

27. BP Daniel 但以理書

<p>1. At what time in Israel's history did these events occur? The book tells about Daniel and his 3 friends and their struggles to _____.</p> <p>2. Explain the structure or design of the book. Which are the key chapters?</p> <p>3. In Ch 1, Daniel and his friends had to choose between which 2 things? What was the result of their choice?</p> <p>4. After this begins the Aramaic section. What was the king of Babylon's dream about? Daniel interprets it: there will be a series of human kingdoms after Babylon who will fill God's world with _____. But one day ____ kingdom will come and will confront and humble the arrogant kingdoms of this world and fill the world with _____ of God's reign and rule.</p> <p>5. After this, chapter 3 tells about Daniel's three friends who refused to _____. So the friends are persecuted and thrown into a fiery furnace but God delivers them and they're exalted by the king who now acknowledges _____. After this comes a pair of two Babylonian kings, the father, Nebuchadnezzar and then his son, Belshazzar. They're both filled with _____ because of their _____. Like in chapter two, God warns them both through dreams and then visions, which also like chapter 2 only Daniel can interpret. He says that both kings are to _____ themselves before God and both kings arrogantly resist. So Nebuchadnezzar is stricken with madness. He becomes like a _____. But then he _____ himself before God and _____ returns to him. He's restored as king.</p> <p>6. This is in contrast with his son Belshazzar who doesn't humble himself before God and he's</p>	<p>1. 但以理書所記載的內容發生在哪个時期？這書記載但以理及他的三個朋友面臨什麼掙扎？</p> <p>2. 請解釋這書卷的結構，突顯了哪幾章屬最重要？</p> <p>3. 在第一章記載但以理及他的朋友要從哪兩方面作出選擇？他們最後選擇了什麼？</p> <p>4. 在開始了亞蘭文的部分，書卷記載了巴比倫王發了什麼夢？但以理的解釋是：這象徵了繼巴比倫之後，將有一系列的王國，使上帝所創造的世界充滿_____；但有一天，_____的國將要來到，祂要審判屬世的列國，並要使這些狂妄的國降卑；上帝的國度与權柄將會使这个世界充滿了_____。</p> <p>5. 第三章講述但以理的三個朋友拒絕_____，因此，那三位朋友被扔進火窑中，但上帝從火窑中拯救了他們，而尼布甲尼撒王也承認了_____。這之後，記載了兩任巴比倫王的一對故事：父親——尼布甲尼撒王，和他的兒子——伯沙撒王。他們都因他們的_____而充滿了_____。因此，上帝像第二章所記載，通過異夢和異象警告他們，同時亦只有但以理能解釋夢。他說，兩位王都應在上帝的面前_____，然而兩位王都狂傲的拒絕了。結果，尼布甲尼撒王成了_____，但後來，尼布甲尼撒在上帝面前_____，他重新成為了巴比倫王。</p> <p>6. 這與他的兒子伯沙撒王形成了對比：伯沙撒王拒絕在上帝面前謙卑自己，於是他在當夜被殺。這</p>	<p>(Niet alle vragen zijn in NL vooral de langere vragen. Voor die moet je aub de Engelse vragen gebruiken. De antwoorden kan je makkelijk terugvinden in de Engelse ondertiteling text.)</p> <p>1. Tijdens welke periode van de geschiedenis van Israel gebeurde deze dingen? Daniel en zijn 3 vrienden moesten worstelen met _____.</p> <p>2. Leg uit hoe het boek is gestructureerd. Welke zijn de belangrijke hoofdstukken?</p> <p>3. Tussen welke 2 zaken moesten Daniel en zijn vrienden een keus maken (in hfdst 1)? Wat waren de gevolgen van hun keus?</p> <p>4. After this begins the Aramaic section. What was the king of Babylon's dream about? Daniel interprets it: there will be a series of human kingdoms after Babylon who will fill God's world with _____. But one day ____ kingdom will come and will confront and humble the arrogant kingdoms of this world and fill the world with _____ of God's reign and rule.</p> <p>5. After this, chapter 3 tells about Daniel's three friends who refused to _____. So the friends are persecuted and thrown into a fiery furnace but God delivers them and they're exalted by the king who now acknowledges _____. After this comes a pair of two Babylonian kings, the father, Nebuchadnezzar and then his son, Belshazzar. They're both filled with _____ because of their _____. Like in chapter two, God warns them both through dreams and then visions, which also like chapter 2 only Daniel can interpret. He says that both kings are to _____ themselves before God and both kings arrogantly resist. So Nebuchadnezzar is stricken with</p>
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assassinated that very night. Now these two events draw this imagery from Genesis chapters one and two and Psalm 8 where humans are depicted as _____ of God. He has given them authority to _____ the beasts of the field, the birds of the air on behalf of God who is the world's _____. But when human kingdoms forget that, when they rebel and make themselves and their power into a "god," they become less than human, like violent _____ who will face God's _____.

