

25 וְחָדַע וְחִשְׁבָּל מִן-מִצָּא דְבַר לְהָשִׁיב  
 וְלִבְנוֹת יְרוּשָׁלַם עַד-מְשִׁיחַ נְגִיד וְשִׁבְעִים  
 שָׁנִים וְשָׁנִים תָּשׁוּב וְנִבְנְתָה רְחוֹב וְחָרוֹץ  
 וּבְצוֹק הָעֵתִים:

26 וְאַחֲרֵי הַשְּׁבַעִים שָׁנִים וְשָׁנִים יִפְרֹת מְשִׁיחַ  
 וְאֵין לוֹ וְהָעִיר וְהַקֹּדֶשׁ יִשְׁחֶת עִם נְגִיד  
 הַבָּא וְקָצוּ בַשָּׁמַיִם וְעַד קֵץ מַלְחָמָה נִחְרָצָת  
 שְׁמֹמֹת:

25. Know therefore and understand, that from the going forth [issuing] of the decree to restore and to rebuild Jerusalem unto the Messiah the Prince shall be seven weeks [sevens], and sixty-two weeks [sevens NOTE:  $7 \times 7 = 49 + 434(62 \times 7) = 483$ ]. It shall be rebuilt street and moat but in times of trouble.

26. And after 62 weeks [sevens] shall Messiah be cut off [put to death], and it [his esteemed place or office as Messiah] is not to him: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be like a flood; until the end, war; and desolations have been decreed.

(The above translation/interpretation of וְאֵין לוֹ is dependent somewhat on the exegesis of Keil and Delitzsch, and fits the analogy of Scripture. Daniel would have been familiar with Isaiah 53:8, Psalm 22:15-16 and other passages in the Jewish Bible that indicate that the Messiah would not escape ultimate suffering and would not be esteemed [Isaiah 53:3] by the people but would lose his place of Messiahship in their eyes.)