

DANIEL

Book note for Daniel

No book note, yet.

Chapter note for Daniel 1

1 Jehoiakim's captivity. 3 Ashpenaz taketh Daniel, Hananiah, Mishael, and Azariah. 8 They refusing the king's portion do prosper with pulse and water. 17 Their excellency in wisdom.

Dan 1:1

A.M. 3377-8. The time doesn't see to exactly match the record in Kings and Chronicles. One year can be accounted for if the three Judean kings, Josiah, Jehoahaz, and Jehoiakim took more than a year in their exchange. The second year might be taken into account if Nebuchadnezzar started late in the year. Compare 2 Ki. 24:1; 2 Chr. 36:6.

Daniel = judge of God. He types the believer in the world.

Regarding **Nebuchadrezzar** versus **Nebuchadnezzar** (as here): The r-form is used when Neb. is a servant, and instrument of God's revenge; it speaks of "high one, or prophet, overseer of the realm. Compare Moses on Mount Nebo (Deu. 32:49; 34:1). The n-form is used otherwise (e.g., Neb's historical actions). Nebuchadnezzar was the one whom God appointed to institute the prescribed 70 years against Israel (Jer 25). Bullinger's *Companion Bible* makes extensive mention of the changes in spelling of Nebuchadnezzar and Nebuchadrezzar. Bullinger alludes to the association of the r-form to Neb's servitude to God.

<u>Neb u</u>	<u>chad</u>	<u>n/dr ez</u>	<u>zar</u>
The god Nebo (high)	<u>Chaldean</u>	protector/ servant (n for Nimrod)	Tsar, king Rock (Tyre, Josh. 19:29)

[Above due to James Nolen Hanson.]

Dan 1:3

Foretold in 2 Ki. 20:17-18, and Isa. 39:7.

Dan 1:6

According to Babylonian records, 200 Jewish children were taken.

Dan 1:7

Belteshazzar = protector of the king's life.

Hananiah = grace of JAH.

Shadrach = rejoicing in the way.

Mishael = who is what God is?

Meshach = who is Aku (Babylonian moon god); agile; expeditious.

Azariah = help of JAH.

Abed-nego = servant of the sun or Nebo (= high one, prophet).

Dan 1:8

Daniel obeys Pr. 23:3.

Dan 1:20

Astrologer: (Isa. 47:13, Dan. 2:2).

Dan 1:21

Evidently "continued" in office. He lived beyond that to see the return to Israel from Babylonian captivity, but he did not die then (10:1; 6:28). (For a similar use of "unto," see Psa. 112:8.)

Chapter note for Daniel 2

1 Nebucahdnezzar, forgetting his dream, requireth it of the Chaldeans, by promises and threatenings. 10 They acknowledging their inability are judged to die. 14 Daniel obtaining some respite findeth the dream. 19 He blesseth God. 24 He staying the decree is brought to the king. 31 The dream. 36 The interpretation. 46 Daniel's advancement.

Dan 2:1

Ca. A.M. 3378.

Dan 2:2

Astrologer: (Dan. 1:20, 2:10).

Chaldeans = increase; profit; clod breakers(?) Apparently the Chaldeans were a priestly class rather than a nationality.

Dan 2:9

V. 21.

Dan 2:10

Astrologer: (Dan. 2:1, 27).

Dan 2:21

V. 9. Contra post-millennialism.

Dan 2:22

Job 38:19.

Dan 2:27

Astrologer: (2:2, 4:7).

Dan 2:28

Gen. 40:8, q.v., Gen. 41:16.

Dan 2:32

See note to Gen. 4:22 about brass.

Dan 2:34

Note that the image is smitten on the feet, and then is the rest of it ground to powder.

Dan 2:35

Rev. 20:11.

Dan 2:36

Chapter 7 deals with kings; here kingdoms are involved.

Dan 2:38

The gold, Babylon.

Dan 2:39

Medo-Persian is second and Greco-Macedonian is third. The brass thighs include the leg joints and so we expect the foundation or first hint of the division into the legs to appear here. Indeed, the Greco-Macedonian is split into four parts, of which the "south" and the "north" are the dominant ones.

Dan 2:40

Rome is the fourth. Political power was divided between the senate (south) and Caesar, whose armies were predominantly focused on the north, Caesars arising from the ranks of the military as well as the Senate.

