

segment of one week, should be taken as a solid starting point in the interpretation of these verses.

Yet this fact has become so obscured that many evangelical discussions of the passage treat the 70 weeks as if there were only two segments instead of three. This twisting of the passage has not only affected commentaries, but even translations.

This misinterpretation has come about because of the assumption that the passage must point precisely to the time of Christ. Since it is obvious that seven periods of seven years could not reach to the coming of Christ from any date that might reasonably be taken as a starting point, this assumption caused a translation change as early as the latter part of the second century A.D., when Theodotion made a new translation of Daniel into Greek, and punctuated verse 25 in such a way as to run the first and second segments together. He also inserted the word "and" after the first mention of 62 'sevens', thus separating the "62 'sevens'" from the words that follow and implying that they should be joined to the preceding words. Most of the modern evangelical translations have followed Theodotion in changing the punctuation in this way, but they have not followed him in his insertion of "and" before "it will be rebuilt." As it stands in the Hebrew, the verse should be translated as follows:

Know and understand this: From the issuing of a word to restore and rebuild Jerusalem to an anointed one, a ruler, will be seven 'sevens'; and for sixty-two 'sevens' it will be rebuilt with streets and a trench, but in times of trouble.

Further evidence that verse 25 predicts two segments, one of seven 'sevens' reaching to the coming of an anointed one, and one of 62 'sevens' during which a rebuilt city will exist in times of trouble, may be summarized as follows:

- 1) Verse 26 begins with the words: "After the 62 'sevens.'" If verse 25 had described only one segment, 69 weeks