

[11] Messengers of the LORD & the Reformation, along with various prominent Theologians, Commentators, Concordances, Dictionaries, Lexicons and others who teach that “Michael the archangel” is the Eternal Almighty Son of God, JEHOVAH [E/I]mmanuel - Jesus, and/or the “angel of the LORD”, the very highest messenger from the bosom of the Father

Side note, IMPORTANT, PLEASE READ BEFORE CONTINUING:

[*This list is by far from complete, though representative, and may be added to by any who will continue to diligently search the historical records in various languages and places. By no means, is any source listed herein, rare though they be, that actually denies the Eternal Deity and Godhood of Jesus [or that of the Holy Spirit] in any way, agreed to in that specific point, nor herein promoted as correct or to be advocated, but is rather scripturally heretical and to be roundly shown to be in error in the love of Jesus.]

Roman Catholicism, and those calling themselves '**Orthodoxy**' [whether Greek, Eastern or Oriental, etc] in their sources and that which they call '**church-fathers**' which they often cite [Augustine, Tertullian, Irenaeus, etc], in spite of others who disagreed with them, in general, do **not** teach that Michael the archangel is the Son of God, but **deny** this.

However, **they will often times identify the “angel of the LORD” as the Son of God**, and so separate this single person into two beings, and degrade the Eternal and Heavenly Deity of Michael the archangel to that of a differing lesser created being, which is what all pagan religions do – ie, attack the Eternal Deity of Jesus in some way or another, lowering Deity in some form or fashion and elevating creation [such as their angel 'veneration' and 'Mary' hyper-dulia/veneration]. **In point of fact**, this was one of the very issues of contention between those of the Reformation and those of Roman Catholicism, in which Luther, Melancthon and others, having gone back to the study of the scriptures, identified clearly that Michael the archangel is the Son of God – Jesus, the very Eternal JEHOVAH God, the Son, the Uncreated “angel of the LORD”.

Another group, identifying themselves as the Watch Tower and/or Jehovah's Witnesses, having **gone half-way back unto the teachings Roman Catholicism**, denying the Reformation and the work of the person of the Holy Spirit that was working therein, are merely the opposite side of the coin of Roman Catholicism in this issue, for while they, borrowing from the earlier studies of the Reformation, teach **rightly** that Michael the archangel is the same person as the Son of God – Jesus, they then **wrongly** do as Roman Catholicism does in the other portion of the character and reduce the Uncreated Deity of His nature [Philippians 2:5-11 KJB, etc] to that mere creation, even of the 'first created' who created 'all [other] things' [thus both adding and taking away from scripture; Revelation 22:18-19 KJB], and even alter the scriptures in their KIT [Kingdom Interlinear Translation] and NWT [New World Translation], which itself is really nothing more than another [harsh] English version of the corrupt Alexandrian manuscripts, namely Codex Aleph [Sinaiticus], B [Vaticanus] and A [Alexandrinus], etc. They are not cited herein though **they would also say that Michael the archangel is the Son of God, and the “angel of the LORD”**.

One or two others cited below later became Arian [they deny the Eternal Deity of the Son of the Father' nature, which is a clear heresy and deadly in eternal matters, John

8:21,24 KJB], and they are cited **only** for their many resources in regards this subject, as they identify many scriptures and other person who, through their own study of the scriptures, teach that Michael the archangel is the Son of the Father, and that He is Eternal God, Deity.

All sources cited from herein are **not** to determine what the scripture [KJB] says, **nor** are to be the foundation of any teaching. They are cited for the texts and passages they cite in coming to their conclusions, and how they came to their conclusion[s].

Citing the sources, beginning with the Messenger of the LORD, herself:

Ellen G. White (AD November 26, 1827 – AD July 16, 1915) was a prolific author and an American Christian pioneer. She, along with other Sabbatarian Adventist leaders, such as Joseph Bates and her husband James White, by the Holy Spirit, formed what is now known as the Seventh-day Adventist Church, the Prophetically foretold Remnant of Jesus.

Spiritual Gifts, Volume 4a, by Ellen G. White.

"... [Page 58] **Michael, or Christ**, with the angels that buried Moses, came down from Heaven, after he had remained in the grave a short time, and resurrected him, and took him to Heaven.

As Christ and the angels approached the grave, Satan and his angels appeared at the grave, and were guarding the body of Moses, lest it should be removed. As Christ and his angels drew nigh, Satan resisted their approach, but was compelled, by the glory and power of Christ and his angels to fall back. Satan claimed the body of Moses, because of his one transgression; but **Christ meekly referred him to his Father, saying, "The Lord rebuke thee."** Christ told Satan that he knew that Moses had humbly repented of this one wrong, and no stain rested upon his character, and his name in the heavenly book of records stood untarnished. Then Christ resurrected the body of Moses, which Satan had claimed. ..." [Page 58] - <http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=4aSG&lang=en&collection=2§ion=all&pagenumber=58>

Melito of Sardis (wrote AD 165 – AD 175, died c. AD 180) was the bishop of Sardis near Smyrna in western Anatolia.

Cureton's Spicilegium Syriacum, containing remains of Bardeson, Meliton, Ambrose and Mara Bar Serapion. Now first edited, with an English translation and notes, by the Rev. William Cureton, M.A. F.R.S. Chaplain in Ordinary to the Queen, Rector of St. Margaret's, and Canon of Westminster. London: Francis and John Rivington, St. Paul's Churchyard and Waterloo Place. 1855.

"... [Page 53] From Meliton the Bishop; On Faith.

We have made collections from the Law and the Prophets relative to those things which have been declared respecting our **Lord Jesus Christ**, that we

may prove to your love, that He is perfect reason, the Word of God; who was begotten before the light; who was Creator together with the Father; who was the fashioner of man; who was all in all; who among the Patriarchs was Patriarch; who in the law was the Law; among the priests Chief priest; amongst kings Governor; among prophets the Prophet; **among the angels Archangel**; in the Voice the Word; among spirits Spirit; in the Father the Son; in God God- the king forever and ever. For this was He who was pilot to Noah; who conducted Abraham; who was bound with Isaac, who was in exile with Jacob, who was sold with Joseph, who was **captain with Moses**; who was the divider of the inheritance with Jesus the Son of Nun, who in David and the prophets foretold his own sufferings, who was incarnate in the Virgin, who was born at Bethlehem, (33) who was wrapped in swaddling clothes in the manger, who was seen of the shepherd, who was glorified of the angels, who was worshipped of the Magi, who was pointed out by John, who assembled the Apostles, who preached the kingdom, who healed the maimed, who gave light to the blind, who raised the dead, who appeared in the temple, who was not believed on by the people, who was betrayed by [Page 53-54] Judas, who was laid hold on by the priests, who was condemned by Pilate, who was transfixed in the flesh, who was hanged upon the tree, who was buried in the earth, who rose from the dead, who appeared to the Apostles, who ascended to heaven, who sitteth on the right hand of the Father, who is the rest of those that are departed, the recoverer of those who were lost, the light of those who are in darkness, the deliverer of those who are captives, the guide of those who have gone astray, the refuge of the afflicted, the bridegroom of the Church, **the charioteer of the Cherubim, the captain of the angels**, God who is of God, the Son who is of the Father, Jesus Christ, the King for ever and ever. Amen. ..." [Pages 53-54] - <https://archive.org/stream/spicilegiumsyria00cureuoft#page/53/mode/1up> <https://archive.org/stream/spicilegiumsyria00cureuoft#page/54/mode/1up>

Roman Catholic Encyclopedia:

The Catholic Encyclopedia, an international work of reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church, Edited by Charles G. Herbermann, Ph.D., LL.D. Edward A. Pace, Ph. D., D.D. Conde B. Pallen, Ph.D., LL.D. Thomas J. Shahan, D.D. John J. Wynne, S.J. Assisted by Numerous Collaborators ["... **fully 500 ... and 150 editorial assistants**" - To the Knights of Columbus and their Friends], Fifteen Volumes and Index, Volume 1 [Aachen - Assize], **Special Edition under the Auspices of the Knight of Columbus Catholic Truth Committee**; New York, The Encyclopedia Press, Inc., **Nihil Obstat**, November 1, 1907; Remy Lafort, S.T.D. Censor; **Imprimatur [Maltese Cross]** John Cardinal Farley, Archbishop of New York; Copyright, 1907 by Robert Appleton Company; Copyright, 1913 by the Encyclopedia Press, Inc.

"... [Page 479] We have had occasion to mention the Septuagint version more than once, and it may not be amiss to indicate a few passages where it is our only source of information regarding the angels. **The best known passage is Isaiah 9:6, where the Septuagint gives the name of the Messiah, as "the Angel of great Counsel"**. ...

... But while we read of "the Angels of God" meeting Jacob (Gen., XXXII, 1) we at other times read of one who is termed **"the Angel of God" par excellence**, e.g. Gen., XXXI, 11. ... the story in Gen., XIII, develops, **the speaker is always "the Lord"**. Thus in the account of **the Angel of the Lord** who visited Gideon (Judges, VI), the visitor is alternately **spoken of as "the Angel of the Lord" and as "the Lord"**. Similarly, in Judges, XIII, the Angel of the Lord appears, and both Manue and his wife exclaim: "We shall certainly die because we have seen God." ... in the story of the Exodus it is **the Lord who goes before them in the pillar of a cloud** (Exod., XIII, 21), and the Septuagint makes no change (cf. also Num., XIV, 14, and Neh., IX, 7-20). ... When we turn to Exod., XXXIII, where God is angry with His people for worshipping the golden calf, it is hard not to feel that it is **God Himself who has hitherto been their guide**, but who now refuses to accompany them any longer. ... [Page 479-480]

... [Page 480] **The Massoretic text as well as the Vulgate of Exodus 3 and 19-20 clearly represent the Supreme Being as appearing to Moses in the bush and on Mount Sinai**; ... The person of **"the angel of the Lord"** finds a counterpart in the personification of Wisdom in the Sapiential books and in **at least one passage (Zechariah 3:1) it seems to stand for that "Son of Man" whom Daniel (7:13) saw brought before "the Ancient of Days"**. Zacharias says: "And the Lord showed me Jesus the high priest standing before the angel of the Lord, and Satan stood on His right hand to be His adversary". **Tertullian regards many of these passages as preludes to the Incarnation; as the Word of God adumbrating the sublime character in which He is one day to reveal Himself to men (cf. Against Praxeas 16; Against Marcion 2.27, 3.9, 1.10, 1.21-22)**. ... **The earlier Fathers, going by the letter of the text, maintained that it was actually God Himself who appeared**. He who appeared was called God and acted as God. It was not unnatural then **for Tertullian, as we have already seen, to regard such manifestations in the light of preludes to the Incarnation, and most of the Eastern Fathers followed the same line of thought**. It was held as recently as 1851 by Vandembroeck, "Dissertatio Theologica de Theophaniis sub Veteri Testamento" (Louvain). ...

... **St. Augustine** (Sermo vii, de Scripturis, P.G. V) when treating of the burning bush (Exodus 3) says: "... . . . **Some maintain that he is called both the Lord and the angel of the Lord because he was Christ, indeed the prophet (Isaiah 9:6, Septuagint Version) clearly styles Christ the 'Angel of great Counsel.'**" **The saint proceeds to show that such a view is tenable** though we must be careful not to fall into Arianism in stating it. ...

... As an instance of **how convinced some of the Fathers were in holding ...**, we may note Theodoret's words (In Exod.): **"The whole passage (Exodus 3) shows that it was God who appeared to him. But (Moses) called Him an angel 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"** (cf. Eusebius, Church History I.2.7; St. Irenaeus, Against Heresies 3:6). ..." [Roman

Catholic Online Encyclopedia; Section "A", subsection "Angels", part "The term "angel" in the Septuagint"] -

<http://www.newadvent.org/cathen/01476d.htm>

<https://archive.org/stream/catholicencyclop01herbuoft#page/479/mode/1up>

<https://archive.org/stream/catholicencyclop01herbuoft#page/480/mode/1up>

Augustine of Hippo (AD 13 November 354 – AD 28 August 430) was an early Christian theologian, philosopher and bishop of Hippo Regius (present-day Annaba, Algeria) located in the Roman province of Africa.

[**Latin**] Aurelii augustini de civitate dei primi libri incipiunt rubrice. by N. Jensen. 1475.

"... [**page 461**] Liber XVIII ... De triu, prophetaru vaticinio id est aggei zacharie et malachie. c. XXXV. ...

... Sacrificium autem iudeorum quibus dictum est: non est mihi voluntas in vobis: nec accipiam de manibus vestris munus: cessasse negare non possunt: quid adhuc expectant alium christum: quum hoc quod prophetatum legunt et impletum vident: impleri non potuerit nisi per ipsum? Dicit enim paulo post de ipso ex persona dei. Testamentum meum erat cum eo vitae et pacis: et dedi ei ut timore timeret me: et a facie nominis mei revereretur. Lex veritatis erat in ore ipsius: in pace dirigens ambulavit mecum: et multos convertit ab iniquitate: quoniam labia sacerdotis custodient scientiam: et legem inquirent ex ore eius quoniam angelus Domini omnipotentis est. Nec mirandum est quia omnipotentis dei angelus dictus est christus iesus. Sicut enim servus propter formam servi in qua venit ad homines: sic et angelus propter euangelium quod nuntiavit hominibus. Nam si graece ista interpretemur: et euangelium bona nuntiatio est et angelus nuntius. De ipso quippe iterum dicit. [**Page 461-462**]

Ecce mittam angelum meum: et prospiciet viam ante faciem meam: et subito veniet in templum suum Dominus quem vos quaeritis: et angelus testameti quem vos vultis: ecce venit dicit dominus omnipotens: et quis sustinebit diem introitus eius: aut quis resistet in adspectu eius: hoc loso et primum et secundum christi praenuntiavit adventum. Primum scilicet de quo ait. Et subito veniet in templum suum id est in carnem suam: de qua dixit in euangelio: solvite templum hoc et in triduo resuscitabo illud. Secundum vero ubi ait. Ecce venit dicit dominus omnipotens: et quis sustinebit diem introitus eius: aut quis resistet in adspectu eius: Quod autem dicit dominus quem vos quaeritis: et angelus testameti quem vos vultis: significavit utique etiam iudaeos secundum scripturas quas legunt christum quaerere et velle. Sed multi eorum quem quaesierunt et voluerunt venisse non agnoverunt, excoecati in cordibus suis praecedentibus meritis suis. Quod sane hic nominat testamentum vel supra ubi ait testamentum meum erat cum eo: vel hic ubi eum dixit angelum testamenti: novum procul dubio testamentum debemus accipere: ubi sempiterna non vetus ubi temporalia sunt promissa: ..." [**Page 461-462; also combined/corrected with Page 204 in Google Books edition. 1825**] -

<https://archive.org/stream/augustinidecivitatedei00jensuoft#page/n461/>

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[http://books.google.com/books?](http://books.google.com/books?id=nGIXAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false)
[id=nGIXAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=nGIXAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false)

[**English**] The City of God; Book XVIII; Chapter 35. - Of the Prophecy of the Three Prophets, Haggai, Zechariah, and Malachi.

"... their sacrifice has ceased, why do they still look for another **Christ**, when they read this in the prophecy, and see it fulfilled, which could not be fulfilled except through Him? And a little after he says of Him, in the person of God, "My covenant was with Him of life and peace: and I gave to Him that He might fear me with fear, and be afraid before my name. The law of truth was in His mouth: directing in peace He has walked with me, and has turned away many from iniquity. For the Priest's lips shall keep knowledge, and they shall seek the law at His mouth: for **He is the Angel of the Lord Almighty.**" Malachi 2:5-7 Nor is it to be wondered at that **Christ Jesus is called the Angel of the Almighty God.** For just as He is called a servant on account of the form of a servant in which He came to men, so **He is called an angel** on account of the evangel which He proclaimed to men. For if we interpret these Greek words, evangel is "good news," and **angel is "messenger."** Again he says of Him, "Behold I will send mine angel, and He will look out the way before my face: and the Lord, whom you seek, shall suddenly come into His temple, even **the Angel of the testament**, whom you desire. Behold, He comes, says the Lord Almighty, and who shall abide the day of His entry, or who shall stand at His appearing?" But what he says, "The Lord whom you seek, and **the Angel of the testament** whom you desire," just means that even the Jews, according to the Scriptures which they read, shall **seek and desire Christ.** But many of them did not acknowledge that He whom they sought and desired had come, being blinded in their hearts, which were preoccupied with their own merits. Now what he here calls the testament, either above, where he says, "My testament had been with Him," or here, where he has called **Him the Angel of the testament**, we ought, beyond a doubt, to take to be the new testament, in which the things promised are eternal, and not the old, in which they are only temporal. ..." - <http://www.newadvent.org/fathers/120118.htm>

Irenaeus (AD early 2nd century – c. AD 202), was a Bishop of Lugdunum in Gaul, then a part of the Roman Empire (now Lyon, France) and considered by some to be an early church father, as well as being an apologist and theologian.

[**Latin**] Sancti Irenaei, Episcopi Lugdunensis, Libros quinque adversus haereses, textu Graeco in locis nonnullis locupletato, versione Latina cum codicibus claramontano ac arundeliano denuo collata, praemissa de placitis gnosticorum prolusione, fragmento necnon Graece, Syriace, Armeniace, commentatione perpetua et indicibus variis. W. Wigan Harvey, S.T.B. collegii regalis olim soctus. Tom. II. Cantabrigiae, Typis Academicis. 1857.

"... [Page 21] Vere igitur cum Pater sit Dominus, et Filius vere sit Dominus, merito Spiritus sanctus Domini appellatione signavit eos. Et iterum in eversione Sodomitarum Scriptura ait: Et pluit Dominus super Sodomam et Gomorrham ignem et sulfur a Domino de coelo. Filium enim hic significat, qui et Abrahae collocutus sit, a Patre accepisse 3 potestatem judicandi Sodomitas propter iniquitatem eorum. ..." [Page 21] -
<https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n31/mode/1up>

[English] Irenaeus, bishop of Lyons: Against Heresies Book III, Chapter 6:

"... [Page 145] Since, therefore, the Father is truly Lord, and **the Son truly Lord**, the Holy Spirit has fitly designated them by the title of Lord. And again, referring to the destruction of the Sodomites, the Scripture says, "Then **the Lord rained upon Sodom and upon Gomorrah fire and brimstone from** the Lord out of heaven." Genesis 19:24 **For it here points out that the Son, who had also been talking with Abraham, had received power to judge the Sodomites for their wickedness.** ..." [Page 145] -
<https://archive.org/stream/SaintIrenaeusAgainstHeresiesComplete/Saint%20Irenaeus%20Against%20Heresies%20Complete#page/n145/mode/1up>
<http://www.newadvent.org/fathers/0103306.htm>

[Latin]

"... [Page 22] 2. Nemo igitur alius, quemadmodum praedixi, Deus nominatur, aut Dominus appellatur, nisi qui est omnium Deus et Dominus, qui et Moysi dixit: Ego sum, qui sum. Et sic dices filiis Israel: Qui est, misit me ad vos: et hujus Filius Jesus Christus Dominus noster, qui filios Dei facit credentes in nomen suum. Et iterum, loquente Filio ad Moysen: Descendi, inquit, [Page 22-23] eripere populum hunc. Ipse est enim qui descendit, et ascendit propter salutem hominum. ..." [Page 22-23] -
<https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n32/mode/1up>
<https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n33/mode/1up>

[English]

"... [Page 145] 2. Wherefore, as I have already stated, no other is named as God, or is called Lord, except Him who is God and Lord of all, who also said to Moses, "**I AM THAT I AM**. And thus shalt thou say to the children of Israel: He who is, hath sent me unto you;" and **His Son Jesus Christ our Lord**, who makes those that believe in His name the sons of God. And again, when **the Son speaks to Moses**, He says, "**I am** come down to deliver this people." **For it is He who descended and ascended for the salvation of men.** ..." [Page 145] -
<https://archive.org/stream/SaintIrenaeusAgainstHeresiesComplete/Saint%20Irenaeus%20Against%20Heresies%20Complete#page/n145/mode/1up>
<http://www.newadvent.org/fathers/0103306.htm>

[Latin] Irenaeus, bishop of Lyons: Against Heresies Latin: Book IV, Chapter XX
[same as [English] Book IV, Chapter X]:

"... [Page 172] Si enim crederetis Moysi, crederetis et mihi: de me enim ille scripsit; scilicet quod inseminatus est ubique in Scripturis ejus Filius Dei; aliquando quidem cum Abraham loquens, cum eodem comesurus: aliquando cum Noe, dans ei mensuras: aliquando [Page 172-173] autem quaerens Adam: aliquando autem Sodomitis inducens judicium: et rursus cum videtur, et in viam dirigit Jacob: et de rubo loquitur cum Moyse. Et non est numerum dicere in quibus a Moyse ostenditur Filius Dei ..." [Pages 172-173] - <https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n182/mode/1up>
<https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n183/mode/1up>

[English] Irenaeus, bishop of Lyons: Against Heresies [English] Book IV, Chapter X [same as Latin: Book IV, Chapter XX]:

"... [page 213] 1. ... "For if ye had believed Moses, ye would also have believed Me; for he wrote of Me;" [saying this,] no doubt, because **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 with Noah**, giving to him the dimensions [of the ark]; **at another; inquiring after Adam; at another, bringing down judgment upon the Sodomites; and again, when He becomes visible, and directs Jacob on his journey, and speaks with Moses from the bush**. And it would be **endless to recount [the occasions] upon which the Son of God is shown forth by Moses. ...**" [Page 213] -

<https://archive.org/stream/SaintIrenaeusAgainstHeresiesComplete/Saint%20Irenaeus%20Against%20Heresies%20Complete#page/n213/mode/1up>
<http://www.newadvent.org/fathers/0103410.htm>

[Latin] Irenaeus, bishop of Lyons: Against Heresies, Book V, Chapter V, Section II

"... [Page 342] Hic est autem Filius Dei, quemadmodum Scriptura ait dixisse Nabuchodonozor regem: Nonne tres viros misimus in caminum? et ecce ego video quatuor deambulantes in medio ignis, et quartus similis est Filio Dei. ..." [Page 342] -

<https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n342/mode/1up>

[English] Irenaeus, bishop of Lyons: Against Heresies. Book V, Chapter V, Section II

"... [Page 287] Now this is **the Son of God**, as the Scripture represents Nebuchadnezzar the king as having said, Did not we cast three men bound into the furnace? And, lo, I do see four walking in the midst of the fire, and **the fourth is like the Son of God. ...**" [Page 287] -

<https://archive.org/stream/SaintIrenaeusAgainstHeresiesComplete/Saint%20Irenaeus%20Against%20Heresies%20Complete#page/n287/mode/1up>
<http://www.newadvent.org/fathers/0103505.htm>

Titus Flavius Clemens (Greek: Κλήμης ὁ Ἀλεξανδρεύς; c. 150 – c. 215), known as **Clement of Alexandria** to distinguish him from the earlier Clement of Rome, was a Christian theologian who taught at the Catechetical School of Alexandria.

[Greek] Clementis Alexandrini Opera, ex Recensione Gulielmi Dindorfii; Vol. I. Protrepticus. Paedagogus. Oronii, e typographeo clarendoniano. 1869.

"... [Page 144] Τὸν κύριον αὐτὸν ὀνομάζει παιδίον, τοῦτο διὰ Ἡσαΐου θεσπίζον τὸ πνεῦμα "ἰδοὺ παιδίον ἐγεννήθη ἡμῖν, υἱὸς καὶ ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐπὶ τοῦ ὄμου αὐτοῦ, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ μεγάλης βουλήs ἄγγελος." ..." [Page 144] -

<https://archive.org/stream/clementisalexand01clem#page/144/mode/1up>

[English] Ante-Nicene Christian Library, A Collection of all the works of the fathers of the Christian Church, prior to the Council of Nicea, edited by the Rev. Alexander Roberts, D.D., author of 'Discussions on the Gospels,' etc.; and James Donaldson, LL.D., author of 'A critical history of Christian literature and doctrine, from the death of the Apostles to the Nicene Council,' and rector of the Royal High School, Edinburgh. The First Four Volumes: -- The Apostolic Fathers, in One Volume; Justin Martyr and Athenagoras, in One Volume; Tatian, Theophilus, and the Clementine Recognitions, in One Volume; and Clement of Alexandria, Volume First, are now ready.

The Writings Of Clement Of Alexandria, The Instructor, Book I, Chapter V; All Who Walk According To Truth Are Children of God.

"... [Page 130] The Spirit calls the **Lord Himself** a child, thus prophesying by Esaias: "Lo, to us a child has been born, to us a son has been given, on whose own shoulder the government shall be; and **His name has been called the Angel of great Counsel.**" ..." [Page 130] -

<https://archive.org/stream/writingsofclemen01clem#page/130/mode/1up>

<http://www.newadvent.org/fathers/02091.htm>

Justin Martyr, also known as Saint Justin (c. AD 100 – AD 165), was an early Christian apologist, and is regarded as the foremost interpreter of the theory of the Logos in the 2nd century.[2] He was martyred, alongside some of his students, and is considered a saint by the Roman Catholic Church,[3] the Anglican Church,[4] and the Eastern Orthodox Church.[5] – Wikipedia

Chapter LXIII.[63] - How God Appeared to Moses.

Justinus' des Philosphen und Martyrers Apologien von P. Joannes Maria Pfattisch O.S.B. Zweite Auflage von P. Justus Schnurrer O.S.B. Oberstudiendirektor des Gymnasiums in Ettal; Text. Munster i. W. Verlag der Aschendorffschen Verlagsbuchhandlung. 1933.

[Greek]

"... [Page 97; internally page 69] 62. καὶ τὸ λουτρὸν δὴ τοῦτο ἀκούσαντες οἱ δαίμονες διὰ τοῦ προφήτου κεκηρυγμένον ἐνήργησαν καὶ ῥαντίζειν ἑαυτοὺς τοὺς εἰς τὰ ἱερά αὐτῶν ἐπιβαίνοντας καὶ προσιέναι αὐτοῖς μέλλοντας, λοιβὰς καὶ κνίσας ἀποτελοῦντας· τέλος δὲ καὶ λούεσθαι ἐπιόντας πρὶν ἔλθειν ἐπὶ τὰ ἱερά, ἔνθα ἴδρυνται, ἐνεργοῦσι. καὶ γὰρ τὸ ὑπολύεσθαι ἐπιβαίνοντας τοῖς ἱεροῖς καὶ τοῖς αὐτοῖς τοὺς θρησκευοντας κελεύεσθαι ὑπὸ τῶν ἱερατευόντων ἐκ τῶν συμβάντων Μωσεὶ τῷ εἰρημένῳ

προφήτη μαθόντες οἱ δαίμονες ἐμιμήσαντο. κατ' ἐκεῖνο γὰρ τοῦ καιροῦ, ὅτε Μωσῆς ἐκελεύσθη κατελθὼν εἰς Αἴγυπτον ἐξαγαγεῖν τὸν ἐκεῖ λαὸν τῶν Ἰσραηλιτῶν, ποιμαίνοντος αὐτοῦ ἐν τῇ Ἀρράβικῃ γῆ πρόβατα τοῦ πρὸς μητρὸς θείου, ἐν ιδέα πυρὸς ἐκ βάτου προσωμίλησεν αὐτῷ ὁ ἡμέτερος Χριστὸς καὶ εἶπεν· "Ὑπό- [Page 97-98; internally Page 69-70] λυσαι τὰ ὑποδήματά σου καὶ προσελθὼν ἄκουσον." ὁ δὲ ὑπολυσάμενος καὶ προσελθὼν ἀκήκοε κατελθεῖν εἰς Αἴγυπτον καὶ ἐξαγάγεῖν τὸν ἐκεῖ λαὸν τῶν Ἰσραηλιτῶν καὶ δύναμιν ἰσχυρὰν ἔλαβε παρὰ τοῦ λαλήσαντος αὐτῷ ἐν ιδέα πυρὸς Χριστοῦ καὶ κατελθὼν ἐξήγαγε τὸν λαὸν ποιήσας μεγάλα καὶ θαυμάσια, ἃ εἰ βούλεσθε μαθεῖν, ἐκ τῶν συγγραμμάτων ἐκείνου ἀκριβῶς μαθήσεσθε.

63. Ἰουδαῖοι δὲ πάντες καὶ νῦν διδάσκουσι τὸν ἀνωνόμαστον θεὸν λελαληκέναι τῷ Μωσεῖ. ὅθεν τὸ προφητικὸν πνεῦμα διὰ Ἡσαΐου τοῦ προμεμνημένου προφήτου ἐλέγχον αὐτούς, ὡς προεγράψαμεν, εἶπεν· "Ἔγνω βοῦς τὸν κτησάμενον καὶ ὄνος τὴν φάτνην τοῦ κυρίου αὐτοῦ, Ἰσραὴλ δὲ με οὐκ ἔγνω καὶ ὁ λαὸς με οὐ συνῆκε." καὶ Ἰησοῦς δὲ ὁ Χριστὸς ὅτι οὐκ ἔγνωσαν Ἰουδαῖοι τί πατὴρ καὶ τί υἱός, ὁμοίως ἐλέγχων αὐτούς καὶ αὐτὸς εἶπεν· "Οὐδεὶς ἔγνω τὸν πατέρα εἰ μὴ ὁ υἱὸς οὐδὲ τὸν υἱὸν εἰ μὴ ὁ πατὴρ καὶ οἷς ἂν ἀποκαλύψῃ ὁ υἱός." ὁ λόγος δὲ τοῦ θεοῦ ἐστὶν ὁ υἱὸς αὐτοῦ, ὡς προέφημεν. καὶ ἄγγελος δὲ καλεῖται καὶ ἀπόστολος· αὐτὸς γὰρ ἀπαγγέλλει ὅσα δεῖ γνωσθῆναι, καὶ ἀποστέλλεται, μηνύσων, ὅσα ἀγγέλλεται, ὡς καὶ αὐτὸς ὁ κύριος ἡμῶν εἶπεν· "Ὁ ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστείλαντός με." καὶ ἐκ τῶν τοῦ Μωσέως δὲ συγγραμμάτων φανερὸν τοῦτο γενήσεται. Λέλεκται δὲ ἐν αὐτοῖς οὕτως· "καὶ ἐλάλησε Μωσεῖ ἄγ- [Page 98-99; internally Page 70-71] γελος θεοῦ ἐν φλογὶ πυρὸς ἐκ τῆς βάτου καὶ εἶπεν· Ἐγὼ εἰμι ὁ ὢν, θεὸς Ἀβραάμ, θεὸς Ἰσαάκ, θεὸς Ἰακώβ, ὁ θεὸς τῶν πατέρων σου. Κάτελθε εἰς Αἴγυπτον καὶ ἐξάγαγε τὸν λαόν μου." Τὰ δ' ἐπόμενα ἐξ ἐκείνων βουλόμενοι μαθεῖν δύνασθε· οὐ γὰρ δυνατὸν ἐν τούτοις ἀναγράψαι πάντα. ἀλλ' εἰς ἀπόδειξιν γεγονόσιν οἶδε οἱ λόγοι, ὅτι υἱὸς θεοῦ καὶ ἀπόστολος Ἰησοῦς ὁ Χριστὸς ἐστὶ, πρότερον λόγος ὢν καὶ ἐν ιδέα πυρὸς ποτὲ φανείς, ποτὲ δὲ καὶ ἐν εἰκόνι ἀσωμάτων· νῦν δὲ διὰ θελήματος θεοῦ ὑπὲρ τοῦ ἀνθρωπέου γένους ἀνθρωπος γενόμενος ὑπέμεινε καὶ παθεῖν, ὅσα αὐτὸν ἐνήργησαν οἱ δαίμονες διατεθῆναι ὑπὸ τῶν ἀνοήτων Ἰουδαίων. Οἵτινες ἔχοντες ῥητῶς εἰρημένων ἐν τοῖς Μωσέως συντάγμασι· "καὶ ἐλάλησεν ἄγγελος τοῦ θεοῦ τῷ Μωσεῖ ἐν πυρὶ φλογὸς ἐν βάτῳ καὶ εἶπεν· Ἐγὼ εἰμι ὁ ὢν, ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαάκ καὶ ὁ θεὸς Ἰακώβ," τὸν τῶν ὅλων πατέρα καὶ δημιουργὸν τὸν ταῦτα εἰπόντα λέγουσιν εἶναι. ὅθεν καὶ τὸ προφητικὸν πνεῦμα ἐλέγχον αὐτούς εἶπεν· "Ἰσραὴλ δὲ με οὐκ ἔγνω καὶ ὁ λαὸς με οὐ συνῆκε." καὶ πάλιν ὁ Ἰησοῦς, ὡς ἐδηλώσαμεν, παρ' αὐτοῖς ὢν εἶπεν· "Οὐδεὶς ἔγνω τὸν πατέρα εἰ μὴ ὁ υἱὸς οὐδὲ τὸν υἱὸν εἰ μὴ ὁ πατὴρ καὶ οἷς ἂν ὁ υἱὸς ἀποκαλύψῃ." Ἰουδαῖοι οὖν ἠγησάμενοι ἀεὶ τὸν πατέρα τῶν ὅλων λελαληκέναι τῷ Μωσεῖ, τοῦ λαλήσαντος αὐτῷ ὄντος υἱοῦ τοῦ θεοῦ, ὃς καὶ ἄγγελος καὶ ἀπόστολος κέκληται, δικαίως ἐλέγχονται καὶ διὰ τοῦ προφητικοῦ πνεύματος καὶ δι' [Page 99-100; internally Page 71-72] αὐτοῦ τοῦ Χριστοῦ, ὡς οὔτε τὸν πατέρα οὔτε τὸν υἱὸν ἔγνωσαν. Οἱ γὰρ τὸν υἱὸν πατέρα φάσκοντες εἶναι ἐλέγχονται μήτε τὸν πατέρα ἐπιστάμενοι, μηθ' ὅτι ἐστὶν υἱὸς τῷ πατρὶ τῶν ὅλων γινώσκοντες· ὃς λόγος καὶ πρωτότοκος ὢν τοῦ θεοῦ καὶ θεὸς ὑπάρχει. καὶ πρότερον διὰ τῆς τοῦ πυρὸς μορφῆς καὶ

εἰκόνας ἀσωμάτων τῷ Μωσεῖ καὶ τοῖς ἑτέροις προφήταις ἐφάνη· ..." [Pages 97-100; internally Pages 69-72] -

<https://archive.org/stream/MN41580uc...e/n97/mode/1up>

<https://archive.org/stream/MN41580ucmf1#page/n98/mode/1up>

<https://archive.org/stream/MN41580ucmf1#page/n99/mode/1up>

<https://archive.org/stream/MN41580ucmf1#page/n100/mode/1up>

The First Apology of Justin Martyr addressed to the Emperor Antoninus Pius, prefaced by some account of the writings and opinions of Justin Martyr, by John Kaye, formerly Lord Bishop of Lincoln. Edinburgh, John Grant. 1912.

[English]

"... [Page 50; Introduction by John Kaye] With reference to the part borne by him in conducting the gospel economy, **He is styled, as we have already seen, the Minister, 1 and the Angel or Messenger of God. 2 ...**

... [Page 50, notation 2, by John Kaye] 2 καὶ ἄγγελος καλεῖται καὶ ἀπόστολος· αὐτὸς γὰρ ἀπαγγέλλει ὅσα δεῖ γνωσθῆναι, καὶ ἀποστέλλεται μηνύσων ὅσα ἀγγέλλεται. Apol. I. p. 95D (79). See p. 60 A (15). Dial. pp. 275 C, 276 D, 283 C, D. **μεγάλης βουλῆς ἄγγελον**, pp. 301 C, 321 A, 355 B, 356 C. In p. 251 B, we find an enumeration of the names given to Christ in Scripture. Βασιλεὺς, ἱερεὺς, θεὸς, κύριος, ἄγγελος, ἄνθρωπος, ἀρχιστράτηγος, λίθος, παιδίον. See also pp. 313 C, 327 C, 355 B. αἰώνιος ἡμῖν νόμος καὶ τελευταῖος ὁ χριστὸς ἐδόθη, pp. 228 B, 242 A, 261 C, 271 C, 346 C. ..." [Page 50, notation 2, by John Kaye] - <https://archive.org/stream/firstapologyofju00justuoft#page/n61/mode/1up>

"... [Page 77] LXXXI ... [Page 77-78] ... And whereas their adorers are commanded by priests to put off their shoes before they presume to enter the temples [Page 78-79] to worship these demons, 1 this is evidently done to mimic what they found commanded the prophet Moses; for while Moses was feeding the sheep of his father-in-law in Arabia, he was commanded to go down into Egypt, and to bring out the people of Israel; and our **Christ talked with him out of the bush in the appearance of fire**, and said, "Put off thy shoes, and come and hear" (Ex. III. 5). And accordingly he put off his shoes, and went and heard that he was to go down into Egypt, and conduct the Israelites from thence; and being appointed with prodigious power **by Christ Who conversed with him out of the bush of fire**, he went and brought the people out, doing great and astonishing actions; the particulars of which, if you have a mind to it, you may see in his own writings.

LXXXII. But all the modern Jews teach that it was the unnameable God who thus conversed with Moses, upon which account the prophetic Spirit, by the mouth of the prophet Isaiah, reprehends them in these words already quoted, "The ox knoweth the owner, and the ass his master's crib; but Israel doth not know me, My people hath not understood me" (Isa. I. 3). And because the Jews were ignorant what the Father and the Son were, **Jesus Christ Himself thus corrects them**, "No man knoweth the Father but the Son, nor the Son,

but them to whom the Son will reveal Him" (Matt. XI. 27). But as I have said, **the Logos of God is His Son, and is also called Angel and Apostle; for He Himself did deliver; [Page 79-80] as an angel or messenger, I what the world was to know, and acted as an apostle, as one sent to interpret the divine will, as our Lord Himself has testified,** "He that heareth me, heareth Him that sent me" (Matt. X. 40). The same is also evident from the Mosaic writings, where we have these words, "And **the angel of God spake unto Moses in a flame of fire out of the midst of a bush,** and said, **I Am that I Am, the God of Abraham, the God of Isaac, and the God of Jacob, the God of your fathers;** go down into Egypt, and bring up My people from thence" (Ex. III. 2, 14, 15). If you are desirous of knowing what follows, I must refer you to the Scriptures themselves, for it is not possible to transcribe all into a discourse of this nature.

