the Law, under Grace, see above, p.83.”] Bernard introduced a new conception by combining the first two ages and postponing the third age to the last Judgment. He renamed these ages, “Under Adam, In Christ, and With Christ,” citing as his authority Hosea 6:3, “After two days he will revive us, and the third day he will raise us up.” [*Sermo, XIII, 2, De tempore.*]

Joachim was one of thousands of sincere and reverent men who felt that the height of earthly perfection had not been reached under the guidance of the then incredibly corrupt Church of Christ. Building on the theory that the Time of Law represented the Rule of the Father, and the Evangelical Law represented the Reign of the Son, he was able to extend the hope of a third age to come – an Age of Love and Grace under the Holy Spirit.

The Joachite writings became a center about which the widespread spiritual unrest, especially in Italy, rallied. Numerous dates were proposed for the Inception of the Third Age, but the most widely accepted (until that date had passed) was Joachim's own theory that Benedict was a forerunner, a John the Baptist, and that the crucial hour would arrive in 1260. This was a sufficiently sound computation, granting the hypothesis that “all things are ordered in measure and number.” The time between Adam and Jesus given by Matthew was 42 generations, divided into 3 periods of 14 each. Counting 30 years to a generation the resulting 1,260 years is derived, which is therefore the length of an age.[Footnotes: “*Concordia*, II, tract I, cap.16.”] The thirty is authorized by the record of the life of Christ, who began to preach in his thirtieth year, and 1,260 may itself be found in Revelations 12:6 [Footnotes: “Rev. 12.6 ‘And the woman fled into the wilderness where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days.’ This date has

been accordingly proposed as the date of the Last Judgment (Aquinas, *Summa Theologica*, III, qu.77, art.3.]" which, if correlated with Ezekiel 4:6, "A day for a year...I have appointed thee," may be taken as a prophecy.

Most clearly, in such predictions as these, it is patent that in many minds the symbolic implications of number had come to be regarded as realities, indisputable and final. Innocent III piously sought to count the appearances of Christ on earth after the Resurrection. He was able to enumerate 10, but felt there ought to be 12, a number particularly associated with Christ, who added 2 Commandments to the Decalogue and chose 12 disciples. He therefore states that there *must* have been 2 other appearances not mentioned, possibly to Paul, and to his Mother in Glory. [Footnotes: "I Cor 15. *Sermo V, De sanctus*; P.L. 217, 471"] The practical exigencies of architecture ordinarily required more than 7 pillars in the structure of a church. "Yet," says Durandus, "are they called seven." In this instance, the number, as an attribute of the pillars, could not be arrived at by counting. The pillars are 7, not by human computation, but by Divine Revelation, for "Wisdom hath built her house, she hath hewn out her 7 pillars," [Footnotes: "Proverbs, 9:1"] and in them may be recognized the seven outpourings of the Holy Ghost. [Footnotes: "Durandus, *Ibid*"] Similarly Isidore reckons the nations of the earth: 15 from Japhet, 31 from Ham, 27 from Shem, a total of 73, "or rather," he concludes, "as calculation shows, 72, and as many languages begin to exist throughout the earth." [Footnotes: "*Etym.*, IX, 2, 2."]

In these and similar pronouncements is demonstrated the conception of number as abstraction, symbol, idea – as part of a philosophical system, rather than as the summation of concrete units. Faith in number was so strong that the specific date of the Last Judgment was believed with predictable certainty. Stronger than that, when the seven ages of the world had actually been completed without event, there followed no loss of faith in the number 7 as the cosmic period. If the fact did not coincide with the archetypal pattern, it was not the pattern that was at fault. Therefore Magnus Albertus continued to call 8 the Day of Justice,

not, as some have erroneously thought because this, after 7 thousand years, would complete the 7 ages of the world. For it is uncertain, and known only to God, when that day will come – Matthew 24:36, "Of that day and hour knoweth no man." But it is called 8 for two other reasons, because it follows after this life, which is halved by 4 and 3. For the human body is composed of 4 humours, and varies through the four seasons of the year, and it is composed of four elements. On the part of the soul, on the other hand, are 3 powers or forces by which the spiritual life of man is ruled. From this it follows that the day of Judgment will be 8. Or better, it is called 8, because it is the consequence of this life which runs the circuit of 7 days." [Footnotes: "*Commentary on Psalm 6*, ed. by Borgnet, XIV, 72."]

In the same spirit of absolute faith, Saint Guthlac, at the end of his life, is said to remark, "The meaning of my illness is this, that the spirit must be taken away from this body, for on the eighth day there will be an end of my illness." [Footnote: "*Vita Sci. Guthlaci*, XX, p.81 in C.W. Goodwin, *The Anglo-Saxon Version of the life of Guthlac*. The verse rendering in *Codex Exoniensis*, lines 1005 *et sqq.* is identical in meaning."] Guthlac is uttering here a literal prediction, but he is also giving voice to his own inspired vision of Eternal Truth. (Hopper, 1969, pp.109-112)

Hopper gives us a new perspective in which to view the work of Joachim of Flora, and the prediction of 1260 A.D. as the beginning of the Third Age, and his use of the year-day principle. We see this year-day principle as part and parcel of the mystical numerological baggage that had been developing for centuries, and extracting numerological items of Scripture to harness in its announcements. Joachim used it to try and fit a faulty theory into practice – a theory that failed with the passing of 1260 A.D. without incident. But as Hopper deftly points out, the artefact is kept, though the reality proved it to be incorrect.

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Thus the year-day principle is retained and reapplied hundreds, maybe even thousands of time – all without consequence – and all the while the believers in these artefacts refused to jettison the artefacts used in the development of the theory. Thus numerology continues among SDA historicists with the same end as that of the Kabbalists, Neoplatonists, Gnostics, Rosicrucians,

Occultists and Pythagoreans, but the actual questioning of the artefacts used to develop the theories – like these papers of mine – is not entertained; it is vigorously opposed.

Hopper also points out how a tradition is developed from generation to generation with devotees adding idea to idea with a view to substantiate the artefacts:

One of the most extensive usages of number symbolism may be found in scriptural exegesis, which builds steadily upon the tradition of Philo and Augustine as each expositor repeats his predecessor and occasionally adds an original interpretation. (Ibid, p.112)

This is what we read when we read the *Prophetic Faith of Our Fathers*. Based on the false premises of cabalistic exposition of numerological features of scripture and astrological christian numerology, the use of the year-day principle was a frequent tool of those following Joachim's tradition, and the PFF documents the continual efforts to add "original interpretation" to interpretation as each generation came and went – with all of them failing. Froom should have realised in documenting this doomed endeavour that Adventism was to meet the same fate of the hundreds of movements that he himself documents in his work, because it is based on the same false numerological principles that failed back in 1260 A.D.

One has only to compare the two events – that of the Millerite movement and the Joachite movement – to see the immediate connection between the two. And just as the Joachite movement was doomed to failure, so was the Millerite movement doomed to such a fate. Using the same numerological tools, they achieved the same result – a false prophecy (that did indeed turn the eyes of many to God, who would not have done so otherwise), but ultimately failed as far as a reliable prophetic movement is concerned. Froom is quick to highlight the similarity in tools used by both movements, but is not quick to point out this disturbing similarity between the two movements.

And the basis of this fault is the tradition that finds its way all the way back to Kabbalistic methods evident in the exegesis of Origen, Philo, Talmudic and Gnostic writings. They find in Scripture numerological significance in the most obscure of items and reason from that. As Hopper says of gematrical and gnostic exegesis: "it is possible to derive nearly any defined meaning from any given word or passage. Interpretation depends entirely on the fancy and ingenuity of the practitioner." (Ibid, p. 64) One need only read one example to see how incongruent their reasoning is, and how the extraction of the statements of "a day for a year" in Numbers 14:34 and Exe 4: 4-6 fits entirely within this paradigm, without any external controls. Notice the following example of how the most obscure conclusion can be derived, taken from

Hebdomad in Literature

Thomas Browne (1605-1682)

There are a few mentions of the ages of man using the septennary scale in English Literature. First we have Sir Thomas Browne in his work *Pseudodoxia Epidemica: or Enquiries into Very Many Received Tenets, and Commonly presumed Truths*, book 4, chapter 12, "Of the great Climacterical year, that is, Sixty three." In this work, Browne questions the validity of the artificial reasoning of those theoreticians who had a penchant for number symbolism, and who argued for it from the evidence found in nature. In some ways, he echoes the sentiments of Aristotle against Plato's use of this logic as well.¹⁵⁰

CERTAINLY the Eyes of the understanding, and those of the sense are differently deceived in their greatest objects; the sense apprehending them in lesser magnitudes than their dimensions require; so it beholdeth the Sun, the Stars, and the Earth it selfe. But the understanding quite otherwise: for that ascribeth unto many things far larger horizons than their due circumscriptions require: and receiveth them with amplifications which their reality will not admit. Thus hath it fared with many Heroes and most worthy persons, who being sufficiently commendable from true and unquestionable merits, have received advancement from falshood and the fruitful stock of Fables. Thus hath it happened unto the Stars, and Luminaries of heaven: who

¹⁵⁰ There are many places in this text where spelling is questionable, but I will refrain from defacing the text.

being sufficiently admirable in themselves, have been set out by effects, no way dependent on their efficiencies, and advanced by amplifications to the questioning of their true endowments. Thus is it not improbable it hath also fared with number, which though wonderful in it self, and sufficiently magnifiable from its demonstrable affections, hath yet received adjections from the multiplying conceits of men, and stands laden with additions, which its equity will not admit.

And so perhaps hath it happened unto the numbers, 7 and 9, which multiplied into themselves do make up Sixty three, commonly esteemed the great Climacterical of our lives. For the daies of men are usually cast up by Septenaries, and every seventh yeare conceived to carry some altering character with it, either in the temper of body, mind, or both. But among all other, three are most remarkable, that is 7 times 7 or forty nine, 9 times 9 or eighty one, and 7 times 9 or the year of Sixty three; which is conceived to carry with it the most considerable fatality, and consisting of both the other numbers was apprehended to comprise the vertue of either: is therefore expected and entertained with fear, and esteemed a favour of fate to pass it over. Which notwithstanding many suspect to be but a Panick terrour, and men to fear they justly know not what: and to speak indifferently, I find no satisfaction: nor any sufficiency in the received grounds to establish a rationall fear.

Now herein to omit Astrological considerations (which are but rarely introduced) the popular foundation whereby it hath continued, is first, the extraordinary power and secret vertue conceived to attend these numbers: whereof we must confess there have not wanted not only especial commendations, but very singular conceptions. Among Philosophers, *Pythagoras* seems to have played the leading part; which was long after continued by his disciples, and the *Italick* School. The Philosophy of *Plato*, and most of the *Platonists* abounds in numeral considerations; above all, *Philo* the learned Jew, hath acted this part even to superstition: bestowing divers pages in summing up every thing, which might advantage this number. Which notwithstanding, when a serious Reader shall perpend, he will hardly find any thing that may convince his judgment, or any further perswade, then the lenity of his belief, or prejudgment of reason inclineth.

For first, not only the number of 7 and 9 from considerations abstruse, have been extolled by most, but all or most of the other digits have been as mystically applauded. For the number of One and Three have not been only admitted by the Heathens, but from adorable grounds, the unity of God, and mystery of the Trinity admired by many Christians. The number of four stands much admired, not only in the quaternity of the Elements, which are the principles of bodies, but in the letters of the Name of God, which in the *Greek*, *Arabian*, *Persian*, *Hebrew*, and *Egyptian*, consisteth of that number; and was so venerable among the *Pythagorians*, that they swore by the number four. That of six hath found many leaves in its favour; not only for the daies of the Creation, but its natural consideration, as being a perfect number, and the first that is compleated by its parts; that is, the sixt, the half, and the third, 1. 2. 3. Which drawn into a sum, make six. The number of Ten hath been as highly extolled, as containing even, odd, long, plain, quadrate and cubical numbers; and *Aristotle* observed with admiration, that *Barbarians* as well as *Greeks*, did use numeration unto Ten, which being so general, was not to be judged casual, but to have a foundation in nature. So that not only 7 and 9, but all the rest have had their Elogies, as may be observed at large in *Rhodiginus*, and in several Writers since: every one extolling number, according to his subject, and as it advantaged the present discourse in hand.

Again, they have been commended not only from pretended grounds in nature, but from artificial, casual, or fabulous foundations: so have some endeavoured to advance their admiration, from the 9 Muses, from the 7 Wonders of the World, from the 7 Gates of *Thebes*: in that 7 Cities contended for *Homer*, in that there are 7 stars in *Ursa minor*, and 7 in Charles wayn, or Plaustrum of *Ursa major*. Wherein indeed although the ground be natural, yet either from constellations or their remarkable parts, there is the like occasion to commend any other number, the number 5 from the stars in *Sagitta*, 3 from the girdle of *Orion*, and 4 from *Equiculus*, *Crusero*, or the feet of the Centaur: yet are such as these clapt in by very few good Authors, and some not omitted by *Philo*.

Nor are they only extolled from Arbitrary and Poetical grounds, but from foundations and principles, false, or dubious. That Women are menstruant, and Men pubescent at the year of twice seven is accounted a punctual truth: which period nevertheless we dare not precisely determine, as having observed a variation and latitude in most, agreeable unto the heat of clime or temper, Men arising variously into virility, according to the activity of causes that promote it. *Sanguis mentruosus ad diem, ut plurimum, septimum durat*, saith *Philo*. Which notwithstanding is repugnant unto experience, and the doctrine of *Hippocrates*, who in his book, *de diæta*, plainly affirmeth, it is thus but with few women, and only such as abound with pituitous and watery humours.

It is further conceived to receive addition, in that there are 7 heads of *Nyle*, but we have made manifest elsewhere by the description of Geographers, they have beene sometime more, and are at present fewer.

In that there were 7 Wise men of *Greece*, which though generally received, yet having enquired into the verity thereof we cannot so readily determine it; for in the life of *Thales*, who was accounted in that number,

Diogenes Laertius plainly saith *Magna de eorum numero discordia est*; some holding but four, some ten, others twelve, and none agreeeth in their names, though according in their number.

In that there are just 7 Planets or errant Stars in the lower orbs of Heaven, but it is now demonstrable unto sense, that there are many more; as *Galileo* hath declared, that is, two more in the orb of Saturn, and no less than four more in the sphere of Jupiter. And the like may be said of the *Pleiades* or 7 Stars, which are also introduced to magnifie this number, for whereas scarce discerning six, we account them 7, by his relation, there are no less than forty.

That the Heavens are encompassed with 7 Circles, is also the allegation of *Philo*; which are in his account, The Artick, Antartick, the Summer and Winter Tropicks, the Æquator, Zodiack, and the Milky circle; whereas by Astronomers they are received in greater number. For though we leave out the Lacteous circle (which *Aratus*, *Geminus*, and *Proclus*, out of him hath numbered among the rest) yet are there more by four then *Philo* mentions; that is, the Horizon, Meridian and both the Colures; circles very considerable, and generally delivered, not only by *Ptolomie*, and the Astronomers since his time, but such as a flourished long before, as *Hipparchus* and *Eudoxus*. So that for ought I know, if it make for our purpose, or advance the theme in hand, with equal liberty, we may affirm there were 7 Sybils, or but 7 signs in the Zodiack circle of Heaven.

That verse in *Virgil* translated out of *Homer*, *O terque quaterque beati*; that is, as men will have it, 7 times happy, hath much advanced this number in critical apprehensions; yet is not this construction so indubitably to be received, as not at all to be questioned; for though *Rhodiginus*, *Beroaldus* and others from the authority of *Macrobius* so interpret it, yet *Servius* his ancient commentator conceives no more thereby then a finite number for indefinite, and that no more is implied then often happy. *Strabo* the ancientist of them all, conceives no more by this in *Homer*, then a full and excessive expression; whereas in common phrase and received language, he should have termed them thrice happy; herein exceeding that number, he called them four times happy; that is, more then thrice. And this he illustrates by the like expression of *Homer* in the speech of *Circe*; who to express the dread and terrour of the Ocean, sticks not unto the common form of speech in the strict account of its reciprocations, but largely speaking, saith, it ebbs and flows no less then thrice a day, *terque die revomit fluctus, iterumque resorbet*. And so when 'tis said by *Horace*, *felices ter & amplius*, the exposition is sufficient, if we conceive no more then the letter fairly beareth, that is, four times, or indefinitely more then thrice.

But the main considerations which most set off this number, are observations drawn from the motions of the Moon, supposed to be measured by sevens; and the critical or decretory daies dependent on that number. As for the motion of the Moon, though we grant it to be measured by sevens, yet will not this advance the same before its fellow numbers; for hereby the motions of other Stars are not measured, the fixed Stars by many thousand years, the Sun by 365 daies, the superiour Planets by more, the inferiour by somewhat less. And if we consider the revolution of the first Movable, and the daily motion from East to West, common unto all the Orbs, we shall find it measured by another number, for being performed in four and twenty hours, it is made up of 4 times 6: and this is the measure and standard of other parts of time, of months, of years, Olympiades, Lustres, Indictions, Cycles, Jubilies, &c.

Again, Months are not only Lunary, and measured by the Moon, but also Solary, and determined by the motion of the Sun; that is, the space wherein the Sun doth pass 30 degrees of the Ecliptick. By this month *Hippocrates* computed the time of the Infants gestation in the womb; for 9 times 30, that is, 270 daies, or compleat 9 months, make up forty weeks, the common compute of women. And this is to be understood, when he saith, 2 daies makes the fifteenth, and 3 the tenth part of a month. This was the month of the ancient *Hebrews* before their departure out of *Egypt*: and hereby the compute will fall out right, and the account concur, when in one place it is said, the waters of the flood prevailed an hundred and fifty daies, and in another it is delivered, that they prevailed from the seventeenth day of the second month, unto the seventeenth day of the seventh. As for the hebdomadal periods or weeks, although in regard of their Sabbaths, they were observed by the *Hebrews*, yet it is not apparent, the ancient *Greeks* or *Romans* used any: but had another division of their months into Ides, Nones and Calends.

Moreover, Moneths howsoever taken, are not exactly divisible into septenaries or weeks, which fully containe seven daies: whereof four times do make compleatly twenty eight. For, beside the usual or Calendary month, there are but four considerable: the month of Peragrations, of Apparitions, of Consecutions, and the medical or Decretorial month; whereof some come short, others exceed this account. A month of Peragrations, is the time of the Moons revolution from any part of the Zodiack, unto the same again: and this containeth but 27 daies, and about 8 hours: which cometh short to compleat the septenary account. The month of Consecution, or as some will terme it, of progression, is the space between one conjunction of the Moon with the Sun, unto another: and this containeth 29 daies and an half: for the Moon returning unto the same point wherein it was kindled by the Sun, and not finding it there again, (for in the mean time, by its proper motion it hath passed through 2 signes) it followeth after, and attaines the Sun in the space of 2 daies and 4 hours more, which added

unto the account of Peragrations, makes 29 daies and an half: so that this month exceedeth the latitude of Septenaries, and the fourth part comprehendeth more then 7 daies. A month of Apparition, is the space wherein the Moon appeareth (deducting three daies wherein it commonly disappeareth; and being in combustion with the Sun, is presumed of less activity,) and this containeth but 26 daies and 12 hours. The medical month, not much exceedeth this, consisting of 26 daies and 22 hours, and is made up out of all the other months. For if out of 29 and an half, the month of Consecution, we deduct 3 daies of disappearance, there will remain the month of Apparition 26 daies, and 12. hours: whereto if we add 27 daies and 8 hours, the month of Peragrations, there will arise 53 daies and 10. hours, which divided by 2, makes 26 daies and 22 hours: called by Physitians the medical month; introduced by *Galen* against *Archigenes*, for the better compute of Decretory or Critical daies.

As for the Critical daies (such I mean wherein upon a decertation betweene the disease and nature, there ensueth a sensible alteration, either to life or death,) the reasons thereof are rather deduced from Astrology, then Arithmetick: for accounting from the beginning of the disease, and reckoning on unto the seventh day, the Moon will be in a Tetragonal or Quadrate aspect, that is, 4 signs removed from that wherein the disease began: in the fourteenth day it will be in an opposite aspect: and at the end of the third septenary, Tetragonal again: as will most graphically appear in the figures of Astrologers, especially *Lucas Gauricus, De Diebus decretoriis*.

Again, (Beside that computing by the Medical month the first hebdomade or septenary consists of 6 daies, seventeen hours and an half, the second happeneth in 13 daies and eleven hours, and the third but in the twentieth natural day) what *Galen* first, and *Aben-Ezra* since observed in his Tract of Critical daies, in regard of Eccentricity and the Epicycle or lesser orb wherein it moveth, the motion of the Moon is various and unequal; whereby the Critical account must also vary. For though its middle motion be equal, and of 13 degrees, yet in the other it moveth sometimes fifteen, sometimes less then twelve. For moving in the upper part of its orb, it performeth its motion more slowly then in the lower; insomuch that being at the lowest, it arriveth at the Tetragonal and opposite signs sooner, and the Critical day will be in 6 and 13; and being at the height, the critical account will be out of the latitude of 7, nor happen before the eighth or ninth day. Which are considerations not to be neglected in the compute of decretory daies, and manifestly declare that other numbers must have a respect herein as well as 7 and fourteen.

Lastly, Some things to this intent are deduced from holy Scripture; thus is the yeare of *Jubile* introduced to magnifie this number, as being a yeare made out of 7 times 7; wherein notwithstanding there may be a misapprehension; for this ariseth not from 7 times 7, that is 49; but was observed the fiftieth yeare, as is expressed, And you shall hallow the fiftieth yeare, a *Jubile* shall that fiftieth yeare be unto you. Answerable whereto is the Exposition of the *Jews* themselves; as is delivered by *Ben-Maimon*; that is, the yeare of *Jubile*, cometh not into the account of the yeares of 7, but the forty ninth is the Release, and the fiftieth the yeare of *Jubile*. Thus is it also esteemed no small advancement unto this number, that the Genealogy of our Saviour is summed up by 14, that is, this number doubled; according as is expressed. So all the generations from *Abraham* to *David* are foureteen generations, and from *David* unto the carrying away into *Babylon*, are foureteen generations; and from the carrying away into *Babylon* unto *Christ*, are fourteen generations. Which nevertheless must not be strictly understood as numeral relations require; for from *David* unto *Jeconiah* are accounted by *Matthew* but 14 generations; whereas according to the exact account in the History of Kings, there were at least 17; and 3 in this account, that is, *Ahazias*, *Joas* and *Amazias* are left out. For so it is delivered by the Evangelist: And *Joram* begat *Ozias*: whereas in the Regal Genealogy there are 3 successions between: for *Ozias* or *Uzziah* was the son of *Amazias*, *Amazias* of *Joas*, *Joas* of *Azariah*, and *Azariah* of *Joram*: so that in strict account, *Joram* was the *Abavus* or Grand-father twice removed, and not the Father of *Ozias*. And these second omitted descents made a very considerable measure of time, in the Royal chronology of *Judah*: for although *Azariah* reigned but one yeare, yet *Joas* reigned fourty, and *Amazias* no less then nine and twenty. However therefore these were delivered by the Evangelist, and carry (no doubt) an incontrollable conformity unto the intention of his delivery: yet are they not appliable unto precise numerality, nor strictly to be drawn unto the rigid test of numbers.

Lastly, Though many things have been delivered by Authors concerning number, and they transferred unto the advantage of their nature, yet are they oft-times otherwise to be understood, then as they are vulgarly received in active and causal considerations; they being many times delivred Hieroglyphically, Metaphorically, Illustratively, and not with reference unto action or causality. True it is, that God made all things in number, weight and measure, yet nothing by them or through the efficacy of either. Indeed our daies, actions and motions being measured by time (which is but motion measured) what ever is observable in any, fals under the account of some number; which notwithstanding cannot be denominated the cause of those events. So do we unjustly assign the power of Action even unto Time it self; nor do they speak properly who say that Time consumeth all things; for Time is not effective, nor are bodies destroyed by it, but from the action and passion of their Elements in it; whose account it only affordeth, and measuring out their motion, informs us in the periods and terms of their duration, rather then effecteth, or physically produceth the same.

A second consideration which promoteth this opinion, are confirmations drawn from Writers, who have made observations, or set down favourable reasons for this Climacterical year; so have *Henricus Ranzovius*, *Baptista Codronchus*, and *Levinus Lemnius* much confirmed the same; but above all, that memorable Letter of *Augustus* sent unto his Nephew *Caius*, wherein he encourageth him to celebrate his nativity, for he had now escaped Sixty three, the great Climacterical and dangerous year unto man: which notwithstanding rightly perpended, it can be no singularity to question it, nor any new Paradox to deny it.

For first, It is implicitly, and upon consequence denied by *Aristotle* in his Politicks, in that discourse against *Plato*, who measured the vicissitude and mutation of States, by a periodical fatality of number. *Ptolomie* that famous Mathematician plainly saith, he will not deliver his doctrines by parts and numbers which are ineffectual, and have not the nature of causes; now by these numbers saith *Rhodiginus* and *Mirandula*, he implyeth Climacterical years, that is, septenaries, and novenaries set down by the bare observation of numbers. *Censorinus* an Author of great authority, and sufficient antiquity, speaks yet more amply in his book *De die Natali*, wherein expressly treating of Climacterical daies, he thus delivereth himself. Some maintain that 7 times 7, that is, forty nine, is most dangerous of any other, and this is the most general opinion; others unto 7 times 7, add 9 times 9, that is, the year of eighty one, both which consisting of square and quadrate numbers, were thought by *Plato* and others to be of great consideration; as for this year of Sixty three or 7 times 9, though some esteem it of most danger, yet do I conceive it less dangerous then the other; for though it containeth both numbers above named, that is 7 and 9, yet neither of them square or quadrate; and as it is different from them both, so is it not potent in either. Nor is this year remarkable in the death of many famous men. I find indeed that *Aristotle* died this year, but he by the vigour of his mind, a long time sustained a natural infirmity of stomach; so that it was a greater wonder he attained unto Sixty three, then that he lived no longer. The Psalm of *Moses* hath mentioned a year of danger differing from all these: and that is ten times 7 or seventy; for so it is said, The daies of Man are threescore and ten. And the very same is affirmed by *Solon*, as *Herodotus* relates in a speech of his unto *Cræsus*, *Ego annis septuaginta humanæ vitæ modum definio*; and surely that year must be of greatest danger, which is the Period of all the rest, and fewest safely passe thorow that, which is set as a bound for few or none to pass. And therefore the consent of elder times, settling their conceits upon Climacters, not only differing from this of ours, but one another; though several Nations and Ages do fancy unto themselves different years of danger, yet every one expects the same event, and constant verity in each.

Again, Though *Varro* divided the daies of man into five proportions, *Hippocrates* into 7, and *Solon* into 10; yet probably their divisions were to be received with latitude, and their considerations not strictly to be confined unto their last unities. So when *Varro* extendeth *Pueritia* unto 15. *Adolescentia* unto 30. *Juventus* unto 35. There is a latitude between the terms or Periods of compute, and the verity holds good in the accidents of any years between them. So when *Hippocrates* divideth our life into 7 degrees or stages, and maketh the end of the first 7. Of the second 14. Of the third 28. Of the fourth 35. Of the fift 47. Of the sixt 56. And of the seventh, the last year when ever it happeneth; herein we observe, he maketh not his divisions precisely by 7 and 9, and omits the great Climacterical; beside there is between every one at least the latitude of 7 years, in which space or interval, that is either in the third or fourth year, what ever falleth out is equally verified of the whole degree, as though it had happened in the seventh. *Solon* divided it into ten Septenaries, because in every one thereof, a man received some sensible mutation; in the first is Dedentition or falling of teeth; in the second Pubescence; in the third the beard groweth; in the fourth strength prevails; in the fift maturity for issue; in the sixth moderation of appetite; in the seventh prudence, &c. Now herein there is a tolerable latitude, and though the division proceed by 7, yet is not the total verity to be restrained unto the last year; nor constantly to be expected the beard should be compleat at 21. or wisdom acquired just in 49. and thus also though 7 times 9, contain one of those septenaries, and doth also happen in our declining years; yet might the events thereof be imputed unto the whole septenary; and be more reasonably entertained with some latitude, then strictly reduced unto the last number, or all the accidents from 56. imputed unto Sixty three.

Thirdly, Although this opinion may seem confirmed by observation, and men may say it hath been so observed, yet we speak also upon experience, and do believe that men from observation will collect no satisfaction. That other years may be taken against it; especially if they have the advantage to precede it; as sixty against sixty three, and sixty three against sixty six. For fewer attain to the latter then the former; and so surely in the first septenary do most die, and probably also in the very first year; for all that ever lived were in the account of that year; beside the infirmities that attend it are so many, and the body that receives them so tender and inconfirmed, we scarce count any alive that is not past it.

Fabritius Paduanus, discoursing of the great Climacterical, attempts a numeration of eminent men, who died in that year; but in so small a number, as not sufficient to make a considerable Induction. He mentioneth but four, *Diogenes Cynicus*, *Dionysius Heracleoticus*, *Xenocrates Platonicus*, and *Plato*: as for *Dionysius*, as *Censorinus* witnesseth, he famished himself in the 82 year of his life; *Xenocrates* by the testimony of *Laertius*

fell into a cauldron, and died the same year; and *Diogenes* the *Synick* by the same testimony lived almost unto ninety. The date of *Plato's* death is not exactly agreed on, but all dissent from this which he determineth: *Neanthes* in *Laertius* extendeth his daies unto 84. *Suidas* unto 82. But *Hermippus* defineth his death in 81. And this account seemeth most exact; for if, as he delivereth, *Plato* was borne in the 88 Olympiade, and died in the first year of the 108, the account will not surpass the year of 81, and so in his death he verified the opinion of his life, and of the life of man, whose Period, as *Censorinus* recordeth, he placed in the Quadrate of 9 or 9 times 9, that is, eighty one: and therefore as *Seneca* delivereth, the *Magicians* at *Athens* did sacrifice unto him, as declaring in his death somewhat above humanity; because he died in the day of his nativity, and without deduction justly accomplished the year of eighty one. *Bodine* I confess, delivers a larger list of men that died in this year,²⁷ *Moriuntur innumerabiles anno sexagesimo tertio, Aristoteles, Chrysippus, Bocatius, Bernardus, Erasmus, Lutherus, Melancthon, Sylvius, Alexander, Jacobus Sturmius, Nicolaus Cusanus, Thomas Linacer, eodem anno Cicero cæsus est.* Wherein, beside that it were not difficult to make a larger Catalogue of memorable persons that died in other years, we cannot but doubt the verity of his Induction. As for *Silvius* and *Alexander*, which of that name he meaneth I know not; but for *Chrysippus*, by the testimony of *Laertius*, he dyed in the 73 year, *Bocatius* in the 62, *Linacer* the 64, and *Erasmus* exceeded 70, as *Paulus Jovius* hath delivered in his Elogy of learned men. And as for *Cicero*, as *Plutarch* in his life affirmeth, he was slain the year of 46; and therefore sure the question is hard set, and we have no easy reason to doubt, when great and entire Authors shall introduce unjustifiable examples, and authorize their assertions by what is not authentical.

Fourthly, They which proceed upon strict numerations, and will by such regular and determined waies measure out the lives of men, and periodically define the alterations of their tempers; conceive a regularity in mutations, with an equalitie in constitutions, and forget that variety, which Physitians therein discover. For seeing we affirm that women do naturally grow old before men, that the choleric fall short in longævity of the sanguine, that there is *senium ante senectutem*, and many grow old before they arrive at age; we cannot affix unto them all one common point of danger, but should rather assign a respective fatality unto each. Which is concordant unto the doctrin of the numerists, and such as maintain this opinion: for they affirm that one number respecteth Men, another Women, as *Bodin* explaining that of *Seneca, Septimus quisque annus ætati signum imprimit*, subjoins *Hoc de maribus dictum, oportuit, hoc primum intueri licet, perfectum numerum, id est, sextum feminas septenarium mares immutare.*

Fifthly, Since we esteem this opinion to have some ground in nature, and that nine times seven revolutions of the Sun, imprints a dangerous Character on such as arrive unto it; it will leave some doubt behind, in what subjection hereunto were the lives of our forefathers presently after the flood, and more especially before it; who attaining unto 8 or 900 years, had not their Climacters Computable by digits, or as we do account them; for the great Climacterical was past unto them before they begat Children, or gave any Testimony of their virility; for we read not that any begat children before the age of sixty five. And this may also afford a hint to enquire, what are the Climacters of other animated creatures; whereof the lives of some attain not so far as this of ours, and that of others extends a considerable space beyond it.

Lastly, The imperfect accounts that Men have kept of time, and the difference thereof both in the same and divers common Wealths, will much distract the certainty of this assertion. For though there were a fatality in this year, yet divers were, and others might be out in their account, aberring several waies from the true and just compute, and calling that one year, which perhaps might be another.

For first, They might be out in the commencement or beginning of their account; for every man is many months elder then he computeth. For although we begin the same from our nativity, and conceive that no arbitrary, but natural term of compute, yet for the duration of life or existence, we are liable in the Womb unto the usual distinctions of time; and are not to be exempted from the account of age and life, where we are subject to diseases, and often suffer death. And therefore *Pythagoras, Hippocrates, Diocles, Avicenna* and others, have set upon us, numeral relations and temporal considerations in the womb; not only affirming the birth of the seventh month to be vital, that of the eighth mortal, but the progression thereto to be measured by rule, and to hold a proportion unto motion and formation. As what receiveth motion in the seventh, to be perfected in the Triplicities; that is, the time of conformation unto motion is double, and that from motion unto the birth, treble; So what is formed the 35 day, is moved the seventy, and born the 210 day. And therefore if any invisible causality there be, that after so many years doth evidence it selfe at Sixty three, it will be questionable whether its activity only set out at our nativity, and begin not rather in the womb, wherein we place the like considerations. Which doth not only entangle this assertion, but hath already embroiled the endeavours of Astrology in the erection of Schemes, and the judgement of death or diseases; for being not incontroulably determined, at what time to begin, whether at conception, animation or exclusion (it being indifferent unto the influence of Heaven to begin at either) they have invented another way, that is, to begin *ab Hora questionis*, as *Haly, Messahallah, Ganivetus, and Guido Bonatus* have delivered.

Again, In regard of the measure of time by months and years, there will be no small difficulty; and if we shall strictly consider it, many have been and still may be mistaken. For neither the motion of the Moon, whereby months are computed; nor of the Sun, whereby years are accounted, consisteth of whole numbers, but admits of fractions, and broken parts, as we have already declared concerning the Moon. That of the Sun consisteth of 365 daies, and almost 6 hours, that is, wanting eleven minutes; which 6 hours omitted, or not taken notice of, will in process of time largely deprave the compute; and this is the occasion of the Bisextile or leap-year, which was not observed in all times, nor punctually in all Common-Wealths; so that in Sixty three years there may be lost almost 18 daies, omitting the intercalation one day every fourth year, allowed for this quadrant, or 6 hours supernumerary. And though the same were observed, yet to speak strictly a man may be somewhat out in the account of his age at Sixty three, for although every fourth year we insert one day, and so fetch up the quadrant, yet those eleven minutes whereby the year comes short of perfect 6 hours, will in the circuit of those years arise unto certain hours; and in a larger progression of time unto certaine daies. Whereof at present we find experience in the Calender we observe. For the *Julian* year of 365 daies being eleven minutes larger then the annual revolution of the Sun, there will arise an anticipation in the *Æquinoxes*; and as *Junctinus*²⁹ computeth, in every 136 year they will anticipate almost one day. And therefore those ancient men and Nestors of old times, which yearly observed their nativities, might be mistaken in the day; nor that to be construed without a grain of Salt, which is delivered by *Moses*; At the end of four hundred years, even the self same day, all the hoast of *Israel* went out of the land of *Egypt*. For in that space of time the *Æquinoxes* had anticipated, and the eleven minutes had amounted far above a day. And this compute rightly considered will fall fouler on them who cast up the lives of Kingdoms, and sum up their duration by particular numbers; as *Plato* first began, and some have endeavoured since by perfect and spherical numbers, by the square and cube of 7 and 9 and 12, the great number of *Plato*. Wherein indeed Bodine hath attempted a particular enumeration; but (beside the mistakes committible in the solary compute of years) the difference of Chronology disturbs the satisfaction and quiet of his computes; some adding, others detracting, and few punctually according in any one year; whereby indeed such accounts should be made up; for the variations in an unite destroyes the total illation.

