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THE BOOK OF DANIEL
UNLOCKED

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The Book of Daniel Unlocked

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The Book of Daniel Unlocked:

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W. S. Auchincloss

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PREFACE

This study of the Book of Daniel is based on the conviction, that its word is in very deed the Word of God. In approaching the subject we have brought to the solution of its problems only such numerals as were known to the ancient Hebrews and to the writers of the New Testament. Numerals that were symbolized in their feasts and were current before times of rejoicing. But towering over all, we have brought God's own standard of time, viz: the sidereal year, which the greatest of modern astronomers Laplace and Herschel tell us has not varied the $\frac{1}{100}$ part of a second of time in the last 2000 years. We did so under the conviction that if the Book of Daniel was of human origin, a piece of historic fiction, it could not stand this severe test, yet if it was truly the Word of God it would be found resting on that bed rock, viz: – a year whose length was

365 days, 6 hours, 9 minutes and $9\frac{6}{10}$ seconds

a period unknown to the ancients but given to us by modern science. The Book has stood the test and its true character comes out in bold relief.

Without a perfectly fitting key, the tendency of its readers is to treat the Book lightly, call in question its statements and smile at its prophecies. Time, however, vindicates the statements of Daniel and fixes on them the seal of truth. Also, newly-found inscriptions both on rocks and tablets, together with ancient writings composed in those times, bring to confusion adverse criticism.

The Book of Daniel is a most important part of the Word of God, and is set like a gem among jewels. Its words of warning were sounded 600 years before the destruction of Jerusalem by Titus. Its prophecies are like mile-stones along the highway of Jewish history, each one bringing the observer nearer to Messiah's kingdom, to that "Great and Notable day of the Lord" – Pentecost of A.D. 33 – when the Holy Spirit was manifested to the Jews, also nearer to A.D. 39, the year of the manifestation to the Gentiles. Daniel alone of all the prophets received Divine illumination regarding these dates. They mark the remotest boundary of his book, and therefore bar the way to fanciful conclusions in regard to later times. Read aright, Daniel's words have no uncertain sound, they are definite and exact like the forecast of an astronomer.

Viewed from every standpoint the grand old President of the Chaldean Court had a character of rare beauty and symmetry, that will continue to shine throughout the ages. He will stand in his lot to the end of the days; the noblest example of human courage coupled with unquestioning faith, the typical

companion, the nobleman, courtier, seer and Prophet; – A MAN
GREATLY BELOVED!

PART I. HISTORIC SECTION

CHAPTER I. [Written in Hebrew.]

B.C. 606

1. In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

This siege took place in B.C. 606. Verse 5 says that Daniel and the royal captives received 3 years' training and verse 18 shows that at the end of 3 years they graduated. This brings us to the year B.C. 603 which chapter 2 verse 1 says was the 2nd of Nebuchadnezzar's reign, consequently Nebuchadnezzar began to reign in B.C. 605. This date agrees with the figures given in the Almagesta of Ptolemy, also with the statements of Berosus. Besides it harmonizes perfectly the Bible account of the first 5 years in Jehoiakim's reign, as set forth in Jeremiah XXV, XXVI, XXVII, XXXV, XXXVI, XLV, XLVI, and II Kings XXIV. Still further a draughtsman can plot it on a chart, with the same accuracy that a surveyor can map a piece of land, provided he governs his work by that remarkable group

of locking-dates set forth in Jeremiah XXV. 1. 2. 3. and Ezekiel XL. 1. also takes full account of the historic events which happened in the 1st, 7th, 8th, 18th, and 19th years of Nebuchadnezzar's reign. It thus will become manifest that Daniel and his companions were taken captive in the Summer of B.C. 606.

2. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god: and he brought the vessels into the treasure house of his god.

As foretold in Jeremiah XXIX. 10. the captivity of Judah lasted 70 years, B.C. 606 to B.C. 536, when the Lord stirred up the spirit of Cyrus to proclaim freedom to the captives. Ezra 1st. chap. Isaiah XLIV. 28.

3. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

4. Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

Precisely as foretold by the prophet Isaiah, more than a century prior to the event. Isaiah XXXIX. 7.

5. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three

years, that at the end thereof they might stand before the king.

6. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7. Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

8. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

“Though these three men, Noah, Daniel, and Job were in it, they should deliver but their own souls by their righteousness.” Ezekiel XIV. 14. Note in passing, that by order of birth these names should be read Noah, Job and Daniel. However, according to a custom common among the writers of Scripture, the line of Divine favor was followed in preference to the order of birth. For example, Japheth, Ham, Shem was the order of birth; but the records stands: “These are the generations of the sons of Noah; Shem, Ham and Japheth.” So too we read of “Abram, Nahor, and Haran” when the order of birth was Haran, Nahor and Abram. Also of “Aaron and Moses and Miriam,” when the true order was Miriam, Aaron and Moses.

9. Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10. And the prince of the eunuchs said unto Daniel, I fear

my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king.

11. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

The Scriptures everywhere associate a sense of completeness and perfection with the numeral 7, also with the numeral 10. The Mosaic Law teems with instances of this sort. A Sabbatic period covered 7 years. Sprinklings were administered 7 times, feasts lasted 7 days, priests carried 7 trumpets, Jericho was compassed 7 times, Naaman bathed 7 times in the Jordan, a servant bowed 7 times to his lord and so on. As to the numeral 10, the Law had 10 commandments, the tabernacle had 10 curtains, 10 pillars, 10 sockets. After the Israelites had tempted the Lord 10 times, they were condemned to die in the wilderness. Ten plagues were inflicted on the Egyptians. In the matter of taxation, the herd was divided into 10 parts and one part set aside for the Lord.

