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

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

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

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 (e) ability in them to stand in the king's palace, and whom they might teach the learning and the (f) tongue of the Chaldeans.

5. And the king appointed them a daily provision of the king's d meat, and of the (g) wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.


1. 1–21 (A, p. 1178). THE CAPTIVITY OF JUDAH.

HISTORICAL EVENTS CONNECTED WITH ITS BEGINNING. (Introversions and Alteration.)

A 1, 2. The time.

B 3. Daniel and his companions.

C 4. Their attainments.

D 5. Their provision. (Appointment.)

a 6–10. Their provision. (Resolve.)

b 11–20. Their attainments.

c 21. The time.

1. In the third year, &c. It was in the third year of Jehoiakim that Nebuchadnezzar set out from Babylon; and Daniel, writing there, speaks of the starting, not of the arrival at Jerusalem. See note on "came", below. In the fourth year Jehovah says by Jeremiah (25. 5), "I will send". The date would be 497 B.C. and Daniel’s sixteenth year, he being born probably in 513 B.C. (Josiah’s eighteenth year).

... (continued)
1 6

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1. 6.

Dan 4:1-52

8 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 Abed-nego.

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 should drink: therefore he would not defile himself. And he was found good in them eyes of the prince of the eunuchs that he might not defile himself.

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, 3 fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces better liking than the children which did eat the portion of me, and proved them ten days. And the prince of the eunuchs said unto Daniel, 3 fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces better liking than the children which did eat the portion of me, and proved them ten days.

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.

13 Then let our countenances be looked upon before thee, and the countenances 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.

18 And 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.

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.

2 1

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

Therefore Jehoiakim’s fifth year, the year of the burning of the roll which marked the official rejection of Jehovah. Hence Nebuchadnezzar’s dream. Daniel was now at Babylon, and wrote from that standpoint. The supposed difficulty is a proof of genuineness; for the writer would have been a fool as well as a forger to have left it unexplained. Nebuchadnezzar. See note on 1. 1, spirit. Heb. ruach. Ap. 9.

1 And. Thus linking on this chapter of momentous prophecy with ch. 1, which is pure history. the second year: 495 B.C. (Daniel’s eighteenth year).
Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

And the king said unto them, "I have dreamed a dream, and my spirit was troubled to know the dream." Therefore I have said, that ye shall speak before me, till the time be changed and ye see the thing is gone from me.

Azariah, his companions: the "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.

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.

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

The king answered and said, "I know that ye know the thing is gone from me; therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof."

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 2 magician, or astrologer, or Chaldean.

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 dwellings are in heaven.

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:

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.

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

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

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.

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

Daniel answered and said, "Blessed be the name of the God for ever and ever: for wisdom and might are His:

And of the change of times and the
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21. DANIEL.


He giveth, &c. Ex. 31. 3, 6. 1 Kings 3. 8-12; 4. 29. 10. 24. 1 Chron. 22. 12. 2 Chron. 1. 10-12. Prov. 2. 6, 7. Luke 21. 16. 1 Cor. 1. 30. Josh. 1. 9, 10. 1 Sam. 1. 17, 20. Ps. 47. 8.


24. Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the 12 wise men of Babylon: he went and said thus unto him: "Destroy not the 12 wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation."

25. Then Arioch brougb htm Daniel before the king in haste, and said thus unto him, "I have found a man of the captives of Judah, whose name is Belteshazzar, a man excellent, stood before thee; and the secrets maketh known to thee what shall come to pass hereafter: and He That revealeth secrets maketh known unto the king the interpretation thereof before the king."

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 12 wise men of Babylon know; but there is a God in heaven that maketh known the interpretation to the king, and that will make known unto the king the interpretation."

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 He shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31. The head, O king, sawest, and beheld 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, his legs of iron, his feet part of iron and part of clay.

33. 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.

34. Then was the iron, the clay, the brass, the silver, and the gold, brake = beat small. Chald. dechabar. Not the same word as in v. 18.

35. Iron, the clay, &c. Note the order differently given to distinguish the five (not the four), answering to the five parts of the image in v. 32, and the five kingdoms:

1. Gold. It represented the first kingdom, that of Babylon.
2. Silver. It represented the second kingdom, that of Medo-Persia.
3. Brass. It represented the third kingdom, that of Greece.
4. Clay. It represented the fourth kingdom, that of Rome.
5. Iron. It represented the fifth kingdom, that of Messiah.

36. This is the dream; and we will tell the interpretation thereof before the king.
2. 38. DANIEL.

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 bath made thee ruler over them all. And art this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and is 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 iron brake in pieces the iron, the brass, the clay, the silver, and the gold;

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.

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 king rejoiced for the vision of the great stone.

46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation = a gift offering. As stated by some commentators.

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 coudest 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.

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3 Nebuchadnezzar the king made an "image of gold, whose height was threescore and ten cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon.  
2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the magistrates, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.  
3 Then the princes, the governors, and the captains, the judges, the treasurers, the counselors, the magistrates, 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, and dulcimer, and all kinds of music, ye fall down and worship the golden image which Nebuchadnezzar the king hath set up:  
6 And whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace."

1 3-30 (C p. 1178). DANIEL'S COMPANIONS. THE FIERY FURNACE. (Alternat.)

C 3 K L N (p. 1184) 475

1. O 3-15. Command to worship the image.

M 3 K L N 8-12. Accusation of the three.


M 3 1. 3-30 (C p. 1178). DANIEL'S COMPANIONS. THE FIERY FURNACE. (Alternat.)
18 Then Nebuchadnezzar was 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 be 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 were cast 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, "25 True, O king.

26 He answered and said, "Lo, I see four men, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the son of a god." 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."
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 beheld 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, 14 He cried aloud, and said thus, Hew down the tree, and destroy it; let the stump of it root-trunk be left, and let the Watcher and the Holy One cometh down from heaven, and let his portion be with the beasts of the field of the earth:

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 of the field 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. 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 Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

19 Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto heaven, and the sight thereof to all the earth; 21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all: under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven flew, and their habitation: 22 It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a Watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy...
24 This is the interpretation, O king, and this is the decree of the MOST HIGH, which is come upon my lord the king: 25 That you shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and they shall drench the dew of heaven upon thee, seven times; till thou know that the MOST HIGH ruleth in the kingdom of men, and giveth it to whomsoever He will.