Thirdly, The compute may be unjust not only in a strict acception, of few daies or houres, but in the latitude also of some years; and this may happen from the different compute of years in divers Nations, and even such as did maintain the most probable way of account: their year being not only different from one another, but the civil and common account disagreeing much from the natural year, whereon the consideration is founded. Thus from the testimony of *Herodotus*, *Censorinus* and others, the *Greeks* observed the Lunary yeare, that is, twelve revolutions of the Moon, 354 daies; but the *Egyptians*, and many others adhered unto the Solary account, that is, 365 daies, that is eleven daies longer. Now hereby the account of the one would very much exceed the other: A man in the one would account himself 63, when one in the other would think himself but 61; and so although their nativities were under the same hour, yet did they at different years believe the verity of that which both esteemed affixed and certain unto one. The like mistake there is in a tradition of our daies; men conceiving a peculiar danger in the beginning daies of *May*, set out as a fatal period unto consumptions and Chronical diseases; wherein notwithstanding we compute by Calenders, not only different from our ancestors, but one another; the compute of the one anticipating that of the other; so that while we are in *April*, others begin *May*, and the danger is past unto one, while it beginneth with another.

Fourthly, Men were not only out in the number of some daies, the latitude of a few years, but might be wide by whole Olympiades and divers Decades of years. For as *Censorinus* relateth, the ancient *Arcadians* observed a year of three months, the *Carians* of six, the *Iberians* of four; and as *Diodorus* and *Xenophon de Æquivocis*, alleadgeth, the ancient *Egyptians* have used a year of three, two, and one moneth, so that the Climacterical was not only different unto those Nations, but unreasonably distant from ours; for Sixty three will pass in their account, before they arrive so high as ten in ours.

Nor if we survey the account of *Rome* it self, may we doubt they were mistaken; and if they feared Climacterical years, might err in their numeration. For the civil year whereof the people took notice, did sometimes come short, and sometimes exceed the natural. For according to *Varro*, *Suetonius*, and *Censorinus*, their year consisted first of ten months; which comprehended but 304 daies, that is 61 less then ours containeth; after by *Numa* or *Tarquine* from a superstitious conceit of imparity were added 51 daies, which made 355, one day more then twelve revolutions of the Moon. And thus a long time it continued, the civil compute exceeding the natural; the correction whereof, and the due ordering of the Leap-year was referred unto the Pontifices; who either upon favour or malice, that some might continue their offices a longer or shorter time; or from the magnitude of the year that men might be advantaged, or endamaged in their contracts, by arbitrary intercalations depraved the whole account. Of this abuse *Cicero* accused *Verres*, which at last proceeded so far, that when *Julius Cæsar* came unto that office, before the redress hereof he was fain to insert two intercalary months unto *November* and *December*, when he had already inserted 23 daies unto *February*; so that the year consisted of 445 daies; a quarter of a year longer then that we observe, and though at the last the year was reformed, yet in the mean time they might be out, wherein they summed up Climacterical observations.

Lastly, One way more there may be of mistake, and that not unusual among us, grounded upon a double compute of the year; the one beginning from the 25 of *March*, the other from the day of our birth, unto the same again which is the natural account. Now hereupon many men frequently miscast their daies; for in their age they deduce the account not from the day of their birth, but the year of our Lord, wherein they were born. So a man that was born in *January* 1582, if he live to fall sick in the latter end of *March* 1645, will sum up his age, and say I am now Sixty three, and in my Climacterical and dangerous year; for I was born in the yeare 1582, and now it is 1645, whereas indeed he wanteth many months of that year, considering the true and natural account unto his birth; and accounteth two months for a year: and though the length of time and accumulation of years do render the mistake insensible; yet is it all one, as if one born in *January* 1644, should be accounted a year old the 25 of *March* 1645.

All which perpended, it may be easily perceived with what insecurity of truth we adhere unto this opinion; ascribing not only effects depending on the natural period of time unto arbitrary calculations, and such as vary at pleasure; but confirming our tenets by the uncertain account of others and our selves. There being no positive or indisputable ground where to begin our compute; that if there were, men have been several waies mistaken; the best in some latitude, others in greater, according to the different compute of divers states, the short and irreconcilable years of some, the exceeding error in the natural frame of others, and the lapses and false deductions of ordinary accountants in most.

Which duly considered, together with a strict account and critical examen of reason, will also distract the witty determinations of Astrology. That Saturn the enemy of life, comes almost every seventh year, unto the quadrate or malevolent place; that as the Moon about every seventh day arriveth unto a contrary sign, so Saturn, which remaineth about as many years, as the Moon doth daies in one sign, and holdeth the same consideration in years as the Moon in daies; doth cause these periculous periods. Which together with other Planets, and profection of the Horoscope, unto the seventh house, or opposite signs every seventh year; oppreseth living natures, and causeth observable mutations, in the state of sublunary things.

Further satisfaction may yet be had from the learned discourse of *Salmasius* lately published,³³ if any desire to be informed how different the present observations are from those of the ancients; how every one hath different Climactericals; with many other observables, impugning the present opinion. (1658, pp.244-258)

The full book can be downloaded from the following address:

http://books.google.com.au/books/download/Pseudodoxia_epidemica.pdf?id=kSjH4tiEhGUC&output=pdf&sig=ACfU3U2Rskdtz9y0uDarraLj3bxsW6znUA

William Shakespeare. *As You Like It*:

This section would not be complete without the contribution of William Shakespeare?

All the world's a stage,
 And all the men and women merely players;
 They have their exits and their entrances;
 And one man in his time plays many parts,
 His acts being seven ages. At first the infant,
 Mewling and puking in the nurse's arms;
 Then the whining school-boy, with his satchel
 And shining morning face, creeping like snail
 Unwillingly to school. And then the lover,
 Sighing like furnace, with a woeful ballad
 Made to his mistress' eyebrow. Then a soldier,
 Full of strange oaths, and bearded like the pard,
 Jealous in honour, sudden and quick in quarrel,
 Seeking the bubble reputation
 Even in the cannon's mouth. And then the justice,
 In fair round belly with good capon lin'd,

With eyes severe and beard of formal cut,
 Full of wise saws and modern instances;
 And so he plays his part. The sixth age shifts
 Into the lean and slipper'd pantaloon,
 With spectacles on nose and pouch on side,
 His youthful hose, well sav'd, a world too wide
 For his shrunk shank; and his big manly voice,
 Turning again toward childish treble, pipes
 And whistles in his sound. Last scene of all,
 That ends this strange eventful history,
 Is second childishness and mere oblivion;
 Sans teeth, sans eyes, sans taste, sans every thing. (Act II, Scene 7)

The Christian Hebdomad, or Week of Human Life, by “A Clergyman.”

In this little devotional, we see a nineteenth-century application of this by-now very antiquated method of periodisation of human life:

The World was made in SEVEN days
 For SEVEN thousand years –
 A “Stage,” where Man the “Actor” plays
 SEV’N scenes: then disappears.

Each scene – ten anniversaries,
 Or seventy in all –
 Preparing the Felicities
 Of a Life Eternal.

Misspended – man frustrates his end,
 Forgoes a happy lot,
 Foe to himself instead of friend,
 `T were better he were not!
 (Clergyman, 1866, p.iii)

This is an 1866 anonymous publication for family worship consisting of poems, readings, texts, and verses of song for family worship. Here we have the week, being symbolic of the life of a human being, with each part of the hebdomad representing 10 years or a decade.

At the end of his booklet he summarises this “week” of life sublimely:

Does not *each Night* need Sleep and Rest
 And Heaven’s Peace to make it blest?
 Does not *each Hour* risk some death?
 Will *any Moment* wait for Breath? –
 Do not we constantly depend,
 ON ONE who *always* can befriend? –
 From WHOSE All-seeing Eye, no Art
 Can screen? –no living soul depart? –
 Does not our CONSCIENCE cry within
 If only we *imagine* sin?

And should we cease to pray for HIM,
 Who *did* create – who *can* redeem –
 Who is *at hand*, although He seem,
 To some – a far off misty dream?

Do we not know WHO came to *die*,
 To win our hearts from Vanity –
 To comfort us in Misery –
 To save us in Eternity?

Do we not know who lives on High
 To plead before God's Majesty,
 "That He is our Security –
 "That He has paid our Penalty?"

And does not God – the Only Great,
 Amid the Glories of His State,
 HIMSELF "in fear and trembling" WAIT,
 TO SEE if we OUR FRIEND forget?

Have we not pleas enough to seek,
 Divine Goodwill throughout the "Week?"
 And does not our Right Reason prove
 That as he lov'd – so we should love? –
 As MOTHERS, for their children's sake,
 Brave dangers at which others quake –
 And, have a greater dread of vice,
 Than Poison, or than Precipice –
 So "OUR Father" – us would save –
 From daily digging our own grave!
 This is His Glory! –not to kill –
 But to correct our crooked will! –
 As he, who eased the Lion's paw - *
 (Extracting what no Beast could draw)
 Revers'd the Lion's Nature's Law –

And turn'd that Lion to a Friend;
 So GOD-MAN makes the *Man-Fiend*
 A Christian *Martyr* in the end.

(* Androcles) (*Ibid*, p. 116)¹⁵¹

This poem is a modern illustration of the very ideas of the ancient Greek writers who saw periodization as a symbolic tool to be adapted by their literary skills to achieve the aims of a literary piece. Even Bede admits that it was just a mnemonic device to aid memory. As Thomas Browne amply illustrates, there are shortcomings in applying this to the things of nature, but there is a literary level on which this device is just as effective now, as then.

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<http://books.google.com.au/books?id=Ce8CAAAAQAAJ&printsec=frontcover&dq=hebdomad&ei=9aHSSbPZMYSuKASP7JS1CQ&client=firefox-a#PPA4,M1>

Heinrich Cornelius Agrippa von Nettesheim, (1486?-1535) –The Number Seven in occult philosophy.

About the Author: Henry Cornelius Agrippa

Heinrich Cornelius Agrippa von Nettesheim (September 14, 1486 – February 18, 1535) was a German magician, occult writer, theologian, astrologer, and alchemist.

Agrippa was born in Cologne in 1486. In 1512, he taught at the University of Dole in France, lecturing on Johann Reuchlin's *De verbo mirifico*; as a result, Agrippa was denounced, behind his back, as a "Judaizing heretic." Agrippa's vitriolic response many months later did not endear him to the University.

In 1510, he studied briefly with Johannes Trithemius, and Agrippa sent him an early draft of his masterpiece, *De occulta philosophia libri tres*, a kind of *summa* of early modern occult thought. Trithemius was guardedly approving, but suggested that Agrippa keep the work more or less secret; Agrippa chose not to publish, perhaps for this reason, but continued to revise and rethink the book for twenty years.

During his wandering life in Germany, France and Italy he worked as a theologian, physician, legal expert and soldier....

(http://en.wikipedia.org/wiki/Heinrich_Cornelius_Agrippa)

Speaking of the supernatural nature of numbers, Henry Cornelius Agrippa says:

There is also a wonderfull experiment of the number of seven, that every seventh male, born without a female coming betwixt, hath power to cure the Kings evill by his touch alone, or word. Also every seventh daughter that is born, is said wonderfully to help forward the birth of children: neither is the naturall number here considered, but the formall consideration that is in the number. And let that which we spake before, be alwaies kept in mind, *viz.* that these powers are not in vocall, or numbers of merchants buying, and selling, but in rationall, formall, and naturall; These are distinct mysteries of God, and nature. But he that knows how to joyn [join] together the vocall numbers, and naturall with divine, and order them into the same harmony, shall be able to work and know wonderfull things by numbers; the Pythagorians profess that they can prognosticate many things by the numbers of names, in which truly, unless there did ly [lie] a great mysterie [mystery], *John* had not said in the Revelation, He which hath understanding, let him compute the number of the name of the beast, which is the number of a man, and this is the most famous manner of computing amongst the Hebrews, and Cabalists, as we shall shew afterwards. But this you must know, that simple numbers signifie Divine things: numbers of ten; Celestiall numbers of an hundred; terrestriall numbers of a thousand; those things that shall be in a future age. Besides, seeing the parts of the mind are according to an Arithmetically Mediocrity, by reason of the identity, or equality of excess, coupled together. But the body, whose parts differ in their greatness, is according to a Geometrical mediocrity, compounded: But an animall consists of both, *viz.* soul and body, according to that mediocrity, which is suitable [suitable] to harmony: Hence it is that numbers do work very much upon the soul, figures upon the body, and harmony upon the whole animall. (BkII, ch.III, p.173, Early English Books Online (EEBO) version, image 102.)

Whereas most of the other numbers in the decad (i.e., the numbers 1 to 10) are treated by Agrippa in only a page or at the most two or three, the author spends twelve pages on the various types of hebdomads that are considered significant in the occult world. This work, by far, outdoes any other efforts before it in its collection of hebdomads. The sheer volume of this collection is worth noting, to show to what extent this type of enquiry can be taken. Readers will recognise some of the hebdomads quoted for centuries by Greek and Latin writers, here again showing their presence in an occult publication. We can see in this work how the occult capitalised on the work of arithmologists and integrated their research into their philosophies. The early Fathers who wrote on arithmology probably had no idea that their sentiments could be applied to field of applied religion so diametrically different from their own. (Book II, Part i, *Chapter x. Of the Number Seaven, and the Scale thereof.* ”)

The number seaven [seven] is of various, and manifold power, for it consists of one, and six, or of two, and five, or of three and four, and it hath a Unity, as it were the coupling together of two threes: whence if we consider the severall parts thereof, and the joyning together of them, without doubt we shall confess that it is as well by the joyning together of the parts thereof, as by its fullness apart, most full of all Majesty. And the *Pythagorians* call it the Vehiculum of mans life, which it doth not receive from its parts so, as it perfects by its proper right of its whole, for it contains body, and soul, for the body consists of four Elements, and is endowed with four qualities: Also the number three respects the soul, by reason of its threefold power, *viz.* rationally, irascible, and concupiscible. The number seaven therefore, because it consists of three, and four, joyns the soul to the body, and the vertue of this number relates to the generation of men, and it causeth man to be received, formed, brought forth, nourished, live, and indeed altogether to subsist. For when the genitall seed is received in the womb of the woman, if it remain there seaven hours after the effusion of it, it is certain that it will abide there for good: Then the first seaven daye it is coagulated, and is fit to receive the shape of a man: then it produceth mature infants, which are called infants of the seaventh moneth [month], *i.e.* because they are born the seaventh moneth. After the birth, the seaventh hour tryes whether it will live or no: for that which shall bear the breath of the aire after that hour is conceived will live. After seaven dayes it casts off the reliques of the Navell. After twice seaven dayes its sight begins to move after the light: in the third seaventh it turns its eyes, and whole face freely.

After seaven moneths it breeds teeth: After the second seaventh moneth it sits without fear of falling: After the third seaventh moneth it begins to speak: After the fourth seaventh moneth it stands strongly, and walks: after the fifth seaventh moneth it begins to refrain sucking its Nurse: After seaven years its first teeth fall, and new are bred, fitter for harder meat, and its speech is perfected: After the second seaventh year boys wax ripe, and then is a beginning of generation: At the third seaventh year they grow to be men in stature, and begin to be hairy, and become able, and strong for generation: At the fourth seaventh year they begin to barnish, and cease to grow taller: In the fifth seaventh year they attain to the perfection of their strength: The sixth seaventh year they keep their strength; The seaventh seaventh year they attain to their utmost discretion, and wisdome, and the perfect age of men. But when they come to the tenth seaventh year, where the number seaven is taken for a compleat number, then they come to the common tearm of life, the Prophet saying, Our age is seaventy years. The utmost hight [height] of mans body is seaven feet. There are also seaven degrees in the body, which compleat the dimension of its altitude from the bottome to the top, *viz.* marrow, bone, nerve, vein, artery, flesh, skin. There are seaven, which by the *Greeks* are called black members, the Tongue, the Heart, the Lunges, the Liver, the Spleen, and two Kidnies [kidneys]. There are also seaven principal parts of the body, the head, the breast, the hands, the feet, and the privy members. It is manifest concerning breath, and meat, that without drawing of the breath the life doth not endure above seaven hours: and they that are starved with famine, live not above seaven dayes. The Veins also, and arteries (as Physicians say) are moved by the seaventh number. Also judgements in diseases are made with greater manifestation upon the seaventh dayes, which Physitians [physicians] call criticall, *i.e.* judiciall. Also of seaven portions God Creates the soul, as divine *Plato* witnesseth in *Timeus* [Timaeus]. The soul also receives the body by seaven degrees. All difference of voices proceeds to the seaventh degree, after which there is the same revolution. Again, there are seaven modulations of the voyces, Ditonus, Semiditonus, Diutessaron, Diapente with a tone [lat: semitone], Diapente with a half time [lat: semitone], and diapason. There is also in Celestials a most potent power of the number seven. For seeing there are four corners of the Heaven Diametrically looking one towards the other, which indeed is accounted a most full, and powerfull aspect, and consists of the number seven. For it is made from the seventh Sign, and makes a Cross, the most powerfull figure of all, of which we shall speak in its due place. But this you must not be ignorant of, that the number seven hath a great Communion with the Cross. By the same radiation, and number the solstice is distant from Winter, and the Winter equinoctium from the Summer, all which are done by seven Signs. There are also seven Circles in the Heaven, according to the longitudes of the Axel-tree. There are seven Stars about the Articke [Arctic] Pole, greater, and lesser, called *Charls-Wain*, also seven Stars called the *Pleiades*, and seven Planets, according to those seven dayes, constituting a week. The Moon is the seventh of the Planets & next to us observing this number more then the rest, this number dispensing the motion, and light thereof. For in twenty eight dayes it runs round the Compass of the whole *Zodiack*, which number of dayes, the number seven, with its seven tearms, *viz.* from one to seven, doth make, and fill up, as much as the several numbers, by adding to the Antecedents, and makes four times seven dayes, in which the Moon runs through, and about all the longitude, and latitude of the *Zodiack* by measuring, and measuring again: with the like seven of dayes it dispenseth its light, by changing it; For the first seven dayes unto the middle as it were of the divided world, it increaseth; the second seven dayes it fills [fills] its whole Orb with light; the third by decreasing is again contracted into a divided Orb; but after the fourth seven dayes, it is renewed with the last diminuation of

its light, and by the same seven of dayes it disposeth the increase, and decrease of the Sea, for in the first seven of the increase of the Moon, it is by little lessened; in the second by degrees increased: but the third is like the first, and the fourth doth the sure as the second. It is also applied to *Saturn*, which ascending from the lower, is the seventh Planet, which betokens rest, to which the seventh day is ascribed, which signifies the seven thousandth, wherein (as *John* witnesseth) the Dragon, which is the Divell [Devil], and Satan, being bound, men shall be quiet, and lead a peaceable life. Moreover the *Phythagorians* [Pythagoreans] call seven the number of Virginitie, because the first is that which is neither generated, or generates, neither can it be divided into two equall parts, so as to be generated of another number repeated, or being doubled to bring forth any other number of it self, which is contained within the bounds of the number ten, which is manifestly the first bound of numbers, and therefore they dedicate the number seven to *Pallas*. It hath also in Religion most potent signs of its esteem, and it is called the number of an oath.

Hence amongst the Hebrews to swear is called *Septenare* (*i.e.*) to protest by seven. So *Abraham*, when he made a covenant with *Abimelech*, appointed seven Ewe Lambs for a testimony. It is also called the number of blessedness, or of rest, whence that, O thrice, and four times blessed!

viz. in soul, and body. The seventh day the Creator rested from his work, wherefore this day was by *Moses* called the Sabbath (*i.e.*) the day of rest; hence it was that Christ rested the seventh day in the grave. Also this number hath a great communion with the Cross, as is above shewed, as also with Christ. For in Christ is all our blessedness, rest, and felicity; besides, it is most convenient in purifications. whence *Apuleius* saith, and I put myself forthwith into the bath of the Sea, to be purified, and put my head seven times under the Waves. And the Leprous person that was to be cleansed, was sprinkled seven times with the blood of a Sparrow; and *Elisha* the Prophet, as it is written in the Second Book of the *Kings*, saith unto the Leprous person; Go, and wash thy self seven times in *Jordan*, and thy flesh shall be made whole, and thou shalt be cleansed, and it follows a little after, And he washed himself seven times in *Jordan*, according to the Prophets saying, and he was cleansed.

Also it is a number of repentance, and remission: Hence was ordeined the seaventh years repentance for every sin, according to the opinion of the wise man, saying, And upon every sinner seaven fold: Also the seaventh year there were granted remissions, and after full seaven years there was giving a full remission, as is read in *Leviticus*. And *Christ* with seaven petitions finished his speech of our satisfaction: hence also it is called the number of liberty, because the seaventh year the *Hebrew* servant did challenge liberty for himself. It is also most sutable to divine praises. Whence the Prophet saith, Seaven times a day do I praise thee, because of thy righteous judgements. It is moreover called the number of revenge, as saith the Scripture, and *Cain* shall be revenged seaven fold. And the Psalmist saith, Render unto our Neighbours seaven fold into their bosome, their reproach. Hence there are seaven wickednesses, as saith *Solomon*, and seaven wicked spirits taken, are read of in the Gospel. It signifies also the time of the present circle, because it is finished in the space of seaven days. Also it is consecrated to the Holy Ghost, which the Prophet *Isaiah* describes to be seaven fold, according to his gifts, *viz.* the spirit of wisdom, and understanding, the spirit of counsell, and strength, the spirit of knowledge, and holiness, and the spirit of the fear of the Lord, which we read in *Zachariah* to be the seaven eyes of God. There are also seaven Angells, spirits standing in the presence of God, as is read in *Tobias*, and in the *Revelation*; seaven Kamps did burn before the Throne of God, and seaven golden Candlesticks, and in the middle thereof was one like to the son of man, and he had in his right hand seaven Stars. Also there were seaven spirits before the Throne of God, and seaven Angells stood before the Throne, and there were given to them seaven Trumpets. And he saw a Lamb having seaven horns, and seaven eyes, and he saw the book sealed with seaven Seales, and when the seaventh seal was opened, there was made silence in heaven. Now by all what hath been said, it is apparent that the number seaven, amongst the other numbers, may deservedly be said to be most full of all efficacy.

Moreover, the number seaven hath great conformity with the number twelve; For as three, and four make seaven, so thrice four make twelve, which are the numbers of the celestiall Planets, and signs, resulting from the same root, and by the number four of the nature of inferiour things. There is in sacred writ a very great observance of this number, before all others, and many, and very great are the mysteries thereof; many we have decreed to reckon up here, repeating them out of holy writ, by which it will easily appear, that the number seaven doth signifie a certain fulness of sacred mysteries. For we read in *Genesis*, that the seaventh was the day of the rest of the Lord; & *Enoch*, a pious, holy man, was the seaventh from *Adam*, and that there was another seaventh man from *Adam*, a wicked man, by name *Lamech*, that had two wives; and that the sin of *Cain* should be abolished the seaventh generation: As it is written, *Cain* shall be punished seaven fold: and he that shall slay

Cain, shall be revenged seven fold, to which the Master of the History collects, that there were seven sins of *Cain*. Also of all clean beasts seven, and seven were brought into the Ark, as also of Fowles: And after seven days the Lord rained upon the Earth, and upon the seventh day the fountains of the deep were broken up, and the waters covered the Earth. Also *Abraham* gave to *Abimelech* seven Ewe Lambs: and *Jacob* served seven years for *Leah*, and seven more for *Rachael*: and seven dayes the people of *Israel* bewailed the death of *Jacob*. Moreover, we read in the same place, of seven Kine, and seven Ears of Corn, seven years of plenty, and seven years of scarcity. And in *Exodus*, the Sabbath of Sabbaths, the holy rest to the Lord, is commanded to be on the seventh day. Also on the seventh day *Moses* ceased to pray. On the seventh day there shall be a solemnity of the Lord, the seventh year the servant shall go out free: seven dayes let the Calf, and the Lamb be with its dam; the seventh year let the ground that hath been sown six years, be at rest: the seventh day shall be a holy Sabbath, and a rest: the seventh day, because it is the Sabbath, shall be called holy. In *Leviticus* the seventh day also shall be more observed, and be more holy: and the first day of the seventh moneth shall be a Sabbath of memoriall. Seven dayes shall the sacrifices be offered to the Lord, seven dayes shall the holy dayes of the Lord be celebrated, seven dayes in a year everlastingly in the generations. In the seventh moneth you shall celebrate feasts, and shall dwell in Tabernacles seven dayes: seven times he shall sprinkle himself before the Lord, that hath dipped his finger in blood: he that is cleansed from the Leprosy, shall dip seven times in the blood of a sparrow: seven days shall she be washed with running water, that is menstruous: seven times he shall dip his finger in the blood of a bullock: seven times I will smite you for your sins: In *Deuteronomy* seven people possessed the Land of promise. There is also read of a seventh year of remission, and seven Candles set up on the South side of the Candlesticks. And in *Numbers* it is read, that the sons of *Israel* offered up seven Ewe Lambs without spot, and that seven dayes they did eat unleavened bread, and that sin was expiated with seven Lambs, & a Goat, and that the seventh day was celebrated, and holy, and the first day of the seventh moneth was observed, and kept holy, and the seventh moneth of the feast of Tabernacles, & seven Calves were offered on the seventh day, and *Baalam* erected seven Altars; seven dayes *Mary* the sister of *Aaron* went forth leprous out of the Camp, seven dayes he that touched a dead carcass [carcass] was unclean. And in *Joshua* seven priests carried the Ark of the Covenant before the Host, and seven dayes they went round the Cities, and seven trumpets were carried by the seven Priests, and on the seventh day the seven Priests sounded the Trumpets. And in the book of *Judges*, *Abessa* reigned [reigned] in *Israel* seven years, *Sampson* kept his nuptials seven dayes, and the seventh day he put forth a Riddle to his wife, he was bound with seven green [i.e. fresh] withs [nervicis = sinews i.e. bowstrings, cf. *Judges* 16:8], seven locks of his head were shaved off, seven years were the children of *Israel* oppressed by the King of *Maden* [*Madian*] And in the books of the Kings, *Elias* prayed seven times, and at the seventh time, behold a little cloud! seven dayes the children of *Israel* pitched over against the *Syrians*, and in the seventh day the battell [battle] was joynd: seven years famine was threatened to *David* for the peoples murmuring; and seven times the child sneezed [sneezed], that was raised [resuscitated] by *Elisha*, [cf. *II Kings* 4:35] and seven men were crucified together in the dayes of the first harvest. *Naaman* was made clean with seven washings by *Elisha*, the seventh moneth *Golias* was slain. And in *Hester* we read, that the King of *Persia* had three Eunuchs: and in *Tobias* seven men were coupled [copulati] with *Sara* the daughter of *Raguel*: And in *Daniel Nebucadnezzars* Furnace was heated seven times hotter then it was used to be, and seven Lions were in the den, and the seventh day came *Nebucadnezzar*. In the book of *Job* there is made mention of seven sons of *Job*, and seven dayes and nights *Jobs* friends sate with him on the Earth; and in the same place, In seven troubles no evill shall touch thee. In *Ezra* we read of *Artaxerxes* his seven counsellors: and in the same place the trumpet sounded: the seventh moneth of the feast of tabernacles were in *Ezraes* time, whilst the children of *Israel* were in the Cities: and on the first day of the seventh moneth *Esdras* read the Law to the people. And in the Psalmes *David* praised the Lord seven times in a day: silver is tryed seven times; and he renders to our neighbours seven fold into their bosomes. And *Solomon* saith, that wisdom hath hewen her self seven Pillars; seven men that can render a reason, seven abominations which the Lord abhors, seven abominations in the heart of an enemy, seven overseers, seven eyes beholding. *Isaiah* numbers up seven gifts of the Holy Ghost, and seven women shall take hold on a man. And in *Jeremiah*, she that hath born seven, languisheth, she hath given up the ghost. In *Ezekiel*, the Prophet continued sad for seven dayes. In *Zechariah* seven lamps, and seven pipes to those seven lamps, and seven eyes running to and fro throughout the whole Earth, and seven eyes upon one stone, and the fast of the seventh day is turned into joy. And in *Micah*, seven shepherds are raised against the Assyrians. Also in the Gospel we read of seven blessednesses, and seven vertues, to which seven vices are opposed; seven petitions of the Lords prayer, seven words of *Christ* upon the cross, seven words of the blessed *Virgin Mary*, seven loaves distributed by the Lord, seven baskets of fragments, seven brothers having one wife, seven disciples of the Lord that were fishers, seven water pots in *Cana of Galile* [*Galilee*], seven woes which the Lord threatens to the Hypocrites, seven divels [devils] cast out of the unclean woman, and seven wickeder divells [devils] taken in after that which was cast out. Also seven years *Christ* was fled into *Egypt*; and the seventh hour the Feavour [fever] left the Governors son. And in the Canonick Epistles, *James* describes seven

degrees of wisdom, and *Peter* seaven degrees of Vertues. And in the *Acts* are reckoned seaven Deacons, and seaven disciples chosen by the *Apostles*. Also in the *Revelations* there are many mysteries of this number: for there we read of seaven Candlesticks, seaven Stars, seaven Crowns, seaven Churches, seaven Spirits before the Throne, seaven Rivers of *Egypt*, seaven Seales, seaven Markes, seaven Horns, seaven Eyes, seaven Spirits of God, seaven Angels with seaven Trumpets, seaven horns of the Dragon, seaven heads of the Dragon, who had seaven Diadems: also seaven plagues, and seaven Vials, which were given to one of the seaven Angells, seaven heads of the scarlet Beast, seaven Mountains, and seaven Kings sitting upon them, and seaven thunders uttered their voyces. Moreover this number hath much power, as in natural, so in sacred, Ceremoniall, and also in other things: therefore the seaven days are related hither, also the seaven Planets, the seaven, Stars called Pleiades, the seaven Ages of the World, the seaven changes of man, the seaven liberall Arts, and so many mechanic, and so many forbidden, seaven Colours, seaven Metalls, seaven holes in the head of a man, seaven pair of nerves, seaven Mountains in the City of *Rome*, seaven *Romane* Kings, seaven Civill Wars, seaven wise men in the time of *Jeremiah* the *Prophet*, and seaven wise men of *Greece*. Also *Rome* did burn seaven days by *Nero*. By seaven Kings were slain ten thousand Martyrs. There were seaven sleepers, seaven principall Churches of *Rome*, and so many Monasteries did *Gregory* build: So many sons Saint *Felicity* brought forth: there were seaven Electors of the Empire appointed, and seaven solemn Acts in crowning the Emperour; the Laws in the Testament require seaven witnesses, there are seaven civill punishments, and seaven canonicall, and seaven canonicall hours, the priest makes seaven obeysances in the Mass; seaven Sacraments, and seaven orders of the Clergy, and a boy of seaven years may be ordained by the lesser, and may obtain a benefice *sine Cura*. There are seaven penitentiall Psalmes, and seaven commands of the second table, and seaven hours were *Adam*, and *Eve* in Paradise, and there were seaven men foretold by an Angell before they were born, viz. *Ismael*, *Isaack*, *Sampson*, *Jeremiah*, *John Baptist*, *James* the brother of the Lord, and *Christ Jesus*. Lastly, this number is most potent of all, as in good, so evill; of this *Livy*, the most ancient Poet sang,

The seaventh light is come, and then all things
 T'absolve the father of all light begins,
 The seaventh's of all things originall,
 The first seaventh, seaventh seaven we call
 Perfect, with wandering Stars the heaven's volv'd,
 And with as many circles is round roll'd.

<http://www.hermetics.org/pdf/magic/Agrippa2.pdf> (1650, pages 10-13 of the electronic document, and Book II, pages 193-205 of the original version, which can be found on Early English Books online (images 108-114)).¹⁵²

¹⁵² Accessible through membership in subscribing libraries, such as National Library of Australia, State Library of NSW and their counterparts in other states & countries.

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5. Appendices

Things yet to do.

- Shea, 1982 documents fragments from the Qumran literature on the use of “weeks” in Dn9. He insinuates the year-day principle into their thinking. But this evidence just as clearly indicates the use of “weeks of years” (without the year-day principle) thinking in Semitic writings just as it was present in Roman writings, evidenced by Marcus Varro. Show this other side of the documents. Quote other SDA refs that say the opposite to this eg McCready Price. Break down Aristotle's and Censorinus' work to show the same as you did for Varro.

Do the same for the entries in Liddell and Scott.

Seventy seventies?

Insert the table

[1] Identical comments occur in Smith, 1857, pp. 401f., 1867, p.452; and White uses the same comments in 1854, p. p188.

[2] The details of this dual tradition of interpretation of the 70-weeks becomes apparent after reading my analysis of Froom's work in Appendix No2.¹⁵³ Hasel misleads us here in leading us to

¹⁵³ Hasel misleads us here in leading us to believe that the translation of the word “week” implies that there are “day” periods in this “week.” This is not the case, as the history of the interpretation of the 70 weeks demonstrates that the concept of “weeks of years” – a group of seven years – was understood ever since the times of the writing of the Alexandrian Septuagint, regardless whether the phrase “of years” was included in the translation or not. That the Christian world endorsed Theodotion's version of the translation, in the acceptance of the inclusion, “of years,” shows that this interpretation of a “year-week” was universally accepted as correct. The use of the word “week” or “seven” by translators does not mean one approach or the other is implied. Those translators who do not include the words “of years” do not thereby endorse the concept of a “day-week.” This is assuming too much. Hasel cannot muster the KJV, JB, NEB, NAB, and NASB translations as supportive of the historicist's interpretation of “day-weeks.” Furthermore, he omits commenting on this dichotomy (ie., “year-weeks” versus “day-weeks”) altogether. Nowhere in his article does he explain how commentators and interpreters through the centuries have talked in terms of “year-weeks.” It was only later in time that the concept of “day-weeks” appears in statements and commentaries. (See Appendix No.2 on the sources used in Froom) This is another weakness in his article.

A further weakness is the way he presents these two approaches of interpretation. It is presented as though both the Sabbatical year approach and the year-day approach have equal support in the theological world. That is not the case. The vast, almost entire interpretation of the 70 weeks in the world of Christian commentaries does *not* have any use of the year-day principle. Most use the concept of “weeks of years” or “year-weeks” as they are alternatively known, to come to their particular interpretation. It is not done because of their particular interpretation of the implications of the 70 weeks. Even Hasel himself (cf., *ibid*, p.6), is forced to admit that *everyone* except historicist's (and that means, predominately, SDAs), interpret the time period as “year-weeks.” This is exceptional: that opposing viewpoints not only agree that the period is 490 years long, but also agree that that calculation is arrived at using the “year-week” concept. And now, even SDA scholars like McCready Price, Shea, Doukhan, Questions on Doctrine, and the Seventh-day Adventist Commentary and others listed later in this paper, endorse the use of the “weeks of years” model of calculation to compute the “seventy weeks.”

