

have intervals between them. It is an exact parallel to the structure of these three verses.

5. A fifth uncertainty in the passage. What is the meaning of the phrase "and will have nothing" in v.26? Can the KJV paraphrase "but not for himself" be defended? It is very interesting that if you look at the NIV of v. 26, you will read "after the 62 sevens the anointed one will be cut off and will have nothing." KJV says, "And after three score and two weeks shall Messiah be cut off but not for himself." There's quite a difference, isn't there? Is KJV a translation or a paraphrase? Those who have much Hebrew would immediately recognize it as a paraphrase. The NIV has a footnote reading:"or will be cut off and will have no one, or will be cut off but not for himself." Now there's quite a difference between those statements. The Heb. form says, He will be cut off and have nothing. How then can KJV say, Be cut off but not for himself? One thing we should notice is that the Hebrew word translated "and" is also very frequently translated "but." So the translation "but" in KJV is entirely possible. He will be cut off but have nothing, or he will be cut off and have nothing. Then we have a question, He will be cut off and have nothing of what? Notice NIV said "or be cut off and have no one" because it doesn't say whether it is nothing of possession, whether it is nothing of power, whether it is nothing of supporters, or nothing of people. But one ancient Greek translation, or to some extent paraphrase of the passage translates it this way" He will be cut off while having no crime, no iniquity. So he will be cut off and have nothing, nothing of what? Nothing of guilt. Nothing of desert to be cut off. Thus I say the KJV is not a translation, but a paraphrase, but an entirely permissible paraphrase. The "and" can just as well be "but" and the "have nothing" can be "nothing of guilt" nothing of reason why he should be cut off. Instead of be cut off and lose all of his possessions.