When Nebuchadnezzar tested Daniel and his companions, “he found them 10 times better than all the magicians and astrologers.” Thus we see plainly that the numerals 7 and 10 conveyed the idea of completeness and perfection to the Hebrew mind.

B.C. 603

13. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14. So he consented to them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17. As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

“Behold art thou wiser than Daniel.” Ezekiel XXVIII. 3.

18. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

At the end of the 3 years spoken of in verse 5.

19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20. And in all matters of wisdom *and* understanding, that the

king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

21. And Daniel continued *even* unto the first year of king Cyrus.

Cyrus began to reign, as king of Persia in B.C. 558, just twenty years prior to his conquest of Babylon in B.C. 538. The verse of course refers to the first year of his reign as king of Babylon. In the following chapter the narrative goes back to B.C. 603 which as already explained was the 2nd year of Nebuchadnezzar's individual reign. His father Nabopolassar was still on the throne in B.C. 606, but on his death in B.C. 605 Nebuchadnezzar returned at once to Babylon and was made king, with full authority.

CHAPTER II. [Hebrew and Syriac.]

B.C. 603

1. And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

3. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

From this point to the end of the VI chapter Daniel wrote in the Syriac language. The rest of the book was written in Hebrew. In our own day men of affairs converse and write in several languages. Evidently one who was fitted to preside over 120 princes had many languages at his command.

4. Then spake the Chaldeans to the king in Syriack, O king, live for ever; tell thy servants the dream, and we will shew the interpretation.

5. The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

7. They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9. But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10. The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11. And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

12. For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13. And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

14. Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15. He answered and said to Arioch the king's captain, Why is the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.

16. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18. That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

19. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21. And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22. He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.

23. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

24. Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in

before the king, and I will shew unto the king the interpretation.

25. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

26. The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27. Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king;

28. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these:

29. As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30. But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31. Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

32. This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33. His legs of iron, his feet part of iron and part of clay.

34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36. This *is* the dream; and we will tell the interpretation thereof before the king.

37. Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

39. And after thee shall arise another kingdom inferior to thee

the Medo-Persian

and another third kingdom of brass, which shall bear rule over all the earth

the Macedonian.

40. And the fourth kingdom shall be as strong as iron:

the Roman Empire

forasmuch as iron breaketh in pieces and subdueth all things:

and as iron that breaketh all these, shall it break in pieces and bruise.

41. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42. And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken.

43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

The birth of Christ took place in B.C. 2, in the palmiest days of the Roman Empire. The angel Gabriel declared, thou "shalt call his name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." – Luke I. 31. – The right of taxation is the prerogative of sovereign power. When therefore Augustus Caesar began to enroll the Jews for purposes of taxation in B.C. 2 the power of the holy people was at an end and the full time of prophecy had arrived. It was then that Christ was born in Bethlehem of Judea. "The Sceptre shall not

depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” – Genesis XLIX. 10.

45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

46. Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47. The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

48. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon.

49. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king.

CHAPTER III. [Syriac.]

B.C. 593

1. Nebuchadnezzar the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

The dream described in the previous chapter, seems to have touched the inventive genius of king Nebuchadnezzar in a way, that inspired him to produce a mechanically perfect image – a casting of gold of priceless value – especially strong in every part, and one in which there were no planes of weakness whatever. An image that seemed to bid defiance to the course of events foreshadowed by the prophet Daniel.

2. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

Doubtless it was in response to this invitation that Zedekiah visited “Babylon in the 4th year of his reign.” Jer. LI. 59 to 64.

3. Then the princes, the governors, and captains, the judges,

the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4. Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5. *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up.

A monarch so wealthy and whose sway covered so many lands, must have had at his command musicians, highly skilled in the use of a great variety of musical instruments, gathered both from Europe and Asia.

6. And whoso falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace.

7. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down, *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8. Wherefore at that time certain Chaldeans came near, and accused the Jews.

At the time of the Babylonian captivity the Hebrews began to be known as Jews, or inhabitants of Judea.

9. They spake and said to the king Nebuchadnezzar, O king, live for ever.

10. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

11. And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13. Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14. Nebuchadnezzar spake and said unto them, *Is it* true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15. Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?

16. Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee

in this matter.

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 thine hand, O king.

18. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

Or, 8 times as hot as the usual temperature. The numeral 7 expressed the utmost intensity known to the king.

20. And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21. Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

This seems to have been what is technically called "back-draught," which those who are skilled in feeding furnaces are careful to guard against, but which a soldier knows

nothing about.

23. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24. Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

26. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28. *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29. Therefore I make a decree, That every people, nation,

and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

30. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

CHAPTER IV. [Syriac.]

1. Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2. I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3. How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.

4. I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5. I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6. Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*,

9. O Belteshazzar, master of the magicians, because I know

that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10. Thus *were* the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof *was* great.

11. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12. The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

14. He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15. Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

In view of the fact that Nebuchadnezzar's probation lasted for 12 months, see verse 29, it is reasonable to

suppose that his dementia lasted for 7 months, or until the moon had passed over him 7 times, a period long enough to permit a rank growth of both hair and nails and yet short enough for a regency to hold his kingdom together without losing hope of his final recovery. Besides the events in the years of his reign are too well known to admit of a much longer season of affliction.

17. This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men*

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