

# Who is Michael?

[Revelation 12:7](#) And there was war in heaven: **Michael** and his angels *going forth* to war with the dragon; and the dragon warred and his angels; [8](#) And prevailed not; neither was their place found any more in heaven.

Here, we saw that Michael has angels -- He is apparently in charge of the holy angels, just as the dragon(satan{vs 9}) is in charge of his evil angels.

**2 Thessalonians 1:7** And to you who are troubled rest with us, when **the Lord Jesus shall be revealed** from heaven **with his mighty angels**,

[Matthew 13:41](#) **The Son of man shall send forth his angels**, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

[Matthew 16:27](#) For **the Son of man shall come** in the glory of his Father **with his angels**; and then he shall reward every man according to his works.

[Matthew 24:30](#) And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see **the Son of man** coming in the clouds of heaven with power and great glory. [31](#) And he **shall send his angels** with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

From the above Bible texts, we see that **Jesus**("the Son of man") **is in charge of the angels -- they are His angels**. So, it seems likely that Jesus is Michael since he is also said to be in charge of the angels.

Consider also the next three texts which witness to Jesus being Michael the archangel:

**1 Thessalonians 4:16** For **the Lord** himself shall descend from heaven with a shout, **with the voice of the archangel**...

According to Paul, who is "the Lord"? => 1 Corinthians 8:6 "But to us there is but... **one Lord** Jesus Christ...."

[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.

The Greek word translated "archangel" in both of the above texts is defined by Strong's Concordance thus:

G743. ἀρχάγγελος archaggelos, ar-khang'-el-os; from 757 and 32; a chief angel: — archangel.

This definition is consistent with Jesus being in charge of the angels, as we saw above (2 Thessalonians 1:7; Matthew 13:41; 16:27; 24:30)

Does the idea of Christ being a type of angel indicate that Christ was a created being? No. Strong's Concordance defines the Greek word translated to the English word "angel" thus:

32. ἄγγελος *aggelos*, ang'-el-os; from ἀγγέλλω *aggello* (probably derived from 71; compare 34) (to bring tidings); a messenger; especially an "angel"; by implication, a pastor: — angel, messenger.

So, according to the Greek, "angel", basically means messenger. Let's also look at Webster's 1828 dictionary:

**AN'GEL**, *noun* Usually pronounced *angel* but most anomalously. [Latin *angelus*; Gr. a messenger, to tell or announce.]

1. Literally, a messenger; one employed to communicate news or information from one person to another at a distance. But appropriately,
2. A spirit, or a spiritual intelligent being employed by God to communicate his will to man. Hence angels are ministers of God, and ministering spirits. Hebrews 1:4.
3. In a bad sense, an evil spirit; as, the *angel* of the bottomless pit. Math. 25. 1 Corinthians 6:3. Revelation 9:1.
4. **Christ, the mediator and head of the church. Revelation 10:1.**
5. **A minister of the gospel, who is an ambassador of God.** Rev 2 and 3.
6. Any being whom God employs to execute his judgments. Rev 16.
7. In the style of love, a very beautiful person.

**Revelation 10:1** And I saw another **mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:**

It seems that the word angel has a much broader meaning than just the created "ministering spirits" mentioned in Hebrews 1:7,14. Also, the word "archangel" seems to be a title that indicates rule or authority over other angels. Michael is also called "one of the chief princes" in Daniel 10:13, and appears to lead God's angelic army in Revelation 12:7-8. Combine this with 2 Thessalonians 1:7; Matthew 13:41; 16:27; 24:30 where we saw Jesus being in charge of the holy angels and it seems easy to conclude that Jesus Christ is the archangel who rules over God's angelic army.

**Daniel 10:13** But the prince of the kingdom of Persia withstood 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. ... **21** But I will shew 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 12:1** ¶ And at that time shall **Michael stand up, the great prince which standeth for the children of thy people:** and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

**1 Timothy 2:5** For *there is* one God, and **one mediator** between God and men, the man Christ Jesus;

**John 14:6** Jesus saith unto him, **I am the way, the truth, and the life: no man cometh unto the Father, but by me.**

**Michael standing for God's people(Dan12:1) seems to be a reference to Christ as our mediator with God the Father.**

Does Ellen agree with this conclusion? See below...

"... **Christ is called the Word of God.** John 1:1-3. He is so called because **God gave His revelations to man in all ages through Christ. It was His Spirit that inspired the prophets.** 1 Peter 1:10, 11. He was revealed to them as the **Angel of Jehovah, the Captain of the Lord's host, Michael the Archangel.**" [PP 761.5](#)

"**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. [Jude 1:9]" — Confrontation, p. 26.2 • Ellen G. White

[Daniel 10:13](#) But the prince of the kingdom of Persia withstood 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.... [21](#) But I will tell thee that which is inscribed in the writing of truth: and there is none that holdeth with me against these, but **Michael** your prince.

"The words of the angel, "I am Gabriel, that stand in the presence of God(Lk1:19)," 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." — Desire of Ages, p. 99.1 • Ellen G. White **\*bracketed comment in the original.**

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Here, we also saw that the angel Gabriel "**stands next in honor to the Son of God...**" So, here we see a hierarchy of God(Jehovah(our Father) => Christ(Jehovah's Son) => angel Gabriel. Paul agrees about the Father and Son:

**1 Corinthians 11:3** But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and **the head of Christ is God.**

"At that time **shall Michael stand up**, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book." [Daniel 12:1](#). GC 613.1

When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received "the latter rain," "the refreshing from the presence of the Lord," and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received "the seal of the living God." Then **Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, "It is done;"** and all the angelic host lay off their crowns as He makes the solemn announcement: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." [Revelation 22:11](#). Every case has been decided for life or death. Christ has made the atonement for His people and blotted out their sins. The number of His subjects is made up; "the kingdom and dominion, and the greatness of the kingdom under the whole

heaven," is about to be given to the heirs of salvation, and **Jesus is to reign as King of kings and Lord of lords.** GC 613.2