Being one of the vestiges of the antiquated application of the year-day principle by historicists or a bygone era and one of the very few texts available to use to argue support for the year-day principle, the contemporary scholars of the SDA church who have control over what gets printed and what does not go to press, are unwilling to bow to the compelling array of evidence in favour of interpreting the unit of time as a “year-week,” and consequently this is the reason they are out of step with current research on this topic. There were leaders in the 1950s who were prepared to admit that the year-day principle does *not* operate in Dn9. Our present group of vocal scholars on the topic are not prepared to give the ground that the men in the 1950s were prepared to give. It has nothing to do whether the futurist / dispensational, preterist, amillennial / symbolic, or historical-critical viewpoints are being favoured. The unit of time, as Hasel admits, is exegeted independently to these theoretical biases. In my opinion Hasel includes this classification in here to confuse us and to appeal to the biases of Seventh-day Adventists. It should be repeated again, the unit of time can be interpreted correctly as “year-weeks” independent to the interpretation of the rest of the text. This has

believe that the translation of the word “week” implies that there are “day” periods in this “week.” This is not the case, as the history of the interpretation of the 70 weeks demonstrates that the concept of “weeks of years” – a group of seven years – was understood ever since the times of the writing of the Alexandrian Septuagint, regardless whether the phrase “of years” was included in the translation or not. That the Christian world endorsed Theodotion’s version of the translation, in the acceptance of the inclusion, “of years,” shows that this interpretation of a “year-week” was universally accepted as correct. The use of the word “week” or “seven” by translators does not mean one approach or the other is implied. Those translators who do not include the words “of years” do not thereby endorse the concept of a “day-week.” This is assuming too much. Hasel cannot muster the KJV, JB, NEB, NAB, and NASB translations as supportive of the historicist’s interpretation of “day-weeks.” Furthermore, he omits commenting on this dichotomy (ie., “year-weeks” versus “day-weeks”) altogether. Nowhere in his article does he explain how commentators and interpreters through the centuries have talked in terms of “year-weeks.” It was only later in time that the concept of “day-weeks” appears in statements and commentaries. (See Appendix No.2 on the sources used in Froom) This is another weakness in his article. A further weakness is the way he presents these two approaches of interpretation. It is presented as though both the Sabbatical year approach and the year-day approach have equal support in the theological world. That is not the case. The vast, almost entire interpretation of the 70 weeks in the world of Christian commentaries does not have any use of the year-day principle. Most use the concept of “weeks of years” or “year-weeks” as they are alternatively known, to come to their particular interpretation. It is not done because of their particular interpretation of the implications of the 70 weeks. Even Hasel himself (cf., *ibid*, p.6), is forced to admit that everyone except historicist’s (and that means, predominately, SDAs), interpret the time period as “year-weeks.” This is exceptional: that opposing viewpoints not only agree that the period is 490 years long, but also agree that that calculation is arrived at using the “year-week” concept. And now, even SDA scholars like McCready Price, Shea, Doukhan, Questions on Doctrine, and the Seventh-day Adventist Commentary and others listed later in this paper, endorse the use of the “weeks of years” model of calculation to compute the “seventy weeks.” Being one of the vestiges of the antiquated application of the year-day principle by historicists or a bygone era and one of the very few texts available to use to argue support for the year-day principle, the contemporary scholars of the SDA church who have control over what gets printed and what does not go to press, are unwilling to bow to the compelling array of evidence in favour of interpreting the unit of time as a “year-week,” and consequently this is the reason they are out of step with current research on this topic. There were leaders in the 1950s who were prepared to admit that the year-day principle does not operate in Dn9. Our present group of vocal scholars on the topic are not prepared to give the ground that the men in the 1950s were prepared to give. It has nothing to do whether the futurist / dispensational, preterist, amillennial / symbolic, or historical-critical viewpoints are being favoured. The unit of time, as Hasel admits, is exegeted independently to these theoretical biases. In my opinion Hasel includes this classification in here to confuse us and to appeal to the biases of Seventh-day Adventists. It should be repeated again, the unit of time can be interpreted correctly as “year-weeks” independent to the interpretation of the rest of the text. This has always been done this way in the past, and there is no reason not to continue that way, even though it means admitting that Dn9:24 does not offer any support for the year-day principle. The last word to be said against Hasel is that spoken by Aristotle, Censorinus, and Varro, and their testimony can

always been done this way in the past, and there is no reason not to continue that way, even though it means admitting that Dn9:24 does not offer any support for the year-day principle. The last word to be said against Hasel is that spoken by Aristotle, Censorinus, and Varro, and their testimony can *never* be gainsaid.

never be gainsaid.¹⁵⁴ The most obvious example in the book of Daniel of a common noun standing in the singular for a plural is in Dn8:14 where “evening” and “morning” as common nouns are in the singular. The concept that plural common nouns can be found in the singular where a plural should occur explains why they are not in the plural in Dn8:14, as one would expect.[5] Although Goldstein uses the word “numerous” here to describe this “problem,” he can only find one to discuss.[6] Notice here Goldstein takes a leaf out of Shea’s writings and argues that those who use the “week of years” principle in Dn9 do so with a view to destroy the year-day principle. Like Shea, he accuses those many SDA scholars who endorse the position of the SDA Bible Commentary and Questions on Doctrine as attempting to undermine the validity of the year-day principle, a position they would vehemently deny. Talk about elephants in a china shop! Goldstein and Shea are in good company with each other![7] This argument has long been dismissed as incorrect, since it is clear that the “weeks of days” in Dn10 expressed the fullness of the three weeks, as Hengstenberg wrote in 1854. [8] As to “weeks of years” note the following Jewish writings: On “he shall confirm the covenant with many for one week” (Dan. 9:27), Midrash Rabbah reads, “ ‘Week’ represents a period of seven years.”-Lamentations, Soncino ed., p. 65. note 3. On “seventy weeks are determined” (verse 24), the Talmud reads, “This prophecy was uttered at the beginning of the seventy years captivity in Babylon. From the restoration to the second destruction is said to have been 420 years making in all 490, i.e., seventy weeks of years.” – Nazir 32b, Soncino ed., p.118, note 6. On “he shall confirm the covenant with many for one week” (verse 27), the Talmud says, “ ‘One week’ in Dan. ix means a week of years.” – Yoma 54a, Soncino ed., p.254, note 6. On “seventy weeks”-i.e., seven times 70 years- J.J. Slotki states, “The cryptic phraseology may have been suggested by the seven-year cycle of Lev. xxv. The expression ‘week of years’ occurs in the Mishnah (Sanh. V. 1).” – Daniel, Ezra, and Nehemiah, p 77. Isaac Leeser writes, “Ancient Jewish writers thought that the second temple stood 420 years, which, with the 70 years of the Babylonian captivity, make 490.” –The twenty-four Books of the Holy Scriptures (1853), on Dan. 9:24,25, p. 1243, note 47. Leeser also refers to Rashi and other commentators as recognizing “year-weeks” (note 48). On the “threescore and two weeks” (verse 25) Slotki says, “Jerusalem will be a fully restored city during a period of 434 years.” – Op cit., p.78.[9] Although the reader will know I argue against this position, this is a better argument than the one using Dn10:2, and it fits the standard SDA line of argument more closely. It meshes with the SDA argument that Dn9 is the continuing explanation carried over from Dn8, and as such we should not look for symbolic material in the explanation, but rather, literal details. Accordingly, the 70 weeks are considered literal rather than a symbolic time period. Therefore, although the argumentation in the SDA Bible Commentary would not be able to be substantiated today, SDA apologists would find the points used by QOD valid and convincing.

4 Diethelm Michel, *Grundlegung, einer hebräischen Syntax*, 1 (Vluyn: Neukirchner Verlag, 1977): 34-39; Mordecai Ben Asher, “The Gender of Nouns in Biblical Hebrew,” *Semitics*, 6 (Pretoria, 1978):9[10] Shea is a modern day example of those scholars who want to make a blanket rule for the year-day principle.

[11] Note the identical nature of this argument and that of the SDABC.

[12] Hengstenberg seems to have forgotten here that it was not Daniel who chose the unit of time; it was God, whose message was conveyed to Daniel through Gabriel. Presumably, the unit of time would have been understood by Daniel and his readers in order to choose it, and allay Daniel’s concerns, otherwise the message to Daniel was of no avail. Gabriel tells Daniel to understand the impending revelation, so one would assume that this also included the unit of time employed.[13] If this is referring to Johannes Albrecht Bengel, surveyed by Froom, it is unclear as

¹⁵⁴ The most obvious example in the book of Daniel of a common noun standing in the singular for a plural is in Dn8:14 where “evening” and “morning” as common nouns are in the singular. The concept that plural *common* nouns can be found in the singular where a plural should occur explains why they are not in the plural in Dn8:14, as one would expect.

to what Hengstenberg is referring to here, due more to the insufficient evidence provided by Froom in his work. Since Froom notes that Bengel was as staunch historicist, is he referring to the year-day principle? Is he referring to the year-week principle – and what does this phrase mean for Bengel? Or is he referring to the curious method of calculating that Bengel eventually adopted? (See Froom’s survey on Bengel.) From the context, it seems Hengstenberg is referring to the “arbitrary” calculation system Bengel created, lengthening the 490 years to 555 years, through the use of his peculiar method of calculation.[14] Note Gesenius’ Section §145 on “Agreement between the Members of a Sentence, especially between Subject and Predicate, in respect of Gender and Number.” (Kautzsch, 1982, Pp.462-467)[15] Keil has it in Hebrew, as with all other bracketed transliterated words in this quote-FB

[16] Young footnotes: “ An exception appears in Wiesler who wrote a dissertation on the 70 weeks in which he advocated the view that in v.24 literal weeks were meant, but that in vs. 25ff. periods of seven years each were intended. In a mimeographed paper by J. Sladem, *The Seventy Weeks of Daniel’s Prophecy*, London, 1925, the view is also advocated that the weeks are seven-days in length.”[17] Young footnotes: “Appeal is sometimes made to the sabbatical years (2 Chr. 36:21), but these are not called weeks.”[18] ;Young footnotes here: “Aalders defends the position that the sevens are not sevens of years but definite time periods (the word *zevental* typeert die tijdruimten dan alleen also tijdvakken die in zichzelf een zekere eenheid vormen) upon the basis of the following: a) The signification week of years (*jaarweek*) is not found in the OT.; b) This particular prophecy contains no indication that the sevens are sevens of years; c) The total of 490 years does not fit the needs of prophecy; d) It is questionable whether in this Divine revelation a precise chronological reckoning is to be expected (Ikt acht het veel aanemelijker, dat de zeventallen te verstaan zijn vantijdruimten van niet nauwkeurig bepaalden duur.) (op. cit, p.201)”[19]. Zöckler, Otto, “The Book of the Prophet Daniel,” In *Commentary on the Holy Scriptures*, ed. John Peter Lange, vol 13, 1876 ed. Grand Rapids: Zondervan, 1960.[20] Walvoord footnotes: “Zöckler adds, ‘Such a prophetic or mystical transformation of the seventy years into many periods of seven years each is not unparalleled in the usage of the ancients; cf., e.g., the remarks of Mark Varro in *Aul. Gellius*, N.A. III, 10: “*Se jam undecimam annorum hebdomadem ingressum esse et ad eum diem septuaginta hebdomas liberum conscripsisse;*” also Aristotle, *Polit.*, vii 6; *Censorin*, *di die natali*, C.14. It was however, peculiarly adapted to the prophet’s purpose, and was especially intelligible to his readers, inasmuch as the Mosaic law (*Lev.xxv.2, 4 et seq; xxvi.34, 35, 43;* cf. 2 Chron xxxvi.21) had designated every seventh year as a Sabbath of the land, and had introduced the custom of dividing the years into hebdomads, which thus became familiar to every individual in the Jewish nation during all subsequent ages. The thought that instead of seventy years, seventy times seventy were to elapse before the theocracy should be restored in all its power and significance, and that, consequently, an extended period of delay should precede the advent of the Messianic era, is “an integral feature in the mode of conception which prevails throughout the book” (Kranichfeld)’ (*The Book of the Prophet Daniel*,) in *Commentary on the Holy Scriptures*, 13, 194.” A similar position is also taken by the *Interpreter’s Bible*.[21] I would go so far to say that a doctoral study on the use of Varro, Aristotle and Censorinus (see notes following) in old commentators on this topic used by Froom would take us back to the early centuries of Christianity. If Montgomery could quote Varro in 1927, and Hengstenberg could quote him in 1854, I would hazard a guess that an exhaustive examination of earlier commentaries would find these primary sources present there also. Hengstenberg would not have been the first to use him. One tends to think of these three sources when Cardinal Bellarmine, who had a penchant for overthrowing the year-day principle, states that he is constrained by the word used in Dn9 to admit that the seventy weeks refers to 490 years. Was Cardinal Bellarmine thinking of the Latin usage of “hebdomad,” as illustrated by Varro, Aristotle and Censorinus when he made these comments? It is an appealing thought.[22] For example, Miller, W., *Miller’s Reply to Stuart’s “Hints on the Interpretation of Prophecy.”* Boston: J.V. Himes, 1842.[23]

[24] Says Keil and Delitzsch, “This word of the High Priest was not a prediction, but a pious wish, which God in His grace most gloriously fulfilled.” (1978, I Samuel, p.25) And on Hannah’s response, they say, “i.e., let me be honoured with thy favour and thine intercession, and was strengthened and comforted by the word of the high priest, which assured her that her prayer would be heard by God...” (Ibid).[25] A figurative expression for a perfect gift. I do not think that Hannah is referring to septuplets. The Scriptures do not record Hannah having more than one child. Says Keil and Delitzsch, “Seven Children” are mentioned as the full number of the divine blessing in children (see Ruth iv, 15). (1978, I Samuel, p.32) Ruth 4:14-15 says: “14 Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. 15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath borne him. (Emphasis mine)”[26] Delitzsch says on this Psalm, “From the striking contrast between the present and the former times the people of the Exile had in fact to come to the knowledge of their sins, in order that they might get back by the way of penitence and earnest longing to that which they had lost. Penitence and homesickness were at that time inseparable; for all those in whom the remembrance of Zion was lost gave themselves over to heathenism and were excluded from the redemption. ... We see from Obadiah’s prophecy which is taken up again by Jeremiah, how shamefully the Edomites, that brother-people related by descent to Israel and yet pre-eminently hostile to it, behaved in connection with the destruction of Jerusalem by the Chaldeans as their malignant, rapacious, and inhuman helpers.” (1978, pp.334f)[27] At least for the minority who followed the Biblical directive and returned from the Diaspora.

[28] Questions on Doctrine cites the phrases “year-weeks” and “weeks of years” as phrases used by Jewish writers without the use of the year-day principle. These phrases are used from the point of view of literal years. Here is the footnote from Questions on Doctrine, p. 276: “As to ‘weeks of years’ note the following Jewish writings: ‘On ‘he shall confirm the covenant with many for one week’ (Dan. 9:27), Midrash Rabbah reads, ‘ “Week” represents a period of seven years.’ - Lamentations, Soncino ed., p. 65. note 3. ‘On ‘seventy weeks are determined’ (verse 24), the Talmud reads, ‘This prophecy was uttered at the beginning of the seventy years captivity in Babylon. From the restoration to the second destruction is said to have been 420 years making in all 490, i.e., seventy weeks of years.’ - Nazir 32b, Soncino ed., p.118, note 6. ‘On ‘he shall confirm the covenant with many for one week’ (verse 27), the Talmud says, ‘ “One week” in Dan. ix means a week of years.’ - Yoma 54a, Soncino ed., p.254, note 6. ‘On ‘seventy weeks’ -i.e., seven times 70 years- J.J. Slotki states, ‘The cryptic phraseology may have been suggested by the seven-year cycle of Lev. xxv. The expression “week of years” occurs in the Mishnah (Sanh. V. 1).’ - Daniel, Ezra, and Nehemiah, p 77. ‘Isaac Leeser writes, ‘Ancient Jewish writers thought that the second temple stood 420 years, which, with the 70 years of the Babylonian captivity, make 490.’ -The twenty-four Books of the Holy Scriptures (1853), on Dan. 9:24,25, p. 1243, note 47. Leeser also refers to Rashi and other commentators as recognizing ‘year-weeks’ (note 48). On the ‘threescore and two weeks’ (verse 25) Slotki says, ‘Jerusalem will be a fully restored city during a period of 434 years.’ - Op cit., p.78.[29] 1948, p.124. Note also this statement by Froom: “Under Joachim (1130-12-02) an epochal advance was made in the symbolic-time aspect of prophetic interpretation. Heretofore, for thirteen centuries the seventy weeks had been recognized generally as weeks of years. But the first thousand years of the Christian Era did not produce any further applications of the principle, among Christian writers, save one or two glimpses of the “ten days” of Revelation 2:10 as ten years of persecution, and the three and a half days of Revelation 11 as three and a half years. Now Joachim for the first time applied the year-day principle to the 1260-day prophecy....Joachim provided the basis for the historical method of interpretation of the time relationships of prophetic symbols, as applied to both nations and churches when he extended to this period the Biblical principal of a day for a year, which had in the early centuries been applied only to the seventy weeks. (1950, pp.700f)

[30] On the apostles understanding Daniel 9, Froom says: “We have seen that the whole gospel message of the apostles was interwoven with the luminous strands of prophecy.....They were acquainted with the prophetic-outline of the future, and knew where they were living in relation to God’s schedule of the ages up to their time, for the seventy weeks of years they knew were ended after the Messiah had been cut off, and the sacrifice and oblation made to cease.” (1950, p.160) [emphasis mine][31] Froom’s summary of the Apostolic times fails to include the 70-weeks (1950, p.); his summary of the second century fails to list the 70-weeks as one of the items testified during this period; his summary of the third century lists for the first time “the seventy weeks of years connected with Christ’s first advent.” (1950, p.348)[32] Without having a copy of Tichonius’ statement, an alternative view could be that Tichonius used the three and a half years of the last “week” of the 70 weeks, or the 1260 days or the 3½ times to arrive at 3½ years in Revelation 11. That position eliminated would allow for the possibility of Tichonius using the year-day principle.[33] Here is the footnote from Questions on Doctrine, p. 276:

“As to ‘weeks of years’ note the following Jewish writings:“On ‘he shall confirm the covenant with many for one week’ (Dan. 9:27), Midrash Rabbah reads, ‘ “Week” represents a period of seven years.’-Lamentations, Soncino ed., p. 65. note 3.“On ‘seventy weeks are determined’ (verse 24), the Talmud reads, ‘This prophecy was uttered at the beginning of the seventy years captivity in Babylon. From the restoration to the second destruction is said to have been 420 years making in all 490, i.e., seventy weeks of years.’ – Nazir 32b, Soncino ed., p.118, note 6.“On ‘he shall confirm the covenant with many for one week’ (verse 27), the Talmud says, ‘ “One week” in Dan. ix means a week of years.’ – Yoma 54a, Soncino ed., p.254, note 6.“On ‘seventy weeks’ -i.e., seven times 70 years- J.J. Slotki states, ‘The cryptic phraseology may have been suggested by the seven-year cycle of Lev. xxv. The expression “week of years” occurs in the Mishnah (Sanh. V. 1).’ – Daniel, Ezra, and Nehemiah, p 77.“Isaac Leeser writes, ‘Ancient Jewish writers thought that the second temple stood 420 years, which, with the 70 years of the Babylonian captivity, make 490.’ – The twenty-four Books of the Holy Scriptures (1853), on Dan. 9:24,25, p. 1243, note 47. Leeser also refers to Rashi and other commentators as recognizing ‘year-weeks’ (note 48). On the ‘threescore and two weeks’ (verse 25) Slotki says, ‘Jerusalem will be a fully restored city during a period of 434 years.’ – Op cit., p.78.”[34] For a different view on this perspective notice this comment by Ford in his footnotes to his commentary on chapter 9: “ It is often objected that if this present prophecy refers to Christ, both He and the apostles would have made liberal use of it, whereas the New Testament does not indicate any such use. In reply we would point out that Mk1:15 is almost certainly an allusion to the time of the seventy weeks viewed as Messianic by our Lord. Furthermore, in Mk 13, Lk21, and Mt 24 Christ foretells the destruction of the city that is about to crucify Him. This is also an allusion to the destruction of the city predicted in Dan 9:24-27 as a result of ‘cutting off’ the Messiah (see Phillip Carrington’s commentary on Mark 13). “Thomson, [J. E. H., ‘Daniel.’ The Pulpit Commentary. Eds, H D. M. Spence and Joseph S. Exell. London: Funk and Wagnall, 1909.] on page xxxiii, writes: ‘Too much is made of the fact that the apostles did not use this argument [the evidence of 9:24-27 for Jesus as the True Messiah]. We have only a small number of sermons by the apostles, and we do not know all the lines of argument adopted by them. Further, Daniel was not so generally known, as it was not so regularly read in the synagogues as were some of the technical prophets and the Megilloth. The apostles could not thus appeal to the words of Daniel, as they could to prophecies familiar to the ear of the audience. Again, the argument from ‘the seventy weeks’ implied an accurate knowledge of history and a power of calculating that could scarcely be expected from an ordinary audience. But again the implied argument proves too much, and therefore it proves nothing. If it were worth anything, it should prove that Daniel was not known in the era of our Lord, but that may be easily demonstrated to be false.” (1978, p.236)[35] It is interesting to read how the Christians of the sixteenth to eighteenth centuries interpret the 1260-day prophecy and their efforts to find contemporary fulfillment of the period. If we were to take Froom at his word here, we would

expect him to document in 538 A.D. the widespread and general realisation amongst the Christian world that the 1260-year prophecy had begun. But all we find is a pregnant silence on this topic. Did not the Christian world “understand the times”? Were not “they were acquainted with the prophetic outline of the future, and knew where they were living in relation to God’s schedule of the ages up to their time”? How come they did not document this stupendous understanding of the beginning of the 1260-years? We read writers in the eighteenth century echoing what Newton said of this time period: that “we will not know when the 1260-years began until they end” – a view that hardly concurs with that of Froom’s novel concept!![36] Froom notes that the Apostles understood the seventy weeks of Daniel 9, yet we find that the connection with Christ and the 70 weeks is not documented in Christian writings until the third century. In his list “Summary of Witness of Apostolic Fathers,” (1950, p.216) conspicuous for its absence is any mention of the seventy week prophecy and its relation to the Messiah. Another conspicuous omission of any remark on the 70-week fulfillment by the apostles is any mention of the matter on the day of Pentecost, or at any other time when the disciples are called to answer before the Jewish leaders. They quote many other texts but NEVER do they expound the obvious – the seventy weeks and its fulfillment with the Messiah. This should have been their first point – the very text which uses the title “Messiah.” If they understood the fulfillment of such a stupendous and convincing prophecy, why does no one capitalise on it? Why is the book of Acts silent in this regard? Totally silent!! Froom assures us that the prophecy was understood by the apostles. Only one answer presses on us, especially in the absence of any other reference to the correct meaning of the 70-week prophecy in the documents of the early church. That answer is that Froom is mistaken, and the disciples did not understand the implications or the fulfillment of the 70-week prophecy during their lifetime. This is more historicist's fiction!![37] Josephus’ comments at ch. ii Section 7 says: “FIND THIS Ant 7:25[38] (See Froom, 1950: pp.671-674)

[39] That Froom classified Africanus’ statement as using the historicist’s calculation of time is indicated not only in his assumption that any commentator who projected the time period 490 years to the time of Christ had to use the year-day principle to do it, in this statement when he discussed Jerome’s work he alludes to writes like Africanus as belonging to the “historicist School of interpretation in the early church: “Jerome apparently acquiesces in the application of the year-day principle to the seventy weeks as made by others whom he quotes at great length; but he himself refuses to set forth an interpretation of the seventy weeks, for “it is dangerous to judge concerning the opinions of the masters of the church.” He thereupon gives the interpretation of Africanus, Eusebius, Hippolytus, Apollinaris of Laodicea, Clement of Alexandria, Origen, Tertullian and ‘the Hebrews,’ so that the reader may choose for himself. Such is the remarkable witness of the last great expounder of the Historical School of interpretation of the early church.” (1950, p.450)[40] Froom refers us here in a footnote (1950, pp.329f) to the section on Porphyry where he discusses Jacob of Nisibis, Ephraim the Syrian as well as Polychronius and an anonymous Greek writer in the fifth century (Catem Graeca in Danielem) and his footnote on p.330 refers us to Charles Maitland, *The Apostles’ School of Prophetic Interpretation: With its History Down to the Present Time*. London: Longman, Brown, Green and Longmans, 1849, pp.197, 428.

[41] "Joachim, working on his Concordia, had, according to his own claim, a divine illumination during one Easter night, which gave him a new insight into many connections and relationships of the divine plan with humanity, which formerly were dim. Joachim conceived the Trinity – God the Father, God the Son, and God the Holy Spirit – as the great pattern for all that was, and is, and ever will be on this earth. To him the whole history of mankind must be considered under this guiding principle.” (p.692) [42] Dr. Martin Luthers *Sämmtliche Schriften*. Edited by Joh[ann] Georg Walch. St Louis: Concordia Publishing House, 1881-1910. 23 vols. in 25.

[43] His selection of statements from Petri include these four:

“According to my explanation of the visions of Daniel, it is to be easily seen that the seventy weeks and the 2300 evenings and mornings of Dan. 8. begin together in the same year. Therefore at the time of the birth of Christ, 453 years of both these periods had passed; what remains and has to be done is the cleansing of the abominations and the consecration of the sanctuary at the coming of Christ, 1847,....whose kingdom and victory begins therewith and lasts during that glorious Sabbath year, Hebr. 4, Rev. 20, for 1000 years.“At the end of the 1000 years follows a little time in which Satan will be released and attack the camp of the saints” (Petri, Die Offenbahrung Jesu Christi durch Hohannem, p.112)“The angel showed the thirtieth year of Christ or the 483d year of the 70 weeks and therefore the 453d year as the birth of Christ, so that was the correct explanation of the sealed vision of the 2300 days, 453 years of the 2300 had passed at the birth of Christ and the remainder of his number continues from that date to A.D. 1847, as 1847 plus 453 2300.” (Petri, Aufschlusz der Zahlen Daniel, p9)“By this Nehemiah could know who received such a command (in the second chapter) in the month of Nisan in the 20th year of Arthasasta [Artaxerxes], as well as all of Israel that now seven weeks or forty-nine years of the seventy weeks (as well as 49 years of the 2300) had passed...Seven weeks and 62 weeks make 483 years, which in the 30th year of our Lord had been completed of the 70 weeks, and at the same time of the 2300....In the middle of the 70th week, three and one-half years later, therefore, in the year 486 and one-half, at the time of the Easter festival in the month of Nisan, at 3 o’clock in the afternoon, when Christ died on the cross, 486 1/2 years of the 2300 had also been completed. Now the dark vision was clear to Daniel and the people of God had received an unmistakable pivotal point of time, by which it was possible to recognize exactly the beginning of the 2300 before as well as after Christ...“Since 453 years of the 2300 have elapsed at the time of Christ’s birth, so the remaining will bring us to the year 1847 when the sanctuary will be dedicated. As far as the calendar is correct, so far will the end of the 2300 be correct. The proof here rests not upon shaky Persian or Greek dates, but upon the Word of God.” (Petri, Aufschlusz der drey Gesichter Daniels, p.30)“And therefore, I find that the commentators up to now could not possibly understand the vision, because they separated the second vision Dan. 8 and 9 [the seventy weeks from the 2300 days]. It is impossible to cut off one piece of this vision and then to understand the whole of it without its [proper] connections. Therefore such commentators neither could find the beginning nor the end of the seventy weeks.”...The foundation for the complete understanding was laid in His first coming through the suffering and the death; but the fight and the destruction will continue to go on in His church among the people of Christ until the time of his cleansing of the sanctuary which is the day of judgment, when the Ancient of days will give the Son of man and His holy people the kingdom, power, and might under the whole heaven as was shown Daniel in the first vision in chapter 7, vs. 14, 27.” (Gründlicher Beweis, p. 15, 22)[44] Keil has it in Hebrew, as with all other bracketed transliterated words in this quote-FB

The Use of Hebdomad by Robert Odom in “Sunday Sacredness and Roman Paganism”

Before we finish this paper, we turn briefly to a significant book on the topic in Seventh-day Adventist literature, which clearly shows that Froom’s position on the meaning of *hebdomad* was incorrect, and further, that he was aware of this material but failed to modify his publication to reflect the ideas of this scholarship.

Robert Odom’s 1944 publication gives us an insight rarely found these days in SDA historicist’s writings, into the meaning of *hebdomad*¹⁵⁵. Published just before Froom’s *Prophetic Faith of Our Fathers*, or the denominational *Questions on Doctrine* appeared, it supports the view

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The book can be downloaded at:
<http://www.maranathamedia.org/Download/Books/SundayRomanPaganism.pdf>

of *hebdomad* as a unit of seven.¹⁵⁶ Printed by the Review and Herald Publishing Association, it was the General Conference Ministerial Association's recommended reading for 1944. Undoubtedly, the writers of the section on *Questions on Doctrine* had read the volume because, when they published in 1957, their view aligned with that of Odom –that *hebdomad* was a unit of seven – that is, a septennate, with the unit being defined by the context.

His research is open, and he follows the subject wherever it leads him – a sign of unbiased research. He traces the origins of the seven-day week and in this search the concept of the *hebdomad* becomes a part of his discoveries. The titles of his chapters include the following:

The Pagan Planetary Week
 Is the Planetary Week of Babylonian Origin
 The Planetary Week in Mesopotamia
 The Diffusion of Chaldean Astrology
 The Planetary Week in Rome
 The Planetary Week in the First Century B.C.
 The Planetary Week in the First Century A.D.
 The Planetary Week in the Second Century A.D.
 The Planetary Week in the Third Century A.D.
 “The Sun, The Lord of the Roman Empire”
 “On the Lord’s Day of the Sun
 The Sunday of Sun Worship
 The First Civil Sunday Laws
 Sylvester and the Days of the Week
 The Planetary Week in the Philocalian Almanac
 The Power Behind the Planetary Week

And on the very first page, his use of *hebdomad* clashes with the mindset of a significant group of contemporary scholars in SDA historicism when he says:

The week that was so popular in ancient paganism was an astrological institution, which we shall designate as “the planetary week,” because its days were named after a hebdomad of heavenly bodies called “planets,” which were worshiped as gods by the heathen.

Why does this view clash with the current mindset with so many SDA scholars? Because Odom here uses *hebdomad* to describe a collection of seven *things* – in this case, planets. This concurs with the usage by ancient Greek and Latin writers and is replete throughout his work. Remember, this is a book recommended by the General Conference SDA Ministerial Association; presumably for the worldwide contingent of SDA ministers, not a publication by some errant SDA scholar!!

It is tantalising to explore his presentation of the history of origin of the week, but here I will only present his comments on *hebdomad*. In the next quote, we see Odom refer to a *hebdomad* of planets again, thus confirming his usage on the first page.

By the term “planetary week” we shall refer hereafter to the astrological week of seven days named after the **hebdomad of heavenly bodies which the pagans anciently called planets and worshiped as gods**. In this pagan week the days came in this order: (1) the day of Saturn, (2) the day of the Sun, (3) the day of the Moon, (4) the day of Mars, (5) the day, of Mercury, (6) the day of Jupiter, and (7) the day of Venus. (p.4)¹⁵⁷

¹⁵⁶ The view of Odom must be placed in stark contrast to Froome’s contrived definition of *hebdomad* as used by the Alexandrian translators of the Septuagint, with the latter hopefully wanting to see a “hint” of the year-day” principle in the statement “of years” in the translation. Odom shows that that is not the case. The word was used as a heptad, a septennate.

¹⁵⁷ The page number refers to that of the downloadable file, as it does not list the original pagination.

In the next statement we have here not only a *hebdomad* of gods but also a *hebdomad* of heavens – seven heavens.

Thus the Sun and the Moon were both included in the list of the planetary bodies, and the seven of them were supposed to be the governing gods of the universe. Each of them was said to have a sphere or heaven of his own. [Odom footnotes: “G. Rawlinson, *The Five Great Monarchies*, Volume 2, Pages 546, 548.”] Together they formed what was called the **hebdomad of planetary gods and heavens**. By adding to this number the heaven of the fixed stars and its divine ruler-the Demiurge (World Creator)- the ogdoad of gods and abodes was formed. [Odom footnotes: “Society of Biblical Archaeology, *Records of the Past*, Volume 7, Page 75.”] (p.5)

Again, in the next quote we meet the *hebdomad* of pagan gods:

Upon this system of heathen astronomy was based the astrological theory of chronocrateries (Time Rulerships), in which each planet was assigned dominion over an hour, a day, and even longer Periods of time. Taking the planetary gods in their supposedly astronomical order-Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon-the pagan system assigned them by turn to the twenty-four hours of the day. The astrological day began at sunrise.

To each planet was assigned his respective hour, and the god having dominion over the first hour of the day was also lord of the day. Therefore the day was named after the planetary god having lordship over it. For example, let us begin with the planets in their supposedly astronomical order and assign the first hour of the day to Saturn, for **he comes first in the hebdomad of the pagan gods**. It will be the day of Saturn, because he is lord of its first hour. The distribution of the twenty-four hours of Saturn’s day would be as follows: (1) Saturn, (2) Jupiter, (3) Mars, (4) Sun, (5) Venus, (6) Mercury, (7) Moon, (8) Saturn, (9) Jupiter, (10) Mars, (11) Sun, (12) Venus, (13) Mercury, (14) Moon, (15) Saturn, (16) Jupiter, (17) Mars. (18) Sun, (19) Venus, (20) Mercury, (21) Moon. (22) Saturn, (23) Jupiter, (24) Mars. The Sun, being the next planetary deity in turn, will take the lordship of the first hour of the following day, which will make it the day of the Sun. By continuing the same procedure of assigning the planets in turn to the twenty-four hours of the day of the Sun, it will be found that the first hour of the next day will belong to the Moon, which will be the day of the Moon. Thus can the system be run in an endless cycle of hours, days, weeks, and years. ¶[Odom inserts footnote: “9. Herodotus, *History*, book 1, chapter 181, in Loeb Classical Library, Herodotus, Volume 1 Pages 225, 227.”] (p.6)

The next quote mentions the weekly cycle and the number of the planets:

Johannes Laurentius, a Byzantine writer (490-565 AD) born in Lydia (and frequently referred to as Lydus, “the Lydian”), not only held for a time a high office in the government under Justinian 1, but also wrote on antiquarian subjects. It is said that “the chief value of these books consists in the fact that the author made use of the works (now lost) of old Roman writers on similar subjects.” [Odom footnotes: “*Encyclopedia Britannica*, 14th ed., Volume 14, Page 516, article “Lydus”] In his treatise *De Mensibus*, in which he gave an account of the festivals of the months of the year, he said “that with Zoroaster and Hystaspes the Chaldeans and the Egyptians received **the days in a hebdomad from the number of the planets**.” [Odom inserts footnotes: “Johannes Laurentius Lydus, *De Mensibus*, book 2, chapter 3, in *Corpus Scriptorum Historiae Byzantinae*, Volume 30, Page 14.”] (pp.10, 11)

We can see from the statement quoted by Odom from John Lydus “with Zoroaster and Hystaspes the Chaldeans and the Egyptians received the days in a *hebdomad* from the number of the planets,” that the origin of our seven-day week had its origins with the seven planetary gods (by which the days in our Gregorian calendar are still named and are identical to that in the Julian calendar (its predecessor) introduced by Julius Caesar, who had a penchant for astrology (see Odom, p.22)). These planetary symbols had their origins in a pagan form of worship comprising seven deities. Thus the week was the *result* of a seven-deity worship system, not *visa-versa*. (Note other cultures that operated on a eight-, nine- or even ten-day week. There was nothing in natural cycles with the passing of time that dictated a seven-day cycle of days) The *hebdomad* of the week was a consequence of a *hebdomad* of planetary deities in the worship system. This is important when one argues the origin of the significance of *hebdomad*. Odom further argues that it was the use of the seven-deity *hebdomad* dividing the day into twenty four “slices” of time, that explains the origin of the “hour:”

The principal reason for keeping a tabulation of the hours and the days according to the plan outlined above was that the astrologers held that it was important to know what planetary god had dominion over the hour and the day when a person was born or when some other event happened, and what time would be most propitious for any undertaking. As will be shown in the succeeding chapters of this book, astrological calendars were devised whereby the hours and the days were tabulated for ready reference. (p.7)

Odom continues with the use of *heptad* of gods:

A French writer says that the Mandaean religion teaches that “a **heptad of gods** presided over the seven days of the week. In the *Fehrist-el-Ouloum* of Mohammed ibn Ishaq-en-Nedin they bear the names partly Hellenic and Greek of Ilios (Helios), Sin, Ares, Nabuq, Bal, Balthi, Kronos.” [Odom inserts footnote: “*La Grande Encyclopedie*, Volume 29, Page 6, Article ‘Sabbeisme.’”] (p.14)

Now Odom quotes from Clement where he refers to *hebdomad* of the week, in the first paragraph and then to the *hebdomad* of the planets in the second paragraph:

In another passage Clement also refers to “the seven days and the seven planets,” as follows:

“And the Lord’s day is understood by these [words] in the tenth [book] of *The Republic* by Plato: ‘But after seven days have passed to each one of them in the meadow, having risen up, they are to set out from there on the eighth, and to arrive in four [days].’ By the meadow is understood the fixed sphere, as a tranquil and quiet region, a place of the pious; but by the seven days [is meant] each movement of the seven planets, and all the busy mechanism speeding on to the end of rest. But after the wandering orbs, the journey leads to heaven, that is, to the eighth movement and day. And in four days the souls are gone, he says, showing the journey through the four elements. Not only the Hebrews, but also the Greeks, know the sacred **hebdomad**, according to which revolves the whole world of all the animal and plant life.” [Odom inserts footnote: “*Ibid.*, book 49, chapter 22, in Loeb Classical Library, Dio’s Roman History, Volume 5, Page 387.”] (p.35)

Here Clement had in mind the current notion of a geocentric universe, in which **the hebdomad of planets** revolved around the central earth. Beyond these moved the firmament of fixed stars—the outer sphere. In their journey to heaven, the eighth, or fixed, sphere—the souls of the righteous were supposed to traverse the four elements—earth, water, air, and fire—and the seven heavens of the planets which presided over the days of the week. Thus Clement concluded that the heathen Greeks had received a divine revelation of the plan of the universe and a knowledge of the week. In another passage Clement alluded to the planetary week, saying: “The robe of the high priest is a symbol of the world of sense. The five stones and the two carbuncles [symbolize] the seven planets, from Saturn to the Moon. The former is southern, and moist, and earthy, and heavy; the latter aerial, whence Artemis [Moon] is spoken of by some as being *aerotonos* [cutting the air], and gloomy [is] the air. And working together in this creation of things, those that by Divine Providence are set over the planets are rightly represented as placed on the breast and shoulders; through whom [was effected] the work of the creation, the first week.” [Odom inserts footnote: “It is believed that the planetary week was introduced into the science of the Greeks of Alexandria, Egypt, in the second century before Christ, and that it was borrowed from the Babylonian school. While Herodotus does not speak particularly of the week of seven days, he does show that the Egyptians, as early as the fifth century BC, dedicated the days to the gods, for he says: ‘They assign each month and each day to some god; they can tell what fortune and what end and what disposition a man shall have according to the day of his birth.’” *History*, book 2, chapter 82, in Loch, Classical Library, Herodotus, Volume 1, Pages 367, 369.”] (p.35)

In the next statement Odom is dealing with the Gnostic idea of the seven heavens and the *hebdomad* of superior beings who supervised them

The Gnostics generally regarded the planets as being the abodes of seven supernatural beings (aeons), who were inferior in nature to the great World Creator (Demiurge), who resided in the eighth heaven (the sphere of the fixed stars). **The hebdomad of planetary aeons** were believed to be the rulers of the material universe. Gnosticism in the early church was but an attempt to accommodate the Christian religion to the popular science, falsely so called, of that epoch. [Odom inserts footnote: “1 Timothy 6:20”] (p.35)

The reader will notice in this quote that we have an *hebdomad* of planetary aeons, or supernatural beings, who were believed to be the rulers of the material universe. Thus, *hebdomad* is used of a group of seven beings.