LXXXIII. But these words were spoken to demonstrate **the Son of God and Apostle to be our Jesus Christ, who is the pre-existing Logos; Who appeared sometimes in the form of fire, sometimes in the likeness of angels,** and in these last days was made man by the will of God for the salvation of mankind, and was contented to suffer what the devils could inflict upon him by the infatuated Jews; who, notwithstanding they have these express words in the writings of Moses, "And **the angel of the Lord spake with Moses in a flame of fire out of the bush,** and said, **I Am that I Am, the Self-existent, the God of Abraham, the God of Isaac, and the God of Jacob;**" notwithstanding this, I say, they affirm these words to be spoken by God the Father and Maker of all things. For which oversight the prophetic Spirit thus charges them, "Israel hath not known me, My people have not understood me;" and as I have said, Jesus taxed them again for the same thing while He was amongst them, "No man hath known the **[Page 80-81]**

[[Page 80 notation 1, by John Kaye] 1 Christ is called the Angel (Exod. III. 2), but nowhere the Apostle (as Dr. Grabe observes), but in the Epistle to the Hebrews, III. I, from whence he justly concludes that this Epistle was known to, and approved by, Justin Martyr. **[end Page 80 notation 1, by John Kaye]]**

[Page 81] Father but the Son, nor the Son, but them to Whom the Son will reveal Him." The Jews therefore, for maintaining that it was the Father of the universe Who had the conference with Moses, when **it was the very Son of God Who had it, and Who is styled both Angel and Apostle,** are justly accused by the prophetic Spirit, and Christ Himself, for knowing neither the Father nor the Son; for they who affirm the Son to be the Father are guilty of not knowing the Father, and likewise of being ignorant that the Father of the universe has a **Son, Who being the Logos and First-begotten of God is God.** 1 And **He it is Who heretofore appeared to Moses and the rest of the prophets, sometimes in fire and sometimes in the form of angels ..."**
[Pages 77-81] -

<https://archive.org/stream/firstapologyofju00justuoft#page/77/mode/1up>
<https://archive.org/stream/firstapologyofju00justuoft#page/78/mode/1up>

<https://archive.org/stream/firstapologyofju00justuoft#page/79/mode/1up>
<https://archive.org/stream/firstapologyofju00justuoft#page/80/mode/1up>
<https://archive.org/stream/firstapologyofju00justuoft#page/81/mode/1up>
<http://www.ccel.org/ccel/schaff/anf01.toc.html>

Justin Martyr, Dialogue with Trypho:

S. Justini, Philosophi et Martyris cum Tryphone Judaeo Dialogus. Pars Altera, colloquium Secundi Diei Continens. edited, with a corrected text and English Introduction and Notes, by the Rev. W. Trollope, M.A. Pembroke College, Cambridge. Cambridge: printed by and for J. Hall, opposite the Pitt Press; and G. Bell, 186, Fleet Street, London. 1847.

[Greek]

"... CXIII. **[Page 99; internally Page 88]** ... "Οτι γάρ Ἰησοῦς ἦν ὁ Μωσεῖ καὶ τῷ Ἀβραὰμ καὶ τοῖς ἄλλοις ἀπλῶς πατριάρχαις φανείς καὶ ὁμιλήσας, τῷ πατρὸς θελήματι ὑπηρετῶν, ἀπέδειξα· ὅς ..." **[Page 99; internally Page 88]**
- <https://archive.org/stream/sjustinphilosop00justuoft#page/n99/mode/1up>

[English] Ante-Nicene Christian Library: Translations of the Writings of the Fathers down to A.D. 325. Edited by the Rev. Alexander Roberts, D.D., and James Donaldson, LL.D. Vol. II. Justin Martyr And Athenagoras. Edinburgh: T. And T. Clark, 38, George Street. 1847.

" ... **[Page 240]** Chap. CXIII. -- **Joshua was a figure of Christ.** ... **[Page 241]** For **I have proved that it was Jesus who appeared to and conversed with Moses, and Abraham, and all the other patriarchs without exception, ministering to the will of the Father ...**" **[Pages 240-241]** -
<http://books.google.com/books?id=mYBPAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>
<http://www.newadvent.org/fathers/01284.htm>

Furthermore, **Justin Martyr in Dialogue with Trypho, Chapter 56** also proves that one of the three Heavenly beings that came down to speak with Abraham & Sarah, is both **"Lord"**, **"God"** and **"who is also called an Angel"** [being the Son, the messenger of the Father],

"... one of those three is God, and is called Angel, because, as I already said, He brings messages to those to whom God the Maker of all things wishes [messages to be brought], then in regard to Him who appeared to Abraham on earth in human form in like manner as the two angels who came with Him, and who was God even before the creation of the world ..." and also says,

"... He is the Lord who received commission from the Lord who [remains] in the heavens, i.e., the Maker of all things, to inflict upon Sodom and Gomorrha the [judgments] which the Scripture describes in these terms: 'The Lord rained down upon Sodom and Gomorrha sulphur and fire from the Lord out of heaven.'" in Chapter 56 -

<http://www.newadvent.org/fathers/01285.htm>

Again Justin Martyr says in Chapter 58,

“... It is again **written by Moses**, my brethren, **that He who is called God and appeared to the patriarchs is called both Angel and Lord**, in order that from this you may understand **Him to be minister to the Father of all things ...**” in Chapter 58 - <http://www.newadvent.org/fathers/01285.htm>

Again Justin Martyr says in Chapter 59,

“Permit me, further, **to show you from the book of Exodus how this same One, who is both Angel, and God, and Lord, and man, and who appeared in human form to Abraham and Isaac, appeared in a flame of fire from the bush, and conversed with Moses. ...**” in Chapter 59 - <http://www.newadvent.org/fathers/01285.htm>

Again Justin Martyr says in Chapter 61,

“... now **the Son**, again Wisdom, **again an Angel, then God, and then Lord and Logos**; and **on another occasion He calls Himself Captain, when He appeared in human form to Joshua the son of Nave (Nun)**. For He can be called by all those names, since **He ministers to the Father's will ...**” in Chapter 61 - <http://www.newadvent.org/fathers/01285.htm>

Again Justin Martyr says in Chapter 126,

“Chapter 126. The various names of Christ according to both natures. **It is shown that He is God, and appeared to the patriarchs.**”

But if you knew, Trypho, who **He is that is called at one time the Angel of great counsel, and a Man by Ezekiel, and like the Son of man by Daniel, and a Child by Isaiah, and Christ and God to be worshipped by David, and Christ** and a Stone by many, and Wisdom by Solomon, and Joseph and Judah and a Star by Moses, and the East by Zechariah, and the Suffering One and Jacob and Israel by Isaiah again, and a Rod, and Flower, and Corner-Stone, and Son of God, you would not have blasphemed Him who has now come, and been born, and suffered, and ascended to heaven; who shall also come again, and then your twelve tribes shall mourn. For if you had understood what has been written by the prophets, you would not have denied that He was God, Son of the only, unbegotten, unutterable God. **For Moses says somewhere in Exodus the following: 'The Lord spoke to Moses, and said to him, I am the Lord, and I appeared to Abraham, to Isaac, and to Jacob, being their God;** and my name I revealed not to them, and I established my covenant with them.' And thus again he says, **'A man wrestled with Jacob,' and asserts it was God; narrating that Jacob said, 'I have seen God face to face, and my life is preserved.'** And it is recorded that he called the place where He wrestled with him, appeared

to and blessed him, the Face of God (Peniel). And Moses says that God appeared also to Abraham near the oak in Mamre, when he was sitting at the door of his tent at mid-day. Then he goes on to say: 'And he lifted up his eyes and looked, and, behold, three men stood before him; and when he saw them, he ran to meet them.' Genesis 18:2 After a little, one of them promises a son to Abraham: 'Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, and I am old? Is anything impossible with God? At the time appointed I will return, according to the time of life, and Sarah shall have a son. And they went away from Abraham.' Again he speaks of them thus: 'And the men rose up from thence, and looked toward Sodom.' Genesis 18:16 Then to Abraham He who was and is again speaks: 'I will not hide from Abraham, my servant, what I intend to do.' Genesis 18:17

And what follows **in the writings of Moses** I quoted and explained:

From which **I have demonstrated that He who is described as God appeared to Abraham, to Isaac, and to Jacob, and the other patriarchs, was appointed under the authority of the Father and Lord, and ministers to His will.**

Then I went on to say what I had not said before:

And so, when the people desired to eat flesh, and Moses had lost faith in **Him, who also there is called the Angel**, and who promised that God would give them to satiety, **He who is both God and the Angel, sent by the Father, is described as saying and doing these things.** For thus the Scripture says: 'And the Lord said to Moses, Will the Lord's hand not be sufficient? You shall know now whether my word shall conceal you or not.' Numbers 11:23 And again, in other words, it thus says: 'But the Lord spoke unto me, You shall not go over this Jordan: the Lord your God, who goes before your face, He shall cut off the nations.'..." - **in Chapter 126** - <http://www.newadvent.org/fathers/01289.htm>

Again Justin Martyr says in Chapter 127,

“... **Christ**, but [saw] Him who was according to His will His Son, being God, **and the Angel because He ministered to His will**; whom also it pleased Him to be born man by the Virgin; who also was fire **when He conversed with Moses from the bush.** ...” **in Chapter 127** - <http://www.newadvent.org/fathers/01289.htm>

Again Justin Martyr says in Chapter 129,

“... And that **Christ being Lord**, and God the Son of God, and appearing formerly in power as Man, **and Angel, and in the glory of fire as at the bush, so also was manifested at the judgment executed on Sodom**, has been demonstrated fully by what has been said. ... **sent from the Father of all which appeared to Moses, or to Abraham, or to Jacob, is called an**

Angel because He came to men (for by Him the commands of the Father have been proclaimed to men) ... And that this power which the prophetic word calls God, as has been also amply demonstrated, **and Angel ...**" in **Chapter 129** - <http://www.newadvent.org/fathers/01289.htm>

Eusebius (AD 260/265 – AD 339/340); also called **Eusebius of Caesarea** and **Eusebius Pamphili**, was a Roman historian, of Greek descent, exegete and Christian polemicist. He became the Bishop of Early centers of Caesarea about the year 314 A.D - Wikipedia

Eusebius Pamphili, Bishop of Caesarea in Palestine, Hist. Eccles., I, ii, 7
Chapter 2. Summary view of the pre-existence and divinity of our Saviour and Lord Jesus Christ.

"... [Page 49; internally Page 15] Chapter II. Summary view of the pre-existence and Divinity of **our Lord and Saviour Jesus Christ ... the prince and leader of the spiritual and immortal host of heaven, the angel of the mighty council**, the agent to execute the Father's secret will, the maker of all things with the Father ... the Lord and God and King of all created things ... [Page 49; internally Page 15] - <https://archive.org/stream/ecclesiasticalh02boylgoog#page/n49/mode/1up>

"... [Page 50; internally Page 16] **The Lord God, therefore, appeared as a common man to Abraham, whilst sitting at the oak of Mamre.** And he, immediately falling down, although he plainly saw a man with his eyes, nevertheless **worshipped him as God, and entreated him as Lord.** He confesses, too, that he is **not ignorant who he is** in the words, "**Lord, the judge of all the earth, wilt not thou judge righteously?**" ..." [Page 50; internally Page 16] - <https://archive.org/stream/ecclesiasticalh02boylgoog#page/n50/mode/1up>

"... [Page 51; internally Page 17] **Of Him, Moses obviously speaks as the second after the Father**, when he says, "**The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord.**" **Him also again appearing to Jacob in the form of man, the sacred Scriptures call by the name of God, saying to Jacob**, "Thy name shall no longer be called Jacob, but Israel shall be thy name, because thou hast prevailed with God." **Whence also Jacob called the name of that place the vision of God, saying, "I have seen God face to face, and my soul has lived."** **To suppose these divine appearances the forms of subordinate angels and servants of God, is inadmissible;** since, as often as any of these appeared to men, **the Scriptures do not conceal the fact in the name, expressly saying that they were called not God nor Lord, but angels, as would be easy to prove by a thousand references.** **Joshua also, the successor of Moses, calls him as the ruler of celestial angels and archangels**, of supernal powers, and as the power and wisdom of God, intrusted with the second rank of sovereignty and rule over all, "**the captain of the Lord's host,**" although **he saw him only in the form and shape of man.** For thus it is written:

"And it came to pass when Joshua was by Jericho, that he lifted up his eyes, and **looked, and behold there stood a man over against him, with his sword drawn 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 Lord's host am I now come. And Joshua fell on his face to the earth, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host, said unto Joshua, Loose thy shoe from off thy foot: for the place whereon thou standest is holy.**" Josh. V.

Here then you will perceive from the words themselves, that **this is no other than the one that also communicated with Moses.**" [Page 51; internally Page 17] -

<https://archive.org/stream/ecclesiasticalh02boylgoog#page/n51/mode/1up>

"... [Page 52; internally Page 18] Since the Scriptures in the same words, and in reference to the same one says, "When **the Lord saw that he drew near to see, the Lord called to him from the midst of the bush, saying, Moses, Moses.** And he answered, Here am I. But he said, Draw not nearer, loose thy shoes from off thy feet, for the place on which thou standest is holy ground. And he said to him, **I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob.**" ..." [Page 52; internally Page 18] -

<https://archive.org/stream/ecclesiasticalh02boylgoog#page/n52/mode/1up>

<http://www.newadvent.org/fathers/250101.htm>

Quintus Septimius Florens Tertullianus, anglicised as **Tertullian** (c. AD 160 – c. AD 225 AD),^[1] was a prolific early Christian author from Carthage in the Roman province of Africa.^[2] He is the first Christian author to produce an extensive corpus of Latin Christian literature. - Wikipedia

TERTULLIAN, AN ANSWER TO THE JEWS, (Adversus Iudaeos)

TRANSLATED BY THE REV. S. THELWALL.

CHAP. IX. -- OF THE PROPHECIES OF THE BIRTH AND ACHIEVEMENTS OF CHRIST

"... For **He who ever spake to Moses was the Son of God Himself**; who, too, **was always seen.**¹⁶⁹ ... the Spirit, ... calls the forerunner of Christ, John, a future "angel," through the prophet: "Behold, I send mine angel before Thy" - that is, Christ's - "face, who shall prepare Thy way before Thee."¹⁷³

169 Comp. Num. xii. 5-8. ...

¹⁷³ Mal. iii. 1: comp. Matt. xi. 10; Mark i. 2; Luke vii. 27." -

<http://www.newadvent.org/fathers/0308.html>

Roman Catholic New American Bible with Footnotes [along with Douay Rheims]:

New American Bible for Catholics, footnotes:

The New American Bible - Revised Edition, 2011: Translated from the Original Languages with critical Use of All the Ancient Sources Including the Revised Psalms and the Revised new Testament, 2011, By Oxford University Press, Inc.

The New American Bible: **NIHIL OBSTAT**: Stephen J. Hartdegen, O.F.M., S.S.L.; Christian P. Ceroke, O. Carm., S.T.D.; **IMPRIMATUR**: [Cross] Patrick Cardinal O'Boyle, D.D. Archbishop of Washington July 27, 1970; The Revised New Testament: **NIHIL OBSTAT**: Stephen J. Hartdegen, O.F.M., S.S.L. Censor Deputatus; **IMPRIMATUR**: [Cross] James Cardinal Hickey, S.T.D., J.C.D. Archbishop of Washington August 27, 1986

Standard Print:

<http://books.google.com/books?id=r1-taawNEEYC&printsec=frontcover#v=onepage&q&f=false>

Large Print:

<http://books.google.com/books?id=ydPhM5n2dgC&printsec=frontcover#v=onepage&q&f=false>

Genesis 16:7:

"... [Standard Print Page 48; Large Print Page 72] * [16:7] **The LORD's angel: a manifestation of God in human form**; in v. 13 the messenger is identified with God. See note on Ex 3:2. ..." [Standard Print Page 48; Large Print Page 72] - <http://www.usccb.org/bible/genesis/16#01016007-1>

Genesis 18:10:

"... [Standard Print Page 49; Large Print Page 73] * [18:10] **One of them: i.e., the Lord.** ..." [Standard Print Page 49; Large Print Page 73] - <http://www.usccb.org/bible/genesis/18#01018010-1>

Exodus 3:2:

"... [Standard Print Page 92; Large Print Page 136] * [3:2] **The angel of the LORD: Hebrew mal'ak or "messenger" is regularly translated angelos by the Septuagint, from which the English word "angel" is derived, but the Hebrew term lacks connotations now popularly associated with "angel" (such as wings). Although angels frequently assume human form (cf. Gn 18–19), the term is also used to indicate the visual form under which God occasionally appeared and spoke to people, referred to indifferently in some Old Testament texts either as God's "angel," mal'ak, or as God. Cf. Gn 16:7, 13; Ex 14:19, 24–25; Nm 22:22–35; Jgs 6:11–18. ...**" [Standard Print Page 92; Large Print Page 136] - <http://www.usccb.org/bible/ex/3:2#02003002-1>

Joshua 5:14:

"... [Standard Print Page 227; Large Print Page 335] * [5:14] **Commander: the leader of the heavenly army of the Lord of hosts is either the Lord** or an angelic warrior; if the latter, he is a messenger who speaks in the person of the one who sent him. I have come: the solemn **language of theophany**; cf., e.g., Ps 50:3; 96:13. ..." [Standard Print Page 227; Large Print Page 335] - <http://www.usccb.org/bible/joshua/5#06005014-1>

*It is interesting that the Douay Rheims [Jesuit] Roman Catholic Bible, with Challoner's notation says that this **"Commander"** in Joshua 5:14 is named **"Michael"**, and in Daniel 10:21, states that the **"guardian general"** of the Church is **"Michael"**, and yet also recognizes that **"the leader of the heavenly army of the Lord of hosts"** can indeed be **"the Lord"**, why then cannot **"the Lord"** be symbolized by the designation **"Michael"**, which according to notation of Revelation 12:7 in the NAB means **"Who can compare with God?"**, for is not Jesus Christ, God, the Son, the Chief Leader of all Angels or Highest Messenger of the Father, yea the Arch-Angel, yea the Apostle [Hebrews 3:1] of the Father Himself?:

Joshua 5:14 [Douay Rheims [Jesuit] Roman Catholic Bible with Challoner notation]:

"... [14] **Prince of the host of the Lord: St. Michael**, who is called prince of the people of Israel, Dan. 10. 21. ..." - <http://www.drbo.org/x/d?b=drb&bk=6&ch=5&l=14#x>

Daniel 10:21 [Douay Rheims [Jesuit] Roman Catholic Bible with Challoner notation]:

"... [21] **Michael your prince: The guardian general of the church of God.** ..." - <http://www.drbo.org/x/d?b=drb&bk=32&ch=10&l=21#x>

Revelation 12:7:

"... [Standard Print Page 2128; Large Print Page 2128] * [12:7-12] **Michael**, mentioned only here in Revelation, wins a **victory over the dragon. A hymn of praise follows.** ..." [Standard Print Page 2128; Large Print Page 2128] - <http://www.usccb.org/bible/revelation/12#74012007-1>

"... [Standard Print Page 2128; Large Print Page 2128] * [12:7] **Michael: the archangel, guardian and champion of Israel; cf. Dn 10:13, 21; 12:1;**

Jude 9. In Hebrew, the name Michael means “Who can compare with God?”; cf. Rev 13:4. ...” [Standard Print Page 2128; Large Print Page 2128] - <http://www.usccb.org/bible/rev/12:7#74012007-2>

Hebrews 3:1:

"... [Standard Print Page 2051; Large Print Page 2051] **the apostle**, a **designation for Jesus** used only here in the New Testament (cf. Jn 13:16; 17:3), **meaning one sent as God’s final word to us (Heb 1:2) ...”** [Standard Print Page 2051; Large Print Page 2051] - <http://www.usccb.org/bible/hebrews/3#66003001-1>

Judges 6:22:

"... [Standard Print Page 369; Large Print Page 369] * [6:22] Ancient Israel thought that **seeing God** face to face meant mortal danger, **as Ex 33:20 indicates and as Gideon’s reaction here shows. Compare the reaction of Samson’s parents (13:22–23) when they realize they have been conversing with the Lord. ...”** [Standard Print Page 369; Large Print Page 369] - <http://www.usccb.org/bible/jgs/6:22#07006022-1>

Judges 13:

"... [Standard Print Page 370; Large Print Page 370] * [13:22] We will certainly die: **seeing God face to face was believed to be fatal, as explained in note on 6:22, where Gideon’s reaction is similar to that of Manoah here. ...”** [Standard Print Page 370; Large Print Page 370] - <http://www.usccb.org/bible/judges/13#07013017-1>

Malachi 3:1:

"... [Standard Print Page 1070; Large Print Page 1587] * [3:1] **My messenger**...before me: Mt 11:10 applies these words to John the Baptist; Mt 11:14 further identifies John as Elijah (see Mal 3:23). Some take God’s messenger in v. 1a to be a person distinct from **“the lord” and “the messenger of the covenant” in v. 1b** ... Some consider **“the lord” and “the messenger of the covenant” to be divine ...”** [Standard Print Page 1070; Large Print Page 1587] - <http://www.usccb.org/bible/malachi/3#47003001-1>

Nave's Topical Biblical Concordance [shortened in quotation]:

Section **“Angel (holy trinity)”**

“Angel (holy trinity)

ONE OF THE HOLY TRINITY

Called **ANGEL OF GOD**

Exodus 14:19 ; **Judges** 13:6 ; **1 Samuel** 29:9 ; **2 Samuel** 14:17,20 ; 19:27 ; **Acts** 27:23 ; **Galatians** 4:14

Called **ANGEL OF THE LORD**

Genesis 16:7,9, 22:11 ; **Exodus** 3:2 ; **Numbers** 22:23,25,27,32,5 ; **Judges** 2:1, 6:11,12 ,21,22, 13:3,6,9,13-21 ; **2 Samuel** 24:16 ; **1 Kings** 19:7 ; **2 Kings** 1:3,15, 19:35 ; **1 Chronicles** 21:15,18 ; **Psalms** 34:7, 35:5,6 ; **Zechariah** 1:11,12, 3:5, 12:8

Called **ANGEL OF HIS PRESENCE**

Isaiah 63:9" - [Angel \(holy trinity\) - Nave's Topical Bible Concordance Online](#)

Section "JESUS THE CHRIST"

"MISCELLANEOUS FACTS CONCERNING

Was with the Israelites in the wilderness

1 Corinthians 10:4,9 ; **Hebrews** 11:26 ; **Jude** 1:5" - [Jesus, the christ - Nave's Topical Bible Concordance Online](#)

Section "**JESUS THE CHRIST - NAMES, APPELLATIONS, AND TITLES OF**"

"NAMES, APPELLATIONS, AND TITLES OF

Angel

Genesis 48:16 ; **Exodus** 23:20,21

Angel of his presence

Isaiah 63:9

Captain of the Lords host (army)

Joshua 5:14

Messenger of the covenant

Malachi 3:1

Prince

Acts 5:31

Prince of Life

Acts 3:15

Prince of Peace

Isaiah 9:6

Prince of the kings of the earth

Revelation 1:5" - [Jesus continued - Nave's Topical Bible Concordance Online](#)

Charles Buck (AD 1771 – AD 11 Aug 1815) was an English Independent minister.

A Theological Dictionary, containing Definitions of all religious terms; a comprehensive view of every article in the system of Divinity, an impartial account of all the principle denominations which have subsisted in the religious world from the birth of Christ to the present day; together with an accurate statement of the most remarkable transactions and events recorded in Ecclesiastical history. By the Rev. Charles Buck. 1830. -

<http://books.google.com/books?id=OLOsngr2pNkC&printsec=frontcover#v=onepage&q&f=false>

"... [Page 17] **ANGEL**, a spiritual intelligent substance, the first in rank and dignity among created beings. **The word angel (ἄγγελος) is Greek, and signifies a messenger. The Hebrew word מַלְאָכִים signifies the same.** Angels, therefore, in the proper signification of the word, **do not import the nature of any being, but only the office to which they are appointed, especially by way of message or intercourse between God and his creatures.** Hence the word is used differently in various parts of the Scripture, and signifies, 1. Human messengers, or agents of others. 2. Sam. II. 5. "David sent messengers (Heb. angels) to Jabesh Gilead." Prov. XIII. 17. Mark I. 2. James II. 25. - 2. Officers of the churches, whether prophets or ordinary ministers, Hag. I .13. Rev. I. 20 - 3. **Jesus Christ, Mal. III. 1. Is. LXIII. 9. ...**" [Page 17] - [A http://books.google.com/books?id=OLOsngr2pNkC&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=OLOsngr2pNkC&printsec=frontcover#v=onepage&q&f=false)

"... [Page 23] **ARCHANGEL**, ... others, **not without reason, reckon it a title only applicable to our Saviour. Compare Jude IX. with Dan. XII . 1. 1 Thess. IV. 16. ...**" [Page 23] - <http://books.google.com/books?id=OLOsngr2pNkC&printsec=frontcover#v=onepage&q&f=false>

John Butterworth, minister (born AD 1727- died AD 1803)

A New Concordance to the Holy Scriptures. Being the Most Comprehensive and Concise of any before published. in which not only any word or passage of Scripture may be easily found, but the signification also is given of all proper names mentioned in the sacred Writings. By the Rev. John Butterworth, minister of the Gospel. A New Edition with Considerable improvements, by Adam Clarke, LL.D. London. 1812

"... [Page 34] **ANGEL**, s. **A messenger, or one sent of God**; and is applied, [1] To those noble, intellectual and spiritual beings, whom God makes use of as his ministers, to execute the orders of Providence, Heb. 1. 7, 14. Psal. 104. 4. [2] **To Christ, who is the messenger of the covenant, and brought the glad tidings of salvation to men, Zech. 1. 12. Mal. 3. 1. Rev. 10. 1. ...**"

[Page 34] -

<http://archive.org/stream/newconcordanceto00butt#page/n34/mode/1up>

"... [Page 40] **ARACHANGEL**, s. **A prince of angels, or the chief angel. 1. Thess. 4. 16. Jude 9. ...**" [Page 40] -

<http://archive.org/stream/newconcordanceto00butt#page/n40/mode/1up>

"... [Page 401] **MESSENGER**, s. is applied, [1] **To Jesus Christ, who published the tidings of salvation, Mal. 3. 1. ...**" [Page 401] -

<http://archive.org/stream/newconcordanceto00butt#page/n401/mode/1up>

"... [Page 402] **MICHAEL**, **Who is like God? One of the names of Christ Jesus, Dan.: 10. 21. Jude 9. Rev. 12. 7. ...**" [Page 402] -

<http://archive.org/stream/newconcordanceto00butt#page/n402/mode/1up>

Alexander Cruden (AD May 31, 1699 – AD November 1, 1770); Latin, Greek and Biblical scholar

Cruden's Complete Concordance to The Old and New Testaments, By Alexander Cruden, M.A.; Morgan and Scott's Popular Edition of Cruden's Concordance; 1888.

"... [Page 12] **ANGEL** Signifies, **A messenger, or bringer of tidings**, and is applied [1] To those intellectual ... beings., whom God makes use of as his ministers to execute the orders of providence, Rev. 22. 8. [2] **To Christ, who is the Mediator and Head of the church, Zech. 1. 12. Rev. 10. 1. ...**" [Page 12] - <https://archive.org/stream/crudenscompletec00crud#page/12/mode/1up>

"... [Page 383] **MESSENGER** Signifies, **One who carries message between party and party, Gen. 32. 3. | 50. 16. It is applied [1] To Christ Jesus, called the Messenger of the Covenant, Mal. 3. 1.** Who, though he be one with the Father, yet humbled himself for our sakes, to be **as a messenger from his Father**, to declare his will to us, **to confirm the covenant** of grace by his death, to reveal this salvation, with the promise of the Holy Spirit to work true faith and repentance in our hearts. ..." [Page 383] -

<https://archive.org/stream/crudenscompletec00crud#page/383/mode/1up>

Thomas Taylor (AD 15 May 1758 – AD 1 November 1835) was an English

translator and Neoplatonist, the first to translate into English the complete works of Aristotle and of Plato, as well as the Orphic fragments.

A Concordance to the Holy Scriptures of The Old and New Testament: Also, The different Significations of many important Words, by which their Meaning is opened; and often seeming Contradictions reconciled. Likewise, a short Account of several Jewish Customs and Ceremonies, by which many Parts of Scripture are illustrated. To which is added, An Explication of the most material Names, especially of Persons, in the Old and New Testament; as also the Titles and Appellations given to Christ and his Church. By Thomas Taylor. The Third Edition. Printed For J. Mawman, (Successor to Mr. Dilly) in the Poultry, London: And by and for T. Wilson and R. Spence, in High-Ousegate, York. Anno 1801. - <http://books.google.com/books?id=gd5UAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 22] **ANGEL Signifies A messenger or bringer of tidings, and is applied ... [2] To Christ**, who is the mediator and head of the church, Zech. 1. 12. Rev. 10. 1. ..." [Page 22]

"... [Page 24] **APOSTLE signifies, A messenger sent upon any special errand, Rom. 16. 7. 2 Cor. 8. 23. It is applied [1] To Christ Jesus ...**" [Page 24]

"... [Page 61] **CAPTAIN is a name applied ... [Page 61-62] ...To Christ Jesus** who is called the captain of salvation, Heb. 2. 10. ..." [Pages 61-62]

"... [Page 220] **MESSENGER signifies, One who carries messages between party and party, Gen. 32. 3.; 50. 16. It is applied [1] To Christ Jesus, Mal. 3. 1. ...**" [Page 220]

"... [Page 265] **PRINCE. This name is given, [1] To God, who is the supreme ruler and governor, Dan. 8. 11. [2] To Christ, who is called the Prince of Peace. Isa. 9. 6. ... He is called the prince of Life, Acts 3. 15. He is also called, the prince of the kings of the earth, Rev. 1. 5. He, as king, rules over all, even his greatest and most powerful enemies. [3] To the devil, John 12. 31. Mat. 4. 9. ...**" [Page 265]

"... [Page 405] **Titles given to Jesus Christ. ...
Angel, Isa. 63.9. Mal. 3. 1. ...
Apostle, Heb. 3. 1. ...
Captain, Josh. 5. 14. Heb. 2. 10. ... [Page 405-406] ...
Messenger, Mal. 2. 7.; 3. 1. ...
Michael, Dan. 12. 1. Rev. 12. 7. ...
Prince, Acts 3. 15.; 5. 31. ...**" [Pages 405-406]

Patrick Fairbairn (AD 28 January 1805 – AD 6 August 1874) was a Scottish minister and theologian.

Ezekiel, and the Book of his Prophecy: An Exposition. by Patrick Fairbairn, D.D.,

Professor of Theology in the Free Church College, Aberdeen, Author of "Typology of Scripture," etc. Second Edition. Edinburgh: T. and T. Clark, 38, George Street. London: Hamilton, Adams, and Co. Dublin: John Robertson, and Hodges and Smith. 1855.

"... [Page 95] Their approach was from the north, where also the different forms of idolatry had been seen by the prophet, and they stood beside the brazen altar, waiting to receive the command of Jehovah. It was there, as we said before, that the people's guilt lay unpardoned; and, according to the principle, "where the carcass is, there will the eagles be gathered together," from the same quarter must proceed the work of judgment. "While those ministers of Divine justice," says Hengstenberg excellently, 1 "tread beside the brazen altar, the glory of the Lord moves toward them out of the holy of holies, and appears to them at the threshold of the temple. It imparts **to him who is clothed in linen the commission to preserve the pious**, to the others to destroy the ungodly without mercy. **Now, who is the one clothed in linen? No other than the angel of the Lord. This appears from Dan. X. 5, XII. 6, 7, where Michael, but another name for the angel of the Lord, is designated in the same way -- a remarkable agreement in two contemporary prophets. It is also evident from the subject itself. The clothing is that of the earthly high-priest; but the heavenly high-priest and intercessor is the angel of the Lord (Zech. I. 12).** He who was clothed in linen is not, however, to be regarded as solely engaged in the work of delivering the pious, not as standing in contrast with the six ministers of righteousness. These are rather to be considered as **subordinate to him**, as accomplishing the work of destruction only by his command, and **under his authority**. The punish- [Page 95-96]

[Page 95, notation] 1 Christology, on Amos IX. 1. [Page 95, notation]

[Page 96] ment proceeds from him no less than the prosperity. This appears even from general grounds. Both have the same root, the same object--the prosperity of the kingdom of God. ... **the judgment on this occasion belongs to the angel of the Lord. For all inferior angels are subordinate to him, the prince of the heavenly host, so that all they do is done by his command. ... The fire is an image of the Divine anger. The angel of the Lord is here, therefore, expressly designated as the one who executes the judgments of the Divine justice.--The importance of the transaction extends beyond the explanation of the passage before us. We have here the Old Testament foundation of the doctrine of the New, that all judgment has been committed to the Son;** and a remarkable example of the harmony of the two Testaments, which in recent times has been but too much overlooked. (Comp. Matt. XIII. 41, XXV. 31.) ..." [Pages 95-96] - <https://archive.org/stream/ezekielbookofhis00fairrich#page/95/mode/1up> <https://archive.org/stream/ezekielbookofhis00fairrich#page/96/mode/1up>

The Imperial Bible-Dictionary, Historical, Biographical, Geographical, and Doctrinal: including the Natural History, Antiquities, Manners, Customs, and Religious Rites and Ceremonies mentioned in the Scriptures, and an account of the several Books of the Old and New Testaments; edited by the Rev. Patrick Fairbairn, D.D., author of "Typology of

Scripture," "Commentary of Ezekiel," etc. Illustrated by numerous engravings, Volume I.; London: Blackie and Son, Paternoster Row; and Glasgow and Edinburgh. 1866.

"... [Page 87] **ANGELS** [in Greek ἄγγελος, and in Hebrew מַלְאָכִים, melakim]. Both the Greek and Hebrew terms originally import any kind of persons or agencies sent forth -- **messengers**; and they are occasionally employed **in Scripture in this original sense**, though usually, in such cases, the rendering in our English version is no angels, but messengers. (For ex. Job I. 14, 1 Sa. XI. 3.; Lu. IX. 52.) There are other passages, however, in which the rendering angels is sometimes preserved, but in which the reference still is to beings or agencies of an earthly kind, not to those possessed of angelic natures. ... **Of the same description are those passages in which the term is applied to prophets, as persons commissioned by God to deliver messages in his name**; thus Haggai is called the Lord's angel, ch. I. 13. (messenger in English version), as is Messiah's forerunner in Mal. III. 1; and the epithet is even applied to Israel generally, with reference more especially to his prophetic calling, as appointed by God to be the light and benefactor of the world, Isa. XIII. 19. So, again, and with reference merely to another aspect of the delegated trust committed to the covenant-people, **there are passages in which the priesthood has the term applied to it**; as at Mal. II. 7, "The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the angel (English version, messenger) of the Lord of hosts." ... [Page 87-88]

... [Page 88] 3. Finally, **there is the angel, by way of eminence** -- one who, from the epithets applied to him, and the acts ascribed to him, appears to be **infinitely raised above all besides who bear the name of angel** -- designated sometimes **"the angel of the Lord's presence," "the angel in whom his name is," "the angel of the covenant and Lord of the temple," "Michael the archangel," Is. LXIII. 9; Ex. XXIII. 21; Mal. III. 1; Jude 9, &c.**, and represented as offering up the prayers of God's people, discomfiting their enemies, and symbolically taking possession of the whole world as his proper heritage, Re. VIII. 3; XII. 7; X. 2. It is **uniformly but one being to whom such peculiar acts and designations are ascribed**; they are never spoken of as belonging to a company, or as shared by one in common with some others; and, as they clearly imply divine properties, and performances strictly mediatorial and redemptive, **they can be understood of none but the Lord Jesus Christ**. Precisely as he was called "the apostle and high-priest of our profession," from being in these respects the original and perfection of which others were but the copy; so in a sense altogether peculiar **he bore the name of angel, because he was, as no other could be, the delegate of Heaven to sinful men -- "He whom the Father sent" to reveal to them his counsel, and for ever establish the covenant of their peace.** ...

... the term **archangel** ... being used only **as the designation of a single personage -- whom we take to be the Messiah** ... " [Pages 87-88] - <https://archive.org/stream/theimperialbible01unknuoft#page/87/mode/1up>
<https://archive.org/stream/theimperialbible01unknuoft#page/88/mode/1up>

"... [Page 106] **APOSTLE** [Gr. ἀπόστολος], one sent forth with any special message or commission. ... [Page 106,108]

... [Page 108] The term **APOSTLE is once, though only once, in Scripture applied to our Lord**; in He. III. 1 he is called the "apostle and high-priest of our profession." It merely turns into **a personal designation the idea of his being the One emphatically sent by the Father to reveal his mind** and accomplish the work of reconciliation, comp. Jn. IV. 34; V. 23, &c. ..."

[Pages 106,108] -

<https://archive.org/stream/theimperialbible01unknuoft#page/106/mode/1up>

<https://archive.org/stream/theimperialbible01unknuoft#page/108/mode/1up>

"... [Page 120] **ARCHANGEL. See ANGELS. ...**" [Page 120] -

<https://archive.org/stream/theimperialbible01unknuoft#page/120/mode/1up>

"... [Page 962] **Joshua** ... [Page 962-963]

... [Page 963] The general conviction of the Christian church has always been that **Joshua was very eminently a type of our Lord Jesus Christ ... Even in his office as captain of the Lord's host, Joshua did homage to him to whom this office rightfully belongs, whom he saw in vision as he was commencing his enterprise, Jos. V. 13 - VI. 2. ...**" [Pages 962-963] -

<https://archive.org/stream/theimperialbible01unknuoft#page/962/mode/1up>

<https://archive.org/stream/theimperialbible01unknuoft#page/963/mode/1up>

"... [Page 990] **JUDGES, THE BOOK OF** ... [Page 990,992]

... [Page 992] Moses had been commissioned by **the Son of God, The Angel of the Covenant, who went before the people in all their marches, Ex. III. 1-6; XIII. 21; XIV. 19; &c.** ... Agreeably to this, the true grouping of the events in the time of the judges must be looked for in connection with the coming forth of **the Angel of the Covenant** ..." [Pages 990,992] -

<https://archive.org/stream/theimperialbible01unknuoft#page/990/mode/1up>

<https://archive.org/stream/theimperialbible01unknuoft#page/992/mode/1up>

The Imperial Bible-Dictionary, Historical, Biographical, Geographical, and Doctrinal: including the Natural History, Antiquities, Manners, Customs, and Religious Rites and Ceremonies mentioned in the Scriptures, and an account of the several Books of the Old and New Testaments; edited by the Rev. Patrick Fairbairn, D.D., author of "Typology of Scripture," "Commentary of Ezekiel," etc. Illustrated by numerous engravings, Volume II.; London: Blackie and Son, Paternoster Row; and Glasgow and Edinburgh. 1866.

