

It should be noted that the Hebrew particle *w<sup>e</sup>*, which is ordinarily translated by "and," can properly be rendered as "but" and is often so translated (as, for instance, shortly after the beginning of verse 7 of this same chapter). As the text does not specify what it is of which He will have nothing when He is cut off it would be quite in order to assume that what is involved is iniquity or guilt. To be "cut off but have no guilt" would be rather similar in meaning to the KJV paraphrase "cut off but not for himself." In fact Theodotion's Greek translation inserted the word *krima*, "judgment." Montgomery favors the meaning "there is nothing against him." ^3

In view of the definite reference in verse 24 to the atonement as one of the purposes of the 70 weeks this may well be a reference to that important event. Yet it cannot, like "atone for wickedness" in verse 24, be taken as a proper starting point for determining the meaning of the prophecy. Other possible ways of taking it must also be kept in mind while deciding on the meaning of the prophecy as a whole.

Interpretation of the remainder of verse 26 will depend on how its first part is understood. If its first sentence is taken as a prediction of the death of Christ the rest of the verse can very properly be considered to predict events that would occur in the next 40 years. The phrase "the people of the ruler who will come" could well describe the Roman army led by Vespasian and his son Titus which conquered Judea and destroyed Jerusalem in A.D. 70, and would be particularly appropriate since both Vespasian and Titus later became Roman emperors.

If instead we should follow Keil in taking the first part of the verse as referring to an event that in our day is still future, then the rest of the verse would naturally also be considered as still future.

### **Summary of Possibilities**

We have noticed several places at which various interpretations are possible. We have seen that the first segment