

In Revue de Qumran numero 40, Dec. 1981, R. T. Beckwith writes on "Daniel 9 and the Date of Messiah's Coming in Essene, Hellenistic, Pharisaic, Zealot and Early Christian Computation." ~~The article runs from~~ (pp. 521-543). On the first page of this article he says, "The Messianic interpretations of the prophecy concentrate their attention on the concluding part of the 70-week period, and expect 'the anointed one, the prince' of verse 25 not after the 7 weeks but after the 7 weeks and 62 weeks (i.e. 69 weeks).¹⁾ On the next page he says:

[see photostat of p. 522]

These are very sweeping statements. We note first that a statement is made about the contents of these various translations and second that a conclusion is drawn. The conclusion is that ²⁾ the Hebrew did not ~~have~~ ^{three} periods but only two, ³⁾ until the time of the Masoretic punctuation. ⁴⁾ Since there is no evidence of any ^{written} punctuation before, ~~and there is no evidence that the consonantal text was different~~ ^{earlier times,} ~~before then it is now,~~ ^{merely} this is ^{purely} a dogmatic statement without evidence, as far as the ~~Hebrew text~~ the Aramaic text is concerned. In view of the absurdity of calling a 69 week period a period of '7 weeks and 62 weeks'¹⁾ the making of such a dogmatic statement would require very definite evidence and actually ^{as} far as the Aramaic is concerned there is no evidence at all for such a statement. ⁵⁾ Now let us look at the evidence that is given == that he gives about these other translations. As far as the Septuagint is concerned he says in footnote (1) "The Septuagint reads: 'And after 7 and 70 and 62 the unction will be taken away' ~~xxxxx after 7 and 70 and 62 times~~ and then in the next verse it says 'after 7 and 70 times and 62 years.' These are very confused statements and no one takes them very seriously. It is very evident the Septuagint text, ^{which is} preserved in only one (or at most two manuscripts) is quite corrupt at this point. It is obvious then that

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