

## Editorial

The theme topic for this issue of *Historicism* is Dan 10. The importance of Dan 10 has to do with its implications for our views on the preexistence of Christ.

I have argued extensively in other papers, and again here, that Michael is a name applied to Christ both before (Dan 10:13, 21; 12:1; Rev 12:7) and after (Jude 9), but not during, His incarnation. In canonical Scripture there is only one "archangel" and the term is not used because Michael is an angel Himself, but because He exercises authority over all the angels as their supreme Commander and Chief.

The word *archaggelos* "archangel" is Greek, but the thought it conveys is distinctively Jewish. Linguistically the Old Testament term that corresponds most closely to "archangel" is *śar-haššābā* "Prince of the host" (Dan 8:11). Greek *arch-* "head, chief" corresponds to Hebrew *śar* "prince" and Greek *archaggelos* "angel" corresponds to Hebrew *šābā* "army, host." The host of heaven is of course made up of angels, but the host concept itself is what deserves emphasis. The One who commands the angel host is their Prince--the Prince of the angel host. It is not demeaning on Christ's part that He commands these mighty beings and that they delight to His will, any more than it is demeaning for Him to command the church on earth, which has frequently decided to ignore what He says. He is no less divine because He exercises divine authority over beings that He Himself called into existence in union with the Father. Indeed His creatorship is the basis for that authority. Christ does not rule only on earth, where He is poorly and fitfully obeyed, but in heaven where His will is carried out with exact precision.

In my view the discussions of Michael and related topics that have appeared in various issues of this journal make their contribution in the area of Christ's preexistence and therefore His deity. So far only one paper has appeared dealing with the corresponding topic of His humanity (A. Leroy Moore, "The Humanity of Christ," No. 9/Jan 87). If the primary goal were to write well-balanced systematic theology, this imbalance would have to be corrected. But doing theology as such is not my object. For the most part what we are dealing with is Old Testament studies. In the Old Testament when a passage deals with Christ it is either prophetic of His future messianic role or supports His preexistence at the time when the passage was written. Dan 9 provides an example of the one type of reference to Christ in the Old Testament and Dan 10 provides an example of the other.

In every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God (Ellen G. White, *Desire of Ages*, p. 211).

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Editor