Dan 2:41

The division of the Rome is taken to be the Roman and Greek Catholic churches, which coincided with the process that ended with the fall of Rome. Constantinople fell to the Moslems. The iron persists in the Roman Catholic church of western Europe and the Orthodox church of eastern Europe. To the south we have the Moslems (east) and pagan (African, west) spiritual powers. Both of these latter are weak and divided militarily, fighting each other more often than not. These are the clay.

In the west, at least, the feet are thought to be the church of Rome and the church of Constantinople, but it can also be the Vatican and the Moslems since Mohammed was recruited by Rome to destroy the Copts; but he double crossed her. Right now, (2004), this view seems to relate better to the role of Babylon, i.e., Iraq, in end-time prophecies.

Dan 2:43

Compare Gen. 6:1-2, and contrast this with 1 Pet. 1:23.

Dan 2:44

Millennial. Mat. 21:44.

Dan 2:45

Job 34:20; Isa. 28:16.

Dan 2:46

Daniel here appears as a pure type of Christ, that is, he does not rebuke Nebuchanezzar for worshipping him. [TENTATIVE NOTE:] However, Daniel is also the type for the remnant of Israel that shall be saved. The Lord Jesus as closely identifies with that remnant as he does with the New Testament believers (Mat. 25:40; Ac. 9:4; 22:7; 26:14) that anything done to them as accounted as done to him. Thus worshipping the remnant counts as worship of him, as evidenced in this case and in Luke 14:10 which takes place at the wedding feast of the Lord.

Chapter note for Daniel 3

1 Nebuchadnezzar dedicateth a golden image in Dura. 8 Shadrach, Meshach, and Abed-nego are accused for not worshipping the image. 13 They, being threatened, make a good confession. 19 God delivereth them out of the furnace. 26 Nebuchadnezzar seeing the miracle blesseth God.

In this chapter, Nebuchadnezzar is the type of antichrist, setting up an image for worship. Expect music to play a role in that when the prophecy will be fulfilled. Rev. 13:14 v.f. The Jews go through the fire of tribulation (Rev. 13:15, etc.) and the antichrist admits that Jesus is the LORD, the Son of God (v. 25). Starting with v. 28, Nebuchadnezzar is again an instrument of God's judgment. See note to the Second Commandment, Ex. 20:4 v.f.

Dan 3:1

The base has been found by archaeologists and is 20 feet thick which is in line with a golden image of this size.

In the previous chapter, God presents the true image and Daniel interprets the multilayered history of Babylon. In this chapter, Neb. comes with a counterfeit. Instead of the four metals" gold, silver, brass, and iron, Neb. reinvents the history as all made of solid gold. This image parallels the image in Rev. 13:14 v.f. Catholicism still presents the image (of chapter 2) as solid gold.

Dan 3:5

Consider the clause, "All kinds of musick." It is a golden image to men, especially the young, and they worship the images evoked by secular music, viz., love, sex, and power. When the music starts, men are drawn to worship. That is the power of music.

-- MUSIC

Correct KJV spelling is musick. Only the U.S. spells the word music.

Dan 3:7

Evidently God does not count his "peculiar people" among the (second) "all the people," else it should read "peoples."

-- MUSIC

Correct KJV spelling is musick. Only the U.S. spells the word music.

Dan 3:8

More than the three.

Dan 3:10

-- MUSIC

Correct KJV spelling is musick. Only the U.S. spells the word music.

Dan 3:15

-- MUSIC

Correct KJV spelling is musick. Only the U.S. spells the word music.

Dan 3:28

The Son of God (v. 25) is here called an angel.

Chapter note for Daniel 4

1 Nebuchadnezzar confesseth God's kingdom, 4 maketh relation of his dreams, which the magicians could not interpret. 8 Daniel heareth the dream. 19 He interpreteth it. 28 The story of the event.

Dan 4:1

Nebuchadnezzar wrote this chapter. The verses told in the third person (vv. 19-33) because that pride and arrogance are no longer part of his new life, which now appears to believe in the God of Israel.

Dan 4:7

Astrologer: (2:27, 5:7).

Dan 4:10

For his pride was Nebuchadnezzar cut down. The prideful Nebuchadnezzar is a type of Satan. In the last days of the Church age, the Babylonian empire will wax great, so great that all will think a time of peace and prosperity lies at hand, but then the kingdom will be cut down. After a hiatus of some time, the king of Babylon, the Devil, will arise to power again, even as he will be released from the bottomless pit (Rev. 20:3). Pride, the little "acorn" from which this tree grew, parallels the "little leaven" of 1 Cor. 5:6 and Mat. 13:33 that "leaveneth the whole lump." It is watered by the love of pleasure (2 Tim. 3:4) and self interests (2 Tim. 3:2). The apostate bibles of the prideful theologians will actually serve to destroy the Babylonian empire, but also serves to weaken the Body of Christ (2 Tim. 3:1 v.f.).

