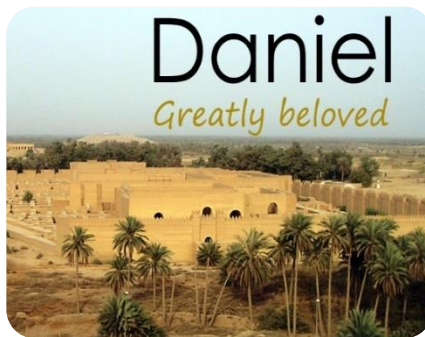


DANIEL 11 vs 20 但以理 11:20

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In the first part of this chapter, we started to look at this verse. Clearly it speaks prophetically of Daniel's people *in the latter days*. Clearly it speaks to - a great war Daniel say. Where? Some suggest in Jerusalem of **Judah**, but perhaps also where the descendants of **Ephraim** -- the great commonwealth and **Manasseh** -- the great nation are located with the time of the Gentile nations come to a close.



在本章的第一部分，我们开始看这一节。很明显，它预言了但以理的子民在末后的日子。很明显，丹尼尔说这是一场伟大的战争。在哪里？有些人在耶路撒冷提到了**犹大**，但也可能是**以法莲**(伟大的联邦)和**玛拿西**(伟大的民族)的后裔所在的地方，那时外邦民族的时代即将结束

20 Then will stand up in his estate / in Hebrew, the word is: *ken* ... it can mean: **in his position**... or office; it can mean the next one stepping up... stepping into whatever follows. **It is NEXT... in the spotlight!** Obviously, the Lord is advancing his prophecy about Daniel's final vision; directing our attention to roman antics.

a raiser of taxes / this Hebrew word is: *nagas*. It is used 23 times in the OT; and only this time in the book of Daniel. This word is first used in Exodus -- 5 times... when God's people were enslaved in Egypt. It speaks of taskmasters... slave drivers... and oppressors -- it speaks of world govt. Remember, this prophecy is to help Daniel understand... what will befall his people in the last days... when a roman govt will attempt to be in charge of the masses.

I say, attempt, because Jesus said, as is your faith it will be done to you. Jesus the Messiah, always looks for men and women of faith to act in each generation.

Then will stand up a roman raiser of taxes / in a time of great oppression; godless romans always love to raise taxes; especially over God's people. Remember: he was a foreigner in their house!

And we know this happened 2000 years ago, when Seleucus sent Heliodorus to Jerusalem to plunder the Temple; when govt steals the tithes and offerings the people were giving to God... that is when he stood up...

20 那时，必有一人兴起接续他为王， / 在希伯来语中，这个词是：肯，它的意思是：在他的位置上，或办公室里；它可以让人们下一个人更上一层楼... 进入接下来的一切。**它是下一个... 在聚光灯下！**很明显，上帝在预言但以理最后的异象；让我们注意到罗马人的滑稽动作。

使横征暴敛的人通行国中的荣美地。 / 这个希伯来语单词是：*nagas*。在 OT 中使用 23 次；只有这一次是在但以理书里。这个词第一次在《出埃及记》中使用一五次... 当神的子民在埃及作奴仆的时候。它谈到了监工、奴隶主和压迫者——它谈到了世界政府。请记住，这个预言是为了帮助但以理了解，当罗马政府试图控制大众时，他的人民在最后的日子里将会遭遇什么。

我说，你去试试吧，因为耶稣说，你的信心怎样，就必给你成就。耶稣，弥赛亚，总是寻找有信仰的男人和女人在每一代行动。

然后会成立一个罗马增税者 / 在极度压迫的时代；不信神的罗马人总是喜欢增税；尤其是在上帝的子民之上。记住：他们在他们家里是个外国人！

我们知道这发生在 2000 年前，当时塞琉古派赫利奥多鲁斯去耶路撒冷抢劫圣殿；当政府偷走了人民给上帝的十分之一和贡品时，他站了起来。

DANIEL 11 vs 20 但以理 11:20

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in the glory of the kingdom / and I love these prophecies; with always some good news among the bad...

but within few days he will be destroyed **not in anger, not in battle** / the Hebrew word is: *shabar*. It means: broken in pieces; and history tells us that is what happened. This **raiser of taxes** was poisoned.

