

## Editorial

Jesus promised His disciples, "I will come again" (John 14:3). These words are characteristically warm and reassuring. Their implications, however, are radical in the extreme. They set the seal on human history and ensure that one day it will indeed come to an end.

God's acts have always flown in the face of human expectations. He created the world out of nothing and destroyed it with a flood. He led Israel into Egypt and then out of Egypt. He sent His Son to be born as a human infant and live among us as a man. It should not have been possible for any of this to happen. But it did happen.

Another difficult fact to explain is that in 1844 Christ left the first apartment of the sanctuary in heaven and entered the second apartment. On the surface this seems easy enough to do. But what does it imply? One implication is that the work of the sanctuary will not go on indefinitely. It too will end.

What makes this so difficult is our fallen human condition. In view of this, how can the work of the sanctuary ever end? And yet how can Christ ever come to the earth unless it does? Theologically this problem is so overwhelming that some have tried to work around it by calling the "daily" service a yearly service and moving it, rather than the Priest, into the second apartment. In this way they extend Christ's second apartment ministry back to the ascension and forward not only through all time but through all eternity. Doing this effectively sets aside the promise of His return. Let us account for the difficulties however we are able, but the promise remains. "I will come again."

In this issue of *Historicism* we discuss Dan 11:40-45, which leads up to and provides a context for Christ's return. When the event occurs He will, once again, make havoc of our expectations. Even those who have a sound biblical faith in the second coming cannot have any accurate conception of what it will be like to see Christ in His glory surrounded by all the holy angels. Beyond certain basic facts that have been revealed in Scripture there is nothing in our experience by which to measure such descriptions. But however this may be, we can be very sure Christ will come. He has kept all His other promises and He will keep this one.

A second paper is on Dan 8:13--the verse that poses the question answered in Dan 8:14. There I argue that the context for what Christ does in the great antitypical yearly service is not provided by the little horn but by what Christ Himself does earlier during the great antitypical "daily" service. His ministry is divided between two apartments into two phases, as foreshadowed in the ancient types and symbols. We must study both together or risk failing to understand either of them well.

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