28 All this came to pass in the first year of Cyrus king of Persia.

31 I, Daniel, was grieved in heart, because the visions and revelations by the holy One were changed in me.

42 It is I who leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field: and let it be drenched with the dew of heaven, till seven times pass over him;
5 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem, that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels of those vessels, of brass, of iron, of wood, and of stone.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, so that the blood went up into his cheeks, and his knees smote one against another.

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

8 Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied.

10 Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him: whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of the Jewry?

14 I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.
15 Then Daniel answered and said before the king, “Let the writing be read unto the king, and make known to him the interpretation thereof: but thou canst not read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.”


22 When the writing was read, he commanded that his sons, and the nobles of Babylon, should be hanged in the garden of Nebuchadnezzar; which was the garden of the king’s palace. Cp. Dan. 6. 11.

29 Then commanded Belshazzar, and they dressed Daniel in scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 That night was Belshazzar the king of the Chaldeans slain. Cp. Dan. 5. 31.
6 It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; 2 And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. 3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. 5 Then said these men, “We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.” 6 Then these presidents and princes assembled together to the king, and said thus before the king: “Hast thou set over the whole realm, Darius the Median, 7 presidents and princes, because of an excellent spirit. 8 What is then this man Daniel, which altereth not ...” 9 Wherefore king Darius signed the writing and the 7 decree.

10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. 11 Then these men assembled, and found Daniel praying and making supplication before his God. 12 Then they came near, and spake before the king concerning the king’s 7 decree; “Hast thou not signed a 7 decree, that every 7 man that shall ask a petition of any 7 God or 7 man within thirty days, save of thee, O king, shall be cast into the den of lions?” The king answered and said, “The thing is true, according to the law of the Medes and Persians, which altereth not.” 13 Then answered they and said before the king, “That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the 7 decree that thou hast signed, but maketh his petition three times a day.” 14 Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. 15 Then these men assembled unto the king, and said unto the king, “Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.”


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1. X 1

2. X 2

6. 15.

1 Darius. A careful study of Ap. 57 will show that this “Darius the Median” of 5. 51 is the Artaxerxes (the great king) of Neh. 2. 1 and Ezra 6. 14, and the Ahasuerus of Est. 1. 1. These names are all used of and the same person; and by comparison of the Median kings, according to Herodotus, compared with the genealogy of Cyrus in his Cuneiform Cylinder, the important fact becomes clear that this man was Astyages; and the names Astanges = Cambezer, common to the Medes, the Behistun Rock, and the Cylinder of Cyrus, all refer to one and the same person. 2 If this be so, then Astyages is to be identified with “Darius the Median,” then all difficulty vanishes. The Scripture record harmonizes exactly with the accounts given in the three sources named above; and we have the real clue to the parentage of Cyrus the Great (Ap. 57, p. 80). 3 If this be not so, then “Darius the Median” remains an insoluble riddle to history and chronology alike, for there can be found no place for him on the page of history, an hundred and twenty. Darius Hystaspis, in his inscription on the Behistun Rock (Ap. 57), enumerates twenty-three names. This number was continually altered according to historical changes and conquests. In Est. 1. 10, 13, 14, there were seen written Astyages took the kingdom; but he added 120 more (Dan. 6. 1), and made 127 (Est. 1. 1; 8. 9; 9. 30). 4 princes = satraps. As in 3. 2. 5 presidents = ministers. Occurs only in this chapter. 6 preferred. i. e., the king thought. Showing that Daniel was well known to Astyages, and appreciated, an excellent spirit. Referring to the affectionate regard in which Astyages held Daniel after many years of faithful service. 7 spirit. Heb. rūaḥ. Ap. 9. thought = purposed. Chald. ʾāšīth. Occurs only here (426 a. c.), Daniel being eighty-seven. 8 occasion = pretext. 9 men. Pl. of Chald. ʾgōbar, grandees. Same as Ap. 14. IV. 10 God. Chald. ʾelāh. Same as Heb. ʾēlōhim. Ap. 4. I. 11 assembled = came crowding together. 12 governors = deputies. See note on 5. 24. captains = pashas. See 3. 2, 27. Op. Est. 3. 12, &c. Neh. 2. 7, &c.; and Ezra 5. 3, &c. Also Hag. 1. 14; 2. 21, Mal. 1. 8. 13 to establish a royal statute: or, for the king to establish a statute. make a firm decree: or, confirm a decree. Occurs only in this chapter. 14 to be indentured. Chald. ʾtēzar. The same word as in vv. 8, 9, 13, 16. Not the same as in v. 24. ask a petition = pray a prayer. Fig. Polypōdōn (Ap. 6), for emphasis. Op. v. 12. Occurs only in this chapter. man. Chald. ʾenāš. Same as Heb. ʾenāš. Ap. 14. II. 15 which altereth not = which changeth not, or passeth not away. 16 his house. Not into a secret, or public place. toward Jerusalem. Remembering Solomon’s prayer (1 Kings 8. 46-50). 17 children of the captivity. The 1611 edition of the A. V. reads “captivity of the children.” 18 children = sons. maketh his petition = prayeth a prayer. Same as in v. 7. 14 with himself = concerning it. laboured = was exerting himself.

1190

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18 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, "Thy God Whom thou servest continually, \\( \& \) will deliver thee."

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel; and the king spake and said to Daniel, "O Daniel, servant of the living God, is thy God, Whom brought Daniel, and cast his instruments of musick before him: and his sleep went from him.

21 Then said Daniel unto the king, "O king, live for ever.

22 My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him I was found iniquity was found in me; and also before thee, O king, have I done no hurt."

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was upon him, because he believed in his God.

24 And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their wives, and their children; and the lions had the mastery of them, and brake all their bones in pieces as they came at the bottom of the den.

25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast for ever, and His kingdom that shall not be destroyed, and His dominion shall be even unto the end.

27 He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, Who hath delivered Daniel from the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.
2 Daniel spake and said, "I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

4 "The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and the beasts were cast down upon the earth, and a man's heart was given to it.