"... [Page 227] **MESSIAH** (מָשִׁיחַ, Χριστός) ... [Page 227-228]

... [Page 228] We have already shown, from the Psalms and four of the Prophets, that **the Messiah** was to be king of the house of David, and we might add several more references to the prophetic books, in which he is spoken of as a Branch (Zech. III. 8, referring to Jeremiah's prophecy about the Branch to be raised to David), a King, Is. XXXII. 1; Je. XXIII. 5; Zec.

VI. 13; IX. 9; a Prince, Eze XXXIV. 21; a Ruler, Mi. V. 2; Is. IV. 4; a Shepherd, Mi. V. 4; Is. XL. 11; Je. XXIII. 4; Eze. XXXVII. 21; Zec. XI; and **he appears to be represented by Michael the Prince, Da. X. XII. ...**" [Pages 227-228] -

<https://archive.org/stream/theimperialbible02unknuoft#page/227/mode/1up>
<https://archive.org/stream/theimperialbible02unknuoft#page/228/mode/1up>

"... [Page 234] **MICHAEL [who is like unto God?] 1. The name of a superhuman being, Da. X. 13,21; XII. 1; Jude 9; Re. XII. 7**, in regard to whom there have in general been two rival opinions, either that **he is the Lord Jesus Christ, the Son of God**, or that he is one of the so-called seven archangels. **We hold the former opinion, and very much on the grounds stated by old writers, and repeated by Hengstenberg in his Commentary on Revelation and in his Christology.** ... Hengstenberg (Christologie, band III. abth. 2, s. 51,52) prefers to reckon the prince to be the abstraction of all the successive kings, the ideal king of Persia: and in the Old Testament age, he says, **Michael** appeared as yet only to be "one of the chief princes," comparing, Is. LIII. 12. Or though we hold that this prince of Persia was a common angel, the "one of the chief princes" **opposed to him, and higher than him, may quite well be the Son of God, "the Prince of the kings of the earth," "the King of kings and Lord of lords, "Re. I. 5; XIX. 16. This not only may be: it is the only view which seems to us natural, if the marginal translation be adopted, as we believe it ought to be, "Michael the first of the chief princes," answering to the description more fully given in the New Testament, "who is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church: who is the beginning, the first-born from the dead: that in all things he might have the pre-eminence." Col. I. 15-18.** And in the nature of this case this is the only help that was adequate to the necessity. This angel who talked with Daniel had already been withstood for a considerable time by the prince of the kingdom of Persia; but, **lo, Michael came to help him. Unless God had laid help really on one that was mighty, that mighty one the King of Israel, whose perpetually victorious course is celebrated in Ps. XLV., there might be a repetition of delays and even positive defeats.** ... [Page 234-235]

... [Page 235] **On one supposition alone could it be comforting and strengthening--if Michael is the Son of God**, who said to his disciples, "These things have I spoken unto you, that in me ye might have peace: in the world ye shall have tribulation: but be of good cheer, I have overcome the world." Jn. XVI. 33. This assurance did cheer Isaiah, Is. VIII. 9, 10, and Paul, Ro. VIII. 35-39, and John, 1 Jn. IV. 4; V. 4, 5; and **something immeasurable short of this would rather have added to Daniel's anxieties than removed them.** The third text is very near the conclusion of the angel's revelation to him. "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." **It would be easy to quote parallels to this text which refer to Christ:** for instance, those which speak of the unexampled trouble from which he is to deliver his people, and the Lamb's book of life in which their names are written. ... **that Michael is here called, ... "the great prince," because no other prince is worthy to be named in the same breath with him; as in fact he is that unlimited and everlasting ruler of whom the whole book of Daniel prophesies, at the coming of whose kingdom all its rivals were swept away, and no place was found for them.** (2) In Da. X. 5, 6 before this interpreting angel appears to Daniel, the prophet has the vision of **another being:** ... This language at once suggests to us other **descriptions of the Lord himself, as he appeared in somewhat of a human form to Daniel's older contemporary Ezekiel, Eze. I. X., and also as the great High-priest of the heavenly temple, Eze. IX. 2, compare Da. XII. 6, 7. Not less obvious is the resemblance of the description to that of the glorified Redeemer in Re. I. 13-15, compare also ch. X. 1;** all the more that the effects of the visions were remarkably similar in the two cases of Daniel and of John. **A dispassionate consideration can scarcely fail to convince us that this being whom Daniel saw is the Lord Jesus Christ, the Son of God,** where the prophet knew who it was, as we do, or not. **But whom else can we suppose to be intended by Michael;** of whom the angel repeatedly speaks to him in the following discourse, of whom he yet gives no description, but takes for granted that he is sufficiently known already? The prophet's mind was full of the great vision he had just had, and **everything is simple enough on the supposition that it was Michael whom he had been seeing; ...**

... He was the Angel, the Angel of the Covenant, of whom so much had been said in the books of Moses (see ANGELS): who had appeared to Joshua as the Captain of the Lord's Host; who had come forth in the several critical times during the period of the Judges (see JUDGES): and whom after occasional later manifestations, was recognized by Isaiah, ch. LXIII. 9, as the Angel of the Lord's presence, who had ever been the instrument of saving Israel. ... To deny that this Angel of the Lord is the Son of God is to introduce confusion into the whole of the record of God's dealings with his ancient people; if on the contrary, we affirm their identity, then the supposition that he and Michael are one and the same is the simplest and most natural imaginable, as will appear all the more if we attempt to construct a different theory. And as we have already noticed the resemblance of the interpreting angel in the visions of Zechariah, and in this vision of Daniel: so we have **the Angel of the Lord, undoubtedly the Angel of the Covenant, in Zechariah, precisely as Michael here. ... And it is to be observed that this name, Michael, "Who is like God?" seems to be given in allusion to the expression in Ex. XV. 11, "Who is like unto thee, O Lord, among the gods?" amplified as this in Ps. LXXXIX. 6-8 ... Michael is certainly the fitting title of him who professed himself to be "equal with God," according to the**

understanding both of his apostles and of his enemies, Jn. V. 18; [Page 235-236]

... [Page 236] Phi. II. 6. In contrast with this name **Michael**, and its use in the Revelation to be noticed immediately, Hengstenberg calls attention to the worship of the dragon and the apocalyptic beast, Re. XIII. 4; when his votaries asked, "Who is like unto the beast? Who is able to make war with him?" (5) **The passage in Revelation, ch. XII. 7-9, undeniably refers to the same class of subjects as that in Daniel, and Michael is the same person in both. ... This victory is attributed in the hymn at ver. 10, 11, to Christ, as it is here to Michael. ...**

... It is only fair to the advocates of the other view, to acknowledge a seeming support from Scripture which they derive from the remaining passage where **Michael** is named. It is written **in Jude 9**, ... Is it suitable to say of **the Eternal Son of God, the second person in the Trinity**, that he durst not reply to Satan? But entering no further than is unavoidable into the interpretation of this confessedly difficult passage, **we reply that Michael designates him (as does also the title Angel, or Archangel), not simply in his divine essence, but in an official character of subordination, as the Messenger of Jehovah and the Captain of the Lord's host.** His not daring to rebuke the devil in a particular case is no more marvelous than **his living a life of prayer and dependence all the time he spent in this world; his not rebuking the devil, but saying, "The Lord rebuke thee," reminds us also of his replies to the temptations in the wilderness, which consisted of little more than passages of Scripture, out of three times twice entirely so. Nay, the opposition of Michael and the devil in this passage is without a parallel in Scripture, if Michael be a created angel: whereas it is a very common opposition indeed if Michael be Christ. And the reference of Jude to Zec. III. 1, 2, is undeniable; even if we do not admit the identity of meaning, we must allow that the apostle's language took its shape from that of the prophet. Now, in Zechariah, it is the angel of the Lord who confronts Satan, and we have already given or referred to reasons for holding that this angel is Christ. And as it often happens that "the Angel of the Lord" passes into "the Lord" himself in the course of narratives in the Old Testament, so in this instance; "The Lord said unto Satan, the Lord rebuke thee, O Satan: even the Lord that hath chosen Jerusalem rebuke thee:" impressing on us the conviction that **Michael is himself Jehovah in a certain subordinate relation to Jehovah; namely, the Son sent by the Father, and acting as his servant. ...****

... --**Michael the archangel-- who, in our opinion, is the Lord Jesus Christ, the Son of God, the Head of the elect angels, as well as of his redeemed people. ...** [Pages 234-236] -

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Prophecy viewed in respect to its distinctive nature, its special function, and proper

interpretation. by Patrick Fairbairn, D.D. principal of the Free Church College, Glasgow; Author of "Typology of Scripture," "Ezekiel and the Book of His Prophecy," Etc. Second Edition. Edinburgh: T. and T. Clark, 38, George, Street. London: Hamilton, Adams, and Co. Dublin: John Robertson and Co. 1865.

"... [Page 344; Internally Page 325] 1. We have taken no special notice of the conflict in the heavenly places being, in chap. XII. 7, 8, ascribed to **Michael** and his angels; **holding it to have been virtually settled by Ode (De Angelis, p. 1032, sq.), Vitringa, Hengstenberg, etc., on the passage, that Michael is but another name for Christ -- a name given Him in special connection with this great conflict to indicate the certainty of His success, grounded on his divine nature, for it means, Who is like God?"** [Page 344; Internally Page 325] - <https://archive.org/stream/prophecyviewedi00fairgoog#page/n344/mode/1up>

William Baxter Godbey (AD June 3, 1833 - AD September 12, 1920) was a Wesleyan evangelist.

William Baxter Godbey's Commentary on the New Testament; Revelation 12

"... 7. In this graphic description of the war in heaven, **Dr. Clarke (as in Daniel 12:1) identifies Michael with Christ. "The Angel of the Covenant," so frequently mentioned in the Old Testament, is believed be the excarate Christ. ...**" [Page 62] - <http://www.studylight.org/commentaries/ges/view.cgi?bk=65&ch=12>
<http://www.enterhisrest.org/history/wg-rev.pdf>

Matthew Pool[e] – (AD 1624 – AD 1679) was an English Nonconformist theologian.

Annotations upon The Holy Bible: Wherein the Sacred Text is Inserted, and Various Readings Annexed, Together with the Parallel Scriptures; The More Difficult Terms in each Verse are Explained, Seeming Contradictions Reconciled, Questions and Doubts Resolved, and the Whole Text Opened. By Matthew Pool, in Three Volumes, Volume I., New York; 1853 (Poole, and Non-conformist brethren first published in 1683) - <http://books.google.com/books?id=xNwXAQAIAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 120] **EXODUS III. ... 2 And c the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush:** and he looked, and behold, the bush burned with fire, and the bush was not consumed.

c Deut. 33.

16.

Is. 63. 9.

Acts 7. 30

The angel of the LORD; not a created angel, but the Angel of the covenant, Christ Jesus, who then and ever was God, and was to be man, and to be sent into the world in our flesh, **as a messenger of God.** And

these ... were **presages or forerunners of his more solemn mission and coming, and therefore he is fitly called an Angel.** That **this Angel was no creature, plainly appears by the whole context, and specially by his saying, I am the Lord,** &c. And it is a vain pretense to say that the angel, as God's ambassador, speaks in God's name and person; for what ambassador of any king in the world did ever speak thus, I am the king, &c? Ministers are God's ambassadors, but if any of them should say, I am the Lord, they would be guilty of blasphemy, and so would any created angel be too, for the same reason. ...

... Draw not nigh hither; keep thy distance; whereby he checks his curiosity and forwardness, and works him to the greater greater reverence and humility. **Compare Exod. XIX. 12, 21.; Josh. V. 15. Put off thy shoes L this he requires as an act and token, 1. Of his reverence to the Divine Majesty,** then and there eminently present. 2. Of his humiliation for his sins, whereby he was unfit and unworthy **to appear before God;** for this was a posture of humiliation, **2 Sam. XV. 30; Isa. XX. 2, 4; Ezek. XXIV. 17, 23. 3.** Of purification from the filth of his feet, or ways, or conversation, that he might be more fit **to approach to God.** See **John XIII. 10; Heb. X. 22. 4.** Of his submission and readiness to obey God's will, for which reason slaves used to be barefooted. **Holy ground; with a relative holiness at this time, because of my special presence in it. ...** [Page 120]

"... [Page 417] JOSHUA V. ... 14 And he said, Nay; not as || captain of the host of the LORD am I now come. And Joshua r fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

|| **Or, prince.**

See Ex. 23.

20. Dan. 10.

13, 21. & 17.

1. Rev. 12. 7.

& 19. 11. 14.

r Gen. 17. 3.

He said, Nay, I am neither Israelite nor Canaanite. **Caption of the host of the Lord;** either, 1. Of all creatures in heaven and earth, which are God's hosts. Or, 2. Of the angels, who are called the host of heaven, 1 Kings XXII. 19; 2 Chron. XVIII. 18; Luke II. 13. Or, 3. Of the host or people of Israel, which are called the Lord's host, Exod. XII. 41. **The sense is, I am the chief Captain of this people,** and will conduct and assist thee and them in this great undertaking. **Now this person is none other than Michael the Prince, Dan. X. 12; XII. 1; not a created angel, but the Son of God, who went along with the Israelites in this expedition, 1 Cor. X. 4; not surely as an underling, but as their Chief and Captain.** And this appears, 1. **By his acceptance of adoration here. which a created angel durst not admit of, Rev. XXII. 8,9. 2.** Because the place was made holy by his presence, ver. 15, which was God's prerogative, Exod. III. 5. 3. **Because he is called the Lord, Heb. Jehovah, Josh. VI. 2. What saith my Lord unto his servant? I acknowledge thee for my Lord and Captain, and therefore wait for thy commands, which I am ready to obey. ...** [Page 417]

"... [Page 487] Judges XII, XIII. ... 3 And the d angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.

d ch. 6. 12.

Luke 1. 11,

13, 28, 31.

The angel of the Lord; the Son of God, oft so called in the Old Testament, as may be gathered from ver. 18, yet distinguished from the Lord, because he appeared here as it were in the form of a servant, as a messenger sent from God, and was really a distinct person from God the Father. ..." [Page 487]

Annotations upon The Holy Bible: Wherein the Sacred Text is Inserted, and Various Readings Annexed, Together with the Parallel Scriptures; The More Difficult Terms in each Verse are Explained, Seeming Contradictions Reconciled, Questions and Doubts Resolved, and the Whole Text Opened. By Matthew Pool, in Three Volumes, Volume II., New York; 1853 (Poole, and Non-conformist brethren first published in 1683) -

<http://books.google.com/books?id=mN0XAQAIAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 841] DANIEL X. ... 13 a But the prince of the Kingdom of Persia withstood me one and twenty days: but lo, b Michael, || one of the chief princes, came to help me; and I remained there with the kings of Persia.

a ver. 20.

b ver. 21.

ch. 12. 1.

Jude 9.

Rev. 12. 7.

|| Or, the first

... as Michael and the devil strove, **Rev. XII. 7. ... Michael: this we take to be Christ. 1. His name signifies, who is like God. 2. He is the first in dignity above all the angels, Heb. I. 4-7, &c., called archangel, and the church's prince, ver. 21. 3. The chief champion of his church,** helping Gabriel not as his fellow, but as his general. Thus we see what care God takes of his church's safety against their potent enemies, by doubling their succours, (when he could do it, if he pleased, without means,) thereby to consult his own glory in this world by defeating the counsels and breaking the powers of the mightiest enemies, after he had given them rope to do their worst. ..." [Page 841]

"... [Page 842] DANIEL X. ... 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, m but Michael your prince.

+ Heb. strengtheneth himself.

m ver. 13. Jude 9. Rev. 12. 7.

In the scripture of truth, i.e. in the peremptory decree and purpose of God, more authentic and unalterable than the laws of the Medes and Persians. ...

Michael your prince; Jesus Christ alone is the Champion and Protector

of his church, and that all-sufficient, when all the princes of the earth besides deserted or opposed it. **For it cannot be meant of angels in any sound sense, as popish interpreters would have it, thereby to countenance their angel worship ...** [Page 842]

"... [Page 848] DANIEL XII. ... 6 And one said to p the man clothed in linen, which was || upon the waters of the river, q How long shall it be to the end of these wonders?

p ch. 10. 5.

|| Or, from above.

q ch. 8. 13

To the man clothed in linen; to Michael, chap. X. 5; Christ, who seemed to stand between the banks, i.e. in the air above the waters, or upon them. Matt. XIV. 25; upon many people, say some, Rev. X. 2. ..." [Page 848]

"... [Page 1025] MALACHI ... CHAP III. ... **The messenger of the covenant; the Angel of the covenant, not Elias, but Christ, the Messiah**, in whose blood the covenant of grace was confirmed, for whose sake it is performed to us. ..." [Page 1025]

Annotations upon The Holy Bible: Wherein the Sacred Text is Inserted, and Various Readings Annexed, Together with the Parallel Scriptures; The More Difficult Terms in each Verse are Explained, Seeming Contradictions Reconciled, Questions and Doubts Resolved, and the Whole Text Opened. By Matthew Pool, in Three Volumes, Volume III., New York; 1853 (Poole, and Non-conformist brethren first published in 1683) - <http://books.google.com/books?id=uN0XAQAIAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 945] JUDE ... 9 ... **Yet Michael the archangel : either this is understood of Christ, the Prince of angels, who is often in Scripture called an Angel** ... When contending with the devil; it may be meant either of **Christ contending with the devil, as Matt IV., in his temptation, and Zech. III. 1, 2 and Rev. XII. 7;** ..." [Page 945; Poole, in these passages, gives both options for Michael, [1] **as Christ, uncreated**, or [2] **some other angel, one of creation; in a symbolic sense; the first option being cited, and says "...If Michael the archangel be meant of Christ, ..."** &c, yet he considers option two in the light of "Peter", referencing 2 Peter also.]

"... [Page 974] REVELATION X. ... AND I saw another mighty angel come down from heaven, clothed with a cloud : a and a rainbow was upon his head, and b his face was as it were the sun, and c his feet as pillars of fire:

a Ezek. 1. 28.

b Mat. 17. 2.

ch 1. 16.

c ch. 1. 15.

And I saw another mighty angel; the most and best interpreters understand **by this angel, Christ, formerly represented to us as a Lamb, here as an Angel**; none but he could call the two witnesses, chap. XI. 3, his witnesses;

besides, **the glorious appearance of this angel speaketh him no ordinary angel**. Come down from heaven; God being about to do or speak some great thing, is oft thus set out as coming down from heaven. **Clothed with a cloud; Christ is described as coming with clouds, chap. I. 7**. The Lord hath said that he would dwell in the thick darkness, 2 Chron. VI. 1. And a rainbow was upon his head; which was the sign of the covenant made with Noah, Gen. IX. 16, and **fitted Christ's head**, as he that brought peace to the world, and to his church in special. And his face was as it were the sun : see Matt. XVII. 2. And his feet as pillars of fire; signifying the steadiness and efficacy of his actions. ...

... 3 ... And cried with a loud voice, as when a lion roareth : this voice suited him who is **the Lion of the tribe of Judah** : the lion's voice is both loud and terrible. ...

... 5 ... And the angel which I saw stand upon the sea and upon the earth : see ver. 2; **which Angel was Christ**. Lifted up his hand to heaven; as Dan. XII. 7, with which prophecy this agreeth. It is an ordinary gesture used in swearing. ..." [Page 974]

"... [Page 981] REVELATION XII. ... 7... **Others, by Michael here understand Christ himself, who they think, is understood by Michael, Dan. XII. 1. ...**" [Page 981; Poole, himself, in this instance, seems to take a more symbolic approach, while still listing the various ideas of others.]

John Kitto (AD 4 December 1804 – AD 25 November 1854) was an English biblical scholar of Cornish descent.

William Lindsay Alexander (AD 24 August 1808 – AD 20 December 1884) was a Scottish Church Leader.

A Cyclopaedia of Biblical literature; Volume III, by John Kitto, D.D., F.S.A. Third Edition, Edited by William Lindsay Alexander, D.D., F.S.A.S., Etc, assisted by numerous contributors [see pages V, VI] in Three Volumes with biographical notices and general index; 1876

"... [Page 158] **MICHAEL** ... [There seems good reason for regarding **Michael as a name of the Messiah. Such was the opinion of the best among the ancient Jews (Wetstein, N.T., note on Jude 9; Surenhusius Bibles Katall., p. 701, etc.) With this all the Bible representations of Michael agree**. He appears as the Great Prince who standeth for Israel (**Dan. XII. 1**), and he is called '**the prince of Israel**' (**Dan. X. 21**); **expressions which may be compered with that used in chap. IX. 25 of the Messiah**. So in the N.T. **Michael appears as the defender of the church against Satan (Rev. XII. 7), the special work of Christ (1 John III. 8)**. ... Jude doubtless cites here a Jewish tradition which there is no reason for not regarding as true; for aught that can be shown to the contrary, Satan and **the Logos, as Michael**, may have contended for the body of Moses as a deep symbol of their grand contest for the spiritual dominion of the race. The

appearance of Moses in a body at the transfiguration given some countenance to the belief that he was on this occasion delivered from him that hath the power of death, and, like Elijah, triumphantly carried into heaven. ... The Bible names ... **Michael, the archangel, even the Lord, who shall come to judge the quick and the dead (1 Thess. IV. 16.)**] ..." [Page 158] - <http://books.google.com/books?id=7DAHAQAIAAJ&printsec=frontcover#v=onepage&q&f=false>

Sir William Smith (AD 20 May 1813 – AD 7 October 1893) was an English lexicographer.

A Comprehensive Dictionary of the Bible. Mainly abridged from Dr. WM. Smith's Dictionary of the Bible, but comprising Important Additions and Improvements from the works of Robinson, Gesenius, Furst, Pape, Pott, Winer, Keil, Lange, Kitto, Fairbairn, Alexander, Barnes, Bush, Thomson, Stanley, Porter, Tristram, King, Ayre, and many other eminent scholars, commentators, travellers, and authors in various departments. Designed to be a Complete Guide in regard to the pronunciation and signification of Scriptural names; the solution of difficulties respecting the interpretation, authority, and harmony of the Old and New Testaments; the history and description of Biblical customs, events, places, persons, animals, plants, minerals, and other things concerning which information is needed for an intelligent and thorough study of the Holy Scriptures, and of the books of the apocrypha. By Sir William Smith; Edited by Rev. Samuel W. Barnum. Illustrated with five hundred maps and engravings. New York: D. Appleton & Co., 90, 92 & 94 Grand Street. London: 16 Little Britain. 1868.

"... [Page 41] **Angels [ane'jelz] (fr. Gr. = messengers = Heb. malachim).** ... In many passages "the angel of God," "the angel of Jehovah," is a **manifestation of God himself. Compare Gen. XXII. 11 with 12, and Ex. III. 2 with 6 and 14; where the "angel of Jehovah" is called "God," and "Jehovah," and accepts the worship due to God alone. (Contrast Rev. XIX. 10, XXII. 9.) See also Gen. XVI. 7, 13, XXXI. 11, 13, XLVIII. 15, 16; Num. XXII. 22, 32, 35, and comp. Is. LXIII. 9 with Ex. XXXIII. 14, &c., &c.** Side by side with these expressions, we read of **God's being manifested in the form of man; as to Abraham at Mamre (Gen. XVIII. 2, 22, comp. XIX. 1), to Jacob at Peniel (Gen. XXXII. 24, 30), to Joshua at Gilgal (Josh. V. 13, 15), &c.** Apparently both sets of passages refer to the same kind of manifestation of **the Divine Presence.** Now, since "no man hath seen God" (the Father) "at any time," and **"the only-begotten Son, which is in the bosom of the Father, He hath revealed Him" (Jn. I. 18), the "Angel of the Lord" in such passages must be He, who is from the beginning the "Word," i.e. the Manifester or Revealer of God, and these appearances must be "fore-shadowings of the Incarnation."** Besides this highest application of "angel" or "messenger" it is used of any **messengers of God...**" [Page 41-42]

... [Page 42] The Incarnation marks a new epoch of angelic ministration. **"The angel of Jehovah," the lord of all created angels, having now descended from heaven to earth, it was natural that His servants should continue to do Him service there. ...**" [Pages 41-42] -

<https://archive.org/stream/comprehensivedic00smituoft#page/41/mode/1up>
<https://archive.org/stream/comprehensivedic00smituoft#page/42/mode/1up>

"... [Page 51] **Apostle [a-pos'I] (fr. Gr. = one sent forth) ... It is once applied to the Lord Jesus Christ, the one sent from God (Heb. III. 1; comp. Mal. III. 1; Jn. III. 34; Ex. III. 10-15; Angels). ...**" [Page 51] - <https://archive.org/stream/comprehensivedic00smituoft#page/51/mode/1up>

"... [Page 645] **Michael ... [Page 645-646]**

... [Page 646] **Many (Luther, Hengstenberg, Dr. W. L. Alexander [in Kitto], Prof. Douglas [in Fairbairn], &c.) maintain that Michael = the Messiah or Lord Jesus Christ (compare Dan. X. 21, XII. 1 with IX. 25; Rev. XII. 7 with 1 Jn. III. 8). "Michael designates Him," says Prof. Douglas, "as does also the title 'Angel' or 'Archangel,'" not simply in His divine essence, but in an official character of subordination, as the Messenger of Jehovah and the Captain of the Lord's host. Professor Douglas compares the answer of Michael in Jude 9 with those of Christ in Mat. IV. 4, 7, 10, and remarks that the opposition of Michael and the devil here "is without a parallel in Scripture, if Michael be a created angel; whereas it is a very common opposition indeed, if Michael be Christ." ...**" [Pages 645-646] - <https://archive.org/stream/comprehensivedic00smituoft#page/646/mode/1up>

Thomas Coke (AD 9 September 1747 – AD 2 May 1814) a Methodist Bishop.

Thomas Coke Commentary on the Holy Bible

"... GENESIS ... CHAP. XVI. ... Verse 7 Genesis 16:7. **And the angel of the Lord, &c. -- ...**

... when **THE ANGEL of the LORD** appeared to her. This is the first place, where mention is made of an angel. Expositors vary in their sentiments concerning it. It is universally agreed, that the word מַלְאָךְ malac, signifies a messenger, a person sent, as ἄγγελος in Greek, from ἀγγελλω, to tell, to bear a message: and consequently the context only can determine of what sort the messenger is; for the word is not only applied to human messengers, but to celestial ones, as well as to the second Divine Person in the Trinity. See Cruden's Concordance on the word angel. That this Second Person is here spoken of and appeared to Hagar, is the opinion of very many Christian interpreters, which seems the more probable from Genesis 16:13 where he is spoken to as the Jehovah himself, and from Genesis 16:10 where he speaks in the person of Jehovah: and I cannot help delivering it as my opinion, that all appearances of this kind, where the malac Jehovah, the messenger of Jehovah, the angel of the covenant so speaks and acts, were appearances of the Loos, of him, who was sent into the world to save us from our sins. The angel which appeared in the bush, and conducted the Israelites, I conceive to be the same with this, namely, the Word of God, the

Redeemer. See Malachi 3:1. Exodus 14:19; Exodus 23:20-21; Exodus 23:33. Isaiah 63:9. ..." -

<http://www.studyLight.org/commentaries/tcc/view.cgi?bk=0&ch=16>

"... EXODUS ... CHAP. III. ... Verse 2 Exodus 3:2. **The Angel of the Lord** -- In the note **on Genesis 16:7 we have delivered our opinion at large, concerning the Angel of the Lord, which, with the generality of Christian interpreters, we conceive to have been the Messiah, the Angel, or Messenger of the Covenant.** It is very evident from this chapter, that the **Person here appearing to Moses was no created Angel, but Jehovah himself, the second Divine Person in the Trinity; see Exodus 3:4; Exodus 3:6; Exodus 3:14, &c.** the same who conducted the Israelites in the wilderness, and **that was Christ, according to St. Paul, 1 Corinthians 10:4.** Fire was one of the emblems of the Shechinah, or **Divine appearance,** see Genesis 15:17-18 and of the other appearances which follow in the course of the sacred Scriptures. ..." -

<http://www.studyLight.org/commentaries/tcc/view.cgi?bk=1&ch=3>

"... DANIEL ... CHAP. III. ... Verse 25 Daniel 3:25. **Is like the Son of God** -- ... **the Son of God, the promised Redeemer; yet it is extremely probable, (and so the best Jewish, as well as Christian commentators have understood it,) that he was indeed The Son of God, who often appeared** ... in human form, before he assumed that nature for our salvation; -- **the great Angel or messenger of the covenant, who under that character frequently revealed himself to the patriarchs of old: and accordingly in the 28th verse he is called the Angel of God; the messenger** sent to deliver these servants of the Lord; -- the same who afterwards sent to Daniel to preserve him from the rage of the lions. ..." -

<http://www.studyLight.org/commentaries/tcc/view.cgi?bk=26&ch=3>

"... MALACHI ... CHAP. III. ... Verse 1 Malachi 3:1. Behold, I will send my messenger, &c. -- ... **The other is represented in very high characters, as that Lord whom they sought, or expected to come; as the Angel or Messenger of the covenant, in whom they delighted; that is to say, under or by whom they promised themselves all felicity; and again as a severe Judge, Malachi 3:2. ...**

... "Well then," replies God, "you shall know experimentally where he is, and find him where you least look for him. By Him whom you seek,—whom you delight in, will I appear to be a God of judgement: and, that you may not be surprised at his coming, Behold, I send my messenger," &c. **He is the same person, as Eben Ezra observes, who, from the dignity of his person, is called the LORD, and from his office, Angel of the covenant.** His office relates to a covenant with his people, which, as it seems by the punishment which followed his coming, they should reject. The time of his coming is said to be suddenly, that is, after the messenger, who was to prepare his way; and is implied to be under that temple which they despised and profaned, but of which he shall be the glory.

The question now is, Who is intended by the first messenger? and again, Who by the LORD,—the messenger of the covenant? You need only turn to chap. Malachi 4:5-6 to be sure that the first messenger is the same that is there called Elias. In the one place we read, My messenger shall prepare the way before me; in the other it is declared how he shall prepare it; viz. by turning the hearts of the fathers, &c. In the one place the day of his coming is described as very dreadful; But who may abide? &c. In the other, it is expressly named so, and with reference to what went before: that great and dreadful day of the Lord! in both for the same reason;—because of the terrible judgment which ensued. The Jews in St. Jerome's time interpreted the first messenger of Elias; and so did the Jews much earlier, who composed their liturgy: in the prayer at the bringing forth the book of the law, they say, "O God, animate and strengthen us, and send to us the angel (or messenger), the redeemer. Let Elias thy prophet surely come in our days, with Messiah the son of David thy servant." He is called Elias the prophet, chap. 4: but nowhere God's prophet, except in the passage before us, where God saith, I will send my messenger, &c. Knowing the first messenger, **we cannot be in doubt about the second**, since the coming of Elias and **of the Lord Messiah** are ever joined together by the Jews; the one presupposes and infers the other. You read in the prayer just quoted, **"Send to us the angel (or messenger), the redeemer." This is Malachi's Angel of the covenant.** Again, "Let Elias thy prophet surely come in our days, with the Messiah," &c. **This is the LORD in Malachi, who shall suddenly come after the messenger, his forerunner. Kimchi, Abarbanel, and other of the ancient Rabbis, unanimously agree that the Hebrew word אָדוֹן adon, or, Lord, means the "Messiah the son of David."** St. Jerome says they referred it to their ἀλειμμενος, their Anointed, or Christ, which is the word that Aquila and Symmachus used for the Messiah: and indeed it is not possible to find any other person to whom the words in question will apply. What man besides was ever expected and sought, and delighted in, so long before they knew him? What man else was ever called the LORD, and the Lord of the temple, but he, whom David in spirit called My LORD, because of God's associating him as Man into dominion with himself, to sit at his right hand, till he made his enemies his footstool? What other deliverance was looked for by the Jews, as the deliverance of God himself, than that by the Messiah? There is one certain deliverance promised them in a succession of prophets, by the terms of salvation by the Lord,—by the Lord God himself, as superior to, and different from, their former deliverances by flesh and blood; and this the Jews appropriate to the redemption by the Messiah. God saves, and God judges by him: and he is, therefore, in Malachi, termed **the Lord**, as being **Emmanuel, the God, the Saviour with us**. In a word, who but one of his dignity ever had in Scripture a forerunner appointed him, that was predicted to give notice of, and prepare for, his coming? Who, but **the Angel of the covenant, was likely to transact the new covenant**, which God assured them he would make with them in the latter days, and, as they understood, by the Messiah? St. Mark, therefore, with good reason, introduces his Gospel with this unexceptionable text of Malachi, in order to shew the connection between the Old and New Testament; and that one began where the other ended. Malachi was the last prophet whom God vouchsafed to the Jews

before the coming of Elias; and he, supposing the belief of a Messiah to come to be already received, and borrowing the expressions of the former prophets,—where-ever Malachi speaks clearly **of the Messiah**, he may be justly thought to direct how we should understand those prophecies before him, of the Messiah. Thus when he says, **The Lord whom ye seek, &c.** he plainly intimates, that in his days the Jews expected and wished for that coming; even before the assurance that he now gave them. They had certainly some grounds for such pleasing hopes; for no one desires or delights in things unknown, undescribed, unpromised: and, the event depending merely on the will of God, nothing less than God's revelation was sufficient foundation for believing it; which revelation God was wont to communicate to their nation by the prophets. The writings of the prophets were in their hands; and they read therein many gracious promises of great good under some king of the house of David, repeated frequently before and after the captivity. On these promises they built their hopes; and as their affairs became low or intricate, the more their longings for these happy times increased. In such a situation Malachi found them at the time he prophesied. But, did he tell them that they were mistaken in their expectations? On the contrary, he assures them, **that the Lord whom they expected shall come, &c.** He could not have established the belief of a **Messiah** better, if he had cited the very texts from which they expected him. ...

... prophecies of the coming of **a certain messenger**, to remove all hindrances out of his way, who is called the glory of the Lord, and their God; and since Malachi, predicting the coming of the same messenger, recites the very words of Isaiah, that he should prepare the way before him; and **then applies the title of LORD to him whom they sought and delighted in; that is to say, to the Messiah**;—we cannot avoid thinking that the same persons are intended in both the prophecies. It may be collected from this text, **that angel or messenger is one of the titles of the Messiah**. Malachi's fixing the character of messenger of the covenant on the Messiah authorises us to look for the accomplishment of those prophecies which speak of another covenant in the days of the Messiah. God signified by his prophets successively, that he would make a new covenant, a covenant of peace; an everlasting covenant: that he would give his servant, his elect, to be a covenant to the people, and a light to the Gentiles. To what time or person these prophecies did relate, might be disputed before Malachi prophesied, though they have internal marks which point to the Messiah. But after Malachi had said so plainly, that the Lord whom they sought, **meaning the Messiah, is the Messenger of the covenant whom they delight in**, and that he shall surely come, we can no longer doubt it. It is saying in other words, **the Messiah shall be the declarer, the publisher, the mediator of that better covenant,—for all these ideas are comprehended in the word messenger**,—as Moses was of the old covenant; and that a law should be given by him. See Bishop Chandler's Defence, p. 52, &c. ..."

<http://www.studylight.org/commentaries/tcc/view.cgi?bk=38&ch=3>

"...REVELATION X. ... CHAP. X. ... Verses 1-11 Revelation 10:1-11. I saw another mighty angel come down, &c. -- ... **Another mighty angel came**

down, described somewhat like the angel or Personage in the last three chapters of Daniel, and in the first chapter of this book. He had in his hand a little book; (Revelation 10:2.) this little book (βιβλαριδιον), or codicil, was different from the βιβλιον, or book, mentioned before, ch. Revelation 5:1 and it was open, that all men might freely read and consider it. ... **Sir Isaac Newton observes, that this description of an angel coming down from heaven, Revelation 10:1 is in the form in which Christ appeared in the beginning of this prophesy; and it may further direct us to understand this mighty angel, of Christ; that he appeared having a little book open in his hand. ..."** -

<http://www.studylight.org/commentaries/tcc/view.cgi?bk=65&ch=10>

John Guyse (AD 1680 - AD 1761) was an English independent minister.

The Practical Expositor: or, an Exposition of the New Testament, in the Form of a Paraphrase; with Occasional Notes in their Proper Places for Further Explication, and Serious Recollections at the Close of Every Chapter. To which is added, an alphabetical table of the principle things contained in the paraphrase, especially in the notes. For the use of the Family and Closet. by John Guyse, D.D. The Fifth Edition, Volume V., containing Pauls' Epistles to the Philippians, Colossians, Thessalonians Timothy, Titus, Philemon, and the Hebrews; 1797.

