

Editorial

In this last issue of the year we turn to Ezekiel as our theme topic, with papers on chaps. 4, 8-12, and 15. Other parts of Ezekiel's prophecy will, if God permits, be discussed one year from now in No. 20/Oct 89.

Also in this issue is a paper by Dr. David P. Duffie in which he argues that many prophecies of the Old Testament, apart from Daniel, should be viewed from a typological rather than conditional standpoint. Thus, while there are still conditional prophecies, there are fewer of them than we had thought. In an evaluation of Duffie's paper Dr. William H. Shea (pp. 19-20) suggests that the level of conditionality we had always brought to these prophecies is one extreme and that Duffie's emphasis on typological fulfillments is another, i.e., that to attain balance we must meet the two in the middle. In his response to Shea's evaluation Duffie (pp. 21-22) maintains that the reason why there is little need for conditionality is that the "primary" fulfillment of many Old Testament prophecies is not the first one (during or shortly after the prophet's lifetime) but the last one (in the new earth). I hope the discussion will be as stimulating and profitable for you as it has been for me.

My purpose is not to take sides but to raise the general level of awareness concerning typology as a hermeneutical tool. In doing so I have an agenda. Duffie has confined his discussion to Old Testament prophecies other than Daniel. In a later issue of Historicism (No. 22/Apr 90) I would like to draw on Duffie's work in a way that goes beyond his emphasis and apply the last, as yet unfulfilled, six verses of Dan 11 in a typological manner as a reenactment, on a global and ideological (i.e., nongeographical) scale, of the classic biblical northern conquest scenario. In Dan 11:40-45 a northern conqueror sweeps through the territory of God's people on his way to Egypt. Then realizing that, against all odds, there is one last pocket of resistance behind him he returns, together with everyone he has conquered. The whole world is his apart from a small handful who insist on remaining loyal to no one but God. Then Jesus comes (Dan 12:1-3). In this model the last few verses of Dan 11 parallel the last few chapters of Great Controversy.

So that is where I would like to take the discussion in future issues of Historicism (Nos. 22 and 23). I am not putting Duffie forward as one who holds my views. He has his own thoughts on the last verses of Dan 11. But the emphasis on typology is needed if the above ideas are to be developed adequately. And whatever work we do on these verses must be done well because, if I am right, they describe the last events to occur on planet earth. There will be no second opportunity to ponder their meaning. We must get it right the first time.

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