

## Editorial

Perfect objectivity is generally acknowledged to be the historian's first and best ideal. In Dan 11 we find ourselves brought face to face with history. Therefore to study Dan 11 as it should be studied we must approach what the chapter says with perfect objectivity. This is one line of reasoning.

Like most ideals, this one eludes us. Only God can see all things as they really are, with no lapses of knowledge or of memory, and with none of the biases made inevitable by our various points of view. Being finite, after all, our view will always be limited to a point. Only God is unlimited in this respect. If only we could see as God sees, then we could understand history as it really should be understood--including the predictions of historical events contained in Dan 11.

This is true of course, but for other reasons than we might expect. The problem is that if one could see all things as they really are, not all things would appear the same. The result would not be bland or colorless. Evil would appear as it really is, as something intensely wrong. Good things would assume a higher value than we commonly give them. The moral directionality of events would come much more sharply into focus. Thus, seeing all things as they really are would not lead to the historian's traditional concept of objectivity.

Judging from the evidence contained in Dan 11, God Himself has a point of view. Having seen all things, one of the things He sees is that some events are more significant than others. And one stands out above all the rest. In Dan 11 events during the centuries before Christ are portrayed in terms of the impact they would have on His Son when He finally came into the world. He shows us the political climate of the first century, when Christ was still on earth, in terms of how it affects His Son. As time goes on and the church assumes the role of inviting and receiving those who accept the Lordship of Christ, events occur that bear on its ability to carry on an active witness to His Son. The culminating event toward which all human history is oriented--from the infinitely knowledgeable perspective of God--is the return of His Son.

And back on earth those who welcome Christ as He comes in glory do so because they have learned to share this same perspective. In this final moment of history two parties, who have been kept apart only by circumstances, now see the last barrier removed and they can at last be with each other. Christ can be with His people and His people can be with Him. There is goal direction in such an attitude. It is not even remotely objective. To understand what God says we must understand what He is trying to say. We must come to see things from His point of view.

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Editor