"... [Page 111] **1 THESSALONIANS IV.** ... 16 For, at that important day, the Lord Jesus himself will, in his human nature, as visibly descend from heaven, in a cloud of glory, like the ancient Shechina, as, after his resurrection, he ascended up to heaven with a retinue of angels surrounding him; (Aets I. 9, 11. see the paraphrase there) and he will so this with an awful summons, (εν κελευσματι) which shall be uttered with great solemnity, as with a loud voice of the chief of all the angels, the rest attending him, (Mat. XXV. 31.) and with the exceeding louder voice of the great God our Saviour, **Christ himself**, as though given forth with the sound of a trumpet, **like that which was heard on Mount Sinai at the publication of the law +, and like was often used for gathering solemn assemblies together; (Exod. XIX. 16. Jer. IV. 5. and Joel II. 15.))** and [Page 111-112] then the bodies of those that died in a state of federal and vital union with **Christ**, shall be quickned to a glorious immortality, not only before the wicked shall be raised, but even before the saints, that may then be alive on earth, shall be brought together with him. (ver. 14.) ..." [Pages 111-112] - <http://archive.org/stream/practicalexposit05guys#page/111/mode/1up>
<http://archive.org/stream/practicalexposit05guys#page/112/mode/1up>

"... [Page 111; notation] + As **the trump of God seems most immediately to allude to the voice of the trumpet** exceeding loud, **when the Lord or Jehovah (which I take, with several learned divines, to mean the Son of God)** delivered the law at mount Sinai; (see the note on Aets VII. 38.) so **the trump of God**, which is not to be understood in a literal sense, may **possibly signify the voice of Christ**, which he says all that are in their graves shall hear, and shall come forth, they that have done good to the resurrection of

life, and they that have done evil to the resurrection of damnation. (John V. 28. 29.) ..." [Page 111; notation] -

<http://archive.org/stream/practicalexposit05guys#page/111/mode/1up>

The Practical Expositor: or, an Exposition of the New Testament, in the Form of a Paraphrase; with Occasional Notes in their Proper Places for Further Explication, and Serious Recollections at the Close of Every Chapter. To which is added, an alphabetical table of the principle things contained in the paraphrase, especially in the notes. For the use of the Family and Closet. by John Guyse, D.D. The Fifth Edition, Volume VI., containing The General Epistles of James, Peter, John, and Jude; and the Revelation of St. John the Divine; 1797.

"... [Page 182] JUDE ... 9 ... Michael + ... + **Some by Michael understand Christ himself ...**" [Page 182; Guyse, takes the passage literally [in other words, Michael [whom, he says, 'some understand Christ himself'] and Satan actually fought over the literal body/person of Moses] rather than not, by saying, "...Upon the whole, though I am far from being certain; yet, for want of a better, I incline to this literal interpretation, as more natural and less forces, than any other that has been offered on this difficult passage; ..."] -

<https://archive.org/stream/practicalexposit06guys#page/182/mode/1up>

The Practical Expositor: or, an Exposition of the New Testament, in the Form of a Paraphrase; with Occasional Notes in their Proper Places for Further Explication, and Serious Recollections at the Close of Every Chapter. To which is added, an alphabetical table of the principle things contained in the paraphrase, especially in the notes. For the use of the Family and Closet. by John Guyse, D.D. The Fifth Edition, Volume VI., containing The General Epistles of James, Peter, John, and Jude; and the Revelation of St. John the Divine; 1797.

"... [Page 265] REVELATION ... CHAP. X. ... Paraphrase ... An august introduction to the seventh trumpet, in which **the Angel of the covenant** is represented as interrupting the train of prophecy, for a small interval, and as presenting a little open book, and uttering his voice as a lion ...

... I beheld another angel, different from, and superior to those that had trumpets given them to sound, **even Christ himself, (see the note on chap. VII. 2.)** who, though **acting the part of a divine messenger in human nature, is partaker of proper deity, as the might God;** (Isa. IX. 6.)) methought, I saw this glorious person descend from heaven, and covering himself with an illustrious cloud, as an emblem of his coming to make a further revelation for the introduction and comfort of the church; he appeared like the great Jehovah, who makes the clouds his chariot, (Ps. CIV. 3.) as our blessed Lord did in his descent upon mount Sinai, and ascension to heaven: (Exod. XXXIV. 5. and AETS I. 9.)) And there was the circular form of a beautiful rainbow over his head, like that which appeared round about the throne of God, (Ezek. I. 28. and Rev. IV. 5. see the note there) in token of his being ever mindful of his covenant in the darkest times: (see Gen. IX. 13,-17.) And his countenance shone with a dazzling lustre, like the sun in its

meridian brightness, to the admiration and joy of his people; and his feet appeared with awful majesty and strength, like pillars of burning brass, for supporting the faithful, and of fire for consuming his enemies, much after the same august manner in which he had exhibited himself before. (Chap. I. 15, 16. See the paraphrase there.) ...

... 3 In this situation **he, who has been spoken of as the lion of the tribe of Judah**, (chap V. 5.) made proclamation with a strong and tremendous voice, as loud as the roaring of a lion, commanding silence and attention to what would follow: ..." [Page 265] -

<https://archive.org/stream/practicalexposit06guys#page/265/mode/1up>

"... [Page 266] 5, 6 ... And the purport of this solemn oath, **which Christ took, as the Angel of the covenant and God's Messenger**, was, that as formerly in answer to the question, How long it should be to the end of the then predicted wonders? He swore that it should be for a time, times, and a half*, meaning twelve hundred and sixty years; (Dan. XII. 6, 7.) so he now swore, that there should be no longer time, than that, ..." [Pages 266-267] -

<https://archive.org/stream/practicalexposit06guys#page/266/mode/1up>

<https://archive.org/stream/practicalexposit06guys#page/267/mode/1up>

"... [Page 267] NOTE. * A time, times, and a half time ... 1260 years, which are signified by other prophetic numbers that are made use of to give a general view of this period of the 11th, 12th, and 13th chapters of this vision. Accordingly a time, times, and a half time, as resolved into prophetic days, signify 1260 years, reckoning each day for a year, and each year to consist of twelve months of thirty days each month: For three years, which answer to time, times, (meaning two more times) and a half time, or half a year, make up 42 months, or 1260 years, which in our apostles prophecy are parallel descriptions of the exact time of the holy city's being trodden under foot by the Gentiles, and of the witnesses prophesying in sackcloth; (chap. XI. 2, 3.) as also of the church's flight into, and nourishment in the wilderness, (chap. XII. 6, 14.) and of antichrist's or the beast's reign. (Chap. XIII. 5.) -- It is evident, that, were we to take these numbers of days, months, and years, in a literal sense, the space of time would be abundantly too short for all the events that are spoken of as to be fulfilled in that time ... But the other way of computing is agreeable to the prophetic style in former ages, which makes a time stand for a year, Dan. IV. 25.; and a day for a year, Numb. XIV. 34. and Ezekiel IV. 5, 6. And seventy weeks signify not seventy times seven weeks of natural days, but seventy times seven years, Dan. IX. 24.; which, according to Sir Isaac Newton, were 490 years ... (See his Observations on Daniel, p. 130. See also his note, p. 137 and 138, about the way of computing years, as consisting of 12 months, and every month of 30 days.)

*The seventh trumpet, in course, was to sound next, as beginning at the expiration of the sixth; but is deferred to chap. XI. 15. &c. by the interposition of a solemn preface, with **which Christ, the Angel of the covenant, appeared**, at the beginning of this chapter, to introduce it." [Page

267] - <https://archive.org/stream/practicalexposit06guys#page/267/mode/1up>

"... [Page 269] REVELATION ... CHAP. X. ... Paraphrase ...
RECOLLECTIONS.

How endearing, august, and awful are the **representations Christ has made of himself, as the Angel of the covenant, with a rainbow on his head, and a countenance as bright and dazzling as the sun; and with feet, like pillars of fiery metal, standing on the earth and sea, and a voice as loud and tremendous as the roaring of a lion!** He is ever mindful of his covenant with his people in the worst of times; and amidst all the troubles that are denounced to his enemies, as with the voice of thunder, has all things under his dominion; and appears with illustrious majesty for the relief and comfort of those that belong to him, and for the terror and destruction of his and their enemies. These are things worthy of the closest meditation, that we may understand, and be suitably affected with them, as far as they are revealed, with a commission from **Christ to publish them**, while secret things are still to be left with him, time shall declare them. ... **Then, as the Angel of the covenant** swore by the Creator of all worlds, who lives for ever and ever, the mystery of God, relating to his dispensations of providence and grace, shall be finished; and all the prophecies, which are now the objects of the faith and hope of his people, shall be clearly explained, and actually fulfilled, to his glory and their everlasting triumph."
[Page 269] -

<https://archive.org/stream/practicalexposit06guys#page/269/mode/1up>

"... [Page 284] REVELATION ... CHAP. XII. ... Paraphrase ... 7 And further representation was made to me of the state of the church, during this period, under the emblem [Page 284-285] of a terrible war figured out by one in the air*; wherein **Michael, the sovereign prince, lord, and head of the angels, (Dan. Xii. 1. and Jude, ver. 9.) and his servants...**

...*... this may be considered as emblematical of the combatants that are carried on by **Christ (who, as many good expositors understand it, is signified by Michael)** and his people, on one hand; and by Satan and his ... on the other. ..." [Pages 284-285] -

<https://archive.org/stream/practicalexposit06guys#page/284/mode/1up>

<https://archive.org/stream/practicalexposit06guys#page/285/mode/1up>

Elhanan Winchester (AD 1751 in Brookline, Massachusetts – AD April 18, 1797), was for a time a Baptist [AD 1779, “a distinguished preacher of the Baptist denomination” [Biography of Rev. Elhanan Winchester; By Edwin Martin Stone; Chapter III; Page 29 - <http://books.google.com/books?id=f7W0pXYq-AsC&printsec=frontcover#v=onepage&q&f=false>]], and was later one of the founders of the United States General Convention of Universalists, later the Universalist Church of America.

A Course of Lectures on the Prophecies that remain to be fulfilled. Delivered in the Borough of Southwark, as also at the Chapel in Glass-House Yard, in the years

MDCCLXXXVIII [1788], IX [1789], XC [1790]. By Elhanan Winchester. In Three Volumes. Volume 1. Lecture IV.

"... [Page 198] but **Michael the great prince shall stand up at that time, whom I take to mean in this place, him, who is as God, the glorious Messiah, the manifested JEHOVAH**, who standeth for the children of Israel, as their deliverer; shall then deliver them by bringing to an end that haughty power that shall distress them ... **See Dan. XI. 44, 45. XII. 1-4. and 13 ver. ...**" [Page 198] -

<https://archive.org/stream/courseoflectures01winc#page/198/mode/1up>

"... [Page 199] had not **Joshua**, that greatest of all generals, (**and the greatest figure of the conquering Michael that ever existed**) gone out against them. ..." [Page 199] -

<https://archive.org/stream/courseoflectures01winc#page/199/mode/1up>

George Sale (AD 1697, Canterbury, Kent, England – AD 1736, London, England) was an Orientalist and practicing solicitor and an early member of the Society for Promoting Christian Knowledge; **George Psalmanazar** (AD 1679? - AD 1763), who according to his posthumously published autobiography, he was educated in a Franciscan school and then a Jesuit academy; **Archibald Bower** (AD 17 January 1686 – AD 3 September 1766) was a Scottish historian and educated at the Scots College, Douai, and became a Jesuit in Rome. He joined the Church of England a while after returning to London in 1726. He wrote a History of the Popes (1748–66, 7 volumes); **George D. Shelvocke** (baptised AD 1 April 1675 - AD 30 November 1742) was an English Royal Navy officer and later privateer; **John Campbell** (AD 1708 - AD 1775); **John Swinton** (AD 1703 - AD 1777) was a British writer, academic, Fellow of the Royal Society, Church of England clergyman and orientalist. In 1731 he was a fellow of Wadham College, Oxford, but migrated to Christ Church in 1745, and from 1767 until the year of his death he was Keeper of the Archives at Oxford University.

An Universal History, from the Earliest Account of Time. Compiled from Original Authors; And Illustrated with Maps, Cuts, Notes, &c. With A General Index to the Whole. Volume III; 1747; section VI. The History of the Jews from their Egyptian bondage, to their entrance into the land of Canaan.

"... [Page 355] as **the most received opinion is, CHRIST the Son of GOD**. All that need be added here is, **that this, who appears now in the bush, is the same who was afterwards to be the captain and guide of the Israelites in the desert**; that is, not an angel, or GOD the Father, but **CHRIST himself, as St. Paul affirms (42)**; for neither the FATHER nor HOLY GHOST are ever called by the name **of angel, i.e. a messenger, or person sent; whereas the SON is called the angel of the covenant by the prophet Malachi (43), as a title of his office, though not of his nature (44)**. ... For can they prove, **that Michael, was a created angel, seeing that name signifies one like unto GOD, and can only be applicable to CHRIST?** Can a created angel be styled **the captain of the LORD's hosts, as he is called in Joshua, of the prince of the people of GOD, as he is in**

Daniel; which office and title, the apostle tells us (48), belongs only to CHRIST, who is the Captain or Prince of our salvation? Did ever and angel suffer himself to be wor- [Page 355-356] shipped, as that **which appeared to Joshua** did? Supposing, therefore, that **it was the same that appeared to Moses, Joshua, and Daniel, as Perrerus thinks (49)**, yet it will be far from following, that he was a created angel, or ministering spirit; **on the contrary, it will be plain, that it was CHRIST the King of men and angels, blessed for ever (50).**

(42) 1 Cor. X. 4.

(43) Mal. III. 1.

(44) Theodor. Osiand. Simler, & al. ...

(48) Heb. II. 10.

(49) Perrerus. & al.

(50) Villet. in cap. III. Exod. quaest. 36." [Pages 355-356] -

[http://books.google.com/books?](http://books.google.com/books?id=EdgGAAAACAAJ&printsec=frontcover#v=onepage&q&f=false)

[id=EdgGAAAACAAJ&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=EdgGAAAACAAJ&printsec=frontcover#v=onepage&q&f=false)

The Church of England Magazine. Under the superintendence of the clergymen of the United Church of England and Ireland. Vol. IV. No. 85; January 6, 1838. By **James Burns.**

Section: LITURGICAL HINTS -- No. LXVI. "Understandest thou what thou redest?" - Acts, VIII. 30 St. Michael and All Angels.*

* See Bp. Heber's Parish Sermons, Vol. III.; Sermon for St. Michael's Day; and James on the Collects.

"... [Page 215] The **EPISTLE (Rev. XII. 7-12)** is not strictly such, but is an account of the vision in which John beheld **Michael** and his angels combating with the dragon and his angels. **There are many holy and learned men who suppose, from a comparison of the different passages of Scripture in which Michael the archangel -- that is, "the prince of the angels" -- is mentioned, that Michael (which is a Hebrew word, meaning, "who is like God") is only another name for the blessed Son of God himself, who is called in Daniel's prophecy, the great Prince who was to stand up for God's people (Dan. XII. 1.); whose voice all they who are in their graves shall one day hear; whom all the angels of God, as we know from St. Paul's epistle to the Hebrews, do serve and obey as their Prince and Sovereign; and who is, with great propriety, introduced by St. John, as the great Captain of the army of the faithful, in the words which begin this epistle : "There was war in heaven: Michael and his angels fought against the dragon." Christ and his ministers fight against Satan and his cruel instruments, who are so far from prevailing, that they lose ground continually. If Michael our Prince be with us, Christ Jesus, the Captain of our salvation, our Leader, then, though the combat may be sharp, yet the victory is sure; for, if he be for us, who can successfully be against us?" [Page 215] - <http://books.google.com/books?id=QCgFAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>**

Robert Hawker (AD 1753 – AD 1827) was an Anglican priest in Devon vicar of Charles Church, Plymouth. Called "Star of the West" for his popular preaching, he was known as an evangelical and author.

A New Uniform Edition of the Works of the Rev. Robert Hawker, D.D. late Vicar of Charles, Plymouth. The whole carefully arranged, revised, and considerably enlarged by the author. To which will be prefixed, A Memoir of His Life and Writings, and a highly finished portrait, from a painting taken expressly for the work, in the seventy-fourth year of his age. VOL. VI. 1829. -

<http://books.google.com/books?>

[id=PwUUAQAAAJ&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=PwUUAQAAAJ&printsec=frontcover#v=onepage&q&f=false)

"[Page 51] **ANGEL**. ... In Scripture we meet with many accounts of them. **The Lord Jesus Christ himself is called the Angel or Messenger of the covenant**. And his servants are called by the same name. But them it should always be remembered, that these names, to **both the Lord and his people, are wholly meant as messengers**; for it is a sweet as well as an important truth that Christ is not angel; "for verily he took not on him the nature of angels." (Heb. II. 16.) [Page 51-52] So that as God, he is no angel; neither as man. I conceive, that it is highly important always to keep the remembrance of this alive in the mind. ..." [Pages 51-52]

"[Page 142] **CAPTAIN**. We meet this title in one passage of [Page 142-143] the word of God, and but one, as far as my memory chargeth me, **applied to the Lord Jesus Christ, and that is in the second chapter of Hebrews, and the tenth verse**. And very sweetly and eminently so, must we consider the name in reference to him. For he it was, most probably, **that Joshua saw in vision, long before his incarnation, before the walls of Jericho, as captain of the Lord's host, and before whom Joshua fell on his face**. (Josh. V. 13.-15.) **It is very blessed to see and know the Lord Jesus under this character, and to fight under his banner.**" [Pages 142-143]

"... [Page 163] Thirdly, Let us take a view of **some of the names and characters by which Christ is known in the Holy Scripture**, considered in the union of both God and man in one person, thus constituted as one **Christ**. **I say some of the names**, for to enumerate the whole would swell our Poor man's Concordance beyond the limits necessary to be observed, in a work of this kind. Christ in his two fold nature of God and man in one person, is known and distinguished in the sacred word, as, ...

... [Page 163] **The Angel of the Covenant, Mal. III. 1.** ... [Page 163-164]
... [Page 164] **The Captain of our salvation, Heb. II. 10.** ... [Page 164-165]
... [Page 165] **Michael, Dan. XII. 1. Rev. XII. 7.** ..." [Pages 163-165]

"... [Page 55] **ARCHANGEL** ... The question is, who is this archangel, twice, and but twice only, notice as such in Scripture? If the reader will consult both places, he will find that whomsoever it be spoken, it is **only spoken of him in office**. And if the reader will **compare the passage, particularly in Jude, with what the prophet Daniel saith, (chap. X. 13-**

21.) I conceive that both together will throw light upon the subject, "Lo!" saith the prophet, "Michael, one of the chief princes, came to help me.". And again, he calls the same person, (ver. 21.) [Page 55-56] "Michael, your prince." In the passage of the apostle Jude's Epistle, he saith, "Michael, the archangel, when contending with the devil, he disputed about the body of Moses." It should seem, therefore, pretty plain, that this Michael is one and the same person. In one he is called prince, in the other, archangel. But in both, it is evident, **that the name is a name of office. For my own part, **I do not hesitate to believe that it is Christ himself, which is meant by the name archangel in Scripture,** and of whom it is said, "he shall be revealed from heaven with his mighty angels." (2 Thess. I. 7.) And elsewhere, the Lord Jesus describes this advent in similar words. (Matt. XXV. 31; Zech. XIV. 5; Matt. XVI. 27.) ... (in reference to the subject of the archangel we are now considering) ... Some have thought that the archangel spoken of by Jude cannot mean Christ, because it is there said, that he durst not bring against Satan a railing accusation, but said, The Lord rebuke thee. But this is not an objection in the smallest degree. The Lord Jesus durst not do it; not because he dared not, or had not the power, but because it belonged not to the Redeemer's character, "who, when reviled, reviled not again, but committed himself to him that judgeth righteously." (See Zech. III. 1-4.) Here we have a similar contest. Now that he who spake was the Lord, appears by his saying, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment." **Hence, therefore, it is plain from this passage, that the angel before whom Joshua, as a type [Page 56-57] of the church, stood, was Christ, who is elsewhere called the angel of the covenant; (Mal. III. 1.) the same as Jacob spake of. (Gen. XLVIII. 16.) So that both the angel of the covenant an the archangel are one and the same; and both spoken of in the nature of the office and character of Christ, for Christ, "took not on him the nature of angels, but the seed of Abraham." (Heb. II. 16.)****

From **the whole view** of this subject, **I venture to believe, that, as Scripture speaks ... and that officially, that archangel is Christ. ... the Lord Jesus Christ is the person spoken of twice in Scripture as the archangel. See Malachi and Michael.**" [Pages 55-57]

"... [Page 508] MALACHI ... the word itself expresses, my angel or messenger, from **Malach, angel, or messenger.** ... **it is well known, that the Lord Jesus Christ himself,** as well as his messenger, **is spoken of by this same word in the third chapter and first verse.** This is striking, and highly proper to be regarded. The name of the person writing is called Malachi; in the first verse of the first chapter, John the Baptist is called my messenger by the same word Malachi, in the first part of the third chapter. And **Christ is called the messenger of the covenant, by the same word Malachi, in the middle part of the same verse of the same chapter.** So that Malach, a messenger of angel, is the common term made use of in reference to all under this character. And such views of the name tend, in my humble opinion, to confirm what I have before remarked in the former part of this Concordance, **under the word Archangel, (which see) that Christ,**

the glorious angel of the covenant ... [Page 508-509]

... [Page 509] **Christ is expressly called the Angel of the covenant ...** And as we well know that **Jesus Christ is the all in all of the covenant, both the angel or messenger of it;** the fulfiller of it; the sum and substance of it; the administrator of it; in all present and everlasting concerns; we do no violence to the expression, when we express **Christ's personal offices in the great work of redemption,** by all and every term of character that can tend to bring home the Lord Jesus to our affections, in the most endeared and endearing manner. **See Archangel. ..."** [Pages 508-509]

"[Page 542] **MESSENGER.** There would have required no notice of the office of a messenger, by way of explaining the nature of it, being perfectly well understood, had it not been that **our Lord Jesus Christ,** when becoming our Redeemer, condescended to submit to this office also; but as the Lord Jesus, in his unequalled humility, vouchsafed to be the servant and messenger of JEHOVAH, every motive of affection and duty demands our attention to behold Jesus in this most gracious character. **The reader will have a better apprehension of the title when he is told that the same word translated messenger is also translated angel. Thus in Malachi, III. 1. it might be read, the angel of the covenant.** In like manner prophets, teachers, and ambassadors, are not unfrequently called messengers. (Mal. II. 7. 2 Kings XVI. 7.) The infinite graciousness and condescension of **the Lord Jesus in this character, serves therefore to recommend and endear him yet more to our heart;** and blessedly Jesus speaks of it to his disciples. "Whosoever will be great among you, (saith the humble Lord) let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. XV. [Page 542-543] 27,28.) **And it is most blessed indeed, to behold the Lord of life and glory thus engaged in all offices, and filling all characters, relating to his mediatorship. He is the all in all of the whole covenant,** At the call of his Father, he stood up from everlasting, the Head of his church and people, that he might fill all things. Hence to him the covenant of redemption was given; by him the whole covenant was fulfilled; in his almighty hand all the blessings resulting from the covenant are placed; and from him all must flow, in grace here, and glory hereafter, to his whole body the church. So that Jesus appears most lovely and engaging as JEHOVAH'S covenant in the full, and as the Surety of it, **the Messenger of it,** the Fulfiller of it, and the Administrator of it, both in time and to all eternity. Hail, **almighty Messenger** of thine own and thy Father's will to mankind, "**thou Messenger and Interpreter,** one among a thousand, to shew unto man JEHOVAH'S uprightness! Be thou all my salvation, and all my desire; for thou hast made and finished thine everlasting covenant, ordered in all things and sure."" [Pages 542-543]

"[Page 547] **MICHAEL.** The name is a compound of Mi, who-Co, the same-and El, God-so that Michael means, one with God. We meet with this name only five times in Scripture: thrice in the prophecy of Daniel,

chap. X. 13. 21-XII. 1, once in Jude 9, and once in Rev. VII. 7. I beg the reader to look at each of those passages; and when the several portions where this person is spoken of are fully considered, I leave it to the reader's own determination, hoping God the Spirit will be his teacher, who it is that is meant by Michael. See Archangel. - Malachi." [Page 547]

"[Page 705] **PRINCE**. This is **one of the titles of the Lord Jesus**. ... It may not be amiss to observe, in a work of this kind, that the Scripture attaches the title of prince to various characters among men. ... And the heads of families were called Cohen, prince, and Cohenim, princes, by way of distinction. Indeed the word is sometimes rendered priest also, as in the case of Jethro, priest or prince of Midian. (Exod. II. 16.) ... And even Satan is called the prince of this world, and the prince of the power of the air. (John XII. 31. Ephes. II. 2.) The general acceptance, therefore, of **the term implies somewhat of power and dominion.**" [Page 705]

Samuel Horsley (AD 15 September 1733 – AD 4 October 1806) Church of England, was a British churchman, bishop of Rochester from 1792.

The Bishop of Exeter's CHARGE, 1804 and 1805; The Watchers and the Holy Ones. A Sermon preached in the Cathedral Church of Saint Asaph, on Thursday, December 5, 1805; being the Day of Public Thanksgiving for the Victory obtained by Admiral Lord Viscount Nelson over the combined fleets of France and Spain off Cape Trafalgar. By Samuel, by Divine Permission, Lord Bishop of St. Asaph. 1806

"... [Page 5] But the king saw **a celestial being, a Watcher and a Holy One**, come down from heaven; and heard him give order with a loud voice ..." [Page 5]

"... [Page 11] We read of another personage superior to Gabriel, **who is named Michael**. This personage is superior to Gabriel for he comes to help him in the greatest difficulties; and Gabriel, the servant of the Most High God, declares, that this Michael is the only supporter he has. This is well to be noted. Gabriel, is one of God's [Page 11-12] ministering spirits, sent forth, as such spirits are used to be, to minister for the elect people of God, has no supporter in this business but Michael. **This great personage has long been distinguished in our kalendars, by the title of "Michael the archangel."** ...

... I must observe by the way, with respect to the import of **the title of archangel, that the word, by its etymology, clearly implies [Page 12-13] a superiority of rank and authority, in the person to whom it is applied. It implies command over angels; and this is all, that the word of necessity implies.** ... Since we admit various orders of intelligent beings; it is evident, that a being highly above the angelic order may command angels.

Now Daniel calls him "one of the chief princes;" or, "one of the capital princes;" or "one of the princes that are at the head of all:" for this I maintain to be the full, and not more than the full import of the Hebrew words. Now,

since we are clearly got above the earth into the order of celestials; Who are the princes that are first, or at the head of all? **Are they any other than the Three Persons in the Godhead? Michael therefore is one of them.** But which of them? This is not left in doubt. Gabriel, speaking of him to **Daniel, calls him "Michael your prince;" and "the great Prince, which standeth for the children of thy people;" that is, not for the nation of the Jews in particular, but for the children, the spiritual children of that holy seed, the elect people of God; a description, which applies particularly to the Son of God; and to no one else.** And in perfect consistence with this description of **Michael in the book of Daniel, is the action assigned to him in the Apocalypse; in which we find him fighting with the Old Serpent, the deceiver of the world, and [Page 13-14] victorious in the combat.** That combat who was to maintain, in that combat who was to be victorious, but the seed of the woman? **From all this it is evident, that Michael is a name for our Lord himself, in his particular character of the champion of his faithful people,** against the violence of the apostate faction, and the wiles of the devil. **In this point I have the good fortune to have a host of learned on my side; and the thing will be further evident from what is yet to come. ...** [Pages 5, 11-14] - <http://books.google.com/books?id=AAdcAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>

The London Encyclopedia, or Universal Dictionary of Science, Art, Literature, and Practical Mechanics, comprising a popular view of the present state of knowledge. Illustrated by numerous engravings, a general atlas, and appropriate diagrams. By the original editor of the Encyclopaedia Metropolitana, assisted by eminent professional and other gentlemen. In Twenty-two volumes. Volume. XIV. Medicine to Mithridates; Edited by Thomas Curtis, of Grove House School, Islington. 1839.

"[Page 483] **MICHAEL, or Michel, i.e. who is like to God?** ... The scripture account of Michael is that he was an archangel ... that he had an army of angels under his command (Rev. XII. 7.); that he fought with the dragon, or Satan, and his angels; and that contending with the Devil, he disputed about the body of Moses (Jude 9). As to the combat between **Michael** and the Dragon, some authors understand it literally. Others take it in a figurative sense: ... **It has been supposed that it was Michael who conducted the Israelites in their journey through the wilderness (see Exod. XXXII. 34. and XXXIII. 2.); who appeared to Moses in the burning bush, to Joshua in the fields of Jericho, and to Gideon and Manoah the father of Sampson. In a word, to him have been imputed the greatest part of the most remarkable appearances in the Old and New Testament. Bishop Horsely, in his remarkable sermon on Dan. IV. 17, labors to prove that Michael the archangel is the Redeemer.**" [Page 483] - <http://books.google.com/books?id=5eQqJ-AGK-YC&printsec=frontcover#v=onepage&q&f=false>

The Zondervan Encyclopedia of the Bible; Volume 4; M-P, Revised, Full-Color Edition; Merrill C. Tenney, General Editor/Moises Silva, Revision Editor. 2010

"... **Michael the Archangel ... E. W. Hengstenberg (Christology of the Old Testament, 2nd ed. 4 vols. [1858-68], 4:266-71) and some other Protestants have identified Michael with the glorious man dressed in**

linen (Dan. 10:5-6) and also with the "angel of the Lord" and then Christ. They, however, uphold the DEITY OF CHRIST. ... J. E. ROSSCUP ... - <http://books.google.com/books?id=S4MZREX03u0C&printsec=frontcover#v=onepage&q&f=false>

Zondervan NIV Study Bible (Fully Revised): Wide Margin Loose-Leaf Edition; copyright 1973, 1978, 1984 by International Bible Society.

Genesis 16:7; Commentary:

"... **[Page 30] 16:7 The angel of the Lord.** Since the angel of the Lord speaks for God in the first person (v. 10) and Hagar is said to name "the LORD who spoke to her: 'You are the God who sees me'" (v. 13), **the angel appears to be both distinguished from the Lord (in that he is called "messenger"--the Hebrew for "angel" means "messenger") and identified with him.** Similar distinction and identification can be found in 19:1,21; 31:11,13; Ex. 3:2,4; Jdg 2:1-5; 6:11-12,14; 13:3,6,8-11,13,15-17,20-23; Zec 3:1-6; 12:8. **Traditional Christian interpretation has held that this "angel" was a preincarnate manifestation of Christ as God's Messenger-Servant. ...** **[Page 30]** - <http://books.google.com/books?id=tjWYWz-7NBMC&printsec=frontcover#v=onepage&q&f=false>

Hermann Witsius (Herman Wits or in Latin Hermannus Witsius) (AD 12 February 1636 – AD 22 October 1708) was a Dutch theologian.

Sacred Dissertations, on what is commonly called the Apostles' Creed. By Herman Witsius, D.D. Professor of Divinity in the Universities of Franeker, Utrecht, and Leyden. Translated from the Latin, and followed with Notes, Critical and Explanatory, by Donald Fraser, Minister of the Gospel, Kennoway. In Two Volumes. Volume II. 1823.

"... **[Page 538] NOTE XLVII. Page 276. ... Witsius thought, on the contrary, ... Archangel, and that this is Christ himself, the Lord of all. The same opinion was held by Cloppenburgh, Vogelsangius, Pierce, and others, of former times; and of late, it has been strenuously supported by Bishop Horsely. The Bishop agrees with our Author, too, in thinking, that the Michael we read of in Daniel, Jude, and Revelation, is no other than the Son of God.** If the learned reader is disposed to investigate this point, **he may consult Horsley's Sermons, and the Exercitatio De Michaele by Witsius.** ++ At the close of that Dissertation, it is stated by the Author, **that some writers apprehend the name Michael to be given to our Saviour in Rev. XII.** but to a created angel in Dan. X. and Jude 9. With his usual candour, he adds, that while **he himself believes Christ to be intended wherever we read Michael ...**
++ Miscel. Sacra, Tom. II. Exer. 4." **[Page 538]** - <http://books.google.com/books?id=DKQPAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

[Latin] Hermannus Witsii, Miscellaneorum Sacrorum, Tomus Alter. Continens XXIII. Exercitationes, maxima ex parte Historico - & Critico-Theologica; nonnullas in

Ultrajectina, alias in Leidensi Academia, Studiose juventuti exhibitas. Quibus accesserunt Animadversiones Irenicae ad Controvesias quasdam Anglicanas; ut et Orationes Quinque. 1736.

"... [Page 96; internally Page 73] EXERCITATIO III. DE SERMONE DEO
... VII. Apud Philonem ejus generis occurrunt plurima. Taceo quae ex Platone sumsit, de quibus mox commodior erit dicendi occasio : ex suae religionis principiis multa habet, quae nostro plus serviunt instituo. In libro de Agricultura, p. 195. editionis Parisiensis 1640. scribit, Verbum, promgenitum Dei filium, gubernationi mundi a Deo esse praefectum. ...

... Praefecto his Recto Sermone, Primogenito Filio, qui curam sacri hujus gregis tanquam magni Regia Prorex in se recipiat. Dictum enim est alicubi :
Ecce ego sum mittam Angelum meum ante faciem tuam ut custodiat te in via. Exod. XXIII:20. Ecce, sermonem, qui idem sit Filius primogenitus, magni Patris Prorex, & Angelus ille in cujus medio nomen Dei est. ...

... Quod si nondum quisquam est dignus ut Dei filius appelletur, tu tamen da operam ut ornatus sis sicut VERBUM IPSIUS PRIMOGENTIUM, **Angelus antiquissimus**, & quidem variarum appellationum Archangelus : videlicet principium, nomen Dei, & Verbum dictus, & homo factus ad imaginem, & videns ille Israel. Mox subdit ... Nam si nondum idonei simus ut nominemur Dei filii, simus saltem Verbi istius Sacratissimi, quod ejus sempiterna imago [Page 96-97; internally Page 73-74] est. Image enim Dei est Verbum illud antiquissimum. ..." [Pages 96-97; internally Pages 73-74] -

<https://archive.org/stream/hermanniwitsiim01witsgoog#page/n96/mode/1up>
<https://archive.org/stream/hermanniwitsiim01witsgoog#page/n97/mode/1up>

"... [Page 104; internally Page 81] **Hoc autem est Angelus ille qui Mosi apparuit in rubo, & qui semetipsum Deum Abrahami, Isaac & Jacobi nuncupavit. Exod. III:2,6.** & cujus benevolentiam, uti omnis benedictionis sontem laudat Moses Deut. XXXIII:16. Sin posterior explicatio magis arrideat, significabitur Verbum illud quod se ad populam suam missurum stabili pacto pollicitus est Deus. Et tunc conferri hoc dictum potest sum Exod. XXIII:20. & Deut. XVIII:18. ubi Deus promittit [Page 104-105; internally Page 81-82] se missurum Israeli Angelum in cujus medio nomen suum sit, & excitatum iis Prophetam cujus ori verbum suum indate. Utrovis exponas modo, idem Filius Dei notatur, quo mediante, & de quo, populo olim locutus est Jehovah; & qui venit ad illud tempulum, de quo Haggaeus loquitur, & cum Spiritu suo stetit in medio populi. Ex his, & si quae his similia sunt, Veteris Testamento dictis, Johannis locutionem desumptam esse malo credere, quam ex Chaldaeis paraphrasibus, aut Platonis dissertationibus. ..." [Pages 104-105; internally Pages 81-82] -

<https://archive.org/stream/hermanniwitsiim01witsgoog#page/n104/mode/1up>
<https://archive.org/stream/hermanniwitsiim01witsgoog#page/n105/mode/1up>

"... [Table of Contents] EXERCITATIO IV. DE MICHAELE
BREVIARIUM.

- I. Michaelis & Archangeli nomen sexies in sacria exstat.
- II. Tres sunt de Michaele sententia.
- III. Michael notat, quis, vel qui est sicut ille Deut.
- IV. Archangelus non nisi unus est, & caeterorum omnium Angelorum princeps.
- V. Idcirco boni Angeli, Angeli Michaelis dicuntur.
- VI. Idem magnus Princeps populi Dei est.
- VII. Judas ei eadem attribuit verba que Zacharias Angelo qui est Jehova.
- VIII. Veterum Hebraeorum Catechesis de Angelo Principe populi Israelitici.
- IX. Acuta Masii observatio.
- X. Insignia Mosis Nahmanidae locus.
- XI. Mira de Metatron.
- XII. Alii Michaelem unum ex creatis Angelis esse volunt.
- XIII. Quia Archangelus a Christo distinguitur.
- XIV. Et Michael, unus principum primariorum dicitur.
- XV. Eique limitata adscribitur potentia.
- XVI. Et persona aliqua Divina quae misssa est, se a Michaele distinguit.
- XVII. Indignum majestate Filii Dei videtur, quod non ansit maledictum ingerere Diabolo.
- XVIII. Michaelis nomen pie imponi potest persona creatae.
- XIX. Eaque Princeps bonorum Angelorum esse; aque ac Beelsebul malorum.
- XX. Cui etiam sui Angeli attribuantur, non minus quam Draconi.
- XXI. Quedenique tam Princeps populi Israelitici esse potest, quam Diabolus Princeps hujus mundi.
- XXII. Zacharias de Angelo Domino non prorsus eadem dicit, que Judas de Michaele.
- XXIII. Hebraeorum commentationes de Metatron Cabbalisticae sunt.
- XXIV. Tuba Archangeli notare potest tubam Christi, qua se Angelorum demonstrat Dominum.
- XXV. Unus aut primus principum primariorum non est redigendus in ebrum ordinem.
- XXVI. Gabriel uno Michaele adjuvatore contentus suit.
- XXVII. Michael non distinguitur a Christo, sed a Gabriele.
- XXVIII. Ouk etolmese notare potest, non duxit consultum.
- XXIX. Sunt qui putant per Michaelem, aliquando Christum, aliquando creatum Angelum designari.
- XXX. Epikrisis.” **[Table of Contents]**

“... **[Page 129; internally Page 106]** EXERCITATIO IV. DE MICHAELE BREVIARIUM. ... XXIV. Tuba Archangeli notare potest tubam Christi, qua se Angelorum demonstrat Dominum.... XXIV. Caeterum nec adversae sententiae patroni, qui Michaelem & Christum pro eodem habent, ad primum conflictum victas facile manus dant: se quoque instructos umbone rati, quo immissa retudant spicula. Non enim deesse sibi quod contra argutantibus reponant. Postulat itaque aequitas, ut quae dicunt orine singula expediantur. Ad primum argumentum observat Cloppenburgius, loco citato, §. 23. minime liquidum esse, quod I. Thess. IV:16. **Archangelus a Christo Domino** & Judice distinguatur: possumus enim dicere, simile hic esse

schema dictionis, I. Sam. III:21. quoniam manifestaverat se Jehova Samueli in Siloh, in verbo Jehova. Ut, quemadmodum illic exponendum est, in verbo Jehova, in verbo suo; similiter & hic celeusma, & vox Archangeli, nec non Dei tuba, intelligatur celeusma, & vox ac tuba ipsius Christi Domini, qua in glorioso illo adventu suo se demonstrabit Archangelum & Deum. Eleganter, ut solet, Vogelsangius: Exerc. Theol. p. 623. **Tantum singulari numero Archangelum legimus. Qui Christus est, Salvator.** Qui & venturus aliquando dicitur cum celeusmate atque voce Archangeli, hoc est tali cum voce, qua sese demonstrabit principem Angelorum, quaque pro auctoritate [Page 129-130; internally Page 106-107] omnes illos adesse jubebit; tanquam satellites. Ne quis creatum Angelum, quasi aeneatorem Christi, & anteambulonem forte imaginetur. In eundem sensum Coccejus, aliique. ..."
[Pages 129-130; internally Pages 106-107] -

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<https://archive.org/stream/hermanniwitsiim01witsgoog#page/n130/mode/1up>

"... [Page 131; internally Page 108] EXERCITATIO IV. DE MICHAELE BREVIARIUM. ... Epikrisis. ... XXX. Meam si quis sententiam cognoscere desiderat; is sic habeto. Hactenus existimari & docui, loca omnia quae de **Michaele agunt, de Filio Dei, Angelo foederis, Christo Domino,** intelligenda esse. Neque est quod illius me interpretationis poeniteat pigeatve. Nam praeterquam quod praestantissimos secutus sum auctores; rationes pro ista parte, non quidem singulae, at cunctae tamen & in cumulo sumtae, potiores mihi visae sunt. Non tamen ita, ut putem eam sententiam nimis asseveranter & dictatorie esse urgendam; quum & aliquid reponi rationibus illis queat: & adversae sua non destituantur probabilitate. In talibus quaestionibus magis mihi placet haesitantis ingenii modestia, quam considerata determinandi pervicacia." [Page 131; internally Page 108] -
<https://archive.org/stream/hermanniwitsiim01witsgoog#page/n131/mode/1up>

Reinerus Vogelsangius (AD 1610 - AD 1679) was a Dutch Divine of the 17th Century, Professor of Theology (AD 1676 - AD 1679), author of Theological Exercitations, and a Physical Disseratation concerning the world.