5 And another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto the sea, diverse one from another.

6 After this I beheld, and another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night visions, and behold a fourth, dreadful and terrible, and strong exceedingly; and it had iron teeth: it devoured and brake in pieces, and it resided with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

9 I beheld till the fourth beast were cast down, and the Ancient of days did sit, Whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire.

10 I considered the horns. Mentioned in v. 7. "Little horn"—a horn of small beginnings. This identifies this vision with those of chs. 8, 11, 12. See Ap. 90. The first of twelve titles given to the power commonly known as "the Antichrist"; it is used again in S. 9. Cp. 11. 21-30. Note the other titles: "the king of Babylon" (Isa. 14. 4); "the Assyrian" (Isa. 14. 20); "Lucifer, son of the morning", in opposition to "the bright and morning star" (Isa. 14. 12); "the Prince that shall come" (Dan. 9. 26); "the king of fierce countenance" (Dan. 8. 23); "the vile person " (Dan. 11. 21); "the wilful king" (Dan. 11. 30); "the man of sin" (2 Thess. 2. 3); "the son of perdition " (2 Thess. 2. 3); "that wicked one" (2 Thess. 2. 3); "he who opposeth and exalteth himself above all that is called God", or, "he who taketh the seat of the Son of God, that opposeth and exalteth himself above all" (Rev. 13. 11); "the beast with ten horns" (Rev. 13. 1). man = a mortal man. Chald. 'Imah. Ap. 14. III. 14.2. The "king of the north" is a title associated with the Medes, the Chaldeans, and Nebuchadnezzar (Dan. 5. 29). It is also used of the king of Persia (Dan. 8. 7). The "king of the south" is a title associated with the Egyptians (Dan. 11. 20). It is also used of the king of Syria (Dan. 8. 22). The "king of the east" is a title associated with the Persians (Dan. 8. 21). It is also used of the king of Greece (Dan. 11. 20). The "king of the west" is a title associated with the Babylonians (Dan. 8. 20). It is also used of the king of Babylonia (Dan. 11. 20). The "king of the north" is a title associated with the Medes, the Chaldeans, and Nebuchadnezzar (Dan. 5. 29). It is also used of the king of Persia (Dan. 8. 7). The "king of the south" is a title associated with the Egyptians (Dan. 11. 20). It is also used of the king of Syria (Dan. 8. 22). The "king of the east" is a title associated with the Persians (Dan. 8. 21). It is also used of the king of Greece (Dan. 11. 20). The "king of the west" is a title associated with the Babylonians (Dan. 8. 20). It is also used of the king of Babylonia (Dan. 11. 20).

1192

The Companion Bible
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10 A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: 1 the judgment was set, and 2 the books were opened.

11 Then I beheld because of the voice of the great words which the horn spake: 3 I beheld even 4 till the beast was slain, and his body destroyed, and given to 5 the burning flame.

12 And concerning the rest of the beasts, 6 they had their dominion taken away: yet their lives were prolonged 7 for a season and time.

13 I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to 8 the Ancient of days, and they brought Him near before Him.

14 And 9 there was given Him dominion, and glory, and a kingdom, that all 10 people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom which shall not be destroyed.

15 Daniel was grieved in 11 my spirit in the midst of my body, and the visions of my head troubled me.

16 I came near unto one of 12 them that stood by, and 13 asked him the 14 truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, are four kings, which shall arise out of the earth.

18 But 15 the saints of the MOST HIGH shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know 16 the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his 17 nails of brass; which devoured, brake in pieces, and stamped the residue with his 18 feet;

20 And of the ten horns that were in his head, and of the other which came up, and of the roots of his horns; even of that horn which had eyes, and a mouth that spake great things, whose look was more stout than his fellows.

21 I beheld, and 22 the same horn made war with 23 the saints, and prevailed against them;

22 Until 24 the Ancient of days came, and 25 judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23 Thus he said, 26 The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And 27 he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

10 ministered = were ministering.

stood = were standing. Indicating readiness for service.

the judgment = the Judge; " judgment" being put by Fig. Metonymy (of the Subject), Ap. 6, for the Judge Who actually sat.

was set = took His seat.

the books, &c. Lit. "books were opened".

11 the horn spake = the horn kept speaking.

12 the beast. At length we learn who "the (little) horn" is. See note on v. 8 and Rev. 19. 20.

13 the burning flame. Cp. 2 Thess. 1. 7-10; 2. 8.

14 the rest of the beasts: i.e. the three mentioned in vv. 4-7 as co-existing.

15 grieved. Because he did not understand. Therefore ch. 7 could not be identical with ch. 2, because he had interpreted that already to Nebuchadnezzar.


17 them: i.e. the standing ones.

stood = were standing. Cp. v. 10.

asked = made exact inquiry.

truth = certainty. Chald. ya'âb.

of = about.

17 These great beasts, &c. In vv. 17, 18 we have therefore the interpretation of this vision, which needs no further interpretation by man.

18 shall arise. The two which had already arisen cannot therefore be included: viz. Babylon and Medo-Persia, which almost (at this time) equalled Babylon in extent.

19 The vision is not continuous history, but the prophecy of a crisis: and refers to the ten toes of the fifth power of Dan. 2. See note on v. 12. In this, and in each successive vision we are always directed to the end and consummation.

20 In this, and in each successive vision we are always directed to the end and consummation. Cp. v. 26; 8. 17-19; 9. 26; 11. 40; 12. 4, 9, 15. Matt. 24. 14, 15. See Ap. 90.

21 the saints = the holy ones: i.e. God's People Israel.

22 the Most High. Chald. 'elyôn. Same as Heb. 'elyôn. Ap. 4. VI. Here pl. = the Messiah Himself in relation to dominion in the earth. Verse 27 shows that a Person is intended, not a place.

23 take = receive. As in 5. 31; cp. 2. 6.

24 nails = claws, or hoofs. Chald. text is pl.; marg. sing.

feet. Chald. text, pl.; marg. sing.

25 the other: i.e. the little horn of v. 8, which is still future. See Ap. 90; and cp. 8. 9-12, 23-25, and note on v. 8.

spake. See note on "speaking", v. 8.

26 the same horn. Cp. v. 8.

27 made war. This connects "the little horn" with Rev. 13. 7, and shows it to be still future.

28 judgment: or, vindication.

