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DOCTORAL DISSERTATION ABSTRACTS

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THE MICHAEL FIGURE IN THE BOOK OF DANIEL

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Problem

The Michael figure in the book of Daniel, although mentioned only three times, occupies within the prophecy of Daniel a prominent position in history and at the eschaton as the heavenly guardian prince of Israel.

The Michael problem, although complex, may be understood as basically twofold: Who is Michael? What does Michael do? In the first question, a basic issue is whether Michael is a prominent angel, or a divine, messianic being. Another issue is to what extent Michael is to be identified with other OT beings, within or outside of the book of Daniel, such as the Son of Man, Prince of the Host, Angel of the Lord, Messiah.

In the second question, the actual function of Michael in history in relation to the princes of Persia and Greece and his activity at the eschaton are considered. For example, is his function military, judicial, or both?

Method

This was an exegetical study of the Michael passages in their historical setting and a comparative study of Michael with other OT figures.

Conclusions

Michael is more than an angel. He is identified with the Prince of the Host of Yahweh and with the Angel of the Lord, Beings who are God in His self-manifestation. Michael is God in His role as divine warrior, acting in behalf of His people Israel in salvation and judgment. Michael is also the messianic Son of Man and Prince of Peace.

The "anointed one, a prince" is the Davidic Messiah, identified with the Prince of the Host and also with Michael.

The heavenly Being who appeared in the fiery furnace was the Angel of the Lord and, therefore, Michael.

Michael struggles in history with the demonic prince of Persia to prevent him from influencing the Persian king(s) to stop favoring Israel.

Michael's eschatological functions are both judicial and military as he destroys the anti-God persecuting power, superintends the deliverance of Israel and the resurrection, and inaugurates the glorious new age.