Reineri Vogelsangii V. D. Ministri in Ecclesia Silv-Ducensi, & S. S. Theologia in Illustri ibidem Gymnasio Professoris Exercitationes De Theologica. De Revelatione Supernaturali, &c. De Scriptura, ubi speciatium de 70. Interpretum Fabula, de Textu Samaritico, de Punctorum Antiquitate &c. De Natura Dei. De Mysterio Trinitatis. De Decretis Divinis. De Prædestinatione. De Creatione, deque Creaturis intelligentibus praecipue. De Providentia. De Officiis Creaturarum Rationalium. De Bonis Et Malis Angelis. De Peccato Adami Et Originali. De Viribus Liberi Arbitrii Homini Lapsi &c Tractatis inibi majoris momenti Controversis, que Christianis Catholicis intercedunt cum Atheis, Philosophis, Paganis, Judaeis, Antitrinitariis, Pelagianis, Semi-Pelagianis, Pontificiis, &c. erutis etiam plurimis & elegantiori literatura monumentis. Roterodami. Ex Officina Arnaoldi Leers Junioris. 1668. or Ex Officina Stephani DuMont. 1665.

"... [Page 631:617] **Michaelem porro eodem commate Christum intelligimus, vere Dominum dominantium & Regem regum.** Quem proinde Gabirel accurate Primum descripsit primariorum principum.

Primum, inquam, non unam: ut numerus cardinalis, quem textus exhibet, juxta [Page 631:617 - 632:618] frequentem Hebraismum pro ordinali accipiatur. **Potestas certe Regis Messiae in quatuor praecipue Monarchias, invicem sibi successuras, retro secundi capitis commate quadragesimo quarto disertissime suerat commendata. Fore videlicet, ut regnum Messiae omnia tandem regna illa contereret, ipsum vero perstaret in sempiternum. Nomen Michaelis augustum est, quasi quaesieris: Quisnam est uti Deus? Quae omnino Christi gloria est. Et vero Michael, qui Princeps Judeorum antonomastice audiat, quod commate postremo hujusce capitis elogium illi tribuitur, Angelus intelligi alius non potest praeter eum, qui creator idem est Angelorum. Cujus pugnam cum Dracone Johannes commemorat, Christum utique designans, qui serpentis caput obtrivit. Alibi Michael, qui & Jehovah, notam convitii Diabolo impingere non sustinuit, hoc tantum inquires, Dominus te increpet: insigni mysterio. Nimirum, quia Filius nihil quicquam dicere aut facere potest, nisi quod Patrem audiverit & viderit dicentem atque facientem. Ut vel hinc eadem illius & voluntas & bonitas & naturas cum Patre demonstretur. ..."** [Pages 631-632, internally Pages 617-618] - http://gdz.sub.uni-goettingen.de/dms/load/img/?PPN=PPN634962590&DMDID=DMDLOG_0027&LOGID=LOG_0029&PHYSID=PHYS_0632
http://gdz.sub.uni-goettingen.de/dms/load/img/?PPN=PPN634962590&DMDID=DMDLOG_0027&LOGID=LOG_0029&PHYSID=PHYS_0631

<http://books.google.com/books?id=XDpKEGDSuCwC&printsec=frontcover#v=onepage&q&f=false>

Johannes Cloppenburg (AD 1592 - AD 1652) was a Dutch Calvinist theologian.

J. Cloppeburgh, S. S. Theol. Doctorus & in Acad. Franeq. Professoris; Exercitationes Super Locos Communes Theologicos: Quibus praecipui Religionis Christianae articuli lucide explicantur, ac ab Adversariorum corruptelis nervose vindicantur. 1653.

"... [Page XVI] Reliqua Disputationis Octavae. Respondente CASPARO DETSI, Ungaro. Thess I. ...

... 9. Bis in Scriptura exstat vocabulum Archangeli in numero singulari. I. Thess. 4. 16. Iudae. 9. Quare neque illud ex Scri- [Page XVI-XVII] ptura affirmari potest, esse plures in coelesti Hierarchia Archangelo. Unde illud liberae disquisitionis est Problema: An Archangelus a Iuda nominatus Michael, sit Angelus creatus; **An Christus ipse Angelorum caput: quod posterius videtur suadere locus Apoc. 12. 7. ...**" [Pages XVI-XVII] - <http://books.google.com/books?id=9ZcUAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page XIV] **28. Obiter adnotamus ad locum Psal. 34. 8. Thesin quidem nostram illic affirmari; tamen nobis adlubescere, ut non accipiamus singularem numerem per Enallagem pro plurali, Angelus**

pro Angeli, quod interpretibus placet unanimi fere consensu: sed ut servetur numeri singularis proprietates, & intelligatur Angelus ille Foederis Filius Dei, qui ut princeps Exercitus Dei Josuae se exhibuit: Josue. 5. 13. 14.15. qui vere Angelorum castra metatur. ..." [Page XIV] - <http://books.google.com/books?id=9ZcUAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>

Ralph Griffiths (AD c.1720 – AD September 28, 1803) was a journal editor and publisher of Welsh extraction. In 1749, he founded London's first successful literary magazine, the Monthly Review (1749–1845), and remained its editor until his death in 1803.

The Monthly Review for January, 1806. By Ralph Griffiths.

"... [Page 333] THANKSGIVING SERMONS, Dec. 5, 1805.

Art. 38. The Watchers and the Holy Ones. -- Preached in the Cathedral Church of St. Asaph, Dec. 5, 108, &c. By Samuel, by Divine Permission, Lord Bishop of St. Asaph. 4to. 2s. Hatchard. This singular sermon consists of two parts, viz. theological exposition, and political reflection. In the first, which is by much the most extended, the R. R. preacher endeavors to explain to what class of beings belong the "Watchers" and "the Holy Ones," mentioned in the text (Dan. IV. 17.) The opinion, that they are to be understood as angels of a distinguished rank, making the Cabinet or privy counsel of the Deity, is vehemently opposed; and **the Holy Ones are interpreted to mean 'the Three Person of the Godhead,' of which Michael the archangel is one, 'the description of whom particularly applies to the Son of God.'** ... We doubt whether the Orthodox will approve the Bishop's account, which makes **the second person of the Trinity** contend with the Devil about the body of Moses. **Here, however, we wish not to argue, but merely to report.**" [Page 333] - <http://books.google.com/books?id=Ff7kAAAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

Campegius Vitringa Sr., or Kempe Vitringa[1] (born at Leeuwarden, May 16, 1659; died at Franeker, March 31, 1722) was a Dutch Protestant theologian and Hebraist. His youngest of four children was Campeius Vitringa (1693-1723). Vitringa, a follower of Johannes Cocceius, was a supporter of prophetic theology. Source - http://en.wikipedia.org/wiki/Campegius_Vitringa

[**Latin**] Campegi Vitring Sacrarum Observationum Liber Quartus: In Quo De Rebus varii argumenti, & utilissimae investigationis, Critice ac Theologicae, disseritur; Sacrorum imprimis Librorum Loca multa obscuriora nova vel clariore luce perfunduntur. FRANEQUERAE, Apud JOHANNEM GYZELAAR, Illustrium Frisiae Ordinum atque corundem Academiae Typographum Ordinatum, 1700. - <http://books.google.com/books?id=AEZBAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

CAP. XIV

"... [Page 201] CAP. XIV **Notabiles & animadversione dignissimae**

Historiae duae, quae in Libro Judicaum leguntur de ANGELO SACERDOTE, qualis apparuit duobus illustribus Viris, Gideoni & Manoe, recensentur & illustrantur, & ex illis omnino probandum suscipitur; tum vere Angelum Jehova in duobus illis casibus sacrificium fecisse Deo, & in flamma sacrificii oblatis in coelos evectum esse, tum etiam, Angelus illum Jehova fuisse verum Jehovam FILIUM DEI, hoc nomine κυριως insignitum in Historia Populi Hebraei. ..." [Page 201]

"... [Page 212] **1. ANGELUM DOMINI, qui in binis his locis memoratur, considerandum esse ut SACERDOTEM. 2. ANGELUM illum DOMINI ipsum esse FILIUM DEI, olim manifestandum in carne: quibus rite demonstratis caetera facilius fluent.** [Page 212]

"... [Page 215] **XVII. Transimus ad alteram hypothesin, sequenti dissertationi a me substratum, quod nimirum Angelus, qui Gideoni & Manoe apparuit, non fuerit de genere creatorum Angelorum, sed Angelorum & hominum Princeps, ipse Filius Dei, alias מִיכָאֵל [MICHAEL] & ἀρχάγγελος [ARCHANGEL] dictus. Christianis hominibus, qui mysterium sanctae τριάδος credunt, id non difficulter persuasero; Judaeorum & sectatorum Socini nunc fere rationem non habeo. ..."** [Page 215]

Martin Luther (AD 10 November 1483 – AD 18 February 1546) was a German monk [Order of St. Augustine], Catholic priest, professor of theology and seminal figure of the 16th-century movement in Christianity known later as the Protestant Reformation, "the Dr. Luther" of the Lutheran movement.

[German] D. Martin Luthers Werke: Kritische Gesamtausgabe; D. Martin Luthers Deutsche Bibel 1522-1546, Elfter Band Zweite Halft Die Übersetzung des Prophetenteils des Alten Testaments (Daniel bis Maleachi). Hermann Bohlaus Nachfolger / Weimar; 1960.

[German/Dutch] 1541 Translation:

"... [Page 108; 1541 Translation; Page 109; 1545 Translation] selbigen zeit, wird sich auffmachen der grosse Furst Michael, der fur die Kinder deines Volks stehet, Denn es wird ein solche trübselige Zeit sein als nicht gewest ist, sint das Leute gewest sind, bis auss diese zeit.

WIE wol Michael eins Engels name ist, doch verstehen wir hie, gleich wie auch Apoc. XII. den hErrn Christum selbs da durch, Die hie niden auff Erden mit seinen Engeln, das ist Predigern, streittet wider den Teufel, durchs Evangelium, Denn er nennet in den grossen Fursten. ..." [Page 108; 1541 Translation; Page 109; 1545 Translation] -

<https://archive.org/stream/s12werkediedeuts11luth#page/108/mode/1up>

<https://archive.org/stream/s12werkediedeuts11luth#page/109/mode/1up>

or also:

<http://books.google.com/books?>

[id=3201AQAAIAAJ&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=3201AQAAIAAJ&printsec=frontcover#v=onepage&q&f=false)

Full Text of Page 108:

"... [Page 108; 1541 Translation; Page 109; 1545 Translation] 1541 ... Er nennets gepflanzt, Denn der Bapst hat ein Paradis aller luft zu Rom, oder in der Kirchen, gemacht, da er aller Welt, Gut, Gewalt und Ehre, frey nach seinem willen braucht.

BVR selbigen zeit, wird sich auffmachen der grosse Furst Michael, der fur die Kinder deines Volks stehet, Denn es wird ein solche trübselige Zeit sein als nicht gewest ist, sint das Leute gewest sind, bis auss diese zeit.

WIE wol Michael eins Engels name ist, doch verstehen wir hie, gleich wie auch Apoc. XII. den hErrn Christum selbs da durch, Die hie niden auff Erden mit seinen Engeln, das ist Predigern, streittet wider den Teufel, durchs Evangelium, Denn er nennet in den grossen Fursten. DERselbige hat sich nu auffgemacht, und stehet fur die Christen, und tröstet sie, mit dem Wort der Gnaden. DENn his da her ist die grewlichst zeit gewest, als auff Erden ie gewest ist, WIE Christus diese wort auch füret, Matth. [Bl. XIII.] XXIII. Und wo diese Tage nicht verkürzt weren und auffgehöret hetten, So were sein Mensch selig worden, auch die Edomiten, Moabiten, Ammoniten nicht. DENN es schon angefangen in Welschenlanden, zu Rom und mehr Orten. Das man Epicurisch aus dem Glauben ein gespött gemacht, und die Kinder auch nicht mehr teusset. Also were beide Tauffe, Sacrament, und Wort alles aus gewest, und sein Mensch mehr selig worden. ...

... **9: Dan[iel]. 12,1 14: Off[enbarung]. 12,7. 19: Matth[ew]. 24,21f.**"
[Page 108; 1541 Translation; Page 109; 1545 Translation] -
<https://archive.org/stream/s12werkediedeuts11luth#page/108/mode/1up>
<https://archive.org/stream/s12werkediedeuts11luth#page/109/mode/1up>

Philipp Melancthon (AD 16 February 1497 – AD 19 April 1560), born Philipp Schwartzerd, was a German reformer, collaborator with Martin Luther, the first systematic theologian of the Protestant Reformation, intellectual leader of the Lutheran Reformation, and an influential designer of educational systems. He stands next to Luther and Calvin as a reformer, theologian, and molder of Protestantism. Along with Luther, he is the primary founder of Lutheranism.

[Latin] In Daniele Prophetam Commentarius, editus a Philippo Melancthone, Anno 1543. - <http://books.google.com/books?id=1lISAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 122] Eadem de Gog & Magog apud Ezechielem & in Apocalypsi di[c]juntur. Ezechiel ait, God & Magog, factis ingentibus vastationibus, tandem in montibus Israel perituros esse.

Esti de iudicio ultimo Christi intelligi potest, tamen arbitror significari praelia quae piis erunt in hac ultima mundi senecta cum ..., qui vincentur in montibus Israel, id est, seu in locis ecclesiae in qua uere sonat Euangelium, vel a populus uere inuocantibus deum in fide filii eius Iesu Christi. Non enim

vincetur ... nisi per filium dei dimicantem pro sua ecclesia, ut infra clare inquit Daniel. capite 12. **Stabit Michael, is est, Christus dux magnus pro filius populi.** Sed & apud Daniele & apud Ezechielem magne vastationes denunciantur, quas ut deus mitiget, toto pectore petamus. ..." [Page 122]

"... [Page 136] Porro hic locus admoneat nos de praesentia Christi, Quod videlicet filius Dei semper assuerit Patribus quodque vere nunc quoque Ecclesiae adsit, exaudiat & gubernet inuocantes ipsum, Sicut dicit in Euangelio, Ecce, ego vobiscum sum, &c.

Item, Ubicunque duo aut tres congregati sunt in nomine meo, ibi sum in medio eorum. [Page 136-137] Item, Ascendit, ut set dona hominibus, &c. Gene. 48. inquit Iacob de Christo, Angelus qui eripuit me ex omni malo, benedicat Pueris, &c.

Et Joh. 1. dicitur, Omnia per ipsum facta sunt, &c

Et hic interest colloquio Angelorum apud Danielem.

Et Paulus inquit, Omnes bibebant de spirituali petra eos comitante, Petra autem erat Christus.

Sic nos statuere debemus adesse Christum, exaudire, iuuare, & gubernare nos, Idque vocat scriptura regnu Christi: sed infirmitas humanae mentis non potest sic intelligere Regum Christi cogitat de eo, tanquam de absente: non agente aliquid nobiscum. Sed his tenebris humanae rationis repugnandu est, & iuxta testimonia pro millionum, &c iuxta haec exempla credendum, Quod vere adsit nobis, exaudiat, & iuuet inuocantes ipsum.

Haec breuiter adieci de Interprete vaticinii, que vocat Palmoi, id est, admirabilem quendam, sicut alibi Christus vocatur admirabilis consiliarius. [Page 137-138]

Est & illud considerandum, quod adese filius Dei, cum sit mentio summae calamitatis, ut significet se in illa iPsalms calamitate futurum esse in excubiis, Sicut infra inquit, In illo tempore Michael, qui stat pro Filiis populi, &c. Haec est magna consolatio, praesertim hoc tempore, scire, quod Christus sit in excubiis pro nobis. ..." [Pages 136-138]

"... [Page 214] Alii aliter de sententia huius capitis disputant, sed iudico hanc esse simplicissima enarroationem. **Aduit autem bono angel dux Michale, quem cum him & infra uocet ducem populi dei, intelligo esse ipsum filium dei, λόγοις, ut a Ioanne nominatur.** Hunc ducem & supra scribit interesse colloquio in capite octavo, ubi angelus ab illo domino petit interpretationem visionis.

Adesse cum & in hoc colloquio, ac Danielis labra attingere, & consternatum recreare, adparet. Semper enim adfuisse filium dei ecclesiae, eamque, defendisse contra furorem diaboli, certum est. Ideo Ioannes inquit, Omnia

per ipsum facta sunt. Loquitur enim non tantum de conditione rerum, sed etiam de gloriosis liberationibus, ecclesiae. Texit populum in mari rubro, & in deserto, Defendit Iosue, Gedeonem, Samuelem, Davidem, Eliam, Eliseum, & alios fideles gubernatores sui populi.

Ideo inquit Iacob, Benedicat his pueris angelus, qui me eripuit ex omnibus malis. Haec uerba conueniunt ad filium dei, qui uere liberat ab omnibus malis, uidelicet a peccato, ab ira dei, a morte aeterna, ab insidiis diaboli. Non enim sine eausa nominatim dicitur, ab omnibus malis. Haec gloria non potest tribui ministris angelus, qui etiamsi protegunt corpora piorum, tamen nec peccatum nec aeternam mortem tollere possunt. ..." [Pages 214-215]

"... [Page 370] **TERTIA consolatio, quod in his tantis periculis habitura sit ecclesia defensorem filium dei. Ideo hic in textu dicitur, Illo tempore stabit Micael dux magnus pro filiis populi sui.**

Hac voce omnes pii se confirment, quam quidem & Christus ipse nobis inculcat, inquit, Ego uobiscum sum usque ad consummationem mundi. In tanta dissipatione, in tanti aerumnis, pii uidentur deserti a deo. ..." [Page 370]

"... [Page 371] **Dixi autem supra, semper adfuisse filium dei ecclesiae suae. Ideo hic uocatur dux magnus Micael, sic enim nominat filium dei. Adpellatio nota est. Quis sicut deus, id est, quantus est hic, qui est sicut deus, qui est imago aeterni patris, potens, misericors, liberator, vindex. ..."** [Page 371]

Heinrich Andreas Christoph Hävernicks; "(Dec 29, 1811, Kröpelin – Aug 19, 1845, Neustrelitz), Protestant theologian and OT exegete. After a solid philological training, Hävernicks studied Protestant theology and Semitic languages from 1827 to 1830 in Leipzig, Halle, and Berlin, where he received his Lic.theol. and Dr.phil. A follower of F.A.G. Tholuck in the theological controversies of the period, in Berlin he became a devoted student of E.W. Hengstenberg. On the recommendation of both, he received a call to the École de Théologie in Geneva in 1832. In 1834, he completed his habilitation in Rostock...". source - http://referenceworks.brillonline.com/entries/religion-past-and-present/ha-vernicks-heinrich-andreas-christoph-SIM_09221?s.num=126&s.rows=50&s.start=80

[German] Commentar über Das Buch Daniel. Von Heinrich Andreas Christoph Hävernicks, Licentiat der Theologie. Hamburg, bei Friedrich Perthes. 1832.

Daniel 12, Ver. 1:

[German] "... [Page 551; Internally Page 493] **Wir dagegen verstehen hier die mit der, als ein Ganzes zusammengefassten, Erscheinung des Messias (Michael) überhaupt verbundenen Leiden und Drangsale ..."** [Page 551; Internally Page 493] -

<https://archive.org/stream/commentarberdas00hvgoog#page/n551/mode/lup>

[English, Personal Translation with Google Translate help] "... We, however, understand that in this place, as a whole combined, [as the] appearance of the Messiah ([who is] Michael) [along with] all [the] related suffering and tribulations ..." [English, Personal Translation with Google Translate help]

[German] "... [Page 557; Internally Page 499] **Denn diese Errettung des Volkes im eigentlichsten Sinne des Wortes konnte nur durch den Messias (Michael) geschehen, wobei es sich dann von selbst versteht, dass das vorher erwähnte Schützen und Befreien des Volkes von Seiten des Sohnes Gottes nur die Erscheinung des Erlösers sehn und die gemeinten Drangsale nur die mit derselben verbundenen sehn können. ...**" [Page 557; Internally Page 499] -

<https://archive.org/stream/commentarberdas00hvgoog#page/n557/mode/1up>

[English, Personal Translation with Google Translate help] "... For this salvation of the people in the truest sense of the word, could only be done by/through the Messiah ([who is] Michael), where it then goes without saying that [by His] protecting and freeing the people [whom are on] the side of the Son of God previously mentioned, [can] only be seen as the appearance of the Saviour/Redeemer and the intentioned tribulations can only be seen as the same that are associated [with it]. ..." [English, Personal Translation with Google Translate help]

Jacobus Ode (AD 11 December 1698 in Zutphen , AD † 28 November 1751 [1] in Utrecht)) was a Dutch Philosopher, Reformation Theologian, Mathematician, Astronomer, Geographer and Physicist. source - [http://de.wikipedia.org/wiki/Jacobus Odé](http://de.wikipedia.org/wiki/Jacobus_Odé)

[Latin] Jacobi Ode, Professoris Trajectini, Commentarius De Angelis. Bibliopolas. 1755.

[Latin] "... [Page 1057] I. Si denique per illud intelligis tantummodo cultum caeremonialem, quem Moses instituerat, qui que hactenus per captivitatem interruptus erat; putesque, disceptationem inter Michaellem, & Diabolum fuisse, an iste restituendus esset nec ne; veluti ex coll. Zach. 3. commonstrare conatus fuit JOH, GOTHOFR. BACHMANNUS (m), & ab hac opinione se non prorsus alienum fuisse prodidit HAMMONDUS (n); Filius Dei, qualis certe fuit ille Angelus Jehovae Zach. 3. adversus Diabolum disceptavit, quod Diabolus omni conamine impedire molitus fuerit, ne iste cultus, cujus sacrificia erant typi corporis Christi, semel pro peccatis electorum omnis generis hominum, qui laqueris Diaboli tenebantur captivi ad ejus libitum, in sacrificium Deo offerendi, restitueretur, & ita sensim ejus potestas, tandemque penitus aboleretur.

J. Quia Dominus cum hortationis clamore, cum voce Archangeli, & cum tuba Dei, descendet e coelo I Thess. 4:16. Quorum verborum sensum si recte ceperim, clamor ille atque haec vox formabitur ab ipso Domino sc. Christo Jesu, & tuba Dei instabitur ab angelis sec. Matt. 24:31, coll. cum I Cor. 15:52. Simil modo, quo, sonus tubae vehemens admodum olim in

monte Sinai ab angelis fuit factus; & vox, qua Lex ad populum ferebatur, ab ipso Dei Filio formata: Vid. Exod. 19:16, coll. cum Exod. 20:1,2, & Acts. 7:38,53. Si ideoque vox Archangeli sit vox ipsius Domini Christi, sponte sequitur, Filium Dei esse illum, qui apud Judam vocatur Michael Archangelus, adeoque ipsum Michaelem. Nec enim facile crediderim, plures esse Archangelos, quod sibi persuasit ALTINGIUS (o); multo minus dixerim, eos esse quatuor numero, utpote pro arbitrato confictos a Judaeis: Vid. VITRINGA (p) & Auctor Cabbala Demudata (q). Illum autem τοῦ Ἀρχαγγέλου titulum optime convenire, & singulari cum efficacia tribui posse ac soli debere Filio Dei, abunde docuerunt GOCCEJUS (r), CLOPPENBURGIUS (s), VOGELSANGIUS (t), atque LAMPIUS (u).

K. Quia si attenta mente perpendamus, quae vidit Johannes in coelo, & memoriae prodidit Apoc. 12:5-11, facili negotio intelligimus, Michaelem esse Filium Dei. Quippe:

κ. Filius istius mulieris, quae repraesentabat Ecclesiam Judaicam internam, ex qua natus erat ille, raptus est ad Deum & thronum ejus. Cum autem iste procul omni dubio sit Filius Dei, isque, postquam raptus esset [Page 1057-1058] ad Deum & thronum ejus, vocetur Michael, ut pateat, neminem alium esse, de quo vere dici aut quaeri jure potest: Quis est sicut hic Deus fortis; liquere potest, Michaelem esse Filium Dei.

ζ. Michael and angeli ejus memorantur vs. 7. Jam vero angeli passim dicuntur esse Christi jure creatonis, beatitatis in eos collate, & supremi imperii, quod, praesertim post adscensionem in coelem, in eos fuit adeptus. Vid. Ps. 91:11, 103:20, 104:4, 148:2, Matt. 13:41, 16:27, 24:31, coll. cum Heb. 1:6, 2:7-9, Eph. 1:20,21 & I Peter. 3:22.

λ. Michael & angeli ejus praeliari visi sunt Dracone & angelis ejus. Eum autem, qui inimicitiam exerceret cum illo Serpente, quique sub Veteri Testamento pugnavit contra Diabolum, esse Filium Dei, cognoscitur ex Gen. 3:15, & probatum dedimus ex Dan. 10:13 & Zach. 3:2.

7. Michael vicit Diabolum, eumque de coelo projecit in terram. Eum autem, qui id grande opus perfecit, esse Christum Filium Dei patet ex Matt. 12:29, Luc. 11:22, coll. cum Luc. 10:18, Heb. 2:14, & I Joh. 3:8.

η. Coelites illam victoriam atque potestatem ex ea natam vs. 10 & 11, tribuunt Christo, ac ipsi dicuntur vicisse Diabolum per sanguinem Angi, & per sermonem testimonii sui. Ut adeo Michael debuerit esse Filius Dei.

ι. Draco iratus adversus mulierem, quod de coelo in terram projectus esset, dicitur vs. 17. abiisse ut bellum gereret, cum reliquis ex ejus semine - habentibus testimonium Jesu Christi. Quam ob rem cum illud bellum gesserit ex ira adversus Ecclesiam & fideles, qui singularem ad Christum habent relationem, eamque iram conceperit ex eo, quod inferior discesserit ex praelio, quod cum Michaele inierat in coelo, constare inter omnes potest,

Michael esse Filium Dei. ..." [Pages 1057-1058] -
[http://books.google.com/books?
id=fqYQvLKEXfwC&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=fqYQvLKEXfwC&printsec=frontcover#v=onepage&q&f=false)

Johann Wigand (ca. AD 1523 - AD 21 October 1587) was a German Lutheran cleric. From 1538 Wigand studied at University of Wittenberg, attending lectures by Martin Luther and Philipp Melancthon. While working in Magdeburg he was one of the main contributors to the Magdeburg Centuries, a critical work on church history. In 1575 he became Bishop of Pomesania, a post he held until his death in 1587.

[English] Brief Exposition of the Prophet Daniel

[Latin] Danielis Prophetae Explicatio Brevis, tradita in Academia Ienensi, A D. Iohanne VVigando; Ienae Guntherus Huttichius ex. cudebat. Anno 1571.

"... [Page 372r] Princeps) 2. pars Narrationis, seu fundamentum consolationis. Ego Angelus coelestis, in aula principis Persarum, impiis consiliis, quae suggeruntur a malis Spiritibus, resisto, & habeo adiutorem Michaellem, principem Israelitici populi, id est, ipsum Dei filium. Huic Historiae conuenit Typus in Apocalypsi 12. ubi Michael & Angelieus pugnant cum Dracone. ..." [Page 372r] - <http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS0761&USE=800>

"... [Page 372v] Ecce Michael) Siue de excellenti Angelo, siue de ipso filio Dei accipias, perinde est. De filio autem Dei ideo interpretamur, quia postea dicitur (Princeps populi Israelitici) id est, Ecclesiae verae. Docet autem Paulus, ipsum filium Dei fuisse Ducem & comitem eius coetus. Et Iacob inquit Genes. 49. Angelus, qui eruit me de cunctis malis, benedicat pueris istis, & inuocetur super eos nomen meum, etc. Iam vero eripere ex omnibus malis, non creaturae, sed creatori potius conuenit. Similiter & benedicere, opus Dei est. Est praeterea nomen valde magnificum. Nam Michael significat, quis sicut Deus? ..." [Page 372v] - <http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS0762>

"... [Page 373v] Et ecce quasi similitudo) Siue haec de Angelo, siue de filio Dei, deque ipso Michaelle intelligas, de quo supra, perinde est. Tangere labia, & impertiri robur cordis & mentis, beneficium Dei est, nisi quod Angeli possunt esse organa Dei, per quae Deus operatur quae vult: sicut Apostoli impositis manibus, sanarunt aegrotos, resuscitarunt mortos. ..." [Page 373v] - <http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS0764>

"... [Page 374r] Veruntamen) Repetit causum suae legationis, nempe, ut exponat primum quae sint futura. Deinde, quod Michael pro suo populo acriter dimicet. ..." [Page 374r] - <http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS0765>

"... [Page 374v] Michael princeps vester) Etsi apparet, cuilibet provinciae suum destinatum bonum Angelum, qui molitiones Diabolorum reprimat: tamen hic videtur de sublimiori quodam, quam sint Angeli, differere. Princeps Ecclesiae, Hierosolymitanae, est ipse filius Dei, ut supra monuimus. ..." [Page 374v] -

<http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS 0766>

"... [Page 376r] VI. De Michaele principe populi Israelitici, seu Ecclesiae Dei. Filius Dei ab initio semper adfuit Ecclesiae suae, & factus homo, in ipso actu triumphis sui inquit, Ecce ego vobiscum sum, usque ad consummationem seculi. Non igitur dubium est, hunc Iesum Christum, Deum & hominem, nobiscum esse, propulsare Diaboli mirandas & multiplices machinationes. ..." [Page 376r] -

<http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS 0769>

"... [Page 377r] Angelus ipse Filius Dei appellatur. Genes. 48. Angelus qui eripuit me de cunctis malis, benedicat pueris istis, etc. Duo hic attribuuntur Angelo, quae creaturis adscribi nequeunt, nempe eripere ex cunctis malis, Deinde benedicere spiritualiter ac corporaliter. Angelus Testamenti: Malach. 3. ..." [Page 377r] -

<http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS 0771>

"... [Page 380v] Fit Archangeli mentio 1. Thes. 4. Ipse Dominus cum classico, & voce Archangeli descendet. Et Iudas, Cum Michahel Archangelus cum Diabolo disceptaret. Inde quidam ordinem & gradum Angelorum supremum constituunt, nempe Archangelorum. Verum probatio non videtur esse sufficiens. Primum, quia alias in sacris literis nulla fit distinctio Angelorum in eiusmodi gradus. Deinde hic Archangeli vox, ad ipsum Iesum Christum referri potest, qui est Michahel, & Angelorum Dux atque creator. Voce enim sua Christus iubebit mortuos reviviscere. ..." [Page 380v] -

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"... [Page 443v] In tempore) 1. Consolation, eaque omnium potissima, de praesentia, cura, protectione, liberatione Michaelis principis ma- [Page 443v-444r] gni, hoc est, ipsius filii Dei, de quo etiam Cap. 10. mentio facta est. Christus haec ita exponit atque illustrat: Ecce, inquit, ego vobiscum ero, usque ad consummationem seculi. Item, Non relinquam vos orphanos. Quid autem potest dulcius dici, quam Iesum Christum, Dei & Mariae filium, nostrum salvatorem, non velle nos derelinquere, velle se nobis familiariter adiungere, velle nos adversus omnis generis pericula & adversitates tueri? Si Deus pro nobis, inquit Paulus, quis contra nos? ...

... Adest nobis in [Page 444r-444v] excubiis unus Michael, qui irato & effervescenti mari potest saevienti metas constituere. Ille Michael is est, qui est omnipotens, vicit mundum & principem eius, contriuit caput serpentis, habet potestatem huius & futuri seculi. Hoc nobis Domino pro picio, hoc

nobis adsistente, nos protegente, erimus tuti, & in morte etiam cum ipso vivemus & regnabimus. Quod si interdum patitur ille Michael, aliqua membra, veluti tempestae marina aliquas nauiculas, mergi, & absorberi violentia furentium ventorum in hoc muno: non tamen penitus deserit, sed ea iPsalms membra ad maiores dignitates euehit. Nulla enim maior dignitas in hoc mundo est, quam fieri conformem Iesu Christo, nostro Duci, cruorisque profusi ornamenta ad ipsum adferre. ..." [Pages 443-444] -

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"... [Page 445r] Michael) Hoc nominis tribuitur isti Heroi, nostro protectori. Michael aute significat, quis sicut Deus? Nominant interdum homines suos filios Hercules, Constantinos, Alexandros, Magnos, Maximilianos, Leuthelsser seu Ludolphos, Dielheiler Vilhelmos. Sed bullae merae sunt. Vix ubi exorti sunt, iterum decidunt ac pereunt. At quis sicut Deus? Filius Dei est, ipse quoque Deus, coaeternus, coessentialis, coomnipotens patri & Spiritui sancto. Quid est Diabolus? Est creatura, non est Deus, licet titulum hunc superbe sibi arroget. Quid sunt insaniae potentum in mundo, minas atroces spumantium, & micantem ferri particulam ostendantium? Ad hunc Michaelem nostrum, minus sunt quam puerorum puppae, ex luto, aut ligno, aut simili materia conflatae, quas pueri irati deiiciunt in terras, laeti eas collocant quocunque volunt [Page 445r-445v] nihil prorsus extimescentes illorum gladiolos aut hastulas. Alii Angelo intelligunt, excubias pro Ecclesia Dei agente. Sed rectius pro ipso Iesu Christo mundi Salvatore accipimus, iuxta dicta noui Testamenti. Princeps magnus) Esai. 9. etiam appellatur Iesus Christus Schar Schalo princeps pacis, qui hic dicitur Schar Gadol, princeps magnus. Est autem princeps, quia omnia subiecta sunt pedibus ipsius. Psal. 8. Duplici enim ratione meretur dici princeps. Primum creationis ratione, quia omnia per ipsum creata sunt. Cur igitur non iure nominaretur princeps rerum omnium? Deinde ratione meriti, quia vicit mundum & subiugauit sibi, cum suo principe Diabolo, Itaque hoc etiam iure recte appellatur princeps. Apoc. 1. dicitur princeps regum terrae. Magnus, imo maximus princeps iustissime appellatur, quia est Deus omnipotens, autor & gubernator coeli & terrae, qui omnia secit & facit, quaecunque voluit: magnasemper fecit in Ecclesia, & magna porro faciet in ea. Hunc salvatorem & protectorem confer ad omnia ea, quae in mundo ma- [Page 445r-445v] gna & terrificata videntur, & quiderunt?..." [Pages 445r-445v-446r] -

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"... [Page 446r] Na Michael princeps ille magnus, eiusmodi elatos, tumidos, cristatos pappos discussit plurimos, iam inde ab initio papporum. Haec nobis

praebeant consolatione, adversus terrificum aspectum Diabolorum & suorum mancipiorum, furetiū contra Ecclesiam Christi. Hic princeps magnus inquit: Omnes capilli capitis vestri numerati sunt, etc. Item, Nemo rapiet ones meas de manu mea. O potentem manum istius Michaelis, o munitos optime, & in tutissimo loco positos, qui manu Michaelis inclusi sunt. ..."

[Page 446r] - <http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS 0909&USE=800>

"... [Page 447r] Et erit tempus) Ratio, & Enumeration saeuissimarum tempestatum, quae ingruent postremis mundi temporibus, quando Antichristus suum obtinebit imperium. Q.D. Extrema id necessitas exiget, ut Michael ille magnus princeps assistat suo populo. Nam absque ipso si foret, tota Ecclesia actutum interiret, Depingit autem mundi senectam, & Antichristi rabiem extremam. Tempus angustiae) Variarum tribulationum. Splendidissimum sane nomen est, populum esse Dei, Ecclesiam esse Christi, esse filios Dei, haeredes vitae aeternae. ... Nam hic ipse Deus per Angelum nobis praedicit, afflictiones, vexationes, aerumnas, miserias longe gravissimas, quae non finientur, nisi adventu Christi ad iudicium, licet quasdam liberationes, & quasdam lenitiones subinde Michael ille clementer largiturus est, ne prorsus intereat semen sanctum in terris, & ut aliqua fiat doctrinae coelestis propagatio. Sic ipse filius Dei factus homo nobis occinit: Eritis odio omnibus hominibus, propter nomen meum. Mitto vos tanquam oves in medium luporum. Se me persecuti sunt, & vos persequentur. Qui vult me sequi, tollat crucem suam. Et Paulus acclamat: Omnes qui pie in Christo Iesu volunt viuere, persecutionem patientur. Rationes autem, unde haec proueniant, & deinde etiam, cur Deus ista sinat Fieri, in promptu sunt. Ecclesia Christi abrenunciavit Diabolo, & omnibus operibus eius: Itaque habet Diabolum hostem perpetuum. Ille vero circuit, ut Petrus docet, tanquam leo rugiens, quaerens quem deuoret. Deinde vero Diabolus est princeps huius mundi: Itaque filii huius seculi virtutes sui principis aemulantur, nempe mendacia & homicidia. Inde etiam mundus, omnibus piis iniquis & infestus est. Dum igitur Diabolus & eius focii in hoc mundo sunt, inimicitiae atroces in omnes pios exercentur Genes. 3. ..."