29 Thus he said. Giving an additional interpretation.

30 the little horn of vv. 8, 20.

31 three kings. See the interpretation of v. 8.

32 wear out = afflict.

laws = law.

10. 16. and 25. Time and times, &c.: i.e. three and a half years = one half of the "one week" of Dan. 9. 27. It is repeated as forty-two months (Rev. 11. 2), and as 1,800 days (Rev. 11. 3). See Ap. 90 and 91; and cp. 8. 14; 12. 7, 11, 12.

DANIEL.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the People of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.

28 Hitherto is the end of the matter. As for me Daniel, my cogitations troubled me, and my countenance changed in me: but I kept the matter in my heart.


Z: E | 1, 2. Circumstances.

F H r | 3, 4. Ram.

s | 5-7. Great horn.

r | 5-7. Great horn broken.

t | 8. Four horns.

u | 8-11. Little horn.

v | 8-11. Little horn.

w | 11-12. Time. Number of days.

x | 11-12. Command to Angel to give the interpretation to Daniel.

y | 13, 14. Time. "Many days".

F H r | 15-19. The command obeyed by the Angel.

s | 15-19. The time.

r | 15-19. The time.

The Vision.

The Interpretation.

1 In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and was by the river Ulai.

3 Then I lifted up mine eyes, and saw, and beheld, there stood before the river a ram, which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

5 And as was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground:

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver out of his hand.

U'ıa. The Eulmus canal, near Susa. Now the Karum river. Fig. Asterismis. Ap. 6. a ram. In v. 20 this is interpreted of Persia. A ram is always the symbol of Persia. Found to-day on ancient Persian coins. The king wore a ram's head of gold, and rams' heads are to be seen on the sculptured pillars of Persepolis.

2 saw = looked. beheld.

3 saw = looked. beheld.

2 horns. In v. 20 these are interpreted of the kings of Media and Persia. Two horns. In v. 20 these are higher, &c. Cyrus (the latter) became greater than his father Astyages. Both were in existence when Daniel saw the vision. Cp. v. 20.

4 pushing = butting: always hostile. westward = to the west. Not the same word as in v. 5.

5 he goat = a leaper of the goats. The acknowledged symbol of Greece, as the ram was of Persia (see v. 3), because the first colony was directed by an oracle to take a goat for a guide and build a city, which they did, and called it Eges (from Aix—a goat). Figures of a goat are found to-day on ancient Macedonian monuments.

6 ran unto him. Symbolizing the rapidity of Alexander's conquests, which, in the short space of thirteen years, subdued the world.

7 was moved with choler = moved himself, or strove violently with.

8 great = acted proudly.

9 he = the. The Hebrew rendering in v. 7 is notable = conspicuous.

10 he goat = a leaper of the goats. The acknowledged symbol of Greece, as the ram was of Persia (see v. 3), because the first colony was directed by an oracle to take a goat for a guide and build a city, which they did, and called it Eges (from Aix—a goat). Figures of a goat are found to-day on ancient Macedonian monuments.

11 from the west. The Heb. word is conspicuous.

12 not the place of origin, but the direction from it. In v. 4 the Heb. = to the west. on the power.


14 Whose, &c. This shows that 'elyonin (in v. 16) means a person, and not a place.

15 much troubled me: or, baffled me. See note on "grieved", v. 15.

8 waxed very great. Referring to the great extent of Alexander's conquests, as "ran" (v. 6) refers to the rapidity of them.

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20 The 2 ram which thou sawest having two horns are the kings of Media and Persia:

21 And the rough goat is the king of Grecia:

22 Now that being broken, whereas 4 horns stood up for it,

4 kings shall stand up out of the nation, but not in his power.

23 In the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy People.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand.

26 And the vision of the evening and the morning which was told is true: wherefore shut thee up the vision; for it shall be for many days.

27 And 3 Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

2 In the first year of his reign 3 Daniel understood by books the number of the years, whereof the word of the LORD came to Jer-

9. 1-12. 13 (A, p. 1178)

The DESOLATIONS OF JERUSALEM. (Extended Alternation.)

1 the first year: 426 B.C., Daniel being then eighty-seven. See Ap. 50.

20 the kings. Here in v. 20 we have the beginning of the interpretation; which commences with past history with which the prophecy (which belongs to the future) is linked on. This is to connect the anticipatory and partial, or foreshadowing, fulfilment, which shows how the "little horn" will act, in a similar way as an individual, and not as a series of kings or popes.

21 is = representeth. It is the Fig. Metaphor (Ap. 6).

22 for it = in the place thereof.

23 the latter time of their kingdom, &c. These are said to have been:

(i) Ptolemy's (Egypt, Palestine, and some parts of Asia Minor);

(ii) Cassander's (Macedonia and Greece);

(iii) Lysimachus's (Bithynia, Thrace, Mycia, &c.);

(iv) Seleucus's (Syria, Armenia, and territory east of the Euphrates). But the continuity of Alexander's dominion ceased with him, and will not be seen again till "the little horn" arises.

24 not by his own power. We are not told here who is the giver of the power, but we are not left in ignorance. Rev. 13, 2, and 2 Thess. 2, 8, 10, are clear on this point.

25 craft = deceit.

26 the evening and the morning. See note on "days" (Ap. 90).

27 Fainted. The Sept., Syr., and Vulg. read "transgressions". Heb. pasha', as in v. 12=rebellions.

28 holy People = People of the holy ones. These are the holy ones of the Most High" (7, 18, 22).

29 made king = i.e. Cyrus. See Ap. 57; and special note on p. 615.

Ahasuerus = the venerable king Astyages. See Ap. 67.

Darius is an appellative = the Messiah.

made king = i.e. Cyrus was appointed king of Babylon by Astyages his father.

understood = came to an understanding; perceived, or observed.

the number of the years. Which were now drawing to an end.
accomplish =fulfil [within].

seventy years. Note the bearing of this on v. 14, the desolations of Jerusalem. From 470 to 409 B.C. See note on p. 615. The "desolations" had therefore lasted 62 (4 x 7) years, and had yet 28 (4 x 7) years to run before they were "accomplished". We find the same subdivisions of the "servitude"; for from the first year of Nebuchadnezzar (490) to the decree of Artaxerxes (445) was forty-two years; and from the decree to the end of the servitude was twenty-eight years.

