

Jesus Christ, the Angel? *Is He an Angel? Who is Michael?*

By Ryan Tacklin

If Christ is called an angel, does that mean He was created like the angels? Does He possess the same nature as the angels? What does Michael mean? Does it have anything to do with His nature or is it only a title? What does "archangel" signify? These answers will be provided by taking a look into the historic SDA periodicals to catch a glimpse into the identification of the "Angel of the Lord", and "Michael" the "Archangel" as found in the Bible.

The Order of Events in the Judgment

J. N. Andrews

Review and Herald – November 30, 1869

8. The coronation of Christ at the judgment seat of the Father is the same event as the standing up of Michael. Compare Dan. 7:13, 14 ; 12:1. **For Michael is Christ, and his standing up is his beginning to reign. Michael is the name borne by our Lord as the ruler of the angelic host. It signifies, "He who is like God."** See Dr. A. Clarke on Dan. 10:13, and Jude 9. **This must be our Lord. See Heb. 1:3. He is called the archangel.** Jude 9. This term signifies prince of angels, or chief of the angelic host. See Dr. A. Clarke on Jude 9 ; also Barnes' notes on the same ; also Watson's Theological Dictionary, But this is the very office of our divine Lord. Heb. 1. Michael is the great prince that standeth for the children of God. Also he is called our prince. See Dan. 10:21 ; 12:1. **But this can be no other than Christ.** Acts 5:31.

Questions Considered

Review and Herald – January 11, 1870

The apostle says the Son of God never took on him the nature of angels. How, then, can he be the archangel? S. D.

The apostle, in Heb. 2:14-17, is speaking of the Son of God in his incarnation only, and not in regard to original nature, or office. For, if you refer these texts to his original nature or office, how can you then refer them to the seed of Abraham? Paul is speaking of what "he took " on him, not of what he possessed before he took it on him; nor yet what he may have by virtue of his original nature or office in connection with what he took on him. It is quite consistent with Paul's reasoning that he should have been the archangel before he became the seed of Abraham; and that, when he should become glorified with the Father with the glory which he had before the world was, John 17:5, he should be the archangel still. So much for the question.

But we think there is some direct proof on this point. (1) Michael is called "your prince," Dan. 10: 21. (2) He is said to "stand up," Dan. 12: 1, which expression is used in that book as the equivalent of reigning. (3) **The voice of the archangel wakes the dead; 1 Thess. 4:16 ; and again it is directly said the voice of Jesus will wake the dead. John 5:27-29. The term "archangel" does not necessarily imply an angelic nature, but rather the chief or prince of the angels.**

Who Was Michael?

G. I. Butler

Review and Herald – December 20, 1870

We will first notice Rev. 12:7 : "And there was war in Heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world." Here are two great hosts brought to view, and their respective commanders at their head. **Michael leads the angelic host;** Satan, his rival, leads the other. Who, then, is represented in the Scriptures as the commander of the angelic host? I answer, Christ. 1 Pet. 3:22 : "Who is gone into Heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him." **The Scriptures bring to view, in many places, one being between the Father and the angels, the agent through whom all his high commands were given, our Lord and Saviour. Evidently he is the same as Michael referred to above...**

...Jude calls Michael the archangel. This is a compound word. According to Webster, arch means "chief, eminent; angel means "a messenger of God." So Michael is the chief, or first, messenger of God; the first in authority under him. This answers exactly to Christ. Paul says, "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16. The shout proceeds from Christ; the voice of the archangel goes forth from Christ; the trump of God is with Christ. Is it therefore evident that the archangel is no other than Christ?...

The Pre-existence of Christ

R. M. Kilgore

Review and Herald – February 24, 1874

7. He (Michael) assisted the angel who ministered unto Daniel. Dan. 10:13, 21. That Michael is the Son of God is found by the following scriptures. Jude calls Michael the Archangel. Verse 9. Paul says the voice of the Archangel is heard when the Lord descends to raise the dead; 1 Thess. 4:16 ; and Christ says, The dead shall bear the voice of the Son of God. Therefore Michael, the chief of the angels, is the Son of God, and certainly had an intelligent existence before the mystery of his incarnation.

Christ resurrected Moses and took him to heaven. This enraged Satan, and he accused the Son of God of invading his dominion by robbing the grave of his lawful prey. Jude says of the resurrection of Moses, "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." {RH March 3, 1874, par. 13} EGW.

CHRIST WITH MOSES: OR THE SPIRIT OF CHRIST IN THE PROPHETS

Unsigned Article (Editor: James White)

Signs of the Times – September 17, 1874

...Christ was with him and the children of Israel in the wilderness. Paul even states that they "all ate the same spiritual meat ; and did all drink the same spiritual drink ; for they drank of that spiritual Rock that followed them ; and that Rock was Christ." 1 Cor. 10:3, 4. The angel that went before them, Ex. 23:20, 21, 23 ; 14:19 ; 32:34 ; 33:2, 14 ; Num. 20:16 ; Josh. 5:13,,14 ; Acts 7:37, 38, was the Lord Jesus Christ.

The record states, chap. 5:13, 14, that Joshua was by Jericho, and that " he lifted up his eyes and looked, and, behold, there stood a man over against him with a drawn sword in his hand. And Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay, but as captain of the host of the Lord am I come." We must not understand by this declaration of the angel that he had come to supersede Joshua in the command of the armies of Israel. No, Joshua was still commander, as is seen by chap. 6:2 : "And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor."

But the angel had come to Joshua's aid, as captain of the heavenly host of loyal angels. The captain of the host of the Lord is the head over angels, or the archangel of Jude 9, and the Lord himself of 1 Thess. 4:16. And while it was appointed to Joshua to lead the armies of Israel around Jericho, a portion of the priests bearing the ark of God containing the ten commandments, and seven priests bearing seven trumpets of rams' horns before the ark of God, the Son of God was to lead on the invisible armies. As archbishop is the head over bishops, so archangel means the head over angels. Christ stands at the head of all the holy angels, and thus he is the captain of the host of the Lord. The Revelation, referring to the time when sin was first introduced, says, " And there was war in Heaven, Michael and his angels fought against the dragon." Chap. 12:7. And as captain of the Lord's host, the Son of God is represented in chap. 19:11-16, as riding forth from the opening heavens on a white horse, and the armies of Heaven following him.

Joshua had no battering rams with which to break down the walls of Jericho. At his command, the armed men passed on before the priests that blew the trumpets, and those that carried the ark of God. And the reward came after the ark. In this simple display there was no manifestation of physical force. The work of casting down the massive walls of Jericho was left to the invisible hands of the heavenly host, led on by the Son of God.

And it is not a common angel that is spoken of in Ex. 23:20, 21. "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into a place which I have prepared. Beware of him, and obey his voice, provoke him not ; for he will not pardon your transgressions ; for my name is in him." Such language can be applied to no other than the Son of God.

Christ is the angel that was with Moses in the Mount Sinai. In that last address of the holy martr, Stephen, he bears this important testimony. The words in brackets express our convictions relative to the persons meant.

"This [Moses] is he that was in the church in the wilderness with the angel [Christ] which spake to him [Moses] in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us." Acts 7:38.

The work of emancipating, instructing, and leading, the Hebrews was given to One who is called an angel. Ex. 13:21 ; 14:19, 24 ; 23:20-23 ; 32:34 ; Num. 20:16 ; Isa. 63:9. And this angel Paul calls "that spiritual Rock that followed them," and affirms that "that Rock was Christ." 1 Cor. 10:4.

The eternal Father is never called an angel in the Scriptures ; while what angels have done is frequently ascribed to the Lord, as they are his messengers and agents to accomplish his work. It is said of Him who went before the Hebrews to deliver them, "My name is in him." In all the stupendous events of that deliverance, the mind of Jehovah was represented in Jesus.