Dan 4:17

Basest of men: Hitler, Stalin, Mao, Amin, Kennedy, Khadafi, Clinton, etc.

Dan 4:18

Is this an indirect reference to the Trinity?

Dan 4:27

Mercy to the poor is a recurrent theme throughout Scripture and a key to blessing (Mat. 19:21; 2 Cor. 9:9 q.v.). This teaches that sin is broken off by righteousness in iniquity by charity.

Chapter note for Daniel 5

1 Belshazzar's impious feast. 5 A handwriting, unknown to the magicians, troubleth the king. 10 At the commendation of the queen Daniel is brought. 17 He, reproving the king of pride and idolatry, 25 readeth and interpreteth the writing. 30 The monarchy is translated to the Medes.

Dan 5:1

Belshazzar = protect the king's life. Crudens says "master of the treasure, or who lays up treasures in secret." Compare Belteshazzar (1:7).

Dan 5:2

This appears to contradict Jer. 27:7, which see. As the last king of Babylon, Belshazzar is a type of the antichrist. Here he abuses the golden vessels of the temple. Note the vessels in Rom. 9:23, there applied to Christians but equally, if not more, applicable to the Jews whose is the Temple.

Dan 5:4

The order suggests that wood is more valuable than stone. Note 2:45 and Christ's humility and relationship to the cross of wood.

Dan 5:7

Astrologer: (4:7, 5:11).

This appears to contradict Jer. 27:7, which see. Also, vv. 2, 11, 13, 18, 22. Nabonias, Belshazzar's father, was #1, Belshazzar was #2, and so the highest available position was #3.

Dan 5:11

Cf. v. 2.

Astrologer: (v. 7, v. 15).

Dan 5:13

Cf. v. 2.

Dan 5:15

Astrologer: (v. 11, Isa. 47:13).

Dan 5:18

Cf. v. 2.

Dan 5:22

Cf. v. 2.

Dan 5:31

9:1; 11:1.

Darius is said to have been an old man when Babylon was taken. He was succeeded about three years later by Cyrus (10:1), the commanding general of his army at Babylon. This Darius is not to be confused with the Darius of Ezra 6. For more about Cyrus and his role in the conquest of Babylon, see note to Isa. 44:28.

Chapter note for Daniel 6

1 Daniel is made chief of the presidents. 4 They conspiring against him obtain and idolatrous decree. 10 Daniel, accused of the breach thereof, is cast into the lions' den. 18 Daniel is saved, 24 his adversaries devoured, 25 and God magnified by a decree.

Dan 6:2

Evidently Daniel starts out as the first of three presidents. Then, in v. 3, he's promoted over them and his office is taken over by another.

Dan 6:16

Types Christ in the tomb.

Dan 6:18

-- MUSIC

Correct KJV spelling is musick. Only the U.S. spells the word music.

Chapter note for Daniel 7

1 Daniel's vision of four beasts. 9 Of God's kingdom. 15 The interpretation thereof.

Dan 7:1

Job 33:12-17 ?

Dan 7:2

For the meaning of night here and in v. 13 see note to Jn. 12:35.

Dan 7:3

The first three beasts are kings and the fourth is also a kingdom (v. 23, also see v. 17). The first is in v. 4; the second in v. 5; the third in v. 6; and the fourth in v. 7.

Re. sea, see Job 26:5. Compare Rev. 13:1-2.

Dan 7:4

Bel-shazzar was the fourth king of Babylon, hence the lion here is not Babylon. Is it England? Particularly, the Illuminati controlling Britain and the U.S.A. Compare v. 6 with Rev. 13:2. Eze. 38:12; Job 4:10-11.

If the lion is not Babylon, it follows that the common exposition relating the four beasts to the four sections of the statue in Nebuchadnezzar's dream (chapter 2:37 v.f.), namely, that the lion is the king of Babylon, the bear, Medo-Persia; the leopard, Greece; and the fourth beast, Rome -- is wrong. Immediately following the dream is the advent of the Medo-Persian empire. Under Darius, the Jews were sent back to their land. Darius corresponds to the lion, and England corresponds to the lion. Note that under England's Balfour Declaration of 1918 the Jews were sent back to their land (Ezr. 1:1-2).