3 set my face, Knowledge of Jehovah's words quickened his spiritual interest in them.

the LORD*. One of the 1.34 cases in which the Sopherim state that they altered "Jehovah" of the primitive text to "Adonai". See Ap. 32.

God. Heb. Elohim (with Art.) =the trueGod. Ap. 4. I. seek to worship, or to seek [information].


the covenant. Note the Art. =the covenant [made of old].

mercy = the lovingkindness or grace [promised therein]. Ref. to Pent. (Ex. 20. 6; 34. 6, 7). Ap. 92.

We. Note that Daniel associates himself with his People. Cp. Neh. 1; and 9. 3-38. Exra 9. 5-12. Note the Fig. Anabasis (Ap. 6) in v. 5.


all Israel. See note on 1 Kings 12. 17.


trespass . . . trespassed. Heb. m'at'. Ap. 44. xi.


mercies = compassions.

10 obeyed =hearkened to. by =by the hand of.


therefore the curse is, &c. Ref. to Pent. (Lev. 26. 14, &c. Deut. 27. 15, &c.; 28. 15, &c.; 29. 20; 30. 17, 18; 31. 17; 32. 13.)

is poured upon =hath come pouring upon. Moses the servant of God. See note on 1 Chron. 6. 49. Neh. 10. 29. Ap. 92.

12 confirmed His words: i.e. by His prophets since the giving of the law (2 Kings 17. 13. Isa. 44. 28. Lam. 2. 17. Zech. 1. 5). words. Heb. marg., with some codices, and one early printed edition, read "word" [sing.]. Heb. text, with Sept. Syr., and Vulg., read "words" [pl.], evil =calamity. Heb. ra'd'. Ap. 44. viii.


14 watched. Cp. Jer. 31. 28; 44. 27.


gotten Thee renown =made Thee a Name. holy. See note on Ex. 3. 5.


become a reproach. Cp. Jer. 24. 9; 29. 18; 42. 18; 44. 8, 12. Ezek. 5. 14, 15; 22. 4.


for the LORD's sake. Sept. reads "for Thy servants' sake".
18 Thine eyes. Fig. Anthropopatheia. Ap. 6. which is called by Thy name: or, upon which Thy name has been called.

20 And whiles I was speaking, and praying, and confessing my sin and the sin of my People 7 Israel, and presenting my supplication before the LORD my God for the 15 holy mountain of my God;

21 Yea, whiles I was speaking in prayer, even the man 9 Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me 10 about the time of the evening 11 oblation.

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for that art greatly beloved:

Therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy People and upon thy holy city,

x to finish the transgression,

y and to make an end of sins,

z and to make reconciliation for sin,

and to bring in everlasting righteousness,

and to seal up the vision and prophecy,

and to anoint the Most Holy.

25 Know therefore and understand,

that from the going forth of the commandment to restore and to build Jerusalem

Not on any "year-day" theory. If "days" had been intended, it would be so expressed, as in 10. 3 (cp. Lev. 25. 8). Moreover, "years" had been the subject of Daniel's prayer (v. 5). The last "seven" is "one", and it is divided in half in v. 27, and the half is three and a half years (7. 25; cp. 8. 11-14; 11. 33). In Rev. 11. 2 this half is expressed by "forty-two months"; and in the next verse as "1,260 days". See Ap. 90. The whole period is therefore 490 years.

determined= cut off: i.e. divided off from all other years. The verb is in the singular to indicate the unity of the whole period, however it may be divided up. Heb. הָחָתָם. Occurs only here. thy People: i.e. Daniel's People, Israel, with which alone the prophecy is concerned.

thy holy city: i.e. Jerusalem (v. 2. 16). finish= put an end to. transgression. Heb. פָּשָׁה (with Art.). Ap. 44. vii. Cp. 8. 12, 23, and. Note the Fig. Polygynydeton (Ap. 6) in this verse, to emphasise each of these six special announcements and their connection with the whole period.

make an end of. Heb. חָתָם, as below ("to seal up"). This is one of the most weighty problems that perplex the human mind. There is no "difficulty," as supposed. All that is required of us is to understand, and consider, and believe what is thus written for our learning.

The SEVENTY SEVENS. IN THEIR PARTS. (Introversion.)


U | 27. - The City. Destruction.

from the going forth, &c. : i.e. in the twentieth year of Artaxerxes (= the great king: i.e. Astyages), 454 b.c. See notes on Neh. 2. 1; longer note on p. 653. Also Ap. 50 (p. 60) and Ap. 58 (p. 82). commandment= word. Heb. דְּבָרָי. Ap. 78. X. Referring to the Divine word rather than to a royal decree.

Jerusalem. Not the Temple (as in Ezra), but the city (as in Nehemiah), which was the subject of Daniel's prayer, and therefore the answer to it.
Daniel 9.25-27

9.25. **Daniel.**


(Interposition and Alternation.)

9.27. **Daniel.**

Messiah = anointed. Only priests and kings were anointed, lepers, and Elisha (1 Kings 19.16) being the only exceptions.

Messiah the Prince = "Messiah (that is to say) the Prince (of the People)". Messiah is a noun, and is connected with Prince by apposition: i.e., a priest-king. Only one such known to Scripture (Ps. 110.4; Zech. 6.12; John 4.25).

The Prince. Heb. המלך = a leader and ruler of the People (1 Sam. 9.16.; 10.1; 13.14; 18.13; 25.30.; 2 Sam. 5.1, &c.). Therefore not Cyrus (who was a king but not a priest); nor Ezra (who was a priest but not a prince); nor Cyrus (who was a king but not a prince, and he only as a type of Messiah, who was both).


threescore and two weeks = 434 years (405 B.C.—A.D. 29): the two together being 49 + 434 = 483 years; leaving seven years to make up the full 490 years of v. 24. See Ap. 50, p. 61, and Ap. 91.

the street ... and the wall = open place ... and close street: implying the completeness of the restoration; which included the places of resort and the thoroughfares leading thereto, like our English "court and alley".

the street = the broadway or open space by the gates or elsewhere.

the wall. Heb. בְּּהֵרָי. Whatever it may mean, it cannot be "wall", for that is בְּּהָנֶּה (that which surrounds). בְּּהֵרָי = something cut in or dug out; and may well be used of what is narrow, and then that which is narrowed down to a deciding point, a decision or determination, as in 9.26; 11.36, cp. Isa. 10.22; Job 14.5, &c. See the Oxford Gesenius. in troublous times: i.e. the times of Ezra and Nehemiah. This covers the forty-nine years. We know this, not from history profane or Divine, but from the statement here.

