

# DANIEL 4 vs 1

The penman of this chapter is Nebuchadnezzar himself, it is an official government decree. The king was as daring a rival of Almighty God as any mortal man was; but here he clearly owns himself conquered – Matthew Henry.

This retrospective decree was at the end of the king's life. According to the historian ABYDENUS 268BC – who confirms comments recorded by Daniel; after the king's conquest and a new palace was built in 15 days,

both writers agree this king of Babylon took a stroll on his palace roof from where he could see the expansive city he built; then the historian adds: and being seized by some deity, he predicted the Persian conquest of Babylon, adding a prayer that the Persian leader, on his return be taken to where there is no path of men, and where wild beasts graze. But clearly, the God of Daniel had other plans.

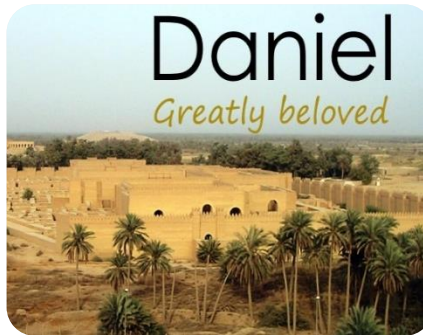
**<sup>1</sup> King Nebuchadnezzar to all peoples, nations, and languages, that dwell in all the earth; Peace be multiplied to you!**

**<sup>2</sup> It seemed good to show the signs and wonders that the Most High God has worked for me.**

**<sup>3</sup> How great are His signs! How mighty His wonders!**

**His kingdom is an everlasting kingdom, His dominion is from generation to generation.**

After that declaration lauding the Almighty God; it seems King Nebuchadnezzar offers his people a rare insight into his life: including, what caused his extended absence; and what brought about his restoration; this would answer the many questions circulating among his realm during that time.



这一章的作者是尼布甲尼撒本人，这是官方的法令。国王和任何凡人一样，是全能上帝的勇敢对手;但在这里，他清楚地承认自己被征服了——马太·亨利。

这是在王死前的法令。根据历史学家阿比德努斯公元前 268 年的说法——他证实了但以理记录的评论;在国王征服后 15 天内建造了一座新宫殿

两位作者都同意这位巴比伦王在他的宫殿屋顶上散步，从那里他可以看到他建造的广阔的城市;接着，历史学家又补充说:由于被某个神所俘虏，他预言了波斯将征服巴比伦，并祈祷波斯的领袖在返回时，被带到人迹罕至、野兽吃草的地方。但显然，但以理的神另有打算。

**<sup>1</sup> 尼布甲尼撒王晓谕住在全地各方，各国，各族的人说，愿你们大享平安。**

**<sup>2</sup> 我乐意将至高的神向我所行的神迹奇事宣扬出来。**

**<sup>3</sup> 他的神迹何其大。他的奇事何其盛。**

**他的国是永远的。他的权柄存到万代。**

在赞美万能的上帝的宣言之后;似乎尼布甲尼撒王让他的子民对他的生活有了一种罕见的了解:包括，是什么导致了他长期的失踪;是什么使他复辟的?这将回答当时在他的王国中流传的许多问题。

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This is his retrospective:

**4 I Nebuchadnezzar was at rest in my house and flourishing / prospering greatly... in my palace:**

**5 I saw a dream that made me afraid. As I lay on my bed the thoughts and the visions of my head troubled me.**

**6 So, I made a decree that all the wise men of Babylon be brought before me, that they make known to me the interpretation of the dream.**

**7 Then the magicians, the astrologers, the Chaldeans, and the soothsayers came in,**

and I told them the dream, but they could **not** make known to me its interpretation / so he departed from the prior practice of the first vision years earlier, including his threat of death as he saw the same group of ignorant fools and noise-makers gather in response to this decree.

