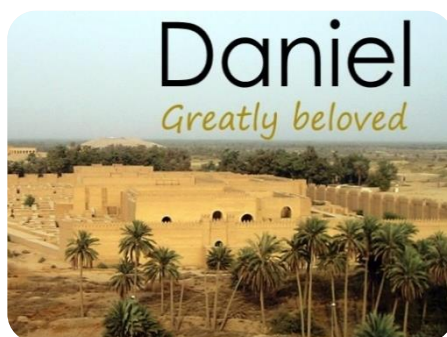


Daniel had set his face unto the Lord God to seek by prayer and supplication with fasting and sackcloth and ashes. And he had just said: O Lord, hear; O Lord, forgive; O Lord, harken and do; defer not for Your own sake, O my God: for Your city – Jerusalem, and Your people called by Your name.



20 And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yes, while I was speaking in prayer, even the man Gabriel whom I had seen in the vision at the beginning being caused to fly swiftly / Gabriel is a messenger from heaven, who looks like any man; as for what vision; it doesn't matter; Daniel was given several. I'm sure if you are given a vision, the Lord expects you to remember all its parts and its players.

Daniel says... the command given to Gabriel was: Get down there fast! Now Gabriel was probably still sweating from the trek he just made; but when God says, Move! You move!

And Daniel, this 70-year-old man says...

Gabriel touched me / honestly, I bet it startled Daniel. I mean, when you're praying to God, you don't expect to be interrupted.

But these silent, swift moving beings, if they touch you, they can startle you. At the resurrection the gospels tell the same, Jesus and the angels said, Do not fear! Gabriel interrupted his prayer.

但以理禁食，披麻蒙灰，定睛求告主神，祈祷恳求。就说，耶和華阿，求你垂听。耶和華阿，求你原谅；耶和華阿，求你听而行。我的神阿，不要为你自己迟延，也不要为你的城耶路撒冷，和称为你名下的百姓迟延。

20 我说话，祷告，承认我的罪和本国之民以色列的罪，为我神的圣山，在耶和華我神面前恳求。

21 我正祷告的时候，先前在异象中所见的那位加百列，奉命迅速飞来， / 加百列是从天上来的使者，长得像任何人；至于什么异象；没关系；但以理得到了几个。我相信如果你看到一个异象，上帝希望你记住它的所有部分和角色。

但以理对加百列说：“快下去！”现在加百列可能还在为刚才的长途跋涉而出汗；但是当神说，动起来！你就行动！

但以理，这个 70 岁的老人说...

加百列碰了我一下 / 说实话，我敢打赌但以理一定吓了一跳。我是说，当你向上帝祈祷时，你不希望被打扰。

但是这些沉默的，快速移动的生物，如果他们碰到你，他们会吓到你。在复活的时候，福音书也讲了同样的话，耶稣和天使说，不要害怕！加百列打断了他的祈祷。

about the time of the evening oblation / about 3 o'clock in the afternoon. And what is an oblation? From the Wycliffe Bible Encyclopedia, we read: An offering freely brought to God; offerings of all kinds acknowledging God's high honor and goodness. The oblation may express an awareness in the offerer that he himself belongs to God. Romans says, **Present yourself a living sacrifice to God** -- that is an oblation. The book of Hebrews says, **Offer a sacrifice of praise to God** -- that is an oblation.

22 And he informed and talked with me,

and said,

O Daniel, I now come forth to give you skill and understanding / wisdom; the Hebrew word: **sakal**. It is what teachers do... or are supposed to do, as they make people wise; **and** the Hebrew word: **bina**: discernment... because God wants Daniel to be able to put this knowledge to use.

And God expects Daniel to pass along this wisdom to the generations, for them to build their faith in God's promises.

Gabriel adds...

23 At the beginning of your requests the command came forth, and I come to show you; for you are greatly beloved / this Hebrew word is: hemda... **greatly cherished**; highly valued.

this word is used 25 times in the Old Testament. It is used about the golden vessels that Nebuchadnezzar confiscated from the Temple in Jerusalem. The prophet Haggai says, it is **the desire** of all nations. Zachariah says, it is the **pleasant** land -- God's country. And only Daniel, of all those in the OT is described by this word.

for you are greatly beloved / obviously, beloved by God; cherished by God; precious to God.