Dan 7:5

Bear w. one shoulder higher than the other. Russia. (Raised on one side) 3 ribs are 3 seceding Moslem countries from Russia which will be devoured. Wings gone in Rev. 13 & Rev. 17. There chapter 13 is mid-trib, 17 end trib.

The Medo-Persian empire was followed by Greece and Greece would be represented by the bear. Recall that until 1917 Russia was Greek-Orthodox. Russia came from Greece and its alphabet came from Greece.

Dan 7:6

Leopard is Fascism? (a situation where business runs politics). The leopard is a cat, note the relationship to cat-holicism. Ruckman thinks this is the United States because it's a melting pot (see note to Rev. 13:2), that is, it's spotted with the whites on the bottom (as a leopard has a white belly).

Nimrod typified by a leopard, cf. Gen. 10:8, also Jer. 13:23, linking it with the Ethiopian.

Dan 7:7

Fourth is the Roman Catholic church riding the United Nations. Cf. note to Rev. 17:11.

Dan 7:9

Verse 22; 10:5; Rev. 1:14.

Dan 7:13

V. 2. The night is ended by the return of Jesus Christ. According to vv. 17-18, he returns after the four beasts.

Dan 7:17

Verse 3. N.B. kings, not kingdoms. Compare 2:36 v.f. which speaks of kingdoms. But the fourth and last beast is also accounted a kingdom (v. 23). It is the kingdom of the antichrist and is followed the Christ's return (vv. 18, 26-27).

The kings arise from the earth, here; the beasts from the sea in v. 3.

Dan 7:18

Tribulation saints: Rev. 11:15.

Dan 7:24

I.e., an eleventh king.

Dan 7:25

A new calendar?

Dan 7:27

Isa. 60:12.

Chapter note for Daniel 8

1 Daniel's vision of the ram and he goat. 13 The two thousand three hundred days of sacrifice. 15 Gabriel conforteth Daniel, and interpreteth the vision.

Dan 8:3

Medo-Persian kings, v. 20.

Dan 8:5

Greco-Macedonia, Alexander the Great.

Dan 8:8

After Alexander's death his four generals divided the realm among them. V. 22.

Dan 8:9

Pleasant land: Psa. 106:24. Antiochus Epiphanes is the first fulfillment of this.

Yassar Arafat, the Egyptian who led the Palestine Liberation Organization, wore his turban in a way to form a horn to the front. He wanted to be the little horn spoken of here.

Dan 8:10

A third of the stars in Rev. 12:4 are called the host of heaven here.

Dan 8:11

9:27.

Dan 8:12

The host against the daily sacrifice was an entourage of false priests for Antiochus. Today, the host against the daily sacrifice is the wafer in the Roman Catholic mass. Mat. 24:15 points to a yet future fulfillment.

The new definition of tolerance (post 1980) affords an example of casting the truth to the ground. It has caused fiction and mythology to prosper.

Dan 8:14

$2,300 = 6.5$ solar years.

Dan 8:15

Gabriel (v. 16) appears as a man.

Dan 8:21

I.e., Alexander the Great.

Dan 8:22

Alexander's four generals.

Dan 8:25

Since Vatican II's ecumenical movement the Pope's been preaching peace and has prevailed in breaking up Christian unity. See "craft" in Rev. 18:22.

Chapter note for Daniel 9

1 Daniel, considering the time of the captivity, 3 maketh confession of sins, 16 and prayeth for the restoration of Jerusalem. 20 Gabriel informeth him of the seventy weeks.

Dan 9:1

5:31 v.f.; 11:1; Hag. 1:1; Zec. 1:1.

The 70th year is said to have been the 20th of Artaxerxes (of Esther) (Neh. 2:1). A co-regency established here, this being the first year of Darius?

Dan 9:2

See Jer. 25:11-12; 29:10; Zec. 1:12. Also verse 24. The 70 years ended in **A.M. 3467**. Presumably the time is at hand since Jer. 25:11 says that the Babylonian kingdom will end at the end of the 70 years.

Dan 9:21

8:16; Lu. 1:26.

Dan 9:24

The idea that each day is a year comes from the interpretation of this verse in light of the seventy years Daniel mentions in v. 2.

Compare Mat. 18:22 (70 weeks = 70 times 7). This is not the same as Jeremiah's seventy years (Jer. 25:11-12; 29:10) but this one starts from the command to rebuild Jerusalem (v. 25). The seventy weeks of years starts with the twentieth year of Artaxerxes as per Neh. 2:1 v.f. For more see note to 1 Ki. 6:1.

