

DANIEL 3 vs 1

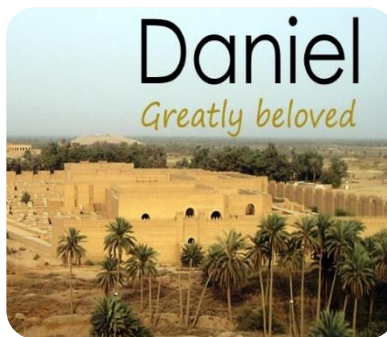
The title of this chapter could be: **THE MARRIAGE OF RELIGION AND STATE...** so, it is the Pergamos of the OT; any state established by the Lord God our Creator, has no idolatrous devises – idolatry always attempts to replace God's word with our images (made in our imagination); any state established by the whim and pleasure of man, is always a bad marriage – quickly leading to inquisitors and their cruel devices to control the masses.

The people of God will always be a thorn in the eyes of the heartless, self-indulged world too often inspired by the angry, very ugly enemy of our soul. This is the source of all seemingly benign roman idolatry which we see even today. In the 2nd commandment God gave at Sinai, He addresses idolatry; that is always repulsive.

¹ King Nebuchadnezzar made an image of gold, whose height was sixty cubits, and its breadth six cubits. He set it up on the plain of Dura, in the province of Babylon / about 90 feet tall by 9 feet wide.

² Then King Nebuchadnezzar sent to gather the officials, the captains, and the governors, the counselors, the treasurers, the justices, the magistrates, and all the rulers of the provinces to come to the dedication of the image which King Nebuchadnezzar set up.

³ Then the officials, the captains, and governors, the counselors, the treasurers, the justices, the magistrates, and all the rulers of the provinces gathered together for the dedication of the image that King Nebuchadnezzar set up. And they stood before the image that Nebuchadnezzar set up.



这一章的标题可以是: **宗教与国家的联姻**...所以, 这是旧约中的帕伽莫人;任何由我们的创造者主上帝建立的国家, 都没有偶像崇拜的设计—偶像崇拜总是试图用我们想象中的形象代替神的话语;任何一个由人类的心血来潮和享乐建立起来的国家, 总是一段糟糕的婚姻—很快就会导致宗教审判者和他们控制大众的残忍手段。

上帝的子民将永远是这个无情的、自我放纵的世界眼中的刺, 经常被我们灵魂的愤怒、丑陋的敌人所激发。这就是我们今天看到的所有看似善意的罗马偶像崇拜的来源。在西奈的第二条诫命中, 他提到了偶像崇拜;这总是令人反感的。

¹ 尼布甲尼撒王造了一个金像, 高六十肘, 宽六肘, 立在巴比伦省杜拉平原。/大约 90 英尺高, 9 英尺宽。

² 尼布甲尼撒王差人将总督, 钦差, 巡抚, 臬司, 藩司, 谋士, 法官, 和各省的官员都召了来, 为尼布甲尼撒王所立的像行开光之礼。

³ 于是总督, 钦差, 巡抚, 臬司, 藩司, 谋士, 法官, 和各省的官员都聚集了来, 要为尼布甲尼撒王所立的像行开光之礼, 就站在尼布甲尼撒所立的像前。

⁴ Then the herald proclaimed aloud,

You are commanded, O peoples, nations, and languages,

⁵ **that when you hear the sound of the cornet, the flute, harp, sackbut, psaltery, dulcimer, and every kind of music, you are to fall down and worship the golden image that King Nebuchadnezzar set up:** / now that didn't really bother most of the people at that time or now days; since they had their own manmade idols they worshiped in their homes.

⁶ **And whoever does not fall down and worship will immediately be cast into a burning fiery furnace /** so, it was only the Jewish people who had this prohibition written by God Himself, who would be affected.

⁷ **Therefore, as soon as all the people heard the sound of the cornet, the flute, harp, sackbut, psaltery, and every kind of music, all the peoples, nations, and languages fell down and worshiped the golden image that King Nebuchadnezzar set up.**

⁸ **Wherefore at that time certain Chaldeans came forward and cruelly accused the Jews /** you know, for those who know history, the Chaldeans are still coming forward now days to accuse not only the Jewish people; but also, the followers of the Lord Jesus, too.