Who is Michael?

Review and Herald – February 11, 1875

THE Comprehensive Commentary," in its note on Dan. 12:1, speaks thus: Michael signifies, Who is like God? And this name, with the title of the great Prince which standeth for the children of thy people,' clearly points out the divine Saviour, and cannot properly be understood of a created angel."

To Correspondents

Uriah Smith

Review and Herald – August 9, 1877

How do you prove that Michael is Christ? E. H.

Aws. The language of Dan. 12:1 would clearly indicate this ; for he is "the great prince which standeth for the children of thy people." There is no other personage to whom such language can apply but to Christ. Again, Michael is to stand up or reign ; but there is no future reign predicted but that of Christ. The direct testimony, however, on this point is found in the New Testament. Jude 9 says that Michael is the archangel, or ruler over angels. Paul, in 1 Thess. 4:16, says that when the Lord appears at his second coming the voice of the archangel is heard. And our Lord himself says in John 5:27, 28, that when the dead are raised, they hear the voice of the Son of man. The testimony of these three references is absolutely conclusive. First step, the dead hear the voice of the Son of God, or Christ. John 5:28. Second step, they hear the voice of the archangel, 1 Thess. 4:16 ; and as there is but one voice then heard, this archangel is Christ the Son of God. Third step, the archangel is Michael, Jude 9. Leaving out the second step, which serves simply to connect the other two, and we have the fact that Christ, the Son of God, is Michael.

"OUR SCHOOL-MASTER."

R. F. Cottrell

Review and Herald – March 1, 1880

Our correspondent suggests that it was an angel which spoke the commandments at Sinai ; and as proof refers to the testimony of Stephen concerning' Moses as follows: "This is he that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers."

To this we raise no objection; but further suggest that Michael, the Archangel, is the Son of God. Dan. 12:1 ; 1 John 5:28 ; 1 Thess. 4:16. And of the angel which was with Israel in the desert, God says, "My name is in him." Ex. 23:21. The name of God is given to the Son. As a Son, he inherits the name of his Father,—a more excellent name than is given to the angels. The Father says to the Son, "Thy throne, O God, is forever and ever." See Heb. 1:4-10. And in the day when Christ shall come, with the voice of the Archangel and the trump of God, to raise the dead, and in so doing swallow up death in victory, it shall be said, "This is our God ; we have waited for him, and he will save us." Isa. 25:8, 9 ; 1 Cor. 15:54. See also Isa. 9:6. Now if the voice of God which was heard by all the people at Sinai, was the voice of the Archangel, the Son of God, it only proves that He through whom the Father made the world, was one with the Father in giving the law of ten commandments, as well as in the great plan and work of redemption from sin ; and consequently that the law of the Father and that of the Son is one and the same.

My Name is in Him

James White

Review and Herald – July 29, 1880

Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows.

And I am come down to deliver them out of the hand of the Egyptians." Ex. 3:2-8. The person that appeared in a flame of fire out of the midst of a bush is called "the Angel of the Lord," "the Lord," and "God." He declares, "I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob."

These terms can all be applied to Christ without doing violence to the simple language of Scripture, or the truth of God He who appeared in the burning bush had seen the oppression of his people and had come to their deliverance. Paul speaks of this deliverer under a figure of "that spiritual Rock that went with them, and that Rock was Christ." 1 Cor. 10:4.

Christ represents the Father when speaking of himself in these words: "Behold I [the Father] send an Angel [Christ] before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he [Christ] will not pardon your transgressions; for my [the Father's] name is in him!, Ex 23 : 20, 21. ...The Father put his name in the Son, who represents the mind and will of God in that wonderful deliverance. The expression, " He will not pardon your transgressions," implies that he had the power to forgive sins. None but the Father and the Son can do this.

What great honor was shown to Daniel by the Majesty of Heaven! He comforts his trembling servant, and assures him that his prayer was heard in Heaven, and that in answer to that fervent petition, the angel Gabriel was sent to affect the heart of the Persian king. The monarch had resisted the impressions of the Spirit of God during the three weeks while Daniel was fasting and praying, but Heaven's Prince, the archangel, Michael, was sent to turn the heart of the stubborn king to take some decided action to answer the prayer of Daniel. {RH February 8, 1881, par. 31}

As the gift was presented, the Angel said, "Take the flesh and unleavened cakes, and lay them on this rock, and pour out the broth." Gideon did so, and then the Lord gave him the sign which he desired. With the staff in his hand, the Angel touched the flesh and the unleavened cakes, and a fire rose up out of the rock and consumed the whole as a sacrifice, and not as a hospitable meal; for he was God, and not man. After this token of his divine character, the Angel disappeared. {ST June 23, 1881, Art. A, par. 18}

When convinced that he had looked upon the Son of God, Gideon was filled with fear, and exclaimed, "Alas, O Lord God! for because I have seen an angel of the Lord face to face." {ST June 23, 1881, Art. A, par. 19}

Is Michael Christ?

J. N. Andrews

Review and Herald – April 18, 1882

This question, the Scriptures, if we read them correctly, answer emphatically in the affirmative. The three texts, John 5:28, 1 Thess. 4:16, and Jude 9, are certainly conclusive in showing that the Son of God is Michael, the archangel; for we are not to suppose that the voice of a mere angel will be heard mingling with the voice of the Son of God when the dead are raised.

But we learn from Daniel 12:1, that at a certain time Michael is to stand up. To "stand up," as used by this prophet, means to ascend the throne, to reign. See chap: 11:2. If, now, Michael is not Christ, but only an angel, then some angel is to take a kingdom and reign. We do not read in the word of God of any such angelic kingdom; but we do read of a coming kingdom which is that of Christ, and that only.

Then again, this Michael is called in the same passage the great prince which standeth for the children of thy people. Now while an angel might perhaps be called a prince under certain conditions, no angel can be "the great prince." That title, certainly, belongs exclusively to Christ.

And who is it that is to stand up, or establish a kingdom, for the people of God, as we further lead? It is no mere angel, but Christ, the Captain of our salvation, who will raise the overcomer to his own throne.

The only objection that can be raised to this view is the claim that Christ is never called an angel, and hence cannot be the archangel. But this claim is at once broken down by the fact that Christ is called an angel. In Isaiah 63:9 he is called "the angel of his [God's] presence." In In Ex. 23:20, 21, 23, he is called by Jehovah "mine Angel," and the angel of whom he says, "My name is in him." In Mal. 3:1 he is called "the messenger of the covenant." The word "messenger" in this passage is from the same Hebrew word מַלְאָךְ (malak) which is rendered "angel" in the passages quoted from Exodus. It might be rendered, "the angel of the covenant." But it will not be

disputed by any that Christ is the one by whom the new covenant was ratified.

Remarks upon Zechariah 1

J. N. Andrews

Signs of the Times - April 12, 1883

The second vision begins with the declaration that the prophet saw a man riding upon a red horse, and behind him were red, speckled, and white horses, each no doubt with a rider like the first. Verses 7, 8. We learn from verse 10 that these horses and their riders represent those whom the Lord has sent to walk to and fro through the earth. These, according to Heb. 1:14, are The angels of God who go everywhere to minister to his people. The prophet Elijah was taken up into heaven by a chariot of fire and horses of fire. 2 Kings 2:11, 12. See also Ps. 68:18 ; Isa. 65:15. The man that stood among the myrtle trees was an angel of God. Compare verses 8, 10, 11. **He was the commander of the angels; for he was at their head, and they made report to him.** Verses 8, 11. **We may therefore conclude that he was Michael the archangel or prince of angels.** Compare Jude 9 ; Dan. 10:13.

