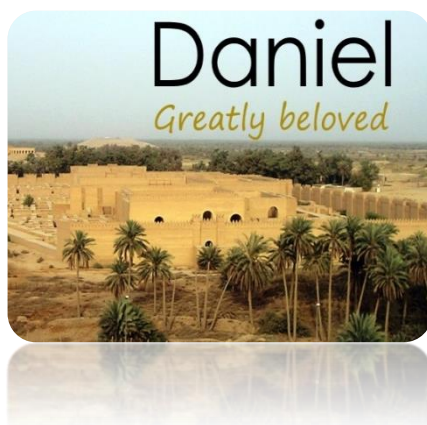


Daniel foresaw the amazing revolutions of states and kingdoms, as far as the Israel of God was concerned in them; he foresaw troublous times, he saw suffering times, and the prospect greatly affected him and filled him with concern. And now there were two questions proper to be asked upon all this; and notice who is asking the questions: When will the end be? And, What will the end be? These two questions were asked and answered here. — Matthew Henry



但以理预见到了奇妙的革命，就神的以色列人而言；他预见到麻烦的时刻，他预见到痛苦的时刻，这一情景使他深受感动，心中充满忧虑。关于这一切，现在有两个问题要问。注意是谁在问这个问题：什么时候结束？那么，结局会怎样呢？这两个问题都在这里进行了提问和回答。——马太亨利

⁵ **Then I Daniel looked, and, behold** / pay attention,

there stood two others / previous in this chapter, Michael stood up, and now, two others just like him are standing up,

one here on the bank of the river, and one there on the bank of the river,

⁶ **saying to the Man clothed in linen, who was upon the waters of the river** / saying to the one wearing the linen garments of the high priest; so there are two like Michael talking to this Man. And who is this Man who seems to stand **upon the water**? I wonder if He walks on water? What do you think?

Daniel says they asked...

How long to the end of these wonders? / in Hebrew 'how long' is: *ad*; and in the OT it is frequently used with **matay ad**... which is the root word for the name **Matthew**. It is as if God's word says: **How long**? You'll find the answer in Matthew. He wrote more about both the first and second coming of Jesus the Messiah than the other writers of the Gospel. **How long**? Matay ad? Start there!

And they ask...

⁵ 我但以理观看，/注意

见另有两个人站立，/在这一章之前，米迦勒站了起来，现在，另外两个和他一样的人也站了起来，

一个在河这边，一个在河那边。

⁶ 有一个问那站在河水以上，穿细麻衣的说，/对那穿大祭司细麻布衣服的说，所以有两个像米迦勒一样在跟这个人说话。这个似乎站在水面上的人是谁？我想知道他是否能在水上行走？你怎么看？

但以理说他们问...

这奇异的事到**几时**才应验呢？/在希伯来语中"多长"是 *ad*；在旧约中，它经常与 **matay ad** 一起使用，*matay ad* 是马太这个名字的词根。这就好像神的话语说：“**要到几时呢**？”你会在马太福音中找到答案。他所写的关于弥赛亚耶稣第一次和第二次降临的故事，比其他福音书的作者都多。**多久**？Matay ad 广告吗？从这里开始！

他们问...

How long to the end of these wonders? / 13 times in the Old Testament we read about the wonders of the Lord; ... surely, I will remember Your wonders of old. ... You are the God that does wonders. Isaiah tells us, He is the wonderful Counselor, the Mighty God, the everlasting Father, the Prince of Peace.

So now, we know why they are asking because He works wonders; all His works are wonderful... full of wonder. Here, this word is used for the last time in the OT. They ask this One dressed in the garments of the great high priest standing on the waters; they ask Him because even the angels in heaven didn't know.

How long to the end of these wonders? / Your wonders?

7 And I heard the Man clothed in linen, who was upon the waters of the river,

raising up His right hand and His left hand to heaven, and swore by Him who lives forever / declaring in oath, so He is invoking GOD Almighty... our great FatherGod in heaven; saying.

that for a time, times, and a half / now, that equals: 3 ½... so He is saying... **for 3 ½ years**; and that is interesting; that is the same length of time the Messiah taught His followers the first time He walked among us... when He came in great humility; so it seems that He will be teaching the whole world a little lesson, too;

when all these things will be finished / He is speaking of the last half of the last shabua... literally, the 70th seven. He is not only focusing on the final 7 years, but Daniel is learning about what we call the last half of the last 7 years... read about the 70 shabua clearly spelled out; Daniel 9



这奇异的事到几时才应验呢? / 旧约中有 13 次我们读到神迹; 我一定会记得你古老的神迹。 ... 你自己就是一个神迹。以赛亚告诉我们, 他是奇妙的策士, 全能的神, 永远的父, 和平之君。

现在, 我们知道他们为什么问这个问题了因为他创造了奇迹;他所有的作品都很精彩...充满了奇迹。在这里, 这个词在旧约中最后一次使用。他们问这个身穿大祭司衣服站在水面上的人;他们问他, 因为连天上的天使都不知道。

这奇异的事到**几时**才应验呢? / 你的奇迹吗?

