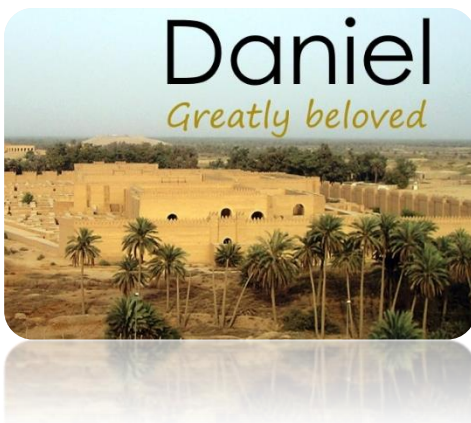


# DANIEL 8 vs 1

With the Aramaic section having concluded; and introduction of four brutal, monstrous governments of this world rising up all in their time to leave... as GOD determines; now, we come to the section of prophecy written in Hebrew, the language of the House of **Judah** as well as the heritage language of the House of **Israel**. So the LORD has turned from addressing the nations during the time of the Gentiles to speak to His people, so that they do not lose faith and confidence in Him.



随着亚拉姆语部分的结束;世界上四个残暴的政府相继崛起,都是上帝的旨意;现在,我们来看看用希伯来语写的预言,希伯来语是**犹太**大家的语言,也是**以色列**家的传统语言。这样,主在外邦人的日子、不再向列国讲论、反而向自己的百姓讲论、免得他们失了信心信靠他。

**<sup>1</sup> In the third year of the reign of king Belshazzar** / remember, Belshazzar is the grandson of king Nebuchadnezzar... and the Babylon empire was fast coming to an end, no longer in focus in the visions of Daniel... consistent with Daniel who has already move on to Elam, to the Persians / modern Iran.

<sup>1</sup> 伯沙撒王在位第三年/记住,伯沙撒是尼布甲尼撒王的孙子...巴比伦帝国很快就要结束了,不再是但以理的异象的焦点...与但以理的观点一致,他已经去了埃兰,去了波斯人那里/现代伊朗。

但以理说...

Daniel says...

**In the third year of the reign of king Belshazzar...**  
**a vision appeared to me, even to me Daniel,**

伯沙撒王在位第三年...  
有异象现与我但以理,

**after what appeared to me at the first / 3 years earlier, written in chapter 7.**

是在先前所见的异象之后。/  
三年前,第七章有提到

**<sup>2</sup> And I saw in a vision; and it came to pass,**

<sup>2</sup> 我见了异象的时候,

**when I saw, that I was at Shushan in the palace / Shushan was the chief city of Persia,**

我以为在以拦省书珊城中  
(城或作宫)。/书珊是波斯的主要城市,

**which is in the province of Elam; and I saw in a vision,**

我见异象又如在乌莱河边。



/ some bible commentators say: by the **canal**. The exact location of the Ulai river is uncertain... though some have identified it as the single river into which both the Tigris and Euphrates rivers finally flow together: the Tigris representing the peoples of the East... and the Euphrates representing the peoples of the West; so we're learning about where East meets West.

<sup>3</sup> **And I lifted up my eyes, and saw, and behold /**  
pay attention,

**there stood before this river a **ram** which had two horns: and the two horns were high; but one Cyrus the Persian was higher than the other Darius the Mede,**

**and the higher came up last /** we know from the previous chapters; this **RAM** represents **PERSIA**... the **SILVER**... the **BEAR**; we know the two horns were the Medes and the Persians. And Cyrus and the Persians was **higher**... because it **came up last**. Remember, this vision was given... nearing the fall of Babylon. It's interesting to note: on its coins the Persian emblem was the **RAM**; the Persian king Cyrus leading his army wore a **RAM**'s head. And in the Zend-Avesta, the sacred writings of Zoroaster, who is thought by some to be a disciple of Daniel; in these writings, the guardian spirit Yazad or Izad appears as a **RAM**.