The Two Covenants

J. O. Corliss

Review and Herald – April 10, 1883

When God's people started out on their journey from Egypt, **God said to Moses**, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not ; for he will not pardon your transgressions; **for my name is in him.**" Ex. 23:20-21. **This being whom God sent to guide Israel, and to give instruction to Moses, had God's name in him, or bore the name of God; hence the record of admonitions and directions of those forty years wandering says: "And the Lord said unto Moses."**

But who was this being so highly favored of God as to be intrusted with such weighty responsibilities? In his instruction to the church, Paul has spoken definitely on this point. He says: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea ; and were all baptized unto Moses in the cloud and in the sea ; and did all eat the same spiritual meat ; and did all drink the same spiritual drink; for they drank of **that spiritual Rock that followed them [margin, went with them] ; and that Rock was Christ.**" 1 Cor. 10:1-4.

The fact, then, is plainly established that Christ was the leader of the chosen Israel in the old covenant, and that they were so intimately connected with him as to receive a constant supply of "spiritual meat," notwithstanding the oft-repeated assertion that the old covenant had no spiritual blessings. **Who can deny that the people under the old covenant had Christ with them, without denying some of the plainest statements of Scripture?**

Needless Alarm

J. O. Corliss

Signs of the Times – January 8, 1885

There are some things in this scripture to carefully note. **1. God sends his Angel to conduct them to the promised land. 2. He would utter words that must be obeyed. 3. God's name was, in him, thus giving him authority to speak as God. Who could be clothed with so much authority but the Lord Jesus himself?** And if Christ was the actual leader of the armies of Israel, how plainly evident that the expression, "And the Lord spake unto Moses," which occurs so frequently in the narrative of the exodus, refers to directions given by Christ himself to Moses.

The Archangel

By N. J. Bowers

Review and Herald April 21, 1885

Who is the archangel

Ans.: Michael. Proof: Jude 9. **Who is Michael? Ans.: The Lord Jesus Christ.**

Proof:-

1. Michael is a prince. Dan. 10:13, 21. **So is Christ.** Dan. 9:25 ; Acts 3:16; 5:31.
2. Michael is a great prince. Dan. 12:1. **So is Christ.** Rev. 1:5 ; Acts 5:31. He is "the prince of the kings of the earth," and an "exalted" prince.
3. Michael is over angels, is their commander. Rev. 12:7. **So is Christ.** Matt. 13:41. He sends forth his angels. **So he commands' them.** 1 Pet. 3:22. Angels are subject unto him.
4. Michael means one who is like God. Christ is like God. Phil. 2:6 ; Col. 1:15.

5. Michael was an angel, a chief angel-Archangel. So was Christ. Ex. 23:20, 21. The angel that went before Israel had God's name in him, and the power to pardon transgressions. Ib. Christ has his Father's name (Isa. 9:6 ; Heb. 1:8), and the power to forgive sins. Mark 2:10. The apostle says (1 Cor. 10:9) that some in the wilderness tempted Christ and were destroyed. Was not this the angel with God's name whom the people were warned not to provoke, because he would not pardon their transgressions! Ex. 23:21.

6. When Christ comes again, it is with the voice of the Archangel. 1 Thess. 4:16. The voice of Christ awakes the dead. - John 5:28, 29. Therefore the Archangel and the Lord Jesus Christ are the same.

Answered by Uriah Smith

Review and Herald – May 18, 1886

465.—Who is Michael? Who is Michael, spoken of in Jude 9? It is claimed by the Sunday-school of this place that he is not Christ. O. a. D

"Who was Michael who here came to Gabriel's assistance? The term signifies, 'He who is like God;' and the Scriptures clearly show that Christ is the one who bears this name... That the voice that is then heard is the voice of the archangel; the archangel, therefore, is the Son of God; 3. The archangel is called 'Michael'; therefore Michael is the Son of God."

Christ the Leader of the Israelites

C. P. Bollman

Signs of the Times - March 24, 1887

Some fail to get the full benefit of the history of the exode, because they do not see in it the personal agency of the Son of God. That our divine Lord led his ancient people into the earthly Canaan, even as he will ere long lead the saved of every age into the heavenly land, is most clearly taught in the Scriptures... "Angel" means "messenger" and a messenger is one who is sent. Then the "Angel of the Lord" must be one who is sent of God; but it could not be God the Father; and yet this being, "the Angel of the Lord," is called God; and he declared himself to be "the God of Abraham, the God of Isaac, and the God of Jacob."...So it is certain that the visible manifestation and the voice were from one and the same being, and that that being was one who is properly called God; just who it was will appear from other scriptures. We have already seen that "the Angel of the Lord" is one' whom the Lord sends; and in Ex. 23:20, 21 we read these words of the Lord: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him."

To whom alone could such language apply? There can be but one answer: To the Son of God, of whom we read: "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:1, 14. It is the only begotten Son, who bears the name of the Father; and this is what Paul means when he speaks of him "being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Heb. 1:4. And that the "more excellent name" is the name "God," appears from verses 8-12, which are a quotation from the Psalms, where the Father himself says unto the Son: "Thy throne, O God, is forever and ever..."

The whole question as to the identity of the Angel in whom was the name of God, might safely be left with the texts already quoted; but in 1 Cor. 10:4 we have a positive testimony upon this point, for there the apostle says plainly that this Angel (which he calls the "Spiritual Rock that followed them") was Christ. Many more scriptures might be cited to prove that "the work of emancipating, instructing, and leading" the children of Israel was committed to the Son of God, but these must suffice to show that even in the Jewish age "God was in Christ, reconciling the world unto himself."

THE TRANSFIGURATION.

BY ELDER W. H. LITTLEJOHN

Review and Herald – February 22, 1891

But is it intimated anywhere else that Moses was raised from the dead? Here is what Jude says: "Yet Michael the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Verse 9. "Michael" is one of the titles of the Lord Jesus Christ. Dan. 10:19 ; 12:1 ; Rev. 12:7 ; 1 Thess: 4:19;--15` , John 5:27, 28. It follows, therefore, that sometime Christ and Satan had a contest over the body of Moses. Under what circumstances could such a contest have arisen unless it had its origin in an attempt on the part of Christ to resurrect the body of his faithful servant?

CHRIST THE ANGEL OF HIS PRESENCE, THE MESSENGER OF THE COVENANT

G. I. Butler

Review and Herald – October 3, 1893

Is Christ ever called an angel? There are various instances in the Old Testament especially, where it is said an angel appeared to some of the ancient worthies, yet in the immediate connection we are constrained by the record to believe it was the Son of God. For example, when Hagar fled from Sarah her mistress, "the angel of

the Lord said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude." The "angel " also immediately foretells the birth of Ishmael, and the substance of his whole career. Gen. 16:11. **Could an ordinary angel do this, and would he promise to multiply her descendants, and has an angel power to do such a thing? Hagar at least did not so believe; for she said of this being, "Thou God seest me."**

So also when Hagar and Ishmael were sent into the wilderness, away from Isaac, after the former had mocked at the son of promise, and the fugitives were in great need of water, the record says, "And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. . . . And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad," etc. Gen. 21:9-21. **Here a divine being overseeing the welfare of this son of Abraham, seems to be at one time called God, and at another time an angel.**

In the remarkable struggle Jacob passed through when his name was changed to Israel, all night long, when in the darkness he struggled with an unknown foe till day-break, when his thigh was unjointed, and **he clung to the mighty One, and gained the victory**, the record says, "There wrestled a man with him until the breaking of the day." The prophet Hosea, writing of the same encounter, says, "Yea, he had power over the angel, and prevailed," while Jacob himself declares, after the contest was over, "I have seen God face to face, and my life is preserved." Hosea 12 :4; Gen. 32 : 24-32.