7我听见那站在河水以上, 穿细麻衣的,

向天举起左右手, 指着活到永远的主起誓说, /他在宣誓, 所以他在祈求全能的上帝...我们伟大的天父上帝;说。

要到一载, 二载, 半载, /现在, 它等于, 3 年半, 他是说, **3 年半**;这很有趣;这就是弥赛亚第一次在我们中间行走时, 教导他的信徒的时间。看来他也要给全世界上一课了;

打破圣民权力的时候, 这一切事都都应验了。/他说的是最后一个 shabua 的后半部分, 确切地说, 是第七十七个。他不仅专注于最后的 7 年, 但以理正在学习我们所说的过去 7 年的后半段;...但以理 9

scattering / and breaking in pieces the power of the holy people,

when all these things will be finished / all these words and wonders that Daniel was just asked to close up and seal; to shut locked in the book, at the end of that 3 ½ years.

And the next verse is sort of funny! Daniel says...

⁸ **And I heard** / I mean... this great prophet Daniel, greatly beloved by God, he saw this Man standing on the water... speaking to these two celestial beings; this magnificent Man... His lips were moving!

I heard Him, but I did not understand:

then I said, O my Lord what is the end of these things? / out of great respect! Daniel also wanted to know these wonders... and words that he sealed up.

⁹ **And He said, Daniel,**

Go your way / in truth in Hebrew it is one word: **lêk**... meaning: **go, walk**; and like a loving Father in heaven the Lord said something like it to this beloved Daniel:

Keep walking; don't stop!

for the words are closed and sealed till the time of the end.

¹⁰ **Many will be purified** / a great many; the word is: **barer**; will be made clean. In the time of the end; in the great Day of God's wrath, having rejected the substitute sacrifice for all, the Atonement paid in Christ, the Messiah at His first coming. And this great Man... keeping faith in focus... simply steps over the all the details and says,

A great many...

will be purified and made white / they will be brightened and cleaned and polished and chosen;

打破/打碎 圣民权力的时候

这一切事就都应验了。/ 所有这些话和奇事都是但以理被要求封印的;在那三年半结束的时候,把自己锁在书里。

下一节有点好笑!但以理说...

⁸ 我听见这话, /我的意思是, 伟大的先知但以理, 被上帝所深爱, 他看见这个人站在水上, 对这两个神仙说话;这个了不起的男人...他的嘴唇在动!

却不明白,

就说, 我主阿, 这些事的结局是怎样呢? /出于崇高的敬意!但以理也想知道这些奇事和他封住的话。

⁹ 他说, 但以理阿,

你只管去。/事实上在希伯来语中是一个词:lek...意思:走,走;就像天上慈爱的父亲一样, 上帝对这位亲爱的但以理说了这样的话:

你只管去。

因为这话已经隐藏封闭, 直到末时。

¹⁰ 必有许多人使自己清静洁白, /很多;单词是:barer;将会被净化。在时间的尽头;在神大怒的日子, 他既弃绝了为众人所作的代替祭, 就是在基督里, 就是在弥赛亚初次降临的时候所付的赎罪祭。而这位伟人, 对焦点保持信心, 只是跨过所有的细节说,

必有许多人

使自己清静洁白, /他们必被光亮、清洁、擦亮、拣选。

Isaiah says, Though your sins are as scarlet, they will be white as snow -- same word.

David says, Wash me and I will be whiter than snow.-- Psalm 51

But it's also a word found in Genesis and Exodus used when people are 'making brick'... which reminds us when Peter writes, You as lively stones are being built into a spiritual House.

So there is a great awakening coming... but only after the great apostasy... and rebellion... and falling away... and abandonment of GOD,

A great many... will be purified and whitened, and tried / they will be refined and assayed... like a goldsmith; to prove what they are really made of. And again,

Peter says the trial of our faith is more precious than gold tried in the fire. Daniel tells us,

many will be purified, whitened, and tried / many will be brightened and cleansed; polished and made spotless,

tested and refined in the last days; though this will not happen without turning up the heat;

but the wicked will do wickedly:

and none of the wicked will understand / the Companion Bible here says, but the lawless will do lawlessness, and none of the lawless will understand... those dimwits will not discern what is going on;

but the wise / the ones who are wise, and who cause others to be wise -- the teachers; those who are enlightened... and those who turn on the lights...

they will understand.

