

Addendum

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When South attacks North in Dan 11:40a, the attack is entirely one sided. Pius VI had no defense whatever against a French army. And similarly, when North attacks South in vss. 40b-c, 41-43, South has no defense against the papacy's spiritual warfare. The text gives no indication of any Southern response, or any Southern awareness that an invasion is taking place. That phase of the conflict also is entirely one sided.

The point to notice here is not that North and South fight, but that they merge. Fighting is a process, merging is the ensuing outcome or result. The king of the North overwhelms "Egypt" and the result is that "Egypt" with its satellites become his territory, just as the North was always his territory. At this point, by virtue of controlling both North and South, he is no longer a king of the North, nor is he a king of the South. In becoming both, he becomes neither. He is a king of this world.

Now the stage is set for the real conflict. The battle is not in vss. 40a-c, 41-43, with 44-45 as a sidebar. On the contrary, the earlier verses merely set the stage for what follows. Verses 40a-c, 41-43, are an explanation of how the real war could ever take place, since one of the sides was so consistently fragmented. Even in the time of the end North and South are still squabbling. Saying they would one day unite under one command requires explanation, and that is the function of vss. 40a-c, 41-43.

The two sides must eventually unite or Rev 13:3 would be untrue ("but its mortal wound was healed [41-43], and the whole earth marveled as they followed the beast [44-45]"), and Rev 19:19 ("And I saw the beast and the kings of the earth with their armies gathered [συννηγμένα] to make war against him who was sitting on the horse and against his army"). This takes us back to Rev 16:16 ("And they assembled [συνήγαγεν] them at the place that in Hebrew is called Armageddon"), and 16:14 ("For they are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble [συναγαγεῖν] them for battle on the great day of God the Almighty").

So long as North and South are still squabbling the real war cannot begin, because the first army has not yet coalesced as one. And even when they form one army the war cannot take place, because the second army has not yet arrived. When it does arrive ("And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses" [Rev 19:14]), the conflict is over almost before it begins ("and he shall come to his end with none to help him" [Dan 11:45b]). "And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming" (2 Thess 2:8 ESV). In this third case also, the conflict is entirely one sided.

It is imperative that we combine the narrative of Daniel with the narrative of Revelation. Until we do this, we will never understand it. The angel says, "And none of

the wicked shall understand, but those who are wise shall understand” (Dan 12:1). This language is very blunt, but I did not write it. My question is, why is this so? What hermeneutic leads the wicked not to understand? And in fact there are many ways to misunderstand, with many hermeneutics that could lead to such a result. But if, through rigorous exegesis, we follow what the Holy Spirit tells us in Daniel, and add to this what the Holy Spirit tells us in Revelation, and add to this what the Holy Spirit tells us in the Spirit of Prophecy, we will not misunderstand. The meaning will be clear. And it will be Christ centered.