

Daniel 9:24-27: God's timeline of full restoration for Jerusalem and His people the Jews.
This is an amazing timeline as a framework to hang many of the prophecies in the Bible.

Summaries of relevant information related to the passage.

Daniel is written from exile in Babylon at about 530 B.C. The theme is "God rules the destiny of the world" (KV 2:21). Chapter 7-12 are mainly prophecies given to Daniel in four visions of which this timeline is the third and it is in chapter 9.

Reason for the vision in chapter 9: Daniel observes in v2 that the 70 years prophesied for the exile is up and he prays in v4-19 for God to restore His people (15-19). Gabriel appears in v20-23 to answer his prayer which is this prophecy of the 70 weeks in v24-27.

The prophecy must be studied: Daniel is told in v22-23 that he is to be given "insight with understanding" regarding the vision. So it is not just knowing but rather to properly understand, which will require careful study. But what is the vision about? As his prayer is for restoration of Jerusalem and His people (16), this must be the focus. However it is not just on the return after the exile but rather their ultimate exaltation in the Millennium.

Explaining the Passage – Daniel 9:24-27: Gabriel begins by clarifying Daniel's prayer over the 70 years. In v24 he affirms that God's plans for the Jews will not be completed in 70 years as but 70 weeks. But the Hebrew for week is actually "shabua" or "a period of seven" and it is not limited to days. Daniel is praying about "years" in v2 and so it must also be referring to years. Thus 70 "shabua" must be 70 x "7 years" or 490 years.

V-24 states all that God intends to achieve for His people and holy city by the end of this period. Transgression and sin will finally be dealt with by atonement to usher in eternal righteousness. The sealing up of vision and prophecy in the OT means to see their final fulfillment and anointing of the most holy place is to have their temple firmly establish. All these will occur in the subsequent verses through the Messiah in **three phases**.

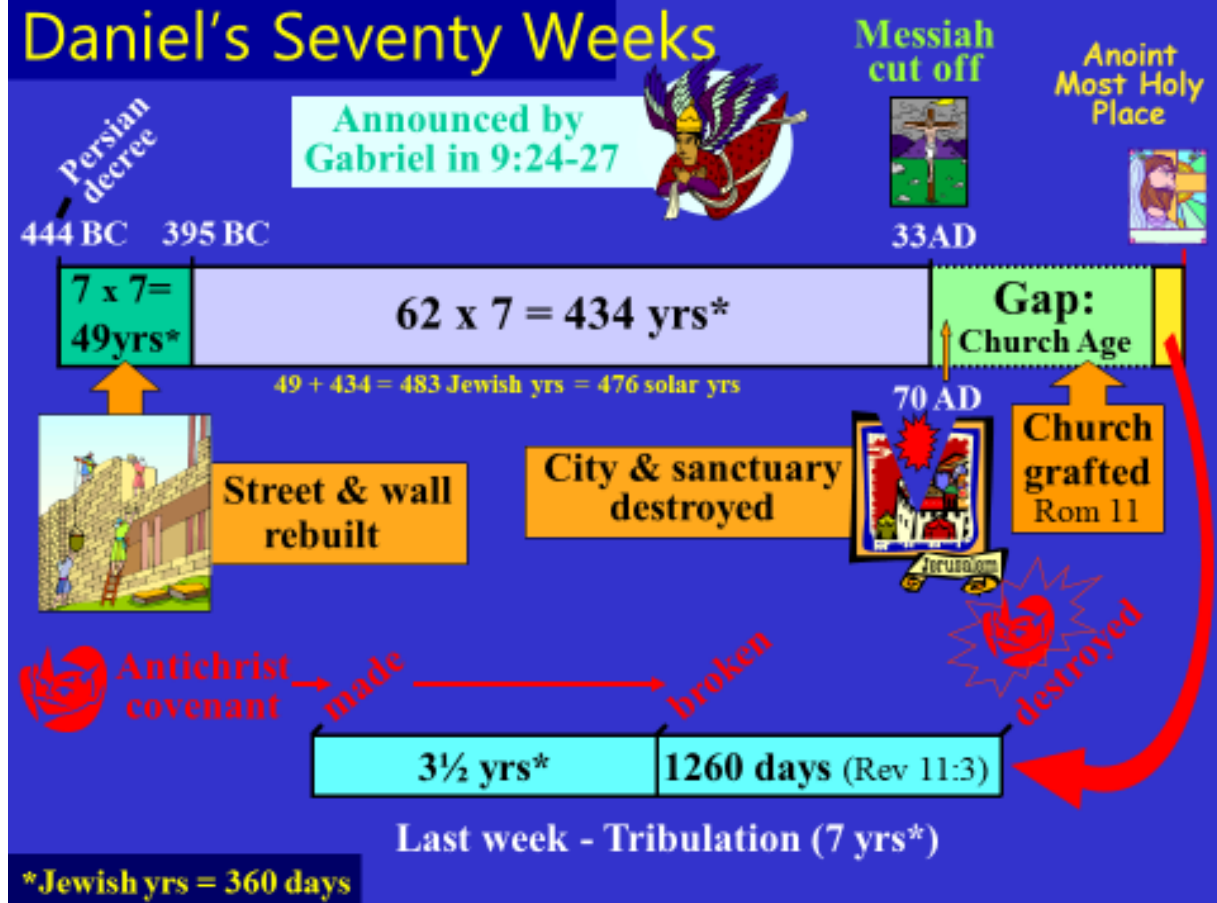
V-25 mentions two of the phases. The **First Phase** is 7-week or 49-year, starting with a decree to return and rebuild Jerusalem. It is *not* Cyrus' decree who calls only for a return but Artaxerxes' in 444 BC calling for both a return and rebuilding of the wall (Neh. 2:5-6). Truly after 49-year by 395 BC, Jerusalem is known to be fully rebuilt. In v26, the second phase is shown compacted with the 7-week because they are consecutively linked.