⁹ **They spoke and said to king Nebuchadnezzar, O king, live forever! /** Quite honestly, they'd rather see him dead, and they'd gladly take over...

¹⁰ **You, O king, have made a decree, that everyone /** man and woman... **who hears the sound of the cornet, the flute, harp, sackbut, psaltery, and dulcimer, and every kind of music /** this was a big event; even bigger than the Academy Awards; they brought all the musicians out to celebrate,

everyone who hears every kind of music... will fall down and worship the golden image:

⁴ 那时传令的大声呼叫说,

各方, 各国, 各族的人哪 (族原文作舌下同), 有令传与你们,

⁵ 你们一听见角, 笛, 琵琶, 琴, 瑟, 笙, 和各样乐器的声音, 就当俯伏敬拜尼布甲尼撒王所立的金像。/这在当时和现在都不是什么大问题;因为他们有自己的人造偶像, 在自己家里敬拜。

⁶ 凡不俯伏敬拜的, 必立时扔在烈火的窑中。/所以, 只有犹太人才会受到影响, 因为他们被上帝写了这条禁令。

⁷ 因此各方, 各国, 各族的人民一听见角, 笛, 琵琶, 琴, 瑟, 和各样乐器的声音, 就都俯伏敬拜尼布甲尼撒王所立的金像。

⁸ 那时, 有几个迦勒底人进前来控告犹大人。/你们知道, 对于那些了解历史的人来说, 迦勒底人现在仍然站出来指责犹太人;还有主耶稣的跟随者。

⁹ 他们对尼布甲尼撒王说, 愿王万岁。/说老实话, 他们宁愿看到他死, 也愿意接手...

¹⁰ 王阿, 你曾降旨说, 凡听见角, 笛, 琵琶, 琴, 瑟, 笙, 和各样乐器 / 这是一件大事;甚至比奥斯卡金像奖还要大;他们把所有的乐师都带出来庆祝,

声音的都当俯伏敬拜金像。

¹¹ and whoever does **not** fall down and worship, will be cast into a burning fiery furnace – Rome still used the furnace in the late 1800s for the same purpose, to silence and control its many dissidents; now days, the Romans have all the advanced weapons of war created by the transnational military industrial complex (the globalists) available to advance their agenda and purposes.

¹² There are certain Jews whom you have set over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego.

These men, O king, pay **no** attention to you: they do **not** serve your gods or worship the golden image which you have set up.

¹³ Then Nebuchadnezzar / typical of all the govt boneheads, Neanderthals and jackasses at federal, state or local levels... whose wounded ego is threatened...

in his rage and fury commanded that Shadrach, Meshach, and Abednego be brought.

So, they brought these men before the king.

¹⁴ Nebuchadnezzar answered and said to them, Is it true, O Shadrach, Meshach, and Abednego, that you do **not** serve my gods, or worship the golden image that I have set up?

¹⁵ Now if you are ready when you hear the sound of the cornet, the flute, harp, sackbut, psaltery, and dulcimer, and every kind of music, to fall down and worship the image that I have made; well and good. But if you do **not** worship, you will immediately be cast into a burning fiery furnace / such insolence would not be tolerated in his realm specially with so many present; apparently, the people had no bill of rights; and freedom of speech was nonexistent.

And who is the God that will deliver you out of my hands? / who was going to come to their rescue? This genius deist of a Babylonian leader was going to find out soon.

¹¹ 凡**不**俯伏敬拜的，必扔在烈火的窑中。/ 19 世纪末期，罗马仍在用这个熔炉，以达到同样的目的：压制和控制许多持不同政见者；如今，罗马人拥有由跨国军事工业联合体（全球主义者）制造的所有先进的战争武器，可以用来推进他们的议程和目的。

¹² 现在有几个犹太人，就是王所派管理巴比伦省事务的沙得拉，米煞，亚伯尼歌。

王阿，这些人**不**理你，**不**事奉你的神，也**不**敬拜你所立的金像。

¹³ 当时，尼布甲尼撒/典型的联邦、州或地方政府的白痴、尼安德特人和蠢蛋，受伤的自尊受到威胁...