7. Next is Chapter 6, the pair of chapter three. This time it's Daniel who is being persecuted because he refuses _____. He's thrown into a lion's den, God delivers him from the beasts and like the friends, the king exalts Daniel and praises his God. Ch 7 is the pair of chapter 2 and the center of the book where all its themes come together. It's another dream but it's Daniel's this time. And ironically he cannot understand the dream until _____ explains it to him. He sees a series of four beasts: one like a lion, then one like a bear, then one like a winged leopard. Each of these symbolizing _____. And last of all is a super _____ identified as a really evil _____ and it has lots of horns -- a common symbol for _____ in the OT. One specific horn exalts himself above God and persecutes God's people who are symbolized by a figure called the "_____ of Man". He is an image for both God's covenant people but also for _____. But then all of a sudden, God, who is called "_____", comes and He sets up His throne. He destroys the super beast and He exalts the Son of Man on the clouds where he comes up to _____ and share in God's rule over the nations.

8. So, we see how all of these stories in the first half fit together:

兩個記敘結合了創世記 1~2 章和詩篇第八篇所描述的場景：人被描述成具有上帝的 _____，上帝賜給人權柄代表上帝 _____ 田野的兽、空中的鳥。而上帝才是這世界 _____。但當人所建立的王國忘记了這一點時，他們開始背叛上帝，尊崇他們自己和他的權力為「神」，他們開始失去上帝初期所造的樣式，成為殘暴的 _____，終面對上帝 _____。

7. 接下來是第六章，這一章與第三章相對。這一次是但以理拒絕 _____，于是他 被扔在了獅子坑中，但上帝救他脫離野兽的伤害；正如但以理朋友们的经历一样，大流士王高升了但以理，并赞美但以理的神。接下来我们就来到了第七章。第七章与第二章相对，也是但以理书的核心：但以理书中所有的主题在这里汇集。这一章记载了另一个梦，不过这次是但以理所做的梦。有趣的是，这一次但以理并不能解释这个梦，直到 _____ 把这一切讲解给他听。但以理在梦中看见四个兽：一兽像狮子；一兽像熊；一兽像豹，背上有鸟的四个翅膀；这头三个兽都分别象征 _____。而最后一个兽是一个及其强大 _____，代表了一个 _____，这兽有很多 _____：在旧约中，这是一个常用来表征很多的 _____，这其中又长起一个特别的角，这个角象征了一位狂妄的王，他把自己置于上帝之上，并迫害上帝的百姓。这些属神的圣民被一位称为「 _____」的形象所代表，代表了上帝的选民，又代表了从大卫一支出来的他们的王。而突然之间，上帝，就是被称作“ _____”的那一位来到并设立了祂的宝座。祂毁灭了那巨大的兽，并使神的圣民得国；人子驾着天云而来，坐在 _____

madness. He becomes like a _____. But then he _____ himself before God and _____ returns to him. He's restored as king.

6. This is in contrast with his son Belshazzar who doesn't humble himself before God and he's assassinated that very night. Now these two events draw this imagery from Genesis chapters one and two and Psalm 8 where humans are depicted as _____ of God. He has given them authority to _____ the beasts of the field, the birds of the air on behalf of God who is the world's _____. But when human kingdoms forget that, when they rebel and make themselves and their power into a "god," they become less than human, like violent _____ who will face God's _____.

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i) The three stories of _____ despite _____ are meant to offer _____ to Gods people suffering among the nations. But they suffer because human _____ have rebelled against God and become _____. And so these visions encourage _____ that God's people are to wait for God to bring _____ and _____ over our world and vindicate his suffering people. ii) the final three visions show when God is going to do this. In ch 8, Daniel has another vision about the final two beasts of chapter 7. But this time they are symbolized by a ram who we're told is an image of the empire of the Medes and Persians. And then by a goat who is an image of Greece. And out of the goat come a whole bunch of horns, one of which symbolizes the evil king from chapter 7. Here we're told more: he will attack _____ and exalt himself above God and defile _____ with idols. However in the end he will be destroyed by God who will exalt His _____ and His _____.

9. By ch 9, Daniel is very puzzled especially as to when all of this is going to take place. So he consults the scroll of the prophet _____ where God said that Israel's exile would only last _____ years. For Daniel the _____ years are almost up and so he asked God to fulfill His promise soon. But an angel comes and informs him that Israel's sin and rebellion has continued and so their time of exile oppression will continue on _____ longer than Jeremiah envisioned. Daniel is deeply disturbed by this and he has one final vision. We're shown the same sequence of kingdoms. It's Persia and then Greece and Alexander the Great followed by lesser kings all leading up to this final king of the north, who will invade Jerusalem, set up idols in the temple and exalt himself above God. But then all of a sudden this king comes to ruin. Now

_____，得了各国的权柄和荣耀。

8. 现在我们可以回顾一下但以理书的前半部分是如何相互关联的：

1. 开始的三个在_____中记载，信守上帝的_____和_____。意在给在列国中遭受苦难的上帝的百姓以_____。但他们的苦难来源于人_____背叛了上帝，并成为_____。因此，这些异象劝勉上帝的百姓耐心等待_____：上帝终将来给祂的圣民_____，并带着祂的_____。

2. 最后的三个异象所探究的主题：

第八章中，但以理又见一新的异象，这异象关乎于第七章中所记载的最后两兽。但这一次，它们的表象变成了一只公绵羊和一只公山羊：根据记载，这只双角的公绵羊代表了米底亚和波斯王；而公山羊则代表了希腊王。从这只公山羊又长出许多的角来，其中一只象征了第七章中所记载的邪恶的王。这个异象里展示了更多关于他的事情：他将要攻打_____，他将自高自大，以为高及上帝，并将_____；然而最终，他将被上帝毁灭，上帝将要建立祂的_____和属祂_____。

9. 到第九章，但以理变得十分困惑，尤其是关于这些事情何时会成就。所以他从先知_____所写的书卷中寻找线索，书中论到以色列被掳、耶路撒冷荒凉的年数只会持续_____年，而对于但以理的年代来说，这_____年的期限已经快到到期，因此他恳求上帝快快成就祂的应许。但一位天使飞来，指教他说：因为以色列的罪和背叛还在继续，所以他们被掳和被欺压的时

over the nations.

