

WHO IS "THE (ARCH)ANGEL OF THE LORD"? – by Dr. F.N. Lee

According to Holy Scripture, there are not several archangels -- all of whom are creatures. For there is only one Archangel or Leader of the created unfallen angels – Michael, the uncreated God the Son Himself.

Extra-Scriptural views expand this greatly, and revere up to twelve created archangels. Post-Tanachic Judaism notes Gabriel, Michael, Raphael, and Uriel. Gnosticism has Iao, symbolized by a snake -- and ruling over one of the seven then-known planets. Mediaeval Judaism and the unreformed Church expanded these to include also Raguel, Remuel and Sariel. Whereas Islam has Israafiyl, 'Izraaiyl, Jibriyl, Mikaal -- and the four throne-guardians of Allah.

Such a multiplicity of archangels undermines God's pre-eminence. For it inserts created archangelic creatures, or rather man-made items, between Him and all else.

'**The Angel of the Lord**' is the pre-incarnate Second Person of the Trinity. This is the Son-exalting doctrine of the infallible Word of God. Genesis 16:7-13; 18:2f,33 to 19:1,27; 22:11-15; 31:11-13; 32:24-30; Exodus 3:2-14; 13:21; 19:3 to 20:19; 23:20-23; Joshua 5:2-15f; Judges 2:1-5; 6:12-23; 13:3-22; Isaiah 63:8-14; and Daniel 3:25; 7:13f; 12:1f. Also Zachariah 1:3-16; 2:3-10; 3:1-7; 4:1-7; 5:5-11; 6:4f; 12:8f; Malachi 3:1-5 & 4:2 *cf.* Matthew 11:10 & Mark 1:2 & Luke 1:76 & 7:27; Acts 7:30-38; First Corinthians 10:1-4; and Galatians 3:17-29.

Also Pre-Christian Judaism agrees. This is reflected in its *Targum on Genesis* 32:25; its *Midrash* on Exodus 18:5; and its *Book of Jubilees* 1:27 & 2:1. In the latter, Michael is "the Angel of the Presence" Who instructed Moses on Mt. Sinai. In the *Ascension of Isaiah* 9:22, He is the Mighty Angel Michael, praying on behalf of humanity. And in the *Testimony of the Twelve Patriarchs*, in the *Testimony of Dan* (6), Michael is "the Angel Who intercedes for you -- for He is the Mediator of God and man for the peace of Israel" (*cf.* First Timothy 2:5).

There are few Hebrew texts on the Archangel Michael which date from before or at the time of the completion of the inspired Books of the Old Testament. Yet, "the Angel of the Lord" also in the Pentateuch; and "Michael" in Daniel 10:13 & 10:21 & 12:1; and "The Angel of the Covenant" in Malachi 3:1 *cf.* 4:2f from around B.C. 400 -- do indeed all seem to be expressions teaching manifestations of God Himself.

The A.D. 165 Ante-Nicene Church Father Justin Martyr in his *Dialogue with Trypho* (62) declared: "This Offspring...was with the Father before all the creatures.... The Scripture by Solomon has made clear that He Whom Solomon calls 'Wisdom' was begotten...before all His creatures.... He was also declared this same thing...by Joshua (5:13-15)."

So too in the Early Church's writing *The Passing of Mary* (8). There, "the Lord delivered the soul of Mary to Michael Who was the Ruler of Paradise -- and the Prince of the nation of the Jews" (*cf.* Daniel 10:21 & 12:1).

Also Irenaeus observed in his *Against Heresies* IV:10:1 regarding Moses that "the Son of God is implanted everywhere throughout his writings. At one time, indeed, speaking with Abraham when about to eat with him; at another time...bringing down judgment upon the

Sodomites [Genesis 18:2-33 & 19:1-27]; and again when He becomes visible and directs Jacob on his journey [Genesis 31:11 & 32:24-30] -- and speaks with Moses from the bush [Exodus 3:2-4]."

Too, Tertullian stated something similar in his *Against Marcion* (III:9:1). "Christ...did Himself...appear to Abraham." Genesis 18:2 to 19:27.

Further, the Greek Father Eusebius in his *Church History* I:2:1-13 remarked: "The Lord God...appeared as a common man to Abraham while he was sitting at the oak of Mamre [Genesis 18:1f]. And he, immediately falling down, although he saw a man with his eyes, nevertheless worshipped Him as God...and confessed that he was not ignorant of His identity when he uttered the words: 'Lord, the Judge of all the earth, will You not execute righteous judgment?' [Genesis 18:25]."