V-26 restates the **Second Phase** and adds on 62-week or 434-year for a total of 483-year before the Messiah or Christ comes and will be cut off. This is obviously at the cross, but strangely he will "have nothing". It evidently means that He is *not yet* able to restore the Jews which is indeed true. "Years" here is Jewish (360 days) and *not* our Gregorian 365 days) but calculations[#] shows that Christ's death will fall precisely at 33 AD. The prince to come is the antichrist who in the future will rule a revived Roman Empire and so his people in v26 are the Romans who destroyed Jerusalem like a flood in 70 AD but war and desolation will follow the city, which is such an accurate portrayal of Titus' invasion.

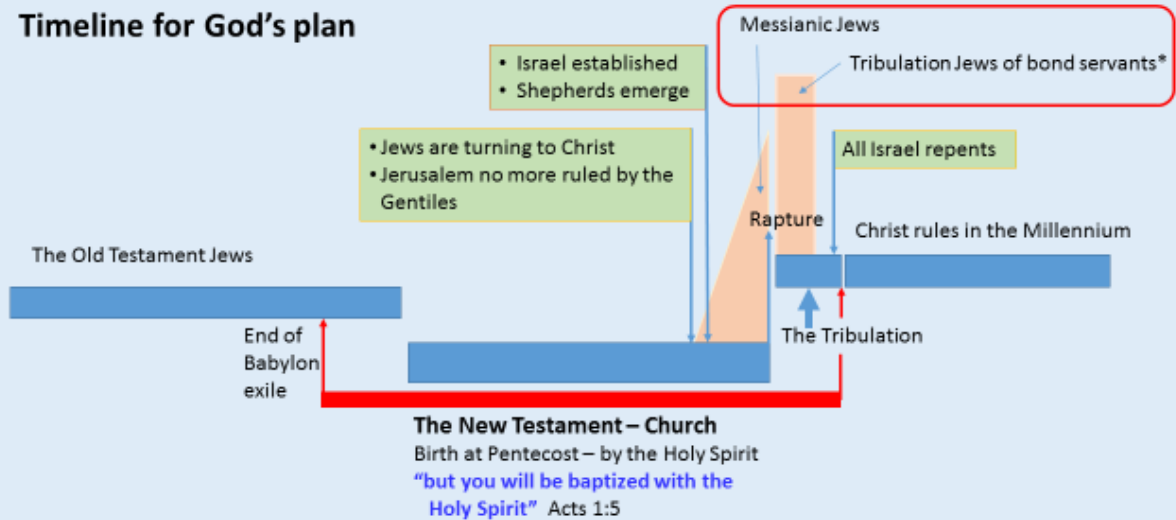
V-27 is the **Third Phase** of 1-week or 7-year and it is separate from the compacted first two phases because there is a gap in between. It must be for in the third phase is the advent of the antichrist but instead the city is destroyed in 70 AD. If we accept the gap, it will harmonize well for the antichrist makes a covenant for 7-year with many, a reference to the Jews and breaks it after 3.5-year to put an end to sacrifice with the abominations of declaring himself God, as predicted in Rev. 11:1-2; 13:8 and 2Thess. 2:3-4.