<sup>4</sup> **I saw the **ram** pushing westward, and northward, and southward; so that no beasts might stand before him / in chapter 7,** we remember there were 3 ribs in the mouth of that **BEAR**. And Daniel saw a triple alliance of Lydia, Babylon and Egypt working to contain the Medo-Persians.

**I saw the **ram** pushing westward /** to Lydia,

有些圣经注解:在**运河**旁。乌莱河的确切位置还不确定, 尽管有些人已经确定它是底格里斯河和幼发拉底河最后汇入的唯一河流:底格里斯河代表东方的民族, 而幼发拉底河代表西方的民族;所以我们正在学习东方和西方在哪里相遇。

<sup>3</sup> 我举目观看/注意,

见有双角的**公绵羊**站在河边, 两角都高。这角高过那角,



更高的是后长的。/ 我们从前几章知道;这只**公羊**代表**波斯**...银...熊;我们知道这两个角是玛代人和波斯人。居鲁士和波斯人更高, 因为他们排在最后。记住, 这个幻象是在巴比伦陷落的时候出现的。有趣的是, 硬币上的波斯标志是**公羊**;率领军队的波斯国王居鲁士戴着**公羊**头。还有琐罗亚斯德的圣典, 琐罗亚斯德被一些人认为是但以理的门徒;在这些作品中, 守护者亚兹德或伊扎德以一头**公羊**的形象出现。

<sup>4</sup> 我见那**公绵羊**往西, 往北, 往南抵触。兽在它面前都站立不住, /在第七章中, 我们记得那只熊的嘴里有三根肋骨。但以理看到了吕底亚、巴比伦和埃及三国联合起来遏制米多波斯人。

我见那**公绵羊**往西/去莉迪亚,

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and northward / to Babylon,  
and southward / to Egypt; so that no  
beasts might stand before **him**, nor  
was there any that could deliver out  
of his hand; but **he** did according to  
his will,

and ~~became great~~ / clearly, gadol is a  
verb

**he** was gadol-ing / he was enlarging  
himself; leaders and governments do that!  
They grossly inflate their importance.



往北 / 去巴比伦; 往南 / 去埃及; 曾在  
**它**面前都站立不住, 也没有能救护脱  
离它手的。但**它**任意而行,

自高/gadol 是一个动词

自大。/他在扩张自己;领导人和政府  
就是这么做的!他们过分夸大自己的  
重要性。

<sup>5</sup> And as I was considering, behold / Danial paid  
attention,

a **he-goat** came from the west on the face of the  
whole earth and touched not the ground / so he  
came from far away; and he was moving fast, in rapid  
conquest:

and **the goat** had a notable horn between his  
eyes / we know this was **GREECE**... the BRONZE  
kingdom... the LEOPARD... in the previous vision. And  
this notable horn between his eyes is Alexander the  
great.

<sup>6</sup> And **he** / this he-goat came to the **ram** that had  
two horns, which I saw standing by the river,  
and ran into **him** in the fury of his power / he  
charged full force into him.

<sup>7</sup> And I saw **him** / the he goat...Greece, come close  
to the **ram**, and **he** was moved with choler against  
**him** / he was moved with wrath... against Persia,

and smote the **ram**, and broke his two horns:  
and there was no power in the **ram** to stand  
before **him** / before the he-goat, but **he** cast **him**  
down to the ground / the he-goat, Greece threw  
down Persia,

<sup>5</sup> 我正思想的时候, /但以理注意到

见有一只公山羊从西而来, 遍行全地, 脚不沾  
尘。/所以他从很远的地方来;他走得很快, 征  
服得很快:

这山羊两眼当中有一非常的角。/我们知道这  
是**希腊**...青铜王国...豹...在先前的异象中。  
他两眼之间的这只著名的角就是亚历山大大帝。

<sup>6</sup> **它**/这只公羊, 往我所看见, 站在河边有双角  
的**公绵羊**那里去, 大发忿怒, 向**它**直闯。/它  
鼓足了力气。