"Most Holy" implies God himself will be anointed, i.e., the deity of Christ.

Re. the sealing of the vision: it partly refers to Israel's blindness to Jesus, and blindness to the Holy Ghost, who inspired and indwells the Holy Bible for Christians.

Dan 9:25

Sabbath periods. Christ's birth may have been on a sabbath year, and extrapolating historically-documented sabbath years, one fell on 2 to 1 B.C., the most likely year of Christ's birth.

The wall was rebuilt by Nehemiah.

First use of Messiah, which, in Greek, is Christ (Mat. 1:1) Gen. 31:13. It is also found as "Messias" in Jn. 1:41 & 4:25. Note, at this time he is a prince, not a king, since this refers to his first advent. At his second coming, Christ will come as king.

Dan 9:26

69 weeks with the seven in v. 25. The last week is separated, see Job. 3:6. For a flood cross-reference see Job 40:23 which is fulfilled in Rev. 12:15, q.v.

Dan 9:27

11:31; 12:11; Mat. 24:15. Compare Mat. 26:28. Also 8:11.

Did Judas betray Jesus mid-week of his last week of his life? Is there a literal 70 weeks, also?

Chapter note for Daniel 10

1 Daniel having humbled himself seeth a vision. 10 Being troubled with fear he is comforted by the angel.

Dan 10:1

A.M. 3469 (based on Ezr. 1:1). Cf. note to 5:31.

For a biographical sketch of Cyrus, see note to Isa. 44:28.

Dan 10:4

Gen. 2:14 -- Hiddekel = Tigris River?

Dan 10:5

7:9; Rev. 1:13-15.

Dan 10:13

Rev. 12:7.

Dan 10:21

Note that no one will believe or stand up for the things of the vision, even the words of God. The implication is that even among the angels there is only Michael and the speaker who will hold "these things."

Chapter note for Daniel 11

1 The overthrow of Persia by the king of Grecia. 5 Leagues and conflicts between the kings of the south and the north. 30 The invasion and tyranny of the Romans.

Dan 11:1

5:31; 9:1. The speaker who strengthened Darius is the same as he that spoke Dan. 10:21.

Kings of the South:

Ptolemy I (304-285 B.C.) [Soter]
Ptolemy II (283-285 B.C.) [Philadelphus]
Ptolemy III (246-221 B.C.) [Euergetes]
Ptolemy IV (221-204 B.C.) [Philopater]
Ptolemy V (203-181 B.C.) [Epiphanes]
Ptolemy VI (181-145 B.C.) [Philometer]
Ptolemy VII (170-116 B.C.) [Euergetes II]

Kings of the North:

Seleucus I (304-281 B.C.) [Nicator]
Antiochus I (281-252 B.C.) [Soter]
Antiochus II (262-246 B.C.) [Theos]
Seleucus II (246-227 B.C.) [Callinicus]
Seleucus III Killed in battle after a brief reign
Antiochus III (223-187 B.C.) [The Great]
Seleucus IV (187-176 B.C.) Philopater]
Antiochus IV (175-164 B.C.) [Epiphanes]
Antiochus V

Dan 11:2

Cambyses (529-522? B.C.); Smerdis (522-521:); Darius Hystapes (521-486); Xerxes (483-465:) = Ahasuerus, Ester 1:1.

Dan 11:3

Alexander the Great (332-323 B.C.)

Dan 11:4

Cassandar got Macedonia and Greece; Lysimachus took from Thrace to Asia Minor; Seleucus took from Asia Minor to India; and Ptolemy took Egypt and Judea.

Dan 11:5

Ptolemy I (304-285 B.C.) The "one of his princes" was Seleucus I before he got Syria.

Dan 11:6

Ptolemy II (Philadelphus) (283-246 B.C.). His daughter, Berenice, married Antiochus II (262-246) of Syria. In order to marry Berenice, Antiochus had to divorce his first wife, Laodice. When Berenice's father died, Antiochus divorced and remarried Laodice who poisoned him, after she had Berenice and her son killed, to put Callinicus Seleucus (II) on the throne.

Dan 11:7

Ptolemy III invaded Syria to avenge his sister's death. He took Antioch without opposition.

Dan 11:8

Ptolemy III returned home with his loot upon hearing of civil disobedience in Egypt. He outlived Seleucus II by 6 years.