冲冲大怒，吩咐人把沙得拉，米煞，亚伯尼歌带过来，

他们就把那些人带到王面前。

¹⁴ 尼布甲尼撒问他们说，沙得拉，米煞，亚伯尼歌，你们**不**事奉我的神，也不敬拜我所立的金像，是故意的吗？

¹⁵ 你们再听见角，笛，琵琶，琴，瑟，笙，和各样乐器的声音，若俯伏敬拜我所造的像，却还可以。若**不**敬拜，必立时扔在烈火的窑中，/ 这样的无礼行为在他的王国里是不能容忍的，尤其是当着这么多人的面；显然，人民没有权利法案；言论自由是不存在的。

有何神能救你们脱离我手呢？/ 谁会来拯救他们？这位巴比伦领袖的天才自然神论者很快就会知道答案。

16 Shadrach, Meshach, and Abednego answered and said to the king,

O Nebuchadnezzar,

we have no need to answer you in this matter / this is not a disrespectful response similar to the imbecilic moderns who will sass anyone they disagree with in a minute; rather it is a proper, measured response agreeing with King Neb's declaration -- including its consequence.

In essence they said to the king, you are rightly determined on your side, and as our mind is made up not to worship the idol; therefore, there is no reason to argue with the king, as if we will be shaken from our principles.

And in answer to the king's question... they continue...

17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of your hand, O king / notice, they made no conditions with God; unflinching they knew deliverance or martyrdom were equal options within God's ability to enter time and do His work.

18 But if not, be it known to you, O king, we will not serve your gods or worship the golden image that you have set up.

19 Then Nebuchadnezzar was filled with fury / he was enraged all the more,

and the expression on his face was changed against Shadrach, Meshach, and Abednego / maybe at first, he calmly spoke with the 3 guys – because after all, he liked those guys, moreover, they were friends of Daniel; did he look around for Daniel to resolve the conflict? But perhaps, Daniel was on assignment of the king; and once they revealed their inflexible position; he exploded in typical fashion.

16 沙得拉，米煞，亚伯尼歌对王说，

尼布甲尼撒阿，

这件事我们不必回答你。 /这不是一种不尊重的回应，类似于愚蠢的现代人会在一分钟内对任何他们不同意的人进行侮辱;相反，这是一种恰当、慎重的回应，同意内布国王的声明—包括其后果。

他们对国王说，你的决定是正确的，因为我们已经下定决心不崇拜偶像;因此，我们没有理由与王争论，好像我们会动摇我们的原则。

对于国王的问题，他们继续...

17 即便如此，我们所事奉的神能将我们从烈火的窑中救出来。王阿，他也必救我们脱离你的手。 /注意，他们没有向上帝提出任何条件;他们知道在神的能力范围内，拯救和殉难是平等的选择。

18 即或不然，王阿，你当知道我们决不事奉你的神，也不敬拜你所立的金像。

19 当时，尼布甲尼撒怒气填胸，/他更加愤怒了

向沙得拉，米煞，亚伯尼歌变了脸色， /也许一开始，他很平静地和这三个人交谈，因为毕竟他喜欢这三个人，而且他们是但以理的朋友;他有没有寻找但以理来解决矛盾?但也许，但以理是奉王差遣的;一旦他们暴露了他们不可动摇的立场;他以典型的方式大发雷霆。

He ordered the furnace to be heated seven times more than it was usually heated / the typical wasteful policy of an over-rated govt bureaucrat.

20 And he ordered some of the mighty men of his army to bind Shadrach, Meshach, and Abednego, and cast them into the burning fiery furnace.

21 These men were bound in their coats, their tunics, their hats, and their other garments, and were cast into the burning fiery furnace.

22 Because the king's order was urgent, and the furnace exceeding hot, the flames of the fire killed those men who took up Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego,

fell bound into the burning fiery furnace / it is interesting, included in the LXX – the Septuagint bible are: “The Prayer of Azarias” who was renamed: Abednego... and “The Song of the Three Holy Children”. Rufinus and Athanasius tell us the hymn was sung throughout the Church world from its earliest times; dated by some 164bc. Here is a portion of The Song, inserted between these verses in the Septuagint:

And they walked about in the midst of the fire, singing hymns to God and blessing the Lord. And Azariah stood still and uttered this prayer; in the midst of the fire he opened his mouth and said,

“Blessed are You, Lord God of our forefathers, and worthy of praise! Your name is glorified forever! For You are upright in all that You have done: All Your works are true, and Your ways straight, And all Your judgments are true.