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i) The three stories of _____ despite _____ are meant to offer _____ to Gods people suffering among the nations. But they suffer because human _____ have rebelled against God and become _____. And so these visions encourage _____ that God's people are to wait for God to bring _____ and _____ over our world and vindicate his suffering people. ii) the final three visions show when God is going to do this. In ch 8, Daniel has another vision about the final two beasts of chapter 7. But this time they are symbolized by a ram who we're told is an image of the empire of the Medes and Persians. And then by a goat who is an image of Greece. And out of the goat come a whole bunch of horns, one of which symbolizes the evil king from chapter 7. Here we're told more: he will attack _____ and exalt himself above God and defile _____ with idols. However in the end he will be destroyed by God who will exalt His _____ and His _____.

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there's been endless debate about what all of these visions refer to. Many see a clear connection to the exploits of the Syrian king Antiochus in the 160s BC. He killed many faithful Jews in Jerusalem and set up idols in the temple. Others think it points forward to the Roman Empire's role in the execution of Jesus and the destruction of Jerusalem and the Temple in _____. And still others think it will be fulfilled in future events that have yet to happen when Jesus will return. Now the problem is that the symbols and the numbers they don't quite match any of these views perfectly. But it opens up the possibility that in a sense they are all right. The book of Daniel has been designed to offer hope to all _____ generations of God's people. It did so in the days of Antiochus' Empire (160 BC) and it has ever since.

10. This is why Jesus could use imagery from Daniel to describe and confront the oppressive leaders he confronted in Jerusalem. This is why the apostle John who wrote Revelation could adapt Daniel's visions and apply them to Rome of his day and also all future oppressive empires. And so the point of Daniel is that _____ of readers can find here a _____ and a _____. It's a pattern that human beings and their kingdoms become _____ when they glorify their own _____, when they redefine right and wrong and don't acknowledge God is their true king. But Daniel also holds out a _____ that one day God will confront the Beast. He will rescue His _____ and His _____ by bringing His _____ over all nations. And so for every generation, this book speaks a message of _____ that should motivate _____.

11. Share what you have learned about God from the book of Daniel.

间将要延长到耶利米所预见的期限的 _____ 之久。但以理为此大大忧愁。之后他又见到了最后一个异象。这个异象中依然包含了同样的王国：波斯、希腊、和亚历山大大帝，以及后续的一些王；而这些王都都引向最终的一位北方的王，北方的王将要入侵耶路撒冷，在上帝的圣殿中设立偶像，并自高自大，自认超过万神之神。然而顷刻之间，这王的国便成为废墟。现今世代有围绕这些异象所指的本体的各式各样的争论；很多人认为，这些异象与叙利亚王安条克四世在公元前 169 年发起的洗劫耶路撒冷事件存在着明显的联系：他杀害了耶路撒冷城中很多忠于上帝的犹太人，并在圣殿里设立偶像。另一部分人则认为这些异象指向的是罗马帝国：因其参与了迫害耶稣的事，并在公元 70 年毁灭了耶路撒冷城和 _____。还有一些人，认为这些异象还未发生，而是要等到耶稣再来时才会成就。而问题在于，这些异象中的表征和数字，并不完全契合于上述任何一种说法。但这也表示也许从某种角度来说，这些说法都是正确的。但以理书的写成，是为了给上帝 _____ 的子民带来盼望；这在安条克四世的世代是如此，在之后的世代也有着同样的果效。

10. 这就是为什么耶稣可也可以引用但以理书中所记载的异象去质询在耶路撒冷逼迫他的犹太领袖；这也是为什么写启示录的约翰可以在启示录中引用但以理的异象，并将之运用于他所处的世代的罗马帝国，以及将来所要欺压神的百姓的一切国。

因此，但以理书的重点在于 _____ 的读者都能够在这些记载中找到 _____ 和 _____：这模式便是，人和人手所造的国成为 _____，

exalt himself above God. But then all of a sudden this king comes to ruin. Now there's been endless debate about what all of these visions refer to. Many see a clear connection to the exploits of the Syrian king Antiochus in the 160s BC. He killed many faithful Jews in Jerusalem and set up idols in the temple. Others think it points forward to the Roman Empire's role in the execution of Jesus and the destruction of Jerusalem and the Temple in _____. And still others think it will be fulfilled in future events that have yet to happen when Jesus will return. Now the problem is that the symbols and the numbers they don't quite match any of these views perfectly. But it opens up the possibility that in a sense they are all right. The book of Daniel has been designed to offer hope to all _____ generations of God's people. It did so in the days of Antiochus' Empire (160 BC) and it has ever since.