After even the most cursory review of Odom’s work, one must stand back and ponder, why have contemporary scholars in SDA circles failed to comprehend the statements of the classics on

this topic? Surely these scholars have long been exposed to the thoughts of the writings of the Church Fathers? Surely they have seen the use of *hebdomad* throughout their writings as meaning a collection of seven, otherwise called a heptad, or a septennate? Surely the work of Odom is either in their library or has passed across their desk in their research? There would be not a few of these scholars who would have even known Odom personally.¹⁵⁸ Why do they, knowing these things, still persist in arguing that Daniel 9 is to be interpreted using the year-day principle? They are not faithful stewards of the knowledge to which they have been exposed.

Interestingly, the year that Odom published his book, L. E. Froom, author of *Prophetic Faith of our Fathers* was also president of the General Conference Ministerial Association, and undoubtedly, as president, was a part of the process that recommended Odom's book to ministers as required reading for that year!!¹⁵⁹ Yet having read the book to the point of endorsing it as required reading for the church's contingent of ministers around the world, Froom was not prompted enough to include in his own forthcoming publication, any of the many valuable examples provided by Odom in regard to the real meaning of *hebdomad* as used in Daniel 9 of the Alexandrian Septuagint. Froom had six years from 1944 to 1950 to add this material to his first volume of *Prophetic Faith of our Fathers* but failed to do so. Enlightening it is to notice that even though the first volume was printed in 1950, references in that volume, show that he was adding material right up to the printing and could have easily adjusted his view on the meaning of *hebdomad* before going to press. But this he chose not to do.¹⁶⁰

Not only was Froom President of the General Conference Ministerial Association, he was also editor of the *Ministry* magazine, the official organ of the Ministerial Association. In the February, 1944 issue, Dr Frank Yost wrote a book review of Odom's work, outlining the focus of the book and says:

An exploration of this development from hitherto-untapped sources, and from fresh angles, has been completed by editor R. L. Odom. His period of service in Europe furnished opportunity for research of which he availed himself with praiseworthy results. Interest, access to excellent sources and authorities, and adequate language equipment furnished him a background needed for the handling of difficult material. The prevalence of sun worship and its hold on its devotees; the evolution of the planetary week; the emergence of Sunday as a day dedicated to the sun; and the relationship of all of these to one another and to the church, are set forth carefully and accurately. The field of study presented in this book is one with which our ministers and teachers of religion and of history should be further acquainted. The book presents important facts. It provides valuable reference material, in both its content and its ample documentation. It furnishes some needed correction to presuppositions which have circulated among us. Readers of THE MINISTRY will peruse this book with profit....(1944, p.15.)¹⁶¹

Dr Yost points out the valuable contribution made by Odom in making available the materials he collected from Europe, but as far as Froom's research is concerned, it must have fallen on the Ministerial Association's president and editor's deaf ears. Froom is content to blunder along with his own pet theories – unsubstantiated by literature or history. Yet even now, scholars in SDA publications are content to quote and requote Froom's explanation of the reason the Alexandrian translators of the Septuagint, rendered Dn9:24 as *hebdomads* “of years.” And so error is printed to reinforce error. The admonition of Yost – that Odom's book “furnishes some needed correction to presuppositions which have circulated among us” – was wasted on Froom. He totally ignored Odom's insights into the meaning of *hebdomad*.

¹⁵⁸ 1901-1996. See his short biography, “Fourscore by reason of strength,” by Robert G. Wearner, *Adventist Review*, October 8, 1998, pp.22-24 (1358-1360), available online at http://www.adventistreview.org/issue_pdf.php?issue=1541-1998.

¹⁵⁹ See <http://www.adventistarchives.org/docs/YB/YB1944/index.djvu> (you may need to download the djvu reader as well, obtained from <http://www.adventistarchives.org/GetDjVuControl.asp> .)

¹⁶⁰ See for example the following footnotes in *PF:1*: Sidney Smith, 1945 ,(p.35), G.E. Wright, 1948, 1949, (p.58), John Bright, 1949, (p.60). These dates show how close to publishing date in 1950 he was still editing the text and adding references to recently published works.

¹⁶¹ Available online at <http://www.adventistarchives.org/docs/MIN/MIN1944-02.pdf>

Odom's work is recommended reading by the General Conference of Seventh-day Adventists Ministerial Association at Takoma Park, Washington. This publication by Odom demonstrates the wider use of *hebdomad* and puts to rest the idea that the year-day principle needs to be used in interpreting *hebdomad* in Daniel 9. Odom uses *hebdomad* as all the classical writers and Church Fathers have used it – as a heptad or septennate, that is, a collection of seven things, and in Daniel 9's case, a collection of seven years –without any year-day principle.

Appendix No. 1. Cicero, The Dream of Scipio

Cicero's *Somnium Scipionis* or Dream of Scipio translated into English, with notes.

Scipio's Dream By Cicero Translated, with an Introduction and Notes By Andrew P. Peabody

Synopsis: Scipio's Dream.

1. Scipio's visit to Masinissa. Circumstances under which the dream occurred.
2. Appearance of the elder Africanus, and of his own father, to Scipio. Prophecy of Scipio's successes and honors, with an intimation of his death by the hands of his kindred.
3. Conditions on which heaven may be won.
4. The nine spheres that constitute the universe.
5. The music of the spheres.
6. The five zones of the earth.
7. Brevity and worthlessness of earthly fame.
8. All souls eternal.
9. The soul to be trained for immortality. The fate of those who merge their souls in sense.

Scipio's Dream.

Introduction

Palimpsests

[Footnote: "Rubbed again", -- the parchment, or papyrus, having been first polished for use, and then rubbed as clean as possible, to be used a second time.]

-- the name and the thing -- are at least as old as Cicero. In one of his letters he banters his friend Trebatius for writing to him on a palimpsest,

[Footnote: "In palimpsesto".]

and marvels what there could have been on the parchment which he wanted to erase. This was a device probably resorted to in that age only in the way in which rigid economists of our day sometimes utilize envelopes and handbills. But in the dark ages, when classical literature was under a cloud and a ban, and when the scanty demand for writing materials made the supply both scanty and precarious, such manuscripts of profane authors as fell into the hands of ecclesiastical copyists were not unusually employed for transcribing the works of the Christian Fathers or the lives of saints. In such cases the erasion was so clumsily performed as often to leave distinct traces of the previous letters. The possibility of recovering lost writings from these palimpsests was first suggested by Montfaucon in the seventeenth century; but the earliest successful experiment of the kind was made by Bruns, a German scholar, in the latter part of the eighteenth, century. The most distinguished laborer in this field has been Angelo Mai, who commenced his work in 1814 on manuscripts in the Ambrosian Library at Milan, of which he was then custodian. Transferred to the Vatican Library at Rome, he discovered there, in 1821, a considerable portion of Cicero's "De Republica", which had been obliterated, and replaced by Saint Augustine's Commentary on the Psalms. This latter being removed by appropriate chemical applications, large portions of the original writing remained legible, and were promptly given to the public.

This treatise Cicero evidently considered, and not without reason, as his master-work. It was written in the prime of his mental vigor, in the fifty-fourth year of his age, after ample experience in the affairs of State, and while he still hoped, more than he feared for the future of Rome. His

object was to discuss in detail the principles and forms of civil government, to define the grounds of preference for a republic like that of Rome in its best days, and to describe the duties and responsibilities of a good citizen, whether in public office or in private life. He regarded this treatise, in its ethics, as his own directory in the government of his province of Cilicia, and as binding him, by the law of self-consistency, to unswerving uprightness and faithfulness. He refers to these six books on the Republic as so many hostages

[Footnote: "Praedibus".]

for his uncorrupt integrity and untarnished honor, and makes them his apology to Atticus for declining to urge an extortionate demand on the city of Salamis.

The work is in the form of Dialogues, in which, with several interlocutors beside, the younger Africanus and Laelius are the chief speakers; and it is characterized by the same traits of dramatic genius to which I have referred in connection with the "De Amicitia".

The "De Republica" was probably under interdict during the reigns of the Augustan dynasty; men did not dare to copy it, or to have it known that they possessed it; and when it might have safely reappeared, the republic had faded even from regretful memory, and there was no desire to perpetuate a work devoted to its service and honor. Thus the world had lost the very one of all Cicero's writings for which he most craved immortality. The portions of it which Mai has brought to light fully confirm Cicero's own estimate of its value, and feed the earnest -- it is to be feared the vain -- desire for the recovery of the entire work.

Scipio's Dream, which, is nearly all that remains of the Sixth Book of the "De Republica", had survived during the interval for which the rest of the treatise was lost to the world. Macrobius, a grammarian of the fifth century, made it the text of a commentary of little present interest or value, but much prized and read in the Middle Ages. The Dream, independently of the commentary, has in more recent times passed through unnumbered editions, sometimes by itself, sometimes with Cicero's ethical writings, sometimes with the other fragments of the "De Republica".

In the closing Dialogue of the "De Republica" the younger Africanus says: "Although to the wise the consciousness of noble deeds is a most ample reward of virtue, yet this divine virtue craves, not indeed statues that need lead to hold them to their pedestals, nor yet triumphs graced by withering laurels, but rewards of firmer structure and more enduring green." "What are these?" says Laelius. Scipio replies by telling his dream. The time of the vision was near the beginning of the Third Punic War, when Scipio, no longer in his early youth, was just entering upon the career in which he gained pre-eminent fame, thenceforward to know neither shadow nor decline.

I have used for Scipio's Dream, Creuzer and Moser's edition of the "De Republica".

Scipio's Dream.

1. When I arrived in Africa, to serve, as you know, in the office of military Tribune of the fourth Legion, under Manius

[Footnote: The praenomen "Marcus" is given to Manilius in the manuscript of the "De Republica" discovered by Angelo Mai; but Manius is the reading in all previous authorities as to this special fragment.]

Manilius as consul, I desired nothing so much as to meet Masinissa

[Footnote: King of Numidia, -- a country nearly identical in extent with the present province of Algeria. Its name defines its people, being derived from **Greek: nomades**, "nomads." Its inhabitants were a wild, semi-savage cluster of tribes, black and white. Masinissa, though faithful to the Romans after he had convinced himself that theirs must be the ascendant star, was a crafty, treacherous, cruel prince, probably with enough of civilization to have acquired some of its vices, while he had not lost those of the savage.]

the king, who for sufficient reasons

[Footnote: The elder Africanus had confirmed him in the possession of his own Numidia, and had added to it the adjoining kingdom of Cirta.]

stood in the most friendly relation to our family. When I came to him, the old man embraced me with tears, and shortly afterward looked up to heaven and said: "I thank thee, sovereign Sun,

[Footnote: The Numidians worshipped the heavenly bodies.]

and all of you lesser lights of heaven, that before I pass away from this life I behold in my kingdom and beneath this roof Publius Cornelius Scipio, whose very name renews my strength, so utterly inseparable from my thought is the memory of that best and most invincible of men who first bore it." Then I questioned him about his kingdom, and he asked me about our republic; and with the many things that we had to communicate to each other, the day wore away.

At a later hour, after an entertainment of royal magnificence, we prolonged our conversation far into the night, while the old man talked to me about nothing else but Africanus, rehearsing not only all that he had done, but all that he had said. When we parted to go to our rest, sleep took a stronger hold on me than usual, on account both of the fatigue of my journey and of the lateness of the hour. In my sleep, I suppose in consequence of our conversation (for generally our thoughts and utterances by day have in our sleep an effect like that which Ennius describes in his own case as to Homer,

[Footnote: The first verse of the "Annales" of Ennius was: -- "In somnis mihi visus Homerus adesse poeta."]

about whom in his waking hours he was perpetually thinking and talking), Africanus appeared to me, with an aspect that reminded me more of his bust than of his real face. I shuddered when I saw him. But he said: "Preserve your presence of mind, Scipio; be not afraid, and commit to memory what I shall say to you.

2. "Do you see that city, which was brought through me into subjection to the Roman people, but now renews its old hostility, and cannot remain quiet," -- and he showed me Carthage from a high place full of stars, shining and splendid, -- "against which you, being little more than a common soldier, are coming to fight? In two years from now you as Consul will overthrow this city, and you will obtain of your own right the surname which up to this time you hold as inherited from me. When you shall have destroyed Carthage, shall have celebrated your triumph over it, shall have been Censor, and shall have traversed, as an ambassador, Egypt, Syria, Asia, and Greece, you will be chosen a second time Consul in your absence, and will put an end to one of the greatest of wars by extirpating Numantia. But when you shall be borne to the Capitol in your triumphal chariot after this war, you will find the State disturbed by the machinations of my grandson.

[Footnote: Tiberius Gracchus, whose mother, Cornelia, was the daughter of the elder Africanus.]

"In this emergency, Africanus, it will behoove you to show your country the light of your energy, genius, and wisdom. But I see at that time, as it were, a double way of destiny. For when your age shall have followed the sun for eight times seven revolutions, and these two numbers

[Footnote: The Pythagoreans regarded seven as the number representing light, and eight as representing love. Seven was also a perfect number, as corresponding to the number of celestial orbits (including the sun, the moon, and the five known planets), the number of days in the quarter of the moon's revolution, and the number of the gates of sense (so to speak), mouth, eyes, ears, and nostrils. Eight was a perfect number, as being first after unity on the list of cubes; and Plato in the "Timaeus" speaks of eight celestial revolutions -- including that of the earth -- as unequal in duration and velocity, but as forming, in some unexplained way, a cycle synchronous with the year.]

-- each perfect, though for different reasons -- shall have completed for you in the course of nature the destined period, to you alone and to your name the whole city will turn; on you the Senate will look, on you all good citizens, on you the allies, on you the Latini. You will be the one man on whom the safety of the city will rest; and, to say no more, you, as Dictator, must re-establish the State, if you escape the impious hands of your kindred."

[Footnote: See "De Amicitia" S 3, note.]

Here, when Laelius had cried out, and the rest of the company had breathed deep sighs, Scipio, smiling pleasantly upon them, said, "I beg you not to rouse me from sleep and break up my vision. Hear the remainder of it."

3. "But that you, Africanus, may be the more prompt in the defence of the State, know that for all who shall have preserved, succored, enlarged their country, there is a certain and determined place in heaven where they enjoy eternal happiness; for to the Supreme God who governs this whole universe nothing is more pleasing than those companies and unions of men that are called cities. Of these the rulers and preservers, going hence, return hither."

Here I, although I had been alarmed, not indeed so much by the fear of death as by that of the treachery of my own kindred, yet asked whether Paulus, my father, and others whom we supposed to be dead were living. "Yes, indeed," he replied, "those who have fled from the bonds of the body, like runners from the goal, live; while what is called your life is death. But do you see your father Paulus coming to you?" When I saw him, I shed a flood of tears; but he, embracing and kissing me, forbade my weeping.

Then as soon as my tears would suffer me to speak, I began by saying, "Most sacred and excellent father, since this is life, as Africanus tells me, why do I remain on the earth, and not rather hasten to come to you?" "Not so," said he; "for unless the God who has for his temple all that you now behold, shall have freed you from this prison of the body, there can be no entrance for you hither. Men have indeed been brought into being on this condition, that they should guard the globe which you see in the midst of this temple, which is called the earth; and a soul has been given to them from those eternal fires which you call constellations and stars, which, globed and round, animated with god-derived minds, complete their courses and move through their orbits with amazing speed. You, therefore, Publius, and all rightly disposed men are bound to retain the soul in the body's keeping, nor without the command of him who gave it to you to depart from the life appointed for man, lest you may seem to have taken flight from human duty as assigned by God. But, Scipio, like this your grandfather,

[Footnote: By adoption. The younger Africanus was adopted by a son of the elder.]

like me, your father, cherish justice and that sacred observance of duty to your kind, which, while of great worth toward parents and family, is of supreme value toward your country. Such a life is the way to heaven, and to this assembly of those who have already lived, and, released from the body, inhabit the place which you now see," -- it was that circle that shines forth among the stars in the most dazzling white, -- "which you have learned from the Greeks to call the Milky Way." And as I looked on every side I saw other things transcendently glorious and wonderful. There were stars which we never see from here below, and all the stars were vast far beyond what we have ever imagined. The least of them was that which, farthest from heaven, nearest to the earth, shone with a borrowed light. But the starry globes very far surpassed the earth in magnitude. The earth itself indeed looked to me so small as to make me ashamed of our empire, which was a mere point on its surface.

4. While I was gazing more intently on the earth, Africanus said: "How long, I pray you, will your mind be fastened on the ground? Do you not see into the midst of what temples you have come? In your sight are nine orbs, or rather globes, by which all things are held together. One is the celestial, the outermost, embracing all the rest, -- the Supreme God himself,

[Footnote: Here crops out the Pantheism -- the non-detachment or semi-detachment of God from nature -- which casts a penumbra around monotheism and the approaches to it, almost always, except under Hebrew and Christian auspices.]

who governs and keeps in their places the other spheres. In this are fixed those stars which ever roll in an unchanging course. Beneath this are seven spheres which have a retrograde movement, opposite to that of the heavens. One of these is the domain of the star which on earth they call Saturn. Next is the luminary which bears the name of Jupiter, of prosperous and healthful omen to

the human race; then, the star of fiery red which you call Mars, and which men regard with terror. Beneath, the Sun holds nearly the midway space,

[Footnote: The middle, as the fifth of the nine spheres, enclosed by four; and enclosing four.]

leader, prince, and ruler of the other lights, the mind and regulating power of the universe, so vast as to illuminate and flood all things with his light. Him, as his companions, Venus and Mercury follow on their different courses; and in a sphere still lower the moon revolves, lighted by the rays of the sun. Beneath this there is nothing that is not mortal and perishable, except the souls bestowed upon the human race by the gift of the gods. Above the moon all things are eternal. The earth, which is the central and ninth sphere, has no motion, and is the lowest

[Footnote: The lowest because central, and therefore farthest from the outermost or celestial sphere.]

of all, and all heavy bodies gravitate spontaneously toward it."

5. When I had recovered from my amazement at these things I asked, "What is this sound so strong and so sweet that fills my ears?" "This," he replied, "is the melody which, at intervals unequal, yet differing in exact proportions, is made by the impulse and motion of the spheres themselves, which, softening shriller by deeper tones, produce a diversity of regular harmonies. Nor can such vast movements be urged on in silence; and by the order of nature the shriller notes sound from one extreme of the universe, the deeper from the other. Thus yonder supreme celestial sphere with its clustered stars, as it revolves more rapidly, moves with a shrill and quick strain; this lower sphere of the moon sends forth deeper notes; while the earth, the ninth sphere, remaining motionless,

[Footnote: Therefore without sound.]

always stands fixed in the lowest place, occupying the centre of the universe. But these eight revolutions, of which two, those of Mercury and Venus, are in unison, make seven distinct tones, with measured intervals between, and almost all things are arranged in sevens.

[Footnote: Latin, "qui numerus" (that is, "septem") "rerum omnium fere nodus est". Literally, "which number is the knot of almost everything." The more intelligible form in which I have rendered these words seems to me to convey their true meaning, and my belief to that effect is confirmed by reading what several commentators say about the passage.]

Skilled men, copying this harmony with strings and voice, have opened for themselves a way back to this place, as have others who with excelling genius have cultivated divine sciences in human life. But the ears of men are deafened by being filled with this melody; nor is there in you mortals a duller sense than that of hearing. As where the Nile at the Falls of Catadupa pours down from the loftiest mountains, the people who live hard by lack the sense of hearing because of the loudness of the cataract, so this harmony of the whole universe in its intensely rapid movement is so loud that men's ears cannot take it in, even as you cannot look directly at the sun, and the keenness and visual power of the eye are overwhelmed by its rays." While I marvelled at these things, I ever and anon cast my eyes again upon the earth.

6. Then Africanus said: "I perceive that you are now fixing your eyes on the abode and home of men, and if it seems to you small, as it really is, then look always at these heavenly things, and despise those earthly. For what reputation from the speech of men, or what fame worth seeking, can you obtain? You see that the inhabited places of the earth are scattered and of small extent, that in the spots

[Footnote: Latin, "maculis", -- a figure so bold in Cicero's time as to need an apology for its use, but now employed with no consciousness of its being otherwise than strictly literal.]

-- so to speak -- where men dwell there are vast solitary tracts interposed, and that those who live on the earth are not only so separated that no communication can pass from place to place, but stand, in part at an oblique angle, in part at a right angle with you, in part even in an opposite direction;

[Footnote: It hardly needs to be said, that the reference here is to the convex surface of the earth, on which those remote from one another may hold all the various angles to each other that are borne by the spokes of a wheel.]

and from these you certainly can anticipate no fame.

"You perceive also that this same earth is girded and surrounded by belts, two of which -- the farthest from each other, and each resting at one extremity on the very pole of the heavens -- you see entirely frost-bound; while the middle and largest of them burns under the sun's intensest heat. Two of them are habitable, of which the southern, whose inhabitants are your antipodes, bears no relation to your people; and see how small a part they occupy in this other northern zone, in which you dwell. For all of the earth with which you have any concern -- narrow at the north and south, broader in its central portion -- is a mere little island, surrounded by that sea which you on earth call the Atlantic, the Great Sea, the Ocean, while yet, with such a name, you see how small it is. To speak only of these cultivated and well-known regions, could your name even cross this Caucasus which you have in view, or swim beyond that Ganges? Who, in what other lands may lie in the extreme east or west, or under northern or southern skies, will ever hear your name? All these cut off, you surely see within what narrow bounds your fame can seek to spread. Then, too, as regards the very persons who tell of your renown, how long will they speak of it?

7. "But even if successive generations should desire to transmit the praise of every one of us from father to son in unbroken succession, yet because of devastations by flood and fire, which will of necessity take place at a determined time, we must fail of attaining not only eternal fame, but even that of very long duration. Now of what concern is it that those who shall be born hereafter should speak of you, when you were spoken of by none who were born before you, who were not fewer, and certainly were better men? -- especially, too, when among those who might hear our names there is not one that can retain the memories of a single year. Men, indeed, ordinarily measure the year only by the return of the sun, that is, one star, to its place; but when all the stars, after long intervals, shall resume their original places in the heavens, then that completed revolution may be truly called a year. As of old the sun seemed to be eclipsed and blotted out when the soul of Romulus entered these temples, so when the sun shall be again eclipsed in the same part of his course, and at the same period of the year and day, with all the constellations and stars recalled to the point from which they started on their revolutions, then count the year as brought to a close.

[Footnote: The Stoics maintained that the visible universe would last through such a cycle as is here described, which in their conjectural astronomy comprehended many thousands of years, and then would be consumed by fire, or somehow be reduced to chaos, and a new universe take its place.]

But be assured that the twentieth part of this year has not yet come round.

"Therefore, should you renounce the hope of returning to this place in which are all things that great and excellent men can desire, of what worth is that human glory which can scarcely extend to a small part of a single year? If, then, you shall determine to look high up, and to behold continuously this dwelling and eternal home, you will neither give yourself to the flattery of the people, nor place your hope of well-being on rewards that man can bestow. Let Virtue herself by her own charms draw you to true honor. What others may say of you, regard as their concern, not yours. They will doubtless talk about you, but all that they say is confined within the narrow limits of the regions which you now see; nor did such speech as to any one ever last on into eternity, -- it is buried with those who die, and lost in oblivion for those who may come afterward."

8. When he had spoken thus, I said, "O Africanus, if indeed for those who have deserved well of their country there is, as it were, an open road by which they may enter heaven, though from boyhood treading in my father's steps and yours, I have done no discredit to your fame, I yet shall now strive to that end with a more watchful diligence." And he replied: "Strive

[Footnote: Or, you will strive indeed.]

indeed, and bear this in mind, that it is not you that are mortal, but your body only. Nor is it you whom this outward form makes manifest; but every man's mind is he, -- not the bodily shape which can be pointed at by the finger. Know also that you are a god, if he indeed is a god who lives, who perceives, who remembers, who foresees, who governs and restrains and moves the body over which he is made ruler even as the Supreme God holds the universe under his sway; and in truth as the eternal God himself moves the universe which is mortal in every part, so does the everlasting soul move the corruptible body.

"That, indeed, which is in perpetual movement is eternal; but that which, while imparting motion to some other substance, derives its own movement from some other source, must of necessity cease to live when it ceases to move. Then that alone which is the cause of its own motion, because it is never deserted by itself, never has its movement suspended. But for other substances that are moved this is the source, the first cause,

[Footnote: Latin, "principium".]

of movement. But the first cause has no origin; for all things spring from the first cause: itself, from nothing. That indeed would not be a first cause which derived its beginning from anything else; and if it has no beginning, it never ceases to be. For the first cause, if extinct, will neither itself be born again from aught else, nor will it create aught else from itself, if indeed all things must of necessity originate from the first cause. Thus it is that the first cause of motion is derived from that which is in its nature self-moving; but this can neither be born nor die. Were it to die, the whole heaven would of necessity collapse, and all nature would stand still, nor could it find any force which could be set in movement anew from a primitive impulse.

[Footnote: From a first cause; the first cause, by hypothesis, having ceased to be.]

9. "Since, then, that which is the source of its own movement is manifestly eternal, who is there that can deny that this nature has been given to the soul? For whatever is moved by external impulse is soulless;

[Footnote: Latin, "inanimum."]

but whatever has a soul

[Footnote: Latin, "animal." My renderings of "inanimum" and "animal" here, if not justified by any parallel instances (and I know not whether they are), are required by the obvious meaning of the sentence.]

is stirred to action by movement inward and its own; for this is the peculiar nature and virtue of the soul. Moreover, if it is this alone of all things that is the source of its own movement, it certainly did not begin to be, and is eternal. "This soul I bid you to exercise in the best pursuits, and the best are your cares for your country's safety, by which if your soul be kept in constant action and exercise, it will have the more rapid flight to this its abode and home. This end it will attain the more readily, if, while it shall be shut up in the body, it shall peer forth, and, contemplating those things that are beyond, abstract itself as far as possible from the body. For the souls of those who have surrendered themselves to the pleasures of the body, have yielded themselves to their service, and, obeying them under the impulse of sensual lusts, have transgressed the laws of gods and men, when they pass out of their bodies are tossed to and fro around the earth, nor return to this place till they have wandered in banishment for many ages."

He departed; I awoke from sleep.

[http://ancienthistory.about.com/library/bl/bl_text_cic_scipiodream.htm is the source of this work, and is preserved here in case the page disappears in time.]

Russon Wooldridge, among many others, has been an active explorer of the development of the Latin-French dictionary history, and Professor J. Shaw, of the University of Toronto, has mustered these sources together in a reference list for those interested at http://www.chass.utoronto.ca/edicta/shaw/bib_b.htm:

Titre du document / Document title

A commentary on the Apocalypse of Weeks (4Q247)

Auteur(s) / Author(s)

BROSHI M. ;

Résumé / Abstract

J.T. Milik (The Book of Enoch, Oxford 1976: 256) was probably correct in interpreting this fragment as a commentary (i.e. a peshar) on the Aramaic Book of Enoch Apocalypse of Weeks (93:1-10; 91:11-17). This is the only apocalypse which has a decimal division of time -prehistoric, historic and metahistoric. These periods are called weeks. Here are mentioned the fifth week (up to the building of the First Temple), the sixth (up to the destruction of the latter) and the seventh (up to the time of the author). The laconic style of this composition may point to a mnemotechnic list, similar to the List of False Prophets (4Q339).

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**4. The Proto-Epistle of Enoch,
Including the Apocalypse of Weeks**

Like the other Enochic books, the Epistle of Enoch (1 En 91–105) was already known before the discovery of the Dead Sea Scrolls through the Ethiopic version and a large Greek fragment containing 97:6–104:13.⁴⁴ But the Aramaic fragments found at Qumran have made an extraordinary contribution to the study of the document. On the one hand, quite unexpectedly, they have shown that ch. 105, missing in the Greek text (which jumps directly from 104:13 to 106:1) and generally considered a later addition, was part of the original composition. On the other hand, they have confirmed what scholars had been saying for some time, that the order of the opening chapters (91–93) was corrupt. Daniel C. Olson offers the simplest and most convincing reconstruction of the original sequence. He shows that the transmission of the Ethiopic text was disarranged, at a certain point, by the dislocation of one page in an ancient codex. With some confidence, we can say that the reconstructed sequence of chapters (91:1-10; 92:3–93:10; 91:11–92:2; 93:11–105:3) gives the original text of the Epistle.⁴⁵ The Qumran fragments have also shown that the document, which may have once circulated as an autonomous work (see 4QEn^a ar), was already associated with the previous Enochic texts by the end of the second or the beginning of the first century BCE, forming a single composition that had chs. 106–7 as its closing section (see 4QEn^c ar).

But the discovery of the Qumran fragments has not solved all the

44. The most important monographs on 1 Enoch, including the Epistle of Enoch, are listed in the bibliography at the end of this volume. On the Greek version, see M. Black, *Apocalypsis Henochi Graece*, PVTG 3 (Leiden: Brill, 1970); C. Bonner, *The Last Chapters of Enoch in Greek* (London: Christophers, 1937).

45. D. S. Olson, "Recovering the Original Sequence of 1 Enoch 91–93," *JSP* 11 (1993) 69–104.

mysteries of the Epistle. Scholars are divided about the composite or unitary nature of the document. Some isolate the **Apocalypse of Weeks** (93:1–10; 91:11–92:1) as a previous (pre-Maccabean) and independent piece of literature that the (post-Maccabean) author of the Epistle of Enoch incorporated into his work, a hypothesis that was traditional among former interpreters.⁴⁶ Others see no compelling reason to reject the view that the (pre-Maccabean) author of the **Apocalypse of Weeks** is also the author of the rest of the Epistle.⁴⁷

Each party seems to have a string in its bow, a strong argument to support its view. On the one hand, the Epistle of Enoch, in its present form, displays several internal inconsistencies, both literary and ideological, a fact that would better fit in a composite document. On the other hand, the Qumran fragments show that the **Apocalypse of Weeks** can hardly be isolated from its immediate literary context, a fact that would suggest a unitary composition.

A reassessment of the Qumran fragments and of the internal structure of the Ethiopic text may let us overcome the conflicting evidence and develop a new hypothesis about the origin and the date of the Epistle of Enoch. It is widely recognized that the document has a nonsectarian authorship. Because of the fragments found among the Dead Sea Scrolls, however, scholars take for granted that the Epistle of Enoch, as we know it from the Greek and Ethiopic versions, was read and preserved by the Qumran community. The pre-Maccabean date of the **Apocalypse of Weeks**, or of the entire Epistle, depends largely on this assumption. But the evidence that the Epistle of Enoch was known at Qumran is far from being conclusive.

I argue here that the sectarian community preserved only a much shorter mid-second-century-BCE text, a presectarian document that I would call the Proto-Epistle of Enoch. This hypothesis restores the original literary context of the **Apocalypse of Weeks**, that larger context from which the Qumran fragments have shown it cannot be isolated. The **Apocalypse of Weeks** was part of the Proto-Epistle and was written by the same author.

46. M. Black, "The **Apocalypse of Weeks** in the Light of 4QEn," *VT* 28 (1978) 464–69; G. W. E. Nickelsburg, "The Epistle of Enoch and the Qumran Literature," *JJS* 33 (1982) 333–48. Cf. R. H. Charles, *The Book of Enoch* (Oxford: Clarendon, 1893); F. Martin, *Le livre d'Hénoch* (Paris: Letouzey et Ané, 1906).

47. Milik, *Books of Enoch*; García Martínez, *Qumran and Apocalyptic*; J. C. VanderKam, "The Epistle of Enoch," in *Enoch: A Man for All Generations* (Columbia: University of South Carolina Press, 1995) 89–101.

The Methuselah Apocalypse	91:1-10; 92:3-5
The Apocalypse of Weeks	93:1-10; 91:11-19
Enoch's Letter	92:1-2; 93:11-105:2

Each of the three pieces is presented as a farewell address by Enoch to his sons before his final ascent (cf. ch. 81 in the AB). The AE would certainly qualify as a *testament* — a popular literary genre during the intertestamental period — except that in a testament the patriarchal main character delivers his speeches from his deathbed, and Enoch never died!

The exact date of composition is unknown. The “**Apocalypse of Weeks**” (*Apoc. Wks.*) was probably written

no later than about AD 170, but the rest of the AE is a later work with **apocalypse**, although the arguments are not compelling (García Martínez, even if we accept multiple authorship, years is not great since the Qumran fragment. latest possible date for the AE not much past 100 C.

The AE is in many ways a surprising inclusion in the *Book of Enoch*. The author of the main body of the AE (“Enoch’s Letter”) has nothing more to say about the fallen angels; in fact, this half of the tradition appears to be *discounted* to the extent that it distracts from human responsibility for evil (98:4). We also find here a different view of the afterlife. Despite a great emphasis on post-mortem judgment, there are no references in the “Letter” either to a future earthly kingdom or to a bodily resurrection, and the future fates of human souls are spoken of in entirely spiritual terms (e.g., 103:4; 104:2). Finally, the author demonstrates an interest in socioeconomic issues far beyond anything found in the other booklets. The Enoch of the AE is an angry prophet in the style of an Amos or a Jeremiah.

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The *Apocalypse of Weeks* (93:1-10; 91:11-19)

This much-discussed piece, like the *An. Apoc.* in the DV, consists of a panorama of world history, in this case divided into ten “**weeks**” and ending with the establishment of a “new heaven” in place of the “first heaven” which “will pass away” (cf. Rev 21:1). Significantly, the *Apoc. Wks.* shares the same dim view of postexilic Israelite religion as the *An. Apoc.*, evidence for common historical perspectives among Enochic authors.

The *Apoc. Wks.* is important as the first of many Jewish apocalypses to use the pseudonym of an ancient worthy in order to “prophesy” the future. It is also the first “historical review” type of **apocalypse**, presenting a schematized pattern of time periods all the way up to the consummation of God’s kingdom. These devices effectively serve to encourage the faithful by demonstrating God’s control of history and the assured outworking of his will in the end.

Enoch intends this revelation for all his children, not simply his biological descendants but “the chosen ones of the world,” “those who have sprung up from the plant of truth and righteousness.” He cites for his prophecy a threefold authority, having seen everything in a vision, having heard it from the holy angels, and having read it on the tablets of heaven (93:2). The *Apoc. Wks.* then begins:

93:3. And so, again, Enoch took up his parable and spoke: I, Enoch, was born the seventh in the FIRST WEEK, and until my time judgment was held back [i.e., upon the Watchers].