以赛亚说, 你们的罪虽像朱红色, 必变为雪白。

大卫说, 求你洁净我, 让我比雪更白。——诗篇 51

但在《创世纪》和《出埃及记》中, 人们“造砖”的时候也用到了这个词, 这提醒我们彼得写道, “你们是活石, 被建造成为属灵的房屋。”

所以, 一个伟大的觉醒即将来临...但只有在伟大的背叛...和反叛...和堕落...和离弃上帝之后,

必有许多人使自己清净洁白, 且被熬炼。 / 他们必被熬炼, 被试验, 好像银匠一样;来证明它们的真正成分。再一次,

彼得说, 我们的信心经过试炼, 比金子在火中试炼更宝贵。但以理告诉我们,

必有许多人使自己清净洁白, 且被熬炼/ 许多人必明亮洁净;打磨得一尘不染,

在最后的日子里经受磨练;不过, 如果不加大力度, 这一切都不会发生;

但恶人仍必行恶, 一切恶人都不明白, / 《圣经》说: “但不法的人必行不法的事, 没有一个人不法的人能明白...那些愚妄的人不能明白所发生的事;

惟独智慧人/ 就是那些有智慧, 又使别人有智慧的人, 就是教师;那些开了灯的人...

能明白。

¹¹ in the King James version reads:

And from the time that the daily sacrifice will be taken away, and the abomination that makes desolate set up,

Now let us pause and look more closely at this verse... because those 20 words in English... are only 6 words in Hebrew.

The 1st Hebrew word is...

min: **from** -- in other words, from some point or event

The 2nd Hebrew word is...

tamiyd: **continual** or always -- Daniel uses this word 5 times. The first time the word is used in the OT is in Exodus. We read, the table of showbread before Me **always**; or... to cause the lamp to burn **always**; or... the high priest with the breastplate of all the names of Israel on his heart as he stands before the Lord **continually**; and the headdress, the turban... **always** upon his forehead. After Daniel, Hosea next uses this word: **tamiyd** when he says, Wait on thy GOD **continually**. And Romans 12, we are encouraged to... present ourselves a living sacrifice, holy, acceptable to God... even praying **always**.

So we have: **min**, **tamiyd**...

And now the 3rd word...

cuwr: taken away. And it can also mean: turning aside, or **avoiding**.

In Genesis 41, we read...

and pharaoh **took off** his ring... **from** his hand... and **put** it on Joseph's hand.

And it's interesting... **those are 3** of the 6 words.

The 4th word is:

shiquwts: Ezekiel 5 says, you have filled My sanctuary with detestable things... **filthy**, abominable things.

¹¹ KJV 版本:

从除掉常献的燔祭，并设立那行毁坏可憎之物的时候，必有一千二百九十日。

现在让我们停下来仔细看看这一节，因为这 20 个英文单词，在希伯来语里只有 6 个单词。

第一个希伯来语单词是...

min: 从——换句话说，从某个点或事件

第二个希伯来语单词是。

tamiyd: 持续或总是——但以理用这个词 5 次。第一次使用这个词是在出埃及记。我们读书，面前**总是**摆着一桌的陈设饼；或者...让灯**一直**燃烧；或作大祭司，胸前戴着以色列众名的胸牌，**常**站在耶和华面前。他的头饰，头巾，**一直**戴在额头上。在但以理之后，何西阿接着用了这句话：“**tamiyd**”，当他说，“不断地等候你的神。”罗马书 12 章 12 节说，我们受鼓舞...将自己献上作活祭，是圣洁的，为神所悦纳...并且**常常**祷告。

所以我们有：**min**, **tamiyd**...

现在是第三个单词...

cuwr: 带走。它也可以表示：回避。

在创世纪第 41 章，我们读到...

于是法老**摘下**他手上的戒指，**戴**在约瑟的手上。

有趣的是，这是六个单词中的**三个**。

第四个词是:

shiquwts: 以西结书 5 章说：“你用可憎之物充满了我的圣所...**污秽可憎**之物。”

And the 5th word:

shamem: it's a verb... devastating, destroying, **wasting** and trashing.

And the 6th word is:

nathan: **to set in place**... from the stars in heaven... to the One coming who's right it is to reign.

Daniel is talking about **something being substituted and set in its place**. It's a very common word used over 2,000 times in the Old Testament.