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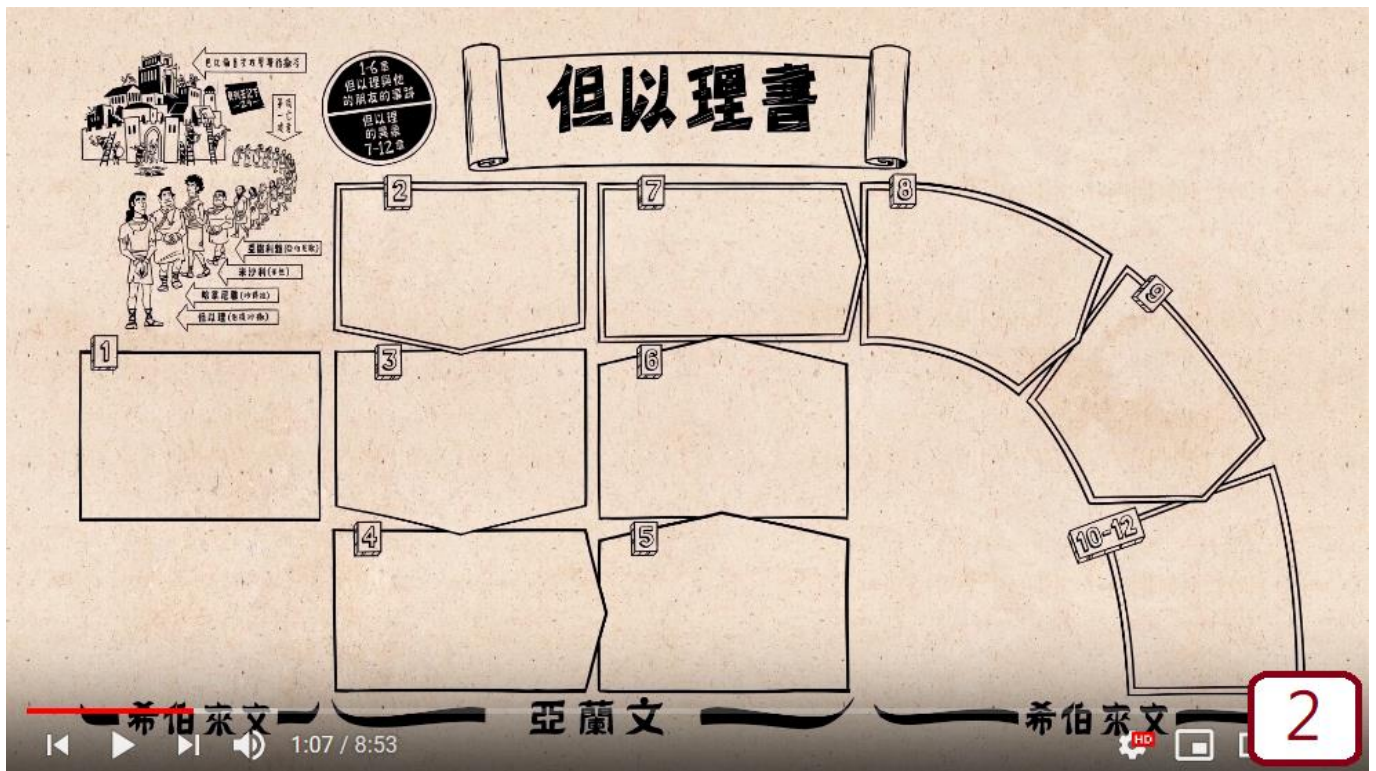
他们崇尚自己的_____，并重新定义善恶，从而背弃上帝。但在这些异象中，但以理同时抓住了_____，就是有一天上帝会来审判这兽，祂会拯救祂_____，祂_____，祂的_____将降临在万邦之上。因此对于每一个世代，这卷书都讲述了一个关乎_____的信息，为上帝的子民加添_____。