4. After me the SECOND WEEK will come, in which falsehood and violence will spring up. In it will be the First End, but in it a man will be saved [Noah]. After that has ended, iniquity will increase, but an orderly arrangement will be made for sinners [tower of Babel and division of nations].

5. After that, in the THIRD WEEK, and as it reaches its close, a man will be chosen as a plant of righteous judgment [Abraham]; and after him will come forth a plant of eternal righteousness [Israel].

6. After that, in the FOURTH WEEK, and as it reaches its close, visions of the holy ones and of the righteous ones will be seen, and a rule for all generations, and an enclosure, will be made for them [Sinai, the law, and the land of Israel].

7. After that, in the FIFTH WEEK, and as it reaches its close, the House of Glory and Dominion will be built forever [Solomon's temple].

8. After that, in the SIXTH WEEK, all who are living then will go blind; and the hearts of all of them will godlessly forget wisdom. In that week a man will ascend [Elijah]; and as it reaches its close, the House of Dominion will be burned with fire, and the entire race of the chosen root will be scattered [exile].

9. After that, in the SEVENTH WEEK, an apostate generation will arise. They will do a great many things — all of them apostate! 10. And as that week reaches its close, the chosen from the eternal plant of righteousness will be elected to serve as witnesses to righteousness, and sevenfold wisdom and knowledge will be given to them [probably the *Book of Enoch*]. (91):11. They will uproot the foundations of violence and the structure of deceit which is on it, and so execute judgment [the author's own time].

12. After that the EIGHTH WEEK will come: the week of righteousness in which all the righteous will be given a sword, so that they may execute a righteous judgment on all the wicked, who will be delivered into their hands. 13. And as that week reaches its close, they will gain riches righteously. And the royal temple of the Great One will be built in splendor, for all generations forever.

14. After that the NINTH WEEK will come, in which justice and true judgment will be revealed to all the children of the entire earth. All the workers of iniquity will wholly vanish from the entire earth; they will be cast into the Eternal Pit, and all men will look to the path of everlasting righteousness.

15. After that the TENTH WEEK will come, and in the seventh part of it the eternal judgment — indeed, the time of the Great Judgment — in which vengeance will be executed among the angels. 16. At that time the first heaven will pass away, and a new heaven will appear, and all of the powers of heaven will rise, shining for all eternity with sevenfold brightness. 17. After this there will be many weeks — endless and without number — forever. They will practice goodness and righ-

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From Revelation to Canon

By James C. VanderKam

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C. *The Epistle of Enoch* (= *EE*, chs. 91–107)

The rhetoric of *1 Enoch* 91–107 is replete with scriptural language as the writer contrasts the sinners/rich/mighty with the righteous/poor/weak. Yet, he seldom treats a particular passage more fully than simply by repeating a word or two (98.15–16 and Jer. 23.32 are an example),²⁶ although the material in ch. 104 and Dan. 12.1–3 show strong resemblances.²⁷ The two major exceptions to the rule figure near the beginning and at the end of the epistle: the *Apocalypse of Weeks* (93.3–10; 91.11–17) and the story of the *Birth of Noah* (106–107). It may be the case that these two sections are independent compositions that were incorporated into the *Epistle*, but, whatever their origin, they were present in the work at an early time and are now integral parts of it. These two rather different texts should now be examined.

1. *The Apocalypse of Weeks* (= *AW*)

The *AW* may be the oldest Jewish *apocalypse* that includes a historical survey.²⁸ The writer, in his cryptic account, introduces Enoch in language drawn (as in ch. 1) from the Balaam stories and then

²⁵ Nickelsburg, “Enoch, Levi, and Peter,” p. 578; Halperin, *The Faces of the Chariot*, pp. 81–82.

²⁶ G. W. E. Nickelsburg, “The Epistle of Enoch and the Qumran Literature,” *JJS* 33 (1982), pp. 336–38.

²⁷ G. W. E. Nickelsburg, *Resurrection, Immortality, and Eternal Life in Intertestamental Judaism* (HTS, 26; Cambridge: Harvard University Press, 1972), p. 122.

²⁸ The date of the *AW* is debated, but the range of suggestions is very narrow; the one selected depends upon the place where one finds the time of the author in the scheme of 10 *weeks*. For a recent defense of an early Maccabean dating, see F. Dexinger, *Henochs Zehnwochenapokalypse und offene Probleme der Apokalyptikforschung* (SPB, 29; Leiden: Brill, 1977), pp. 137–40. For a date of ca. 170, see J. C. VanderKam, “Studies in the *Apocalypse of Weeks* (*1 Enoch* 93.1–10; 91.11–17),” *CBQ* 46 (1984), pp. 521–23.

divides biblical history into units of unequal length that he terms *weeks*. For each of the first six, he alludes to at least one event that allows one to locate the point in the biblical storyline that he has reached. The first six *weeks* and perhaps part of the seventh reproduce the biblical period, while the last three depict different stages of the final judgment.

- Week 1: Enoch's birth
- Week 2: Evil causes the flood after which wickedness increases again
- Week 3: The election of Abraham
- Week 4: Revelation of the law
- Week 5: The eternal dynasty and kingdom of David are established
- Week 6: Evil abounds, Elijah ascends, the Judean kingdom ends, and the dispersion begins
- Week 7: An apostate generation arises, and the elect receive instruction
- Week 8: Judgment of the wicked by the righteous and a house built for the great King
- Week 9: Judgment of the world and the godless
- Week 10: Judgment on the angels and the new heaven appears.

After these ten will follow innumerable *weeks*.

This little apocalyptic text shows that the author knew the biblical storyline that is familiar from the narrative books of the Hebrew Bible, but it also shows, as one would expect in an Enochic work, a familiarity with the story of the angels who sinned and who will be judged (in the tenth week). All of this material is incorporated into a single scheme without differentiation in levels of authority. The writer seems to have selected a minimal number of key events in the biblical drama around which to center his structure (he does not, however, mention so prominent an event as the Exodus). Moreover, he clearly sees a pattern to sacred history—a history that, in its seventh week, extends beyond the scriptural time limit. While his "*weeks*" may be of varying length,²⁹ they fit within a balanced pattern in which the righteous eventually prevail and the three kinds of evildoers are obliterated. In this text it is possible to see that the

²⁹ K. Koch ("Die mysteriösen Zahlen der jüdischen Könige und die apokalyptischen Jahrwochen," *VT* 28 [1978], pp. 439–40) maintains that each one of *weeks* 4–7 covers 490 years.

author regards his own “week”—the seventh or sabbatical week—as the one that precedes the beginning of the three-part judgment. By placing the entire survey in the mouth of Enoch (the seventh patriarch) who lived in the first week, he furnishes a classic example of *vaticinia ex eventu*.

The choice of the distinctively biblical term “weeks” and the predominance of the number seven in the *AW* point one toward another way in which the scriptural text has influenced the writer of the *EE*. It may be that he divided the period from the beginning of history to the end of the judgment into ten units of seven in imitation of Jeremiah’s prophecy that the exile would last 70 years (Jer. 25.11–12; 29.10). Daniel 9, of course, reinterprets Jeremiah’s number to mean 70 times seven or 490 years (vv. 25–27). In the *AW*, however, the 70 units are made to cover all of history and of the judgment. It is also likely that the writer, who lived toward the end of what he considered the seventh week, had in mind the biblical theme of the jubilee—the year that followed the seventh sabbatical year, the year of redemption and release (see Lev. 25.18–55; Isa. 61.1–2). He himself, thus, would be characterizing his time as the one which lay just before the great year of the Lord’s favor for his people, the year of freedom.³⁰

³⁰ On these points, see VanderKam, *Enoch and the Growth of an Apocalyptic Tradition*, pp. 156–57; “Studies in the Apocalypse of Weeks,” pp. 520–21; and P. Grelot, “Soixante-dix semaines d’années,” *Bib* 50 (1969), pp. 169–86.

³¹ A. Hultgard, for example, has shown that the story has significant parallels with the account of Zarathustra’s birth (“Das Judentum in der hellenistisch-römischen Zeit und die iranische Religion—ein religionsgeschichtliches Problem,” *ANRW*, II.19.551).

Appendix No.2. Is the seventy weeks an extension of the 70 years of exile?

One of the frequent ideas in works read for this paper is that the quantification of the seventy weeks is based on a multiplication of the 70 years of exile by a factor of seven. Seven times seventy yields the 490 years. This magnification by seven is effected by the unit of seventy no longer being a single year, but a “sevens” unit of years. Instead of seventy years of exile, there is seventy “sevens” of years of grace. Some non-SDA authors invoke the seven times punishment referred to in Lev26: 18-39, when considering the seventy years of exile and the seventy weeks of Daniel 9. However, the seventy weeks of Daniel 9 are God's answer to Daniel's prayer. Not that the prayer initiates the events of the seventy weeks. Goldingay says, “The events that vv.24-27 promise emerge from God's sovereign will; they are not a response to Israel's sin or Daniel's confession at all.” (1989, p.259) The question however needs to be raised, In what way do the events depicted in the seventy weeks constitute an extension of punishment seven times longer than the seventy years of exile? Notice again, the comments of Hartman and Di Lella:

One need not take the account of Gabriel’s visit to Daniel in the literal sense, as if the interpretation that turned the seventy years of Jeremiah’s prophecy into 490 years were a genuinely supernatural revelation. The interpretation could have come solely from the author of ch.9

himself, albeit convinced that he was led to such an interpretation by divine inspiration. The presentation of a revelation by an angel was a literary device used by apocalyptic writers....The reader might have expected the angel to explain to Daniel why the latter's hope of seeing Jeremiah's prophecy (as understood by Daniel to mean the complete restoration of Judah's independence as it had been before the Babylonian destruction of Jerusalem) had not been realized in the predicted seventy years. Instead, the reader is told that the expression "seventy years" really means only seventy weeks. But he is soon assured by the quasi-historical, quasi-prophetic explanation of the events of the "seventy weeks" that this really means "seventy weeks of years."The author of Daniel 9 had good biblical support for his bold interpretation of the "seventy years" meaning "seventy weeks" of years. On the one hand, the author of II Chron. 37:21 saw in the seventy years of Jerusalem's desolation a punishment for Judah's "neglect of its sabbaths"; and since the sabbath is the seventh day of each week, one could multiply the seventy years by seven. On the other hand, in Lev.26: 18 God threatens to punish his disobedient people, as long as they remain unrepentant, "sevenfold" for their sins – therefore, seven times the seventy years foretold by Jeremiah. Besides, in Lev.26: 33-35, the threat is made that, because God's people failed to keep his command concerning the observance of the sabbath years, they will be scattered among the nations, and the land will remain desolate to make up the sabbath years its people failed to observe; and here again, the conclusion could be drawn that the "seventy years" foretold by Jeremiah meant seven periods of sabbath years, or seven times seventy. The author of Daniel 9 is thus using one of the *peshar* methods commonly used by the later Qumran sect and by the rabbinical writers of putting a new interpretation on a Scripture passage by combining it with some other passage of the Scriptures. (1978, pp.249f) INCLUDE THE JEWISH UNDERSTANDING OF THE 70 WEEKS BEING AN *EXTENSION* OF THE 70 YEARS OF EXILE. cf THE FOOTNOTE ON P.277 OF QOD QUOTED ABOVE.

THERE IS ANOTHER COMMENTATOR WHO CANVASED THIS IDEA SUCCINCTLY in your collection. INSERT HERE.

True, it is acknowledged that from the 69th week until past the end of the seventieth week dire events occur. But the bulk of the 490 years do not seem to be presented in this vision as a period of punishment. The rebuilding of the city with its walls is a sign of grace and mercy. Verse 26 indicates that the sanctuary also will be rebuilt and serve the nation during these four and a half centuries. That verse also indicates that there will be leaders in the nation ("anointed one"), indicating some form of independence during that period, regardless as to the identity of that anointed ones.

If we are to consider the events of Dn9:24-27 the answer to the prayer, a contrast between the two would be instructive to illustrate the nature of this "punishment." According to Daniel, if God is gracious enough to allow the return of the exiles to rebuild the city and the sanctuary, this would be seen as turning his burning fury away from the city (v.16); it would represent God "smiling upon the desolate sanctuary" (v.17); it would mean God "giving ear and listening" to his people (v.18); and opening his eyes and looking at their desolate state of the city which bears His name (v.18); it would be God listening and pardoning (v19); it would be God hearing and acting (v19); it would be God no longer delaying to execute [his favour] (v19). It is extremely hard to believe that at one and the same time, God could both be gracious to the city and yet keep it under his punishing fury by neglecting it. The two are mutually exclusive. If the city and the sanctuary are restored, then it is because has turned away from his wrath, and smiled again on His people. The city and the sanctuary was restored, therefore his wrath was abated, and His favour was once again shining upon His people.

There are other texts that have a direct bearing on this question. In the very writings of the prophet who spoke of the seventy years of exile, we find these words concerning the restoration after the seventy years of punishment:

Jeremiah 29

1. Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon...

10. For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word towards you, in causing you to return to this place.

11. For I know the thoughts I have toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.

12. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13. And ye shall seek me, and find me, when ye shall search for me with all your heart.

14. And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the places whither I have driven you, saith the Lord, and I will bring you again into the place whence I caused you to be carried away captive.

(Read the full chapter in Appendix No.6)

Here we read of the Lord talking of the events marking the end of the Babylonian captivity and the return of the exiles to Palestine as an integral part of God's "good word" (verse 10). Surely if God calls it his "good word" then it is not an extension of the punishment he meted out to them during the exile? On the contrary, it is exactly the opposite – a blessing. To say that the seventy weeks is a seven-fold extension of the punishment is entirely without warrant according to the tenor of these texts. A further mitigating point against the "seven times punishment" theory, is that one would assume that if the seventy weeks are an extension of the seventy years of Jeremiah, then that would mean that the exile would continue for another five centuries, and all the other conditions that existed under the exile would continue for the same five centuries, including God's neglect of the city, and the sanctuary and His zeal to ensure the land was kept desolate so that the land could keep sabbath for the five centuries indicated. The 490 years were decreed to the holy city and the people. The Chronicler also indicates that this extended to the land that they occupied. Therefore it is justified to extend the 70 sabbatical years assigned to the exile, for another 490 years as well. That none of these things occurred, but in fact, quite the opposite, proves that with the return from the exile, the end of God's wrath was realised for the moment. Those who remained in foreign lands after the exile did so out of choice; the land was occupied and worked again, yielding its bounty in season; those who occupied the land of the Jews had to accommodate their return to their homeland; the city and its wall were rebuilt and the sanctuary was restored to its place among the people of God, providing a God-ordained way of forgiveness and atonement.

Therefore the argument that the seventy weeks represents a sevenfold longer extension of God's punishment is untenable. This theory cannot be used to explain the significance of the quantification of the seventy weeks.

However, elements from it may be gleaned and combined into another proposal: so that, rather than the magnification of seven representing the increase of punishment based on Lev. 25 and 26, the seventy weeks is a seven-fold blessing in comparison to the punishment of the exile. Just as God sought to abase Israel for its sins, so now God blesses Israel with a period of grace and favour seven-fold longer than the time of punishment.

"Seven" times blessing given to counterbalance a prior baneful experience. Are there Biblical examples where the blessing is given sevenfold to represent abundance of goodwill? In the thanksgiving of Hannah after the birth of Samuel, she rejoices before the Lord after the miraculous birth of Samuel, wherein she says, "so hath the barren born seven; and she that hath many children is waxed feeble." (1 Sa. 2:5). Here the seven, figuratively referring to the birth of Samuel, indicates a multiplication factor of seven in the blessing – that is to say, God could not bless her life any more perfectly or fully than he had. When she had prayed over the issue at the temple previously, Eli had said, "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him." (1 Sa 1:17) Hannah understood God's granting of this petition to be an act of

grace, for she replied, “Let thine handmaid find grace in thy sight.” (verse 18) Put differently, May God grant the blessing that you have placed on me, a mere handmaid.[24] The conception and birth of Samuel was a gracious act of God in Hannah’s understanding. There are striking parallels in Hannah’s experience here with Israel’s experience. Just as Hannah was taunted by Penninah, the second wife of Elkanah, so the exiled Israel was taunted by both her past failure to follow God’s ways and also the daily reminders of the cost that that had entailed (cf. Ps137). Yet just as the blessing of God on Hannah is represented by seven times the factor that was the thorn in her life – not being able to bear a son -, so Israel is blessed with seven times the thorn in their life – living in a strange land for seventy years.[25] Their tormentors, according to Ps137, were the memories of their neighbours who cheered and jeered during the razing of Jerusalem to the ground, and also the Babylonians who chided the Israelites on a daily basis:Ps137:3 For there they that carried us away captive required of us a son; and they that wasted us requireth of us mirth, saying, Sing us one of the songs of Zion.

4. How shall we sing the Lord’s song in a strange land?5. If I forget thee, O Jerusalem, let my right hand forget her cunning.

6. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief Joy.

7. Remember, O Lord, the children of Edom in the day of Jerusalem; who said Rase it, Rase it, even to the foundations thereof.

8. O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us.

9. Happy shall he be, that taketh and dasheth thy little ones against the stones.[26]

Just as the birth of Samuel was an act of grace and favour in the mind of Hannah to the point that “her countenance was no more sad,” (1 Sa 1:18), so the restoration of Israel to Palestine was a gracious act of God in Israel’s understanding.[27] This expression and experience of Hannah represents most closely the experience of pre- and post- exilic Israel and highlights the contrast of the seventy weeks with the seventy years of Jeremiah. Hannah measures the reversal as a sevenfold fertility issue – seven times her previous infertility; Daniel represents the reversal of the exile as a sevenfold time issue – sevenfold the time spent in exile.

HANNAH

ISRAEL

The Curse

Could not bear children

Cast out seventy years

The Blessing

Bore “seven” (children) in bearing Samuel. Allowed to return for seven times seventy years

1. Does not the message in the sevenfold ritual washing of Naaman in the Jordan to be healed of leprosy have parallels here? (2 Kgs 5:10-14) If so, we could probably extend this concept of blessing to the many rituals of the temple, such as national forgiveness on the Day of Atonement, after the blood had been applied seven times by the High Priest. Perfect forgiveness? (at least for another year?)

2. Pro 6: 31 refers to restitution by a thief to the magnification factor of seven. “Men do not despise a thief, if he steal to satisfy his soul when he is hungry; but if he be found, he shall restore sevenfold; he shall give all the substance of his house.” (vs. 30-31) This is a two-fold transaction: for the thief is a sevenfold punishment; for the victim, it is a sevenfold blessing, even though coming at the expense of the thief.3. A New Testament example is where a person asks the Lord how many times should he have to forgive his neighbour? Seven times, perhaps, maximum? Jesus answers with a figure that probably stunned even the questioner. Jesus said seventy times seven times. (Matt 18:22) That is perfect forgiveness. That is forgiveness enough. And that is the figure

of years given in grace to Israel after the exile. In one of Jesus' statements, he intimates God asking defiant Israel, "What more could I have done than I have not done?" He gave time enough. In the time he gave, he could do no more. The factor that is different here is that Jesus uses seventy instead of seven. Therefore, this magnification by Jesus does not fit the comparison. It does show however, that Jesus took the seven quoted by the man, and raised to the next measure of units, which was in the tens; thus seven of tens. This concept of intensification is used elsewhere in scripture.

4. It is interesting to compare this statement with that of Lamech in Genesis 4:24: "If Cain be avenged sevenfold, truly Lamech seventy and sevenfold." In this text there are two features worth noting. Firstly, Lamech adds the seventy to the seven, whereas Jesus multiplied the numbers together (i.e., seven times seventy (Matt 18:22)). Secondly, on a purely mathematical level, Lamech's ratio of avenging is ten times the original plus the original term making it eleven times overall. Yet there is another possibility that sees Lamech's ratio in two independent variables. The first variable is that Lamech's avenging is sevenfold. The second is that it is a higher order – expressed in tens instead of units. Lamech's punishment takes on a higher order than Cain's since, it is calculated in tens, whereas Cain's punishment is only calculated in units. That is to say, if seven units represents a "perfect," "full," or "complete" quantity, then seven of the higher order of tens also represents a perfect quantity but in a higher degree or order of things. So he is saying that Lamech will be avenged the same as Esau – completely or fully, but to a higher degree. In today's language, he probably had "backup" with a gang of mates in such a time of violence. Another example of this use of a number to explain a higher of one person compared to another is the statement "Saul has killed his thousands, David his tens of thousands." (1Sam 18:7) This is not a numerical expression with the intent of saying that David's enterprise was ten times better than Saul. It is a figurative expression indicating that David's enterprises were of a higher order than those of Saul. The ten was raised from the order of the hundreds ($10 \times 10 = 100$ or 102) to that of thousands ($10 \times 100 = 1,000$ or 103). 5. Lamech's expression also has very close parallel to Daniel 9 since the seventy sevens is a period seven times higher than the first period used. In the style of Lamech's phrase, "As Israel was punished in Babylon seventy years, so shall she be restored to her homeland seven times seventy years." As a final comment, I would like to quote a children's story on the issue, to show how simple the issue really is. It comes from the pen of Dr. Mervyn Maxwell's father, Arthur S. Maxwell, who was the author of *The Bible Story*. He sees the seventy weeks as the restoration of privilege of Israel with God, and he also sees the seventy weeks as the sevenfold use of the seventy-year period (without any recourse to, or need of, the year-day principle): Time and again through the long years of their long captivity in Babylon the children of Israel must have thought about their homeland and wondered when they would see it again. Some remembered Jeremiah's prophecy that they would return after seventy years. But it didn't seem possible that anything so wonderful could ever happen. The first captives, taken by Nebuchadnezzar, grew older and older. Many died. The others counted the years. Forty. Fifty. Sixty. Sixty-five. Sixty-six. Sixty-seven. Sixty-eight. Would God remember? Would He set them free as He had promised? One day Daniel was reading again the precious scroll containing the writings of Jeremiah. Once more he came to the passage: "After seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." "Then ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you." "And ye shall seek me, and find me, when ye shall search for me with all your heart." What beautiful words! What loving-kindness, what tender forgiveness there was in them! How thoughtful of God to give His people "an expected end" – something to hope for, even in their darkest days! Suddenly Daniel was struck by the thought that the time for the fulfillment of the promise must be very near. Had he not been in Babylon himself almost seventy years? Perhaps, old as he was, he would see Jerusalem again! What was it God had said His

people must do? “Ye shall call upon me, and...pray unto me.” Daniel fell on his knees and prayed one of the most beautiful prayers to be found in the Bible. “O Lord, the great and dreadful God,” he cried, “keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned,...neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land....” “O Lord, according to thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain...Cause thy face to shine upon thy sanctuary that is desolate, for the Lord’s sake....” “O Lord, hear; O Lord forgive; O Lord, hearken and do; defer not; for thine own sake, O my God: for thy city and thy people are called by thy name.” Just then, as he was praying, Daniel felt a touch upon his shoulder. Looking up, he saw an angel. It was Gabriel, who had flown from heaven in the few brief moments since Daniel had begun to pray. “You are greatly beloved,” said Gabriel, “and I have come to tell you a secret.” Daniel was not to worry about Jerusalem. A commandment would be given to rebuild it. God would keep the promise He had made through Jeremiah. But just now He was planning the future, and how He would work out His grand design to bring evil to an end and make the earth like Eden again. Daniel had been thinking about seventy years, but God was thinking about seven times seventy years – seventy weeks of years – that would reach far down the stream of time to the greatest thing He would ever do in His conflict with Satan. “Seventy weeks,” said Gabriel, “are determined upon thy people and upon thy 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.” “Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks.” (A. Maxwell, 1955, vol 6: pp.66-70) And on the topic of the beginning of a period of favour, Maxwell says of the call to return to Jerusalem:

Best of all was the thought that God had remembered His promise and—right on time—had ended their captivity. It was so good to feel that they were in God’s favor once more....So the caravan rolled on toward Jerusalem. In God’s providence a new day had dawned for the children of Israel. A great new chance had been given them. What would they do with it? (Ibid, pp.81, 83) Summary

The seventy weeks of years was a seven-fold reversal of the previous state of affairs. For the enemies of Israel, it meant a seven-fold reprisal for their part in the encouragement and execution of the destruction and exile of the Israelites. Those neighbouring states of Palestine lost control over Palestine when Israel returned from her exile, and they lost it at least for 490 years. Depending on Israel’s response to the covenant conditions implied in Dn9, the land could revert back to these neighbouring states of Israel if Israel failed her calling, or control of that territory would be lost forever if Israel was faithful. For the Israelites themselves, it meant a seven-fold blessing in comparison to the reproach they had suffered for their sins and the sins of their nation.

Appendix No.3. Froom’s analysis of the seventy weeks in the history of the Church

Having examined briefly in an earlier section the position of Froom in regard to the year-day principle in the seventy weeks, I wish look more closely at his use of the sources used by him from the times of the apostolic church down to the Advent movement. These are significant points because it is from these that he builds the history of tradition with the year-day principle. His use of these sources give the principle legitimacy in his thinking and in the church. It is well documented in SDA literature, how they boast their heritage as bastions of the historical method of prophetic interpretation, and quote the names of sources identified by Froom as supporters of the present SDA position. But they are invalid, and the principle has no tradition in the early church until much later than Froom asserts.

I will endeavour to revisit Froom's sources and examine them and see if any differences in conclusions can be drawn. In some cases, he quotes the writers at the critical section; other times he merely asserts what they say and footnotes the reference; and some times he makes no indication as to what method a writer used to arrive at the 490 years. In the cases where he does quote the writer at the critical point, this quote is given; where he makes a comment concerning their hermeneutic, I indicate that it is just his comment; and where he does not indicate what type of hermeneutic was used, I indicate this as well. It would be a very fruitful research topic to go back over the sources used by Froom and look again at the original documents to ascertain a clearer picture of the hermeneutic used by these writers without any bias guiding the selection of material that we see in Froom's selection of work. Very many writers' understanding of how they arrived at the 490 years is omitted from the primary sources quoted, and this is lamentable. Or perhaps they did not state it, and the omission is not due to any slip of duty on Froom's part. Sometimes I make a comment with the entry of Froom against a certain writer, but in many cases I do not because Froom just repeats the same mistake ad nauseum, in assuming that 'weeks of years' or 'year-weeks' automatically implied the year-day principle. Readers have seen that it this phrase do not imply any such thing, and was understood as a group of seven years.

Froom on Josephus (A.D.37-c.100):

Froom quotes Whiston's interpretation of Josephus' use of Daniel 4 to interpolate how Josephus interpreted the 70 weeks: In rehearsing the history of Nebuchadnezzar's abasement, recorded in Daniel 4, Josephus followed the LXX rendering of "seven years" for the "seven times": "A little while afterwards the king again had another vision in his sleep, which was that he would fall from power and make his home with the beasts and, after living in this way in the wilderness for seven years, would again recover his royal power." Daniel alone interpreted it, and as he foretold to him so it came to pass. For the king spent the aforementioned period of time in the wilderness, none venturing to seize the government during these seven years, and after praying to God that he might recover his kingdom, he was again restored to it. But let no one reproach me for recording in my work each of these events as I have found them in the ancient books." Whiston, the classic translator of Josephus, adds this cogent footnote concerning the years for "times," the prophetic character of parallel expressions, and the extension of the seventy weeks into the time of the Romans: "Since Josephus here explains the seven prophetic times which were to pass over Nebuchadnezzar (Dan iv.16) to be seven years, we thence learn how he most probably must have understood those other parallel phrases of 'a time, times and a half' (Antiq.b. vii. ch. xxv) of so many prophetic years also, though he withal lets us know, by his hint at the interpretation of the seventy weeks, as belonging to the fourth monarchy, and the destruction of Jerusalem, by the Romans in the days of Josephus (ch. ii, sec. 7), that he did not think those years to be bare years, but rather days for years; by which reckoning, and by which alone, could seventy weeks, or four hundred and ninety days, reach to the age of Josephus." (1950, pp. 199f)[37] It should be stated here that Whiston was a firm believer in the year-day principle [38] though Froom notes that he interprets the 70-week prophecy in terms of "weeks of years." (1948, p.673) Because of Froom's confusion on this topic it is unclear of what this really means. Froom would understand it to infer the year-day principle. Since Josephus does not discuss the two different hermeneutics under debate here, this statement of Whiston is best left with the point that it is merely an intimation of Whiston's and not that of Josephus.

Froom on Irenaeus (c.130-c.202):

Irenaeus, like the other early church fathers who could not have seen the lapse of ages before the end of all things, interpreted the three and one-half "times" of the Little Horn of Daniel 7 as three and one-half literal years, which would immediately precede Christ's second advent, identified with the lawless reign of Antichrist.... Antichrist's three and a half years of sitting in the Temple are placed by Irenaeus immediately before the second coming of Christ, and are identified as the second half of the "one week" of Daniel 9. He says nothing of the seventy weeks; we do not know whether he placed the one week at the end of the seventy weeks or whether he had a gap. (1950, pp.247f)

Froom on Tertullian (c.160-c.240)

Tertullian shows that he interpreted the seventy weeks using “hebdomads,” and “weeks of years”:

Tertullian contends that by the prophecy of Daniel’s seventy weeks the time of Christ’s incarnation, as well as his death, is foretold. He gives an extensive sketch of the chronology of the seventy heptomads, or weeks of years, starting them from the first year of Darius, and continuing to Jerusalem’s destruction by the Romans under the command of Titus. This was to show that the seventy weeks were then fully completed, the vision and the prophecy thus being sealed by the advent of Christ, which he places at the end of the sixty-two and one half weeks.” (1950, pp.260f)

Froom on Clement of Alexandria (c150-220)

Froom does not give us any clues as to how Clement interpreted the time period in the seventy weeks.

“Clement declares that the temple was built in the prophesied ‘seven weeks,’ or first period. During the ‘sixty-two weeks’ all Judaea was quiet. Then ‘Christ our Lord,’ ‘the Holy of holies,’ having come and fulfilled the vision of the prophecy, was anointed in His flesh by the Holy Spirit of His Father.” (1950, p.265)

Froom on Hippolytus (d.c.236)

Froom tells us that Hippolytus “follows the long-established usage in interpreting Daniel’s seventy prophetic weeks to be weeks of literal years. He makes the ‘forty-nine’ years its first section, from the first year of Darius the Mede to Ezra, with the ‘434 years’ reaching between Ezra and the birth of Christ.” (1950, p.277) Thus it is fair to assume that the common usage of “sabbatical” years present in the LXX was Hippolytus’ method.

Froom on Julius Africanus (c.160-c.240)

Froom gives us no clue as to the method Africanus calculated his 490 years, and then again, Africanus may have just used the method used by other contemporary colleagues, such as Clement of Alexandria. Here is Froom’s extract of Africanus:

At present, I shall speak only of those things in it which bear upon chronology, and matters connected therewith. That the passage speaks then of the advent of Christ, who was to manifest Himself after seventy weeks, is evident. For in the Saviour’s time, or from Him, are transgressions abrogated, and sins brought to an end. And through remission, moreover, are iniquities, along with offences, blotted out by expiation; and an everlasting righteousness is preached, different from that which is by the law, and visions and prophecies (are) until John, and the Most Holy is anointed. For before the Advent of the Saviour these things were not yet, and were therefore only looked for....And the beginning of the numbers, that is, of the seventy weeks which make up the 490 years, the angel instructs us to take from the going forth of the commandment to and to build Jerusalem...And reckoning from that point, we make up seventy weeks to the time of Christ. For if we begin to reckon from any other point, and not from this, the periods will not correspond, and very many odd results will meet us...It is by calculating from Artaxerxes, therefore, up to the time of Christ, that the seventy weeks are made up, according to the numeration of the Jews. (1950. p.280)[39]

Froom on Origen (c.185-c.254)

Hardly worthy of any valuable addition on this issue, Froom notes that Origen “strangely counts the weeks by neither literal days or years, but by decades, totalling 4,900 years, from Adam to the time when the chosen people of God are rejected by God, at the destruction of the temple in A.D. 70. (1950, p.322)

Froom on Eusebius Pamphili (c.260-c. 340):

Another clear perception and enunciation pertained to the 70 prophetic weeks of Daniel 9, definitely interpreted to be 490 literal years.

“It is quite clear that seven times seventy weeks reckoned in years amounts to 490. That was therefore the period determined for Daniel’s people.” [Footnote: Eusebius: The Proof of the Gospel, book 8, chap.2, vol.2, p.118] Emphasis mine.“...Citing and discussing adversely Julius Africanus’ Chronography, as dating the seventy weeks from the twentieth year of Artaxerxes, “according to the Jewish reckoning,” [Footnote: Ibid ,p. 124, 125] Eusebius then gives two interpretations of his own. He separates the component weeks of years - the seven, the sixty-two, and the one - and begins the first group of years (the first year of the 55th Olympiad) with Cyrus. From Cyrus to the Roman Empire, when Pompey laid Jerusalem under tax to Rome, would be 483 years.

[Footnote: Ibid, p.126] He places the “seven weeks of years” from Cyrus to the completion of the Temple - forty-six years to the sixth year of Darius, plus three more for completing the outside buildings - and the remaining sixty-two weeks from the reign of Darius to the death of the high priest Alexander, basing his calculations on the Olympiads...”(pp.364f) Making a break between the sixty-two weeks and the final, or seventieth, ‘week of years,’ he places the crucifixion in the midst of the seventieth week, but thinks Christ was probably with the disciples an equal period after His resurrection. “So when all the intermediate matter between the seven and the sixty-two weeks is finished, there is added, And he shall confirm a Covenant with many one week, and in half the week the sacrifice and the liberation shall be taken away, and on the Holy Place shall come the abomination of desolation, and until the fullness of time fullness shall be given to the desolation. Let us consider how this was fulfilled.“Now is the whole period of our Saviour's Teaching and working of Miracles is said to have been three-and-a-half years, which is half a week. John the Evangelist, in his Gospel, makes this clear to the attentive. One week of years therefore would be represented by the whole period of His association with the Apostles, both the time before His Passion, and the time after His resurrection. For it is written that before His Passion He shewed Himself for the space of three-and-a-half-years to his disciples and also to those who were not His disciples: while by teaching and miracles He revealed the powers of His Godhead to all equally whether Greeks, or Jews. But after His Resurrection He was most likely with His disciples a period equal to the years, being seen of them forty days, and eating with them, and speaking of the things pertaining to the Kingdom of God, as the Acts of the Apostles tells us. So that this would be the prophet's week of years, during which He ‘confirmed a covenant with many,’ confirming that is to say the new Covenant of the Gospel Preaching.” [Footnote: Ibid, pp. 135, 136] (p.366) Emphasis mine.From Fromm's selection of Eusebius, we can see that Eusebius was using the common phrase "weeks of years" for the time period in Daniel 9:

Froom on Cyril of Jerusalem (c.315-386):

"Cyril clearly applies the year-day principle to the sixty-nine weeks of Daniel 9. This time period he calculates, like Eusebius, by the Olympiads, as extending from the restoration of the temple in the sixth year of Darius to the time of Herod, in whose reign Christ was born." (p.415)

Froom does not quote the pertinent statement from Cyril, but it seems that since Cyril extended the prophecy to the times of Christ, Froom assumes that he can only do this using the year-day principle.

Froom on Polychronius (c.374-430)

“Polychronius..., bishop of Apamea, in Syria, was an admirer of Porphyry, following his “Antiochus Epiphanes” theory of the fourth beast – the acceptance of which was then confined to a few writers in Syria.” (1950, p.430) [40]

Then on Polychronius’ interpretation of the 70 weeks Froom says, Polychronius clearly applies the year-day principle to the three component parts of the seventy weeks.

Commenting on the seven weeks, Polychronius says forty-nine years, from the first year of Darius the Mede to the sixth year of Darius (Hystaspes) compassed the building of the temple, and the sixty-two prophetic weeks – beginning after a gap – run from the thirty-second year of Artaxerxes I to the thirty-second year of Herod, or 483 years from the building of the walls of the city to the advent of Christ. The one week then begins, and Christ confirms the covenant on the half week. (1950, pp.431f)

Froom has assumed here that because Polychronius extends the time to the time of Christ, he uses the year-day principle to achieve this. Froom does not directly quote him on this point, so we have no guide in his book as to what words Polychronius used “weeks of years” or not. Froom seems to assume that if a commentator extends the period to the times of Christ, as does Polychronius, then it is because he has used the year-day principle to do so. This is evident in so many examples that follow.Froom on Theodoret (c. 386-457):

Froom says:

Theodoret clearly uses the year-day principle in reckoning the period of seventy weeks.