The sentences that You passed were just, in all that You have brought upon us; and upon Jerusalem, the Holy City of our forefathers.

吩咐人把窑烧热，比寻常更加七倍。 / 被高估的政府官僚典型的浪费政策。

20 又吩咐他军中的几个壮士，将沙得拉，米煞，亚伯尼歌捆起来，扔在烈火的窑中。

21 这三个人穿着裤子，内袍，外衣，和别的衣服，被捆起来扔在烈火的窑中。

22 因为王命紧急，窑又甚热，那抬沙得拉，米煞，亚伯尼歌的人都被火焰烧死。

23 沙得拉，米煞，亚伯尼歌这三个人都

被捆着落在烈火的窑中。 / 它是有趣的，包括在 LXX -七世圣经包括: “祈祷的 Azarias” 被重新命名为:Abednego...和 “三圣子之歌”。鲁菲努斯和亚他那修斯告诉我们，这首赞美诗从最早的时候起就在整个教会世界唱;公元前 164 年。这是这首歌的一部分，插在七首诗的这些诗句之间:

他们在火中走来走去，歌颂上帝，称颂耶和華。亚撒利雅站着祷告。他在火中开口说:

耶和華我们列祖的神阿、你是应当称颂的、当受赞美。你的名永远得荣耀!因为你在一切实行的事上都是正直的。你所作的都真实，你所行的都正直，你的判断也都真实。

你对我们所作的一切判决都是公正的;和我们祖先的圣城耶路撒冷。

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For in truth and justice, You have brought all these things upon us because of our sins.

For we sinned and did wrong, forsaking You. Your commands; we have not observed them or done as You commanded us to do, for our own good. All You have brought upon us, and all You have done to us, You have done in justice.

You have handed us over to enemies without law, to hateful rebels, and to a ruthless king, the most wicked ruler in all the world, yet we cannot open our mouths.

For the sake of Abraham whom You loved, and for the sake of Isaac, Your servant; and for the sake of Israel, Your holy one, to whom You spoke and promised that You would make their descendants as many as the stars of heaven, or the sand that is on the seashore.

And now there is no prince, or prophet, or leader, no burnt offering, or incense; no place to offer before You, to find mercy. But may we be accepted through a contrite heart and a humble spirit, as though it were through whole burnt offerings of rams and bulls, and through tens of thousands of fat lambs.

So let our sacrifice rise before You today, and fully follow after You, for those who trust in You will not be disappointed. We follow You with all our hearts; we revere You. Do not disappoint us, but deal with us in Your abundant mercy. Deliver us in Your wonderful way, and glorify Your name, O Lord; may all who do Your servants harm be shamed, and may their strength be broken.

Let them know that You are the Lord God alone; glorious over the whole world.”

And in the fearful moment 2500 years ago, this song they sung is only 2/5^{ths} over. For more information... check out: [The Prayer of Azariah and The Song of the Three Holy Children](#)

你因我们的罪，凭诚实和公义使这一切事临到我们身上。

因为我们犯罪行恶，离弃了你。你的命令；你所吩咐我们为自己好而行的，我们并没有遵行。凡你使我们受苦，向我们所行的，都是公平的。

你把我们交给没有律法的仇敌、可恶的悖逆者、和世上残忍的王、就是掌权最恶的。我们却不能开口。

因你所爱的亚伯拉罕，和你仆人以撒的缘故。王上 4 章：因你的圣者以色列的缘故、你曾应许他、要叫他们的后裔如同天上的星、海边的沙那样多。

现在没有君王，先知，首领，也没有燔祭，没有乳香。没有地方可以奉献给你，去寻求怜悯。惟愿我们因痛悔的心、谦卑的灵、就蒙悦纳、好像献全烧的公羊、公牛、和千万只肥羊羔、作燔祭一样。

因此，让我们今天在你们面前作出牺牲，并完全追随你们，因为信任你们的人不会失望。我们全心全意跟随你；我们尊敬你。求你不要叫我们失望，只要照你丰盛的怜悯待我们。耶和華阿，求你用你奇妙的道搭救我们。愿你荣耀你的名。愿一切残害你仆人的，都蒙羞。愿他们的力量衰亡。

使他们知道惟独你是主耶和華。你的荣耀遍满全地。”

在 2500 年前那个可怕的时刻，他们唱的这首歌只唱了五分之二。[欲了解更多信息，请查看：亚撒利雅的祈祷和三个圣子的歌](#)

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24 Then King Nebuchadnezzar was astonished, and rose up in haste / as he observed this scene and perhaps heard the song they were singing.

