

this section there are plain insinuations of the same conclusion that has already been reached. The writer in chaps. xciii. 1-14 and xci. 12-17 (which has been displaced) gives another sketch of the world's history divided into ten weeks, or periods. In agreement with the personification, Enoch intimates that he himself lived at the close of the first epoch. The next five weeks are marked with tolerable distinctness as the epoch of Noah, of Abraham and Isaac, of Moses, of Solomon, of the Captivity. At the end of the seventh week comes the vision of Messiah's kingdom. We have to determine the duration of this last period. It is impossible to affix any definite number of years to each week, as the duration of each plainly varies most considerably; it has, therefore, seemed expedient to reckon by generations, counting seven to a week in the earlier times and fourteen in the later periods.¹ This looks like an arbitrary proceeding, one of those accommodations to which critics resort in order to confirm a foregone conclusion. But there are substantial grounds in this case for the notion. It will be seen that seven generations each will cover the first five weeks, the first being from Adam to Enoch, the last from Salmon to Rehoboam. The sixth, according to Drummond's calculation (omitting, as in St. Matthew, Ahaziah, Joash, and Amaziah), consists of fourteen generations from Abijam to Salathiel. The seventh, taking the series of high priests, and excluding Jason, Menelaus, and Alcimus, as Philo-Græcists, ends with Jonathan, Simon, and John Hyrcanus—thus landing us at the result previously obtained by another road. Of course, there is a doubt concerning the conclusion of the series; but in any case the discrepancy will amount to little more than twenty years, and the date of composition of the original work may be fixed between B.C. 153 and 130, or in the latter half of the second century before Christ.²

¹ Drummond, p. 42.

² There is an allusion in this vision which seems to imply that the Book was composed in this seventh week. It is said (chap. xciii. 10) that in this week to the just "shall be given sevenfold instruction concerning every part of His creation." This doubtless refers to the portion of our work which treats of natural phenomena.