In a previous article the effort has been made to show that Jacob was right and that this personage was Christ himself. It is evident that the language of appearances is often thus used in the Scriptures, as in the case of the interview with Abraham in Genesis 18, where it is said, "Three men stood by him," **yet one of them is called the Lord in the same connection, and the other two, "angels."** So of the interview at the burning bush: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush." **But that same Being spoke to Moses out of the midst of the bush, and called himself "the God" of Abraham, the God of Isaac, and the God of Jacob,** and declares himself to be the great "I AM." **Stephen also calls this being an angel, and also the Lord,** when rehearsing these circumstances. Ex. 3:2-19; Acts 7:30. **So also that Being that was in the cloudy pillar, and that superintended the whole training and direction of the children of Israel in their wanderings, is called an angel.** Ex. 14:19; 23:20-23. And many other instances might be cited.

But if St. Paul ever made any point plain, he has **in the first and second chapters of Hebrews shown the infinite exaltation of the Son of God above the nature and station of the angels. The latter are all ministering spirits, employed in ministering to the heirs of salvation; while of his Son, God, saith, "Thy throne, O God, is forever and ever: a scepter, of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."** It was the Son who laid the foundation of the earth, and created all things, and the heavens are the work of his hands. Heaven and earth shall pass away, but he will endure ever the same, and his years never fail. **How, then, can he be ever called an angel?**

The original words from the Hebrew and the Greek from which "angel" is translated, means a messenger, one sent, an agent. (See Greenfield's Lexicon and Young's Concordance.) **The heavenly beings, employed by God to go on errands of love to his creatures, are called angels, doubtless because of this fact. But the original term is employed in quite a number of instances when speaking of men, as any one can see by consulting an "Englishman's Greek Concordance."** For example, Matt. 11:10; Mark 1:2; Luke 7:24, 27; 9:52; 2 Cor. 12:7; James 2:25, the Greek term is translated "messenger," or "messengers," referring to men...

It will be seen, therefore, that the original term has some latitude of meaning, and is not absolutely confined to the heavenly beings who ordinarily minister to God's people. In view of this fact, when the Son of God from the "bosom of the Father" goes forth to declare him to mortals on earth, as his Revealer, Interpreter, and Divine Agent and Representation, leaving the "abode of light" which "no man can approach unto," **appearing not in his glorious form as when in the Father's presence, but rather as an angel or man,** is there anything inconsistent in his being called by this term? When clothed in flesh, he was called man, and thought to be such. **When in angelic form, he has undoubtedly been called an angel till his true nature was detected, as by Abraham, Hagar, Jacob, and Moses.**

In the very nature of his mission and work, having charge of the plan of salvation,— yes, and creation,—he was the messenger and agent of the Father. **Though immensely higher in nature and position than the ordinary angel, he was constantly acting in this capacity.** He declares himself that he did not come to do his own will, but that of Him who sent him. He recognized his Father as supreme, saying, "My Father is greater than I." **He was the great archangel, Michael himself.**

Young gives **the meaning of "archangel" as "chief messenger."** **And what a peculiar significance this title has when applied to the Son of God!** If the ordinary angels are messengers, how much superior in every way as such is Emmanuel! His mission is infinitely more important than theirs can be. He is as the title implies, commander over all the angels. They worship him and so should all God's creatures.

It may be in place at this point to present some of the evidences that Michael the archangel is none other than Christ our Saviour. 1. He is the "chief messenger" or commander over all the angelic host. 2. He was Daniel's "prince." 3. He was "the first" of the chief princes. 4. He is "the great Prince who standeth for the children of thy people" in the time of trouble. 5. He was the one sent to raise Moses from the dead, who contended with the Devil, who sought to hinder his triumphing over the prince of evil angels. 6. He stands at the head of the whole angelic host, when it is arrayed against Satan and his host. 7. When Christ descends from heaven with a shout, it is the voice of the archangel which raises the dead, and makes the living saints immortal in the twinkling of the eye. (See Dan. 10:13, margin, 21; 12:1; Jude 4; Rev. 12:7; 1 Thess. 4:16 ; 1 Cor. 15:52.) **That this being could be any other than the Son of God, who could believe? There is evidently but one archangel.** The host of heavenly messengers have not two separate commanders, it being always understood that the Father and the Son are one in purpose and counsel, the latter being the chosen one to represent the former in all things relating to the plan of salvation.

..." Josh. 5:13-15. **It will be seen at a glance that this was none other than he who appeared in the bush to Moses. He was an object of worship. The ground was made holy by his presence. He was a "prince," the commander of all the heavenly host, Michael, the archangel,** the one who was with Moses in the pillar of cloud, and went with them in all their wanderings, and yet was with them directing how Jericho was to be taken. **It was Christ our Lord, that angel in whom was God's name.** "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which, I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." Ex. 23:20, 21.

Is the name of God in any created being, whether man or angel, in the sense of this text? Has any angel a right to be called Elohim, Jehovah, or the great I Am? Has any angel anything to do with the transgressions of God's people, so far as pardoning or not pardoning them? They may register them in the books of God's remembrance, but nothing more, unless sent by God to inflict punishment. It was this being who was to keep them "in the way and to bring them unto the land of Canaan." And we see the captain of the Lord's host doing this. It was our Lord and Saviour who did this, and no created being...

TWO PRINCIPLES-TWO MANIFESTATIONS

Unsigned (M. C. Wilcox was Editor)

Signs of the Times – November 13, 1893

Christ was in the form of God. He proceedeth and came forth from God. John 8:42. He was of one nature and substance with his Father. Heb. 1:3 ; John 1:1-3. **His angel, or messenger name, Michael ("who is like God"), shows the same thing. Certainly, if any, being in all this universe had any right to be ambitious to be like God, it was he "who is like God."** If anyone among that glorious throng had a right to aspire to the throne of universal dominion, it was the Son of God.

WHAT IS SPIRITUALISM?

BY CHAS. F. WILCOX

Review and Herald – July 10, 1894

John declares that there was war in heaven. In the twelfth chapter of Revelation we read: "And there was war in heaven: Michael and his angels fought against the dragon ; and the dragon fought and his angels, and prevailed not ; neither was their place found any more in heaven." Verses 7 and 8. In the next verse he plainly tells who the dragon is ; and he tells us, too, that he deceiveth the whole world. But let us read the verse just as God has caused it to be written: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which

deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him." Verse 9. **Michael is Christ** ; for Gabriel, the angel of Christ, says to Daniel, "There is none that holdeth with me in these things, but Michael your prince." Dan. 10:21. And in chapter 12:1, Michael is presented as "the great prince which standeth for the children of thy people." **Christ is the mighty one who offers himself as a royal prince to rescue fallen man, and there is none that stands above him so far as the human family is concerned. He is to them all and in all, their Saviour and Redeemer.**

Jude tells us that **Michael is the "archangel."** Verse 9. From this we learn that it was Michael who raised Moses from the grave, and **Christ alone has power to give life to the world or to any mortal in it.** Paul says that **it is the voice of the archangel that will raise the dead at the coming of Christ ; so again we have the evidence that Michael, the archangel, and Christ refer to one and the same being.** So, then, to return to the statement of the Revelator, we see that there was a contest between Christ and Satan in heaven...

Bible Lessons and Notes. LESSON 11.- THE TIME OF THE JUDGMENT. DANIEL 8.

Youth's Instructor – May 30, 1895

1. Who is Gabriel? - (1) He is an angel that stands in the presence of God (Luke 1:19), - that is, occupies a position near the throne of God. (2) **In position and power he is next to Michael. Dan. 10:21. (Michael is the archangel. Jude 9.) The archangel is the Lord himself. I Thess. 4:16 ; John 5:26-29.** Therefore Gabriel stands next to Christ, and may properly be called Christ's angel.

