

Editorial

No book of the Old Testament is more closely related to Daniel than is Ezra. It is not that the two books share motifs or have any other marked similarities. Daniel saw God's role in history through an apocalyptic lense. By contrast, according to Klaus Koch,

"The followers of Wellhausen look on Ezra as the man who established theocracy and who in fact buried prophetic hopes and eschatological expectations" ("Ezra and the Origins of Judaism," *Journal of Semitic Studies* 19 [1974]: 189).

Whether or not one accepts Wellhausen's position, it is certainly true that Ezra was no apocalypticist. And one might even go so far as to agree that in their historical outlook Daniel and Ezra were opposite counterparts. The reason, however, why it is so essential to study these two writers together derives precisely from their differences.

The apocalyptic time prophecies of seventy weeks (Dan 9) and 2300 days (Dan 8) show that Daniel was interested in the future. Ezra's dealings with the Persian government and its supportive attitude toward him (Ezra 7) show that Ezra was interested in the present. But if Ezra had not recorded Artaxerxes' royal decree, neither the seventy weeks nor the 2300 days could be interpreted meaningfully from a historicist point of view. To know when these time prophecies end we must first know when they begin and the royal decree of Ezra 7 provides the needed starting point. Thus, the history of Ezra and the prophecies of Daniel are inseparably linked. Daniel is incomplete without Ezra.

The Ezra-Nehemiah theme of the present issue was announced one year ago in *Historicism* No. 4/Oct 85 with a call for student papers in particular. None were submitted. The theme topic for No. 12/Oct 87 will be Haggai and Zechariah and again students are invited to submit papers. Any facet of research on either Haggi or Zechariah, received on or before July 1, 1987, will be considered for publication. Typescripts should be twenty or fewer double-spaced pages with Kate L. Turabian, *A Manual for Writers*, 4th ed. (University of Chicago Press, 1973) as the stylesheet.

Below it is possible to discuss only the calendar Ezra used. In a future issue I examine the decree of Ezra 7 in view of what was happening in Greece and the western Persian provinces between 460 and 454, as well as Judea. This in turn bears on the vexed question of which Artaxerxes Ezra dealt with. Dan 11 will continue to receive regular attention. And next issue--which begins a new subscription year--there will be papers on the humanity of Christ, on Rev 17, and on the New Testament sequel to the Ten Commandments. Please join me.

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Editor