“And so the blessed prophet Daniel is taught that a time of four hundred and ninety years, seen to be from God, must be granted to Jerusalem itself...until that wicked and very horrible act was dared. I speak of the cross against the Saviour.” [Footnote: Theodoret, Commentarius in Visiones Danielis Prophetae, in Migne, P[atrologiae Cursus Completus]G[raeca], vol 81, col. 1473]] (1950, p.453)

As with other writer, Froom has assumed that because Theodoret has extended the reach of the time periods in the 70 weeks to the times of Christ, Theodoret has used the year-day principle to achieve it.

Froom on Tichonius (late 4th century):

Froom says “Tichonius was a writer of the late fourth century of whom little is known, but who exercised such a profound influence on the prophetic exegesis of the Middle Ages, especially of the Apocalypse...”(1950, p.465) “

He interprets the three and a half-days of the slaying of the witnesses (Revelation 11:11) to be three and a half years. [Footnote: Elliot, *Horae Apocalypticae*; or A Commentary on the Apocalypse. 5th ed. London: Seeley, Jackson, and Halliday, 1862.p.332] This makes Tichonius about the first to apply the year-day principle outside the seventy weeks, irrespective of his interpretation of the events set forth. This was amplified by others to follow. (1950, p.471)

This is not to assume that the church in general, had taken up, or would take up the year-day principle after Tichonius. Far from it. Froom himself says, commenting on Joachim, a millennium later:

Under Joachim an epochal advance was made in the symbolic-time aspect of prophetic interpretation. Heretofore, for thirteen centuries the seventy weeks had been recognized generally as weeks of years. But the first thousand years of the Christian Era did not produce any further applications of the principle, among Christian writers, save one or two glimpses of the “ten days” of Revelation 2:10 as ten years of persecution, and the three and a half days of Revelation 11 as three and a half years. Now Joachim for the first time applied the year-day principle to the 1260-day prophecy....Joachim provided the basis for the historical method of interpretation of the time relationships of prophetic symbols, as applied to both nations and churches when he extended to this period the Biblical principal of a day for a year, which had in the early centuries been applied only to the seventy weeks. To the early expositors, who had expected the end soon, or within a few centuries, all time perspectives pertaining to last things were foreshortened, for they could not conceive of the world’s lasting long enough to cover time prophecies of such length as 1260 years. Joachim himself never extended the year-day principle to the 2300-day principle, probably for the similar reason that he expected the end of the age sooner. But only three years after his death...an anonymous work attributed mistakenly to him makes the number 2300 refer to twenty-three centuries, and within a relatively few years more, other writers applied the year-day principle to the 1290, 1335, and 2300 days as well. Thus the principle which he enunciated was later employed by the leading Protestant expounders of prophecy, though he had made an application of its meaning and chronological placement which they, of course, rejected. (1950, pp.700f)

Clearly from Froom’s viewpoint, position’s held earlier using the year-day principle were not the position generally in the church, and were an isolated case of just a couple of writers in the space of a thousand years of writing and research by countless Christians. Hardly a representative sample!!

Froom on Augustine (354-430, Numidia, Nth Africa-born, bishop):

“It is interesting to observe that Augustine evidently holds to the seventy weeks as employing the year-day principle, for he extends the period to Christ’s death. “Daniel even defined the time when Christ was to come and suffer by the exact date. It would take too long to show this by computation, and it has been done often by others before us.” [Footnote: Augustine, *De Genesi Contra Manichaeos*, book 18, chap. 34, p.380, in Migne PL, vol 34] Hesychius, bishop of Salona, made them end with the second advent, which he believed near at hand. Augustine condemned such a view, declaring:

“For, with respect to the Hebdomads of Daniel, I think that this especially must be understood according to time which is now past: for I do not dare to enumerate the years [times] concerning the advent of the Saviour, who is awaited in the end; nor do I think that any prophet has fixed the number of years concerning this thing, but that this rather prevails which the Lord Himself says, ‘No one can know the times which the Father has put in His own power. (Acts 1:7).’” [Footnote: Translated from Augustine, Epistle 197 (to Hesychius), in Migne, PL, vol 33, col. 899.]

One will notice with Hengstenberg's comments above that he argues the fulfillment of the 70 weeks prophecy proves the week of years period (without the year-day principle) So Froom's assertion that the year-day principle had to be used to extend the period to Christ's death is presumptuous. He has not eliminated the other option.

From on Bede (c.673-735):

Bede reckons the seventy weeks like Africanus, as 490 uncorrected or “abbreviated” lunar years (twelve lunar months, or 354 days, each), the equivalent of 475 solar years. He counts this from the twentieth year of Artaxerxes to Christ. He places the baptism in the fifteenth year of Tiberius, in the midst of the last week, which covers John’s and Jesus’ ministry, and ends “in the seventeenth or eighteenth year of Tiberius.” In this last date he follows Eusebius rather than Africanus. [Footnote: Bede, *De Temporum Ratione*, chap.9, in his *Opera de Temporibus*, edited by Charles W. Jones, pp. 198-201] (1950, p.614f)

From on Aquinas (1225-1274):

His exposition of Daniel is the old, familiar interpretation, for which he cites Jerome, Augustine, and others, but his scholastic method is apparent in the formal treatment of the material...the 70 weeks are 490 “abbreviated,” or lunar, years from the twentieth year of Artaxerxes. The seven weeks are the building under Nehemiah; in the last week Christ is baptized after three and a half years, and crucified at about the end (in the second half). Citing Jerome and Bede, he reckons the 490 lunar years, or 475 solar years, to extend to the eighteenth year of Tiberius. [Footnote: Thomas Aquinas, *Espositio in Daniele*, chap.9, pp.43-45, in *Opera Omnia*, vol 18] (1950, p. 657)

From on Bacon (c.1214-1274):

But it is largely in the field of natural sciences that Bacon’s light shines, in his treatises on the principles of optics, the celestial bodies, and their distances from one another. In this connection he also proves that the Julian calendar is inaccurate and urges its revision. Furthermore he computes the long-accepted crucifixion date for A.D. 33 by means of lunar tables; assuming that the later rabbinical Jewish calendar was in force back in the time of Christ, he calculates the lunar Passover date astronomically so as to put Nisan 14 on Friday. [Footnote: Roger Bacon, *Opus Majus*, (Burke trans.), vol. 1, p. 231, and table.] This date was used by later prophetic expositors as a pivotal point for the seventy weeks – for it was not until some centuries later that the applicability of the rabbinical computation was challenged – but Bacon does not connect it with prophecy. Yet he evidently refers to the seventy weeks when he says, “The prophecy of Daniel by a computation of years evidently extends up to Christ; for he came after that time.” [Footnote: *The Opus Majus of Roger Bacon*, vol. 2, pp. 808, 809] He cites 2 Esdras 7: 28, 29 for four hundred years from Ezra to Christ. [Footnote: *Ibid*, p.809] (1950, pp.660f)

From on Joachim of Floris (c.1130-1202):

With Joachim of Floris...we reach the most outstanding figure among the medieval expositors of prophecy. With him we certainly come to a turning point. The old Tichonius tradition, which had held rather undisputed sway for seven hundred years, is now replaced with a completely new concept...He is important not only contemporarily, for the new era that he introduced, but for his far-reaching influence upon exposition for centuries to come. (1950, p.683)

Joachim gained far greater repute as an expounder of prophecy than any other personage of the Middle Ages. Indeed, in the later Joachimite school of prophetic interpretation, a unique restoration of prophecy to power and influence took place...Strange as his teachings may seem to modern ears in many respects, certain major points nevertheless continued for centuries to influence the minds of men respecting the divine counsels. Not only the “Joachimites,” and the Spiritual Franciscans, but also Dante, Wyclif, Cusa, Huss, and some of the Reformers were definitely molded by certain principles enunciated by Joachim. (1950, p.685)

Under Joachim an epochal advance was made in the symbolic-time aspect of prophetic interpretation. Heretofore, for thirteen centuries the seventy weeks had been recognized generally as weeks of years. But the first thousand years of the Christian Era did not produce any further applications of the principle, among Christian writers, save one or two glimpses of the “ten days” of Revelation 2:10 as ten years of persecution, and the three and a half days of Revelation 11 as three and a half years. Now Joachim for the first time applied the year-day principle to the 1260-day prophecy...Joachim provided the basis for the historical method of interpretation of the time relationships of prophetic symbols, as applied to both nations and churches when he extended to this period the Biblical principal of a day for a year, which had in the early centuries been applied only to the seventy weeks. To the early expositors, who had expected the end soon, or within a few centuries, all time perspectives pertaining to last things were foreshortened, for they could not conceive of the world’s lasting long enough to cover time prophecies of such length as 1260 years. Joachim himself never extended the year-day principle to the 2300-day principle, probably for the similar reason that he expected the end of the age sooner. But only three years after his death...an anonymous work attributed mistakenly to him makes the number 2300 refer to twenty-three centuries, and within a relatively few years more, other writers applied the year-day principle to the 1290, 1335, and 2300 days as well. Thus the principle which he enunciated was later

employed by the leading Protestant expounders of prophecy, though he had made an application of its meaning and chronological placement which they, of course, rejected. (1950, pp.700f)

...Joachim tries to formulate a correspondence of time. The forty-two generations of the Old Testament age ...are taken as a type of forty-two spiritual generations of the New Testament..., which is 1260 years if thirty years are counted for each generation. In connection with the 1260 days of the symbolic woman – the church – of Revelation 12, hidden in the seclusion of the wilderness, Joachim makes a remarkable application of the year-day principle, destined to reverberate through the centuries following: “The generations of the church, under the space of 30 years, are to be taken each under its unit of thirty; so that just as Matthew includes the time of the first state under the space of 42 generations, so there is no doubt that the time of the second ends in the same number of generations, especially since this is shown to be signified in the number of days during which Elijah was hidden from the face of Ahab, and during which the woman clothed with the sun, who signifies the church, remained hidden in the wilderness from the face of the serpent, a day without doubt being accepted for a year and a thousand two hundred and sixty days for the same number of years.” [Footnote: Joachim, Concordia, fol. 12, v. (Italics supplied) The italicized phrase reads, in the original, “accepto haud dubium die pro anno.”] Application of the year-day principle to the longer time periods of Daniel had appeared first among Jewish expositors some three centuries before any Christian interpreters are known to have so applied it. Nahawendi, in the early ninth century, was evidently the first to interpret the 1290 and 2300 days as years. Then Saadia, Jeroham, Hakohen, Jepheth ibn Ali, and Rashi of the tenth century applied it not only to the 70 weeks but also to one or more of the 1290-, 1335-, and 2300-day periods. And Hanasi and Eliezer, in the eleventh and twelfth centuries, and Nahmanides in the thirteenth, similarly extended it to the longer time periods of Daniel. [Footnote: That Joachim had Jewish contacts is not unlikely, but we have no conclusive evidence as to the source of his interpretation of the 1260 days as 1260 years.] (1950, p.713)

Froom on Villanova (c.1235-1313):

Villanova is an example of many expositors from this period on who use both the method of the “weeks of years” method of the Septuagint for the 70 weeks, and the year-day principle as well for the other time periods in Daniel. It is not easy therefore, to ascertain with these writers using Froom’s selection of material whether they understood the difference between the “weeks of years” approach and the year-day principle when they approached the interpretation of the 70-weeks prophecy. Disagreeing with many “blind watchmen” who date the 1290 years from the death of Christ, as the taking away of the continual sacrifice, he connects it rather with the destruction of the temple and the fall of the city “through Titus and Vespasian in the forty-second year after the passion or ascension of Christ.” He begins the period with the taking away of the continual Old Testament sacrifice when the Jews lost the Promised Land – the only place where they were allowed by law to sacrifice; this was in the “midst of the week,” probably in the fourth year after Jerusalem’s fall, that is, the forty sixth year after the crucifixion of Christ. In placing this event he brings in the “one week” although he does not offer a complete interpretation of the seventy weeks. He merely says that “after 62 weeks, Christ will be killed,” after which follow the war and desolation and the confirming of the covenant in one week. Daniel 9, says Villanova, gives the time of the first advent of Christ, just as Daniel 12 gives the time of Antichrist; the seventy weeks are weeks of years which point out the time of Christ’s first advent and death. (1950, pp.753f.)

Froom on Olivi (1248-1298):

Olivi follows the interpretation of Joachim on the Apocalypse in many ways. In Froom’s comments on Olivi, we do not get any indication as to whether he used “weeks of years” or with the year-day principle, although for Froom “weeks of years” meant the year-day principle: The 1260 days, here equal to 42 months of 30 days each, are compared – after Joachim – to the time from Abraham to Christ; using 42 months of 30 years each, we have 1260 years. “A day is taken for a year. Thus Ezekiel 4:6.” Here he mentions also the 70 weeks as years. (1950, p.772)

Froom on Summing Up the Evidence of Volume I:

At the end of Volume I, Froom summarises his research in Volume I. In his comments regarding the prophetic periods he says:

The fixed starting point of this series in Daniel 2 and 7 is indisputably established as Babylon. But Babylon was superseded by Persia, and Daniel's later prophecies – recorded in chapters 8, 9 and 11 – all obviously start with Persia. And the connected time prophecies all fit into the master outline prophecies against this background, such as the seventy weeks of Daniel 9, applying to the Jews before Christ, and recognized by them as weeks of years. Thus the foundation of Daniel's great outline, and the year-day principle of the great time prophecies, as laid down by Daniel and subsequent Hebrew leaders, were carried over into the Christian church, becoming its priceless heritage, though likewise held by a paralleling line of Jewish expositors extending over the Christian Era. But the 1260-, 1290-, 1335-, and 2300-day periods of Daniel 7, 8, 9, 11, and 12, and corresponding periods in the Apocalypse were not yet regarded as years in the early church. They would not have thought such long periods possible, for time was foreshortened to the gaze of the early churchmen, who expected the end of all things soon. The extension of the year-day principle to these other periods could not have occurred until such datings would seem to be within possibility, but eventually it was inevitably so extended by Joachim and his followers in the twelfth and thirteenth centuries....(1950, p.889-890) Jesus said, "When it is come to pass, ye may believe." Perhaps one of the most conspicuous lessons of all prophetic testimony through the years is the contemporary recognition, or interpretation, of each major epoch or event in the prophetic outline at the very time of fulfillment. The 70 weeks were accepted by the early church as a period of years fulfilled in connection with Christ's first advent. (1950, p.890)

Froom on Brute (14th Century British or Welsh Lollard):

Brute, "perhaps the most conspicuous prophetic expositor among Wyclif's followers, was a graduate of Oxford." (1948, p.74) Brute was tried by the Catholic Church for being "a child of Belial" for referring to the Pope as Antichrist, but the outcome of their investigation against him is unclear. (1948, p.75f) In regard to the 70 week period, Froom says "declaring it plain that the seventy weeks had already been fulfilled, and Jerusalem destroyed, Brute says, 'Daniel speaking of 62 weeks, doth not speak of the weeks of days but of years.' Then he places the 1290 years to the revealing of the Antichrist – "taking a day always for a year, as commonly it is taken in the Prophets." Likewise he interprets the meaning of the five months: 'Taking a month for thirty days, and a day for a year. And to Ezekiel were days given for years.' Brute then draws the conclusion: "Wherefore it is an unfit thing to assign the 42 months, being appointed to the power of the Beast, unto three years and a half, for the Reign of that fantastical and imagined Antichrist." [Registrum, p.300; Foxe, Acts, vol. 1, p. 550] (1948, pp.81f.) Again, as with many statements from this period on, it is not easy to interpret from the statement of Froom, whether Brute just takes the LXX as it reads with "weeks of years," without the use of the year-day principle, or whether he uses it to understand this phrase in Dn9:24.

Froom on Saadia ben Joseph [al Fayyumi] (882-942, Gaon of Sura, famous academy of Babylonia):

He was a bitter opponent of the Karaites, especially of Solomon ben Jeroham. As to the seventy weeks of years, Saadia is explicit:

"seventy weeks are decreed upon thy people. We shall count and know how many years they are. Ten times seven, amounting to seventy; behold, they seventy weeks are 490 years. Subtract from them the seventy years of the Babylonian exile, from the time when Nebuchadnezzar destroyed the Temple until the second year of Darius, and there remain 420 years, which is the length of time that the second Temple existed, as if to say: Seventy weeks he decreed upon thy people and upon thy city Jerusalem thy holy city, which is going to be rebuilt. Behold thou hast learned: Including the Babylonian exile and including the existence of the second Temple, is a period of seventy weeks, which means 490 years, seventy for the destruction and 420 for the building...in order to rebuild Jerusalem, hitherto there are seven weeks; seven weeks are forty-nine years since God announced to them the tidings to rebuild Jerusalem." [Footnote: Mikraoth Gedoloth, p. 145; see also Sarachek, Doctrine, pp.36-37] (1948, p.201) Saadia thinks of the 70

weeks in terms of 10 units of sevens: “ten times seven, amounting to seventy.” (p.201)Froom on Solomon Ben Jeroham(10th century Karaite Jew):

He was a contemporary of Saadia. “He based the 70 weeks on the third year of Cryus as the starting point, and reckoned the duration of the second temple as sixty-two and a half year-weeks, with the destruction by the Romans in the midst of the last week.” (1948, p.201)

Froom on Sahl ben Mazliah Hakohen (10th Century Karaite Jew from Jerusalem):

“...one of Saadia’s bitterest opponents, held views similar to those of Jepheth Ibn Ali Halevi relative to the time periods of the 2300- and 1290-year-days, and wrote a commentary on Daniel.” (1948, pp.201f.) Nothing is given in regard to the 70 weeks. **Froom on Jepheth Ibn Ali Halevi (10th century, a Karaite scholar, from Palestine):**

“The 2300 evening-mornings of Daniel 8: 14 are interpreted as 1150 whole days – a day standing for “a year” in fulfillment. [Footnote: Jepheth ibn Ali, A Commentary on the Book of Daniel, translated by D. S. Margoliouth, pp. 33, 41, 42.]” (1948, p.207)

In regard to the 70 weeks, Jepheth says:“Of these seventy weeks, seven passed in the kingdom of the Chaldees (47 years); 57 years the Persians reigned, 180 the Greeks, 206 the Romans; these are the special periods of the seventy weeks. These include the reigns of all four beasts; only the angel does not describe at length what happened to any of them save the history of the Second Temple during the time of Rome. These seventy weeks are weeks of sabbatical years, making 490 years; below they are divided into periods.” [Footnote: Ibid, p. p.49] (1948, p.208) Emphasis Froom’s. The importance of this primary source cannot be overstated. Here we have Froom quoting a 10th century commentator saying that the time periods in the 70 weeks are calculated in “weeks of sabbatical years.” This of course, means that Leviticus 25-26 is the model being used, and it also means that the period is calculated without the use of the year-day principle. This is a clear indicator that the tradition of calculating the 70 weeks using “weeks of years” (under the sabbatical-year system) had more than likely been in place up to Jepheth’s time, and beyond, as we shall read of Luther, over 500 years later, saying the same thing shortly.Froom on Rashi (Solomon ben Isaac) (1040-110, celebrated rabbi of the French schools):

In Froom’s comments on Rashi’s position he exposes his misunderstanding – that the use of the “sabbatical weeks of years” is a system of interpretation that acknowledges and applies the year-day principle. This error of understanding delivers a fatal blow to all his judgments on the development of the year-day principle involving the 70 weeks in his historical survey of prophetic writings.“...in the field of prophetic understanding he believes the four monarchies of Daniel 2 and 7 to be Babylonia, Medo-Persia, Greece, and Rome, followed by the Messianic State...He interprets the seventy weeks as 490 years. [Footnote: Sarachek, Joseph, The Doctrine of the Messiah in Medieval Jewish Literature, New York: Jewish Theological Seminary of America, 1932. pp.56,57]...the seventy weeks are sabbatical weeks of years, and are therefore 490 years – the Babylonian exile seventy years, and the Second Temple 420 years. [Footnote: Ibid] Despite it all, the year-day principle was acknowledged and applied.” (1948, p.211)

Froom on Abraham Ibn Ezra (1092-1167, Spanish born, pro-Karaite traveller):

“the writings of Jepheth ibn Ali Halevi, the Karaite, exerted a marked influence upon him, and he quoted Jepheth more frequently than any other....The seventy weeks Ibn Ezra holds to be seventy septinates, or 490 years, and cites Saadia in support of the year-day principle. [Footnote: Sarachek, Doctrine, p. 119,120; Silver, Abba Hillel, A History of Messianic Speculations in Israel From the First Through the Seventeenth Centuries. New York: The Macmillan Press, 1927, pp.212, 213; Ibn Ezra, comment on Dan.9:24 in Mikraoth Gedoloth] But he is not clear regarding the 2300, 1290, and 1335 numbers. Believing them to be literal days, he says that they may, however, represent that number of years.” (1948, p. 212)...The explanation of these 70 weeks is very difficult,” Ibn Ezra declares. [Footnote: Ibn Ezra, comment on Dan. 9:24, in Mikraoth Gedoloth.] So he contents himself with simply repeating the exposition of Saadia Gaon – that they are weeks of years, and the sixty-two weeks are the years of the Second Temple,” (1948, p.213)

Froom on Don Isaac ben Judah Abravanel (1437-1508 ,Lisbon-born wealthy statesman, scholar and refugee):

We get no clues from Froom's comments how Abravanel arrived at the 490 years for the 70 weeks: "Well 10 expounds the seventy weeks as 490 years, as between the destruction of the First and Second Temples – the forty-nine years from the destruction of the First Temple to Cyrus' permission to rebuild the 434 years from Darius to the second destruction, and the seven years to the period during which Vespasian offered peace to Jerusalem." (1948, p.231)

Froom on Summary of Jewish Prophetic Principles on Interpretation.

"Although the Jews clearly perceived the sound year-day principle of time prophecy, they rejected the basic factor of the death of the prophesied Messiah in the fourth decade of the Christian Era as the key. The seventy weeks of years were never once rightly located by them during the seventeen centuries surveyed. And, since they failed to connect the seventy weeks with the 2300 year-days, from which they were cut off, neither the true beginning nor the correct ending of the 2300 years was ever obtained in all the Jewish attempts to calculate their chronological placement. The second error was this: failing to grasp the papal fulfillment of the prophesied Little Horn of the fourth, or Roman, beast in the generally and correctly understood series of prophetic world powers – Babylonia, Medo-Persia, Greece, and Rome – they likewise failed to locate correctly the true time boundaries of any one of the 1260, 1290, or 1335 year-day periods that are related to the key 1260 and the 2300-year periods.... Such has been the pathetic story of the futility and error of Jewish application of time prophecy. But these twin keys – the seventieth week as fulfilled in the death of Jesus the Messiah, and then tied to the 2300-year prophecy of the cleansing of the sanctuary, and the 1260 years of papal ecclesiastical supremacy – were the clues that enabled Christian expositors, living in these same centuries, to come first to be increasingly accurate, and then finally to sound and irrefutably true conclusions." (1948, p.239)

Froom on Martin Luther:

"On the application of the year-day principle to the seventy weeks of Daniel 9, Luther not only is explicit but declares the harmony of all teachers thereon. "All teachers are in harmony that these are year-weeks and not day-weeks, that means, a week encompasses seven years and not seven days. This also is taught by experience, for seventy day-weeks would not even span two years, and that would not be a remarkable period for such a wonderful revelation; therefore, these seventy weeks are 490 years." [Footnote: Translated from *Schriften*, vol 6, col.906][42] (1948, p.270) We shall see under Froom's comments on Funck, that the phrase "years-weeks" is identical to "weeks of years;" a phrase commonly used throughout the commentators and indicates a calculation without the year-day principle. That being the case, Martin Luther's statement is a powerful one to substantiate that the 70-week time period was calculated using the sabbatical "weeks of years" system, according to the archival commentaries Luther could lay his eyes on. This is a significant voice against the "year-day" position of Froom's and endorses that Catholics, Protestants and Jews all understood the 70-week time period correctly – as "weeks of years," even though their interpretation of the periods varied.

Froom on Melancthon (1497-1560):

Froom says:

He interprets the seventy weeks as 490 literal years, on the year-day principle. He explains two computations, extending from the second year of "Darius Artaxerxes Longimanus" to the baptism of Christ, or from the first year of Cyrus to the birth of Christ. And even if these computations were not absolutely exact, it suffices pious hearts to know that this period of 490 years agrees with the time that elapsed between the return from Babylon and the coming of the Messiah. But he personally prefers another reckoning of sixty-nine weeks to the baptism of Christ, beginning with the second year of Longimanus, with Jesus crucified in the midst of the seventieth week, three and a half years after his baptism. [Footnote: Melancthon, In *Danielem Prophetam Commentarius*, in [Phiippi Melancthonis] Opera [Quae SupersuntOmnia] (Corpus Reformatorum)

edited by Henricus Ernestus Bindseil (28 vols) , vol 13, col 881-882) (1948, p.290)As can be seen from this extract, we cannot ascertain Melancthon's position on the method of arriving at the 490 years from the information given by Froom. Froom on Johann Funck (1518-1566, of Nürnberg, Germany):

An anonymous commentary on the Apocalypse is attributed to Funck, which has a preface by Melancthon. Funck also "wrote a Chronology, from creation to his own day." (1948, p.308) He gave the most complete, thorough and conscientious study to the data, from both prophecy and history, and was probably the first in Reformation times to begin the seventy weeks in 457 B.C., a date which was later favored by many scholars, particularly in Britain and America, the majority of whom began the 70 weeks and the 2300 days in 457....On the anonymous commentary attributed to Funck, Froom comments:

These seventy weeks , Funck avers, are weeks of years, and are divided into three parts, totalling the seventy prophetic weeks or 490 years. Moreover, they are fulfilled in solar, not lunar time, time. And the seventy weeks – no more and no less – were "cut off," or "counted off," for the people of Daniel, the Jews. The definite beginning warrants a definite ending, which is connected with the Messiah's death and resurrection. "You must here understand seventy year-weeks; that means seventy times seven years, which is 490 years. Please note this." [Footnote: Funck, *Auslegung des andernteils des Neundten Capitels Danielis*, sig.c5v.] (1948, p.311)Froom shows again his misunderstanding of the phrases "year-weeks" and "weeks of years," even when Funck spells it out as "seventy year-weeks, that means seventy times seven years, which is 490 years." And if that cannot arrest Froom's attention to think in terms of "sabbatical periods," Funck adds "Please note this ," but Froom did, in fact, fail to take note of it, preferring to see things the way he wanted to see them.

Froom on Nikolaus Selnecker (1530-1592, theologian and hymnist, student of Melancthon, from the Nürnberg area):

Froom quotes Selnecker on the 70 weeks, and Selnecker is quite explicit here that all teachers use the concept of "years-weeks" in their explanation of the 70 weeks – a position that does not endorse the year-day principle:"The seventy weeks, as all teachers agree, are year-weeks, and not day-weeks, 490 years...Our opinion is, that the seventy weeks should begin with the second year of Darius [Artaxerxes] Longimanus, as the prophets Haggai and Zechariah plainly state." [Footnote: Translated from Nikolaus Selnecker, *Die Propheien*, fol.. 435v.] (1948, p.324)

Froom on Georg Nigrinus (1530-1602, Hesse, Germany-born, teacher):

In the following statement from Froom, we see another Reformation writer referring to "weeks of years" – a term used without the need for the year-day principle: "Turning to the time prophecy of Daniel 9, he terminates the seventy weeks of years in A.D. 34, with the death of Christ, - three and a half years after His baptism – and reckons backward from that to the beginning of the period in the seventh year of Artaxerxes Longimanus, which he places at 456 B.C." (1948, p.326)

Froom on Oecolampadius (1482-1531), Bibliander (1504-1564), and Bullinger (1504-1575):

Froom's statements on these writers do not allow us to judge the method they used to arrive at 490 years: Oecolampadius: "the seventy weeks are reckoned by Oecolampadius from several different points to somewhere near the time of Christ; however the last week is not considered seven years, but a long period extending to the Jewish wars under the reign of Hadrian." (1948, p.337)Bibliander: Froom leads us to believe that Bibliander used the year-day principle from Ezekiel to calculate Daniel 9: "Holding the prophetic time measurement to be a day for a year (Ezekiel 4), he counted the seventy weeks of Daniel 9 from the 32nd year of Darius Hystapses to the birth of Christ (A.D. 1). [Footnote: Bibliander, *Temporum a Conditio Mundo...Supputatio*. pp. 102, 120.] (1948, p.338f.) It would be interesting to check whether this is a paraphrase of Bibliander's thoughts or whether it is an explanation of Froom's. As has been noticed in this survey, Froom assumes that if an author extends the 70-week period to the times of Christ, it has

been done using the year-day principle. He makes the same assumption here with Bibliander, but without the original source quoted we cannot tell whether it is or not. Bullinger: “The seventy weeks, or 490 years, extending from the seventh year of Artaxerxes to the death of Christ, are calculated by the Olympiads...” (1948, p.345)

Froom on George Joye (d.1553, Bedfordshire, England-born, publisher and expositor):

Froom quotes Joye as using the phrase “weeks of years:” “Then in chapter 9, he deals with the 70 heptomads and their three divisions as weeks of years. After referring to some as beginning the period with the second year of Darius, he states he inclined to begin them with Cyrus.” (1948, p.363)

Froom on Scaliger(1540-1609, French-born):

There is no lead in Froom’s comments as to how Scaliger arrives at the 490 years: “Scaliger reckoned the seventy weeks from the second year of Darius Nothus to the destruction of Jerusalem... (which is 424 B.C. – A.D. 70). He makes the interval 493 years, because he takes the “midst” or “half” of the week, three and a half years, as a separate period in addition to the seventy weeks.” (1948, p.427) Before he discusses Scaliger’s contribution, Froom recapitulates his progress of the survey up to Scaliger, and says, “...let us pause long enough to get a bird’s-eye view of the leading position on the chronological placing of the seventy weeks. This will shed light on the frequent expositions and slight variations of this vital prophecy, held as weeks of years by Jews, Catholics, and Protestants alike.” (1948, p.426) This is a significant statement because if “weeks of years” is a phrase indicating a calculation of the period using the “sabbatical weeks of years,” referred to earlier without using the year-day principle, then Froom is saying that everyone – “Jews, Catholics and Protestants alike” – calculated the time period without the use of the year-day principle, up to this period. This therefore, flies in the face of Froom’s argument and shows that his attempt to read the year-day principle into the history of the interpretation of the 70-weeks up to this point in history is fatally flawed, and that his efforts in this arena are to be ignored.

Froom on Calvin (1509-1564):

“Calvin is not too specific on the seventy weeks, and where he is specific he is not chronologically exact....The seventy weeks, or forty-nine years, extend from Cyrus to the sixth year of Darius. About 480 years elapsed from Darius, Calvin adds, to the death of Christ, who was cut off in the seventieth week. He implies that the crucifixion occurred in the midst of the seventieth week, when the sacrifice and offering end, but does not specifically date the cross.” (1948, p.439)

Froom on John Napier (1550-1617, Edinburgh, Scotland-born):

Froom paraphrases Napier’s position:

Napier’s work on the Revelation is in the form of a series of propositions, with elucidations, the first of which reads: “in propeticall dates of daies, weekes, monethes, and yeares, everie common propheticall day is to be taken for a yeare.” [Footnote: John Napier, *A Plaine Discovery of the Whole Revelation of Saint John*. p.1.] Contending that a prophetic week is a “weeke of yeares,” and a Jewish or Greek common year is a year of “360 daies” (as was commonly supposed at that time by many expositors, disregarding the Jewish luni-solar year), he quotes Numbers 14:34 and Ezekiel 4:5,6 for the year-day principle, and cites the seventy weeks as evidence of fulfillment, in these quaint words and the odd spelling of the day: “In the seventie weekes of Daniel, a day to be taken for a yeare, extending in the whole of the 490 yeares; otherwise, that prophecie of the Messias coming, would not fal upon the just time of Christs coming, as necessarily it ought to doe. So then, a propheticall day is a yeare, the week seven yeres, the moneth thirtie yeares (because the Hebrew and Grecian moneth hath thirtie daies) and consequentlie the propheticall yeare is 360 yeares.” [Footnote: *Ibid*, p.2] (1948, pp.457f.) Here for the first time in Froom’s work, we have the unambiguous evidence of the mingling of the “week of years” and the year-day principle for the calculation of the 70-week period. It would be reasonable to assume that Napier was not the first to come forward with this particular combination, even though it is the only one found by Froom.

In Napier's work, we see the development of a parallel line of expositors using the year-day principle to comment on the 70-week prophecy. The traditional line of expositors used the "weeks of years" concept in relation to the sabbatical years' model; whereas this new breed of commentators begin to apply the year-day principle wholesale across prophetic periods. When we get to the nineteenth century, with SDA writers like Uriah Smith and James White, the phrase "week of years" is used consistently with only the year-day principle in mind and the concept of calculating the period using sabbatical year periods is nowhere present.

Froom on Bellarmine (1542-1621, Italian-born, Jesuit cardinal):

"The seventy weeks, he held, were weeks of years only because of the specific Hebrew word. He could not contravene this. But a prophetic 'time,' he contended simply denoted a unit – such as a day, a year, or a millennium." (1948, p. 497)

Froom on the Douay Bible (1582):

"The seventy weeks of Daniel 9, however are properly recognized as "of years." (1948, p.551)

Froom on Tillinghast (1604-1655, Sussex, England-born, rector):

Tillinghast was a Fifth Monarchist, (the first four being the four monarchies symbolised in the image of Daniel 2; and the fifth being "the stone – the Fifth Monarchy, the visible kingdom of Christ and the saints." (p.571)) He ends the 70 weeks at the cross, but makes the period only 486 years, disregarding the latter part of the seventieth week."...The 2300 days cannot be literal days applied to Antiochus, but signify 2300 'years compleat,' he asserts, from "the beginning of the Persian Monarchy, viz. in that year the Scripture calls the first of Cyrus.' He extends them to 1701, ushering in Christ's personal coming, the Jew's redemption, the final Overthrow of the Beast, and the Turk, the binding up of the Dragon, the destruction of the Fourth Monarchy, the thousand year reign of the saints on earth. Tillinghast proffers a new principle for the understanding of Daniel 8 and 9; namely, that the 2300 years of Daniel 8:14 are a larger period embracing the 70 weeks of years as a lesser period.

" This seventy weeks is a lesser Epock comprehended within the greater of two thousand and three hundred years, consisting of four hundred and ninety days; for seventy weeks being reduced into dayes, amount to the aforesaid number, which according to the Prophetical way of speaking is so many years, viz. four hundred and ninety years." [Footnote: Tillinghast, Knowledge of the Times, pp.152, 153] Tillinghast thus reasserts the application of the year-day principle to the 2300 years, advanced by Cusa two centuries earlier, but largely ignored since; and his inclusive principle marks another step toward the later interpretation of the 2300 years as beginning synchronously with the 70 weeks, a principle which plays a vital part nearly two centuries later in the renewed investigation of the prophecies in the early nineteenth century. At that time it formed an axiomatic part of the exposition on three continents. (1948, pp. 572f.)

Froom on Beverley (1670-1701, England-born, Independent minister):

Though he fails to integrate the 70 weeks with the 2300 days, Beverley makes this important statement, which in reality dates them with the 70 weeks. The intent seems obvious:

"Every vision of Daniel's except the following Vision of the seventy Weeks, which has the high and noble Subject to the Death and Resurrection of our Lord Jesus Christ...runs expressly to the last End and Kingdom of Christ." [Footnote: Beverley, A Scripture-Line of Time (part 1), "An Explication of Daniel's Grand Line of Time, or of His 2300 Evenings and Mornings," p.12]"The 70 weeks are dated from the going forth of the Word; the 1335 from the taking away of the daily: And in Apocalyptick Prophecy we shall find some certain Epoch of each numeral Line: but there being no Epoch to these 2300 Ev. Mor. but the general Epoch of the Vision one and the same, as we shall find, with the seventy Weeks, That must be the Epoch." [Footnote: Ibid, p.16] (1948, p.584) We can gain no clue from this as to how Beverley calculates the 490 years.

Froom on Cocceius (1603-1669):

Similarly with the material from Cocceius; Froom does not give us any lead in regard to his method of arriving at 490 years.

Froom says,

He makes the “time, times and a half,” as well as the forty-two months, the 1260 days, and even the three and a half days (as “years of years”) all refer to the 1260 years, within which also is embraced the 1,000 years, but regards the “2300 evening-mornings” as literal days in the time of Antiochus and the Maccabees. As for the seventy weeks, Cocceius remarks that our faith should not hang on chronology, yet we do not throw away the argument derived from time, by which to prove that Christ came. He regards the period as being “not less than 70 weeks, that is 490 years.” (1948, pp.614f.)