<sup>7</sup> 我见**公山羊**/公羊...希腊, 就近**公绵羊**, 向**它**  
发烈怒, /他对波斯大为震怒

抵触**它**, 折断它的两角。**绵羊**在**它**面前站立不  
住。**它**将**绵羊**触倒在地, /希腊推翻了波斯



# DANIEL 8 vs 1

and stamped on **him**: and there was none that could deliver the **ram** out of **his** hand / we know from history that is what happened, none could rescue Persia from Greece... as Alexander defeated the Medo-Persians. By the way, the Macedonian coinage emblem was the **GOAT**; their capital Agea means **GOAT** city; and the Aegean Sea means the **GOAT** sea; Alexander was called AEGUS meaning... son of the **GOAT**.



<sup>8</sup> So the **he-goat** enlarged / the Hebrew word gadol. Since that Persian ram gadol-ed a while... now it is time for Alexander the great to grossly inflate his importance... and gadol. Daniel says:

So the **he-goat** enlarged... himself: and when he was exceedingly strong,

the **great horn** was broken / and the LORD is funny... his gadol-ing famous horn, all that great gadol-ing going on; and that great gadoler Alexander... **is dead**; he's already dead! It's as if GOD said, **NEXT!** Like I said, governments grossly inflate their importance! So do politicians and usurpers and pretenders; and with Alexander the great broken... and the trash taken out, let's read on;

and instead of it, came up four notable ones toward the four winds of heaven / replacing the broken great horn, after Alexander's death there was dissension.

Who is the greatest? Who should be his successor?

And his empire divided into four parts: **Cassander** took Macedonia; **Lysimachus** took Thrace and Asia Minor;

**Seleucus** took Syria and the eastern part;

and **Ptolemy** took Egypt and the southern part.

用脚践踏，没有能救**绵羊**脱离**它**手的。 / 我们从历史中知道，当亚历山大打败了波斯时，没有人能从希腊手中拯救波斯。顺便说一下，马其顿的货币徽章是**山羊**；他们的首都阿吉亚意思是**山羊城**；爱琴海的意思是**山羊海**；亚历山大被称为伊吉斯意思是...**山羊**的儿子。

<sup>8</sup> 这**山羊**极其自高自大 / 希伯来语的 gadol。自从那只波斯公羊被 gadoled 了一段时间...现在是亚历山大大帝夸大他的重要性的时候了...还有 gadol。但以理说：

这**山羊**极其自高自大，正强盛的时候。

那**大角**折断了 / 耶和华是有趣的...他那著名的号角，所有的大 gadol-ing;伟大的 gadoler Alexander 已经死了;他已经死了!就好像上帝说，下一个!就像我说的，政府夸大了他们的重要性!政客、篡位者和伪装者也是如此;随着亚历山大大帝的崩溃，垃圾被清除，让我们继续读下去;

又在角根上向天的四方，长出四个非常的角来 / 亚历山大死后，这个破碎的大角被替换了。

谁是最伟大的?谁应该是他的继任者?

他的帝国分为四个部分:**卡珊德**占领了马其顿;**吕西马科**占领色雷斯和小亚细亚;

**西流古**占据了亚兰和东部;

**托勒密**占领了埃及和南部。

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<sup>9</sup> **And out of one of them** / this verse reads much different than Daniel chapter 7:8 describing the Roman beast that has 10 horns, and there came up among them... another little horn, an 11<sup>th</sup> puny horn. **Daniel is fascinated with history foretold... even to the final generation.**

**out of one of them came forth a little horn** / out of one of the four Grecian prominent ones, these verses clearly affirm Antiochus Epiphanes -- who thought he was: "the God Manifest". He was a ruthless military strategist who accomplished all that is described here. But these verses also have a double fulfillment... reaching to the Antichrist working his evil during the end time of the history of the Gentiles... who will be doing these same things, vexing the House of Judah working violence on them. Antiochus Epiphanes is considered the first of many antichrists that will come.