He spoke and said to his counselors,

Did we not cast three men bound into the fire?

They answered and said to the king, True, O king.

25 He answered and said, Lo / mark this, highlight this, Daniel tells the readers: pay attention to the king,

I see four men loose / so do that math, can we count to 4? 1... 2... 3... 4... Good! Now, do that same uncomplicated tally... for the **4 beasts** mentioned in all the other chapters that Daniel wrote; **4** animal-like govt's... no more, and no less; which is what history tells us.

But back to king Nebuchadnezzar... he said,

I see four men loose... walking in the midst of the fire, and they are not hurt; and the appearance of the fourth is like the Son of God.

26 Then Nebuchadnezzar came near to the opening of the burning fiery furnace, and spoke, and said, Shadrach, Meshach, and Abednego, servants of the Most High God,

come out, and come here.

Then Shadrach, Meshach, and Abednego came out from the fire.

27 And the officials, captains, governors, and the king's counselors gathered together, saw that the fire had no power over the bodies of those men.

The hair of their head was not singed, their clothes were not harmed, and the smell of fire had not come upon them.

24 那时，尼布甲尼撒王惊奇，急忙起来，/他看到了这一幕，也许听到了他们唱的歌。

对谋士说，

我捆起来扔在火里的不是三个人吗？

他们回答王说，王阿，是。

25 王说，看哪，/注意这里，但以理告诉读者要注意国王，

我见有四个人，/算一下，我们能数到 4 吗？1... 2... 3... 4... 好！现在，做同样简单的计数... 在丹尼尔写的所有其他章节中提到的 **4 只野兽**；**4** .像动物一样的政府，不多也不少；这是历史告诉我们的。

回到尼布甲尼撒王那里，他说，

并没有捆绑，在火中游行，也**没有**受伤。那**第四个**的相貌好像神子。

26 于是，尼布甲尼撒就近烈火窑门，说，至高神的仆人沙得拉，米煞，亚伯尼歌出来，

上这里来吧。

沙得拉，米煞，亚伯尼歌就从火中出来了。

27 那些总督，钦差，巡抚，和王的谋士一同聚集看这三个人，见火无力伤他们的身体，

头发也**没有**烧焦，衣裳也**没有**变色，并**没有**火燎的气味。

²⁸ Nebuchadnezzar answered and said,

Blessed be the God of Shadrach, Meshach, and Abednego, who sent his angel, and delivered his servants who trusted in Him, and have set aside the king's command, and yielded their bodies rather than serve and worship any god except their own God.

²⁹ Therefore I make a decree:

Any people, nation, or language that speaks anything

against the God of Shadrach, Meshach, and Abednego will be cut in pieces, and their houses will be made a dunghill:

for there is **no** other God who can deliver in this way.

/ just imagine in the West if this same decree was enforced... glad it isn't; there would be one huge pile of stinking manure to deal with.

³⁰ Then the king promoted Shadrach, Meshach, and Abednego in the province of Babylon.

²⁸ 尼布甲尼撒说,

沙得拉, 米煞, 亚伯尼歌的**神是应当称颂的**。他差遣使者救护倚靠他的仆人, 他们不遵王命, 舍去己身, 在他们神以外不肯事奉敬拜别神。

²⁹ 现在我降旨,

无论何方, 何国, 何族的人,

反对沙得拉, 米煞, 亚伯尼歌之神的, 必被凌迟, 他的房屋必成粪堆,

因为**没有**别神能这样施行拯救。

/想象一下, 在西方, 如果同样的法令得以实施...会有一大堆臭气熏天的粪肥要处理。

³⁰ 那时王在巴比伦省, 高升了沙得拉, 米煞, 亚伯尼歌。



[Salvation is Your Name](#)

[火把音樂 - 唯獨倚靠祢](#)

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

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