So let's review:

min tamiyd cuwr:

from a time... the continual acts of devotion... are taken away / or put off; or avoided;

and the next 3 Hebrew words:

shiqquwts shamem nathan:

and some wasting... filth... is set up... and taking its place.

Romans speaks of those... worshiping the creation more than the Creator. And here Daniel says: **from the time when some devotion is taken away;**

and some abominable atrocity is set up in its place.

there will be a thousand two hundred and ninety days (1290) / Now, that is 30 days longer than 3 ½ years -- halfway through the great tribulation... which suggests about a month before...

all hell breaks loose, there is going to be some political bait and switch that happens. And what? Instead of thinking you are headed to the amusement park... What? Suddenly you find yourself in a freaky concentration camp?

第五个词:

shamem: 是一个动词, 意思是毁灭性的、毁坏性的、浪费的和毁坏性的。

第六个单词是:

nathan: 从天上的星星...到即将到来的那个人, 他是对的, 那就是统治。

但以理说的是有**东西被替换, 放在它的位置上**。这是一个很常见的词, 在旧约中使用了 2000 多次。

所以让我们来回顾一下:

min tamiyd cuwr:

从某一时刻起...持续不断的奉献行为...被取消/或推迟;或避免;

接下来的三个希伯来语单词

shiqquwts shamem nathan:

从除掉...并设立那行毁坏可憎之物的时候,

罗马书中提到...崇拜造物多于崇拜造物者。这里但以理说: **从除掉常献的燔祭,**

并设立那行毁坏可憎之物的时候,

必有一千二百九十日。/现在, 比三年半多了 30 天——大灾难的一半, 这意味着大约一个月前...

一切都乱了套, 会有一些政治诱饵和转变发生。和什么? 与其以为你要去游乐园...怎么了? 突然发现自己被关进了一个诡异的集中营?

I don't know.

But if we are doing our math, we are still left with 15 unspeakable days that have been stepped over. And the wise... don't need to know those unspeakable details, because some things are best left... unknown. So, let's go on...

¹² **Blessed** is he who waits / this is the last time **esher**: meaning: fortunate; marked with God's favor... is used in the Old Testament.

Blessed is he who waits on the LORD... who plans to do more... than any of us could ever ask or think, if we just wait on Him.

and touches...

the thousand three hundred and thirty-five days / so what does that mean?

Well, some... perhaps many in the last 3 ½ years will finally wake up to that deceitful, peace peddling fool of a politician; but the Day of wrath has arrived.

And they too must run the race of faith... throwing down what is filthy; picking up the neglected devotion, turning to Him of whom it says, every knee will bow.

They must press on and not stop; every day -- count the days; and keep looking for Him... the Redeemer until you **touch** that **1,335th** Day.

Because He will come; yes, He will! And to Daniel and all of us He says:

¹³ **You** / the word is: **attah**; and it is as if a Father says to His child. Just one word; just a look:

You know what to do. Get going! keep walking; don't quit...

till the end:

我不知道。

但如果我们算一算，我们还剩下 15 天被逾越了。而明智的人...不需要知道那些无法言说的细节，因为有些事情最好是...不知道。那么，让我们继续...

¹² 等到...那人便为**有福**。/这是最后一次 **esher**: 意思:幸运;在旧约中使用。

那等候主的，是有福的...他计划要做的...比我们任何一个人要求或想的都多，只要我们等候他。

一千三百三十五日的，/这是什么意思呢？

好吧，在过去的三年半里，一些人...也许很多人最终会醒悟过来，认识到那个欺骗、兜售和平的愚蠢政客;但愤怒的日子已经到了。

他们也要奔那有信心的族类。拾起被忽视的忠诚，转向他，他说，每一个膝盖都会鞠躬。

他们必须勇往直前，不能停下来;每天，数着日子过;继续寻找他，救赎者，直到你到达 1335 天。

因为他会来;是的,他会!他对但以理和我们说

¹³ 你/这个词是: **attah**;就像父亲对孩子说。只是一个字;只是看一看: 你知道该怎么做。走了!永远向前;不放弃...

且去等候结局，

And at the end of the days...

you will stand up in your lot / so keep going, don't quit until you too awaken...

and arise in eternal resurrection; to the inheritance which you acquired... through faith in God's word, tried in the fire.

因为你必安歇。

到了末期，你必起来，享受你的福分。

/ 所以继续，不要放弃，直到你醒来...
在永恒的复活中复活;就是你们因信神的话，在火中受试炼而得的产业。

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[耶稣，是你](#)

[Genesis: One Blood, One Race](#)

[创世纪: 同个血脉](#)