

"From the cowardice that shrinks from new truth, from the laziness that is content with half truths, from the arrogance that thinks it knows all truth, O, God of Truth, deliver us."



## A Controversial Newsletter "The Printed Voice of Summit Theological Seminary"

~ All articles are written by George L. Faull, Rel. D. unless otherwise stated ~

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George L. Faull, Editor



### A Study of Michael, the Archangel

What did the founders of the Jehovah Witnesses, the Seventh Day Adventist, John Wesley, John Calvin, Jonathan Edwards, Charles Spurgeon all have in common? They all believed that Jesus was Michael the Archangel and stated so in their writings. Many of the old Calvinistic commentaries advocate this heresy. The doctrine is not true.

**First,** The very name "Michael" should alert us that the teaching is not true. The name "Michael" means, "who is like God" *miy* (who) *kij* (is like) *EI* (God). Jesus is not "like" God, Jesus IS God. The Archangel is like God but he is not God. There are nine men of Israel in Scripture that had that name. This doctrine lessens the doctrine of the deity of Christ. The Archangel is mentioned in **Daniel 10:13, 21, Daniel 12:1, Jude 1:9, Revelation 12:7**

**Second,** The first mention of Michael the archangel should alert us of this heresy. **Daniel 10:13**, "But the prince of the kingdom of Persia withheld me one and twenty days: but, lo, Michael, **one of the chief princes**, came to help me; and I remained there with the kings of Persia." Note that he is called One (*echad*) of the chief princes. He is not called THE Archangel. He is not even called the chief of the princes. He is simply ONE of the chief princes. If I say Bill Brown is one of the elders of the Church then there is more than one elder. So Michael is only one of the archangels of God. To think that he is only one of the archangels, or the chief of the archangels, belittles Christ.

**Third,** Likewise, "the certain man" whom Daniel saw in a vision in **Daniel 10:5-6** was not said to be neither Michael nor an archangel. It is the pre-incarnate Lord. Listen how Jesus is described and compare it to **Revelation 1:13-15**.

He is described as:

Dressed in Linen... Priestly garments.

White...Purity.

Gold....As worn by a Priest of high rank.

Body of Beryl...Greenish-blue gem worn by royalty; a King.

Countenance of Lightning...Bright and shining.

Eyes of Flame...Keen and penetrating, discerning.

Arms of Brass...Powerful judgment.

Voice of a multitude...Mighty strong.

Likewise, the one amidst the candlesticks in **Revelation 1** is describing Jesus. He is described as:

The Son of man...Which is a designation of a Prophet.

Garment to his feet...Garments of a powerful King.

Garment about his paps with golden girdle...High Priest.

Head and hairs white as snow...Ancient of days, purity.

Eyes like flame...Omniscient.

Feet like fine brass...Power and judgment.

Voice like a sound of many waters, which John says elsewhere represents a great multitude of people.

This does not describe an archangel in either Daniel or Revelation; they are describing the same person. But the angel who talked to Daniel after his vision of "the certain man" tells Daniel that he was hindered by the angel of Persia but that Michael the Great Prince of Israel came to help him and the only one that could help him was "Michael YOUR prince". Verse 13 and verse 21. Note Michael did not himself appear to Daniel, nor in the chapter except he was spoken about by the angel who spoke to Daniel after his vision of the Lord. So this chapter gives no credence to the heresy.

**Fourth,** Michael is called the Prince of Israel in **Daniel 12:1**. In this passage it is not referring to the end of the world but to Michael's standing up when the Jews would be delivered from Antiochus Epiphanes. Verse 2 says that **many** shall awake. IF it spoke of the last resurrection to which Jesus referred, it says that **all that are in the graves** shall hear his voice and come forth. **John 5:28-29**. Michael would be the prince that helps the Jewish people when the daily sacrifice was taken away by Antiochus Epiphanes at the end of the 2,500 days. It is erroneous to apply this to Jesus and the last resurrection in order to make Jesus and Michael the same person. It is not even the same event.

**Fifth, Jude 1:9 and 2 Peter 2:11** should be noted. **Jude 1:9**, "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." **2 Peter 2:11**, "Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord."

Michael would not rebuke Satan nor would he bring a railing accusation or "blaspheme" him (which is the word for "railing accusation" in this text). Yet the Lord did rebuke him in **Zechariah 3:2** when He told an angel who stood before Joshua to give him clean garments. This angel was not called the Lord but the Lord spoke to the angel. In the text, the Lord spoke to the angel and the angel quoted the Lord.

When Jesus was tempted by Satan, He personally rebuked him and told him to get out. It follows then that Michael could not rebuke the devil, but Christ did and therefore they are not one and the same person.

**Sixth, Revelation 12:7-10** speaks of Michael. "7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 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. 10 And I heard a

loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

This verse only speaks of Michael and his angels warring with Satan and his angels. Michael was victorious in casting him out of Heaven. Michael is seen again as defending the people of God; this time the Church, not the nation of Israel. This gives no hint that this was Jesus but by His archangel, Michael.

**Seventh, I Thessalonians 4:16**, "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:" Jesus comes with a shout and voice of **an** archangel. (Not "the" archangel as there is no definite article in Greek. Which archangel? Michael is only one of the chief princes, or archangels. How then does this prove that Jesus is Michael? Since there is more than one archangel, why assume it is Michael? The doctrine is undefendable.

In addition, let us look at these Scriptures:

**Hebrews 1:5** – "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" Well, if Jesus is Michael, why would He ask, "which angel"?

**Hebrews 1:6** - "And again, when he bringeth in the firstbegotten into the world, he saith, And let **all** the angels of God worship him." So if this is Michael the Archangel, we have angels worshipping a created being.

**Hebrews 1:7-8** – "7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. 8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." So if the "Son" is Michael, we have God the Father calling him, "O the God". (Definite article in Greek.)

**Hebrews 1:13-14** – "13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" If Michael is Jesus, an angel is to sit on God's right hand and rule!!!

**Jude 1:9** - "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." If Michael is Jesus then Jesus did not have authority to rebuke Satan. And why would Jesus ever need to call for help to rebuke Satan? See also **2 Peter 2:11**

**Hebrews 2:5** – "For unto the angels hath he not put in subjection the world to come, whereof we speak." He did if Michael is Jesus.

**1 Peter 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." It appears Jesus has authority over all angels. Did He not have this from the beginning or was He just **one of the chief princes**?

**CONCLUSION:** Angels always refuse worship. Jesus never did because He is not a created being. All things were made by Him and without Him was not anything made that was made. To worship a created being is idolatry.