An angel of the Lord came up from Gilgal to Bochim, no less a messenger than Jesus Christ. He said, "I made you to go up out of Egypt." Judges 2:1. **None but the Son of God could use such words.** "Thus saith the Lord," the men chosen of God spake of old as they received their commission from the Lord; **but this is the voice of the One only who was equal with God.** The voice is One of authority. The same messenger came up from Gilgal. He said, upon conditions of obedience, "I said, I will never break my covenant with you, ... but ye have not obeyed my voice." [Verses 1, 2.] {Lt112-1895.8}

The Controversy of the Ages – War in Heaven

J. O. Corliss

Signs of the Times – October 22, 1896

Michael means "who is like God." He is elsewhere called the Archangel, who has power over death (Jude 9 ; 1 Thess. 4:16), "the great Prince which standeth for the children or thy people" (Dan. 12:1). **These facts, together with the meaning of the name Michael, would clearly indicate that Michael is the Son of God,** the Chief over all the angels, the Lord of hosts, armies, the Angel, or Messenger, of whom Jehovah said, "My name is in him." (Ex. 23:21.)

WAR.

Bible Echo – February 7, 1898

The 'first war ever fought in all the universe was fought in heaven about six thousand years ago... What made this war necessary, **on the part of Michael and His angels was the rebellion of Satan. Michael is one of the many names applied in the Scriptures to Christ.** See Jude 9; John 5:28, 29; Thess. 4:16; Dan. 12:1. It means, "Who is like God." Satan became dissatisfied with his position in heaven, and **sought to usurp the place of Christ.** He said : "I will exalt my throne above the stars of God... I will be like the Most High.," Isa. 14:13, 14. This was rebellion against the government of God.

The words of the angel, "I am Gabriel, that stand in the presence of God," show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, "There is none that holdeth with me in these things, but **Michael [Christ] your Prince.**" Daniel 10:21. Of Gabriel the Saviour speaks in the Revelation, saying that "He sent and signified it by His angel unto His servant John." Revelation 1:1. And to John the angel declared, "I am a fellow servant with thee and with thy brethren the prophets." Revelation 22:9, R. V. Wonderful thought—that the angel who stands next in honor to **the Son of God** is the one chosen to open the purposes of God to sinful men. {DA 99.1} EGW.

MICHAEL.

S. MCCULLAGH

Bible Echo – August 20, 1900

This wonderful title of "Michael" is given to our Lord Jesus Christ five times in the Bible. Thrice in the Old Testament (Dan. 10:13, 21; 12:1) and twice in the New Testament. Jude 1:9, and Rev. 12:7. Dr. Young interprets the title to mean, "One who is like God." Certainly Christ above all is the One who is like God. Paul says that

Christ is the "express image" of God's person. Heb. 1:3. ...To say that Christ is the Archangel does not in any way detract from the divinity of the Son of God; yea, rather, it is a divine addition to His inexpressible glory and majesty. And why is He the Archangel?— Because He is before and above all angels...

The Leader of Israel

J. Edson White

Gospel Herald – April 2, 1902

As Captain of the host of the Lord am I now come." Joshua 5:14. "My presence shall go 'with thee." Ex. 33:14. When the hosts of Israel left Egypt 'to -go to the land of Canaan, they did not go alone. God said to them: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." Ex. 23:20, 21. Only one being in the universe besides the Father bears the name of God, and that is his Son, Jesus Christ. Hence this angel that accompanied Israel in their wanderings was no other than Christ. The Lord did not trust to an ordinary angel the work of leading his people from slavery to the promised land, but the Son of God, the Creator of the earth, attended to it in person.

Be Careful

Bible Training School – September 1903

...Jude 9 :10. Michael was Christ, and when He came down to resurrect Moses, Satan contended with Him. Had not Satan caused Moses to sin, and what right had Christ to come and disturb the dead until He had died on the cross? So reasoned Satan. Christ, this very Michael, had once cast Satan out of heaven. Rev. 12:7-9. Could He

not justly reproach him, and exalt Himself over him? Had He not been at war with him for over two thousand years, and upon every point defeated him when His servants had been true? Even Enoch had been translated to heaven. But Christ dared not bring one railing accusation against him. He simply said, "The Lord rebuke thee," and took Moses and returned to heaven.

THE END APPROACHING.

Unsigned (Editor was E. W. FARNSWORTH)

Signs of the Times Australian – January 4, 1904

Who is this Michael who shall stand up? Michael means, He who is like God. Who is it that is like God? Of Christ, the writer of the epistle to the Hebrews, says, "He is the express image, of His person." Heb. 1:3. Or, as is conveyed by the literal meaning of the original, He is as much like the Father as the impression made in wax is like the seal which is used to make the impression.

SOME SUGGESTIONS ON THE WORK AND PRIESTHOOD OF CHRIST.

Unsigned Article

Signs of the Times – August 9, 1905

1. Jesus Christ was from the beginning the eternal Son of God, One with the Father. He is therefore said to be "from of old, from everlasting" (Micah 5:2); Jehovah calls Him "My Fellow" (Zech. 13:7); and He bore among His many names that of Michael, the meaning of which is "who is like God." He was the active agent in creation, creating all things by the Word of His power. John 1:1-3; 1 Cor. 8:6; Col. 1:16.

Search the Scriptures

By F. D. Starr

Signs of the Times – June 19, 1907

"Michael the Archangel" is also mentioned. This is the same being to whom reference is made in Dan. 10:13, 21; 12:1, and can be none other than Christ the Prince of Life, as shown by 1 Thess. 4:16, which reads: "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first." As it is the voice of the Son of God that wakes the dead, the Archangel (Michael) whose voice is here mentioned, must of necessity be the Son of God.

In the Beginning

E. B.

Present Truth – January 6, 1910

"Ever so long before the earth was made, before there was any sun or moon or stars, before the angels began to live, the great God existed with His Son Michael. Together they made all the stars and suns, and the angels, and ruled over them in peace... All went well for a time, but after awhile the great angel Light-Bearer began to get proud of his wisdom and beauty, even thinking himself as great as Michael. When he saw the Son of God making plans with His Father, and he himself was not consulted, he began to become jealous..."

Bible Readings - Angels

The Oriental Watchman – February 1910

3. Who is the chief of these angels? "Michael the Archangel." Jude 9.

NOTE.—Michael the Archangel is none other than Christ. He is often spoken of by men as entirely distinct from our Lord. Sometimes the term is used in the plural. The Bible, however, knows but one Archangel. The term "arch" means chief. When placed before a noun beginning with a vowel, or vowel sound, the "ch" takes the hard form; when placed before a consonant, the ordinary sound, as in "archbishop." The Archangel is therefore the commander among the angels. "Michael" means "who is like God." Therefore through all the past dispensation Christ is called the Angel of Jehovah."

Out of Babylon to Zion

Lucas A. Reed

Signs of the Times – July 12, 1910

The man upon the horse in the myrtlefringed bottom is later called the "Angel of Jehovah that stood among the myrtle-trees." And the Angel of Jehovah is the one throughout all the Old Testament whom we find to be the Christ. He appeared to Joshua as Captain of the Lord's host. Joshua did obeisance to Him as to God, and He commanded Joshua to remove his sandals, for the divine presence made even the ground upon which he stood holy. Josh. 5:14, 15.

This was the Angel that God sent before His people to lead them into the promised land. "Mine Angel," God calls Him. "Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions : for My name is in Him." Ex. 23:21. He had God's name. This could be true of none but Christ. And the whole matter is placed beyond the slightest opportunity of cavil by the declaration of Paul, "They drank of that spiritual Rock that went with them [margin] : and that Rock was Christ " 1 Cor. 10:4.