[Pages 447r-447v] - <http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS 0911>

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"... [Page 453v] II. De Michaelē duce magno, assistente Ecclesiae Dei perpetuo, ac patrocinio praestante, contra omnia terroculamenta Diaboli, contra omnes fremitus impiorum. Dicamus igitur cum Psalmista: Dominus nobis adiutor, non timebimus, quid faciat mihi homo. Exempla extat huius rei manifesta. Quoties enim ille Michael discussit Pontificiorum conatus? Quando iam triumphandi clamauerunt, Actum est de Euangelicis, iacet, nunquam resurgent: tum Michael ille percussit ipsos in maxillas, detesque, elisit, & quasi ex morte suos confessores liberauit. ..." [Page 453v] -

<http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS 0924>

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David Chytraeus or **Chyträus** (26 February 1530, Ingelfingen – 25 June 1600, Rostock) was a German Lutheran theologian, historian, professor of the University of Rostock and one of the co-authors of the Formula of Concord.

[**Latin**] Explicatio Apocalypsis Joannis Apostoli, perspicua & brevis, ex praelectionibus Davidis Chytraei. Vitebergae Excudebat Iohannes Crato. Anno 1564

"... [**Page 234**] I. Personas describit, inter quas bellum geritur, Mulierem & Draconem seu Ecclesiam & Diabolum.

II. **Singulare certamen & victoria magni Michaelis, filii Dei Domini nostri Iesu Christi, capitis Ecclesiae adversus diabolum exponitur, Que Christi victori, fons & causa est victoriae in nostris & omnium piorum certaminibus.**

III. Bellum & persecutiones Diaboli, et irritos conatus adversus Ecclesiam, depingit. ..." [**Page 234**] -

http://reader.digitale-sammlungen.de/de/fs1/object/display/bsb10179550_00294.html?zoom=1

"... [**Page 237**] Multo imbecillior est ecclesia, quam ut proa priis viribus hostem diabolum omnium potentissimum sustinere & profligare possit. Ideo magnus dux et imperator Ecclesiae filius Dei Dominus noster Iesus Christus ipse, cu Dracone singulari certamine congressus est, & caput, id est, regnum & potentiam Draconis contrivit. Cuius victoriae efficacia et virtute, Nos etiam cum Diabolo & ipsius organis, haereticis, tyrannis, & proprie naturae viciosis affectibus praeliantes, vincimus, adiuti a filio Dei, qui inde usque ab initio Ecclesiae suae adfuit, & adversus diaboli furorem defendit, ut historia Iacob Gen 32. 48. populi Israel in mari rubro & deserto. Exod. 14. Iosue cap. 5. Et David inquit, Castrametatur Angelus Domini in circuitutimentium eum, et eripiet eos. **Ideo in Daniele nominatur magnus dux Michael, qui stat pro filiis populi Dei Et hoc in loco Angelum Michaellem typum esse filii Dei non dubium est.** Cui etiam nomen proprie congruit מִכָּאֵל, Quis sicut Deus, videlicet aequali potentia, maiestate, gloria cum aeterno Patre ... Patri, liberator & vindex Ecclesiae suae. ..." [**Page 237**] - http://reader.digitale-sammlungen.de/de/fs1/object/display/bsb10179550_00297.html?zoom=1

Giovanni Diodati or **Deodati** (AD 6 June 1576 – AD 3 October 1649) was a Swiss-born Italian Calvinist theologian and translator. He was the first translator of the Bible into Italian from Hebrew and Greek sources.

[**Italian**] Giovanni Diodati. I commenti alla Sacra Bibbia con le introduzioni E I sommari, Volume I, Ricavati Dalla Edizione Ginevrina del 1641.

"... [**Page 61**] ESODO. -- CAPO III. ... v. 2. L'Angelo, che era il Figliuolo di Dio stesso, come appare da cio ch'egli e nominato l'Eterno Signore (v. 4, 6, 7, 14; Deut., XXXIII, 16; Marc., XII, 26) ed Angelo, per lo suo ufficio di Mediatore; vedi Ge., XVI, 7. ..." [**Page 61**] -

<https://archive.org/stream/icommentiallasac00diod#page/61/mode/1up>

"... **[Page 210]** ... IOSUE. -- CAPO V, ... v. 13. Un uomo, ch'era il Figliuol di Dio, in forma umana presa a tempo, per preludio frequente della sua incarnazione; il che se verifica per l'adorazione religiosa de Iosue, da esso accettata, la quale un Angel creato avrebbe rifiutata; Apoc., XIX, 10 e XXII, 9; e per cio ch' e detto, v. 15. ..." **[Page 210]** -

<https://archive.org/stream/icommentiallasac00diod#page/210/mode/1up>

[Italian] Giovanni Diodati. I commenti alla Sacra Bibbia con le introduzioni E I sommari, Volume II, Ricavati Dalla Edizione Ginevrina del 1641.

"... **[Page 848]** DANIEL. -- CAPO X. ... v. 13. ... Micael S. Iuda lo qualifica Arcangelo (Iuda, IX); cioe Angelo di grado eminente e comandante sopra altri. In Daniel, X, 21, egli e qualificato Capo della Chiesa; in Daniel, XII, 1, Difensore di quella; nell' Apoc., XII, 7, Capo degli Angeli; onde molti stimano che sia il Figliuolo di Dio stesso, come in effetto Micael significa: Chi e pari a Dio? E cosi il senso sarebbe: Che il Figliuolo di Dio aveva aggiunta la sua potenza divina all' opera di quest' Angelo creato alla difesa della sua Chiesa. -- L'uno. Se Micael e il Figliuolo di Dio, per questi primi Principi possono essere intese le persone della sacratissima Trinita. Se e un Angelo creato, si possono intendere gli Arcangeli; vedi 1 Tess., IV, 16. Cosi gli Angeli sono chiamati Principati e Potesta; Rom., VIII, 37; Efes., III, 10; Col., I, 16. ..." **[Page 848]** -

<https://archive.org/stream/icommentiallasac02diod#page/848/mode/1up>

"... **[Page 853]** DANIEL. -- CAPO XII. ... v. 1. In quel, cioe dopo la distruzione di tutte le suddette Monarchie; vedi Dan., II, 14. -- Misael, cioe il Figliuol di Dio apparira in carne, e sara da Dio suo Padre stabilito Re eterno della sua Chiesa; vedi Dan., X, 13, 21; los., v, 14, 15. ..." **[Page 853]** -

<https://archive.org/stream/icommentiallasac02diod#page/853/mode/1up>

"... **[Page 940]** MALACHIA. -- CAPO III. ... v. 1. ... L'Angelo, cioe Cristo, Mediatore e fondamento del Patto della grazia con gli eletti; vedi Esodo, XXIII, 20, 21; Isaia, LXIII, 9; Ebr., VIII, 6; IX, 15 e XII, 24. ..." **[Page 940]**

- <https://archive.org/stream/icommentiallasac02diod#page/940/mode/1up>

"... **[page 1401]** APOCALISSE. -- CAPO XII. ... v. 7. Si fece. Figurata rappresentazione del giudicio del diavolo rinnovato da Christo glorificato, il quale e stato fatto il vero Micael; cioe Capo degli Angeli; vedi Luca, X, 18; Gio., XII, 31. ..." **[Page 1401]** -

<https://archive.org/stream/icommentiallasac02diod#page/1401/mode/1up>

Andrew Willet, (AD 1562 – AD 4 December 1621) was an English clergyman and controversialist.

Andrew Willet, Sixfold Commentary [Hexapla in Danielelem, that is, A six-fold commentarie upon the most divine prophesie of Daniel, wherein according to the method propounded in HEXAPLA upon Genesis and Exodus, sixe things are observed in every Chapter. 1. The Argument and Method. 2. The diverse readings. 3. The Questions

discussed. 4. Doctrines noted. 5. Controversies handled. 6. Morall observations applied. Wherein many obscure visions, and divine Prophecies are opened, and difficult questions handled with great brevity, perspicuity, and variety, which are summed to the number of 536. beside the Controversies 134, in the Table, in the end of the booke: and the best Interpreters both old and new are therein abridged. Divided into two bookes: the first containing the historicall part of this Prophecie, in the 6. first Chapters: the propheticall, in the 6. last. By Andrew Willet Professour of Divinitie. The First Booke. Ezek. 28.3. Behold thou art wiser then Daniel, there is no secret that they can hide from thee. Printed for Leonard Greene. 1610] - <http://rarebooks.dts.edu/viewbook.aspx?bookid=1422>

"... [Page 375] There was a man clothed in linen. Dan. 10. 5. ... [Page 375-376]

... [Page 376] it was Christ who in this glorious manner manifested himselfe.
...

... 3. Junius and Polanus doe proove the same by that place, c. 12. 6. where one, namely an Angel, speaketh thus unto the man clothed in linen, When shall be an ende of these wonders? this was Christ then, of whom the angels learne the knowledge of things to come: who is called c. 8. 13. Palmoni, one that hath secrets in account: to whom one of the Angels propounded the like question. 4. this vision agreeth with that Revelat. 1. almost in everie respect: But here Christ appeared in this manner, in a long rayment, girded about with a golden girdle, his eyes were as flames of fire, his feete as fine brasse, his voice as the sound of waters: And so doth Christ appeare here, in a long white garment, his face as lightening, his eyes as flames of fire, his armes and feete like polished brasse, his voice, like the voice of a multitude: the likenesse and agreement of the apparitions sheweth that he was the same, which in both places appeared. ...

... Answ. 1. Some here answer, that although Michael afterward be understood to be Christ, yet in this place, Michael signifies one of the principall Angels, Pappus. But that seemeth not so fit, in the same prophecie, and at the same time, by Michael to understand not one and the same, but diverse. ...

... 3. Therefore this is our answer, that it was the person of Christ, the Sonne of God, which was seene of Daniel in that great majestie: And he is that Michael afterward spoken of: But it was the Angel Gabriel that had the communication with Daniel: For the prophet himselfe distinguisheth the person of the Angel, from him who appeared in that glorie: as v. 16. he saith, I said unto him that stood before me: that was another beside Christ that appeared: whom the Prophet pointeth out by the pronoun demonstrative dubbed, v. 17. how can the servant of my Lord talke with that my Lord, Polan. Soc. 8. 16. there is the like distinction betweene the Angel Gabriel, and another that spake unto him in a mans voice, called before Palmoni, v. 13. the like also see, c. 12. 5. where one of the Angels standing by the river, speaketh unto the man clothed in linen, that is unto Christ, to know when should be the ende of those things. ... [Page 376-377]

... **[Page 377]** But this beeing a vision of Christ, not of a created Angel, both sheweth his strength wherewith he had girded himselfe, as the Prophet David saith, Psal. 93. 1. as Pererious expoundeth that part of the vision, Apocal. 1. or it sheweth Christs readinesse and alacritie to finish that worke which was committed unto him ... Jun. Polan. Oecolamp. ..." **[Sixfold Commentary (1610), Pages 375-377]**

"... **[Page 380]** Daniel ... had a sufficient Mediatour beside, even Michael, Christ Jesus the Prince of this Church. ..." **[Sixfold Commentary (1610), Page 380]**

"... **[Page 384]** 2. But the better opinion is, that this Michael was none other but Christ the Sonne of God, the Prince and chiefe of the Angels: the reasons are these: 1. the word Michael signifieth, who is as God: whereupon it can not be inferred, that he is not God, for the essence of the Sonne is not compared with the essence of the Father, but the comparison is of their persons: and so Christ is called the image of the invisible God, Coloss. 1. 15. the ingraven image of his person, Heb. 1. 3. 2. He is called the chief of the Angels, who are called Princes in comparison of all other terrene Princes: the word achad here used, signifieth as well the first, as one: as the word acath, of the same sense is taken, Dan 1. 21. he was unto the first year of Cyrus. Christ then, was not one, but the first or chiefe of the Princes, that is, the Angels. 3. This Michael is called the Prince of the people of God. v. 21. who is Christ, and the great Prince, c. 12. 1. 4. He is saide to help the Angels, then he was greater than the Angels: for there is no power greater then the Angelical power, but the divine onely, Polan. Melancth. Genevens. H. Br. Jun. all consent, that Michael is not here a created Angel, but Christ Jesus, the Sonne of God, the Prince of the Angels: M. Calvin leaveth it as a thing indifferent. ..." **[Sixfold Commentary (1610), Page 384]**

"... **[Page 385]** But this more to the comfort of God's people, when they understand, that not onely the Angels fight for them, but even Michael the Prince of the Angels, the Sonne of God himselfe proteceth them.

4. Wherefore it is the sounder opinion, that this Angel was helped, non accessione numeri, sed virtutis, not by the encrease of the number, but by the accession of a greater power and strength, Jun. Polan. for it is sufficiently proved in the former question, that this Michael was Christ. ..." **[Sixfold Commentary (1610), Page 385.]**

"... **[Page 389]** 9. But this beeing granted, that this Michael is Christ the Sonne of God, as it proved before, quest. 22. who is indeede the Prince of the people of God, the reason is evident, why Michael onely assisteth this angel, becasue when all other terrene powers doe faile, he taketh upon him the defense and protection of his Church, Jun. Polan. H. Br. ..." **[Sixfold Commentary (1610), Page 389]**

"... [Page 397] but Christ needed not the assistance of an Angel, as he saith that Michael helped him, v. 13. and Michael which helped the Angel is rather understood to be Christ, see before, c. 10. quest. 22. ..." [Sixfold Commentary (1610), Page 397]

"... [Page 465] **the great Prince of the Church Michael, which is Christ Jesus ...**" [Sixfold Commentary (1610), Page 465]

"... [Page 466] Quest. 2. Who is understood here to be Michael the great Prince. ...

... 5. But that this Michael was none other but Christ, the Prince of the Angels, may be made plaine by these reasons:

1. By the name Michael, which is compounded of these three particles, mi, cha, ell, which signifie, which is as God, noting both the distinction of his person, and the indentitie of this nature, that he in power is equall unto God: as the Apostle saith of Christ, Phil. 2. 6. who being in the forme of God, though it no robberie to be equall unto God, and Heb. 1. 3. he is said to be the brightnesse of his glorie, and the engraved forme of his person. This annotation of the word is well urged by Melanchton, upon this place, Oecolampad. Jun. in comment. Polanus, M. Br. in Daniel.

2. This Michael is here called shar hagadol, the great Prince: there are principalities and dominions so called both among Angels and men: but this Micahel is called prince in the superlative and highest degree, and in thie respect the Apostle saith, Ephe. 1. 21. that God hath set Christ above all principalities and poweres, &c. and every name that is named: And hereunto may be applyed that saying of the Apostle, that Christ is made so much the more excellent then the Angels, us he hath obtained a more excellent name then they, namely, to be called, a great prince, Jun. this name ot title shar hagadol, a great Prince, is translated by the Apostle αρχαγγελος, an Arkangel, which signifieth the chiefe of Prince of Angels. And though it be there said, 1. Thess. 4. 16. that the Lord shall descend with the voice of an Arkangel, it followth not that Christ is not that Arkangel, no more then it followethm because it is said also in the same place, with the trumpet of god, that Christ should not be God, Polan. And the trumpet of God, is the voice of God, as Psal. 47. 6. God is gone up with triumph, even the Lord with the sound of a trumpet: God shall then descend in the voice of a trumpet, as in the giving of the lawe. So is this voice interpreted to be the voice of the Sonne of God, which the dead shall heare and live. Joh. 5. 25. Polan. M. Br.

3. Further this is shewed by the office of this Michael, which is to stand for the people of God: whose protector and captaine is Christ Jesus, called therefore, Josua 5. 15. captaine of the Lords host: which place Justin, Martyr dialog. cum Tryphon, understandeth of Chrit: for who else is captaine of the Lords host, and protector of his Church?

4. This great Prince here mentioned, is the same, who had written upon his

thigh, the king of Kings, and the Lord of Lords, Apocal. 17. 16. who sate upon a white horse, his eyes were as a flame of fire, and the warriors of heaven followed him upon white horses: who was called the word of God. This was no other but Christ: for to no other but unto him, doe all these glorious titles agree, Oecolampad.

5. This Michael is said to have Angels, Apocal. 12. 17. but the blessed spirits cannot **[Page 466-467]** be said to be any others Angles save Christs, Fulke annot. By these and other reasons it is evident, that this Michael is no other but Christ: see more hereof, c. 10. quest. 22.

But it will be objected, that Michael is not alwayes taken for Christ, as epist. Jude 9. that Michael the Arkeangel striving with the devill about the bodie of Moses, durst not blame him with cursed speaking, but said, the Lord rebuke thee: Answ. Christ so speaketh as the Mediator of his Church, referring all to the glorie of his fatherL as the like we reade, Zach. 3. 2. where it is said, Jehovah said unto Satan, Jehovah rebuke thee Sathan. Polan. ..." **[Sixfold Commentary (1610), Pages 466-467]**

"... **[Page 476]** 2. One of those three, which appeared to Abraham, was Christ himself, whome Abraham there praieth unto, and calleth him Jehovah; the other two were indeede ministering Angels, which afterward went to Sodome, and were received into Lots house.

3. But this man which was cloathed in linen, was none other then Christ himselfe: 1. because he is the same, which so appeared before, c. 10. 4. which was Christ, as in that place hath beene shewed. 2. he is the revealer of secrets, and of him the Angel asked the like question before, c. 8. 13. 3. this vision is interpreted by the like, Apoc. 10. 1. where a mighty Angel came downe from heaven, with a rainbow about his head, and his face was as the Sunne, he stood upon the land and the Sea, signifying his power over both, and lift up his hands to heaven: but that great Angel was Christ: the similitude of the vision argueth the indentitie of the same person. 4. and beside his standing uoyn the water doth signifie, quod alim super Jordanem testimonium accepturus, that in time to come he should receive testimonie from heaven upon the waters of Jordan. ..." **[Sixfold Commentary (1610), Page 476]**

"... **[Page 483]** 4. Places of Doctrine.

Doct. 1. Of the person and office of Christ.

v. 1. Michael shall stand up, the great Prince, which standeth for the children of thy people: here are three things shewed concerning Christ: 1. his person, he is called Michael, that is, as God, one equall unto God, a distinct person from the Father, but of the same essence, power, eternity, who is the brightness of his glorie and the engraved forme of his person Hebr. 1. 3.

2. His office is described: he is the great Prince: the governement is upon his

shoulder, Isa 9. 6. the Lord of Lords, and the King of Kings, Apocal. 17. 14. the mightie protector and defender of his Church.

3. The benefit that we have, is this: this Michael standeth for his people to defend them from the rage of Sathan and his ministers: as our Blessed Saviour saith, I give unto them eternall life, and they shall never perish, neither shall any pluck them out of my hand, Joh. 10. 28. ..." [**Sixfold Commentary (1610), Page 483**]

"... [**Page 485**] 5. Places of controversie.

1. Controv. Against blasphemus Servetus, that made himselfe Michael.

It hath been shewed before, quest. 2. that this Michael was no created Angel, but Christ the Mediator, who is the Prince and protector of his Church, as is there proved by these 3. arguments out of this place. 1. by the name Michael. 2. by the title here given unto Christ, called the great prince. 3. by his office, he standeth for the people of God: herein the appeareth the horrible blasphemie of Servetus, who as M. Calvin reporteth his words, was not afraid to say, se esse illum Michaelem Ecclesia custodem, that he was that Michael the protector and keeper of the Church, &c. What presumption is this for a mortall man to arrogate unto himselfe that name and title, which it too great to be given unto the Angels? ..." [**Sixfold Commentary (1610), Page 485**]

"... [**Page 493**] 6. Morall observations.

1. Observ. Michael great Prince standeth for his people.

v. 1. At that time shall Michael stand up, &c. This is the comfort of Gods Church, though ... Pope, and other adversaries doe stand up against them, yet they have Michael the great Prince to fight for them, who shall deliver his Church from their cruell rage, and not suffer them further to prevaile, then it shall be for his glorie, and the triall of their faith: and this is that, which our Saviour hath promised, Behold, I am with you alwaies to the ende of the world, Matth. 28. 20. ..." [**Sixfold Commentary (1610), Page 493**]

William Miller (AD February 15, 1782 – AD December 20, 1849) was a Baptist preacher, from the United States, who is credited with beginning the mid-nineteenth century North American religious movement that was known as the Millerites. After his prophetic interpretations did not happen as he expected, new heirs of his message emerged, including Seventh-day Adventists and Advent Christians. Later movements found inspiration in Miller's emphasis on Bible prophecy. Source - http://en.wikipedia.org/wiki/William_Miller_%28preacher%29

Evidence from the Scripture and History of the Second Coming of Christ about the year 1843: exhibited in a course of lectures. By William Miller. Troy: Printed for the Publishers, By Kemble & Hooper. 1836.

"... [Page 41; Internally Page 83] I shall now examine the remainder of Gabriel's message contained in Daniel XII. 1, "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people." **Michael in this passage must mean Christ, he is the great Prince, and Prince of princes. ... There are two things for which Christ stands up for his people to accomplish ... Surely this must be by the power of Michael, the great Prince of the Covenant. ...** [Page 41; Internally Page 83] -

https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOf/Miller_evidenceFromScriptureAndHistory_secondComingOfChristAboutYear1843_1836#page/n41/mode/1up

"... [Page 42; Internally Page 85] Then I, Daniel, looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river, and said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders?" **Here Daniel saw the two holy ones inquiring of the man clothed in linen which stood upon the waters of the river.** [Page 42-43; Internally Page 85-86]

[Page 43; Internally Page 86] **This man is the same as Michael standing up for the children of thy people. The reason I assign is, he is clothed in linen, which shows he is the high priest for the people of God. This angel is represented as being the Messenger of the Covenant, by having a rainbow on his head. He was clothed with a cloud pure and white like linen. He, too, had a little book open** showing what he should do, agreeing with our explanation, spreading the Gospel for the last time through the world, standing one foot on the sea and the other on the earth, to keep down the power of anti-Christ who sets on many waters, Rev. XVII. 1, 15, and the power of the kings of the earth until the whole elect should be sealed. See Rev. VII. 1-3. **And this is the Mediator is evident ...** [Pages 42-43; Internally Pages 85-86] -

https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOf/Miller_evidenceFromScriptureAndHistory_secondComingOfChristAboutYear1843_1836#page/n42/mode/1up

https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOf/Miller_evidenceFromScriptureAndHistory_secondComingOfChristAboutYear1843_1836#page/n43/mode/1up

"... [Page 62; Internally Page 127] The signs of the times. In the close of **Christ's** instructions to the church under consideration, he says, "Behold, I stand at the door and knock, if any man hear my voice, &c. Daniel says, "At that time shall **Michael** stand up, the great Prince that standeth up for the children of thy people." And **Christ** says, "For many shall come in my name saying, I am Christ and shall deceive many." ..." [Page 62; Internally Page 127] -

https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOf/Miller_evidenceFromScriptureAndHistory

[secondComingOfChristAboutYear1843_1836#page/n62/mode/1up](https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOfMiller_evidenceFromScriptureAndHistory_secondComingOfChristAboutYear1843_1836#page/n62/mode/1up)

"... [Page 85; Internally Page 172] "**Michael** and his angels fought," **Christ** and his apostles. ..." [Page 85; Internally Page 172] -

https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOfMiller_evidenceFromScriptureAndHistory_secondComingOfChristAboutYear1843_1836#page/n85/mode/1up

"... [Page 106; Internally Page 213] [Daniel] XII. 1, "And at that time shall **Michael** stand up, the great prince which standeth for the children of thy people." **This I have shown in a former lecture is the same angel that stood upon the waters of the river, clothed in linen. Daniel XII. 6. Also the same angel that John saw, Rev. X. 1-6, standing his right foot upon the sea and his left upon the earth, and in his hand a little book open. This angel told John that he must "prophecy again before many people, and nations, and tongues, and kings," meaning that the gospel must again be published, as it had been in the apostolic days. And then would this angel lift his hand to heaven and swear by him that liveth for ever and ever, that time should be no longer. ...**" [Page 106; Internally Page 213] -

https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOfMiller_evidenceFromScriptureAndHistory_secondComingOfChristAboutYear1843_1836#page/n106/mode/1up

Carl L. Beckwith, [<http://www.beesondivinity.com/carllbeckwith>] (Ph.D., University of Notre Dame) Associate Professor of Divinity History and Doctrine at the Beeson Divinity School (2007), and is an ordained minister in the Lutheran Church-Missouri Synod.

"Ezekiel, Daniel" edited by Carl L. Beckwith

"... [Page 405] **All are agreed that Michael is here the true Son of God, Jesus Christ**, by the description of his person, his office, and his benefit. ... Our commentators note God's promised preservation and protection of his people, the gathering of his people by the pure doctrine of the gospel and their salvation and final resurrection. ..." [Page 405] -

<http://books.google.com/books?id=gSMDd60ohdkC&printsec=frontcover#v=onepage&q&f=false>

Robert W. Bertram (AD 27 March 1921 - AD 13 March 2003), a Lutheran Professor of Systematic and Historical Theology at Concordia Seminary in St. Louis, did advanced study in Catholic theology at the University of Munich (1965-1956), and was the Department Head in Religion at VU, from Valparaiso, Porter Co., Indiana in 1958.

The Angels of Michael; Revelation 12:7-12, by Robert W. Bertram; [Published in The Cresset 21, No. 9 (September, 1958): 12-14. Reprinted with permission.]

"... Then **who is this leader of ours who is called Michael? According to**

Luther and others, the name "Michael" in this case does not refer to the angel Michael in the Book of Daniel, unless it be that angel of whom, Daniel tells us, Nebuchadnezzar exclaimed, His form is like that "of the Son of God" (Daniel 3:25). The word Michael, in other words, might well not be a personal, creaturely name at all, like Gabriel or Peter or Paul, but should rather be translated literally: Michael - "Who is like God." Quis sicut Deus. And who is like God? Which one is it of all the angels who Himself so partakes of the divine majesty that He alone can be said to be, truly, the Son of God? Of whom does the writer to the Hebrews (1:3) say: "... Who being the brightness of God's glory and the express image of God's person ... upholding all things by the word of His power"? **This is He**, the same epistle says, "who by Himself purged our sins." Of whom does the writer to the Colossians (1:15) say: "Who is the image of the invisible God, the firstborn of every creature"? **Who? The Lord Jesus Christ**, in whom, the same writer says (1:14) "We have the redemption through his blood, even the forgiveness of sins." **He is the Micha-el, the Quis sicut Deus, whose angels we are.**

The war **we wage under His banner and within His kingdom** of heaven is a war against the kingdom of the earth, against the principalities and powers, against the rulers of the darkness of this world, "against the great dragon ... that old serpent called the Devil and Satan." ... that **his battle ... involves the Lord of Life against the Dragon of death.**" [Page 2] - <http://www.crossings.org/archive/bob/sermons/TheAngelsofMichael.pdf>

Spirituality is for Angels - The Angels of Michael; by Robert W. Bertram [Printed in Ecumenism, The Spirit and Worship, 126-169. Edited by Leonard J. Swindler. Pittsburgh: Duquesne University Press, 1967.]

"... [Page 3] Then **who is this leader of the angels who is called Michael? According to the same exegetical tradition, the name "Michael" in this case does not refer to the angel Michael in the Book of Daniel, unless it be that angel of whom Nebuchadnezzar exclaimed, his form is like that "of the Son of God" (Daniel 3:25). The word Michael, in other words, might well not be a personal, creaturely name at all, like Gabriel or Peter or Paul, but in this case should rather be taken literally as a christological pun: Michae-el, "Who is like God," Quis sicut Deus. And who is like God?** Earlier in the Book of Revelation John had spoken of "one like a son of man," (1:13) who is "the first and the last and the living one" (1:17,18) and "who loves us and has freed us from our sins by his blood and made us a [Page 3-4] kingdom, priests to his God and Father" (1:5,6). **Which one is it of all the angels who himself so partakes of the divine majesty that he alone can be said to be truly the Son of God?** Of whom does the writer to the Hebrews say, "he reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power" (1:13)? **This is he**, the same epistle says, "who by himself purged our sins." Of whom does the writer to the Colossians say, "he is the image of the invisible God, the firstborn of all creation"? **It is he** "in whom we have redemption, the forgiveness of sins" (1:15,14).

From the outset, at least as early as Justin Martyr, "angel" was used as a christological title, and the Canon of Hippolytus celebrated "Christ the angel of great counsel." 9 **Later exegetes explicitly identified Christ with Michael of Revelation 12."** 10 In the Augustinian sermon referred to earlier, the preacher tells his hearers, **"... Michaelem, Christum intellige."** 11 **And for Beatus, says Prigent, "Michael n'est autre que le Christ."** 12 Likewise for the Venerable Bede, who acknowledged his debt to Tyconius. 13 Nicholas of Lyra, to whom Luther owed much, may have intended the same identification when he referred to Michael as "Hercules" and as the vicar of God. 14 So perhaps did John Purvey, the Wycliffite, for whose commentary on the Apocalypse Luther wrote a Vorrede in 1528. 15 **Sixteen years later Luther was still preaching:**

Der Furst aber dieses Krieges, den er Michael heisset, der ist und kann kein ander sein weder unser Herr Jhesus Christus, Gottes Sohn. 16

Long after Luther Christians continued to sing Nikolaus Hermann's "Heut' singt die liebe Christenheit," which in one of its variants retains the identification, **"Michael, unser Herre Christ."** 17 Recently Wilhelm Koepp reported a revival of interest in **the Michael-Christ** tradition. 18 ...

... 9 Phillip Carrington, *The Meaning of the Revelation* (New York: Macmillan, 1931), p. 223. Augustine writes, **"No one should be astonished to hear Christ spoken of as 'the angel of the Lord of hosts.'"** *The City of God*, tr. By G.G. Walsh and D.J. Honan (New York: Fathers of the Church, Inc., 1954), Bk. XVIII, ch. 35, p. 140.

10 It can hardly be claimed, however, that this tradition achieved anything like unanimity. Speaking of Primasius, Pierre Prigent says, "La solide culture biblique de Primase lui interdit d'identifier Michael au Christ." *Apocalypse 12, Histoire de l'exegese*, vol. 2 in *Beitrage zur Geschichte der biblischen Exegese* (Tubingen: J.C.B. Mohr, 1959), p. 20.

11 Loc. Cit.

12 Prigent, op. cit., p. 16.

13 *The Complete Works of Venerable Bede*, ed. By J.A. Giles (London: Whittaker, 1884), vol. XII, pp. 391-392.

14 Prigent, op. cit., p. 47.

15 Luther, op. cit., vol. 26, pp. 121-123.

16 Ibid., vol. 49, p. 578.

17 Wilhelm Stahlin, *Predigthilfen uber die altkirchlichen Episteln*, (Kassel: Johannes Stauda Verlag, 1955), p. 142.

18 **"Christus die Engel und Sankt Michael,"** Evangelisch-Lutherische Kirchenzeitung, vol. VI, nos. 20 and 21 (October 31 and November 15, 1952), pp. 367-369, 382-284. [Page 4-5]

"... [Page 5] **It is Jesus then - at least let us say so for the problem at hand - who is the Micha-el, the Quis sicut Deus, whose angels we are. Christ and his church, Michael and all angels** - a spiritual host whose ecumenical credentials ought to suffice. And **Christians are unanimously ecumenical in confessing that only that Michael who is Christ is adequate to the spiritual warfare they confront.** ..." [Page 5-6]

"... [Page 6] that his battle ... involves the Lord of Life against the Dragon of death." [Pages 3-6] -
<http://www.crossings.org/archive/bob/SPIRITUALITYISFORANGELS.pdf>

For the Book, Ecumenism, The Spirit and Worship for section of Robert W. Bertram, see - <http://books.google.com/books?id=uJkwAQAAIAAJ&q=Ecumenism,+The+Spirit+and+Worship+Robert+W.+Bertram&dq=Ecumenism,+The+Spirit+and+Worship+Robert+W.+Bertram&hl=en&sa=X&ei=4nvuU6LJI4igogSI8oHQCw&ved=0CCMQ6AEwAQ>

and on "Michael" therein - <http://books.google.com/books?ei=13zuU9-xI4iHogS8zYGwCg&id=uJkwAQAAIAAJ&dq=Ecumenism+%2C+The+Spirit+and+Worship&focus=searchwithinvolume&q=Michael>

Dr. Frances N. Lee (AD 1934 - AD Friday 23rd December, 2011) – [History: <http://www.dr-fnlee.org/about.html>] was the Professor (and Emeritus) of Systematic Theology and Caldwell-Morrow Lecturer in Church History at the Queensland Presbyterian Theological Hall, Queensland Presbyterian Theological Seminary.

MORE THAN ONE ARCHANGEL? - alias WHO IS "THE ANGEL OF THE LORD"?

"[Page 1] MORE THAN ONE ARCHANGEL? - alias WHO IS "THE ANGEL OF THE LORD"?"

It's time to revise many apocryphal "Christmas cards" (sic)! According to Holy Scripture, there are not several archangels all of whom are creatures - but only one Archangel alias Leader of the created angels. And that Archangel is the uncreated God the Son Himself.

'The Angel of the Lord' is the pre-incarnate Second Person of the Trinity. This is the Christ-exalting doctrine of the infallible Word of God. See Genesis 18:2 to 19:27 & 32:24-30; Exodus 3:2-14; 13:21f; 19:3 to 20:19; Joshua 5:13-15f; Isaiah 63:8-13f; Daniel 3:25; 7:13f; 12:1f; Zachariah. 3:1; Malachi 3:1 & 4:2 cf. Acts 7:30-33 & First Corinthians 10:1-4 & Galatians 3:19.

It seems the Ante-Nicene Fathers agree. Thus the Latin Church's Irenaeus observes in *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]." Also Tertullian in his *Against Marcion* (III:9:1) says that "Christ...did Himself...in...the flesh appear to Abraham [Genesis 18:2 to 19:27]."

Also the Greek Father Eusebius in his *Church History* I:2:1-13 remarked: "In Christ, there is a twofold nature.... Who, beside the Father, could clearly understand the Light Who was before the world - the intellectual and essential Wisdom Who existed before the ages; the living Word Who was in the beginning with the Father; and Who was God?...."

"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 sacrificed to Him as Lord 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]...."

"Moses most clearly proclaims him...Lord...when he says: 'The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord' [Genesis 19:24]. The divine Scripture also calls Him 'God' - when He appeared again to Jacob in the form of a man.... Therefore also Jacob called the name of that place 'Vision of God' - saying: 'For I have seen God face to face' [Genesis 32:28-30]...."

"You will perceive also...that this was None Other than He Who talked with Moses...and said to him: 'I am the God of your fathers!' [Exodus 3:2-6].... Also Joshua the successor of Moses calls Him, as Leader of the heavenly angels and...rule over all, 'Captain of the host of the Lord' - although he did not see Him otherwise than again in the form and appearance of a man [Joshua 5:13-15]." Also see, to the same effect, the A.D. 165 Justin Martyr's *Dialogue with Trypho* (62).

Even after the A.D. 325 Council of Nicaea, at least for a while Augustine too seems to have held this view. Also the A.D. 450 Church Father Theodoret of Cyrrhus agreed with it. Theodoret's words (in *Exodum* 3) are: "The whole passage shows that it was God Who appeared to him [Moses]. **[Page 1-2]**"

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 only with and after 'Pope' (?) Gregory the Great (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 as the one and only Archangel and uncreated Leader of all created angels (as in Daniel 12:1, First Thessalonians 4:16, Jude 9 and Revelation 12:7f).

So 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 rediscovered by the Protestant Reformation and stressed also by Calvin (and later by Matthew Henry, Haevernick, Keil, Delitzsch, and Hengstenberg, etc.).

Rightly did Cincinnati's Lane Theological Seminary's 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): "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. [The A.D. 400f] Augustine seems to have been the first of the Fathers to take a different view, maintaining that such Christophanies were not consistent with the identity of essence between Father and Son - and that the Scriptures themselves teach that it was not the Logos but an angel that appeared to the Old Testament worthies on various occasions (compare De Trinitate III:2). Augustine's opinion was widely adopted [in the subsequent Romish phase of the Deformed Church], but in modern times [since the Protestant Reformation of the Deformed Church] 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."

Even the angelodoulic Roman Catholic website <http://ic.net/~erasmus/RAZ16.HTMT/> (Angels and Demons) says that 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."

Also Pre-Christian Judaism agrees. This is reflected in its Targum on Genesis 32:25; its Midrash on Exodus 18:5; its Book of Jubilees 1:27 & 2:1; and its Apocalypse of Moses 1f.

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 culpability of 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! Mi ka 'El means: 'Who is like God?' Who indeed ? - save he Who is God. Post tenebras - fiat Lux!"

-- Rev. Dr. Francis Nigel Lee
Professor-Emeritus of Systematic Theology and Church History, Queensland
Presbyterian Theological Seminary, Brisbane, Australia." [Pages 1-2] -
<http://web.archive.org/web/20131030020117/http://www.dr-fnlee.org/docs4/mtoa/mtoa.pdf>

Who is "The (Arch)angel of the Lord"?; Posted September 6, 2014 by Website Admin, by Francis Nigel Lee

"[Web Page 1] Who is "The (Arch)angel of the Lord"?"