Daniel says...

**a little horn... which enlarged** himself...again, the word is gadol. Now, this puny horn has grossly enlarged himself... like a pimple saying, I am the nation's oil reserves. And this puny little horn of a politician is going to gadol...

**first... toward the south, and toward the east, and toward the pleasant land** / first toward Egypt; then toward Syria and Iraq and Iran: old Persia, and lastly: the beautiful land... the land promised to the children of Abraham, Isaac and Jacob. So this peanut-headed politician is going to peddle his over-blown importance... around the Middle East.

But let's go on...

<sup>10</sup> **And it enlarged himself greatly even to the host of heaven** / yes! The word is gadol. This little horn... is gadol-ing to the armies of the Lord GOD.

<sup>9</sup> 四角之中/ 这段经文读起来和但以理书 7 章 8 节很不一样, 7 章 8 节描述罗马兽有 10 个角, 其中又出现了一个小角, 第 11 个小角。丹尼尔对预言的历史着迷...甚至到最后一代。



有一角长出一个**小角**/ 四大希腊名人之一, 这些诗句清楚地肯定安条克的顿悟——谁认为他是:“上帝显化”。他是一个冷酷无情的军事家, 完成了这里所描述的一切。但这些经文也有双重的应验...在外邦人历史的末期, 敌基督行他的恶事...他也会做同样的事, 惹动犹大家, 向他们施行暴力。Antiochus Epiphanes 被认为是未来许多反基督者中的第一个。

但以理说...

长出一个**小角**...渐渐成为强大。这个词是 gadol。现在, 这个弱小的角已经长大了...就像一个小脓包在说, 我是这个国家的石油储备。这个弱小的政客要去 gadol...

向南, 向东, 向荣美之地, 渐渐成为强大。/ 首先对埃及;然后是叙利亚, 伊拉克和伊朗:古波斯, 最后是美丽的土地...应许给亚伯拉罕, 以撒和雅各的子孙的土地。所以这个愚蠢的政客要在中东到处兜售他被夸大了的重要性。

但是让我们继续...

<sup>10</sup> 它渐渐强大, 高及天象, /是的!这个词是 gadol。这小角...是主上帝军队的 gadol-ing。

# DANIEL 8 vs 1

And admittedly, this verse is difficult. We know **Ezekiel chapter 37 speaks of the Lord GOD's exceeding great army**... that stood up in the valley of dry bones. Is that army in focus here? I don't know.

But we do know... this big mouth has greatly over-sold his sorry ass... even to highest heaven.

Daniel says...

**and it cast down some of the host... and of the stars to the ground,**

**and stamped on them** / he trampled all over them; this gadol-ing blow-hard caused some of the host... and of the stars to fall. Now... if the hosts are armies... are the stars... captains and commanders? You know like 3, 4, and 5-star generals somehow falling? I don't know. I wasn't there when the LORD gave Daniel the vision. But we know... a third of heaven fell for Satan. So it makes you wonder. Is this little horn... not demon possessed, but devilish: possessed by Satan?

<sup>11</sup> Yes, **he enlarged himself... to the Prince of the host** / he magnified himself, the same word: gadol. He over-inflated his ego, can you imagine? This politician thinks he is **JESUS THE MESSIAH**, the **Savior** and **Deliverer**... delivering the goods to save everybody. The usurping politician gadol-ed even against... the Son of man... in the previous chapter,

**and by him the daily sacrifice was taken away** / by this usurping gadoler, notice the word in italics is added by the translators; clearly

**and by him the daily / the continual — devotion... was taken away,**

**and the place of the sanctuary** / this is how the King James Version reads, but does it have to be a literal building? **No!**

诚然，这节经文很难。我们知道**以西结书第 37 章说到主神极其强大的军队**...在枯骨谷站立起来。这里有军队吗?我不知道。

但我们知道，这张大嘴已经把牛皮吹到天上去了。

但以理说...