And now we come to a gap; Bible scholars have argued whether or not... verses 21 through 34 speak of continuing historical events fulfilled over 2,000 years ago; or if this is the last person presented in the book, and verse 21 through chapter 12 introduces: **the man of sin**; the lawless Antichrist; some powerful political leader who will come at the end time.

Well! Let's just go slowly through each verse... and find out. Right?

It is interesting, this is the **last** person in focus... who is introduced in the book of Daniel; and Gabriel describes 2 distinct parts of his activities: **first part, in verses 21 - 37**; And **second part, in verses 38 - 45**.

Part 1 –

²¹And **in his estate** will stand up a vile **person** / stepping **into the spotlight**, the center of attention; **after a time of oppressive taxation**. the Companion Bible says, a despicable politician; Antichrist,

to whom they will not give the honor of the kingdom / remember: we really don't have kings anymore. We are talking about a politician, maybe with a royal peerage – like it seems all USA presidents... and his opportunity to rule a country, a nation of Daniel's people: who are God's people in the last days.

to whom they will not give the honor / no dignity; apparently this one didn't receive the same kind of

人未曾将国的尊荣给他 / 我喜爱这些预言;坏消息中总有好消息...

他却趁人坦然**无备**的时候,用谄媚的话得国。
/ 希伯来语的意思是:沙巴。它的意思是:支离破碎;历史告诉我们,事情就是这样发生的。这个**增税者**被毒死了。



现在我们来到了一个缺口;圣经学者一直在争论是否...21 到 34 节提到了持续发生在 2000 多年前的历史事件;或者这是书中最后一个人,从第 21 节到第 12 章都介绍了:**犯罪的人**;无法无天的基督;一个在最后时刻到来的强大的政治领袖。

好!让我们慢慢地过一遍每一节,然后找出答案。对吧?

有趣的是,这是最后一个在《但以理书》中出现的人;加百列描述了他活动的两个不同部分:**第一部分, 21 - 37 节**; **第二部分, 在 38 - 45 节**。

第一部分–

²¹ 必有一个卑鄙的人兴起**接续**为王, /走进**聚光灯**下,万众瞩目的中心;在一段时间的高压税收之后。同一本圣经说,一个卑鄙的政客;敌基督,

人**未曾**将国的尊荣给他, /记住:我们真的没有国王了。我们谈论的是一个政治家,可能有一个皇家的贵族头衔——就像所有的美国总统一样...和他统治一个国家的机会,一个但以理的子民的民族:他们在最后的日子是上帝的子民。

人未曾将国的尊荣给他, /没有尊严;显然这个人没有收到同样的什么?!

What?! So ruling over the people of God, this vile, despicable politician... did not earn his opportunity to rule rightfully.

but **he** will come in peaceably / he comes in peace, I bet they will claim his religion is a peaceful religion. Remember, they did not check his birth certificate. He is a foreigner to God's people; this is the last leader in the spotlight to the end of the book. He enters as a man of peace, but by **verse 38**... this chameleon shows his true colors. The Lord gives these prophecies for His people to remain watchful and faithful.

Obviously, God wants each generation to look for this grinning tyrant of a politician... who comes to destroy.

The Companion Bible published in London in 1909... says, he will come in unexpectedly, in a time of careless security... and lots of idleness. The Aramaic Bible says, he will come suddenly. Can we see his passport? **No!**

he will come in peaceably, and obtain the kingdom by flatteries / he does a lot of talking where he rules. He is a slippery politician; he uses greasy speech to get by; things don't stick to him.

He seemingly comes in peacefully to obtain the kingdom that is over Daniel's people who are caretakers of the Book in the last days.

When he comes it will be with 2 over-arching, long-range goals.. not fully accomplished right away.