After the A.D. 325 Council of Nicaea, the Church at least for a while held this view. The A.D. 450 Church Father Theodoret of Cyrillus agreed with it. Theodoret's words on Exodus 3 are: "The whole passage shows that it was God Who appeared to him [Moses]. But he called Him an 'Angel' [alias a 'Messenger'], in order to let us know that it was not God the Father Whom he saw -- for whose 'Angel' could the Father be? -- but the Only-begotten Son, the Angel of great Counsel" alias Christ as the 'Angel' or Messenger of the Covenant in Malachi 3:2.

It was especially after Gregory (who died in 604), that later Scholastics such as Thomas Aquinas systematized an alternative view. Thus it became the view of the mediaeval 'Deformed Church' that 'the Angel of the Lord' was merely a created archangel called Michael -- and not the divine Michael-Christ and the one and only Archangel and uncreated Leader of all created angels (as in Daniel 12:1, First Thessalonians 4:16, and Revelation 12:7f).

So then. The dominant Pre-Mediaeval view was that the Second Person of the Triune God Himself is "the Angel of the Lord" mentioned in infallible Holy Scripture. This mainline traditional view of the Early Church was resurrected by the Protestant Reformation in Calvin (and later also by Matthew Henry, Hävernick, Keil, Delitzsch, and Hengstenberg, *etc.*).

Rightly did Cincinnati's Lane Theological Seminary Church History Professor Rev. Dr. A.C. McGiffert then comment in the Eerdmans edition of the Nicene and Post-Nicene Fathers on Eusebius's *Church History* (at its I:2:8). He said: "Eusebius accepts the common view of the early Church that the theophanies of the Old Testament were Christophanies; that is, appearances of the Second Person of the Trinity."

However, another "opinion was widely adopted [in the subsequent phase of the 'Deformed Church']. But in modern times [since the Protestant Reformation] the earlier view which Eusebius represents, has been the prevailing one. See Hodge's *Systematic Theology* I:490 and Lange's article *Theophany* in Herzog."

Yet even the Romish website <http://ic.net/~erasmus/RAZ16.HTMT/> (Angels and Demons) says the **ancient** view that God the Son is 'The Angel of the Lord' -- while "not common in Catholic circles" -- **certainly** "is **not heretical**." The *Catholic Bible Encyclopedia* too states: "It will be seen that this 'Angel of the Lord' often speaks and acts as Yahweh Himself."

The word 'Archangel' is not found in the Older Testament. There, however, Calvin calls the divine Christ 'Michael your Prince' at Daniel 10:13 & 10:21 and at 12:1 & 12:6f. And the Newer Testament, while acknowledging seraphs and cherubs, mentions only **one** Archangel or Leader of the angels at First Thessalonians 4:16 and Jude 9 and Revelation 12:5-7.

In Daniel 10:13 & 10:21, apparently Gabriel (8:16 & 9:21 & 10:11) said to Daniel: "Michael, the First of the Chief Princes, came to help me.... There is Nobody that holds with me in these things, but Michael your Prince."

Calvin comments on Daniel 10:13: "**Michael** represents **Christ**.... I do not object to this opinion.... If all angels keep watch over the faithful and elect, still Christ holds the first rank among them because He is their Head.... More on the subject, in the twelfth chapter."

Calvin on Daniel 10:21 comments: "**Michael**...some think to be Christ. I do not object to this view.... He [Daniel] calls Him a 'Prince of the Church'.... This title seems by **no** means to belong to **any** angels, but to be **peculiar** to **Christ**."

He comments also on Daniel 12:1: "**Michael the Prince** of the people should stand up.... By 'Michael' many agree in understanding Christ as the Head of the Church..., Michael the Archangel.... God was the Preserver of His Church by the hand of His only-begotten Son.

"That foul hypocrite, [the other 'Michael' and Neo-Arian] Servetus, has dared to appropriate this passage to himself. For he has inscribed it as a frontispiece on his horrible comments -- because he [Servetus] was called Michael!... This was a proof of his impudence and sacrilegious madness -- to adorn himself with this epithet of **Christ**...by boasting himself to be **Michael the Guardian of the Church and the mighty Prince of the people!**....