Tracings of the Prophetic Gift— No. 9 Its Angelic Connections

J. O. Corliss

Review and Herald - July 6, 1911

...Then before leaving the prophet to fulfil another part of his mission, the secret was confided to Daniel that no other being held these things in common with him but Michael, the heavenly Prince. Verse 21. The word "Michael" means "who is like God." It is he who stands, or pleads, for the children of God, and who will stand up to deliver his people in the last great conflict the world is to witness between the forces of good and evil. Dan. 12:1. He is the mighty Archangel (Jude 9), whose voice is to call forth to life the sleeping dead at the second coming of the Lord Jesus. i Thess. 4:16. That voice is none other than the voice of the blessed Master himself, as we learn from his own statement in John 5:25-29. Then returning to the thought that only Michael and the angel Gabriel held in common a knowledge of future events, it seems clear that Gabriel holds the exalted position of being the Lord's special message bearer between heaven and earth

Questions Corner

Editor: M. C. Wilcox

Signs of the Times - August 13, 1912

826 — Michael - Could Michael have been properly called "the only-begotten Son of God" except by personification before He was born of a human mother? J. W. C.

We do not understand that the expression "the only-begotten Son of God" refers to our Lord as a human being. It would seem as if John 3:16 would exclude this: "God so loved the world, that He gave His only-begotten Son."... What is implied in that "only-begotten Son of God" we do not know. We could not understand if it were told us. That is a part of the great mystery of godliness. But just how or why He is called that we do not know. In some way, in some sense, the Father is preeminent. This is indicated in various scriptures, and yet Jesus says, "I and My Father are one." Read also 1 Cor. 15:24-28. 'But this only-begotten Son of God who proceeded forth and came from the Father was given,' and given for sinners, given in the beginning, the Lamb of God slain before the foundation of the world; and true to that purpose, "when the fulness of the time came, God sent forth His Son, born of a woman, born under the law," that we might receive the adoption of sons. And so the only-begotten Son of God was truly Michael, just 'the same as He was truly Jesus.

The Marshalling of the Nations

By W. W. Fletcher

Signs of the Times Australia – February 9, 1915

Michael is a name applied to Christ in both the Old and New Testaments. It means, Who is like unto God? Christ, "the brightness of His [the Father's] glory, and the express image of His person" (Heb. 1:3), is the only one who can claim this likeness.

The Science of Salvation No.2

J. D. Montgomery

Columbia Union Visitor – April 15, 1915

THE COUNCIL OF ETERNITY - The eternal determination of God to save the world by the sacrifice of Jesus Christ was strengthened and encouraged in the councils of eternity when Michael the archangel, the Son of Jehovah, volunteered to leave his command of the heavenly hosts, his Father's home and companionship and come down to the fallen earth and make atonement for the sons of men! What this Son of God was in heaven is set forth as follows.: "The Son of God shared the Father's throne, and the glory of the eternal self-existence one encircled both. . . . Before the assembled inhabitation of heaven, the King declared that none but Christ, the only begotten of God, could fully enter into his purpose, and to him it was committed to execute the mighty counsels of his will." P.P. 73. 86.

Questions and Answers

Editor A. W. Anderson

Signs of the Times Australia – May 3, 1915

33.—Michael the Archangel Does Michael the archangel and Michael of Dan. 12:1 and Jude 9 refer to Christ? Could it be said of the Lord Jesus that "He durst not bring against Satan a railing accusation?" J. H.

The name "Michael" signifies "who is like God." Three times in Daniel it is applied to the chief Prince (Dan. 10:13, margin) or Prince that stands for Israel, in Jude to the "Archangel," and in Rev. 12:7 to the Leader of the armies of heaven. Paul speaks about the Archangel, stating that the voice of the "Archangel and the trump of God" will wake the dead. I Thess. 4:16. But it is the voice of Christ that wakes the dead. John 5:26-28. Hence the names "Michael" and "Archangel" are two terms applied to Christ, the "one like God."

In His work Christ never took up a railing accusation against any being whether man or devil. He could pray for His enemies, and when in conflict with Satan took the wise course of handing him over to Jehovah to be dealt with. An ambassador never undertakes to fight his own battles. The dispute is always referred to the power he represents for settlement.

Ancient Names and Their Meanings

J. O. Corliss

Youth's Instructor May 1916

...A Being came from heaven to earth for men's salvation, whose name up to that time had been Michael, that is, "one who is like God." Dan. 12:1; Jude 9. But in coming to dwell with men, his highly exalted title was changed to "Son of man." The exact reason for this cannot be made very clear in a short article like this, but it may be said that this name was taken in connection with the one already carried, because he who bore it was to be to men just what Adam would have been had he not sinned. I Cor. 15:45. He was also to appear as the seed of Abraham (Gal. 3:16), and the son of David as well. Rev. 22:16

Bible Studies - THE MINISTRY OF ANGELS

F. D. Starr

Review and Herald – August 9, 1918

Michael means, "Who is like God," and hence is a fit title for Christ. Gabriel signifies, "The strength of God," an appropriate name for the angel or being who stands next to Christ. Dan. 10:21. Uriel means, "The light of God; Ariel, "The lion of God." 8. Is Christ ever called an angel? "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." Ex. 23:20. See verse 23; Acts 7:38; and - margin of 1 Cor. 10:4. "The Angel of his presence saved them." Isa. 63:9. "Michael the Archangel." Jude 9. See also Dan. 12:1; 1 Thess. 4:16. NOTE.- Angel means messenger. In Mal. 3:1, Christ is called "the messenger of the covenant."

Who Is Michael?

EDITH STARBUCK

Signs of the Times – October 22, 1918

...We are told that because of his beauty, he became proud, and said, "I will be like the Most High." Notice that this was just the meaning of Michael's name— "Like unto God." Lucifer, by his own admission, was not equal in power to Michael, else he would not have been jealous, and coveted Michael's place and power. The expression "the first prince," used with reference to Michael, also substantiates this idea.

Did Christ Exist Before His Birth?

BY CLARENCE SANTEE

Signs of the Times – September 16, 1919

"He is the Rock." Deuteronomy 32:4. "They drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Corinthians 10:4... When Gabriel was commissioned to explain the vision given to Daniel, he said, "I will show thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your Prince." Daniel 10:21. The question at once arises, Who is Michael our Prince? He was there to aid His people in the days of Daniel. He is called "the great Prince which standeth for the children of thy people." Daniel 12:1. In Jude, verse 9, we read, "Michael the Archangel, when contending with the devil he disputed about the body of Moses." This verse says that Michael is the Archangel. Now we wish to know who the Archangel is. 1 Thessalonians 4:16 says, "The Lord Himself shall descend from heaven with a shout, with the

voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." Speaking of this event, Jesus says in John 5:25, 28: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." From these scriptures, **it is evident that Michael is the Archangel, and that the Archangel is Christ. Then Michael, who is our Prince, and who was with Gabriel as he came to Daniel, is the Lord Jesus Christ.**

...Under His name "Michael," He was with the angel who visited Daniel. The meaning of the Hebrew name Michael is, "One who is like God." This name can be applied to Christ only. The worlds were framed by Him; man was created by Him; when man fell, the plan of salvation was laid by Him; at the resurrection, man will be raised from the dead by His voice; and when 'Christ came to bear man's load of guilt, "God was manifest in the flesh." 1 Timothy 3:16.

CHRIST Prophet, Priest, King

R. A. Salton

Signs of the Times Australian – April 23, 1923

Michael is another name for Jesus Christ. It means "the one who is like God." (Proof is found by a comparison of 1 Thess. 4:16 with Jude 9 and John 5:25, 28.) Dan. 12:1 might well read: "And at that time shall Christ stand up," etc...

Our Bible Service Dept.

CONDUCTED BY J. MC.AVOY

Present Truth – February 14, 1924

The Firstfruits "How can Christ be 'the firstfruits of them that slept' (1 Cor. 15:20) if Moses was raised before Christ? D.M."