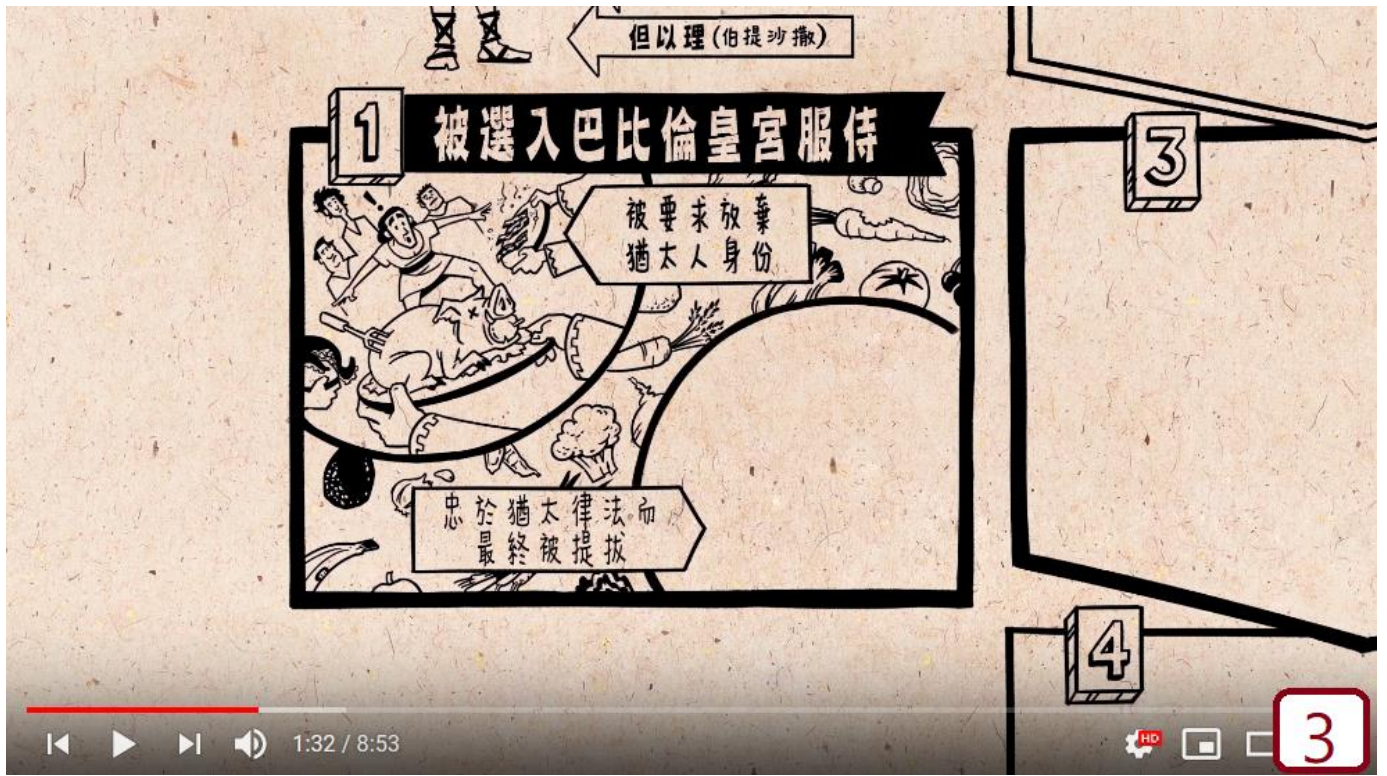
11. 請分享你透過但以理書，對神最深刻的認識及學習。

English : <https://www.youtube.com/watch?v=9cSC9uobtPM>

國語 : <https://www.youtube.com/watch?v=Zo17j-YaI9k>

粵語 : https://www.youtube.com/watch?v=2j82eTGW_A





朋友們被提拔

4 尼布甲尼撒的驕傲

在神的國面前要謙卑自己!

5 伯沙撒的驕傲

彌尼彌尼提密勒烏法珥新 隨便!

神啊對不起!

恢復作王

亞蘭文

5

3:18 / 8:53

朋友們被提拔

4 尼布甲尼撒的驕傲

在神的國面前要謙卑自己!

神啊對不起!

恢復作王

創世紀12章 & 詩篇8篇的景象

人類:
神尊貴的形象
代表神來管治
但.....
當人類逆甚至視自己為神
人就會變成凶暴的
野獸

而法提律被最終忠於

希伯來文

亞蘭

6

3:53 / 8:53



獅子坑
拒絕把王作神來敬拜
但以理被提拔

白沙撒的驕傲
彌尼 彌尼 提客勒 烏法珥新
被刺殺

耶利米書25章
以色列的流亡滿70年

但以理第三個異象
以色列仍然叛逆
流亡及壓迫會延長七倍(490年!!!)

10-12
希臘 亞歷山大 北方王 波斯 ... 最終被毀滅

這些異像究竟是什麼意思?
公元前160年代 敘利亞王安條克的迫害
公元70年羅馬帝國攻陷耶路撒冷
耶穌再次降臨時實現

某種程度上都是對的
這卷書為將來所有神的民帶來盼望

7:58 / 8:53

希伯來文

9

00:02 [Q1]

The Book of Daniel.

The story is set right after Babylon's first attack on Jerusalem and they had plundered the city and its temple and taken a wave of Israelites into exile.

Among them were four men from the royal family of David. Daniel, whose later named Belteshazzar and his three friends, who you probably know by their Babylonian names:

Shadrach, Meshach and Abednego.

This book tells of their struggles to maintain hope in the land of their conquerors.

00:28 [Q2]

The book's design seems pretty simple at first--

Chapters one through six contains stories about Daniel and his friends in Babylon

while chapters 7 through 12 contain the visions of Daniel about the future.

But this two-part shape is made even more interesting by another design feature.

And that's the book's language.

It begins in Hebrew, the language of the Israelites.

But chapters 2 through 7 are written in Aramaic, a cousin language to Hebrew spoken widely among the ancient empires.

But then in chapters 8 through 12 it goes back to Hebrew.

This design shows how chapters 2 through 7 are a coherent section

but it also highlights the importance of chapters two and seven

for understanding the later chapters of the book.

Let's just dive in.

01:08 [Q3]

Chapter one introduces the basic attention of the first half of the book.

Daniel and his friends. They're really wise and capable.

And they're recruited to serve in the Royal Palace of Babylon.

But they're pressured to give up their Jewish identity by living and eating

like Babylonians and violating the Jewish food laws found in the Torah.

So they refuse and they choose faithfulness to the Torah and it puts them in danger.

But God delivers them and they end up being elevated by the king of Babylon.