"Daniel therefore represented **Michael as the Guardian of the Church**. And God had enjoined this duty upon Christ -- as we learn from the 10th chapter of John (verses 28-29).... [So] **I embrace the opinion of those who refer this to the person of Christ**, because it suits the subject best to represent Him as standing forward for the defence of His elect people. He is called **the mighty Prince**....

"The angel then...calls **Michael the mighty Prince**. As if he had said **Michael should be the Guardian and Protector of the elect people** -- He should exercise immense power, and He alone without the slightest doubt should be sufficient for their protection. **Christ confirms the same assertion**...in the 10th chapter of John.... We now perceive the reason of this epithet, which designates **Michael as the great Prince**....

"The angel points out to us the great importance of the protection of **Michael**. He promises certain **salvation** to His elect people.... **Michael should be superior to every enemy**.... **Christ has conquered for us**."

Then Calvin comments on Daniel 12:6f: "We know there is **but one Teacher of men and angels** -- the Son of God Who is His eternal wisdom and truth. This passage may be referred to **Christ**."

In First Thessalonians 4:15f, Paul says "by **the Word of the Lord** that...the **Lord Himself** shall descend from heaven...with **the Voice of an Archangel**... And the dead in **Christ** shall rise." Again, Christ "the Word" is here described as an archangelic "Voice" Who divinely raises "the dead."

Jude 9 says Michael the Archangel **contended** with the devil, **disputing** about the body of Moses. Michael was not emboldened to bring against the devil a **slandorous** or **railing** accusation (*krisin...blasphemias*), but said: 'May the Lord rebuke you!'"

The contending and disputing yet never-slandering Archangel Michael was not emboldened (*etolmeesen*) to bring a **railing** accusation against the devil. Neither did Michael as the divine and sinless Christ blasphemously **slander** Satan in Matthew 4 -- where He simply cited Scripture against him.

Finally, note in Revelation 12:5-11 how a godly woman "brought forth a male Child...to rule all nations.... And her Child was caught up unto God.... There was war in heaven -- Michael and His angels fought against the dragon...and his angels.... And they [Michael *cum suis*] overcame him [the Satanic devil] by the blood of the Lamb." The uncreated Michael here became incarnate, was resurrected, and with His blood conquered Satan and his angels.

Great then is the culpability of the Judaistic leaders who rejected the Angel of the Lord and God's Angel of the Covenant -- when He became flesh and dwelt among them! Great too is the error of some modern Churchfolk who would attribute to mere created angels and alleged archangels -- that which our Sole Archangel, Michael the Son of God, claims solely for Himself!

After the completion of the inspired Older Testament but before the inscripturation of the first book of the inspired Newer Testament, many of the Hebrews backslid away from their doctrines. At that time, many uninspired Apocryphal books (usually not in Hebrew) and also many Pseudepigraphical books were written by Jews (usually in Greek but sometimes in other languages such as Ethiopic or even Slavonic *etc.*).

Some (but not all) of those uninspired books continued either to teach or at least to imply that Michael was God. Thus the B.C. 270 Septuagint Israelitic translation of the Old Testament at Daniel 8:11, where also Theodotion called apparently the Lord God *Archistrateegos* alias "the Arch-General" (translated "the Prince of the host" in English). This further seems to be connected with "the Son of man" at Daniel 7:13 and "the Son of God" at 3:25 and with "Michael your Prince" at 10:21 and "Michael...the great Prince" at 12:1. Indeed, the descriptions in 7:9-13 & 10:5f & 12:1-7 do certainly seem to agree with and to be presupposed by the description of our Lord Jesus at Revelation 1:13 & 10:1f & 12:5-11.

Thus the *Gospel of Nicodemus* 8(25) to 11(27) states that "Christ Saviour of the world...took hold of our forefather Adam...and delivered him and all the just to the Archangel Michael [*viz.* to Christ Himself]... I [Nicodemus] came to paradise.... The Archangel Michael...said to me, 'Wait a little, for Adam the forefather of the race of men too comes in -- with the just'.... We also have been sent by Michael the Archangel, and...ordered to proclaim the resurrection of the Lord."