26 after threescore and two weeks. The definite Article here marks this period, as the one just mentioned in v. 24: i.e. after the 490 years. How long "after" is not stated; but it must surely be either immediately or very soon after the Messiah was thus presented and proclaimed in and to Jerusalem as the Prince. The decree was issued in the month of Nisan, the same month as the events in Matt. 21.1–26.61. Cp. Zech. 9.9; Luke 19.41–44 ("this thy day"). threescore and two: i.e. the sixty-two sevens (= 434 years). See note on v. 25, cut off: i.e. in death. Heb. קזר (Gen. 511). Deut. 20.20; Jer. 11.19. Ps. 97.10). Cp. Heb. קזר,

but not for Himself—but no sign of aught for Him: i.e. He shall be rejected and crucified, and shall then enter on the kingdom for which He came. It will be rejected, and therefore become in abeyance. See John 1.11.


(Interposition and Alternation.)

-26 the people: i.e. the Roman people. Cp. Luke 19.41–44; 21.20. the prince that shall come: a prince, &c. This is "the little horn" of 7.8, 24–26; 8.9–12, 23–25. See Ap. 89. shall destroy the city, &c. See Matt. 21.41; 22.7. This also was "after threescore and two weeks", but not within the last seven; which are confined to the doings of "the prince's people, the people that is coming" ("the little horn") after the doings of "the people" in the destruction of the city, which ends v. 26. What "the little horn" will do is stated in the words which follow. Antiochus never did this. He defiled it, but left it uninjured. the end thereof: or, his own end [come]: i.e. the end of the desolate looking on to the end of the last seven years. and unto the end of the war=up to the full end of the war (i.e. the end of the last seven years). See note on the "wall", v. 25.

27 he shall confirm the covenant=make a firm covenant: i.e. the little horn will do this at the beginning of the last seven years. See note below on "one week". It may even be the beginning of the 2,300 days of 8.14. Cp. 11.21–24. the covenant—a firm covenant, many=the many, one week. This is the last seven years which completes the "seventy" of v. 24; the time when action commences in connection with Daniel's "city" and "People" (i.e. Jerusalem and Israel). These have been in abeyance since v. 26. Israel is "Lō-ammi" (= not my people, Hos. 1.9, 10). For the present interval between "R" and "T", vv. 24 and 27, see Luke 4.18–22; 21.24. Ap. 50.11–14 (pp. 42 and 60); also Ap. 63. IX; 72; and 91. This fills the first half of the "week" (see Rev. 11.3–11), of the first three and a half years. the sacrifice and the oblation to cease= sacrifice and oblation cease. This is the action of the "little horn" (see 8.11, 12, 13; 11.31; 12.11). This belongs to the time of the end, and will be accompanied by the setting up of the abomination mentioned below, and by our Lord in Matt. 24.15. See Ap. 89 and 90.
Daniel

10

10 In the third year of Cyrus king of Persia a certain thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

2 In those days 3 Daniel was mourning 18 three full weeks.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as was by the side of the great river which is Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz;

6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And 3 Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore was I left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, I was 3 in a deep sleep on my face, and my face toward the ground.

10 And, behold, an hand touched me, which stood upright: for unto thy God, thy words were heard, and I stood trembling.

11 And he said unto me, 3 Fear not, Daniel: from the first day that thou didst set thine heart to understand, and to 3 chasten thyself before thy God, thy words were heard, and 3 am come for thy words.

12 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, for the overspreading of = on the wing, or battle-ment of; but Ginsburg suggests 'al kham= in its stead [shall be]: i.e. in place of the daily sacrifice. Cp. 11. 7.

abominations he shall make it desolate = the abomination that maketh desolate. See Ap. 90. This is certainly future. See Matt. 24. 15. Our Lord tells us where it will stand "in the holy place": i.e. in the Temple at Jerusalem: and we have the same admonition to "understand" (cp. vv. 23, 25, above). Antichus, the type of "the little horn", defiled the sanctuary, but he did not destroy it. He cannot therefore be the fullfiller of this prophecy, though he foreshadowed him.

abominations. Jehovah's name for an "idol", as he was to do. See 2. 2. 11. Then the consumption of v. 24 will be fulfilled.

10. 1 the third year of Cyrus. Called by his appellative "Darius" (= the Restrainer, or Maintainer, in 9. 1; 424 n.c.). Two years later than ch. 9. This is Daniel's latest date; which continues to the end of this book, seventy-three years since his deportation: he being now eighty-nine years old.

thing = word, or matter. Belteshazzar. See 1. 7.

but the time appointed was long = but [concerned] a long warfare.


three whole weeks = three sevens of days. See next verse and v. 13, in contrast with 9. 24, 25. Cp. this humiliation with that of 9. 3, 19, and see the Structure ("L" and "L", p. 1196).


three whole weeks = three sevens of days, as in vv. 2, 12.

10. 4-21 (M, p. 1196). THE HIEROPHANT.

(Repeated Alternations)

M W Y Z

10. 4-8 (M, p. 1196). THE HIEROPHANT.

Z1 | 9. | His words.
X1 | 9. | Their effect.
Y1 | 10. | The Hierophant.
X2 | 15. | Their effect.
X3 | 17. | Their effect.
W4 Y1 | 19. | Daniel's words.
Z3 | 19. | His words.
X4 | 19. | Their effect.
W5 Y2 | 20. | The Hierophant.
Z5 | 20. | His words.

4 the four and twentieth, &c.: i.e. the twenty-fourth of Nisan (i.e. Abib).

Hiddekel: i.e. the Tigris. See Gen. 2, 14.


9 was 3 in a deep sleep, &c. Cp. 8. 15.

10 behold. Fig. Asterismos.

11 stand upon thy standing. Note the Fig. Polyptoton (Ap. 6), stand upon thy standing: i.e. chasten = humble. See note on v. 3.