约在献晚祭的时候，按手在我身上。 / 大约下午 3 点。什么是祭品？我们可以从《威克里夫圣经百科全书》(Wycliffe Bible Encyclopedia)中读到：无偿献给上帝的祭品；各种各样的祭品，承认上帝的至高荣耀和仁慈。献上的礼物可以在献上的人身上表明他自己是属神的。罗马书中说，**把你自已献给神**，这就是奉献。《希伯来书》上说，**要献上赞美神的祭品**——那是奉献。

22 他指教我

说，

但以理阿，现在我出来要使你**有智慧，有聪明**。 / 智慧；希伯来语是 sakal。这是教师所做的，或者他们应该做的，因为他们使人明智；希伯来语是：bina：洞察力，因为上帝希望但以理能够运用这些知识。

神希望但以理能把这智慧传给后代，让他们建立对神应许的信心。

加百列补充说...

23 你初恳求的时候，就发出命令，我来告诉你，因你大蒙眷爱。 / 希伯来语是：hemda...极珍贵。

这个词在旧约中使用了 25 次。它用于描述尼布甲尼撒从耶路撒冷圣殿没收的金器。先知哈该说，这是万国的愿望。撒迦利亚说，那是美地，是神的地。旧约-但以理书(Daniel)第 1 章。第 7 段旧约-但以理书(Daniel)第 1 章。第 9 段

因你大蒙眷爱 / 显然，是上帝所爱的，所珍惜的，所宝贵的。

therefore understand the matter, and consider the vision.

²⁴ **Seventy shabua** / the Hebrew word is: shabua... which is related to the Hebrew word: sheva, meaning 7; and not: shabbat, meaning rest.

Seventy shabua are determined on your people and on your holy city / seventy, 70: not sixty-nine, ... and **not** seventy-one. So what is a shabua? It is a group of seven; any group of seven. It can be: a group of 7 days; a group of 7 weeks; a group of 7 months; a group of 7 years. Shabua is a plural noun. It's like the word: people. One people... is different than one person, right? And 1 shabua might be 7 days; or 7 weeks; or 7 months; or 7 years. Got it?

Gabriel says...

Seventy shabua are determined on your people and on your holy city / Jerusalem, [1] **to finish the transgression, [2]and to make an end of the sin, [3]and to cover iniquity,**

But that is not all...

[4] **and to bring in everlasting righteousness / eternal rightness,**

[5]**and to seal up the vision and the prophet, [6]and to anoint the most Holy / WOW! 6 things, more than a handful of things Jesus the Christ accomplished: to lock up every vision and every prophecy related to the coming Messiah of God; when He came the first time, everything God intended to say about Him: the great Ambassador of God, the Savior of the world, it was said; no new detail regarding His coming in power and great glory would be needed; which is why Hebrews can say: God spoke in diverse ways, in bits and pieces through the prophets, but in the last days – in the time of the 3 days still on the Lord's calendar... He spoke through His Son.** And as He said to Peter, He says to us: Shut up, and listen to Him.

所以你要思想明白这以下的事和异象。

²⁴ 为你本国之民和你圣城，

已经定了七十个七。/七十，70:不是六十九，也不是七十一。什么是 shabua?它是一个七人小组;七的任何一组。可以是:一组 7 天;一组 7 周;7 个月组;一个 7 年的小组。Shabua 是一个复数名词。就像这个词:人。一个人和一个人是不一样的，对吧?一个 shabua 可能是 7 天;或 7 周;或 7 个月;或 7 年。明白了吗?

加百列说...

为你本国之民和你圣城，已经定了七十个七。
[1]要止住罪过，[2]除净罪恶，[3]赎尽罪孽，

但是还没完...

[4]引进(或作彰显)永义，/永恒的公义

[5]封住异象和预言，并膏至圣者(者或作所)。/哇!6 件事，耶稣基督完成的不止几件事:把所有关于上帝即将到来的弥赛亚的异象和预言都锁起来;当他第一次来的时候，上帝想对他说的一切都说:上帝的伟大使者，世界的救世主;关于他掌权和荣耀的新细节是不需要的;这就是为什么希伯来人会说:上帝通过先知以不同的方式，零零散散地说话，但在末后的日子，也就是仍然在主日上的 3 天，他通过他的儿子说话。耶稣对彼得说，神对我们说，你只管闭嘴，听他说。

And Jesus the Messiah finished the transgression... when He said, it is FINISHED... and He made an end to sin; and He covered our iniquity; and He brought in the new and living way of doing right BY FAITH; and He sealed up, He locked up the vision and the prophet. All these new prophetic voices like Isaiah and Daniel and Ezekiel, Jeremiah, Hosea, Zechariah and all the others... are locked up. And Daniel didn't know any of that when he recorded this vision. But that is not all!