22 And with the arms of a flood

they will be overthrown from before him,

and will be broken;

yes, also the prince of the covenant /

this KJV verse 22 needs a little help! In Hebrew, only 8 words:

所以统治上帝子民的，这个卑鄙无耻的政客，没有赢得公正统治的机会。

他却趁人坦然无备的时候，/他是和平的，我打赌他们会声称他的宗教是一个和平的宗教。记住，他们没有检查他的出生证明。他在神的子民眼中是外邦人。这是最后一个在聚光灯下，直到书的结尾。他作为一个和平的人进入，但在 **38 节**...这变色龙显示了他的真面目。耶和华将这些预言传给他的百姓，叫他们儆醒，忠心。

很明显，上帝希望每一代人都能找到这个咧着嘴笑的暴君政治家，他来毁灭世界。

1909 年在伦敦出版的配套《圣经》上说，他会意外地出现，在一个不小心安全的时代...和许多闲散的时代。亚兰文圣经说，他将突然降临。我们能看一下他的护照吗?**不!**

他却趁人坦然无备的时候，用谄媚的话得国。/他在他统治的地方说了很多话。他是个狡猾的政治家;他用油嘴滑舌的语言勉强度日;事情不粘在他身上。

他似乎和平地进入，获得了统治但以理的子民的王国，他们在最后的日子里掌管着书。

当他来的时候，他会带着两个全面的、长期的目标。还没有完全完成。

22 必有无数的军兵势如洪水，

在他面前冲没败坏。

同盟的君也必如此。

KJV 版本第 22 节需要一点帮助!希伯来语只有 8 个词

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noun uzeroowt – **arms** / army, military,

noun hassetep – **flood**,

verb yisatepu – **will overflow**

noun milapawna – **from before**,

verb weyisaberu – **will be broken**

adverb wegam – **also**

noun negid – **the prince**

noun berit – **the covenant**

And what are these 2 goals? Well, if we divide the words 4 + 4 we have nouns and verbs in both parts and discover 2 long range goals. Daniel says...

Goal # 1

And with army force like a flood will overflow / the Companion Bible says, to sweep, to wash away

from before him / clearly, **all that is in front of him**. So, this man of peace is a man of change; out with the old; and in with the new; like changing around the father's house; but it is not your father's!

In other words, **his first goal... is one of radical change.**

Goal # 2

and will shatter the covenant made with the prince / the word in Hebrew is: **brit**. God first makes **a covenant to Noah in the sign of the rainbow.**

Daniel, in chapter 9, just said, O Lord, great and awesome God; keeping covenant with them who love Him; **and keep His commandments.**

名词 uzeroowt - arms /陆军，军事的，

名词 hassetep - flood，

动词 yisatepu -将溢出

名词 milapawna -源自以前，

动词 weyisaberu -将被打破

副词 wegam -也是

名词 negid -王子

名词 berit -盟约

这两个目标是什么?嗯，如果我们把单词 4 + 4 分开，我们在这两个部分都有名词和动词，并发现了两个长期目标。但以理说...

目标 # 1

必有无数的军兵势如洪水 / 另一本《圣经》说，要扫，要洗去

在他面前/很明显，这一切都在他的面前。所以，这个和平的人也是一个改变的人;老年人离开;与新事物同在;就像在父亲的房子周围改变;但那不是你父亲的!

换句话说，**他的第一个目标是彻底改变。**

目标# 2

冲没败坏。同盟的君也必如此。

/ 希伯来语的意思是:brit(英国人)。

上帝首先在彩虹的记号中与诺亚立约。

但以理在第 9 章说，主啊，伟大可畏的神;与爱他的人立约。**并要遵守他的诫命。**



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This covenant is also mentioned in chapter 9... when we read about some despicable political leader... he will confirm the covenant with many -- in Jerusalem... for one shabua – for the last seven years.

But apparently, the talk of this politician is cheap... and slippery, too!

So, what if the covenant was confirmed?

What if the last seven years have begun?

Will we be discerning? The lawless man... will not be revealed, until God's people, those doing what He asked them to do – while faithfully looking for His appearing... that lawless man will not be revealed until they are removed.

in other words; **his second goal... is one of duplicity.**

And this covenant, would it be like disregarding and shattering... the Camp David Accords... for example? Is that why he came peaceably? though with flatteries and fraud, to work some hidden worldwide agenda? Perhaps, some roman globalist agenda? So, we really do not know who this vile politician is, do we?