Also the *Apocalypse of Moses* begins by teaching the account of the history of Adam and Eve given by the Archangel Michael. "And God says to the Archangel Michael: 'Say to Adam, "Do not relate the mystery which you know, to your son Cain!"'.... Then He said to the Archangel Michael 'Go into paradise, into the third heaven'.... The Archangel Michael said to Seth, 'Bury every man that dies until the day of the resurrection!'" Having thus spoken, "the Archangel Michael went up into heaven...saying the Alleluia. 'Holy, holy, holy Lord -- to the glory of God the Father...together with His unbeginning and indeed life-giving Spirit, now and ever, and to ages of ages. Amen.'" Truly a trinitarian statement!

But **some** of the later Jewish Apocryphal and Pseudepigraphical books (we think falsely) teach that Michael was a **created** 'archangel.' It seems to us that in the time of Christ, the Pharisees' obvious dependence upon those purely-human and uninspired writings rather than upon the inspired passages of the Older Testament (such as in Daniel 3:25 & 7:13 & 8:11 & 9:26f & 10:21 & 12:1 and Malachi 3:1 & 4:2 *etc.*) -- was one of the major reasons why most of the Jewish Leaders then rejected Jesus' correct claim that He was and is God Himself.

On the whole, the Ante-Nicene or Early Church Fathers rejected such later-rabbinical assessments -- and instead followed the earlier Israelitic views of the Older Testament and of the *Targums* that Michael was indeed the Angel of God's Presence alias God Himself. They rejected the uninspired Late-Apocryphal and especially the Pseudepigraphical view that Michael was but one of several created archangels, and instead maintained that the inspired Holy Scriptures teach that Michael alone is God the Son.

Thus Clement of Rome taught around A.D. 90 that Malachi's Angel of the Covenant is the Lord Jesus Christ (*First Epistle to the Corinthians*, ch. 23). So too Mattheetes, in his A.D. 130 *Epistle to Diognetus* (ch. 7).

Around that same time, the Shepherd of Hermas in his work *The Pastor*, wrote (III:8:3): "The Law of God that was given to the whole world...is **the Son of God**.... The great and glorious **Angel Michael** is He Who has authority over this people and governs them [Daniel 10:21 & 12:1 *cf.* Revelation 12:7]. For this is **He** Who **gave** them the **Law** into the hearts of **believers**. He accordingly **superintends** them to whom He gave it, to see if they have kept the same."

Tertullian, while still a Pre-Semimontanist, wrote in his A.D. 198 *Answer to the Jews* (ch. 9) that "the Spirit, speaking in the Person of the Father, calls John the forerunner of Christ [Malachi 3:1].... 'Behold, I send My messenger [John] before Your face' -- that is, Christ's.... [John] shall prepare Your way before You [Christ]!"

Hippolytus of Rome, A.D. 225, in his *Fragments from Commentaries on Daniel* (II:14 & II:24-28), states on Daniel 10:5-21 (*cf.* Revelation 1:13-17): "**Christ is their Prince**.... He [Daniel] sees **the Lord**.... Various nations waited for Christ's coming.... 'And His loins were girded with the gold of Ophaz'.... With a pure girdle...He was girded.... For the Word was to bear us all, binding us like a girdles round His body....

"Recognize Him! 'And His face [w]as lightning, and His eyes as lamps of fire'.... The fiery and judicial power of the Word should be signified.... He will cause the fire (of His judgment) to light with justice upon the impious, and consume them.... And His Voice was as

the voice of a great multitude.... **There is none that holds...in these things but Michael** [Daniel 10:21].... And Who was He that spake, but **the Angel** Who was given to the people? As He says in the Law of Moses:... **My Angel** shall go before along with you.'" Exodus 33:1-2.

In his *Scholia on Daniel* (10:6-13), Hippolytus states: "We who now believe on Him, declare the words of **Christ**.... It is to His saints that fear Him and to them alone that He reveals Himself.... 'Lo, **Michael!**' Who is **Michael**, but the Angel assigned to the people? As God says to Moses... 'My Angel shall go with you'" Cf. Exodus 32:34 & 33:2,14 & 40:34-38 with First Corinthians 10:1-4.

Around 300 A.D., Victorinus stated in his *On the Creation of the World* that "the Author of the whole creation is Jesus. His name is the Word."

Indeed, in his *Commentary on the Apocalypse of the Blessed John* (1:13f & 12:4-9f & 22:16), Victorinus added: "**The Son** of man walks in the midst of the golden candlesticks.... His paps are the **two Testaments**.... His eyes were as a flame of fire....