00:02 [Q1]

但以理书所记载的内容发生在巴比伦第一次攻耶路撒冷城之后,巴比伦人掠夺了耶路撒冷的城池和圣殿,并掳去了一批以色列人。这批以色列人中有四位大卫家族的王室成员:但以理,之后被称为伯提沙撒以及但以理的三位朋友,他们的巴比伦名字也许更为大家所熟知:沙得拉,米煞,和亚伯尼歌。这卷书讲述了他们在他们的征服者的国家,为了捍卫自己的信仰和希望所面临的挣扎与挑战

00:28 [Q2]

这卷书的结构乍一看十分简单明了:1~6章讲述了但以理与他的朋友们在巴比伦所经历的事情;7-12章则讲述了但以理对于未来的预言。但这个有两部分所构成的写作结构又因另一种结构特点显得更为有趣:也就是这卷书所用的语言。这本书的开头使用了希伯来文,就是以色列人的母语;但2~7章却用亚兰文写成,一种广泛使用于古代帝国的很贴近希伯来语的语言;而在8~12章中,作者又换回了希伯来文。这个语言特点表明但以理书的2~7章是一个整体,同时也强调了第二章与第七章。对于理解其之后的章节的重要性。让我们言归正传。

01:08 [Q3]

但以理书第一章介绍了这卷书上半部分的基础要点。但以理和他的朋友们都是通达各样学问,只是聪明具备的年轻人,他们被带来侍立在巴比伦的王宫里。但他们因为被要求按照巴比伦人的习俗饮食生活,而面临背弃犹太人的身份、违背犹太律法的压力。因此他们拒绝了这些要求,并选择忠于上帝的律法;而这样的选择给他们带来了危险。但上帝伸手搭救他们,他们最终被巴比伦王提携重用。

01:33 [Q4]

这些记载之后,就开始了亚兰文的部分。你会发现这部分采用了相当有趣的对称式设计。第二章开头谈到巴比伦王做了一个梦,而只有但以理可以解释这个梦。这个梦的主要内容是关于一个由四种金属所铸造的巨大的像;这像象征了一系列的王国,而像的头

01:33 [Q4]

After this begins the Aramaic section which you'll see has this really cool symmetrical design.

So first the king of Babylon has a dream that it turns out only Daniel is able to interpret.

It's about a huge statue made of four types of metal and it symbolizes a sequence of kingdoms and the head is Babylon.

But then a huge rock comes flying in and it shatters the statue and it becomes this huge mountain.

Now this dream is the first of many symbolic visions in the book

and this one introduces the basic story line of them all.

Daniel says that the statue represents a train of human kingdoms following from Babylon

and they will all fill God's world with violence.

But one day God's kingdom will come and will confront and humble the arrogant kingdoms of this world and fill the world with the healing justice of God's reign and rule.

02:22 [Q5]

After this, chapter 3 tells the famous story of Daniel's three friends

who refused to bow down and worship a huge idol statue, which like the statue in chapter 2 represents the king in his imperial power.

So the friends are persecuted. They're thrown into a fiery furnace.

But God delivers them from death and they're exalted by the king

who now acknowledges their God is the true one.

After this come a pair of stories about two Babylonian kings, the father, Nebuchadnezzar and then his son, Belshazzar.

They're both filled with pride because of their imperial power.

And so, like in chapter two, God warns them both through dreams and then visions,

which also like chapter 2 only Daniel can interpret.

He says that both kings are to humble themselves before God and both kings arrogantly resist.

So Nebuchadnezzar is stricken with madness.

He becomes like a beast in the field.

But then he humbles himself before God and his humanity returns to him.

He's restored as king.

This is in contrast with his son Belshazzar who doesn't humble himself before God

就是巴比伦。但之后，一块非人手凿出来的石头打碎了这像，那石头变成了一座大山，充满天下。这个梦是但以理书中众多具有象征意义的异象中的第一个，也引入了这些异象的基本故事构架。但以理说，这像代表了继巴比伦之后的一系列人的王国，这些国都将使上帝所创造的世界充满暴力；但有一天，上帝的国将要来到，祂要审判属世的列国，并要使这些狂妄的国降卑；上帝的国度与权柄将会使这个世界充满了祂救赎的公义。

02:22 [Q5]

这之后，第三章讲述了但以理的三个朋友著名的火窑里的故事：他们拒绝向尼布甲尼撒王所立的金像俯伏敬拜，--这金像就好像第二章中所描述的，代表了王和他皇室的权柄--因此，这三位朋友被控违令，并被扔进了烈火的窑中。但上帝从火窑中拯救了他们，他们获释并且得到了高升，而尼布甲尼撒王也承认了他们的神是真神。这之后，但以理书有记载了关于两任巴比伦王的一对故事：父亲--尼布甲尼撒王，和他的儿子--伯沙撒王。他们都因他们的皇室权威而充满了骄傲。因此，上帝通过异梦和异象来警告他们，就如同在第二章中所记载的一样，而这些异象异梦只有但以理能够解释。他说，两位王都应当在上帝的面前谦卑自己，而两位王都狂傲的拒绝了。结果，尼布甲尼撒王被赶出离开世人，成了野地的疯子，他在野地好像兽类一般，与兽同居。但后来，尼布甲尼撒在上帝面前谦卑，他的人性又回到了他身上。他重新成为了巴比伦王。

03:18 [6]

这与他的儿子伯沙撒王形成了对比：伯沙撒王拒绝在上帝面前谦卑自己，于是他在当夜被杀。这两个故事结合了创世记 1~2 章和诗篇第八篇所描述的场景：人被描述成具有上帝的形象，上帝赐给人权柄代表上帝管理田野的兽、空中的鸟，而上帝才是这个世界真正的王。但当人所建立的王国忘记了这一点时，他们开始背叛上帝，尊崇他们自己和他的权力为“神”，他们开始失去上帝期初所造的样式，成为残忍暴力的兽类，终将面对上帝的审判。

and he's assassinated that very night.