**8 At last Daniel came in before me / which brought both a relief to the situation and the biggest smile on the king's face; who was named Belteshazzar after the name of my God, and in whom is the spirit of the holy gods -- and I told him the dream, saying,**

**9 O Belteshazzar, chief of the magicians / in charge of all these sages, counselors, writers, historians, and other learned specialists in the sciences and arts including those mystics who claimed to possess occult – secret knowledge,**

**because I know that the spirit of the holy gods is in you,**

这是他的回顾:

**4 我尼布甲尼撒安居在宫中，平顺/繁荣极大...在殿内。**

**5 我作了一梦，使我惧怕。我在床上的思念，并脑中的异象，使我惊惶。**

**6 所以我降旨召巴比伦的一切哲士到我面前，叫他们把梦的讲解告诉我。**

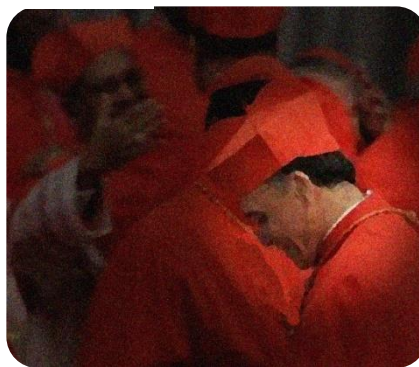
**7 于是那些术士，用法术的，迦勒底人，观兆的都进来，我将那梦告诉了他们，他们却不能把梦的讲解告诉我。**

/ 因此，他放弃了多年前对第一个异象的实践，包括他对死亡的威胁，因为他看到同样一群无知的傻瓜和噪音制造者聚集在一起响应这个法令。

**8 末后那照我神的名，称为伯提沙撒的但以理来到我面前/这既让局势得到了缓解，又让国王脸上露出了最大的笑容，他里头有圣神的灵，我将梦告诉他说，**

**9 术士的领袖伯提沙撒阿 / 掌管所有这些圣贤、顾问、作家、历史学家和其他有学问的科学和艺术专家，包括那些声称拥有神秘知识的神秘主义者，**

**因我知道你里头有圣神的灵，**



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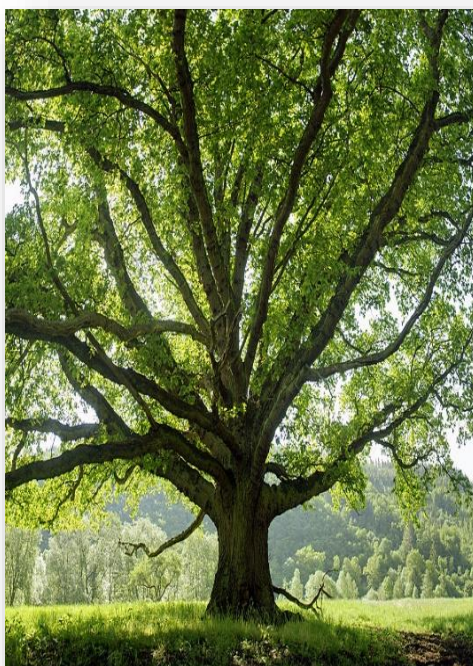
and that **no** mystery is too difficult for you, tell me the visions of my dream that I saw, and their interpretation.

什么奥秘的事都**不能**使你为难。现在要把我梦中所见的异象和梦的讲解告诉我。

<sup>10</sup> The visions of my head as I lay in my bed were these:

<sup>10</sup> 我在床上脑中的异象是这样，

I saw, and behold, a tree in the midst of the **earth**, and its height was great.



我看见**地**当中有一棵树，极其高大。

<sup>11</sup> The tree grew and was strong, and its height reached to heaven, and it was seen to the end of all the **earth**:

<sup>11</sup> 那树渐长，而且坚固，高得顶天，从**地极**都能看见，

<sup>12</sup> Its leaves were beautiful and its fruit abundant, and in it was food for all. The beasts of the field found shade under it, and the birds of the heavens lived in its boughs, and all flesh was fed from it.

<sup>12</sup> 叶子华美，果子甚多，可作众生的食物。田野的走兽卧在荫下，天空的飞鸟宿在枝上。凡有血气的都从这树得食。

<sup>13</sup> I saw in the visions of my head as I lay upon my bed, and behold, a watcher, a holy one came down from heaven.