God. Heb. Elohim. Ap. 1. a ruler (from sar = rule). Hence Caesar, Tzar or Czar. Generally rendered "prince" in this book. See 1. 7, 8, 9, 10, 11, 12; 8. 11, 25; 9. 6, 8, 10; 10. 1, 13, 20, 21; 11. 5, 12. 1. The rulers may be good, angelic (good or evil), or the world-rulers of Eph. 6. 12.


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The Companion Bible
11. 1-12. 13 (N, p. 1196). HIS PROPHECY.

(Division.)

N A 1
(p. 1201)

11. (Also 3 in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.)

2 And now will I shew thee the truth. Behold, there shall stand up 3 three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stand up against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

5 And 6 the king of the south shall be strong, and 7 one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

424 

Michael, one of the chief princes, came to help me; and 3 remained there with the kings of Persia. Now I am come to make thee understand what shall befal thy People in the latter days: for yet the vision is for many days.'

15 And when he had spoken such words unto me, I set my face toward the ground, and I became as dumb.

18 And, 10 behold, one like the similitude of the sons of men touched my lips:

Then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned into joy, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord?

18 Then there came again and touched me one like the appearance of a man, and he strengthened me,

And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.'

20 Then said he,

Knowest thou wherefore I come unto thee and now will I return to fight with the prince of Persia: and when I am gone forth, 10, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth in these things, but 13 Michael your prince.

N A 1 B 1
(p. 1200)

W 1 Y 3

X 3

W 2 Y 3

X 2

18 And, 10 behold, one like the similitude of the sons of men touched my lips: and I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned into joy, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord?

18 Then there came again and touched me one like the appearance of a man, and he strengthened me,

And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.'

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Knowest thou wherefore I come unto thee and now will I return to fight with the prince of Persia: and when I am gone forth, 10, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth in these things, but 13 Michael your prince.

11. 1-20 (A 1, above). THE PAST. THEN FUTURE TO DANIEL. (Division.)

A 1 B 1

1-3. The first king of Grecia.

4-7. Four contemporary kings.

8-20. Subsequent kings.

1 This verse is parenthetical, to tell us what the angelic speaker had done two years previously (424 n.c.). Darius the Mede is the same king as in 8: 1: i.e. Cyrus, stood = was at my station.

him: i.e. Michael.

2 now. Calling attention to the then present time (424 n.c.) as being distinct from v. 1, which refers to what took place two years before.

Behold. Fig. Asterismos. Ap. 6.

yet: i.e. in the then immediate future.

three kings in Persia. Cambyses, the pseudo-Smerdis, and Darius Hystaspes. See Ap. 57. But ancient histories "contain much that is admittedly fabulous" (Encycl. Brit., 11th ed., vol. 21, p. 210), and the commentaries based on them differing among themselves are therefore not to be relied on. We know from this verse that there were three, after Cyrus, and fourth. Whoever he was, he was succeeded by the "mighty king" of v. 4 (Alexander the Great).

by his strength through his riches. Some codices, and five early printed editions, read "by strengthening himself in his riches he will stir up" 8: &c. A mighty king. The he-goat's "little horn" (8: 9), do according to his will. See 8: 4. Cp. vv. 14, 34, 4 broken. See 8: 8, divided. See 8: 22, winds. Heb. nach. Ap. 9.

not to his posterity. But to his generals. Cp. "not in his power" (8: 22), others beside those: i.e. beside those four. See note on 8: 22.

11. 5-20 (B 3, above). SUBSEQUENT KINGS. (Repeated Alternation.)

B 3 C 1

5 And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

future. Those who take vv. 5-20 as belonging to the past do not agree as to the interpretation from history. We give the commonly held view, making the break between vv. 20 and 21. The king of the south, Ptolemy Soter, son of Lagus, king of Egypt (see v. 8). He took the title "king" whereas his father "Lagus" had been only governor. South. With reference to Judea. One of his princes. Seleucus I (Nicator=conqueror). Him: i.e. Ptolemy. A great dominion. It added Syria to Babylon and Media.
6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and she shall continue more years than the king of the north.

9 So the king of the south shall come into his kingdom, and shall return into his own land.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and only he, and shall pass through: then shall he return, and shall be stirred up, even to his fortress.

11 And the king of the south shall be moved with cholera, and shall come forth and fight with him, even with the king of the north: and he shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones; thus shall he do: and he

8 in the end of years. In v. 13 this is rendered "after certain years", said to be sixty-three. Cp. 2 Chron. 18. 7, and v. 8 below.

join: i.e. in league.

the king's daughter. Berenice, daughter of Ptolemy II (Philetairos) of Egypt, the sister of Antiochus IV (Epiphanes), had been given in marriage to King Ptolemy III (Philometor) of Egypt. Antiochus however divorced his wife Laodice and inherited her son Seleucus Callinicus.

8 his precious vessels = vessels of desire, said to have been valued at 40,000 talents of silver; and 2,400 images, including Egyptian idols, which Cambyses had taken from Egypt. Hence he was named by the grateful Egyptians "Euergetes" (= Benefactor).

continue = stand.

more years = i.e. four years, reigning forty-six years in all.

9 land = soil.

10 his. Seleucus II (Callinicus).

sons. Heb. text is "son" (sing.). But the Heb. marg., with some codices and one early printed edition, read "sons" (pl.), as here: i.e. Seleucus II (Callinicus) and his brother Antiochus III. See Encycl. Brit., 11th (Cambridge) ed., vol. 24, p. 604.

shall = he shall: i.e. Antiochus III, the second king of the north, his brother having died by a fall from his horse.

11 the king of the south. The second, Ptolemy III (Philometor).

11th, 11th.

12 and his. Seleucus III (Epiphanes), sons. Ptolemy V (Euergetes), or Ptolemy VI (Philometor), who had been restored.

13 the king of the north. The second king, Antiochus III. return = renew the war.

14 the king of the south. This would be the third king, Ptolemy V (Epiphanes), a mere child.

15 the robbers = sons of the oppressors: i.e. apostate Jews, or turbulent men who defied laws and justice.
11. 17. DANIEL.

shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him.

18 After this shall he turn his face unto the islands, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up one in his estate that a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league made with him he shall work deceitfully: for he shall come up, and become strong with his strongholds, even for a time.

