

Is Jesus the Arch Angel Michael?

1. Why is the one whom Isaiah calls “mighty God” and “Father of eternity” (Isaiah 9:6), both unwilling and unable to rebuke the Devil whom He created and bring judgment (Gk. Krisis) against him. (Jude 9) Was not this Michael the same Lord Jesus to whom was assigned the judgment of “the Devil and his angels.” Did not the real Jesus in John 5:27 receive a commission from the Father to execute judgment? (Gk. Krisis) Since “ Jesus Christ is Lord, to the glory of God the Father”, why was it necessary to say, “The Lord rebuke you”, if He indeed was the Lord? Was the answer found in the fact that Michael was not the Lord Christ, but simply a created being who recognized and deferred to the authority of God over His own creation? (Zechariah 3:2) Even Peter wrote in the parallel passage in 2 Peter 2:11, that angels (as a group, of whom Michael is included), “which are greater in power and might, bring not railing accusation against them before the Lord.” Michael is included in the group of created beings called angels, who were unable and unwilling to confront Satan directly. The Lord Jesus clearly says the Satan , to whom He refers as the “prince of this world”, has been judged because of His work on the cross. (John 16:11) Why , in all of Jesus encounters with the demons and Satan himself where He has absolute power and authority, was He powerless, unable and unwilling as Michael the Archangel , to contend over the body of Moses? Is it possible that Michael was not really the pre-incarnate Christ as the Adventists claim? In Daniel 10:13, Michael is described as “one of the leading princes.” In all of Scripture, is The Lord Jesus ever described as being one of a group, or even the leader of a group, or rather as “The King of Kings, and Lord of Lords?”
2. When the name Michael is used of the Arch-angel, it literally means, “Who is like God?” The normal use of the Hebrew and in the context of usage, does not ascribe an attribute to Michael as some would do, making him like God. The name Michael is an interrogative not a declaration. Again the use of the name Michael is a question, “who is like God?” The only one who has ever wanted to be like God or promised to others that they could become like God is Satan. Gen 3:5 “For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.” Even

Satan himself says Isa 14:14, "I will ascend above the heights of the clouds; I will make myself like the Most High."

As Satan is personified in the King of Tyre, it is clear that he wanted to raise himself to equal level with the Deity . God clearly pronounces judgment on Satan because Satan wanted to challenge God's sovereignty. Ezek 28:2, "Because your heart is lifted up and you have said, 'I am god, I sit in the seat of gods, in the heart of the seas.....'" Ezekiel 28:6-7, "There, thus says the Lord God, because you have made your heart like the heart of God....." Ezekiel 28:9, " Will you say, 'I am God.....'" God brings judgment up all who would be "like God".

God shares His glory with no one. Even Jesus is never described as "like God", as it is said Michael was like God. No one is like God. Jesus is equal with God. C.f. John 1:1, John 5:18. Hebrews 1:5-8 Unlike any of the angels, The Lord Jesus is to be worshipped as God. God never said any of the angels, "Thou are my Son, this day I have begotten Thee", did He? Did His enemies take up stones to stone Him because in forgiving sin and calling God His Father, "He made Himself *like God*?"

3. Does anyone, and especially the Father, ever refer to or address Michael as a divine person or as the pre-incarnate Christ? Does any writer in the New Testament ever suggest that we should understand the person of Michael as anyone other than a created angelic being? If those who met the Angel of the Lord knew they had a personal encounter with God (the pre-incarnate Christ), why did those who had dealings with Michael never consider that they had encountered God personally?
4. If there are nine references in the Old Testament to the name Michael for a human being, why if the name alone is the same as identity and nature, are not these individuals possibly divine as well? Would anyone dare says that each of these must be looked at carefully to determine that one of them might have been the pre-incarnate One? Many individuals had names which were compounds of the Divine name. Even Joshua, who had the Hebrew name for Jesus was never seriously thought to be the pre-incarnate Savior was he?

