

They can be weeks or years. We can say that definitely because the law of Moses includes a provision for 6 yrs. of planting and reaping and for one year the land is to lie fallow and it is to enjoy its sabbath. The picture of the week in relation to a seven year period is very clear in that provision in the law of Moses. That doesn't prove these are weeks or years. But it does disprove the statement that they can't be weeks or years.

Leupold, in his commentary on Daniel, says positively that the word "wek" is never used in Scripture for a week or years. The NIV does not translate it "weeks" it translates it "sevens" and that, of course, is playing safe. The word means seven, but it is exactly the same word that is translated "week" in Scripture. But is it a week of days? of months? of years? Is it a general period? That we cannot be dogmatic upon. We must get our evidence elsewhere and see what fits in.

2. Is the anointed one (v.25) Christ, or Cyrus? I have already mentioned the fact that E. J. Young says in his commentary that since Christ is the only one who is both a priest and a king, the statement Messiah the Prince must mean Christ! But this is a demonstrably false statement because the word Messiah, or anointed, is used far more in Scripture of a King than of a priest. In fact it is rarely used of a priest. It means one set apart by God for a special purpose. It is used a very few times of a priest. It is used a number of times of a prophet but it is used a great many times of a king. So Messiah the Prince, or an anointed one a prince, can very easily mean a king. It certainly does not have to mean a priest. It does not have to refer to Christ. In Is. 44:26-45:1, as you have already noticed in connection with your study of this word "anointed", the Lord specifically calls Cyrus, "Thus says the Lord to his anointed, to Cyrus." A few verses before he said of Cyrus, "The Lord is the one who performs the word to his servant and performs the counsel of his messenger, who says