

Editorial

The present issue of *Historicism* contains two papers – "What Does the Hebrew Word *mal'āk* Mean?" and "*w^ēnišdaq* in Dan 8:14, Part 3: The Context of Atonement." The one seeks to establish a firm basis for one line of Old Testament evidence regarding the pre-existence of Christ and the other concludes a series on Dan 8:14 with a discussion of the sanctuary.

Starting with the previous issue there is a loosely related group of papers that touch on Christology. In No. 4/Oct 85 the paper entitled, "The Old Testament Basis for New Testament Rock Symbolism," lends independent support to the doctrine of the deity of Christ. There it was pointed out that selected features of the same rock symbolism which is directed to God in the Old Testament are applied to Christ in the New. In No. 5/Jan 86, the paper on *mal'āk* (a word commonly translated "angel" or "messenger") bears on the doctrine of the pre-existence of Christ. For example, in Exod 3:2 when the "angel of the Lord" (*mal'āk YHWH*) commands Moses to remove his sandals because that Being's presence makes the very ground around Him holy (vs. 4), that is no angel. Use of the word *mal'ak* does not imply it was an angel, as can be seen from vs. 14 of the same chapter (cf. John 8:58). Next time, in No. 6/Apr 86, there will be a paper discussing what I consider to be a special case of evidence for the pre-existence of Christ. This paper is entitled, "Michael."

In regard to the papers mentioned above let me clarify that I have no independent interest in systematic theology. The focus of the journal is still Old Testament studies with special reference to prophecy. Nor am I stressing the deity of Christ without a corresponding awareness of His humanity. What I am doing is setting in place the necessary background for a detailed examination of Dan 10-12. If Christ had no pre-existent state--closely linked to the doctrine of His divinity--then the references to Michael in Dan 10 and 12 cannot refer to Him and the historicist position on Dan 11:22 is correspondingly weakened. Verse 22 refers, at the center of the entire prophecy, to the "prince of the covenant," which is Christ. The Old Testament roots of Christology ought to receive a good deal of attention under any circumstances, but when dealing with the prophecies of Daniel from a historicist point of view--and especially the last prophecy of Daniel--it is imperative that they be given the most careful consideration.

In our next issue there will be four papers as currently planned: "Notes on the Chiastic Structure of Dan 10-12," "The Verse Division at Dan 11:23-24," "Michael," and "Two Words for 'Prince' in Dan 10-12."

Frank W. Hardy
Editor