"The woman...brought forth a Son, Who begins to rule all nations.... Her Son was caught up to God, and to His throne.... **Christ** was born.... **Michael** and His angels fought with the dragon.... And that great dragon was cast forth.... Daniel had previously predicted his contempt....

"Even though the floods of the nations and the vain superstitions of heretics should revolt against their true faith – they are overcome and shall be dissolved as the foam. Because Christ is the Rock by Which and on Which the Church is founded.... **The Kingdom of Christ** is now **eternal!**"

Also the 350 A.D. Ephraim the Syrian in his *Homily on our Lord* (27f), wrote that "Daniel [10:5-19] also was melted and poured out on every side before **the glory of the Angel** Whose vehement brightness suddenly shone upon him.... The majesty of the Angel was manifested.... This did not befall Daniel on account of threatening or anger from the Angel; but on account of His terrible nature and prevailing brightness.... 'The Voice of His words was like the voice of many hosts' [Daniel said:] 'Let **my Lord** speak!'"

I do of course concede that several Post-Nicene Christian writings from the end of the fourth century onwards (such as the 388 A.D. apocalyptic *Vision of Paul* 14f, and the 9th to 11th century *Apocalypse of the Virgin If*, and the thirteenth-century *Testament of Abraham If*) -- do seem to have taught that Michael was a created archangel. Yet that view is not taught in the inspired Scriptures, nor in the earliest comments thereon. That is why Calvin (at Daniel 10:13 & 10:21 & 12:1), at the time of the Church's Reformation, reached back to the Biblical and Targumic and Early-Rabbinical and Ante-Nicene view that Michael was the Divine Archangel and Creator and Leader of all the created angels.

"Let no man beguile you of your reward in...worshipping of angels!" (Colossians 2:14). As Rev. Professor John Calvin rightly remarked (*Institutes of the Christian Religion* I:XIV:5-10): "I am...inclined...to agree with **ancient** writers that in those passages wherein it is stated that 'the Angel of the Lord' appeared to Abraham...and Moses, **Christ** was that **Angel**.... **Michael** is

described by Daniel as... '**mighty Prince**' and by Jude as... 'Archangel'" (Daniel 7:10 & 10:13,21 & 12:1 and First Thessalonians 4:16 and Jude 9)... **Christ too**, in consequences of the supremacy which He obtains as Mediator, is called 'the Angel' (Malachi 3:1)... Christ is not only superior to all angels (Colossians 1:16-20); but...all the endowments which they possess are derived from Him!"

Again, in his *True Method of Giving Peace and of Reforming the Church* (in his *Tracts and Treatises*, Eerdmans, 1958, III:318), Calvin remarks: "The servant of Elisha (Second Kings 6:17) sees an immense host of angels armed to give assistance to himself.... Yet, invoking God, he leans not on their support.... Those wander beyond the Word of God who call upon other intercessors in heaven besides Christ.... I say that they overleap the proper bounds of prayer!"

So too the 1637 Calvinistic *Dordt Dutch Bible*. At Daniel 10:13 it comments: "Understand by 'Michael' Christ Himself, Who stands by His servants and gives them power and strength." At Jude 9's word '**Michael**,' it comments: "This is the Archangel's own name, which is also found at Daniel 10:13 & 12:1 and Revelation 12:7.... It says as much as 'Who is like God?' This name can also be ascribed to **the Lord Jesus Christ**." And at Revelation 12:5-7 it comments: "Because many things are here said of **the male Child** and after this about **Michael**..., it is appropriate that it indeed be taken here of **Christ**.... By this '**Michael**'..., **Christ** Himself is understood by most of the commentators."

Calvin's and Calvinism's, I maintain, is the correct view of angels. It was followed also by many others – notably by the Calvinist Matthew Henry in his *Commentary on the Holy Bible*.

At Daniel 10:21, Henry comments: "Here is Michael our Prince, the great Protector of the Church.... Michael the 'Archangel' is no other than Christ Himself, the 'Angel of the covenant' and the Lord of the angels...Whom Daniel (10:5) saw in a vision.... Christ is the 'Church's Prince'; angels are not, Hebrews 2:5f."

At Daniel 12:1, Henry adds: "Christ is 'that great Prince'.... If He 'stand up' for His Church – who can be against it?... Michael shall stand up for the working out of our eternal salvation. The Son of God shall be incarnate, shall be 'manifested to destroy the works of the devil'.... Christ shall 'stand at the latter day upon the earth' – shall appear for the complete redemption of all His.... That will be such a 'day of trouble' as never was, to all those whom Michael our Prince 'stands against'.... When, upon the appearing of Michael our Prince, His Gospel is preached – many of them who 'sleep in the dust'...shall be awakened."