-1-

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 Israafiyil, '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

-2-

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]." **[Web Page 1]** - <http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/>

[Web Page 2] 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, Hävernicks, 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."

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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." [Web Page 2] - <http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/2/>

"[Web Page 3] "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 slanderous 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.)." **[Web Page 3]** - <http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/3/>

"**[Web Page 4]** 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."

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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. 90f 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." [Web Page 4] - <http://www.dr-fnlee.org/who-is->

the-archangel-of-the-lord/4/

"[Web Page 5] 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

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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." **[Web Page 5]** - <http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/5/>

"[Web Page 6] "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

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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!..." **[Web Page 6]** - <http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/6/>

[Web Page 7] "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 Mica-’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" [Web Page 7] - <http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/7/>

"[Web Page 8] -9-

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!" [Web Page 8] - <http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/8/>

The Anabaptists and their Stepchildren

"... **to that great King of men and divine Leader of angels, the mighty Archangel Jesus** ..." - http://www.reformed.org/sacramentology/index.html?mainframe=http://www.reformed.org/sacramentology/lee/anab_008.html

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The Days of Vengeance, An Exposition of the Book of Revelation, by David Chilton, copyright 1987.

"... [Page 311] 7-9 The scene changes abruptly: St. John now sees war in heaven, **Michael** and His angels waging war with the Dragon. ...

... **There should be little question that this Captain of the angelic host is a symbol for the Seed of the Woman, the Son of God - represented now not as a Child, but as Michael, the great Warrior-Protector who leads the armies of heaven in battle against the demons. St. John's symbolism is not casual; it is intentional, and very precise. He carefully chose to reveal Christ in terms of the specific Biblical connotations associated with Michael.**

The name Michael (meaning Who is like God?) occurs elsewhere in the Scriptures only in Daniel and Jude. Michael is portrayed in Daniel as "the great Prince" who stands as the special Protector of the people of God. War breaks out in heaven between the good and evil angels, and even

Gabriel is unable to overcome the demons until **Michael comes to do battle with the enemy (Dan. 10:12-13, 20-21). In view of what is revealed about Michael in the latter part of Daniel 10, it is likely that the otherwise unexplained vision in the first part of the chapter refers to Him as well:**
Daniel saw a man

dressed in linen, whose waist was girded with a belt of pure gold of Uphaz. His body also was like beryl, His face like lightening, His eyes were like flaming torches, His arms and feet like the gleam of polished bronze, and the sound of His words like the sound of a tumult. (Dan. 10:5-6)

The closing passage of Daniel's prophecy refers to **Michael as the Guardian over God's people, who will arise to fight on [Page 311-312] their behalf during a time of great tribulation, saving all whose names are written in the Book of Life (Dan. 12:1).** ²⁷ Michael's name does not appear again in the Bible until an offhanded mention by Jude, who tells us that He "disputed with the devil and argued about the Body of Moses" (Jude 9). ²⁸ **Jude also calls Him The Archangel, a term which - contrary to some speculations that have developed about the various ranks of angels - does not necessarily mean "member of a superior class of angels," but rather simply "the Chief of the angels," an expression equivalent to "Captain of the LORD's hosts" (Josh. 5:13-15). This would also tend to identify Michael with the Angel of the LORD (cf. Ex. 23:20-23), a figure who is, in most cases, a pre-incarnate appearance of Christ.** ²⁹ The only other Biblical occurrence of the word Archangel is in 1 Thessalonians 4:16, where Christ descends in the Second Coming "with a shout, with the voice of the Archangel," or, better, "with a shout, with Archangelic Voice." The clear implication is that Christ Himself shouts with the Archangelic Voice. ³⁰ (The fact that there are superior ranks of angels [cf. Rom. 8:38; Eph. 1:21; Col. 1:16] means that a more general use of the term archangel is theologically valid. But the Bible itself does not seem to use it in this way.) **Barrington observes that the term Archangel "may even be compared with 'Lord of hosts,' and it may perhaps have meant that manifestation of God in which He appears as leader of the armies of Israel or of the heavens."** ³¹ Accordingly, in the Book of Revelation we find Him leading the armies of heaven in victorious conflict with Satan, actions clearly predicated of Christ throughout the New Testament (cf. Matt. 12:22-29; Luke 11:14-22; Col. 2:15; Heb. 2:14-15; 1 John 3:8; Rev. 19:11-16).

Even at first glance, therefore, there is much to commend [Page 312-313]

[Page 312 Notes Begin] **27. Calvin recognized that this description of Michael must be a reference to Jesus Christ; see his Commentaries on the Book of the Prophet Daniel (Grand Rapids: Baker Book House, 1979), Vol. 2, pp 369ff. ...**

...

29. See the discussion of this point in Herman Bavnick, *The Doctrine of God*, translated by William Hendriksen (Grand Rapids: William B. Eerdmans Publishing Co., 1951), pp 256ff.

30. A most helpful discussion of this whole issue is in **Barrington, pp. 218-24. See also E. W. Henstenberg, *The Revelation of St. John (Cherry Hill, NJ: Mack Publishing Co., [1851] 1972), Vol. 1, pp. 464-72.***

31. Barrington, p. 222. [Page 312 Notes End]

[Page 313] the view that Michael is a symbolic representation of Christ, a name that emphasizes His divine nature and power; and that the "angels" who accompany Him are His apostles, "together with all the angelic forces in sympathy and cooperation with the," 32 This view both explains, and is reinforced by, the passage as a whole. ..." **[Pages 311-313]** - https://archive.org/stream/DaysOfVengeance-DavidChilton/Days_of_Vengeance_David_Chilton#page/n336/mode/1up
https://archive.org/stream/DaysOfVengeance-DavidChilton/Days_of_Vengeance_David_Chilton#page/n337/mode/1up
https://archive.org/stream/DaysOfVengeance-DavidChilton/Days_of_Vengeance_David_Chilton#page/n338/mode/1up

Milton Spenser Terry (AD 1840 - AD 1914), a pastor and professor who taught apologetics, comparative religion, and Old Testament, being "a clergyman, born in Coeymans, New York, 22 February, 1840. He was graduated at the Charlotteville, New York, seminary in 1859, and at Yale divinity-school in 1862. After being ordained a clergyman in the Methodist Episcopal church he held various pastorates from 1868 till 1884, when he was elected to the chair of Hebrew and Old Testament exegesis in Garrett Biblical Institution, Evanston, Illinois The degree of S.T.D. was conferred on him in 1879 by Wesleyan university, and he was elected to the American Oriental society in 1871, and in 1883 to the Society of Biblical Literature and exegesis. Dr. Terry has written articles for the "Methodist Quarterly Review," and has published tracts on Swedenborgianism (New York, 1872) ; and Man's Antiquity and Language (1881) ; Commentaries on the Historical Books of the Old Testament (2 vols., 1873-'5) ; and Biblical Hermeneutics (1883)." - <https://wipfandstock.com/author/26456>

The Prophecies of Daniel Expounded by Milton S. Terry, S.T.D. Professor of Old Testament Exegesis in Garrett Biblical Institute. New York : Hunt & Eaton Cincinnati: Cranston & Curtis 1893.

"... **[Page 40]** Here we observe a remarkable advance in **Messianic prophecy.** It is the distinct conception of a **SON OF MAN** receiving from the eternal God the dominion of heaven and earth. **We conceive this Son of man as identical with the Messianic prince of chap. IX, 25, 26; presented also again in chaps. X, 21 and XII, 1, under the symbolical name of Michael. ..."** **[Page 40]** - <https://archive.org/stream/propheciesofdani00terr#page/40/mode/1up>

"... [Page 42] As "Michael, the great prince," is not identical with the people of God (X, 21; XII, 1), but rather their representative and defender, so here it seems most satisfactory to understand the Son of man (verse 13) as the personal representative and prince of "the people of the saints" (verse 27). Our exposition of the anointed prince, in chap. IX, 25, 26, confirms this view, and the New Testament conception is that the saints of Christ shall reign with him in glory (Rom. VIII, 17; 2 Tim. II, 12; Col. III, 4; 1 Peter IV, 13; 1 John III, 2; Matt. XIX, 28; Luke XXII, 30; Rev. II, 26, 27; III, 21; XX, 4; XXII, 5). ..." [Page 42] -

<https://archive.org/stream/propheciesofdani00terr#page/42/mode/1up>

"... [Page 125] Michael the great prince - The same mentioned in chap. X, 13-21. Comp. what is said of the "prince of the host of Jehovah" in Josh. V, 13-15, and the angel of Exod. XXIII, 20-23. He is the guardian of God's Israel, who stands and presides over the sons of thy people. This we regard here, as in Rev. XII, 7, as an apocalyptic name and symbol of the Messiah. The name itself signifies "who is like God," and suggests the embodiment of God's power as seen in the uttermost redemption of his people. ..." [Page 125] - <https://archive.org/stream/propheciesofdani00terr#page/125/mode/1up>

Biblical Apocalypics, A Study of the most notable Revelations of God and of Christ in the Canonical Scriptures by Milton S. Terry, D.D. Professor in the Garrett Biblical Institute, New York: Eaton & Mains Cincinnati: Curtis & Jennings 1898. -

<http://books.google.com/books?>

[id=otcpAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=otcpAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false)

"... [Page 363] 1. The description accords noticeably with that of the **Christophany** of I, 12-18

2. **he is the same as the Lamb** who took the book out of the hand of him that sat on the throne, and now holds it open in his own hand.

3. He speaks as Lord in XI, 3, and throughout the vision appears to exercise a power and authority unsuitable to a created being.

4. **It accords with the habit of apocalyptic repetition, and especially with the method of this book, to present Christ under various forms.** First we are told the revelation is from Jesus Christ (I, 1); then we have the glorious Christophany of I, 12-18; then he is announced as the Lion of Judah and appears as a Lamb that had been [Page 363-364] slain. **After this angelophany he appears again as Michael (XII, 7);** then again as the Lamb on Mount Zion (XIV, 1); then as the Son of man on a white cloud (XIV, 14); then as the rider on a white horse (XIX, 11). **In view of this variety of revelation the objection that he could not be presented under the form and name of an angel loses all its force.**

5. **Finally, the purpose of this interlude (X, 1-XI, 13) makes it particularly appropriate that the Christ's appearance should be under the symbolism of an angelophany; for he appears not as God, or as**

judge, but as the rainbow-crowned angel of the covenant, who commits the word of God to his servant and apostle. ..." [Pages 363-364]

"... [Page 374] (1) a manifestation of Christ as the great covenant angel; ..." [Page 374]

"... [Page 386] 7. War in heaven - On the same element in which the woman and the dragon have thus far appeared. Michael and his angels - These are obviously the heavenly antagonists of the dragon and his angels. As the one class represents the powers of darkness, the others must represent the forces of light. It would have been incongruous to introduce Christ, or the Lamb, by name, as the great opponent of the dragon, and equally so to have portrayed the seed of the woman as going to war with the dragon as soon as they were born. But while incongruous is the apocalyptic imagery and scheme, it is still true in fact that Christ and his holy angels are the real antagonists of Satan ... We accordingly understand Michael and his angels to be here a symbolic designation of Christ and his apostles, together with all the angelic forces in sympathy and cooperation with them. The name Michael is taken from Dan. X, 13, 21' XII, 1, where he is spoken of as "the great prince who standeth over the children of thy (Daniel's) people." We compare also with this "the prince of the host of Jehovah" (Josh. v, 14), who assisted the children of Israel in the overthrow of Jericho. As we have shown in the note at the close of chap. X, it accords with the apocalyptic scheme of this book to introduce Jesus Christ under various names and symbols. Having appeared in X, 1, as the strong covenant angel of light, he now appears as Michael the archangel, the great leader of the hosts of heaven against the prince of hell. ..." [Page 386]

"... [Page 433] 14. These shall war against the Lamb - Even as the dragon and his angels warred against Michael and his angels in XII, 7. For having lost in that war the dragon was wroth and went away to war with the rest of the woman's seed (XII, 7), and this war against the Lamb and those who are with him, called and chosen and faithful, is one phase of that war on the seed of the woman. but in their war on the Lamb and his followers the Lamb shall overcome them as triumphantly as Michael prevailed in the war of XII, 7-9, for he is Lord of lords and King of kings, as will be more fully brought out in chaps. XIX and XX, after the destruction of the harlot has been fully shown. ..." [Page 433]

George Whitefield - December 27 [O.S. December 16] 1714 – September 30, 1770), also known as George Whitfield, was an English Anglican preacher and one of the founders of Methodism.

Eighteen Sermons, preached by the late Rev. George Whitefield, A.M. -- Taken verbatim in short-hand, and faithfully transcribed by Joseph Gurney. Revised by A. Gifford, D.D. 1809 - <http://books.google.com/books?id=0Tk3AAAAMAJ&printsec=frontcover#v=onepage&q&f=false>

"[Page 181] Sermon 11. The Burning Bush ...

...**The angel of the Lord appeared to him in a flame of fire out of the bush**: some think this angel was Gabriel, but **most agree, and I believe with the greatest probability, that it was Jesus Christ, the angel of the everlasting covenant; and an expositor tells you, that the eternal Logos, longing to become man, often visited this earth in that form**, as an evidence of his coming by and by, and dying a cursed death for man. ..."
[Page 181]

"... [Page 187] But whether ministers or people burn, **the great God, the angel of the everlasting covenant, spoke to Moses out of the bush ...**"
[Page 187]

"... [Page 192] **the same angel of the covenant who spake to Moses out of the bush, he shall ere long descend, surrounded with millions of the heavenly hosts ...**

... O go and tell your companions that the madman said, that the wicked men are as firebrands of hell: God pluck you as brands out of that burning. Blessed be God, that there is yet a day of grace: Oh! that this might prove the accepted time; Oh! that this might prove the day of salvation; **Oh! angel of the everlasting covenant, come down; thou blessed, dear comforter, have mercy, mercy, mercy upon the unconverted ...**" [Page 192]

The Revived Puritan. Select Works of the Reverend George Whitefield, A.M. Late of Pembroke College, Oxford, and Chaplain to the Right Hon. the Countess of Huntingdon; containing A Memoir of His Life, Thirty of his most admired and popular sermons, Forty-seven short discourses, being sketches of all the sermons not given in full, and A Compendium of his Epistolary Correspondence. In One Volume. By George Whitefield, G. B. 1829. - <http://books.google.com/books?id=Gg5XAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 133] is God's opportunity: for behold, just as the knife, in all probability, was near to his throat, ver. 11, "**the angel of the Lord (or rather the Lord of Angels, Jesus Christ, the Angel of the everlasting covenant) called unto him (probably in a very audible manner) from heaven, and said, "Abraham, Abraham. ...**" [Page 133]

"... [Page 208] In the conflict, he approves himself to be **God's beloved Son**; and the Father gives demonstrable evidence, that with, and in him, he is indeed well pleased. Let us with serious attention consider when, where, and how, **our great Michael fought with and overcame the dragon**. The Evangelist Matthew is very particular in relating the preparations for the beginning, process, and issue of this glorious and important combat. ..."
[Page 208]

"... [Page 211] **Our Lord**, therefore lets him know that he should not throw aside this important weapon upon this account, but puts by this home thrust with another Scripture: "It is written again, Thou shalt not tempt the Lord thy

God." Still **our Lord** quotes something out of the book of Deuteronomy, and hath his eye upon Israel in his wilderness state. ... [Page 211-212]

"... [Page 212] and, therefore, as I would not command the stones to be made bread, needlessly and distrustfully set up to provide for myself; neither will I now presume unnecessarily upon God's power, by casting myself down, though placed by thee in such a dangerous situation."

Thus our great Michael comes off conqueror in the second assault. And doth not the serpent feel his head bruised enough yet? ..." [Pages 211-212]

"... [Page 402] A neglect of this important point hath been, and it is to be feared even now is, the bane of the Christian church: for if young men's minds are, from year to year, wholly engaged in studying the heathen mythology, instead of being shewn the beauties of the New Testament; if they are taught to delight more in reading Caesar's Commentaries, or the exploits of an Alexander, than to admire the miracles of **Jesus of Nazareth**; if they are directed to employ themselves more in giving an account of Homer's battles, than **of the important war between Michael and the dragon**; if it is esteemed a greater excellency to be engaged in studying folds of a Roman garment, than to enquire into the various turnings and windings of their own corrupt hearts; ..." [Page 402]

The Works of the Reverend George Whitefield, M.A. Late of Pembroke-College, Oxford, and Chaplain to the Rt. Hon. the Countess of Huntingdon: containing All his Sermons and Tracts Which have been already published: with A Select Collection of Letters, Written to his most intimate Friends, and Person of Distinction, in England, Scotland, Ireland, and America, from the Year 1734, to 1770, including the whole Period of his Ministry. Also some other pieces of important subjects, never before printed; prepared by Himself for the Press. To which is prefixed, An Account of his Life, Compiled from his Original Papers and Letters. Volume I. 1771. - <http://books.google.com/books?id=Z3cuAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

"[Page 141] LETTER CLI.

Savannah, Jan. 22, 1740. ...

... Methinks I hear you say, "O thou of little faith! Wherefore dost thou doubt? As thy day is, so shall thy strength be." **Michael** and the dragon, I hear, are **carrying on war most bravely in England**. I really believe we shall not die, till we see the kingdom of God come with power. ..." [Page 141]

"[Page 169] LETTER CLXXXI.

To W.S. Esq.

Reedy Island, May 19, 1740 ...

... One of the inclosed papers will shew you the event of what you inserted (unknown to me) in the News. However, be not disheartened; God shall make even this to work together for your good. **The war between Michael and the dragon has much increased.** ..." [Page 169]

"... [Page 225] LETTER CCXXXVII.
Saint George's (Pennsylvania) Nov. 24, 1740. ... [Page 225-226] ... My love to all that love **the Lord Jesus. The war goes on bravely between Michael and the Dragon. Our dear Lord** (O condescending love!) is wondrous kind to your poor, weak, unworthy brother and servant in **Christ, G.W.**" [Pages 225-226]

"... [Page 243] LETTER CCLIX.
To Mrs. B----, in Charles-Town.
On board the Minerva, Feb. 17, 1741.
I am much obliged to you many ways. **The Lord** reward you a thousand-fold. Your prayers are heard. God is carrying us upon the wings of the wind. **The angel of the covenant accompanies us in the way. ...**" [Page 243]

"... [Page 302] LETTER CCCXXXIII.
To L----- M-----, an Orphan.
On board the Mary and Ann, July,27, 1741. ...
... Satan will, no doubt, be very busy; and therefore you ought to be busy also. You fight under a **good captain, even Jesus Christ, who will tread all enemies under your feet. ...**" [Page 302]

"[Page 399] LETTER CCCXXII.
To Mr. A-----, in London,
Edinburgh, June 4, 1742.
FROM a heart overflowing with a sense of God's love, I write you these few lines. **Yesterday our Saviour brought us hither. On board, I spent most part of my time in secret prayer. Satan shot many of his fiery darts against me. Our great Michael gave me a shield of faith, by which I was enabled to repel them all. ...**" [Page 399]

"... [Page 479] LETTER CCCCXCVII.
To Lady Jabe H----- C-----.
London, Dec. 23, 1742. ... He helps me also to praise him. When I discover a new corruption, I am as thankful as a sentinel keeping watch in a garrison, would be at spying a straggling enemy come near him. I stand [Page 479-480] not fighting with it myself in my own strength, but run immediately and tell **the captain of my salvation**. By the sword of his Spirit, he soon destroys it, and makes me exceeding happy. This is what I call a simple looking to **Christ. ...**" [Pages 479-480]

The Works of the Reverend George Whitefield, M.A. Late of Pembroke-College, Oxford, and Chaplain to the Rt. Hon. the Countess of Huntingdon: containing All his Sermons and Tracts Which have been already published: with A Select Collection of Letters, Written to his most intimate Friends, and Person of Distinction, in England, Scotland, Ireland, and America, from the Year 1734, to 1770, including the whole Period of his Ministry. Also some other pieces of important subjects, never before printed; prepared by Himself for the Press. To which is prefixed, An Account of his Life, Compiled from his Original Papers and Letters. Volume II. 1771. - <http://books.google.com/books?id=WrlOAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 3] LETTER CCCCXCVIII.
To the Reverend Mr. H-----.

London, Dec. 23, 1742. ... [Page 3-4]

... I hope ere long we shall hear of persons going from post to post, and crying, "Babylon is fallen, Babylon is fallen." I trust you, my dear Sir, will be made a happy instrument in **the Mediator's kingdom**, of pulling down satan's strongholds. Pray write me word, how **the war is going on between Michael and the dragon**. ..." [Pages 3-4]

"... [Page 100] LETTER DXCII.

To the Reverend Mr. J----- R-----.

Wicoacommoca, May 16, 1747. ... [Page 100-101] ... I pity them in their present distressing circumstances, and pray that they and you may have grace given to endure hardness like **good soldiers of Jesus Christ**. Your dear father I hear is discharged from all campaigns. -- Ere long, **the captain of our salvation will command us home also. The Lord grant that we may die like soldiers, fighting against the devil**, the world, and the flesh. ..." [Pages 100-101]

"... [Page 185] LETTER DCLXXXVIII.

To some devout Soldiers.

Glasgow, Sept. 29, 1748.

My dear Brethren,

It gave me no small satisfaction, when I was lately at Edinburgh, to hear that several of you were enables to behave like **good soldiers of Jesus Christ**. ...
... I hear of others of your profession, that have lately **enlisted under the banner of the ever-blessed Redeemer**. Happy they! happy you! You have a good captain, a good cause, good armour, and an exceeding great reward. ..." [Page 185]

"... [Page 254] LETTER DCCLIII.

To Lady F----- S-----.

Portsmouth, May 12, 1749. ... [Page 254-255]

... Methinks I see angels gazing to see how your Ladyship acts your part. **O that the angel of the everlasting covenant may always accompany you, and by the power of his eternal and all-conquering spirit, enable your Ladyship to fight the good fight of faith, and run with patience the glorious race that is set before you! He is never wanting to those that put their trust in him**. ..." [Pages 254-255]

"... [Page 314] LETTER DCCCCVII.

To the Reverend Mr. B-----.

London, Jan. 12, 1750. ...

... But fear not, Mr. B-----, **the God** whom we serve, **the captain under whose banner we are listed, is able to deliver us**. He knows who to train us up gradually for war, and is engaged to bring us off more than conquerors from the field ..." [Page 314]

"... [Page 324] LETTER DCCCXIV.

To Mr. T-----.

Gloucester, Feb. 6. 1750.

Though I left London in a very weak condition, and the weather was but bad in coming down, yet **the Angel of the everlasting covenant preserved and strengthened me**, and I came to Gloucester last Friday evening. ..." [Page 324]

"... [Page 359] LETTER DCCCXLV.

To the Rev. Mr. B-----.

Kendal, June 21, 1750. ... [Page 359-360]

... I do not envy you; but I pray **the Redeemer**, from my inmost soul, to sanctify your situation, and give you to increase with all the increase of God. I am called forth to battle; remember a poor cowardly soldier, and beg **the Captain of our salvation**, that I may have the honour to die fighting. ..." [Pages 359-360]

"... [Page 434] LETTER DCCCCXIX.

To Mr. L-----.

Portsmouth, June 19, 1752. ...

... Let not what has happened, draw off your mind from **the Captain of your salvation. He is altogether lovely, and worthy of your highest regard.** ..." [Page 434]

"... [Page 458] LETTER DCCCCXLIV.

To Mr. S-----.

London, Dec. 9, 1752. ...

... Here the church is and will be militant; in heaven it shall be altogether triumphant. Let us go on, my dear brother, fighting the good fight of faith. Ere long we shall be called to lay hold on life eternal. **Christ is our captain;** we are therefore assured of conquest. ..." [Page 458]

The Works of the Reverend George Whitefield, M.A. Late of Pembroke-College, Oxford, and Chaplain to the Rt. Hon. the Countess of Huntingdon: containing All his Sermons and Tracts Which have been already published: with A Select Collection of Letters, Written to his most intimate Friends, and Person of Distinction, in England, Scotland, Ireland, and America, from the Year 1734, to 1770, including the whole Period of his Ministry. Also some other pieces of important subjects, never before printed; prepared by Himself for the Press. To which is prefixed, An Account of his Life, Compiled from his Original Papers and Letters. Volume III. 1771. - <http://books.google.com/books?id=jblOAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 130] LETTER MLXXXIX.

To the Reverend Mr. H-----n.

London, July 25, 1755. ...

... May **Jesus** secure the remaining few, and be their refuge from every impending storm! ... Happy they who can say, "He knoweth the way that I take:" when they are tried, they shall come forth like gold. God only knows what a trying season lies before us. It is to be feared, that we are upon the

eve of a bloody war. **O that the war between Michael and the Dragon may go on!** The prospect is promising. Several ministers preach **Christ** boldly; and as for my own poor feeble labours, the blessed **Jesus** vouchsafes to crown them with success. ..." [Page 130]

"... [Page 137] LETTER MXCVI.

To Lady P-----.

Weston-Favell, Aug. 30, 1755. ...

... I long, I long to hear that he is returned victorious. he is gone upon a good cause, and under the conduct of the best general, even **the Captain of our salvation.** ..." [Page 137]

"... [Page 140] In my way northward, I take the first opportunity of thanking you for both, and at the same time heartily thank **the Captain of our salvation**, for giving you grace to stand to your colours, and persist in your spiritual warfare. ..." [Page 140]

"... [Page 193] That **the Captain of our salvation** may make them all good soldiers for himself, is the earnest prayer of, my dear Mr. D-----, ..." [Page 193]

"... [Page 283] **The Captain of our salvation** approves it. ..." [Page 283]

"... [Page 329] Thanks be to God, we do not go a warfare on our own charges; **the Captain of our salvation will conquer for and in us.** ..." [Page 329]

"... [Page 358] If ever so busy, for the sake of **the glorious Captain of our salvation**, you shall receive a line by way of answer from, my dear Sir, Yours, &c. &c. &c. G.W." [Page 358]

"... [Page 399] I hope to arrest some poor run-away bankrupts for **the Captain of our salvation.** ..." [Page 399]

Samuel Aaron (AD 1800 - AD 1865) a Baptist

Rev. Samuel Aaron. His life, Sermons, Correspondence, Etc. 1890.

"... [Page 22] Hence **his character is declared by the prophet Isaiah and summed up by himself, when he appeared to Manoah and his wife, in the title "WONDERFUL."** ...

...We cannot fail to realize that **the day is approaching, in which he will come in the clouds of Heaven, with power and great glory; with the voice of the Archangel, and with the trump of God will summon the dead from their graves; will sit on the throne** ... [Page 22-23]

... **This is the "Wonderful" person whose sacrifice of himself is symbolized, or set forth by figures** on the altar of Christians ..." [Pages 22-

23] - <https://archive.org/stream/revsamuelaaronhi00aaro#page/22/mode/1up>
<https://archive.org/stream/revsamuelaaronhi00aaro#page/23/mode/1up>

David Steele, Sr. (AD 2 November 1803 – AD 29 June 1887) was a Reformed Presbyterian or Covenanter minister.

Notes on the Apocalypse; with An Appendix containing dissertations on some of the Apocalyptic Symbols, together with animadversions on the interpretations of several among the most learned and approved expositors of Britain and America. By David Steele, Sr., Pastor of the Reformed Presbyterian Congregation, Philadelphia. to the Rev. John Cunningham, LL.D. - <http://www.gutenberg.org/files/14485/14485-h/14485-h.htm>

"... [Page 101] **An angel**, by **his official place and work easily distinguished from those** having the trumpets, holds in his hand a "golden censer" that with "much incense" he might render acceptable "the prayers of all saints." **As the angel who had the "seal of the living God," is distinguished from those that "held the winds," (ch. vii. 1) so is he here, from those that had the trumpets. Here he appears as the Great High Priest over the house of God;** and as "the whole multitude of the people were praying without, at the time of incense;" (Luke i. 10) so the service of God is thus emblematically represented as conducted according to divine appointment. **This Angel therefore is Christ himself.** "No man cometh unto the Father but by him." He is the only Advocate with the Father; and through him "we have access by one Spirit unto the Father." (Eph. ii. 18.) ..." [Page 101]

"... [Page 102] 5. And **the angel** took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings and lightnings and an earthquake.

V. 5—**The Lord Jesus, in carrying out the designs of the divine mind, and executing the commission which he received from the Father as Mediator, appears in various characters.** Whilst as a priest he intercedes for his people, and by the incense from the golden censer renders their prayers acceptable before God; as a king he answers their prayers by terrible things in righteousness. (Ps. lxxv. 5). This work of vengeance is vividly signified by scattering coals of fire on the earth.

From the very same altar, whence **the glorious Angel of the Covenant** had received fire to consume the incense, he next takes coals, the symbol of his wrath, and scatters them into the earth. ..." [Page 102]

"... [Page 122] **Vs. 1-3.-The majestic description of this Angel agrees to no creature. It is proper to God-man only. It is partly the same display of the Mediator's glory which we had in ch. i. 15. Especially is this the case as to his face, his feet and his voice. The "rainbow" is still the sign of the everlasting covenant. "In wrath he remembers mercy." ...**" [Page 122]

"... [Page 123] **The angel** set his feet upon the world, as his footstool; by which position is emblematically **signified his sovereign dominion over sea and earth. And this is agreeable to his own plain teaching in the days of his public ministry:-"All power is given unto me in heaven and in earth." (Matt. xxviii. 18.)** He trod upon the billows of the ocean literally in the state of his humiliation, giving thereby evidence of his power over the mystical waters,-"the tumults of the people." During the popular commotions signified by the trumpets, he said to the raging passions of men and their towering ambition, as to the waves of the sea,-" Hitherto shall ye come, and no further; and here shall your proud waves be stayed," "He maketh the storm a calm, so that the waves thereof are still;" and whether the nations of Christendom are at war or in peaceful tranquillity, he reigns over them as their rightful sovereign; "his right foot on the sea, and his left on the earth." In possession of universal dominion, he speaks with authority, "as when a lion roareth." Although **a lamb** slain, the victim for our sins; he is also **the Lion of the tribe of Judah**, ruling over his own people, restraining and conquering his own and their enemies. ..." [Page 123]

"... [Page 124] Vs. 4-7. The attitude assumed by **the Angel of the covenant** is very impressive, instructive and exemplary:-"his hand lifted up to heaven." ..." [Page 124]

"... [Page 163] **This war in heaven**, conducted with various success by Bernard, Peter Waldo, John Wickliffe and others on the European continent and in Britain, may be pronounced by Gibbon "premature and ineffectual;" but **the Captain of salvation** and his heroic followers, will give a different verdict. These noble confessors and martyrs, **under the conduct of Michael our prince, began the struggle with the dragon**, although the war did not come to its height till the early part of the 16th century. Then it was that "Michael and his angels fought against the dragon, and the dragon fought and his angels." Both parties became more visible in the symbolic heaven before the eyes of all Christendom. **Michael, (who is like God?) is the well known description of Jesus Christ. (Phil. ii. 6; Heb. i. 3.) To Daniel, while contemplating this same contest, he was made known as the "great Prince, that standeth for the children of God's people," and long before Daniel's time, had "contended with the devil." (Jude v. 9). "Christ and Belial" are therefore the two opposing leaders of the armies. In other words, Christ mystical and the devil incarnate are the belligerents ...**" [Page 163]

"... [Page 165] **Confident in the power and faithfulness of Michael their Prince**, confident in the righteousness of their cause, fondly hoping that at this time **their Master** is about [Page 165-166] to restore again the kingdom to Israel, they prematurely exclaims-"Now is come salvation." [Pages 165-166]

"... [Page 199] Such is the condition of the saints, and such the powerful combination against them, as symbolically represented in the 11th, 12th and 13th chapters of **the Apocalypse**. And in this prolonged and eventful conflict

we may with Moses, "turn aside and see this [Page 199-200] great sight, why the bush is not burnt." (Exod. iii. 3.) **The Lord was in the bush**, and "greater is he that is in them than he that is in the world." (1 John iv. 4.) ..." [Pages 199-200]

James Petigru Boyce (AD 1827 – AD 1888) served as a Southern Baptist pastor, theologian, author, and seminary professor.

Abstract of Systematic Theology by James P. Boyce, Joseph Emerson Brown Professor of Systematic Theology, in The Southern Baptist Theological Seminary. Printed (not published) for the exclusive use of his pupils. Louisville, KY.: Chas. T. Dearing. 1882., Chapter XVIII, Creation of Angels [citing Rev. Dr. John Pye Smith]

"[Page 191] IV. Various names are given to angels as expressive either of their nature, or offices.

1. The chief of these is descriptive of their office. Angel means a messenger. It is a word not confined to them, nor to any other kind of messengers of God. (1.) It is used of ordinary messengers among men, 1 Sam. 11:3; Job 1:14; Luke 9:52; (2.) of prophets, Mal. 3:1; (3.) of priests, Mal 2:7; (4.) of ministers of the gospel, Rev. 1:20; (5.) of impersonal agents, as of pestilence, 2 Sam. 24:16,17. Plagues, likewise, are denominated "evil angels," Ps. 78:49. Paul also calls his "thorn in the flesh" "an angel of Satan," 2 Cor. 12:7. (6.) It is also applied to **the Second Person of the Trinity, as "the angel of his presence," Isa. 63:9, and "the angel of the covenant," Mal. 3:1. ...**" [Page 191] -

<https://archive.org/stream/abstractofsystem00boyc#page/191/mode/1up>

"... [Page 196] The Scriptures that seem to sustain the notion of guardian angels over nations are Dan. 10:13-70; Dan. 12:1. But here "Cambyses and Alexander seem to be meant, and **Michael is probably the Messiah.**

J. Pye Smith, First Lines, p. 331 ..." [Page 196] - <https://archive.org/stream/abstractofsystem00boyc#page/196/mode/1up>

"[Page 294] MALACHI Chap. 3:1. Behold, I will send my messenger, and he shall prepare the way before me : and **the Lord, whom ye seek**, shall suddenly come to his temple, even **the messenger (angel) of the covenant**, whom ye delight in : behold, he shall come, saith the LORD of hosts.

1. The Lord is to come suddenly to his temple.

2. He is the angel of the covenant." [Page 294] - <https://archive.org/stream/abstractofsystem00boyc#page/294/mode/1up>

The Rev Dr John Pye-Smith FRS, FGS (AD 25 May 1774 - AD 5 February 1851) was a Congregational theologian and tutor.

First Lines of Christian Theology, In the form of a Syllabus, prepared for the use of the students in the old college, Homerton: with subsequent additions and elucidations; by

John Pye Smith, D.D., LL.D., F.R.S., F.G.S., late divinity tutor in that institution. Edited from the Author's manuscripts, with additional notes and references, and copious indexes, by William Farrer, LL.B., secretary and librarian of New College, London. 1854

"... [Page 331] The Scriptures that seem to sustain the notion of guardian angels over nations are Dan. 10:13-21; Dan. 12:1. But here "Cambyses and Alexander seem to be meant, and **Michael is probably the Messiah.**" [Page 331] - <http://books.google.com/books?id=yLYXAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

Christmas Evans (AD 25 December 1766 – AD 19 July 1838) was a Welsh Nonconformist minister, regarded as one of the greatest preachers in the history of Wales, and later became a Baptist, and known as the "The Bunyan of Wales".

Life and Sermons of Christmas Evans, A New translation from the Welsh with a Memoir and Portraiture of the Author, by Rev. Joseph Cross. 1851

"[Page 182] SERMON XI.

THE PRINCE OF SALVATION.

...

1. **Christ is the prince of our salvation.** He is the great antetype of Moses, Joshua, Samson, and David. Their deeds of pious valor faintly foreshadowed the glorious achievements of **the Captain of our salvation.**

He is a prince in our nature. The Lord from heaven became the second Adam, the seed of the woman, the offspring of David. Divinity and humanity were mysteriously united in his person. The Word that was in the beginning was made flesh, and tabernacled among us. God is now nearer to his people than ever. The Lamb's bride is bone of his bone and flesh of his flesh. As the children were partakers of flesh and blood, he himself took part of the same. By taking human nature into union with himself, he has imparted to believers a new divine life. [Page 182-183]

[Page 183] **Our Prince has conquered our adversaries. His name is Michael, the power of God. He is the mighty prince that stood up on behalf of his people,** and bruised Satan under their feet. He has cast out the strong man, and his goods. He has demolished the kingdom of darkness, spoiled principalities and powers, and made a show of them openly. He has proved to earth and heaven that the devil is the usurper, and has no claim whatever to the title, "God of this world," and "Prince of this world." ..."

[Pages 182-183] -

<https://archive.org/stream/MN40187ucmf5#page/n207/mode/1up>

<https://archive.org/stream/MN40187ucmf5#page/n208/mode/1up>

The Christian Gleaner and Domestic Magazine

The Christian Gleaner and Domestic Magazine for 1825, Volume II; London; published by B. J. Holdsworth, 18, St. Paul's Churchyard.

"... [Page 210] Some expositors ... think that **Michael the archangel is no other than Christ himself, the angel of the covenant, the Lord of angels; and this appears probable, as Christ Jesus is often spoken of as the Prince, the Leader, the Defender, the Captain of his church. With the passages above referred to [Dan. X. 13, 21. XII. 1. Jude 9. Rev. XII. 7], may be compared Gen. XLVIII. 16. Exod. III. 2-4. Acts VII. 35, 38. Isa. LV. 4. Heb. II. 10. ...**" [Page 210] - <http://books.google.com/books?id=GkwJAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

Carl Ferdinand Wilhelm Walther (AD October 25, 1811 – AD May 7, 1887) was the first President of the Lutheran Church - Missouri Synod and its most influential theologian.

Festive Sounds, Sermons on The Texts for the Festivals of the Church Year of C.F.W. Walther, collected from his writings posthumously A Complete Translation of Festklänge (St. Louis, CPH. 1892) by Joel R. Baseley. First Edition. 2008.

"... [Page 177] But **the Michael in our text** cannot possibly be understood to be that archangel whom the prophet mentions, but it is, **much rather, the uncreated Angel, Jesus Christ, the Son of God.** ... But by angels who battle under **the uncreated angel, Michael, is meant, without doubt, the Christians who follow Christ as the Captain of their salvation ...**" [Page 177] - <http://books.google.com/books?id=DE6zEvdKfkMC&printsec=frontcover#v=onepage&q&f=false>

John Gill (AD 23 November 1697 – AD 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology.