03:25 [Q6]

Now these two stories draw this imagery from Genesis chapters one and two and Psalm 8 where humans are depicted as the royal image of God. He has given them authority to rule over the beasts of the field, the birds of the air on behalf of God who is the world's true king. But when human kingdoms forget that, when they rebel and make themselves and their power into a "god," they become less than human like violent beasts who will face God's justice.

03:53 [Q7]

Which brings us to chapter six, the pair of chapter three. And this time it's Daniel who is being persecuted because he refuses to pray and worship the king as a god. And so like the friends, he's sentenced to death and he's thrown into a lion's den. But God delivers him from the beasts and like the friends, the king exalts Daniel and praises his God, which brings us to chapter 7. It's the pair of chapter 2 and the center of the book where all its themes come together. It's another dream but it's Daniel's this time. And ironically he cannot understand the dream until an angelic messenger explains it to him. He sees a series of four beasts: the one like a lion then like a bear, then one like a winged leopard. Each of these symbolizing an arrogant kingdom. And last of all is a super beast identified as a really evil empire and it has lots of horns -- a common symbol for kings in the Old Testament. And there's one specific horn who is an image of an arrogant king who exalts himself above God and persecute God's people. Now they are symbolized by a figure called the "Son of Man" who is an image for both God's covenant people but also for their King from the line of David. But then all of a sudden, God, who is called the Ancient of Days, comes and He sets up His throne. He destroys the super beast and He exalts the Son of Man on the clouds where he comes up to sit at God's right hand

03:53 [Q7]

接下来我们就进入了第六章，这一章与第三章相对。这一次是但以理拒绝像敬拜神一样敬拜大流士王，并向王祷告，于是他遭到了控告和迫害。像他的朋友们一样，他被判处死刑，被扔在了狮子坑中。但上帝救他脱离野兽的伤害；正如但以理朋友们的经历一样，大流士王高升了但以理，并赞美但以理的神。接下来我们就来到了第七章。第七章与第二章相对，也是但以理书的核心：但以理书中所有的主题在这里汇集。这一章记载了另一个梦，不过这次是但以理所做的梦。有趣的是，这一次但以理并不能解释这个梦，直到一位侍立者把这一切讲解给他听。但以理在梦中看见四个兽：一兽像狮子；一兽像熊；一兽像豹，背上有鸟的四个翅膀；这头三个兽都分别象征了一个狂妄的王国。而最后一个兽是一个及其强大可怕的兽，代表了一个及其邪恶的帝国：这兽有很多角---在旧约中，这是一个常用的预表，用来表征很多的王；这其中又长起一个特别的角，这个角象征了一位狂妄的王，他把自己置于上帝之上，并迫害上帝的百姓。这些属神的圣民被一位称为“人子”的形象所代表，这“人子”即代表了上帝的选民，又代表了从大卫一支出来的他们的王。而突然之间，上帝，就是被称作“亘古常在者”的那一位来到，并设立了祂的宝座。祂毁灭了那巨大的兽，并使神的圣民得国；人子驾着天云而来，坐在上帝的右边，得了各国的权柄和荣耀。

05:13 [Q8]

现在我们可以回顾一下但以理书的前半部分是如何相互关联的。开始的三个在迫害中信守上帝的约和律法的故事，意在给在列国中遭受苦难的上帝的百姓以希望。但他们的苦难来源于人手所造的王国背叛了上帝，并成为了与兽类无异的暴力的源泉。因此，这些异象劝勉上帝的百姓耐心等待祂公义的审判：上帝终将来给祂的圣民伸冤，并带着祂的国降临。但这又引发了一个问题：上帝会在什么时间成就这些事呢？这就是但以理书最后的三个异象所探究的主题。第八章中，但以理又见一新的异象，这异象关乎于第七章中所记载的最后两兽。但这一次，它们的

and share in God's rule over the nations.

05:13 [Q8]

We can look back now and see how all of these stories in the first half fit together.

The three stories of faithfulness despite persecution.

These are meant to offer hope to God-suffering people among the nations.

But they suffer because human kingdoms have rebelled against God and become beasts.

And so these visions encourage patience that God's people are to wait for him

to bring his kingdom and rule over our world and vindicate his suffering people.

But it raises the question about when God is going to do that and that's what

these final three visions set out to explore.

In chapter 8, Daniel has another vision about the final two beasts of chapter 7.

But this time they are symbolized by a ram who we're told is an image of the empire of the Medes and Persians.

And then by a goat who is an image of ancient Greece.

And out of the goat come a whole bunch of horns,

one of which symbolizes the evil king from chapter 7.

And we're told more about him. That he will attack Jerusalem and exalt himself above God and defile the temple with idols.

However in the end he will be destroyed by God who will exalt His people and His kingdom.