<sup>13</sup> 我在床上脑中的异象，见有一位守望的圣者从天而降。

<sup>14</sup> He proclaimed aloud, and said thus:

<sup>14</sup> 大声呼叫说，

**Cut down the tree**, and cut off its branches, strip off its leaves and scatter its fruit. Let the beasts flee from under it, and the birds from its branches.

**伐倒这树**。砍下枝子。摇掉叶子。抛散果子。使走兽离开树下，飞鸟躲开树枝。

<sup>15</sup> **But leave the stump** with its roots in the **earth**, bound by iron and brass, amid the tender grass of the field.



<sup>15</sup> **树墩却要留**在地内，用铁圈和铜圈箍住，

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Let it be wet with the dew of heaven, and let its portion be with the beasts in the grass of the **earth**.

在田野的青草中让天露滴湿，使他与**地**上的兽一同吃草，

<sup>16</sup> Let his heart be changed from man's, and let a beast's heart be given to him; and let seven times pass over him.

<sup>16</sup> 使他的心改变，不如人心。给他一个兽心，使他经过七期（期或作年。本章同）。

<sup>17</sup> This sentence is by decree of the watchers, and the decision by the word of the holy ones: to the intent that the living know that the Most High rules in the kingdom of men and gives it to whom He will, and sets up over it the lowest of men / so this decree came from the Most High.

<sup>17</sup> 这是守望者所发的命，圣者所出的令，好叫世人知道至高者在人的国中掌权，要将国赐与谁就赐与谁，或立极卑微的人执掌国权。/于是这命令从至高者而来。

<sup>18</sup> This dream I, King Nebuchadnezzar saw.

<sup>18</sup> 这是我尼布甲尼撒王所作的梦。

Now you, O Belteshazzar, tell me its interpretation, because all the wise men of my kingdom are **not** able to make known to me the interpretation: but you are able; for the spirit of the holy gods is in you.

伯提沙撒阿，你要说明这梦的讲解。因为我国中的一切哲士都**不能**将梦的讲解告诉我，惟独你能，因你里头有圣神的灵。

<sup>19</sup> Then Daniel, whose name was Belteshazzar, was dismayed for one hour, and his thoughts troubled him / and after about an hour Daniel probably reappeared downcast.

<sup>19</sup> 于是称为伯提沙撒的但以理惊讶片时，心意惊惶。

The king answered and said, Belteshazzar, do **not** let the dream or its interpretation trouble you / obviously, Nebuchadnezzar knew when Daniel had been given understanding of the vision.

王说，伯提沙撒阿，**不要**因梦和梦的讲解惊惶。/显然，当但以理明白这异象时，尼布甲尼撒是知道的。

Belteshazzar answered and said, My lord, may the dream be to those who hate you, and its interpretation to your enemies!

伯提沙撒回答说，我主阿，愿这梦归与恨恶你的人，讲解归与你的敌人。

<sup>20</sup> The tree you saw which grew and became strong, so its top reached to heaven, and it was seen by all the **earth**;

<sup>20</sup> 你所见的树渐长，而且坚固，高得顶天，从**地极**都能看见。

<sup>21</sup> its leaves were beautiful, and its fruit abundant, and in it was food for all;

<sup>21</sup> 叶子华美，果子甚多，可作众生的食物。

under it the beasts of the field lived, and on its branches the birds of heaven had their dwelling

田野的走兽住在其下。天空的飞鸟宿在枝上。

**22 it is you, O king,** who has grown and become strong. Your greatness has grown and reaches to heaven and your dominion to the end of the **earth**.