²³ And after the **league** made with him / if you GOOGLE the word: **league**... in that part of the world, it is interesting. You come up with the **Arab League**... of 22 nations headquartered in Cairo, Egypt. In the late 1700s, John Wesley said, this guy... makes a league with Egypt. What? How did he know that?

this politician... **and he will do deceitfully** / the Hebrew word is: mirmah. And that is what we learned in chapter 8. He throws truth to the ground. His policies are deceitful.

How different he is from the Suffering Servant, the One who was despised and rejected of mankind. Isaiah 53 says: He did **no** violence... **no hamas**; nor was any deceit in His mouth.

But back to this vile person...

第 9 章也提到了这个约...当我们读到一些卑鄙的政治领袖...他将在过去的七年里与许多人建立这个约...在耶路撒冷...为一个 shabua。

但很明显,这位政客言论很下流,而且很圆滑!

那么,如果契约被证实了呢?

如果过去的七年已经开始了呢?

我们会有眼光吗?无法无天的人...将不会显露,直到上帝的子民,那些做他所要求他们做的,而忠实地期待他的显现...无法无天的人将不会显露,直到他们被除掉。

换句话说:他的第二个目标...是表里不一。

而这个契约,会不会像《戴维营协议》那样,被忽视和粉碎?这就是他和平到来的原因吗?用谄媚和欺诈,来完成一些隐藏的 global 计划?也许是罗马的 global 主义议程?所以,我们真的不知道这个卑鄙的政客是谁,对吧?

²³ 与那君**结盟**之后, /如果你谷歌这个词:联盟...在世界的那个地方,它是有趣的。比如阿拉伯联盟,由 22 个国家组成,总部设在埃及开罗。18 世纪末,约翰·卫斯理说,这家伙...和埃及结盟。什么?他怎么知道的?

这个政客...**他必行诡诈**, /希伯来语是 mirmah。这是我们在第 8 章学到的。他把真理扔在地上。他的政策是骗人的。

他与那个受苦的仆人多么不同,那个被人类藐视和拒绝的仆人。以赛亚书 53 章说:他**没有**使用暴力,**没有哈马斯**;他的嘴里也没有欺骗。但是回到这个卑鄙的人...

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for he will arise, and become strong / the word is; awtsom. This political pimple thinks he is invincible.

This word is used by Daniel here and 2 other times ... in chapter 8;

one time describing Alexander of Greece;

and the other time describing this little horn... this 11th horn that would arise in the end time.

Isaiah uses this word describing: people... who no longer hear or see.

It is as if they are in a deep sleep.

he will arise, and become strong,

with a small people / John tells us, **10 rulers will give allegiance to the last beast** – Revelation 17; that is definitely **a small people**;

or does this verse speak to this vile 11th puny horn and his closest associates and policy advisors, because that also is **a small people**; a criminal shadow govt who are all slippery -- a relatively small group of elitists, who think they are VIP big shots, too!

The Jaimeson, Fausset, Brown Commentary published in England in 1871, says

he will arise... with a small people... at first, to throw off suspicion.

因为他必上来以微小的军（原文作民）成为强盛。 / 这个词;awtsom。这个政治渣滓认为自己是不可战胜的。

但以理在这里用过这个词，在第 8 章也用过两次；

一次描述希腊的亚历山大；

另一次是描述这个小角，这第 11 个角会在最后时刻出现。

以赛亚用这个词来描述：那些再也听不见也看不见的人。

他们好像在熟睡。

因为他必上来

以微小的军（原文作民）成为强盛。 / 约翰福音告诉我们，**10 位统治者将效忠最后的野兽——启示录第 17 章**；那绝对是一个小人物；

还是说这节经文是在说卑鄙的第 11 个小角和他最亲密的伙伴和政策顾问，因为他们也是小人；一个狡猾的犯罪影子政府——一小群精英，他们也认为自己是大人物！

1871 年英国出版的《杰米森·福塞特·布朗评论》说

他必上来...**以微小的军**...一开始是为了摆脱嫌疑。

[Salvation is Your Name](#)

[This is My Father's World](#)

Check out: Our Brothers and Sisters Around The World Singing GOD'S Praise:  [The Songlist](#)