24 He shall enter peaceably even upon the fattest places of the province; and he shall fat his meat upon the fat places of the province; and he shall return, and have indignation against the holy covenant: so shall he forecast devices against him.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of this meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' hearts shall be to mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

11. 30.

27 And both these kings' hearts shall be to mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

28 his heart, &c. Showing when the purpose of breaking the covenant was plotted. do exploits = act effectively, or accomplish [the purpose of his heart].

29 the former. In vv. 25, 26. and the latter. In vv. 42, 43. Chittim = Cyprus, or some European power. See note on Num. 24. 24.

30 Chittim = Cyprus, or some European power. See note on Num. 24. 24.
11. 31. DANIEL. 11. 43.

| 424 | 31. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. |
|-----|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------
| F   | G                                                                                                                                  | (p. 1204)                                                                                   |
| 32  | And such as do wickedly against the covenant shall be corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.                                                                 |
| 33  | And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.                                 |
| 34  | Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.                                                                                       |
| 35  | And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. |
| 36  | And the king shall do according to his will; and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that is determined shall be done. |
| 37  | Neither shall he regard the God of his fathers, nor the desire of women, nor regard any of his fathers: for he shall magnify himself above all.                                                        |
| 38  | But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. |
| 39  | Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for a gain. |
| 40  | And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; |
| J   | And he shall enter into the countries, and shall overflow and pass over.                                                                                                                             |
| 41  | He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the children of Ammon. |
| 42  | He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.                                                                                                         |
| 43  | But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. |

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gods. 39 do = deal. the most strong = the strongest. holds = the strongest fortresses. whom he shall acknowledge = whosoever acknowledge him. and increase = he will increase. gain = a price. 40 at the time of the end: i.e. near the close of the last seven years. he: i.e. this "wilful king". the countries = the countries [adjoining]. 41 the glorious land. |
11. 44. DANIEL.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

12 This is not the epilogue to the book. Verses 1-3 are the conclusion of the prophecy given by the hierophant, which commenced at 10. 20.

1 at that time. This fixes the end of the Tribulation.

Note the three subjects thus connected with “the time of the end”.


children = sons.

thy People: i.e. Daniel’s People, Israel.

a time of trouble: i.e. the great Tribulation.

5 Then 3 Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And one said to the man clothed in linen, where were you upon the waters of the river, “How long shall it be to the end of these wonders?”

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by Him That liveth for ever and ever.

b that it shall be for a time, times, and an half;

c and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

8 And 3 heard, but I understood not: then said I, O my Lord, “what shall be the end of these things?”

9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the end.

apostatize, “those who turn aside”, or revolters (Ps. 101. 3. Hos. 5. 2) as in Ps. 40. 4 (5), “such as turn aside to lies”. So the Oxford Gesenius, p. 962 (these are the only occurrence of סֵּד, unless Dan. 12. 4 be another). The dots over the letter ו, making it ו (Sin = S) and ו (Shin = Sh), formed no part of the inspired primitive text, but were added by the Massoretic scribes, and with the vowel points were gradually introduced into the Heb. text.


Ginsburg’s hypothesis for this reading arises from the two letters ה = R for J = D), being not infrequently mistaken.

5 behold. Fig. Asterismos.


8, 9 MY Lord. Heb. Adoni. See Ap. 8. VIII (1). what? Note the correspondence of these two questions in vv. 6 and 8.

the end of these things? (i.e. the “wonders” of v. 4). The prophecy from 10. 14 is given in view of these questions.

1205

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10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

12 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days. This is the sole object of the hierophant's words from 10. 14 onward. rest: in death. thy lot. The 1611 edition of the A. V. reads "the lot.

THE MINOR* PROPHETS.†

THE STRUCTURE OF THE TWELVE BOOKS‡ AS A WHOLE.§

(Division.)

A1 THREE Prophets: HOSEA, JOEL, AMOS. The first and third dated, as being in the reigns of Kings of Judah, and in that of a King of ISRAEL also.

A2 SIX Prophets: OBADIAH, JONAH, MICAH, NAHUM, HABAKKUK, ZEPHANIAH. The third and sixth being dated, as in the reigns of Kings of Judah only.

A3 THREE Prophets: HAGGAI, ZECHARIAH, MALACHI. The first and second being dated, as in the reigns of Kings of Medo-Persia only; after the Captivity.

THREE PROPHETS:* (Introversion.)

A1 B1 HOSEA. Like AMOS (A1), dated in the reigns of Kings of Judah, and in that of Jeroboam II, the King of Israel. Hosha probably belonged (like Amos) to the Ten Tribes (perhaps to Reuben); and prophesied both to the house of Israel, and to the house of Judah apart.

C1 JOEL. Undated. General: concerning (1) the Gentile kingdoms, and (2) "the Day of the Lord."

B2 AMOS. Like HOSEA (B1), dated in the reigns of one King of Judah, and in that of Jeroboam II, one King of Israel. Amos probably belonged (like Hosea) to the Ten Tribes (perhaps to Asher); and prophesied to the house of Israel and to the house of Judah apart.

SIX PROPHETS.† (Alternation and Introversion.)

B1 D1 JONAH. Like HABAKKUK (D1), is undated; and his prophecy is special, concerning EDOM. Gentile repentance.

E1 MICAH. Like ZEPHANIAH (E3), is dated in the reigns of Kings of Judah only; and his prophecy is special, concerning JUDAH.

B2 C1 NAHUM. Like JONAH (B1), is undated; and his prophecy is special, concerning NINEVEH. Gentile destruction.

D1 HABAKKUK. Like OBADIAH (D1), is undated; and his prophecy is special, concerning the posterity of Nebuchadnezzar.

E2 ZEPHANIAH. Like HABAKKUK (E1), is dated in the reigns of Kings of Judah only; and his prophecy is special, concerning JUDAH.

THREE PROPHETS:* (Division.)

A1 B1 HAGGAI. Dated in the reigns of Medo-Persian Kings. After the Captivity. Special, concerning the Second Temple.

C1 ZECHARIAH. Dated after the Captivity. Special, concerning the Second Temple.

D1 MALACHI. Undated. General. After the Captivity, and after the days of the Second Temple.