How about that last phrase?

and to anoint the **most Holy** / most commentaries are looking for a building; but John chapter 20 tells us Jesus says to Mary Magdalene, **Do not touch Me. I have not yet ascended to My Father.** I ascend to My Father and your Father; to My God and your God; and He didn't wait around 40 days to do that.

Jesus, our High Priest... **the most Holy** person ever to walk this planet... **took His blood... evidence of His sacrifice into the Holy of Holies** for His Father to determine satisfaction. And we are **not** privileged to go peek into the Holy of Holies where only the High Priest can go.

Gabriel said...

Seventy shabua are determined on **your people** and on **your holy city**. A total of **490** years.

²⁵ So know and understand, that from the going forth of the command to restore and to build Jerusalem to the Messiah the Prince will be **seven** shabua, and **sixty-two** shabua the **street** will be built again, and the wall, even in **troubled times** / now, for those doing the math... that totals **69** shabua:

弥赛亚耶稣完成了罪过...当他说:“一切都结束了...他为罪画上了句号;他遮盖我们的罪孽。他就把这因信行义又新又活的道引进来。他就把异象和先知封起来,封闭起来。所有这些新先知的声音,像以赛亚、但以理、以西结、耶利米、何西阿、撒迦利亚和所有其他人...都被关起来了。但以理录下这段影像时一点也不知道。但这还不是全部!

最后一句怎么样?

并膏至圣者(者或作所) / 大多数评论都是在寻找一栋建筑;但约翰福音第 20 章告诉我们,耶稣对抹大拉的马利亚说, **不要碰我。我还没有升天到我父亲那里。**我升到我的父,也是你们的父那里。归于我的神,也是你们的神。他没等 40 天就这么做了。

耶稣, 我们的大祭司, 这个地球上**最神圣**的, **取了他的血, 为他的圣父在至圣所献祭。**我们没有特权去窥探只有大祭司才能去的至圣所。

Gabriel 说...

为**你本国之民**和**你圣城**, 已经定了**七十个七**。

²⁵ 你当知道, 当明白, 从出令重新建造耶路撒冷, 直到有受膏君的时候, 必有**七个七**和**六十二个七**。正在艰难的时候, 耶路撒冷城连街带濠都必重新建造。/现在, 对那些做数学计算的人来说, 总共是 **69** shabua:

we know the complete restoring and building of Jerusalem and Daniel's people would last a total of: $69 \times 7 = 483$ years. So the 70th shabua, the last 7 years is missing; and is that all?

Read on...

²⁶ but after **sixty-two** shabua Messiah will be **cut off**, but **not** for Himself / $62 \times 7 = 434$ years and with those words... Daniel's people, the people of the Book... were clearly told Messiah would come 434 years after Daniel, not for Himself, but for His people; to accomplish and rebuild **the way** back to God. Gabriel mentioned. **That leaves us short: 7** shabua = **49 more years** determined on the holy city and the people remain to be fulfilled, plus **the final shabua** = 7 years: the last missing years $49 + 7 = 56$ which then total: **70 shabua; 490 years**. cut off = the same word found in Isaiah 53:8

Definitely, there is a break in history; and Gabriel tells us... an evil prince comes; history tells us a roman ruler came next:

and the people of the evil prince that will come will destroy the city and the sanctuary

and its end will be like a flood / and we know that is what romans did; they destroyed Jerusalem and its temple; no longer needed to the end of the time of the Gentiles; romans will be destroying,

and to the end of the war desolations are determined / it this old history 2000 years ago, or 21st century history? Or both? These two phrases seem to have a double fulfillment in the vision; this very evil roman ruler will suddenly come like a flood; much like the romans who came – he is an idolatrous Herodian in sheep's clothing who will come, still trying to destroy **the way** to God.



我们知道耶路撒冷和但以理的人们完整恢复和建造将持续总共 $69 \times 7 = 483$ 年。所以 70 年的沙布阿，过去的 7 年不见了;就这些吗?