Froom on Cappel (1570-1624, Rennes, France-born):

Again with Cappel, the same lack of clarification is present in Froom’s comments: Although rejecting the reckoning of Cardinals Damian, Bellarmine, Alcazar and others, who make the 1260 days literal, Cappel treats the 1290 and 1335 days as only literal days applied to Antiochus, and the 2300 days similarly; yet he makes the 70 weeks “a period of 490 years,” starting from the seventh year of Artaxerxes, at 457 B.C. and sealing and fulfilling all the prophecies of Daniel and of earlier times with the death of Christ. (1948, pp.631f.) The fact that Cappel treats the time reckoning of the 70 weeks differently than that of the other periods should have been a clue for Froom, since Bellarmine was forced to the same conclusion, on the basis of the word for “week” in Dn9:24, but Froom missed the point, yet again.

Froom on Fleming (1660-1716, Scottish-born, pastor and lecturer):

Froom’s comments on Fleming’s use of the 70 weeks to confirm a synchronous interpretation is unclear. Is he saying, the 70 weeks confirm the use of the year-day principle? Is the reference to Ezekiel, a reference to Ezekiel 4:6? If so, then the tentative conclusion would be that Fleming uses the 70 weeks here to confirm the valid use of the year-day period with prophetic periods: Writing concerning “the Great Antichrist, or Rome Papal,” and his “era or epoch,” in an endeavour to see when its fall would occur, Fleming offers a “Key” to “unriddle” it. Determining its beginning epoch from the evidence offered by Joseph Mede, Henry More, and Drue Cressener, he holds (1) that Babylon is papal Rome, and the Papacy the seventh head of the Beast; and (2) that the 1260 days are years, and all references to the 1260-year period are “synchronical and the same,” citing the 70 weeks as proof, along with Ezekiel.” (1948, p.644)

Froom on Sir Isaac Newton (1642-1727, Lincolnshire, England-born, academic):

Froom’s quote from Newton is compelling and supports the view that he did not use the year-day principle to calculate the 70 weeks:

Seventy weeks are cut out upon thy people, and upon thy holy city, to finish transgression &c. Here, by putting a week for seven years, are reckoned 490 years from the time that the dispersed Jews should be re-incorporated into a people and a holy city, until the death and resurrection of Christ. [Footnote: Newton, Observations, p.130] (1948, p.662)

What strengthens the conclusion that Newton did not use the year-day principle in calculating the 70 weeks, is the following statement from Newton, quoted by Froom, showing that Newton was thinking in terms of sabbatical years:

He counts the seventy weeks by Jewish years, beginning with the fall – those of the Sabbatic-year and Jubilee-year series, which began on the tenth day of the seventh Jewish month, the Day of Atonement. “If you count in Judaic years commencing in autumn, and date the reckoning from the first autumn after Ezra’s coming to Jerusalem, when he put the King’s decree in execution; the death of Christ will fall on the year of the Julian period 4747, Anno Domini 34; and the weeks will be Judaic weeks, ending with sabbatical years, and this I take to be the truth: but if you had rather place the death of Christ in the year before, as is commonly done, you may take the year of Ezra’s journey into the reckoning. [Footnote: Newton, Observations, pp. 131, 132] (1948, p.664)

Rechecking on the primary source, there are some other statements of Newton which indicate that he explicitly used the “week of years” without the use of the year-day principle. Nowhere in

his discussion on this matter is there any reference to the year-day principle or to Ezekiel 4:6 or to Numbers 14:34:

This part of the prophecy being therefore not yet fulfilled, I shall not attempt a particular interpretation of it, but content myself with observing, that as the seventy and the sixty two weeks were Jewish weeks, ending with sabbatical years; so the seven weeks are the compass of the Jubilee, and begin and end with actions proper for a Jubilee, and of the highest nature for which a Jubilee can be kept: and that since the commandment to return and to build Jerusalem, precedes the Messiah the Prince 49 years; it may perhaps come forth not from the Jews themselves, but from some other kingdom friendly to them, and precede their return from captivity, and give occasion to it; and lastly, that this rebuilding of Jerusalem and the waste places of Judah is predicted in Micah 7:11. Amos 9:11, 14. Ezekiel 36:33, 35, 36, 38. Isaiah 54:3, 11, 12. 55:12. 61:4. 65:18, 21, 22. and Tobit 14:5. and that the return from captivity and coming of the Messiah and his kingdom are described in Daniel 7 Revelation 19 Acts 1 Matthew 24 Joel 3 Ezekiel 36, 37. Isaiah 60, 62. 63, 65. and 66: and many other places of scripture. The manner I know not. Let time be the Interpreter. (Newton, Observations, p.46)

Thus have we in this short Prophecy, a prediction of all the main periods relating to the coming of the Messiah; the time of his birth, that of his death, that of the rejection of the Jews, the duration of the Jewish war whereby he caused the city and sanctuary to be destroyed, and the time of his second coming: and so the interpretation here given is more full and complete and adequate to the design, than if we should restrain it to his first coming only, as Interpreters usually do. We avoid also the doing violence to the language of Daniel, by taking the seven weeks and sixty two weeks for one number. Had that been Daniel's meaning, he would have said sixty and nine weeks, and not seven weeks and sixty two weeks, a way of numbering used by no nation. In our way the years are Jewish Luni-solar years, ought to be; and the seventy weeks of years are Jewish weeks ending with sabbatical years, which is very remarkable. For they end either with the year of the birth of Christ, two years before the vulgar account, or with the year of his death, or with the seventh year after it: all which are sabbatical years. Others either count by Lunar years, or by weeks not Judaic: and, which is worst, they ground their interpretations on erroneous Chronology, excepting the opinion of Funccius about the seventy weeks, which is the same with ours. For they place Ezra and Nehemiah in the reign of Artaxerxes Mnemon, and the building of the Temple in the reign of Darius Nothus, and date the weeks of Daniel from those two reigns. (Newton, Observations, p.47) Emphasis mine.

How is that Froom, scouring through these writers can find only those comments that suit his own biases? As a theological historian, surely his professionalism would constrain him to insert caveats in his comments on Newton's views? This is most disappointing and another fatal error on his part.

Froom on Whiston (1667-1752, Leicestershire, England-born, academic and cleric):

Froom's comment on Whiston, seems to indicate that he calculated the 70 weeks using the "weeks of years" principle, though the reference to "360 days each" could just as easily refer to Whiston using the year-day principle: In determining the 70 weeks, Whiston likewise uses weeks of years of 360 days each, beginning at Artaxerxes' twentieth year, 445B.C. The sixty-ninth week he ends in A.D. 32 followed by the crucifixion, but no reference is given to the end of the seventieth week. [Footnote: Whiston, A Short View of the Chronology of the Old Testament, and of the Harmony of the Four Evangelists, pp.199, 200] (1948, p.673)

Froom on "R.M." (1787):

This anonymous publication certainly uses the year-day principle in calculating the 70 week prophecy:

"This jubilee or cleansing of the sanctuary must begin within 2300 years from the time of Daniel's vision of the Ram and He-Goat, mentioned in chap. viii.; for in verse 14 of that chapter, it is said that the vision shall be until 2300 days. These days are to be understood as years: in the prophecies of Ezekiel, we read that God appointed each day should denote a year; and by so interpreting Daniel's 70 weeks, relating to the first coming of Christ, the time exactly corresponds with the event; so we have a sure confirmation that Daniel's days are to be understood as years. [Footnote: R.M. Observations of Certain Prophecies, pp.6-8] (1948, 691)

Froom on the Berlenburg Bible (1743):

This particular Bible examined by Froom uses the concept of “year-weeks,” which according to earlier usage, does not use the year-day principle. It sees “year-weeks” as weeks of years or groups of seven years, as opposed to “day-weeks” or groups of seven days. The “natural years” Froom refers to are the 365-days, rather than the Jewish luni-solar years of 360-days. Froom says: Tied into “the great line of time” – the 2300 years – are the “seventy year-weeks reaching to the death of the Messiah.” In the discussion of Daniel 9 these statements occur, which recognize fulfillment in natural years: “Without doubt Daniel is shown here the beginning of the great time-period of the 2300 years of which the 70 weeks would carry us to the death of the Messiah... “In reckoning these 70 weeks as year weeks we get the sum of 490 years. There is no reason to presume a different kind of years than those of 365 days as it is generally understood by the Scriptures. [Footnote: Berlenburg Bible, Old Testament, p.655, translated from the German] (1948, p.703)

Froom on Johann Albrecht Bengel (1687-1752, German born, academic):

Froom notes that Bengel, a staunch historicist, held the 70 weeks to be “year-weeks” initially, a calculation he got from Clauswitz. If these “year-weeks” are calculated using the Sabbatical year system, this indicates that the concept of the “week of years” or “year-weeks” without the use of the year-day principle, was prevalent even up to the time of William Miller’s birth: “On the seventy weeks, Bengel earlier followed Clauswitz in part, who held these to be year-weeks – 490 years, a complete number – commencing with the rebuilding of Jerusalem under Persia, dating from the seventh year of Artaxerxes, with the crucifixion of Christ in the midst of the seventieth week. Later Bengel abandoned reckoning by whole years, and by applying his curious arithmetical formula, he lengthened the 490 years to 555 years and a fraction, making them reach from the second year of Darius Hystaspes to seven years after the death of Christ. (1948, p.712)

Froom on Johann Phillip Petri (1718-1792).

Froom also quotes a significant statement from Johann Philip Petri, a Reformed German pastor, who, in Froom’s historical survey, was “apparently the first expositor to begin the 70 weeks synchronously with the 2300 days...” He quotes Petri’s position on the fulfillment of the seventy weeks but failed to quote the part where Petri explains the hermeneutic used –the year-day principle or the sabbatical “weeks of years” principle.[43] He then states that it was done using the year-day principle, but knowing Froom’s confusion with this leaves us unsure: The significance of the Petri contribution looms before us in its true proportions in the light of the following retrospect: The year-day principle, as applied to the 70 weeks by the Jews centuries before Christ, was generally accepted by Christians; next was added the application of the principle to the 1260 days by Joachim about A.D. 1190. This, in turn, was extended to the 2300 days by Villanova about 1297 and Cusa in 1440 – dating its beginning from the time of the vision. During the Reformation men like Funck (1564) were perfecting the chronology of the 70 weeks, which was generally connected with the death of Christ, but as yet unconnected with the 2300 years. Then post-Reformation writers, like Tillinghast (1644) and later Beverley, concluded that the 2300 days embraced the 70 weeks. Sherwin and Beverley anticipated the terminus of the 2300 years about 1700, and Horch looked toward 1790; others fixed upon dates but a few years different. And now Petri, in 1768, evidently was the first to begin these related greater and lesser periods together; he began both periods 453 years before Christ’s birth, with the cross in the midst of the seventieth week, and ended the longer period in the year 1847 after Christ’s birth....To recapitulate: the 70 weeks as years, long accepted, had become firmly established in prophetic interpretation, located by a majority with reference to the death of Christ. The growing conviction of the soundness of the year-day principle for the 2300 days also, especially as keyed to the 70 weeks by Petri, set the stage for the next expected test of that principle, namely, the anticipated ending of the 1260 years in the last decade of the nineteenth [sic. eighteenth –FB] century.” (Ibid, p.718f)

Froom on Ephraim Huit, (d. 1644, England-born, USA preacher):

“The seventy weeks are expounded as seventy “weekes of yeares,” with subdivisions as follows: “the former sums of 490, yeares is here distributed in 7 weeks or 49. years, into 62. weeks or 434 years, into one week or seven years. the events of the 49 years are handled in 25. The events of the 434, are mentioned in 26, and the events of the seven years in the 27. The seven weeks restore and re-edifie Jerusalem: the 62 weeks bring in the Messiah, and stretch toward the end of his private life; and the last weeke finishes the sacrifice of the Lord, and begins both the calling of the Gentiles and the rejection of the Jewes.” [Footnote: Ephraim Huit, *The Whole Prophecie of Daniel Explained*, p.265] (1946, p.64)

Froom on Thomas Parker (1595-1677, New World pastor, teacher)

No clue is given as to how Parker calculated the 490 years. “Holding that the seventy weeks of Daniel 9 are 490 years, Parker strangely places the first period of forty-nine years from 1160 to 1209, with the sixty-two weeks ending in 1642, and the midst of the seventieth week falling in 1646, the entire period ending in 1649, at the same time as the 1260 years, which he dates from 390.” (1946, p.73) Froom on John Davenport (1597-1670, England-born, New World pastor):

In this statement, we gain a glimpse of the concept of the “sevens of years.” But whether this means the same as it did in earlier times is unsure: “On the time feature of the seventy weeks, or “seventy sevens of years,” Davenport stresses the exactness and literality of the fulfillment. Discussing the three divisions of the seventy weeks, he says, ‘Thus the time is chained linke unto linke, by the Angel’s speech.’ In this way the certainty of prophetic time is established, as he adds, ‘ And that this text is meant of the Messiah, Jesus Christ to come, is granted by the best interpreters.’ (1946, pp. 87-88)

Froom on William Burnet (1688-1729, Dutch-born, statesman):

No clues are given in Froom’s information on this writer: “All Catholics, as well as Protestants, recognize the seventy weeks as 490 years.” (1946, p.170) This could be taken as meaning with or without the use of the year-day principle. But if we are to take Froom’s comments concerning the “weeks of years” earlier (see Froom’s comments under Scaliger), then this means that it was recognised without the use of the year-day principle.

Froom on Joseph Bellamy (Connecticut-born, preacher):

Bellamy uses the year-day principle with other time prophecies, and when he comes to Daniel 9, he used it here too, calling it “weeks of years:” “Insisting that the seventy weeks of years, or 490 years, prove the year-day principle, Bellamy tells of the steady rise of the Roman bishop to power...” (1946, p.197) Here we have then, another example of an early historicist who wanted to use the application of the year-day principle in Daniel 9 to prove the year-day principle itself. This same argument is picked up later by SDA historicist’s and became an integral part of the standard presentation of Daniel 8 and 9. It is an argument that this paper overthrows.

Froom on Samuel Langdon (1723-1797, Boston-born, pastor):

Langdon explicitly uses the year-day principle with the 70-weeks of Daniel 9:

“As we find in the Old Testament several examples in which days are answerable to years, it is sufficient to justify the same way of reckoning in the prophecies of this book. Thus Num. 14:34, it is said, ‘After the number of the days in which ye searched the land, even 40 days, each day for a year, shall ye bear your iniquities, even forty years.’ And in Ezek. iv. 4, 5, 6, a day for a year is appointed the Prophet to bear the iniquities of Israel and Judah. But Daniel’s prophecy of the time of the Messiah’s coming makes this prophetic way of reckoning quite clear. The time is there fixed to 70 Weeks, and the accomplishment is a sufficient proof to Christians that these weeks are to be reduced to days, and each day taken for a year, making 490 years.” [Footnote: Samuel Langdon, *A Rational Explication of St. John’s Vision of the Two Beasts*, in the XIIIth Chapter of the Revelation, p.12] (1946, p.210) Froom on Samuel Osgood (1748-1813, Andover-born, statesman, naval officer):

No clues are given regarding his calculation of the 490 days: “The seventy weeks, or 490 years, of Daniel 9 are terminated with the death of Christ, and are dated from the seventh year of Artaxerxes.” (1946, p.222)

Froom on William Hales (1747-1831, Irish-born, academic and rector):

Froom gives us no clues as to how Hales arrived at the 490 years:

“Recognizing the seventy weeks as “weeks of years.” and therefore “without doubt, 490 years,” [Footnote: William Hales, *A New Analysis of Chronology*, p.560], Hales frankly discloses the origin of his unusual position in terminating the seventy weeks in A.D. 70 – which leads to the extension of the 1800 remaining years of the 2300 period to 1880.” (1946, p.333) Though Hales uses the phrase “weeks of years” one cannot assume at this late stage in the development of prophetic theories whether he was employing the notions of the year-days with Daniel 9.

Froom on George Stanley Faber (1773-1854, Yorkshire-born, cleric):

We cannot ascertain how Faber calculated the 490 years but Froom points out how Faber clarified the concept of using solar years for interpreting prophetic periods:

...Faber reached this fundamental conclusion: “The fixed nature of the great festivals proves, that a series of such years must have been equal to a corresponding series of solar years.” This principle is basic to sound interpretation. This thesis, he adds, is supported by Jackson, Prideaux, Sir Isaac Newton, Blayney, and Davies. And Faber repeats, “A series of Jewish years must have been equal to a series of solar years. Whence it will follow, that the 490 years of the seventy weeks must, either singly, or collectively, be equal to 490 solar years.” [George Stanley Faber, *Dissertation on the Prophecy Contained in Daniel IX.24-27; Generally Denominated the Prophecy of the Seventy Weeks*, 1811, p. xv, 76] Stressing then, that “the years of the seventy weeks are solar years,” he adds that “by a parity of argument we must likewise conclude, that the 1260 years and the years of every numerical prophecy are either individually solar years, or collectively solar years.” Then comes the vital conclusion: “No interpretation of the prophecy, which is founded on the system of lunar or abbreviated years of either description, can be deemed admissible.” [Footnote: pp.xv.77] (1946, p.344)

Froom on Thomas Scott (1747-1821, Lincolnshire-born, cleric):

Froom paraphrase Scott’s method of interpreting the 490 years explicitly, so that we can see that even at this stage in the development prophetic understanding, there were scholars around who read widely enough to see that Daniel 9 was coached in periods of Sabbatical years:

Of Daniel 9, he writes that we here have “one of the most undeniable prophecies of Christ, and of His coming and salvation, that is found in the whole Old Testament.” Then he adds, “It is universally allowed, that the seventy weeks here mentioned, mean seventy weeks of years, or what would be equivalent to seventy returns of the Sabbatical year; that is, four hundred and ninety years.” [Footnote: Thomas Scott, *Theological Works*, notes on Daniel 9:24.] (1946, p.349) If we would take the full import of this statement we would attribute all of the ambiguous statements using “weeks of years” in the commentators above as using the Sabbatical year system, but, as has been noticed, many of these writers were not widely read, and applied the notion of the year-day principle to the seventy weeks. This indicates that this phrase, by itself, is not indicator as to the method of calculation being used, however universal Mr. Scott implies his method of interpretation truly was. Scott’s work shows a continuation of this parallel line of argumentation on the 70-weeks – some expositors using the sabbatical years’ model, while others use the relatively recent year-day application to the 70-weeks.

Froom on William C. Davis (1760-1831, South Carolina-born, Presbyterian cleric):

Typical of those who used the year-day principle to interpret Daniel 9 was Davis. Froom says, “he again notes that the year-day principle for the seventy weeks means 490 years to Christ in the gospel dispensation.” (1946, p.393)

Froom on Archibald Mason (1753-11831, Lanackshire-born, Presbyterian cleric):

For all the importance Froom attaches to the writings of Mason, his comments omits any statement as to how Mason calculated the 490 years:

It was this treatise that had such a far-reaching influence upon the advent awakening on both sides of the Atlantic, and that was cited with admiration by the Millerites a score of years later.

Mason first rejects the opinion of Magnus Friedrich Roos in Exposition of the Prophecies of Daniel, who interprets this text to mean 2300 Jewish evening and morning sacrifices on 1150 whole days. He takes similar exception to Bicheno and Faber. He then sets forth the view that the visions of the 2300 days of Daniel 8 and the seventy weeks of Daniel 9 began “at the same time.” Mason contends “that the clearness of the latter number is intended to remove the obscurity of the former; that the seventy weeks are the first part of the 2300 days; and that both numbers commenced at the same time,” (1946, pp. 400f.)

Froom on John Aquila Brown (n.d.):

Brown almost certainly uses the year-day principle in his calculation of the 70 weeks: “Brown notes that the vision of Daniel 8 begins with the time of the Persian ram. This was explained by the same angel, Gabriel, in chapter 9, and “he [Daniel] could not be ignorant that, in prophetic language, a day stood for a year.” Daniel therefore understood the seventy weeks to be “a further revelation of the same subject.” (1946, p.406)

Froom on those writers just previous to the Advent movement.

In the material covering the writers surveyed near the time of William Miller, Froom focuses on the fine tuning of the chronology, and with many commentators, no mention is given as to how they calculated the 490 years. If anything is certain, a closer look at this topic with the primary sources of these writers would reveal much the same as we have already noticed: that some who acquaint themselves with a wide scope of references use the Jewish concept of Sabbatical years to calculate the 70 weeks; whereas other writers, not so thorough, apply the year-day principle used in other time periods to the 70 weeks as well.

It is also to be noticed that conspicuous by their absence of any representation in Froom’s survey are those eighteenth and nineteenth century German writers, like the sources used by German scholars Delitzsch, Keil, Hitzig, Hofman, Kranichfeld, Hengstenberg, Zöckler, Kliefoth and other Old World scholars, who saw *שְׁבַע יָמִים* along other lines unsupportive of Froom’s viewpoint. Surely if Froom was giving us an historical account of the history of the interpretation of the 70-weeks over this period, he would have included these scholars as well? This is further evidence of Froom’s myopic view of the topic. His selection of material is the very issue which biases all his conclusions. That even many of the sources he has chosen can be shown to say that the year-day principle was not used in the 70-week prophecy would probably be a surprise to him. He has used his sources to create his history of the topic – a history he wants the SDA church and public readers of SDA prophetic interpretation to see, rather than the true historical story. The fact that the church has spread these volumes of Froom throughout the public libraries of the world testifies to this motive behind the use of this material. It is a quasi-historical apologetic justifying the historical beliefs of the SDA church to the general public arguing that nothing the SDA church taught on prophecy was novel. Rather, it was all the expository baggage from earlier developments in various denomination. Be that as it may, Froom’s work should not and cannot be taken as a truly historical account. The purpose of these papers is to show how this historicist baggage present in the SDA interpretation of prophecy is faulty and should be discarded as relics of a former time. Froom on Thomas Keyworth (1782-1852, Nottingham-born, cleric and missionary):

Froom says of Keyworth:

as a further detail he makes this comment on the relationship of the seventy weeks and the 2300 days: “Our Lord was crucified about A.D. 33, now 33 added to 457, makes 490, and 70 weeks of years, (i.e., 7 times 70) amounts to 490, consequently 457 years before Christ’s birth is

the commencement of Daniel's 70 weeks, and probably of these 2300 days." [Footnote: Thomas Keyworth, *A Practical Exposition of the Revelation of St. John*, p. 74] (1946, p.553) This reference to "weeks of years" may or may not refer to the Sabbatical year system of calibration.

Froom on William W. Pym (1792-1852, English-born, vicar):

Pym clearly defines the 70 week period using the year-day period:

"to enable Daniel to understand the vision, he is told first to separate seventy weeks, or 490 days, as a portion of the 2300 days of the preceding chapter, 'determined on his people,' during which time the Jews should remain in possession of the favour of God, after their return from Babylon. He then tells him what would be done for the Jewish people during these seventy weeks, or 490 days: the sum of which is to seal up the vision and prophecy, and to anoint the Most Holy. ver. 24." [Footnote: William W. Pym, *Word of Warning in the Last Days*, 1839, p.24]...He next buttresses the principle that in these numbers days must "be put for years," citing Ezekiel 4. He observes that as literal days do not agree with the demands of the seventy weeks, neither will they with the 2300, for this reason: "For the first events of that vision, which consists only of the fightings between the Ram and the Goat, occupy five reigns of the kings of Persia, down to Alexander, king of Grecia: a period much too long to be included in 2300 days. It is moreover declared that the events of this vision should continue until the cleansing of the sanctuary [viii.14], which is declared to be the last end of the indignation [viii.17,19]. But as the Jews are still scattered over the earth, and their city and temple are not yet rebuilt, we know that the last end of the indignation is not yet come; and therefore that the 2300 days or years are not yet fulfilled. The time of fulfillment is evidently that time spoken of in all the prophets, when God will cleanse both his people and his sanctuary. (1946, p.572)

Froom on the Paisley (Scotland) Society:

Froom comments:

"In volume 3, for 1832, appears an important editorial discussion of the relationship of the 2300 years to the seventy weeks of years. To the question 'How long shall be the vision?' the answer is, 'Seventy weeks are determined (or "cut off" from a larger portion of time).' It is here argued that there are two parts to the question, and the second – the sanctuary and the host to be trodden underfoot – is the result of the former. Seventy weeks of years are appointed for accomplishing the former part; and that will leave 1810 years for the accomplishment of the rest of the vision. Then comes this clear bit of reasoning: "If now the fulfillment of the former portion of 70 weeks has proved to be years, we come to the conclusion that the latter number of 1810 is also year; to be dated from the fulfilment of the former; namely, the crucifixion and ascension of the Messiah. Thus 1810 years added to A.D.33, makes A.D. 1843 the date for the cleansing of the sanctuary. [Footnote: *The Christian Herald*, September, 1832] (1946, p.585) Interesting with this quotation, is the mixture of the phrase "week of years" with the obvious test of the year-day principle in the fulfilment of the 70 weeks to confirm the same principle at work with the 2300 days.

Froom on Daniel Wilson (1778-1858, India-born, bishop):

Wilson uses the year-day principle for the 70 weeks:

"The focal point of Wilson's interest and investigation was the 2300 years of Daniel 8:14. To understand this number, Wilson relates how Daniel was "first told to separate seventy weeks, or 490 days, as a portion of the 2300 days of the preceding chapter," for the Jews, during which they would "remain in the favour of God." After the rebuilding of Jerusalem, which would occupy seven weeks, or forty-nine days, and after sixty-two subsequent weeks, or 434 days, Messiah would come and be cut off, and the sacrifices and oblations of the Mosaic law would cease. Then by the overspreading of abominations, the sanctuary will again be made desolate, until the consummation of the 2300 days. This proves, Wilson argues, that "those numbers meant that days are put for years." Then the desolation should be broken without hand. (Dan. 8:25) Now he adds, "As literal

days will not agree with the seventy weeks, so neither will it agree with the 2300 days of Chapter VIII.” [Footnote: Daniel Wilson, *On the Numbers in Daniel*, pp.10-11] (1946, p.620)

Froom on Edward Bickersteth (1786-1850, British-born, cleric):

“Stressing the ‘common principle’ of year-day application to all time prophecy, Bickersteth, in his early editions, dates the seventy weeks from 458 B.C. to A.D. 33, and the seventy weeks cut off the 2300 years:

“Of the whole period of 2300 years, 70 weeks of years were determined or cut off from, the restoration of the daily sacrifice to the completing of the perfect sacrifice of Christ, when the spiritual temple was raised up, (John ii, 19-21), and the most Holy was anointed. Heb I,9. ix,24. We have here then the ecclesiastical period of 70 weeks or 490 years distinct and perfect.” [Edward Bickersteth, *A Practical Guide to the Prophecies*, (5th Edition, 1836, p.191)] (1946, p.650) We can see how the understanding of the difference in time periods between the 70 weeks and the other time periods in Daniel has degenerated through time till we get to the time of Bickersteth, where we now have a blanket rule for all time prophecies – that of the year-day principle.

Froom on Charles Caulfield (1804-1862, Irish-born, vicar):

“The 1260 years, in the several presentations are always the period of this power, and the seventy weeks begin in 458 B.C. on the year-day principle.” (1946, p.643)

Froom on Francois Gausson (1790-1863, Geneva-born, academic):

Gausson clearly uses the year-day principle to interpret the 70-weeks:

The 1260, 1290, 1335, and 2300, Gausson insists are “not natural days, by symbolical ones.” A prophetic days stands for a natural year; a month, thirty years; and forty-two months, 1260 years. He cites Ezekiel 4, and Numbers 14 for proof. Thus also with the seventy weeks of Daniel 9. They are weeks of years, or 490 years, to Messiah’s coming. These he places from 457 B.C. to A.D. 34, in which Christ died, according to Isaac Newton. (1946, p.700)

Froom on Thomas Birks (1810-1883, Derbyshire-born, cleric):

Birks wrote an important book on the First Elements of Sacred Prophecy in 1843, still considered by SDA historians as an important milestone in the defence of the year-day principle. Says Froom:

“...the main burden of the treatise is to deal with the year-day principle for all prophetic time periods. Birks’ proposition specifies the prophetic day as ever standing for a literal year, a prophetic month for thirty year-days, and a prophetic time, or year, as of 360 year-days. This he applies to the 1260-, 1290-, 1335-, and 2300-day periods and the 70 weeks, as well as the 150 and 391 years.” (1946, p.708)

Birks has a curious way of explaining שבוע. Froom says, “on the application of the year-day principle to the seventy weeks Birks makes this illuminating statement.” “The prophecy of the seventy weeks has always held the foremost place in the direct arguments for the year-day system. The reasoning is very simple in its nature. The word week, or שבוע, is used elsewhere in Scripture to denote seven days; but in this prophecy it denotes seven years. Hence the words of time are enlarged beyond their literal or usual sense, in the proportion of a year to a day. And since all these predictions of time bear one common character, occur in the same prophets, and have the same general object, they ought to be explained by the one common rule. In the one instance, which is decisively fulfilled, the proportion hold of a year to a day; and therefore it must be applied, in consistency, to all the rest. [Thomas Birks, *First Elements of Sacred Prophecy*, p.333] (1946, p.710) That the “seven days” becomes “seven years” in Dn9 by a model that does not use the year-day principle does not occur to Birks. It seems from his material given to us by Froom that he was unaware of the sabbatical year model. In any case, we read of Birks arguing for the validity of the year-day principle in Daniel 9 through the “decisive fulfillment” of the events of the Messiah. The implication of this for Birks is that this principle can then be applied with confidence to the other periods in Daniel’s prophecies.

Froom goes on to say, “ ‘Firm and solid’ evidence is shown for the Historical view of the year-day principle.” (Ibid) What is not so “firm and solid is Birks’ logic.” Here are three sentences which need to be questioned:

1. Hence the words of time are enlarged beyond their literal or usual sense, in the proportion of a year to a day.
2. And since all these predictions of time bear one common character, occur in the same prophets, and have the same general object, they ought to be explained by the one common rule.
3. In the one instance, which is decisively fulfilled, the proportion hold of a year to a day; and therefore it must be applied, in consistency, to all the rest. [(Ibid)

Birks has it wrong right from the outset. The word שָׁבוּעַ is not “enlarged beyond” its “literal or usual sense.” Its correct meaning – a group of seven things in time –could mean a group of days or a group of years, depending on the context. As is stated by Questions on Doctrine:

Shabu’a simply denotes a unit of seven, and may designate a period of either seven days or seven years. The intent must be determined by context and usage. In post-Biblical literature, also, the meaning “seven years” can be clearly demonstrated. Hebdomas, the LXX translation of shabu’a, is used for a period of seven days and also for a period of seven years. The intent in the LXX must also be determined by context and usage. It is to be observed that this latter usage can be demonstrated in classical literature as early as the sixth century B.C. (see Liddell and Scott, A Greek-English Lexicon, under hebdomas).. (Seventh-day Adventist, 1957, pp.276-278)

His second error is the second sentence listed above. It does not follow that “since all these predictions of time bear one common character, occur in the same prophets, and have the same general object, they ought to be explained by the one common rule.” It is not correct that “all these predictions of time bear one common character.” And in any case, Birks’ quote by Froom does not specify what that “common character” may be.

“Bear one common character.” Clearly, from the point of perspective of just the unit of time involved in the book of Daniel, the difference between the 1290 or 1335 “days” and 70 “שָׁבוּעַ” bears no resemblance. Furthermore, there is no commonality between “days” and “evening-morning;” and there is no commonality between “evening-morning,” “days,” “שָׁבוּעַ”, and “times.” They have been chosen as separate expressions for a specific reason. That should be respected. If the Lord wanted commonality, he would have expressed it in one unit of time. He did not, and that should be honoured.

“Occur in the same prophets.” Again, the fact that a time unit occurs in the prophets is no reason to apply the rule of a day for a year. And in any case that would be ludicrous. In Dn10:1,2 is Daniel saying he fasted for about 21 years? Is the decree in Daniel 6 being implemented within 30 days against all occupants of the kingdom of Babylon who “shall ask a petition of any God or man within thirty days,” (Dn6:12) really mean being implemented within thirty years? Yet all of these time periods “occur in the same prophets”? And what do we do with the prediction of Jonah, regarding the forty days grace for Nineveh? Do we argue – one rule for all periods of time –as Birks wants us to do? Does the Scripture allow a period of grace for Nineveh of forty years? And what about the millennium? Are we talking about 360, 000 years here (1 year =360 days X 1,000 for the 1,000 year period in Rev 20)? And for the obvious question as to where else would one find a prediction of time? In the Psalms? In the Proverbs? In the Law? The answer is in the prophets. Therefore, the fact that the prophets have predictive time periods in them is no reason in itself to argue that they have to be subject to a rule that is not contextually needed.

“Have the same general object.” This is another statement that really says nothing. Of course all predictive time periods have the same general object – to tell the persons, institutions concerned that there is a certain period involved in the prediction. But as shown in the previous paragraph, this is no reason to apply a year-day principle to them. “In the one instance, which is decisively fulfilled, the proportion hold of a year to a day; and therefore it must be applied, in consistency, to all the rest.” Birks is here referring to the 70-week prophecy and the one “factual” basis used by him to argue an extension to other periods is his nemesis, since the 70-week period is not

calculated using the year-day principle. Therefore, using Birks own logic we can draw the conclusion, “it need not be applied, in consistency, to all the rest.” Even Bellarmine acknowledged the difference in the unit of time involved between the 70 weeks and the rest of the time periods. He admits he is constrained by the words in Dn9:24 to admit it means 490 years, but he was not under the same compulsion when it came to examining the other prophetic periods. And that constraint for Bellarmine did not involve the year-day principle.

It is interesting to note however, that Birks’ logic is taken up by SDA historicists and applied. As highlighted in this paper, the 70-week prophecy was used by them as a proof of applying the year-day principle to other periods, and especially to the 2300 day period. And this paper has shown how this argument was flawed and faulty. There is no proof in Dn9:24-27 for the year-day principle. The year-day principle is not at work in this text. None of these phrases stated by Birks augur for the application of the year-day principle as a “common rule.” And even Birks would not apply this “common rule” to all predictions consistently throughout Scripture – (for example, the millennium), even though he talks about “consistency.” His reasoning is faulty and his conclusions incorrect. Therefore his defence for the year-day principle is non-existent. One has to be gob-smacked when we read Froom saying this statement of Birks is “illuminating.”!!! There is nothing in this statement of Birks except worthless banter. And Froom not only calls this material “firm and solid,” but finds the banter “illuminating”????

Conclusion on Froom’s survey of the 70-week unit of time.

Froom has misread the entire history of the unit of time used in the 70 weeks and has interpreted “weeks of years,” “year-weeks,” and even “weeks of sabbatical years,” as implying the use of the year-day principle. He has spoiled a significant portion of his scholarly effort, and done irreparable damage to his fabricated history of the year-day principle. In his work he shows no understanding of contemporary views outside the Seventh-day Adventist church on the unit of time used by scholars in Daniel 9. Had this been done, his understanding of שָׁבוּעַ may have changed his approach to an analysis of the history of the interpretation of this word, and we would be reading a much more valuable historical work in reading *The Prophetic Faith of our Fathers*. Unfortunately, that is not to be. Interestingly, while Froom’s last volume in the series was in the process of being finalised and printed, another commentary on Daniel by George McCready Price was in the process of being completed for publication, which took a much more accurate view of שָׁבוּעַ in Daniel 9 (see quote above), and McCready Price’s view was later incorporated into the views of both *Questions on Doctrine* and *Seventh-day Adventist Bible Commentary* when they went to press two years after the publication of McCready Price’s volume. So Froom’s work, of the old school, was rendered redundant not long after the last volume was published, with the appearance of the two official works quoted above. Yet strange as it may seem, there are scholars even today, like Shea, who still want to argue that the year-day principle is at work in Daniel 9.

Appendix No.4. Hasel’s AUSS on the Meaning of “Weeks” in Daniel 9.

Hasel wrote an excellent article in the *Andrews University Seminary Studies* in 1993 on the implications of the dual gender plural of “sevens” in Daniel 9:24, and the arguments of this paper are worthy of our close attention.

Appendix No.5. Useful texts

Leviticus 25

1. And the Lord spake unto Moses in mount Sinai, saying,
2. Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord.
3. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4. But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

5. That which groweth of its own accord of they harvest thou shalt not reap, nether gather the grapes of thy vine undressed: for it is a year of rest unto the land,

6. And the sabbath of the land shall be meat for you; for thee, and thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,⁷.