**22 王阿**，这渐长又坚固的树就是你。你的威势渐长及天，你的权柄管到**地极**。

**23 And the king saw a watcher, a holy one,** coming down from heaven and saying,

**23 王**既看见一位守望的圣者从天而降，说，

**Cut down the tree** and destroy it; yet leave the stump of its roots in the **earth**, bound with a band of iron and brass, in the tender grass of the field,

将这树砍伐毁坏，树墩却要留在地内，用铁圈和铜圈箍住。

and let him be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven **iddan** / an Aramaic word meaning: a period of time, assumed but not required... to mean a year,

在田野的青草中，让天露滴湿，使他与地上的兽一同吃草，直到经过**七期**。/ 一种亚拉姆语单词，意思是一段时间，假设但不需要…意思是一年，

till seven iddan pass over him;

直到经过七期；

**24 this is the interpretation, O king:** It is a decree of the Most High, which is come upon my lord the king,

**24 王阿**，讲解就是这样，临到我主我王的事是出于至高者的命。

**25 you will be driven from among men, and your dwelling will be with the beasts of the field. You will eat grass like an ox, and be wet with the dew of heaven,**

**25 你**必被赶出离开世人，与野地的兽同居，吃草如牛，被天露滴湿，

and seven iddan / 7 periods of time; a week is a period of time; summer is a period of time,

且要经过七期。/7 时间周期;一周是一段时间;夏天是一段时间，

will pass over you, until you know that the Most High rules the kingdom of men, and gives it to whom He will.

等你知道至高者在人的国中掌权，要将国赐与谁就赐与谁。

**26 The command to leave the stump with its roots:** your kingdom will be assured to you from when you know that Heaven rules.

**26 守望者**既吩咐存留树墩，等你知道诸天掌权，以后你的国必定归你。

**27 Wherefore, O king, let my counsel be acceptable to you: cease your sins by doing right, and your iniquities by showing mercy to the oppressed; it may be a lengthening of your tranquility / a continuation of your peace and prosperity.**

And having seen what he saw, and now hearing what Daniel interpreted, we can well imagine that the king's court and all those in attendance went into battle mode and were ordered into strict secrecy; oh, there would be rumors, and lots of fake news, but the citizens of Babylon would not know for several years what really had happened, until Nebuchadnezzar was restored.

**28 All this came upon King Nebuchadnezzar.**

**29 At the end of twelve months he was walking on the roof of the palace of Babylon.**

**30 and the king answered and said,**

**Is not this great Babylon, which I have built by my mighty power as a royal house, and for the glory of my majesty?**

**31 While the words were still in the king's mouth, there fell a Voice from heaven, saying, O King Nebuchadnezzar, to you it is spoken; The kingdom is departed from you.**

**32 You will be driven from mankind, and your dwelling will be with the beasts of the field.**

**You will be given grass to eat as oxen, and seven iddan / 7 periods of time... will pass over you, until you know that the Most High rules the kingdom of men, and gives it to whom He will.**

**33 Immediately the word was fulfilled upon Nebuchadnezzar.**

**27 王阿，求你悦纳我的谏言，以施行公义断绝罪过，以怜悯穷人除掉罪孽，或者你的平安可以延长。/继续你的和平与繁荣。**

看了但以理所看到的，又听了但以理所解释的，我们可以想象，王的宫廷和所有随从都参加了战斗，并被命令严格保密；哦，会有谣言和许多假消息，但巴比伦人要过好几年才能知道到底发生了什么，直到尼布甲尼撒被恢复。

**28 这事都临到尼布甲尼撒王。**

**29 过了十二个月，他游行在巴比伦王宫里（原文作上）。**

**30 他说，**

**这大巴比伦不是我用大能大力建为京都，要显我威严的荣耀吗？**

**31 这话在王口中尚未说完，有声音从天降下，说，尼布甲尼撒王阿，有话对你说，你的国位离开你了。**

**32 你必被赶出离开世人，与野地的兽同居，**

**吃草如牛，且要经过七期。等你知道至高者在人的国中掌权，要将国赐与谁就赐与谁。**

**33 当时这话就应验在尼布甲尼撒的身上，**

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He was driven from among men and ate grass like an ox, and his body was wet with the dew of heaven till his hair grew as long as eagles' feathers, and his nails like the talons of birds.