继续阅读...

²⁶ 过了**六十二**个七，那受膏者（那或作有）必被**剪除**，**一无所有**。/ $62 \times 7 = 434$ 年，但以理的子民，卷上的子民，被清楚地告知弥赛亚将在但以理之后 434 年到来，不是为他自己，而是为他的子民;完成并重建归向神的**道路**。加布里埃尔。**这就剩下很短的时间了:7**shabua= 圣城还有 49 年的时间，人们还没有得到满足，加上最后的 shabua = 7 年，最后失踪的年 $49 + 7 = 56$ ，总共是:70 shabua ;**490 年**。cut off = 与以赛亚书 53 章 8 节相同

当然，这是历史上的一次突破;加布里埃尔告诉我们...一个邪恶的王子来了;历史告诉我们，接下来是一位罗马统治者:

必有一王的民来毁灭这城和圣所，至终必如洪水冲没。/我们知道罗马书就是这么做的;他们毁灭耶路撒冷和耶路撒冷的殿。也不必等到外邦人的末了。罗马人会摧毁，

必有争战，一直到底，荒凉的事已经定了。/这是 2000 年前的历史，还是 21 世纪的历史?还是两个?这两句话在异象中似乎有双重的实现;这个非常邪恶的罗马统治者会像洪水一样突然降临;就像罗马人来了一他是一个崇拜偶像的希律王，披着羊皮，将要来，仍然试图毁灭通往神的**道路**。

June 1967, Jerusalem their capital city was taken back into their hand. If that started the last 49 years, we come to June 2016: with 1 shabua.



1967 年 6 月，他们的首都耶路撒冷被收回。如果从过去 49 年开始，我们来到 2016 年 6 月：一个 shabua。

27 And he will confirm the covenant with many for one shabua / for 7 years, a ruler indoctrinated by that last roman beast confirms a covenant with many; the **70th shabua**. And people might complain there's not much information here; read Revelation chapter 6-9. The last **shabua**, is spelled out in great detail.

27 一七之内，他必与许多人坚定盟约。 / 在 7 年的时间里，被最后一只罗马野兽灌输的统治者与许多人签订了契约；第 70 shabua。人们可能会抱怨这里没有太多的信息；读《启示录》第 6-9 章。最后一个 shabua，写得非常详细。

Gabriel says, this evil roman prince... this antichrist will furtively approve some agreement with many; you will see it in the news, he will be grinning for the last seven years... of the Gentile nations.

加百列说，这个邪恶的罗马王子... 这个敌基督者会暗中同意与许多人达成某种协议；你会在新闻上看到的，他将会在过去的七年里，在异教徒的国度里，咧着嘴笑。

and in the middle of the 70th shabua, he will cause sacrifice and oblation to cease / in the middle of the last seven years; (for 3 and ½ years; the same length of time that Messiah taught when He first came), God allows a deceitful roman educated sociopath to teach the world a lesson; this roman prodigy will be smiling as the morning and evening prayers... and songs of praise to the Lord God of scripture cease,



一七之半，他必使祭祀与供献止息。 / 在过去七年中；(为期三年半；和弥赛亚第一次来的时候教的时间一样长)，上帝允许一个欺骗的受过罗马教育的反社会者给世界上一课；当早晨和晚上的祈祷和圣经中对主上帝的赞美之歌停止时，这个罗马奇迹将会微笑，

and for the overspreading of abominations he will make it desolate / the roman agenda, like a flood of disgusting activities intent on destroying the last remnant people of God worldwide;



那行毁坏可憎的（或作使地荒凉的）如飞而来， / 罗马的议程，就像一股令人恶心的洪流意图毁灭上帝在世界范围内的最后残余的人民；

this beast will attempt to make one big waste of old Jerusalem and of God's people; and not just the Jewish people,

这野兽将试图使老耶路撒冷和上帝的人民遭受巨大的破坏；不仅仅是犹太人，

even until the end and what is determined will be poured upon the desolate.



并且有忿怒倾在那行毁坏的身上（或作倾在那荒凉之地），直到所定的结局。 换句话说，在上帝说够之前，天父所预定的将会释放在这个世界上。一切结束。

In other words, until God says enough, what the FatherGod has determined will be dumped on the world. End of subject.