"As in Adam all die, even so in Christ shall all be made alive." Verse 22. His death and resurrection were made effectual from the foundation of the world by the promise of God (Rev. 13:8) Who calleth those things which be not as though they were. And His Word cannot fail. Christ is the resurrection and the life (John II:25) and is thus the firstfruits from the sleep of death. **The voice of the Archangel** raises the dead. (I Thess. 4:16.) **But it is the voice of Christ** that calls forth the dead (John 5:25, 28), **hence He is the Archangel. So it was Christ, Who is called Michael the Archangel**, Who raised Moses. Jude 9. Satan disputed about the body of Moses because the redeeming blood had not then been shed, and he disputed the infallibility of God's Word by which redemption was promised. But he was rebuked and Moses was raised from the dead and appeared later with Christ. Matt. 17:3.

War Clouds in the Far East Racial and Religious Hatred Stirs the Orient

T. M. FRENCH

Signs of the Times Australia – July 13, 1925

...Dan. 11:3. **Michael is a term used of Christ. The Saviour is called the archangel** in 1 Thess. 4:16. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel." Jude speaks of Michael as the archangel. Verse 9. **So it is evident that if Michael is the archangel, and the archangel is Christ, then Michael is Christ, and the standing up of Michael is the standing up of Christ.** It is during the great battle of Armageddon, the "time of trouble, such as never was since there was a nation," **that Christ rises up and asserts His right to reign.** It is when the nations of earth are in their death throes that the Saviour of men arrests the course of sin, and establishes the kingdom of righteousness. Out of earth's confusion and turmoil, our Lord gathers a people to make up His kingdom. "And at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

BACCALAUREATE SERMON to the Graduating Class of 1927 at Southwestern Junior College.

Elder H. S. Prenier. Stenographically reported by Frances Johnson.

Southwestern Union Record – June 7, 1927

There were two angelic princes in heaven, Michael and Lucifer, who in the beginning had this very aim. They translated these words in contrasting terms of thought and conduct, each sealing his own destiny. **Lucifer—the supreme egotist—**sought fame and the gratification of his fallen nature. His interpretation was: "I will exalt my throne above the stars of God...I will be like the Most High."

Michael, the pre-human name of Jesus; Michael, which interpreted means "He who is like God", gave these words in opposite version, for I read in this same chapter: 'Though the divine nature was His from the beginning, yet He did not look upon equality with God as above all things to be clung to, but impoverished himself. "

Studies in the book of Daniel - The Standing Up of Michael

Calvin P. Bollman

Review and Herald – September 8, 1927

Who Is Michael? Michael means "who is like God." The name occurs twice in chapter 10, namely, in verses 13 and 21. That it is the angel name of the Son of God, there can be no reasonable doubt, for surely He is the one, the only one, who is in all respects like God... The Son is the only being aside from the Father who is entitled to be called God; indeed, to Him are given all the titles borne by the Father. (See Isa. 9:6 ; John 1:1-3, 14 ; and Heb. 1:6-13.)...

Shooting at GIBRALTAR

JESSIE F. MOSER

Signs of the Times – March 13, 1928

More than that, the one who assails God's law of Ten Commandments assails the Son of God, since He and the Father are one in purpose and character (John 17:22, last part); "for in Him [Christ] dwelleth all the fullness of the Godhead bodily" (Colossians 2:9)... The God of love reigned supreme. There was no darkness there; for the Son of God was the light thereof. There was no sickness and no death; for God's only-begotten Son was the fountain of life. There was no strife there; for the armies of heaven all marched under the banner of the Prince of Peace. Angelic music, with no discordant note, filled the air, because every heart was "in tune" with the heart of Michael, the Great Leader. None looked on their own things, but all on the things of others, because the Son of God was their pattern.

The Angel of the Lord - The Great Revealer of God and Mediator between God and Men

A. M. FRASER

Signs of the Times – May 5, 1930

...The passage in Exodus 23 is important, for here a clear distinction is made between the Lord and His Angel, and yet the latter is so described as to indicate that He was no ordinary angel, but a divine being of the same nature as Jehovah... The name of God stands for the character, the glory, of God (compare Ex. 33:18, 19 ; 20:5-7), and this, He says, He will not give to another. See Isa. 42:8 ; 48:11. Thus "the name of God can dwell in Him only, who is originally of the same nature with God." ...Thus, as the Angel of the Lord, who could be spoken of and to as Jehovah and yet as distinct from Jehovah (God the Father), the pre-incarnate Son of God was the great Revealer of the character and will of Him "whom no man hath seen, nor can see," and was, even before He "became flesh," the "one Mediator between God and men."

The GOD Who CONTROLS the NATIONS

GWYNNE DALRYMPLE

Signs of the Times - November 8, 1932

But Michael came. In the ninth verse of Jude, we find that Michael is called the Archangel; and in 1 Thessalonians 4:16 the apostle Paul tells us that "the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." The "voice of the Archangel," or Michael, then, is heard when the dead shall rise. But whose voice is heard at the time of the resurrection? Jesus tells us that "the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5:28, 29. Michael, then, is a name or title of Jesus, our Redeemer. Indeed, the name itself indicates who its bearer must be; for "Michael" means "who is like God?" and who indeed is like God, except the Son of God?

CHRIST The Enemy of Sin

Frederick Lee

Signs of the Times – September 26, 1933

...A powerful angel in the host of heaven, who is called Satan, and also the devil and "that old serpent," rebelled against the government of God... for a mightier angel than Satan took up the challenge. Michael, the Archangel, the Son of God Himself, rallied the loyal bands, and cast the dragon and his evil host from heaven... Jealousy

overwhelmed this angel of heaven. Being close to the throne, he became envious of the Son of God, who occupied a position higher than his, a position equal with God. It was this position to which Lucifer aspired. He said, "I will be like the Most High." And when God did not exalt him to this high estate (for it was impossible that a created being should occupy a position equal with that of God), rebellion and hate entered the heart of this proud angel. He soon forgot the great goodness of God in exalting him to one of the highest positions in heaven, and became resentful toward Him, and most particularly toward His Son...

Daniel Foresees Climax of History

JEAN VUILLEUMIER

Signs of the Times – June 11, 1935

"Michael" means: Who is like God? This name can belong only to a divine Being, and therefore designates the Son of God referred to in the foregoing chapter...

War Between Michael and Lucifer

An address delivered over Station 2GB Sydney, by Pastor L. C. Naden

Signs of the Times Australia – June 27, 1938

Here is brought to view the struggle between Michael, the One who is like unto God, the One who is the image of the invisible God, the mighty first Prince of the kingdom, the Lord Jesus—and Michael's antagonist, the dragon who is called the devil and Satan... He at one time stood in the very presence of God. He was the chief musician and leader of the celestial choir and orchestra; but he became envious of Michael, and coveted the position and glory of the Son of God. He said, "I will be like the Most High." He was jealous because of the creative power of Michael, and because all the angelic host worshipped and adored the Son of God. In attempting to seize equality with God, Lucifer lost his position and glory, and was deposed from his high estate. This is brought to light in Jude 6 and 2 Peter 2:4.

Are There Supernatural Beings?

By J. MILTON JACKSON

The Watchman – October 1938

The Bible mentions different orders of angels. We read of the Archangel who is evidently the Son of God, Jesus Christ. He is also called Michael, which means, "He who is like God." We read of cherubim and seraphim. These names appear to indicate angels of special and perhaps higher orders. The Scriptures also speak of Gabriel. This name signifies, "The strength of God." It seems clear that he is the highest ranking angel in heaven.

God and the Nations

GWYNNE DALRYMPLE

Signs of the Times – June 16, 1942

Yet the purposes of God are not frustrated. "Lo, Michael, the first of the chief princes [margin],, came to help me; and I remained there with the kings of Persia." That is, when the obstinacy of the Persian king seemed such that Gabriel would have to leave him to his own devices, divine help came from Michael.