将些天象和星宿抛落在地，

用脚践踏。 / 他把它们全踩烂了;这刺耳的爆炸声导致一些主人...和一些星星坠落。现在，如果东道主是军队，星星是上尉和指挥官吗?你知道，就像 3 星，4 星，5 星将军不知怎么降级的?我不知道。当主给但以理这个异象时，我并不在场。但我们知道，三分之一的天使是为撒旦而陷落的。这让你好奇。这个小角...不是被恶魔附身，而是被撒旦附身?

<sup>11</sup> 并且**它**自高自大，以为高及天象之**君**。 / 他把自己放大了，同一个词:gadol。你能想象他的自我膨胀吗?这个政客认为**他是弥赛亚，救世主和拯救者**，拯救所有人。篡夺王位的政客甚至对...人子...在前一章中，

除掉常献给**君**的燔祭， / 通过这个篡夺权力的 gadoler，注意这个斜体字是由译者添加的;很明显

毁坏**君**的圣所。

/这是詹姆斯国王版本的解读，但它必须是字面上的建筑物吗?不!

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In Hebrew 2 words are in focus: **makon** = **foundation** + **miqdas** = **holy place**. Isaiah uses this word: Make the LORD your fear and dread, and He will be for you your sanctuary. -- **Isaiah 8**. Obviously the 2 words... a metaphor for God does not mean God is a brick and stone building; clearly,

**the foundation of the holy place... was cast down** / the LORD God chooses words to speak to 2 very different groups He calls: His people; those who lived 2,500 years ago and offered bloody sacrifices of bulls and goats; and those of us in the 21<sup>st</sup> century to whom those rules are no longer required.

**was cast down** / the Hebrew word is shawlak. The Revised Standard Version says, the sanctuary was overthrown... which speaks to the foundations of daily devotions being destroyed; yet this word means: **brought low** or... **put aside**: tragically ignored as irrelevant.

God's sacred place -- whatever that describes... got a good shellacking! But does this literally have to be a building? **No!** When JESUS returns, He hopes to find faith. He said, I will build My church = **that's us!**

To the Ephesians Paul say: built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; we are growing into a holy naos in the Lord: for a habitation of God through the Spirit... something Daniel did not understand. None of the prophets did: that truth was hid from them:

by **him**... the daily / the continual devotion... **was taken away, and the foundation of the holy place was brought low** / was put aside... foolishly ignored in our genius 21<sup>st</sup> century.

<sup>12</sup> **And a host** / some type of army, **was given against the daily sacrifice** / again added by the translators; **given to war against the continual devotion...**

在希伯来语中，这两个词是焦点：**makon** = **foundation** + **miqdas** = **holy place**。你们当敬畏耶和华，他就为你们的圣所。——**以赛亚书 8**。很明显，这两个词，对上帝的比喻，并不意味着上帝是砖和石头砌成的建筑;很明显，

**毁坏君的圣所** /主上帝选择了对两种完全不同的群体说话:他的子民;那些生活在 2500 年前，以公牛和山羊为祭牲的人;对于我们这些生活在 21 世纪的人来说，这些规则已经不再需要了。

**毁坏** /希伯来语是 shawlak。修订后的标准版本说，圣所被推翻了...这说明日常敬拜的根基被破坏了;然而，这个词的意思是:**被贬低或...被搁置**:作为无关紧要的东西被不幸地忽视。

上帝的圣地——不管那是怎么说的...被狠狠地打了一顿!但这真的必须是一座建筑吗?不!当耶稣回来的时候，他希望找到信仰。他说，我要建立我的教会 =那是我们!