[#]NB: 444+33-1=476 yrs. It is only one year from 1 BC to 1 AD, not two, so -1. [360-day year excess 476x5=2380 days or +6.6 yrs. = 483 yrs.]

Daniel's Seventy Weeks



Timeline for God's plan



* They believe in Yeshua the Messiah and so are actually Messianic Jews

但以理書 9:24-27：神讓耶路撒冷及祂的子民猶太人全然復興的時間線

這條時間線非常令人驚歎，因為它是聖經許多預言所掛靠的框架。

相關經文及有關背景摘要

但以理在被擄巴比倫時寫下但以理書，時為主前 530 年左右。書的主題是“全世界的禍福興衰都在神掌管之中”（鑰節 2:21）。7-12 章主要是給但以理的預言，分別藉四個異象表明，而這條時間線見於第 9 章第三個異象中。

第 9 章的異象的來由：但以理在第 2 節察覺到被擄七十年這預言已屆期滿，他在 4-19 節禱告神眷顧拯救祂的百姓（15-19 節）。加百列在 20-23 節奉命來給他回覆，而這就是 24-27 節有關七十個七的預言。

得用心查考這預言：但以理在 22-23 節被告知，他將會得著“聰明和智慧”去明白這異象。所以這異象不只是需要知道，更是要正確去理解，這樣就需要小心的查考。那麼這異象是關於甚麼呢？但以理的禱告是求神眷顧復興耶路撒冷和祂的百姓（16 節），這必定是著眼點所在。不過這並不單是關於從被擄之地歸回，更是在千禧年的時候他們得到最終極的高舉。

經文釋義：但以理書 9:24-27：加百列首先對但以理禱告關於七十年期滿一事加以闡釋。在 24 節他確證神對猶太人的計劃是不會在七十年內完成，而將是七十個七。七在希伯來原文是“shabua”或是“七的期間”，而這並不限指日數。但以理在第 2 節的禱告是和“年”相關，所以這七也可以是指年期。因此七十個“shabua”必定是指七十個七年或者是四百九十年。

24 節道出神對祂的子民和聖城在這日子結束時的計劃。罪惡和罪孽因為贖罪祭的緣故最終得以消除，永義被引進來。這異象和其中的預言要被封住，在舊約這是指最終應驗的意思。至聖所被膏是指聖殿會被堅固確立。接下來的幾節經文是這些事的實現，是分三個階段藉著彌賽亞成就。

25 節提到頭兩個階段。第一階段是七個七或是四十九年，從回歸和重建耶路撒冷的諭令開始。這並非是指古列的命令，因為他只是授權他們回歸，而亞達薛西則是在主前 444 年頒令他們回歸和重建城牆（尼希米記 2:5-6）。事實確是在四十九年後，亦即主前 395 年，耶路撒冷得到完全重建。26 節是第二階段，緊貼著七個七，因為這兩段時間是連在一起的。

26 節重述第二階段，七十個七加上六十二個七或四百三十四(434)年，這樣總年數在彌賽亞或基督到來和被剪除前就變成四百八十三(483)年，剪除的發生顯然是在主釘十字架之時。但奇怪的是，他將會“一無所有”，很明顯在這的意思是，祂還不能恢復猶太人的一切，而事實確是如此。“年”在這裏是按猶太人的年算（360 天），而非格利高里的陽曆（365 天），這樣的算法 **#** 會得出基督死時正值主後 33 年。要來的一王是敵基督，將來他要統治一個復活的羅馬帝國，而在 26 節祂的子民是指羅馬人，他們在主後 70 年如潮水般毀滅了耶路撒冷，及後戰爭和荒涼就伴隨著這城市，對這城的歷史而言這是多麼準確的描述。

27 節是第三階段，一七或者是**七年**，這七年和頭兩個連著的階段是分開的，因為中間存著間隔。事實必定是這樣，因為第三階段是敵基督的到來，但聖城早在主後 70 年就被毀滅了。如果我們接受這間隔，這樣的解釋就能協調敵基督跟許多人即猶太人簽下七年和約，並在三年半後毀約這事，那行毀壞可憎的自封為神，讓獻祭止息，這些預言在啟示錄 11:2-3, 13:8 和帖撒羅尼迦後書 2:3-4 都有記載。

注意：444+33-1=476 年。主前 1 年至主後 1 年只作一年，非兩年，所以是-1。(以一年 360 天算，476 年每年多出 5 天，總共是 2,380 天或是 6.6 餘年，476+6.6111=**483 年**。)