At Jude 9, Henry comments: "The Apostle brings in **Michael the Archangel**.... Though this contest was mighty eager and earnest, and Michael was victorious in the issue, yet He **would not bring a railing accusation against the devil**. He knew a good cause needed no such weapons to be employed in its defence. It is said, 'He durst not bring'.... Why 'durst He not'?... He thought it below Him to engage in a trial of skill with the great enemy of God.... A 'memorandum'...to all disputants never to 'bring railing accusations' into their disputes!..."

"Some think the Apostle refers here to the remarkable passage...Numbers 20:7-13.... Michael, according to this account, stands up in defence of Moses – and, in the zeal of an upright and bold spirit, says to Satan 'The Lord rebuke thee!'... He knew Moses was...a favourite of

God, and He would not patiently suffer him to be insulted – no, not by the prince of devils. But in a just indignation cries out, ‘The Lord rebuke thee!’”

On Revelation 12:5-11, Henry comments: "Care was taken of this Child. It ‘was caught up to God and to His throne’.... ‘There was war in heaven’.... The parties – **Michael and His angels** on one side; and the dragon and his angels on the other. **Christ the great Angel of the covenant** and His faithful followers; and Satan and all his instruments.... **The victory was gained...‘by the blood of the Lamb’....** Christ by dying **destroyed him that hath the power of death – that is, the devil.**"

Very significantly, Calvin’s and the Dordt Dutch Bible’s and Matthew Henry’s view was supported also by Dr. J.F. d’Envieu. In his four-volume masterpiece *Le Livre du Prophete Daniel*, I-IV, Paris, 1888-91, pp. 1332f.

Indeed, so too even by the Calvinist Rev. Professor Abraham Kuyper Sr. In his book *God’s Angels* (Höveker & Wormser, Amsterdam, n.d., pp. 174-87), he declared: "Michael would be the Second Person in the Holy Trinity...according to Hulsius, the two Van den Honerts, and Lampe.... The name *Mi-ca-’El* literally means ‘Who is like God?’ A name which would easily convince us to apply it only to a Divine Person!... Daniel chapter 10:12f tells you that Michael is further named ‘a princely Angel of God’.... The messenger of the Lord tells Daniel: ‘Only **your Prince** Michael strengthens me.’ And so too in Daniel 12:1, He is called ‘the great Prince Who stands before the children of your people.’”

In Jude 9, "why did Michael not question Satan’s authority?... Jude set this attitude of Christ -- to Christians at that time, as an example.... It is so necessary to eradicate root and branch the false concept about ‘dare’ and ‘did not dare’ from Jude 9. That Michael ‘durst not’ -- was not in the least because He blushed, but out of respect for the ordinance of God.... So too we may not ignore the ordinance of God, even in a Nero.... Michael found it unthinkable that Satan be allowed to appropriate Moses’ body. That is why He **contended** with Satan!...

"We can be shorter about Revelation 12:7.... In ‘Michael,’ by far the most commentators do not read a created angel, but Christ as the Head of the angels.... One cannot judge differently than that after the ascension, Christ is our Mediator Who...wields the final say over God’s hosts in heaven.... **Christ is the strong Michael** at their Head, Who has inflicted the slaughter of the spirits against the dragon and his ilk....

"Nobody who holds to Scripture will deny that after Jesus’ ascension...even the most richly gifted angels have been subjected to Christ as our Mediator.... It cannot be gainsaid that He can be called Michael....

"That He as the Mediator has become the Head of the angels..., proceeds from the fact that the world of angels was there. To be subjected to the world of men." First Corinthians 6:3 and Hebrews 1:14. Thus Kuyper.

It is true that from 1844 onward Seventh-day Adventists, then having several Arians in leadership positions, have consistently held that Michael is Christ. But over time, while still holding that, they now universally believe that Michael-Christ is Almighty God. Also the

Jehovah witnesses later held that Michael is Christ. But they too in future years shall yet be brought to confess with Calvin that Michael-Christ has always been the everlasting Jehovah.

Mi ka 'El means: 'Who is like God?' Yes, Who indeed -- save the **central** and Second Person of the Trinity -- the One Who always was God, and is God, and always shall be God!