保罗对以弗所人说:“被建造在使徒和先知的根基上，有耶稣基督自己为房角石。”我们在主里面渐渐成为圣洁，藉着圣灵成了神的居所.....这是但以理所不明白的。众先知没有一个作这事。真理是向他们隐藏的。

**毁坏君的圣所**/在我们这个天才的 21 世纪被愚蠢地忽视了

<sup>12</sup> 因罪过的缘故，有军旅/某种军队和常献的燔祭/被翻译者添加；交付它。/



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by reason of the transgression / by reason of the rebellion... those stepping over the line... those always going too far: this **war** speaks to the end time apostasy, the abandonment... the great divorce of faith and faithfulness... happening around us, today,

and **it** cast down the truth to the ground; / this little horn brought low... and conveniently pushed aside truth, so there will be a lot of fake news going on,

and **it** practice and prospered / clearly,

and **it** effectively did what it was doing and prospered / whatever this novice pimple of a political leader was doing... it succeeded... at least for a while.

**13** Then I heard one holy one speaking, and another holy one said to that certain one who spoke,  
How long is the vision of the daily devotions, and the desolating rebellion,

to give the **sanctuary** / in Hebrew: *qodes* = **most holy**, limited access; set apart, dedicated to God...

to give the **most holy** and the **host** to be trampled down?

/ not only the place of spiritual refuge – by the way the **most holy** place of spiritual refuge for the church Jesus is building is in **our hearts**... where the Spirit comes... and makes a most holy home for His purposes ... **but also**... the armies of the Prince.

**14** And he said to me, Unto two thousand and three hundred morning / evenings offerings; or is it morning / evening days ...many commentaries have been written;

if this phrase refers to **days**: then 2300 = **6 years 140 days**; but we understand this refers to **offerings** = **1,150 days** related to **chapter 12**;

因罪过的缘故/由于叛乱，那些犯罪的人，那些迷失的人，这场**战争**向我们诉说着背叛，被遗弃，信仰和忠诚的巨大背离，今天发生在我们周围

**它**将真理抛在地上，/这个小角被放低了，把真相推到一边，所以会有很多假新闻，

**它**任意而行，/很显然

**它**无不顺利。/不管这个政治领袖的新手在做什么，至少在一段时间内是成功的。

**13** 我听见有一位圣者说话，又有一位**圣者**问那说话的**圣者**说，这除掉常献的燔祭和施行毁坏的罪过，

将**圣所**/希伯来语:*qodes* =至圣，限制通行;分离，奉献给上帝...与**军旅践踏**的异象（**军旅**或作以色列的军），要到几时才应验呢？

/不仅是属灵的避难所——顺便说一下，耶稣所建造的属灵的避难所是在我们心中...圣灵在那里降临...为他的目的建造一个最神圣的家...还有...君王的军队。

**14** 他对我说，到二千三百日，/晚祭或者它是早晨/晚上的日子...许多注解已经写了；

如果这个短语指的是**天**:那么 2300 = **6 年 140 天**; 但我们知道这指的是**献祭**=1,150 天（与 12 章相关）



# DANIEL 8 vs 1

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then will the **sanctuary** be **cleansed** / the word is: tsadaq... the **righteous** ... the **correct**: speaking to the time of tribulation: when many are purified and whitened and tested; clearly this can read...

then will the **most holy** be righteous.

Daniel uses this word again in chapter 12, when he writes: the wise will shine as the brightness of the firmament; and be righteous as stars forever and ever.

→ I do not think the brick or stone buildings are worried about being whitened and brightened and purified.

→ I do think God's people are concerned about this matter.

圣所就必洁净。 / 这个词是:tsadaq...公义的...正确的:这是在患难的时候说的: 那时许多人都得到了净化, 清洁和试炼;显然, 这可以读...

至圣者就公义了。

但以理在第十二章又用了这个词, 他写道: 智慧人必发光如穹苍的光;你们要作义人, 好像星, 直到永永远远。

→ 我不认为砖或石头的建筑会担心被白化, 明亮和净化。

→ 我确实认为上帝的子民关心这件事。

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