<sup>34</sup> At the end of the days I, Nebuchadnezzar, lifted up my eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised and honored Him who lives forever, for His dominion is an everlasting dominion, and His kingdom endures from generation to generation:

<sup>35</sup> all the inhabitants of the **earth** are accounted as nothing: and He does according to His will among the host of heaven, and among the inhabitants of the **earth**: and none can slap His hand, or say to Him, What are You doing?

From the Jamieson, Fausset and Brown Commentary we read, A cuneiform inscription in the East India Company's Museum is read as describing the period of Nebuchadnezzar's insanity. In the so-called standard inscription read by Sir H. Rawlinson, Nebuchadnezzar relates that during four (?) years he ceased to lay out buildings, or to furnish with victims Merodach's altar, or to clear out the canals for irrigation.

No other case in the cuneiform inscriptions occurs of a king recording his own inaction. Nebuchadnezzar's own cuneiform inscription translated by Rawlinson says: **For 4 years my kingdom did not rejoice my heart.**

Bible scholars remind us: Babylon annually has 2 seasons, wet and dry; remember the Aramaic word **iddan** means... **a period of time**, not necessarily a year, 7 seasons could be counted as 4 years.



他被赶出离开世人，吃草如牛，身被天露滴湿，头发长长，好像鹰毛。指甲长长，如同鸟爪。

<sup>34</sup> 日子满足，我尼布甲尼撒举目望天，我的聪明复归于我，我便称颂至高者，赞美尊敬活到永远的神。他的权柄是永有的。他的国存到万代。

<sup>35</sup> **世上**所有的居民都算为虚无。在天上的万军和**世上**的居民中，他都凭自己的意旨行事。无人能拦住他手，或问他说，你做什么呢？

从我们读到的贾米逊、福塞特和布朗的评论来看，东印度公司博物馆里的楔形文字描述了尼布甲尼撒的疯狂时期。在 H.罗林森爵士读过的所谓的标准铭文中，尼布甲尼撒提到，在四年(?)年间，他停止建造建筑物，或停止为受害者提供梅罗达奇祭坛，或清理运河用于灌溉。

在楔形文字中没有出现过国王记录自己不作为的情况。由罗林森翻译的尼布甲尼撒的楔形文字说：**四年来，我的王国没有使我的心欢喜。**

圣经学者提醒我们:巴比伦每年有两个季节，干湿两季;记住亚拉姆语的“iddan”意思是**一段时间**，不一定是一年，7个季节可以算为4年。

# DANIEL 4 vs 1

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Dr. Adam Rutherford wrote: Nebuchadnezzar was at the zenith of his power in the 37<sup>th</sup> year of his reign;

and he died in the 43<sup>rd</sup> year -- he died 6 years later. So, after 4 years of insanity, he was restored by God for 2 years.

**<sup>36</sup> At the same time my reason returned to me; and for the glory of my kingdom, my honor and splendor returned to me.**

**My counselors and my lords sought me; and I was established in my kingdom, and still more excellence was added to me.**

**<sup>37</sup> Now I, Nebuchadnezzar, praise and extol and honor the King of heaven,**

**for all His works are true, and His ways are right: and those who walk in pride He is able to humble.**

For more information on King Nebuchadnezzar, visit: [THE BIBLE HISTORY NET](http://THEBIBLEHISTORYNET)

亚当·卢瑟福博士写道:尼布甲尼撒在位 37 年达到了他权力的顶峰;

他在第 43 年去世, 6 年后去世。所以, 在 4 年的精神错乱之后, 他被上帝恢复了 2 年。

**<sup>36</sup> 那时, 我的聪明复归于我, 为我国的荣耀, 威严, 和光耀也都复归于我。**

并且我的谋士和大臣也来朝见我。我又得坚立在国位上, 至大的权柄加增于我。

**<sup>37</sup> 现在我尼布甲尼撒赞美, 尊崇, 恭敬天上的王。**

因为他所作的全都诚实, 他所行的也都公平。那行动骄傲的, 他能降为卑。

欲知更多关于尼布甲尼撒王的信息, 请访问: [圣经历史网](http://圣经历史网)

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