Who is Michael? The name means "Who is like God?" the pronoun in the Hebrew being always interrogative and never relative. In the Scriptures it occurs a number of times, always evidently with reference to the same supernatural being. Thus we read in Revelation 12:7-9: "There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." In another passage of the New Testament, Jude 9, we read: "Yet Michael the Archangel, when contending with the devil He disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Again, in the closing chapter of the very book which we are studying, we find another reference to this same name when we read: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people." Daniel 12:1.

In these passages, Michael is directly referred to as "the Archangel;" and it is worthy of note that to no other being is the title of Archangel ever applied. The notion that there are a number of archangels, who form a kind of superior order of angels, is quite unscriptural, and rests solely on tradition and fable. Indeed, it may be well to remark that the word "archangel" appears only twice in the Bible—once in the passage we already quoted,

referring to "Michael the Archangel;" and once again in a passage from Paul, where we read: "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4:15, 16. **It is well to note that in both passages nothing is said of archangels in the plural, but only one is mentioned, and that with the definite article, "the Archangel."**

The Archangel is evidently the One who is the head of all the angels, who is their chieftain and ruler. His name is Michael. He is, according to the marginal reading, "the first of the chief princes." At the second coming of Christ, it is "the voice of the Archangel" and "the trump of God" that shall raise "the dead in Christ!" But whose voice is it that raises the dead at the time of our Lord's second coming? On this point the Scripture is clear and definite. "Verily, verily, I say unto you," said Jesus, "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:24, 25. **Here the Saviour tells us that it is His own voice that shall call forth the dead from their tombs. But Paul, as we have seen, declares that it is to be the voice of the Archangel; and Jude declares that the Archangel is Michael.**

From this we conclude that Michael is one of the names of Christ—a name which it is by no means illogical for Him to assume; for it means, as we have shown, "Who is like God?" and Christ Himself, in His own person and being is the most full and perfect answer to that question. Furthermore, Christ is naturally the leader of the angelic hosts, and in the nineteenth chapter of Revelation we find Him described as leading the armies of heaven at the time when they return to this earth to execute the judgments of God upon a rebellious world.

Returning to the tenth chapter of Daniel we may note that when the angel found himself unsuccessful in striving with the prince of the kingdom of Persia, **Michael, or Christ Himself, came to his aid.** "And I remained there," concludes the angel, "with the kings of Persia." That is, the influence of heaven continued to affect the heart of the Persian ruler, despite the efforts of those who had sought to sway his mind from carrying out the plans of God for His people.

...Gabriel goes on to assert, "There is none that holdeth with me in these things, but Michael your Prince." Uriah Smith finely comments: "Gabriel then announced that none—God of course excepted—had an understanding with him in the matters he was about to communicate except Michael the Prince. And after he had made them known to Daniel, then there were four beings in the universe with whom rested a knowledge of these important truths—Daniel, Gabriel, Christ, and God. Four links in this ascending chain of witnesses—the first, Daniel, a member of the human family; the last, Jehovah, the God of all!"

Half Hours with the Bible – God the Son

by ALMA E. McKIBBIN

Signs of the Times – January 16, 1945/ The Oriental Watchman March 1954

6. His relation to the angels Hebrews 1:4, 9. The Son is greater than the angels; He is their Creator. 1

Thessalonians 4:16; John 5:25; Jude 9. As commander of the angels, the name of the Son is Michael, the Archangel. The Son is superior to every other being by inheritance. He is God, and all others are the creatures, or creations, of God. Not even an angel, though as highly exalted as Lucifer, could ever become equal to the Son of God. The very fact that angels are created precludes this forever.

"Michael the Archangel," is the chief, or commander, of the angels. This is the position and name of the Son of God among the angels. "Michael" means "who is like God."

WAR IN HEAVEN - The Aftermath on Earth

by TAYLOR G. BUNCH

Signs of the Times - January 17, 1950

...The leading actors in this great "heavenly warfare," for which "wicked spirits in high places" are responsible, are Prince Michael and Prince Lucifer. "Michael" means "Like unto God," and Christ alone is in "the image of the invisible God." He is declared to be "the express image of His person," or "the effulgence of His glory, and the very image of His substance." See Hebrews 1:3, R.V...

...Lucifer became proud and haughty, and he began to covet the position and glory of Michael, who was his superior. In his heart he purposed to "be like the Most High," and Michael alone was like the Father. Lucifer was jealous because of the creative power of the Son of God and because He was worshiped by all the heavenly host. In at, tempting to seize equality with God, Lucifer lost his own high position and glory and was deposed from his exalted official estate...

The Devil's Biography

By R. Leo Odom

Signs of the Times Canada - January 1951

"The Archangel over the angels of heaven is Michael, who is Christ. (Jude 9; 1 Thessalonians 4:16.) The cherubim are the angels who attend the Deity on His throne. (2 Kings 19:15; 1 Chronicles 13:6.) Among them upon whom the glory of God shone, Lucifer was "the anointed cherub." Thus he was the prince of the angels. "I have set thee so," says the Lord. That is, God Himself had conferred upon this angel the high honour of occupying a position of that which was next to the Son of God."

Seeing that the Son of God exercised greater authority than he, and that He received the adoration of the beings created by God, Lucifer permitted envy to spring up in his heart against Christ. It is not permitted that worship should be given to the angels. (Revelation 19:10; 22:9.) But Lucifer wished to be a god. "I will be like the Most High," he said to himself. He said later to Christ: "All these things will I give Thee, if Thou wilt fall down and worship me." Matthew 4:9.

God's Triumph Eternal

Arthur Maxwell

Signs of the Times – May 25, 1952

Before doing so, however, he gives Daniel a brief insight into the interplay of heavenly forces behind the scenes in human history. He explains that the delay in his return has been due to the stubbornness of the king of Persia, upon whom he has been silently and invisibly working for the past twenty-one days. Just what the issue was he does not say, but it was of such importance that Michael, "the first Prince" of heaven (verse 13, margin), came to help him. This is the first reference to Michael and it is important to note that this is one of the names used in the Bible for the Son of God. The name itself means "He who is like God," and in Jude 9 we read that Michael is the Archangel—the first, or chief, or leader of the angels. Since the apostle Paul tells us (1 Thessalonians 4:16) that when the dead are raised the voice of the Archangel will be heard, and John 5:28 assures us that it is the voice of the Son of God that raises the dead, it is evident that the Archangel is Michael, and Michael is the Son of God.

Even You Can be Involved in Slavery Today

Dallas Youngs

Our Times – June 1953

Let it be kept in mind that Lucifer was a created being, but he aspired to "be like the Most High." He aspired to divine status, the status held only by Michael, God's only-begotten Son. He coveted divine power and prerogatives. He wanted power to create, to bring into existence something where nothing existed before, to bring worlds, suns, and systems into being, and most of all he wanted the worship of the heavenly intelligences. But these things could not be given him. They were reserved for God's Son alone, and when they were denied him he rebelled and succeeded in leading one third of heaven's angels to join him in rebellion against the government of God.

Jesus Christ is Michael the Archangel. "Michael", as signified in the question of "Who is like God?", which directly has to do with His nature, who He is as the Son of God. There is no doubt that, this beared direct implications in the origin of the controversy in heaven when you investigate it. Lucifer aspiring to "be like the Most High", meanwhile Michael already was, and no one else could have this place. "Archangel" meaning Chief messenger above all others. Thus Michael was the Son of God, and it was He who imparted to the angelic family the high commands of His Father. For He who was like God, possessed fully the divine nature, and could enter into God's counsels. This "Angel of the Lord", had God's name in Him and all the fulness of the Godhead. So, you can say that He was an angel in title only, for He was a messenger. But by nature, He was the one who was like God, and was God. Teaching that Christ is that "Angel of the Lord", and "Michael the Archangel" doesn't diminish His divinity making Him a being like the angels, for He was the only begotten Son, and they were created.