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## *Summary of Contents*

### I

#### Introduction

*Historicism* grew out of a 1983 Andrews University M.A. thesis entitled, "An Historicist Perspective on Daniel 11," and has been published quarterly from 1985 through 1991. About half of the journal's subscriptions have gone to college libraries, half to private individuals.

So from the start there was a predisposition to focus in some detail on Dan 11 and to do so on at least a semi-scholarly level. But Dan 11 is capable of seeming austere and that wasn't the only thing I was interested in, so other topics were systematically introduced. This was done in two ways.

Within a given year, there were no constraints on what topics we would discuss in the January issue. That was left entirely open. Major papers on Dan 11 were confined to the two middle issues (April, July). And, after 1985, October issues were devoted to some Old Testament book other than Daniel. In this way we had occasion to discuss Ezra (1986), Haggai and Zechariah (1987), Ezekiel (1988, 1989), and Esther (1990).

It is possible to compare the list of theme topics across years as well as within them. There were two years of introductory material (1985-86), four years of specific comments on Dan 11 (1987-90), and then one year on Hebrews (1991).

Within this framework there were a number of series (documented in the pages that follow) on such topics as *w<sup>ʿ</sup>niṣdaq* in Dan 8:14, the Ten Commandments, and Hebrew words important to any discussion of Old Testament Christology (*malʾāk* "angel," *ben* "son," and *ʾiš* "man"). There were historical papers respectively contrasting Paul and James, Augustine and Pelagius, and the church of Rome with that of Ireland up to the twelfth century A.D., all of which relates in various ways to the nature of liberal-conservative debate within Adventism. There was an article on the seventh-century B.C. background for the prophecy against Gog in Ezek 38-39. This led us to Spain and the metals trade which gave Assyria the economic viability to terrorize

its neighbors in a sustained manner for many centuries. We discussed Spain again in a paper on Paul's desire to go there and in doing so encountered Celts. It was this that led to the later sequence of papers (mentioned above) involving Rome and Ireland. The Christianity practiced by Celts in a later day--some of whom may have kept alive the memory of seventh-day Sabbath sacredness--must be seen as a counterpoint to themes announced by Augustine.

There was a paper on the historical background for Darwin's thought, whose unique amalgam of science and philosophy is best studied in the context of the Roman Epicurian poet Lucretius and ultimately Epicurus himself. There was a paper on fossils with an appendix on coal. We have covered a lot of topics, all of which--in my mind--have some bearing on the prophecies and on the current well being of Adventism. But my point here is that topics were not chosen randomly. There has been a structured linear relationship among theme topics both within and across years.

There is also a chiasitic element, which exercised a profound influence on my thinking as the project unfolded. In 1988 the middle two issues were No. 14/Apr 88 (where "Historical Overview of Dan 11:16-22" was the only paper) and No. 15/Jul 88 (where "Historical Overview of Dan 11:23-28" was the only paper). Together these two papers deal with the middle third of Dan 11 (vss. 16-28). At the center of this crucially significant section lies vs. 22, which says: "Then an overwhelming army will be swept away before him; both it and a prince of the covenant will be destroyed." This Prince is Jesus Christ, dying on a Roman cross to establish the unchanging certainty of God's covenant with mankind. Here is the fulcrum, the center or focal point, of Dan 11 and therefore of Dan 10-12.

Between the above issues there was a supplement entitled, "A Personal Portrait of Christ," which brought together selected passages on Jesus' human personality from Ellen White's magisterial volume, *The Desire of Ages*. Almost every year there has been a supplement of one sort or another. The topics for these supplements have been entirely random, including the absence of a topic. (In 1987 there was no supplement.) While planning and even after publishing the supplement on Christ's human life I was still thinking in the above terms--that the topic was simply a change of pace to make the work of dealing with a difficult prophecy easier. In retrospect, however, it became clear that the Lord was shaping the choice of materials.

The idea of terminating the project grew out of a desire to keep the above supplement permanently at the center of everything I had said. To continue on indefinitely would only obscure this point. And so the project must end. One result of ending it is that the structure of the journal has come to reflect the structure of its subject matter. A certain number of issues lead up to the supplement on Christ and the same number of issues follow it. Beyond 1991 anything I might add to what has already been written would be counterproductive in this larger context.

Adding silence, on the other hand, should have the opposite effect. The more silence, the more contrast with its earlier absence, i.e., the greater emphasis on Jesus at the center of the total structure. The historicist perspective on Dan 11, referred to in the title of my 1983 thesis, must ultimately be a Christ centered one. The reason why Seventh-day Adventists are forced to say so much about cosmic villains is that the One opposed by those villains is made so prominent by the implications of their model. To be silent about them in the prophecies they would have to be silent about Him. That is not something they are at liberty to do and it would be futile to try in any event (see Luke 19:40). There is an exegetical choice to make in Dan 11 between Christ and Antiochus that is just as plain as the spiritual choice the Jews would later have to make between Christ and Barabbas (see John 18:38-40). One cannot have it both ways. At least the Jews could not have it both ways. If the chapter has two conflicting points to focus on, we will study it with blurred vision. We must see Christ above and beyond all else as the Holy Spirit speaks to us in this chapter, just as Daniel did all the time that the angel was speaking to him (see Dan 10:4-6; 12:7a).

In the present Summary of Contents I list all the papers that have appeared in *Historicism* over the course of the past seven years, doing so from three different points of view. In part II the papers are listed by date, in part III by title, and in part IV by topic.

In part III, where papers are listed by title alphabetically, I include separate listings for supplements, appendices (which are sometimes papers in their own right), and papers by authors other than myself. In part IV, the topical listing, a given paper sometimes falls within more than one category and is listed a multiple number of times.

We conclude this introductory section with a table of theme topics, as discussed above. The essential framework for organizing topics was announced up through 1990 on the inside back cover of No. 13/Jan 87.

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No. 3/Jul 85	Models for interpretation (historicist)
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No. 7/Jul 86	Linear structure of Dan 11
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