06:18 [Q9]

Now by chapter 9, Daniel is very puzzled especially as to when all of this is going to take place.

So he consults the scroll of the prophet Jeremiah where God said that Israel's exile would only last 70 years

so for Daniel the 70 years is almost up and

so he asked God to fulfill His promise soon.

But an angel comes and informs him

that Israel's sin and rebellion has continued and so their time of exile and

oppression will continue on seven times longer than Jeremiah envisioned.

Daniel is deeply disturbed by this and he has one final vision.

We're shown the same sequence of kingdoms. It's Persia and then Greece and

Alexander the Great followed by lesser kings all leading up to this final king of the north,

who will invade Jerusalem, set up idols in the temple and exalt himself above God.

表象变成了一只公绵羊和一只公山羊：根据记载，这只双角的公绵羊代表了米底亚和波斯王；而公山羊则代表了希腊王。从这只公山羊又长出许多的角来，其中一只象征了第七章中所记载的邪恶的王。这个异象里展示了更多关于他的事情：他将攻打耶路撒冷，他将自高自大，以为高及上帝，并将玷污上帝的圣所；然而最终，他将被上帝毁灭，上帝将要建立祂的百姓和属祂的国。

06:18 [Q9]

到第九章，但以理变得十分困惑，尤其是关于这些事情何时会成就。所以他从先知耶利米所写的书卷中寻找线索，书中论到以色列被掳、耶路撒冷荒凉的年数只会持续 70 年，而对于但以理的年代来说，这 70 年的期限已经快到到期，因此他恳求上帝快快成就祂的应许。但一位天使飞来，指教他说：因为以色列的罪和背叛还在继续，所以他们被掳和被欺压的时间，将要延长到耶利米所预见的期限的七倍之久。但以理为此大大忧愁。之后他又见到了最后一个异象。这个异象中依然包含了同样的王国：波斯、希腊、和亚历山大帝，以及后续的一些王；而这些王都引向最终的一位北方的王，北方的王将要入侵耶路撒冷，在上帝的圣殿中设立偶像，并自高自大，自认超过万神之神。然而顷刻之间，这王的国便成为废墟。现今世代有围绕这些异象所指的本体的各式各样的争论；很多人认为，这些异象与叙利亚王安条克四世在公元前 169 年发起的洗劫耶路撒冷事件存在着明显的联系；他杀害了耶路撒冷城中很多忠于上帝的犹太人，并在圣殿里设立偶像。另一部分人则认为这些异象指向的是罗马帝国；因其参与了迫害耶稣的事，并在公元 70 年毁灭了耶路撒冷城和圣殿。还有一些人，认为这些异象还未发生，而是要等到耶稣再来时才会成就。而问题在于，这些异象中的表征和数字，并不完全契合于上述任何一种说法。但这也表示也许从某种角度来说，这些说法都是正确的。但以理书的写成，是为了给上帝在各个时代的子民带来盼望；这在安条克四世的世代是如此，在之后的世代也有着同样的果效。

But then all of a sudden this king comes to ruin.
Now there's been endless debate about what all of these visions refer to.
Many see a clear connection to the exploits of the Syrian king Antiochus in the 160s BC.
He killed many faithful Jews in Jerusalem and set up idols in the temple.
Others think it points forward to the Roman Empire's role in the execution of Jesus
and the destruction of Jerusalem and the Temple in AD70.
And still others think it will be fulfilled in future events that have yet to happen when Jesus will return.
Now the problem is that the symbols and the numbers they don't quite match any of these views perfectly.
But it opens up the possibility that in a sense they are all right.
The book of Daniel has been designed to offer hope to all future generations of God's people.
It did so in the days of Antiochus' Empire and it has ever since.

07:58 [Q10]

This is why Jesus could use imagery from Daniel to describe and confront the oppressive leaders he confronted in Jerusalem.
This is why John the visionary who wrote the Revelation could adapt Daniel's visions
and apply them to Rome of his day and also all future oppressive empires.
And so the point of Daniel is that all generations of readers can find here a pattern and a promise.
It's a pattern that human beings and their kingdoms become violent beasts
when they glorify their own power, when they redefine right and wrong
and don't acknowledge God is their true king.
But Daniel also holds out a promise that one day God will confront the Beast.
He will rescue His world and His people by bringing His kingdom overall nations.
And so for every generation, this book speaks a message of hope that should motivate faithfulness.
And that's what the book of Daniel is all about.

07:58 [Q10]

这就是为什么耶稣可也可以引用但以理书中所记载的异象去质询在耶路撒冷逼迫他的犹太领袖；这也是为什么写启示录的约翰可以在启示录中引用但以理的异象，并将之运用于他所处的世代的罗马帝国，以及将来所要欺压神的百姓的一切国。因此，但以理书的重点在于，所有世代的读者都能够在这些记载中找到一种模式和一个盼望：这模式便是，人和人手所造的国成为兽类，他们崇尚自己的权力，并重新定义善恶，从而背弃上帝；但在这些异象中，但以理同时抓住了一个应许，就是有一天上帝会来审判这兽，祂会拯救祂所造的世界，祂的百姓，祂的国将降临在万邦之上。因此对于每一个世代，这卷书都讲述了一个关乎盼望的信息，为上帝的子民加添信心。这就是但以理书的主要内容。