Dan 11:10

Callinicus's sons wanted revenge against Euergetes. Antiochus the great (III). Seleucus III and Antiochus III. The fortress was Raphia.

Dan 11:11

Ptolemy IV turned back Antiochus III at the battle of Raphia in 217 B.C.

Dan 11:12

He went home without pursuing Antiochus III because his victory went to his head. There was a cold war between them for 13 years.

Dan 11:13

Antiochus III after Ptolemy IV died, attacked Ptolemy V.

Dan 11:14

Antiochus III and Philip V of Macedonia, and apostate Jews in Israel.

The robbers of thy people can be both people who rob the Jewish people and Jewish robbers of men such as the Rothschilds and other market manipulators.

Dan 11:16

Rome interfered.

Dan 11:17

Daughter of women = Cleopatra who was sent to corrupt Ptolemy V, but she balked. Ptolemy V was 10 at the time.

Dan 11:18

Re. isles: Rome and Greece intervened (v. 16). Antiochus III plundered the Mediterranean coastline and islands until Rome kicked him out of Greece.

Dan 11:20

Seleucus IV, in debt to Rome, sent Heliodorus to Judea for taxes and the temple wealth, and was then poisoned. The debt was inherited and was his father's the tribute money to Rome.

Dan 11:21

Antiochus IV (Epiphanes).

Dan 11:22

The prince of the covenant was a high priest who was murdered by his pro-Antiochian brother.

Dan 11:24

He scattered the wealth among the populace for support.

Dan 11:25

Fulfilled **169 B.C.** with the attack against Ptolemy VI, who tried to invade Coele, Syria. Antiochus drove him to Pelusium.

Dan 11:26

Ptolemy's advisors were against him. Antiochus pursued him to Memphis.

Dan 11:27

Egyptians made Ptolemy VII king. Ptolemy VI and Antiochus plotted against Ptolemy VII but without success.

Dan 11:28

Antiochus went with Ptolemy and Ptolemy VI was installed in Memphis while Ptolemy VII was installed in Alexandria. Then Antiochus went home.

Dan 11:29

Fulfilled in 168 B.C. Ptolemy VI and VII formed an alliance and Antiochus set out against Egypt.

Dan 11:30

Roman ships. Rome sent Antiochus home from Alexandria, so he vented his anger against Jerusalem.

Dan 11:31

Arms = troops.

Re. sacrifice: 8:11; 9:27; 12:11; Mat. 24:15.

Dan 11:32

The people that so know their God were led by Mattathias Maccabeus and his five sons.

Dan 11:33

Several sons were killed.

Dan 11:36

2 Thes. 2:4.

The second coming of Judas: see note chain starting at Psa. 55:12.

Dan 11:37

N.B., God of his fathers. God is capitalized which implies that he's either an apostate Jew or apostate Christian, not a born Roman Catholic. It is clear that he is Syrian (consistent with the king of the north references in this chapter), and he must be Jewish in order to fool the Jews into thinking he is the Messiah. As an apostate Syrian Jew, the fathers refer to Abraham, Isaac, and Jacob, and the desire of women refers to the promised seed, the Messiah. Some think that the latter refers to the female worshippers of Tammuz mentioned in Eze. 8:14.

Dan 11:38

Possibly one of the mythical Oriental gods, like the "force" presented in the "Star Wars" films.

Maybe the first beast of Rev. 13, whom he worships by plundering the Mid-east.

Dan 11:40

Antiochus IV, Epiphanes, fades from view here and the antichrist becomes the subject from here on in Daniel. Regarding Judas, see note to Psa. 55:12. The antichrist is the king of the north (Syria) who will fight the king of the south, which is Egypt. The Syrian's arm shall be broken (Zech. 11:17).

Dan 11:44

An alliance between China and Russia?

Dan 11:45

I.e., in Zion.

Chapter note for Daniel 12

1 Michael shall deliver Israel from their troubles. 5 Daniel is informed of the times.

Dan 12:7

Time, times... cf. 4:16.

Dan 12:11

9:27; 11:31; Mat. 24:15. Some think this to have been fulfilled by Antiochus Epiphanus, but that's only part of it for Jesus, in Mat. 24:15, points to a yet-future fulfillment.

1290 days = 3.5 luni-solar years. Particularly, this is the exact time between Passover and the day of Atonement three and a half years later. Compare Dan. 7:25.

Dan 12:12

1335 days = 1290 days + 45 days.