

Editorial

The theme of the present issue is the linear structure of Dan 11. There are two papers. The one entitled, "Notes on the Linear Structure of Dan 11," gives an overview of the vision's central narrative and summarizes positions that are defended in later issues. The other paper, entitled, "Some Relationships among Dan 8, 9, and 10-12," argues that chaps. 10-12 explain chaps. 8-9 in the same way that chap. 9 explains chap. 8. There is an especially close bond that unites these three last vision reports in the book of Daniel.

Returning to the first paper now, it is important to realize that for the prophet at the time it was given, understanding the literary structure of chap. 11 was not an end in itself. What Daniel wanted so badly to know was not how the angel's words might be shown to relate to each other, but how the angel was using those words to tell him something about history. My own concern with structure is similar to this. To know what the angel was trying to say we have to study his words. There is no substitute for this. But the exegetical tools that result from such study must be used to do exegetical work or remain useless. The exegetical work I propose doing is to apply the angel's remarks to history. This was their original purpose and no apology is necessary for seeking to know how the predictions in Dan 11 have been fulfilled.

When I speak of "history" here I do not mean some distant *Heilsgeschichte*. I mean the stuff of ordinary secular history that men in every age have generated untold volumes of for us. Dan 11 is not concerned with *Heilsgeschichte* as such, but with secular history as seen from God's point of view. It is concerned with ordinary, practical reality. To think that God takes no interest in the seemingly ordinary events that touch our daily lives is to formulate a type of historical docetism in which prophetic events are not real events and real events are not worthy of God's attention. This is simply not the case.

In the editorial for No. 6/Apr 86 two papers were announced for this issue that must now be deferred until later. There was no space for a proposed paper on Rev 17 or for the second part in my series on the Ten Commandments.

The reason why the above papers are not scheduled for next time is that No. 8/Oct 86 is being devoted to Ezra-Nehemiah. With God's blessing I hope to devote the last issue for each year to a book that relates in some way to the period of the exile or its aftermath. Haggai, Zechariah, Malachi, and Esther, not to mention Ezekiel, would all make excellent subject matter for such issues.

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Editor