7. And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

8. And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9. Then shalt cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

10. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a ju-bi-le unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth if itself in it, nor gather the grapes in it of thy wine undressed.

12. For it is the jubilee it shall be holy unto you: ye shall eat the increase thereof of the field.

13. In the year of this jubilee ye shall return every man unto his possession.

14. And if thou sell aught unto thy neighbour, or buyest aught of thy neighbours hand, ye shall not oppress one another:

15. According to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall see unto thee:

16. According to the multitude of ears thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.

17. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God.

18. Wherefore ye shall do my statutes, and keep my judgements, and do them; and ye shall dwell in the land in safety.

19. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20. And if ye shall say, What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase:

21. Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22. And ye shall sow the eighth year, and eat of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

23. The land shall not be sold forever: for the land is mine; for ye are strangers and sojourners with me.

24. And in all the land of your possession ye shall grant a redemption for the land.

25. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26. And if the man have none to redeem it, and himself be able to redeem it;

27. Then let him count the years of sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28. But if he be not able to restore it to him that which is sold shall remain in the hand of him that hath bought it until the year of jubilee; and in the jubilee it shall go out, and he shall return unto his possession.

29. And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it.

30 And if it be not redeemed within the spaced of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country; they may be redeem, and they shall go out in the jubilee.

32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.

33. And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubilee: for the houses of the cities of the Levites are their possession among the children of Israel.

34. But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

35. And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.

36. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

37. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38. I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

39. And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant.

40. But as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee:

41. And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

43. Thou shalt not rule over him with rigour; but shalt fear thy God.

44. Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.

46. And ye shall take them as an inheritance for your children after you, to inherit them for a possession forever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

47. And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: 48. After that he is sold he may be redeemed again; one of his brethren may redeem him.

49. Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he is able, he may redeem himself. 50. And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51. If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52. And if there remain but few years unto the year of jubilee, then he shall count with him, and according unto his years shall he give him again the price of his redemption.

53. And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.

54. And if he be not redeemed in these years, then he shall go out in the year of jubilee, both he, and his children with him.

55. For unto me the children of Israel are servants; they are my servants, whom I brought forth out of the land of Egypt: I am the Lord your God.

Leviticus 26

1. Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall you set up any image, neither shall ye set any image of stone in your land, to bow down to it: for I am the Lord your God.

2. Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord.

3. If ye walk in my statutes, and keep my commandments, and do them;

4. Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

6. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

7. And ye shall chase your enemies, and they shall fall before you by the sword.

8. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9. For I have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10. And ye shall eat old store, and bring forth the old because of the new.

11. And I will set my tabernacle among you: and my soul shall not abhor you.

12. And I will walk among you, and will be your God, and ye shall be my people.

13. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

14. But if ye will not hearken unto me, and will not do all these commandments;

15. And if ye shall despise my statutes, or if your soul abhor my judgments, so that he will not do all my commandments, but that ye break my covenant:

16. I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17. And I will set my face against you, and ye shall be slain before your enemies: that that hate you shall reign over you; and ye shall flee when none pursued you.

18. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

20. And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

22. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.

23. And if ye will not be reformed by me by these things, but will walk contrary unto me;

24. Then I will walk contrary unto you, and will punish you yet seven times for your sins.

25. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

27. And if ye will not for all this hearken unto me, but walk contrary unto me;

28. Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

31. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours

32. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

33. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34. Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths.35. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

36. And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37. And they shall fall one upon another, as it were before a sword, when none pursueth; and ye shall have no power to stand before your enemies.

38. And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.40. If they confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41. And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42. Then I will remember my covenant with Jacob, and also my covenant with Abraham will I remember; and I will remember the land.

43. The land also shall be left of them, and shall enjoy her Sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

44. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God.

45. But I will for their sakes remember my covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord

46. These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses.

2 Chron 36

1. Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.2. Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3. And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.

4. And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5. And Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the Lord his God.

6. Against him came up Nebuchadnezzar king of Babylon, and bounded him in fetters, to carry him to Babylon.

7. Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon.

8. Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold they are written in the book of the kings of Israel and Judah: and Jehoiachim reigned in his stead.

9. Jehoiachim was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the Lord.

10. And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the Lord, and made Zedekiah, his brother king over Judah and Jerusalem.

11. Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord.

13. And he also rebelled against Nebuchadnezzar, who made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel.

14. Moreover, all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem.

15. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place.

16. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.

17. Therefore, he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.

18. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon.

19. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

21. To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years.

22. Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all the kingdom, and put it also in writing, saying,

23. Thus saith Cyrus, king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; an he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among all of you his people? The Lord his God be with him, and let him go up

Deuteronomy 15

1. At the end of every seventh year thou shalt make a release.

2. And this is the manner of the release: Every creditor that lendeth aught unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release. 3. Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release.

4. Save when there shall be no poor among you; for the Lord shall greatly bless in the land which the Lord thy God giveth thee for an inheritance to possess it.

5. Only if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day.

6. For the Lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

7. If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine hand from thy poor brother:

8. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

9. Beware that there be not a thought in thy wicked heart, saying, The seventy year, the year of release is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee.

10. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12. And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13. And when thou sendest him out free from thee, thou shalt not let him go away empty:

14. Thou shalt furnish him liberally out of thy flock, and out of thy food, and out of thy winepress: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him.

15. And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing today.

16. And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

17. Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

18. It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the Lord thy God shall bless thee in all that thou doest.

19. All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God: thou shalt do no work with the firstling of thy bullock, nor shear the first of thy sheep.

20. Thou shalt eat it before the Lord thy God year by year in the place, which the Lord shall choose, thou and thy household.

21. And if there be any blemish, therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God.

22. Thou shalt eat it within thy gates: the unclean and the clean person shall eat it alike, as the roebuck, and as the hart.

23. Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

Jeremiah 25

1. The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim, the son of Josiah, king of Judah, that was the first year of Nebuchadnezzar king of Babylon;

2. That which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3. From the thirteenth year of Josiah, the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the Lord hath come to me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4. And the Lord hath sent unto you all his servants and prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.

5. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever;

6. And go not after other gods to serve them, and to worship them, and provoke me to anger with the works of your hands; and I will do you no hurt.

7. Yet ye have not hearkened unto me, saith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt.

8. Therefore thus saith the Lord of hosts; Because ye have not heard my words,

9. Behold I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

10. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

11. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

12. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

13. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.

14. For many nations and great kings shall serve themselves of them also; and I will recompense them according to their deeds, and according to the words of their own hands.

15. For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16. And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17. Then I took the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: 18. To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day.

19.

20.

21.

22.

23.

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25.

26. And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.

27. Therefore thou shall say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink.

29. For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of Hosts.

30. Therefore, prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.

31. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.

32. Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; and they shall be dung upon the ground.

34. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.

35. And the shepherds shall have no way to flee, nor the principal of the flock to escape.

36. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture.

37. And the peaceable habitations are cut down because of the fierce of the Lord.

38. He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

Jeremiah 29

1. Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

2. (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)

3. By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiyah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

4. Thus saith the Lord of hosts, the God of Israel unto all that are carried away captives, whom I have caused to be carried away from Jerusalem to Babylon;

5. Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them;

6. Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters, that ye may be increased there, and not diminished.

7. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.

8. For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9. For they prophesy falsely unto you in my name: I have not sent them, saith the Lord.

10. For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

11. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.

12. Then ye shall call upon me, and ye shall to and pray unto me, and I will hearken unto you.

13. And ye shall seek me, and find me, when ye shall search for me with all your heart.

14. And I will be found of you, saith the Lord, and I will turn away your captivity, and I will gather you from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.

15. Because ye have said, The Lord hath raised us up prophets in Babylon;

16. Know that thus saith the Lord of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity;

17. Thus saith the Lord of hosts; Behold I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

18. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19. Because they have not hearkened to my words, saith the Lord, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the Lord.

20. Hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21. Thus saith the Lord of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold I will deliver them into the hand of Nebuchadnezzar king of Babylon; and he shall slay them before your eyes;

22. And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire.

23. Because they have committed villainy in Israel, and have committed adultery with their neighbour's wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the Lord.

Appendix No.5.

Dump

Pfandl on Cultural exchange between Babylonian and Greek Culture

SDA historicist writer, Gerhard Pfandl discussed in his book, *Daniel: the Seer of Babylon*, details in the book of Daniel which may indicate international communication between the Babylonian and Greek culture. If there was a cultural and intellectual interchange between the two cultures, one could postulate for the presence in Greek culture of the idea of the Babylonian "week" of seven units. This could reinforce the concept that the Greek use of the idiom "weeks" to represent weeks of years or a heptad of seven years maybe a borrowing from Chaldean thought, and would go some way to understanding the appearance in Greek thought to a seven unit, whether it be days or years.

The first related to the image vision of Daniel 2. Following the lead by Baldwin and Hasel, Pfandl says:

The four-metal symbolism [of Dn2] existed in the ancient world long before Daniel's time. The Greek poet Hesiod (c.800 B.C.) in his book *Works and Days* employed gold, silver, bronze, and iron to represent eras in human history. However, significant differences do exist between the book of Daniel and Hesiod's work: 1. Hesiod inserted an Age of Heroes between the Bronze and the Iron Ages. Thus he arrived "at five ages between the time of man's innocence and his own day: gold, silver, bronze, the age of heroes, iron." [Inserts footnote: "Joyce G. Baldwin, *Daniel*, Tyndale Old Testament Commentary (Downers Grove, Ill.: Intervarsity Press, 1978), p. 97."] 2. In Hesiod's work we have a sequence of five transient empires; in Daniel 2 a fifth empire of eternal duration follows the four world ones. 3. Hesiod's predictions do not lead to an eschatological climax, while in Daniel 2 everything builds up to it.

Some interpreters have concluded that Daniel 2 depends on Hesiod's scheme of four world empires. G. F. Hasel, however, suggests that the correspondence between Hesiod and Daniel 2 most likely reflects a common tradition that both Hesiod and God in Daniel 2 "appropriated each in their own ways." [Inserts footnote: "Gerhard F. Hasel, "The Four World Empires of Daniel 2 Against Its Near Eastern Environment," *Journal for the Study of the Old Testament* 12 (1979):20. We have a similar situation in the case of the Mosaic laws. God adapted many of them from already-existing laws in Mesopotamia, e.g., from Hammurabi's law code. See I. M. Price, O. R. Sellers, and E. L. Carlson, *The Monument and the Old Testament* (Chicago: Judson Press, 1958), pp. 187-195."] (Pfandl, 2004, p.22)

The second detail in the book of Daniel concerns the image of Nebuchadnezzar in chapter 3:

Babylon, built by Nimrod, (Gen, 10:10), had three periods of glory: (1) under Sargon of Akkad (2300 B.C.), when it became the first world Codex Hammurabi; and (3) under Nabopolassar (626 -605 B.C.) and his son Nebuchadnezzar (605-562 B.C.), who made Babylon one of the most magnificent cities in the ancient world. According to Herodotus, Babylon's builders used an abundance of gold to embellish the city. (Ibid, p.27)

Can we see here Herodotus' 5th century B.C. understanding of Babylonian knowledge the tip of much deeper interaction of knowledge between the Greeks and the Babylonians?

2.3.2B Primary Linguistic Evidence for the Translation of "Weeks of Years" in the Alexandrian Septuagint.

However attractive it is to associate the explanation of the occurrence of שבועות in Dn9 with that of other incidents in sabbatical year agri-system, a much more compelling answer comes from the interpretation of the meaning of the word from the Alexandrian Septuagint. The translators of the Hebrew text gave the meaning of the word to mean "week of years," or hebdomad; a contemporary phrase used by other writers like Aristotle, and in Roman times, by Marcus Terentius Varro, and later Censorinus, to indicate a group of seven, be they days or years. No principle like the year-day principle need be applied to their use of the word to understand what they meant. A "week of years" was a simple concept used in the every day language of the people. For the translators to choose such a Greek word when rendering the Hebrew simplifies the choices considerably, and

probably clarifies the intention of the Hebrew word in Dn9, seeing there is extant evidence for such a choice. That this understanding is present in the phrase "week of years" or "year-weeks" in the writings of unambiguous sources misused by Froom is obvious to those who peruse those statement in the appendix below.

As noted earlier, the Hebrew form of the word for "weeks" in Dn9:24 has evoked a mountain of printed research over the centuries. Froom based his explanation on the bias of the Jewish translators of the Alexandrian Septuagint to help us understand the meaning of the term. But Froom's attempt was flawed. He failed to do the first basic step, and that was to check the linguistic background on the word to ascertain whether there were any other possibilities. Another possibility is that Froom did indeed do the check but not liking where it would lead, chose to discount it completely from his survey. Whatever course of action he took, it was his undoing. Standing like three monuments on open plain are the testimony of Aristotle, Censorinus and Marcus Terentius Varro. Their use of the same word used by the translators moulds our understanding of how it was used in Alexandria, and in turn, leads us to understand what the Hebrew word being translated. Far from being what Froom calls a corrupted interpretation of the text, it is clearly a faithful rendering of the sense of this word, at least.

Given that Froom was intimately acquainted with the development of the book Questions on Doctrine, and was a part of the process of its formation, it is strange that he did not edit his own publications when the church was prepared to make the following statement in Questions on Doctrine:

Hebdomas, the LXX translation of shabu'a, is used for a period of seven days and also for a period of seven years. The intent in the LXX must also be determined by context and usage. It is to be observed that this latter usage can be demonstrated in classical literature as early as the sixth century B.C. (see Liddell and Scott, A Greek-English Lexicon, under hebdomas). (1957, p.276)

So here we have Questions on Doctrine admitting in 1957 that the meaning of hebdomas as "weeks of years" in the Septuagint "can be demonstrated as early as the sixth century B. C."

But getting back to the source material, to give a sense of time to these writers and the Alexandrian Septuagint, it is good to be mindful that linguistic meanings can change over time, and so the temporal relations between two samples need to be kept in mind. In the case of the Greek word in Dn9:24 used to translate שָׁבֻעַ, the following temporal relationship needs to be noticed. Aristotle used heptomias when he wrote Politics around 350 BCE. Censorinus used hebdomad around 238 AD . Marcus Varro used hebdomad in the middle of the second century, around 60 BCE.

<http://www.burlingtonnews.net/map3.html>

THE EARTH AGES AND THE SEVEN EPOCHS
Continued from Map1

The Sun Ages were initiated by the planets and during each time great catastrophes took place , changing the face of earth and mankind.

According to Hesiod, the Golden Age was ruled by the Planet Saturn sith the Silver and Iron Ages being ruled by Jupiter. The Golden Age, ruled by Saturn was a time before Agriculture. According to Vergil, it is said that *"before Jove's day, which was when Saturn reigned, no tillers subdued the land—even to mark the field or divide it with bounds was unlawful."*

The idea that the Earth was under the reign and influence of different planets at different ages was and is a common teaching of not only the Hebrew, but the Magi, Gnostic sects and other secret societies. Found in the writings of Julius Africanus: the Ages of the Ancestors passed under the government of the planets, each in its turn. Again, found in the Ethiopian text of the First Book of Enoch, the seven world-ages were each dominated by one planet. The gnostic sect of the Mandaeans taught in its holy book Sidra Rabba that the history of mankind is composed of seven epochs, that these epochs were terminated by catastrophes, and that one of the planets ruled in each epoch.

The Days of Creation and Days of the Calendar are memorials to the Seven Ages that were governed by each of the seven planets in succession, The First to the Sixth Day represents the times of Creation. The Seventh Day represents the time when creation was complete and God in his Heaven rested. (From the events taking place during this time, it indicates that the Sabbath took place at the end of the Middle Kingdom and during the time of the Exodus.) It was in the ceremonies on the Seventh Day, The Sabbath, in

which our ancestors implored the creators to refrain from further reshaping of the earth. After more than two thousand five hundred years of passing, the Cosmic meaning behind the Sabbath was lost, leaving only the social idea of rest.

PLANETS

DEIFIED

Although the ancients knew that the planets physically were nothing other than large masses of rocks, deification was given to them. The reason for the deification for these planets lay in the awe and great reverence our ancestors had for them. They had personally witnessed the horrors and destruction these planets brought on them. This is expressed in a Mandaean text: "How cruel are the planets that stay there and conspire evil in their rage . . . the planets conspire in rage against us." The planet Venus was deified because of its dramatic appearance and because of the havoc it brought to the world, as described in *Worlds in Collision*. It also illuminated the events which made Mars such a feared god.

In the Persian holy books it is said that "on the planets depends the existence or non-existence of the world—wherefore they are especially to be venerated." According to a Nabatean Inscription, "The seven planets rule the universe." In the Greek and Roman tradition, "everything is, in fact, subject to the changes brought about by the revolutions of the stars." Through the study of the ancient Hebrew traditions, we learn that there are seven archangels, each of whom is associated with a planet. The seven archangels were believed to play an important part in the universal order through their associations with the planets.

Ethiopian text of 1 Enoch by Charles

<http://www.ancienttexts.org/library/ethiopian/enoch/index.html>

Lactantius, Divine Institutes Vol 7, 14

Therefore let the philosophers, who enumerate thousands of ages from the beginning of the world, know that the six thousandth year is not yet completed, and that when this number is completed the consummation must take place, and the condition of human affairs be remodelled for the better, the proof of which must first be related, that the matter itself may be plain. God completed the world and this admirable work of nature in the space of six days, as is contained in the secrets of Holy Scripture, and consecrated the seventh day, on which He had rested from His works. But this is the Sabbath-day, which in the language of the Hebrews received its name from the number, whence the seventh is the legitimate and complete number. For there are seven days, by the revolutions of which in order the circles of years are made up; and there are seven stars which do not set, and seven luminaries which are called planets, whose differing and unequal movements are believed to cause the varieties of circumstances and times. Therefore, since all the works of God were completed in six days, the world must continue in its present state through six ages, that is, six thousand years. For the great day of God is limited by a circle of a thousand years, as the prophet shows, who says "In Thy sight, O Lord, a thousand years are as one day." And as God laboured during those six days in creating such great works, so His religion and truth must labour during these six thousand years, while wickedness prevails and bears rule. And again, since God, having finished His works, rested the seventh day and blessed it, at the end of the six thousandth year all wickedness must be abolished from the earth, and righteousness reign for a thousand years; and there must be tranquillity and rest from the labours which the world now has long endured.^[8] • ↑

<http://www.ccel.org/ccel/schaff/anf07.iii.ii.vii.xiv.html>

Irenaeus, Against Heresies Vol 5, 28:3

For in as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the Scripture says: Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day

the works that He had made; and God rested upon the seventh day from all His works. This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years; and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year.^[2] • ↑ <http://www.ccel.org/ccel/schaff/anf01.ix.vii.xxix.html>

<http://www.halexandria.org/dward202.htm>

Identical traditions of identifying planets and gods in a convenient program can be found in the writings of Julius Africanus (the ages passing under the government of each planet in its turn), and the Ethiopian text of the *First Book of Enoch* (the seven world-ages being dominated by one planet after another).

Of perhaps more interest, however, the Gnostic sect of the Mandaens taught that the history of mankind is composed of seven epochs, that one of the planets ruled during each epoch, and that ultimately each of these epochs were terminated by catastrophes! Even the [Hebrew Cosmogony](#) refers to cataclysms separating the ages.

<http://www.varchive.org/itb/planages.htm>

Planet Ages

The ages of the past, between the successive catastrophes, are called in many diverse sources “sun ages.” I have tried to show why this designation is meaningful.⁽¹⁾ But the ancients also maintained that the successive ages were initiated by planets: Moon, Saturn, Mercury, Jupiter, Venus, Mars. Therefore the sun-ages could also have been called planet ages.

Hesiod ascribed the Golden age to the time when the planet Saturn was ruling, and the Silver and Iron ages to the time of the planet Jupiter.⁽²⁾ The same concept is found in Vergil, who says that “before Jove’s day [i.e., in the Golden age when Saturn reigned] no tillers subdued the land—even to mark the field or divide it with bounds was unlawful.”⁽³⁾

The idea that the Earth was under the sway of different planets at different ages is also the teaching of the Pythagoreans, the Magi, Gnostic sects and other secret societies.

In numerous astrological texts the same concept is repeated, that seven millennia were dominated by seven planets, one after the other.⁽⁴⁾

The worshipers of the devil, the Syrian sect of the Yezidis, believed that seven thousand years had passed since the Deluge; at the end of every millennium one of the seven planet-gods descends on the earth, establishes a new order and new laws, and then retreats to his place.⁽⁵⁾

An identical tradition is found in the writings of Julius Africanus: the ages of the ancestors passed under the government of the planets, each in its turn.⁽⁶⁾ Also according to the Ethiopian text of the *First Book of Enoch*, the seven world-ages were each dominated by one planet.⁽⁷⁾

The gnostic sect of the Mandaean taught in its holy book *Sidra Rabba* that the history of mankind is composed of seven epochs, that these epochs were terminated by catastrophes, and that one of the planets ruled in each epoch.⁽⁸⁾

The length of the ages in the *Sidra Rabba* is made very long, but the concept is, nevertheless, common to many ancient creeds.

References

1. *Worlds in Collision*, sections “The World Ages,” “The Sun Ages.”
2. *Works and Days*, transl. by H. Evelyn-White (Loeb Classical Library: London, 1914), lines 109-201.

3. *Georgics* I. 125, transl. by H. R. Fairclough (Loeb Classical Library: London, 1920).
4. ["*L'idée de sept périodes soumises aux sept planètes est commune à plusieurs religions.*" (Cumont, *La Fin du monde selon les mages occidentaux*," *Revue de l'Histoire des Religions* [1931], p. 48). See also W. Bousset, "Die Himmelreise der Seele," *Archiv für Religionswissenschaft* vol. IV (1901), pp. 240-244. Similarly writes F. Boll, *Sternglaube und Sterndeutung*, fourth ed. by W. Gundel (Berlin, 1931), p. 158: "*Die übliche chaldäische Lehre unterscheidet sieben Weltalter; jeder Planet, darunter also auch Sonne und Mond, herrscht als Chronokrator über eine Periode von tausend Jahren.*"].
5. Cumont, "La Fin du monde selon les mages occidentaux," p. 49.
6. H. Gelzer, *Sextus Julius Africanus* (Leipzig, 1898), pp. ??; see also E. Hommel in *Journal of the Society of Oriental Research* (1927), p. 183.
7. R. H. Charles transl. and ed., *The Book of Enoch, or 1 Enoch* (Oxford, 1912), LII 2-9 (pp. 102ff.); cf. Bousset, "Die Himmelreise der Seele," p. 244.
8. *Ginza: Codex Nasareus, Liber Adami Apellatus*, M. Norberg transl. and ed., vol. III (London, 1815), pp. 69-73; K. Kessler, "Mandäer," *Realencyclopädie für protestantische Theologie*, Herzog-Nauck, 3rd ed. (1903), vol. 12, pp. 170ff.

Augustine Through the Ages

By John C Cavadini, Allan D Fitzgerald

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Christian chronographers generally divided human history into **seven ages** based on the **seven** days of creation, with each age lasting one thousand years (based on the belief that, for God, each day is as a thousand years). Their calculations seemed to confirm this chronology: Sextus **Julius Africanus** estimated that the world was created circa 5500 B.C.E. Eusebius put it around 5200. This would have

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placed the world of Augustine's day well into the sixth age, with the seventh to begin in as few as a hundred years or less. Several questions naturally arose. What would be the nature of the "seventh age"? And what would happen when time ran out?

Some Christians, called millennialists or chiliasts, believed that the Apocalypse of John described this seventh age: it was a "Sabbath" when the dead would rise to reign with the returned Christ and Satan would be bound for a "thousand years." They also took literally the thousand-year periods and believed that the seventh age would begin in the *annus mundi* 6000. In this view the Apocalypse could be very close indeed. The chronicler Hydatius, for example, placed it on 27 May 482.

Augustine likewise adopted the concept of the six **ages** of the human past, followed by a seventh “day of rest” (or Sabbath) and the Parousia (*Gn. adv. Man.* 23.35–24.42). He gave his clearest exposition in this regard in the *City of God* 22.30:

That will truly be the greatest of Sabbaths, a Sabbath that has no evening, the Sabbath that the Lord approved at the beginning of creation, where it says, “God rested on the seventh day from all his works . . . and God blessed the seventh day. . . .” We ourselves shall become that seventh day . . . now restored and perfected by his greater grace we shall be still and at leisure for eternity. . . . Now if the epochs of history are reckoned as days, following the apparent temporal scheme of scripture, this Sabbath period will emerge more clearly as the seventh of these epochs. The first day is the first period, from Adam to the Flood, the second from the Flood to Abraham. . . . We now are in the sixth epoch. . . . After this present age God will rest, as it were, on the seventh day, and he will cause us, who are in the seventh day, to find our rest in him. . . . The seventh will be our Sabbath whose end will not be an evening, but the Lord’s Day, an eighth day, as it were, which is to last forever, a day consecrated to the resurrection of Christ. . . . (trans. Knowles 1972, 1090-91)

In some of his earlier works Augustine himself showed some chiliastic tendencies, but after circa 400 he decisively parted company with the millennialists. For one thing, he saw the thousand-year periods — including the thousand years of the Apocalypse — as being only figurative, and not exactly one thousand years each (*Gn. adv. Man.* 1.25.42; *div. qu.* 83.58.2). He also did not believe that the Apocalypse was accompanied either by the raising of the dead or the Parousia. In fact, instead of supposing that the Apocalypse was a description of the events atten-

dant upon the Parousia, he believed that the Apocalypse was now and the account of John described the sixth age, not the seventh (e.g., *civ. Dei* 20.6-7). He believed the Apocalypse began with the first coming and would last until the Second Coming, with the interval being called a thousand years but not necessarily being numerically equal to a thousand years (20.9.17). In his view the saints already were reigning with Christ, and the heavenly city was already in the process of being made manifest (20.9.17). He did agree with the chiliasts, however, that the seventh age was the final Sabbath, which would see the Second Coming, the Last Judgment, and the resurrection of the dead.

Regarding the predictability of the Parousia, therefore, it would appear that Augustine was an out-and-out antimillennialist. But a more nuanced view of his thought can be gained by looking at his attitudes toward the length of time that remained before the end of the world. As noted already, Augustine did accept the Christian chronology that placed the age of the world at about five or six thousand years (e.g., *civ. Dei* 12.11). He therefore did accept, in principle and by default, that there were approximately one thousand years in each past age. But he denied that either the sixth age or the "thousand years" of the Apocalypse would be even approximately one thousand years long.

Augustine discussed his views on the Parousia most specifically in an exchange of letters he had with Bishop Hesychius of Salona in 418 and 419 (*epp.* 197-99). In the first Augustine argued, "But as to the coming of the Savior at the end of the world, I do not venture to calculate the time." He did admit that the end conceivably could come "not, perhaps, in the lifetime of us elders, but certainly in that of young men who will grow old."

This seems to have encouraged Hesychius, who responded that even if "no one can deduce the exact length of time," perhaps "by noticing and believing the existing signs of the coming . . . we know that the coming is at hand." Augustine replied in *epistula* 199, subtitled *De fine saeculi*, with his most thorough exegesis on the end of the world. After considering several prophecies, he said, "That sounds as if we cannot know in what year He will come, but we can know in that week or decade of years, as if it were possible to assign it with certainty to this or that period of seven years, this or that period of ten years. . . . If that is how you have understood it, it is a great thing to understand. What I ask is that you would kindly impart your knowledge to us, citing the proper sources from which you have been able

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http://www.documentacatholicaomnia.eu/04z/z_1815-1875__Migne__Patrologia_Graeca_Vol_010__GM.pdf.html for Africanus's work up again in August.

LIDDELL AND SCOTT'S REFERENCES FOR HEBDOM-

Abbrev.	Full Reference	Text
Plu.2.17e		
A. Th.800		
Hdt.6.57		
Antyll.ap.Orib.9.3.1		
Gal.9.914		
Theol.Ar.45		
Steph. in Hp.1.198D		
Proc. Tim.3.108D		
Dam. Pr.264, 265, 263		
LXX. Es.21.23(28)		
Tz. H. 10.675		
Hp. Aph. 4.36		
Id. <i>Ephid.</i> 1.24		
Luc. Hist. Conscr.1		
Th.2.49		
X.HG.5.3.19		
Plu.Galb.7		
PSI6.690		
Horap.1.48.		
IG22.1357 (iv.BC)		
Swyzer 687B4 (7 th - 6 th BC)		
Schwyer 726.6 (5 th BC)		

Abbrev.	Full Reference	Text
Callimachus, Del=Hymnus in Delum. 251		
Philo, Mechanicus, 1.21		
de Principiis, 264 etc		
APL.4.131 (Antipater Tarsensis)		
Hipp. Aphorismoi, 2.24		
LXX. Ex.34.22		
Solon, Lyricus, 27.7		
Aristoteles, Politica.1336b40		
Placita Philosophorum 4.11.4		
J. A.J. 3.12.3		
Ph.2.206		
Joseph. AJ.11.8.6		
Ilias.7.248.al		
Apollo, IG2.1653		
Lys.Fr.95.5		
Tz.H.8.54		
Gem.8.59		
Hdt.1.32		
X.Ant.4.7.8		
Paul.Aeg.Praef		
Procl.Hyp.4.104		
LXX. Gen 4:24		
Ev.Matt.18.22		
Ph.Byz.Mir.4.3		
PCair.Zen.1.23 (3 rd BC)		
PTeb.62.30 (2 nd BC)		
Tz.H.1.974		
Str.9.5.13		
Alex.34		
Id.Rh.Pr.24		
D.C.46.18		
Plu.2.932a.		
Archim. Circ.3		
Tz.H.12.908		
Ib.13.439		
Hp.Epid.7.7		
LXX Za 1:12		

Abbrev.	Full Reference	Text
Il.19.117		
Hdt.6.57		
Arist.H.A.588a8		
Ph.1.675		
Ep.Hebr.4.4		
A.Th.125 (lyr.s.v.l)		
Thom.Mag.p.133R		
Milet6.46		
LXX Gen.29.27		

Table of Abbreviations in *The Patristic Lexicon*:

Abbrev. Name	Name	Abbrev. Ref.	Reference
CSyr	?	<i>Act.</i>	Concilium Syrium 518-19 <i>actio</i> , ap. CCP (536) <i>act.5</i> , <i>ACO</i> , 3 p. 92, H.2.1365
Leont.N	Leontius Neapolitanus	<i>v.Jo.Eleem.14</i>	<i>vita Joannis Eleemosynarii</i> , H. Gelzer, <i>SAQ</i> 5, (1893)
Gr.Nyss.	Gregorius Nyssenus	<i>or.2 in Gen.1.26</i> M[igne].44.288A	<i>orationes in Gen.1.26</i> , M[igne].44.257 ~ Basileus Caesariensis Cappadociae. <i>homiliae de hominus structura</i> , G.I.134, M[igne].30.9 (~Gr. Nyss. <i>or. I-2 in Gen. I:26</i>).
Gr.Nyss? Clem.?		<i>Hom.Clem.17.10</i>	
Clem.	Clemens Alexandrinus	<i>Str.6.16</i> M.9.369C; <i>Pss.titt.B 5</i> (M[igne].44. 504D); <i>ib.</i> (505A); <i>ib.</i> 6(609C)	<i>Stromateis</i> , 1-6, <i>GCS</i> , 2, (1906) p.3, M[igne].8.685, M[igne].9.9; <i>str.</i> 7-8, <i>GCS</i> 3 p.3, M[igne].9.401.
Gr.Nyss	Gregorius Nyssenus	<i>Pss.titt.B.5</i> M[igne].44.504D;505A;6 (609C)	<i>Psalmorum tituli</i> , A, B, M[igne].44.432,488.
Clem.	Clemens Alexandrinus	<i>Str.6.14</i> M.9.329A; 7.10; (481B)	<i>Stromateis</i> , 1-6, <i>GCS</i> , 2, (1906) p.3, M[igne].8.685, M[igne].9.9; <i>str.</i> 7-

Abbrev. Name	Name	Abbrev. Ref.	Reference
			8, GCS 3 p.3, M[igne].9.401.
Valentinian		Hipp. <i>haer.</i> 6.33.(p.162.4; M[igne].16.3243D); <i>ib.</i> 7.24(p.202.9; 3311B)	
Iren.	Irenaeus Lugdunensis	<i>Haer.</i> 1.14.6 M[igne].7.(608A)	<i>adversis haereses</i> , (Latin with Greek), Harvey, vol.1, M.7.437; some fr. in <i>AHS</i> 1, pp.387-388 and app. Or. <i>Apoc.TU</i> 38 (1912) pp.41-44.
Hipp.		<i>Haer.</i> 7.27;26	
Iren.		<i>Haer.</i> 1.5.2 M[igne].7.493B; 1.14.7 (609A)	
Bas.		Hipp. <i>haer.</i> 10.14(p.275.26; 3430C); <i>ib.</i> 6.32(p.161.13; 3243C). Bas. <i>hex.</i> 2.8(1.21A; M[igne].29.49C)	
Epiph.		Epiph. <i>mens.</i> (M[igne].43.276B)	
		Jo.D. <i>disp.</i> (M[igne].96.1337B); <i>ib.</i> (1345C)	
Origen		Or. <i>princ.</i> 4.1.5.(p.300.10; M[igne].11.349C)	
Eusebius		Eus. <i>d.e.</i> 8.2.(p.374.9ff.; M[igne].22.608Bff.)	
Const.	Constitutiones	<i>Const.App.</i> 8.33.3	<i>constitutiones apostolorum</i> , Funk 1 p.3 saec. iv.
Chrys.	Clemens Alexandrinus	Chrys. <i>hom.</i> 30.1 in <i>Gen.</i> (4.294B,C); id. <i>hom.</i> in <i>Ps.</i> 145:2 (5.525C)	
Eutyech.		Eutyech. <i>pasch.</i> 6(M[igne].86.2400A)	
Jo.Mosch		Jo.Mosch. <i>prat.</i> 165(M[igne].87.3032B)	
Const.	Constitutiones	<i>Const.App.</i> 5.13.4	<i>constitutiones apostolorum</i> , Funk 1 p.3 saec. iv.
Proc.		Proc.G. <i>Jos.</i> 1:11(M[igne].87.996C)	
Eutyech.		Eutyech. <i>pasch.</i> 5(M[igne].86.2397B)	
Cyr.		Cyr. <i>hom.pasch.</i> 1.(5 ² .16C); <i>ib.</i> 2.(31A)	
Bas.		Bas. <i>hom.</i> 14.1 (2.122D; M[igne].31.444D)	
Eus.		Eus.v.C.4.64(p.144.11; M[igne].20.1220B)	
Cyr.	Cyril Alexandrinus	Cyr. <i>hom.pasch.</i> 1(5 ² .16D); <i>ib.</i> 2(31B)	
Const.	Constitutiones	<i>Const.App.</i> 5.20.14; <i>ib.</i> 5.20.18;	<i>constitutiones apostolorum</i> , Funk 1 p.3 saec. iv.
Ath.	Athanasius	Ath. <i>fug.</i> 6.(p.72.8; M[igne].25.652B)	<i>apologia de fuga</i>

Abbrev. Name	Name	Abbrev. Ref.	Reference
	Alexandrinus		<i>sua</i> , Opitz 2 p. 68.M[igne].25.644.
Const.	Constitutiones	<i>Const.App.2.16.2</i>	<i>constitutiones apostolorum</i> , Funk 1 p.3 saec. iv.
Jo.Jej.	Joannes IV Constantinopolitanus Jejunator	†Jo.Jej. <i>poenit.</i> (M[igne].88.1916B)	<i>poenitentiale</i> , M[igne].88.1889.
Iren.		<i>Iren.haer.1.30.10</i> (M[igne].7.701A)	
Thphl.Ant.		<i>Thphl.Ant.Autol.2.12</i> (M[igne].6.1069C)	
Clem.	Clemens Alexandrinus	<i>Clem.str.5.14</i> (p.398.17; M[igne].9.164B); <i>ib.6.16</i> (p.502.15; 364C)	<i>Stromateis</i> , 1-6, GCS, 2, (1906) p.3, M[igne].8.685, M[igne].9.9; <i>str.</i> 7-8, GCS 3 p.3, M[igne].9.401.
Meth.		<i>Meth.creat.12</i> (p.499.30; M[igne].18.344B)	
Jo.Mosch.		<i>Jo.Mosch.prat.73</i> (M[igne].87.2925C)	
Didym.		<i>Didym.Job 1:2</i> (M[igne].39.1120C)	