A Complete Body of Doctrinal and Practical Divinity; or, A System of Evangelical Truths, deduced from the Sacred Scriptures. By John Gill, D.D. A New Edition, In Three Volumes, Volume II. London: Printed for W. Winterbotham, And Sold by J. Ridgway, York Street, St. James's Square, and W. Button, Paternoster Row. 1796.

"... [Volume II. Book IV. Of the Second Coming of Christ; Page 395] 2. Another prophecy in **Dan. XII. 1-3.** respects the sound and personal coming of **Christ; for his is meant by Michael, who is as God, as his name signifies, equal to him; the great prince, the prince of the kings of the earth, and the head of all principalities and powers ...**" [Volume II. Book IV. Of the Second Coming of Christ; Page 395] - <http://books.google.com/books?id=7W0PAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

Gill's Complete Body of Practical and Doctrinal Divinity: Being a system of evangelical truths, deduced from The Sacred Scriptures. Abridged by William Staughton, D.D. Philadelphia: Printed for Delaplaine and Hellings, By B. Graves. 1810.

"... [Book I. Of God, His Word, Names, Nature, Perfections and Persons; Of a Plurality in the Godhead; Page 94] A plurality of the Deity may be proved from **those passages of scripture which speak of the angel of Jehovah, who also is Jehovah; now if there is a Jehovah that is sent, and**

therefore called an angel, and a Jehovah that sends there must be more person than one, who are Jehovah. The first instance of this kind is **in Gen, XVI. 7. In Gen. XVIII. 2.** we read of three men who stood by Abraham in the plains of Mamre, who were angels in an human form, as two of them are expressly said to be, chap. XIX. 1. ... **one was undoubtedly a divine person, the Son of God in an human form; who is expressly called Jehovah, the Judge of all the earth 13-26. and to whom omnipotence and omniscience are ascribed, 14-19. Now he is distinguished, being Jehovah in human form on earth, from Jehovah in heaven, from whom he is said to rain brimstone and fire on Sodom and Gomorrah, chap. XIX. 24. see also Gen. XLVIII. 15, 16. Exod. III. 2. Isai. LXIII. 9. 1 Cor. X. 9. and Zech. III. 1.** To these may be added, all such scriptures which speak of two, as distinct from each other, under the same name Jehovah; as in Jer. XXIII. 5, 6. and in Hos. I. 7. where Jehovah resolves he would save his people by Jehovah their God. ..." [Book I. Of God, His Word, Names, Nature, Perfections and Persons; Of a Plurality in the Godhead; Page 94] - <https://archive.org/stream/completebodyofdo00gill#page/94/mode/1up>

"... [Book I. Of God, His Word, Names, Nature, Perfections and Persons; Of a Plurality in the Godhead; Page 95] And particularly **the three divine persons appear** in the remarkable affair of providence, the deliverance of Israel. Whoever reads attentively Isai. LXIII. 7-14. will easily observe, that mention is made [Book 1; Page 95-96] of Jehovah; and then **of the Angel of his presence:** and next of his holy Spirit, ..." [Book I. Of God, His Word, Names, Nature, Perfections and Persons; Of a Plurality in the Godhead; Pages 95-96] - <https://archive.org/stream/completebodyofdo00gill#page/95/mode/1up>
<https://archive.org/stream/completebodyofdo00gill#page/96/mode/1up>

"... [Book II. Of the Internal Acts and Works of God; Of the Everlasting Covenant; Page 141] 2. **Jehovah the Son himself** says, Council is mine, and sound wisdom, Prov. I. 20. **he is called the Wonderful Counsellor, Isai. IX. 6. the angel of the great council.** ..." [Book II. Of the Internal Acts and Works of God; Of the Everlasting Covenant; Page 141] - <https://archive.org/stream/completebodyofdo00gill#page/141/mode/1up>

"... [Book II. Of the Internal Acts and Works of God; Of Christ as the Mediator of the Covenant; Page 156] If any man sin, we have an advocate with the Father, **Jesus Christ the righteous;** and he is the propitiation for our sins, 1 John. II. 1, 2. **He is the angel of God's presence, who always appears there for his people, and ever lives to make intercession for them;** ..." [Book II. Of the Internal Acts and Works of God; Of Christ as the Mediator of the Covenant; Page 156] - <https://archive.org/stream/completebodyofdo00gill#page/156/mode/1up>

"... [Book II. Of the Internal Acts and Works of God; Of Christ as the Mediator of the Covenant; Page 160] **the uncreated angel, Jesus Christ himself, Zech. I. 12. Rev. VIII. 3.** ..." [Book II. Of the Internal Acts and Works of God; Of Christ as the Mediator of the Covenant; Page 160] -

<https://archive.org/stream/completebodyofdo00gill#page/160/mode/1up>

"... [Book III. Of the Internal Works of God; Of the Creation of Angels; Page 182] **for as for Michael, the Archangel, he seems to be no other than Christ. ...**" [Book III. Of the Internal Works of God; Of the Creation of Angels; Page 182] -

<https://archive.org/stream/completebodyofdo00gill#page/182/mode/1up>

"... [Second general Distribution of the Work. Book I. of the Acts of the Grace of God in Time; Under the Mosaic Dispensation; Page 258] How gloriously does Elihu speak of **the great Redeemer as the Messenger of the covenant, the uncreated Angel, Christ. ...**" [Second general Distribution of the Work. Book I. of the Acts of the Grace of God in Time; Under the Mosaic Dispensation; Page 258] -

<https://archive.org/stream/completebodyofdo00gill#page/258/mode/1up>

"... [Second general Distribution of the Work. Book II. Of the Grace of Christ as Expressed in His States of Humiliation and Exaltation, and of the Offices Exercised by Him in them; Of the Prophetic Office of Christ; Page 300] 1. **Before his incarnation: he did indeed sometimes personally appear in an human form**, and preached the gospel to men, as to our first parents in the garden of Eden, immediately after their fall. **Under the name of the Angel of the Lord, and very probably in an human form, he appeared to Abraham, and preached the gospel to him**, saying, In thy seed shall all the nations of the earth be blessed, **Gen. XXII. 15-18. ...**" [Second general Distribution of the Work. Book II. Of the Grace of Christ as Expressed in His States of Humiliation and Exaltation, and of the Offices Exercised by Him in them; Of the Prophetic Office of Christ; Page 300] -

<https://archive.org/stream/completebodyofdo00gill#page/300/mode/1up>

"... [Second general Distribution of the Work. Book II. Of the Grace of Christ as Expressed in His States of Humiliation and Exaltation, and of the Offices Exercised by Him in them; Of the Intercession of Christ; Page 304] We have an instance of **Christ's intercession for the people of the Jews, when in distress, who is represented as an Angel among the myrtle trees** in the bottom; signifying the low estate the Jews were in; and as interceding and pleading with God for them; ..." [Second general Distribution of the Work. Book II. Of the Grace of Christ as Expressed in His States of Humiliation and Exaltation, and of the Offices Exercised by Him in them; Of the Intercession of Christ; Page 304] -

<https://archive.org/stream/completebodyofdo00gill#page/304/mode/1up>

"... [Second general Distribution of the Work. Book II. Of the Grace of Christ as Expressed in His States of Humiliation and Exaltation, and of the Offices Exercised by Him in them; Of the Kingly Office of Christ; Page 311] 6. A king should be as wise **as an angel of God; and such is David's Son and Antitype, the Messiah**; on whom rests the Spirit of wisdom and understanding, of council and of knowledge; to which may be

added, the spirit of might rests upon him, Isai. XI. 2. he has power and authority; **yea, he is the Lord God omnipotent. ...**" [Second general Distribution of the Work. Book II. Of the Grace of Christ as Expressed in His States of Humiliation and Exaltation, and of the Offices Exercised by Him in them; Of the Kingly Office of Christ; Page 311] - <https://archive.org/stream/completebodyofdo00gill#page/311/mode/1up>

"... [Second general Distribution of the Work. Book IV. Of the Final State of Men; Of the Millennium, or Personal Reign of Christ; Page 429] Antichrist will be destroyed; **an angel, who is no other than Christ, will then personally descend to bind Satan and all his angels. ...**" [Second general Distribution of the Work. Book IV. Of the Final State of Men; Of the Millennium, or Personal Reign of Christ; Page 429] - <https://archive.org/stream/completebodyofdo00gill#page/429/mode/1up>

A Collection of Sermons and Tracts: In Two Volumes. Containing, Volume I. I. Annual Sermons. II. Occasional Sermons. III. Funeral Sermons. Volume II. I. Ordination Sermons. II. Polemical Tracts. III. Dissertations. Several of which were never before Printed. By the late Reverend and Learned John Gill, D.D. To which are Prefixed, Memoirs of the Life, Writings, and Character of the Author. Volume. II. London: Printed for George Keith in Gracechurch-Street. 1773.

"... [An Answer to the Birmingham Dialogue-Writer's Second Part, Upon the following Subjects: The Divinity of Christ, Election, Original Sin, Free-Grace, Free-Will, Imputed Righteousness, Perseverance, and Baptism; Page 138] 3. A third argument, proving **Christ to be the most high God**, stands thus: "If the Most High over all the earth is he whose name alone is Jehovah, and Christ's name is Jehovah; if the same things which prove the Father to be the most high God, are said of the Son, as they are; why may he not be thought to be the most high God equally with the Father?" To which is replied that when the Son personates Jehovah, he may be called Jehovah, as an angel that sometimes speaks in the person of God; it being usual for such as deliver messages from others, to speak after the same manner those persons would have done, in whose name they come: So that no argument can thence be drawn for his supreme Deity; since that name is given to an angel, when speaking in Jehovah's name. **But it should be observed, that it cannot be proved that ever any created angel, speaking in the name of God, ever calls himself Jehovah, or is so called; all the places referred to by this writer, where an angel is called Jehovah, are to be understood of the uncreated angel, the Son of God, as will clearly appear at first sight, to any who will take the pains to inspect them. The passages are Gen. XVIII. 13. and XIX. 24. and XXII. 15, 16. Exod. XXIII. 20, 21. Isai. LXIII. 9. Mal. III. 1.** All which are so many firm and standing proofs of the truth of the observation, that Christ is called Jehovah; a name peculiar to the most high God, Psal. LXXXIII. 18. and therefore must conclude **his supreme Deity**, and the argument for it from hence, stands unshaken and unanswered. It may be usual with messengers to speak after the manner of the persons in whose name they come; but do they ever call themselves by their names? or are they ever so called by others?

Did ever any ambassador of the king of Great Britain, when sent to a foreign court with an embassy, stile himself the king of Great Britain? or call himself by the name of king George? or was he ever so called by others? ...

... l. Answer, p. 14. m. Dialogue, Part II. p. 29, 30" [**An Answer to the Birmingham Dialogue-Writer's Second Part, Upon the following Subjects: The Divinity of Christ, Election, Original Sin, Free-Grace, Free-Will, Imputed Righteousness, Perseverance, and Baptism; Page 138**] - <https://archive.org/stream/collectionofserm02gill#page/138/mode/1up>

John Gill's A Body of Doctrinal Divinity; Book III. Chapter 2. Of the Creation of Angels

"... [**A Body Of Doctrinal Divinity; Book III. Chapter 2. Of The Creation Of Angels**] for **as for Michael, the Archangel, he seems to be no other than Christ, the Prince of angels, and Head of all principality and power; who is as God, like unto him, as his name signifies; yea, equal with him.** ... and the "Watchers", in Nebuchadnezzar's dream, thought to be angels by many, more probably are **the divine Persons in the Godhead, the same with the Holy Ones, and the most High (Dan. 4:17,24).** ... The more common name given to these celestial spirits, is that of angels; the word for which in the Hebrew language, and which is used of them in the Old Testament, signifies **"messengers"; and so the uncreated Angel, Christ, is called the Angel, or Messenger of the covenant (Mal 3:1),** and it comes from a root, preserved in the Ethiopic dialect, which signifies to "send," [2] because these spirits have been often sent with messages and dispatches to the children of men: the word "angels" we use, comes from a Greek word, [3] which signifies the same; and are so called, from their being sent on, and bringing messages, which they declare, publish, and proclaim. ...

... [2] dal "legavit, misit nuncium", Ludolf. Lexic. Ethiop. p. 19. vid. Hottinger. Smegma Oriental. l. 1. c. 5. p. 88.

[3] aggellw "nuntio, nuntium affero", Scapula." [**A Body Of Doctrinal Divinity; Book III. Chapter 2. Of The Creation Of Angels**] - <http://www.ccel.org/ccel/gill/doctrinal.iv.ii.html>
<http://books.google.com/books?id=6hVPLfgEKK0C&printsec=frontcover#v=onepage&q&f=false>
[http://www.pbministries.org/books/gill/Doctrinal Divinity/Book 3/book302.htm](http://www.pbministries.org/books/gill/Doctrinal%20Divinity/Book%203/book302.htm)

John Gill's Exposition of the Bible; Sections: Daniel 12:1; Jude 9; Revelation 12:7:

Daniel 12:1:

"And at that time shall **Michael stand up, &c. The Archangel, who has all the angels of heaven under him, and at his command, the Son of God, our Lord Jesus Christ; who is as God, as the name signifies, truly and really God, and equal in nature, power, and glory, to his divine Father.** ..." [**John Gill's Exposition Of The Bible; Daniel 12:1**] -

<http://www.ewordtoday.com/comments/daniel/gill/daniel12.htm>

Jude 9:

"Yet **Michael the archangel, &c. By whom is meant, not a created angel, but an eternal one, the Lord Jesus Christ; as appears from his name Michael, which signifies, "who is as God": and who is as God, or like unto him, but the Son of God, who is equal with God? and from his character as the archangel, or Prince of angels, for Christ is the head of all principality and power; and from what is elsewhere said of Michael, as that he is the great Prince, and on the side of the people of God, and to have angels under him, and at his command, Dan. 10:21, 12:1; Revelation 12:7. So Philo the Jew {o} calls the most ancient Word, firstborn of God, the archangel. ...**" [John Gill's Exposition Of The Bible; Jude verse 9] -

<http://www.ewordtoday.com/comments/jude/gill/jude1.htm>

Revelation 12:7:

"**Michael and his angels fought against the dragon: by whom is meant not a created angel, with whom his name does not agree, it signifying "who is as God"; nor does it appear that there is anyone created angel that presides over the rest, and has them at his command. ...**" [John Gill's Exposition Of The Bible; Revelation 12:7] -

<http://www.ewordtoday.com/comments/revelation/gill/revelation12.htm>

Charles Spurgeon (AD 9 June 1834 – AD 31 January 1892) was a British Particular Baptist preacher; known as the "Prince of Preachers"

Charles Spurgeon; Morning and Evening Daily Readings; Complete and Unabridged Classic KJV Edition; Morning Devotion; October 3 on Hebrews 1:14; 1991.

"... [Page 554] Let **the Lord Jesus Christ** be for ever endeared to us, for through Him we are made to sit in heavenly places far above principalities and powers. He it is whose camp is round about them that fear Him; **He is the true Michael** whose foot is upon the dragon. **All hail, Jesus! thou Angel of Jehovah's presence**, to Thee this family offers its morning vows."

[Page 554] - <http://books.google.com/books?id=w0pqbDq4F-AC&printsec=frontcover#v=onepage&q&f=false>

See also Charles Spurgeon; Morning by Morning; or, Daily Readings for the Family or the Closet; New York and Sheldon Company 498 and 500 Broadway. 1866 [Page 227] <http://books.google.com/books?id=0SAeAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>
<http://www.heartlight.org/spurgeon/1003-am.html>

Charles Spurgeon; Evening By Evening; November 30 on Revelation 12:7; copyright 2005 by Bridge-Logos.

"... [Page 364] **Michael** will always fight; his holy soul is vexed with sin, and will not endure it. **Jesus will always be the dragon's foe**, and that not in a quiet sense, but actively, vigorously, with full determination to exterminate evil. ..." [Page 364] - <http://books.google.com/books?id=BYC9DR40BWoC&printsec=frontcover#v=onepage&q&f=false>
<http://www.ewordtoday.com/spurgeon/1130pm.htm>

Charles Spurgeon; THE BLOOD OF THE LAMB, THE CONQUERING WEAPON NO. 2043 DELIVERED ON LORD'S DAY; MORNING, SEPTEMBER 9, 1888, BY C. H. SPURGEON, AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"By faith we rise into the conquering place this day. In the heavenlies we triumph, as also in every place. We rejoice in **our Lord Jesus Christ, the Michael of the angels, the Redeemer of men**. For by **Him** we see Satan cast out and all the powers of evil hurled from their places of power and eminence." - <http://www.spurgeongems.org/vols34-36/chs2043.pdf>
See also Charles Spurgeon, **The Metropolitan Tabernacle Pulpit, Volume 34; Page 510** - <http://books.google.com/books?id=gcJBAQAAMAAJ&dq=editions:Ida7uohq-SIC>

Charles Spurgeon; Spurgeon's Sermon on Angels; page 59, the Angelic Life on Earth (November 22, 1868)

"... Be it ours to imitate the angels in fighting a good fight while we are here. We read that **Michael** and his angels fought against the dragon and his angels, and the dragon was cast down. The fight is going on every day. **Michael is the Lord Jesus, the only Archangel**. We, like **Him**, and **under Him**, must stand as champions for the truth, never to surrender, but prepared to suffer, even to blood, striving against sin. ..." -
<https://answersingenesis.org/education/spurgeon-sermons/842-the-angelic-life/>
<http://books.google.com/books?id=hDYWgIMYp1IC&printsec=frontcover#v=onepage&q&f=false>

The Metropolitan Tabernacle Pulpit: Sermons Preached and Revised, by C. H. Spurgeon, during the Year 1872. Volume. XVIII. London: Passmore & Alabaster, 4, Paternoster Buildings. Entered at Stationer's Hall. 1873.

"... [Page 186] Then, consider our **Lord's** experience with regard to the prince of the power of the air. Satan was no friend to **Christ**, but finding him in the desert he came to him with this accursed "if"—"If thou be the Son of God." With that attack upon his **Sonship** the fiend commenced the battle. "If thou be the Son of God." You know how thrice he assailed him with those temptations which are most likely to be attractive to poor humanity, but Jesus overcame them all. **The arch enemy, the old dragon, was always nibbling at the heel of our great Michael, who has for ever crushed his head**. We are predestinated to be conformed [Page 186-187] to Christ in that respect; the serpent's subtlety and cruelty will assail us also. A tempted head involves tempted members. Satan desires to have us and to sift us as wheat.

He attacked the Shepherd, and he will never cease to worry the sheep.
Inasmuch as we are of the seed of the woman, there must be enmity between us and the seed of the serpent.

And, as to all evil, our **Lord's entire life** was one perpetual battle. **He was fighting evil in the high places** and evil in the low ..." [Pages 186-187] - <http://books.google.com/books?id=Yi4NAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>
See also Charles Spurgeon; Sermon: Glorious Predestination; A Sermon (No. 1043); Delivered on Lord's Day Morning, March 24th, 1872, At the Metropolitan Tabernacle, Newington -
<http://www.spurgeon.org/sermons/1043.htm>

The New Park Street and Metropolitan Tabernacle Pulpit, containing Sermons preached and revised by the Rev. C. H. Spurgeon, during the Year 1861. Volume. VII. London: Passmore and Alabaster, 34, Wilson Street, Finsbury. James Paul, Chapter House Court, Paternoster Row; George John Stevenson, 54, Paternoster Row; Glasgow:-George Gallie, 99, Buchanan Street. 1862.

"... [Not Now, But Hereafter!; A Sermon (No. 410); Delivered on Sunday Morning, September the 22nd, 1861 by the Rev. C. H. SPURGEON, At the Metropolitan Tabernacle, Newington; Page 498; or 666] It was a fable of the old Jewish rabbis, that when the angel Gabriel flew he used both wings, because he always came with good tidings; but that when **Michael flew, bearing God's sword** to smite through the loins of king", he always **flew with one wing**. But **Michael arrives as surely** at his destined goal as Gabriel himself. The feet of the avenging deities may seem to be shod with lead for tardiness, and their tread may be as noiseless as wool, but they are as sure as the feet of mercy. I know, when **God** comes to bless, the axles of his chariot are hot with speed, and his steeds are white with foam, and **when he comes to curse he travels slowly**, with many a sigh, for he willeth not the death of any, but had rather "that he should turn unto him and live;" but remember, in judgment he comes in all his might, and he shall be discovered to be not less a **God when he smiteth** than when he giveth the kisses of his lips, and lifts the pardoned sinner into acceptance and favor. ..." [Not Now, But Hereafter!; A Sermon (No. 410); Delivered on Sunday Morning, September the 22nd, 1861 by the Rev. C. H. SPURGEON, At the Metropolitan Tabernacle, Newington; Page 498; or 666] - <http://books.google.com/books?id=cctBAQAAMAAJ&printsec=frontcover#v=onepage&q&f=false>
See also - <http://www.spurgeon.org/sermons/0410.htm>

C. S. Spurgeon; Joshua's Vision; February 16, 1868

"... A good and sufficient reason indeed, for till the captain has come on board, it is idle for the vessel to put out to sea. So here Israel had been circumcised, and the blessed feast of the paschal lamb had been celebrated, but still they must not go to the conflict until the captain himself had arrived; and here, to Joshua's joy, **the angel of the presence of the Most High**

appeared to claim the presidency of the war, and lead forth the hosts of God to certain victory. ...

... I. I shall ask your earnest attention, this morning, to two or three brief rules for our present solemn engagements. First, **REALIZE THE FACT OF THE DIVINE PRESENCE.**

Jesus Himself comes to this holy war. Joshua saw a man clad in armor, equipped for war. Cannot the eyes of your faith see the same? **There He stands, Jesus, God over all, blessed forever, yet a man. Most Surely God,** but with equal certainty bone of our bone, and flesh of our flesh. He is in the midst of His church; He walketh amongst the golden candlesticks. His promise is, "Lo, I am with you always, even unto the end of the world." I do not wish to talk, but I desire rather that you should exercise your own minds, your faith, your spiritual powers, and vividly believe that Jesus is here; so believe it, that your inner eye beholds what you believe. The Son of Man is here, as surely here as He was with the disciples at the lake, when they saw coals of fire, and fish laid thereon, and bread; He is here to talk with us by His Spirit, as He did to Peter and to the rest of the disciples on that memorable day. Not carnally, but still in real truth, Jesus is where His people meet together. Joshua saw Him with His sword in His hand. O that **Christ might come in our midst with the sword of the Spirit in His hand;** come to effect deeds of love but yet deeds of power; come with His two-edged sword to smite our sins, to cut to the heart His adversaries, to slay their unbelief, to lay their iniquities dead before Him. The sword is drawn, not scabbarded, as alas! it has been so long in many churches, but made bare for present active use. It is in His Hand, not in the minister's hand, not even in an angel's hand, but the sword drawn is in His hand. Oh, what power there is in the gospel when Jesus holds the hilt, and what gashes it makes into hearts that were hard as adamant, when Jesus cuts right and left at the hearts and consciences of men! Brethren, seek this presence, and seeking it, believe it; and when you hear the gospel preached, or when you meet together for prayer, think you see in the center of the assembly **the Champion of Israel,** with uplifted sword, prepared to do great exploits, as in days of old. ...

... II. In the second place, **UNDERSTAND THE LORD'S POSITION IN THE MIDST OF HIS PEOPLE.** "As **captain of the host of the Lord** am I now come."

What a relief this must have been for Joshua. Perhaps he thought himself the captain; but now the responsibility was taken from him; he was to be the lieutenant, but **the King Himself would marshal His hosts.** I feel it no small relief to my own mind to feel that though I have been at your head these 14 years, leading you on in God's name to Christian service, yet I am not your captain, but **there is a greater one, the presence angel of the Most High, the Lord Jesus--He is in our midst as Commander-in-chief.** Though my responsibilities are heavy, yet the leadership is not with me. He is a leader and commander for the people. Brethren, **wherever Christ is, we must recollect that He is Commander-in-chief to us all.** We must never

tolerate in the church any great man to domineer over us; we must have no one to be Lord and Master save Jesus. **Christ is the Field Marshall, the Captain of our salvation**; and if you are a member of the church of God, you must own this, not as a general fact only, but as a fact particularly in your case. Christ is your Master. ...

... III. Thirdly, and very briefly. Our third rule is WORSHIP HIM WHO IS PRESENT WITH US.

Joshua, it is said, fell on his face to the earth. Worship is the highest elevation of the spirit, and yet the lowliest prostration of the soul. ...

... **Worship the Son of God!** Then, when you have so done, give up yourself to His command: say to him, "What saith my Lord unto his servant?" I wish you could spend this afternoon, those of you who are not actively engaged, in trying to get an answer to this question: "What saith my Lord unto his servant? What is there for me to learn, for me to feel, for me to do? And as I would help my brethren during this month, Lord, what part of the work am I to take?" When you have done this, dear friends, I want you to imitate Joshua in the third things, namely, put off your shoes from off your feet. ...

... After the rams' horns came the ark, which the priests carried round and round the city. **That ark was the type of Christ.** ..." -

<http://www.biblebb.com/files/spurgeon/0795.HTM>

Matthew Henry (AD 18 October 1662 – AD 22 June 1714) was a Welsh, Presbyterian, & Non-Conformist minister.

Matthew Henry's Commentary on the Whole Bible; Isaiah 63:9

"...But this is rather to be understood **of Jesus Christ, the eternal Word, that angel** of whom God spoke to Moses (Ex. 23:20, 21), whose *voice Israel was to obey*. He is **called Jehovah**, Ex. 13:21; 14:21, 24. He is **the angel of the covenant, God's messenger to the world**, Mal. 3:1. **He is the angel of God's face**, for he is the *express image of his person*; and **the glory of God shines in the face of Christ**. He that was to work out the eternal salvation, as an earnest of that, wrought out the temporal salvations that were typical of it. (3.)..." - <http://www.blueletterbible.org/commentaries/commview.cfm?AuthorID=4&contentID=1391&commInfo=5&topic=Isaiah&ar=Isa 63 9>

Matthew Henry's Commentary on the Whole Bible; Daniel 3:25

"...some think **it was the eternal Son of God, the angel of the covenant, and not a created angel**. He **appeared often in our nature before he assumed it in his incarnation**, and never more seasonable, nor to give a more proper indication and presage of his great errand into the world in the fulness of time, than now, when, to deliver his chosen out of the fire, he

came and walked with them in the fire. Note, Those that suffer for Christ have his gracious presence with them in their sufferings, even in the fiery furnace, even in the valley of the shadow of death, and therefore even there they need *fear no evil*. Hereby Christ showed that what is done against his people he takes as done against himself; whoever throws them into the furnace does, in effect, throw him in. *I an Jesus, whom thou persecutest*, Isa. 63:9." - www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=4&contentID=1506&commInfo=5&topic=Daniel&ar=Dan 3 25

Matthew Henry's Concise Commentary; Daniel 12:1

"Daniel 12:1 Vs. 1-4: Michael signifies, "Who is like God," and his name, with the title of "the great Prince," points out the Divine Savior. Christ stood for the children of our people in their stead as a sacrifice, bore the curse for them, to bear it from them. He stands for them in pleading for them at the throne of grace. And after the destruction of antichrist, the Lord Jesus shall stand at the latter day upon the earth; and He shall appear for the complete redemption of all his people." - <http://www.ewordtoday.com/comments/daniel/mhc/daniel12.htm>

Matthew Henry's Concise Commentary; Daniel 12:7

"... [Page 1444; Internally Page 1416] **Michael and his angels fight against** the devil and his angels, who are defeated. (7-12). . . .**Revelation 12:7 Vs. 7-11:** The attempts of the dragon proved unsuccessful against the church, and fatal to his own interests. The seat of this war was in heaven; in the church of Christ, the kingdom of heaven on earth. **The parties were Christ, the great Angel of the covenant, and his faithful followers;** and Satan and his instruments." [Page 1444; Internally Page 1416] - http://pdf.amazingdiscoveries.org/eBooks/MATTHEW_HENRYS_BIBLE_COMMENTARY.pdf
See also - <http://biblehub.com/commentaries/mhc/revelation/12.htm>

Matthew Henry's Complete Commentary; Daniel 12:1-4

"I. Jesus Christ shall appear his church's patron and protector: At that time, when the persecution is at the hottest, Michael shall stand up, v. 1. The angel had told Daniel what **a firm friend Michael was to the church, ch. 10:21. He all along showed this friendship in the upper world; the angels knew it; but now Michael shall stand up in his providence, and work deliverance for the Jews, when he sees that their power is gone, Deu. 32:3. 6. Christ is that great prince, for he is the prince of the kings of the earth, Revelation 1:5. And, if he stand up for his church, who can be against it?** But this is not all: At that time (that is, soon after) **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 stood for the children of our people when he was made sin and a curse for them, stood in their stead as a sacrifice, bore the cure for**

them, to bear it from them. He stands for them in the intercession he ever lives to make within the veil, stands up for them, and stands their friend. And after the destruction of antichrist, of whom Antiochus was a type, Christ shall stand at the latter day upon the earth, shall appear for the complete redemption of all his." -

<http://www.ewordtoday.com/comments/daniel/mh/daniel12.htm>

Thomas Adams (AD 1583 – AD 1653) was an English clergyman and reputed preacher. He was called "The Shakespeare of the Puritans" by Robert Southey.

Nichol's Series of Standard Divines. Puritan Period. With General Preface by John C. Miller, D.D., Lincoln College; Honorary Canon of Worcester; Rector of St. Martin's, Birmingham. The Works of Thomas Adams. Being the Sum of His Sermons, Meditations, and Other Divine and Moral Discourses. With Memoir by Joseph Angus, D.D., Principal of the Baptist College, Regent's Park, London. Volume II. Containing Sermons from Texts in the New Testament. Edinburgh: James Nichol. London: James Nisbet and Co. Dublin: W. Robertson. 1862.

"... [Page 515] Indeed **Christ is the Michael there mentioned; for the blessed angels cannot be said to be any other Michael's angels than Christ. So Augustine, Bullinger, Marloratus. ...**" [Page 515] -

<https://archive.org/stream/worksofthomasada02adam#page/515/mode/1up>

Heinrich [Henry] Bullinger (AD 18 July 1504 – AD 17 September 1575) was a Swiss reformer, the successor of Huldrych Zwingli as head of the Zurich church and pastor at Grossmünster.

A Hundred Sermons upo[n] the Apocalips of Jesu Christe, reveiled in dede by Thangell of the Lorde: but seen or receyved and written by thapostle and Evangelist. S. John: Compiled by the famous and godly learned man, Henry Bullinger, chief pastor of the Congregation of Zuryk. Newly set forth and allowed, according to the order appoynted in the Queenes majesties Injunctions. Thargument, wurthines, commoditie, and use of this worke, thou shalt fynd in the Preface; After which thou hast a most exact a[nd] able to feade thee into all the prinipall matters contayned therin. Math 27. This is my welbeloved Sun in whom I take pleasure, heare hym. Anno. 1561.

"... [Page 205; Internally Page 356] [Left-Hand Column Notation, Begin] Who is y [that] Michaell captaine of the warre against the Dragon. [Left-Hand Column Notation; End]

First we must see, what that **Michael is**, a[nd] there is in dede no doubt, but that **the Angel Michell** appered in the vision, with an Army of Angels fighting. And that on the contrary parte against the[m] fought the Dragon with an hoste of devils. But for asmuch as we hearde in the beginning, y [that] these were tokens, they must nedes signifie a[nd] betoken other thinges. **I suppose here therefore to be signified, Christ** the head of his church, king a[nd] protectour, with his me[m]bres, Apostles, Martirs a[nd] faithful. Nother is it a rare thing, that Christ should be figured to us by Angels: but is even moste accustomed, that Angelies are called the

ambassadors of God, a[nd] the faithful servantes of Jesus Christ. Christ therefore head of the church a[nd] the faithfull membres of Christ, fight against the Dragon, yet after a diverse sort. For Christ overcame him alone in the co[m]bat with out helpe of any creature, whilst in temptations he discomfited him at the last, a[nd] also by dying on the crosse, a[nd] rising agayne from the dead, he al to brake his head. This is the only, trewe a[nd] singular victory: wherby afterwarde are obteyned the victories of Christes me[m]bres, gotten of that general fight, wherein Christ fighteth not now only hande to hande with the Devill, but all the membres of Christe at all times under **Christ their Captayne** fight against the Devill, and in the vertus or victory of Christ, fight and overcome: as we shal heare by and by in the songe of prayse.

[Left-Hand Column Notation, Begin] **Why Michael is Christ.** [Left-Hand Column Notation; End]

But for great and sondry causes we affirme Christe to be figured and signified to us under the tipe of Michaell. We know by the Scriptures as many of us as be learned, y [that] Michael, as also Gabriel, be the names of good Angels of God. **Michael signifieth, who as God? And who I praye you is such, as God, but in whome therpresse Image of the fathers substance, a[nd] which is the Image invisible, and worde of the father from the beginnyng, I meane the very sonne of God Jesus Christ: Michael in the .10. a[nd] .12. chapt. of Daniel, is president, protectour a[nd] Patrone of the Jewish nation. And it is plaine, that the people of Israel had from the beginning non other tutour and patrone, but Messias himselfe, the blessed [Page 205; Internally Page 356-357] sede.** This appeareth in the .7. of Esaye, were we reade, that the lord spared the people of Juda, and the princelicke Citie for Christ. In an other place he sayeth moste openly, I will defende that citie for my selfe, and for my servaunt David. And David is called Christ, in the .34. of Ezechiel. Christ is therefore in very dede governour of his people, whiche neverthesse in defendyng and deliveryng his, useth the ministerie of Angelles: who also attribute nothing to themselves, but all glory to God alone. Morover that excellent victory, ca[n] not with out offence of godliness be ascribed to Michael the archangel. For so omitting our Messias Christ, we should co[m]mende Angels being made a[nd] worthie to be called Angelical, rather than Christians. In the laws was written, the sede of the woma[n] that breake the serpentes head, but the lord never toke the nature of an Angel, but the sede of Abraham, and by sinne hath condemned sinne. There shal followe anone in the songe. Now is salvation and power, a[nd]c. And there is added: for the Devil is cast out. **And this salvatio[n] hath Christ alone accomplisshed. wherfore it is necessary, that Christ the conqueror of Sathan be signified by Michael. ..."** [Page 205; Internally Pages 356-357] - https://archive.org/stream/BullingerHenry/Bullinger_hundredSermonsUponTheApocalips_1561#page/n205/mode/1up <http://rarebooks.dts.edu/viewbook.aspx?bookid=1240>

Isaac Watts (AD 17 July 1674 – AD 25 November 1748), Theologian, Logician,

"Father of English Hymnody".

The Glory of Christ as God-Man Displayed in Three Discourses. viz. Disc. I. A Survey of the visible Appearances of Christ, as God, before his incarnation; with some Observations on the Texts of the Old Testament applied to Christ. Disc. II. An Inquiry into the extensive Powers of the Human Nature of Christ in its present glorified State, with several Testimonies annexed. Disc. III. An Argument tracing out the early Existence of the Human Soul of Christ, even before the Creation of the World. With An Appendix, containing An Abridgment of Dr. Thomas Goodwin's Discourse of the Glories and Royalties of Christ, in his Works in Folio, Volume. II. Book III. By Isaac Watts, D.D. Boston: Printed by Manning and Loring, for David West, No. 36, Marlborough-Street. 1795.

"... [Page 53] It is also very probable, that Michael is Jesus Christ, because he is called 'your prince,' that is, the Prince of the Jews, and one, or 'first of the princes,' that is, the prime archangel.* And in Dan. XII. 1. he is called 'Michael the great prince, which standeth for the children of thy people,' that is, the Prince, or 'King of the Jews,' for such was Jesus Christ under the ancient dispensation; this was the known character of the Messiah among the Jews; and as 'King of the Jews' he was sent into this world, then he 'came unto his own, yet his own received him not.' John I. 11.

What confirms this sentiment is, that in Rev. XII. 7. when 'there was war in heaven, **Michael and [page 53-54] his angels** fought against the dragon and his angels,' **Christ as the head of the good angels**, and satan as the head of the evil angels, maintained a war in heaven, i.e. in the church, till the 'great dragon was cast out' of the church, 'that old serpent called the devil and satan, which deceiveth the whole world.' Then follows 'a loud voice in heaven' i.e. the church, 'saying, Now is come salvation and strength, and the kingdom of our God, and **the power of his Christ; that is, the power of Michael** prevailing over the dragon; 'for the accuser of the brethren, who accused them before God day and night, is cast down' by the prevalent intercession of Christ pleading for them, and by his dominion over all things, which God gave him at his ascension into heaven. ..."

[Page 53 Notation Begin] * Perhaps this Michael, i.e. Christ the King of the Jews, is the only archangel, or prince and head of all angels. [Page 53 Notation End] ..." [Pages 53-54] -

<http://archive.org/stream/gloryofchristasg00watt#page/53/mode/1up>
<http://archive.org/stream/gloryofchristasg00watt#page/54/mode/1up>

"... [Page 198] Arg. IV. Though the Jews were much at a loss in our Saviour's time in their sentiments of the Messiah, and have very various and confused notions of him, yet it is certain that amongst many of the learned of that nation (and probably amongst many of the vulgar too) **there was a tradition of the pre-existence of the soul of the Messiah**. Philo, the [Page 198-199] Jew, who lived very near the time of our Saviour, interprets several of those Scriptures of the Old Testament concerning **the Mediator or**

Logos which we do : he calls him the Son of God, and yet he makes him expressly a Man, the Prince of the angels, the Prophet of God, the Light of the people; and though he talks with some confusion on this subject, and gives him some such characters as seem to make this Logos truly divine, and one with God, yet other characters also are such as seem to be inferior to Godhead, and very happily agree with this doctrine of the pre-existent soul of Christ in union with his divine nature, as will plainly appear in what follows.

In some parts of his works, Philo describes the Logos as a particular divine power, δύναμις, which he also calls σοφία, or Wisdom, (as Solomon does in the eight of Proverbs) and he attributes to this Wisdom or Word, an existence before any creature, the contrivance of the creation of the world and all things in it, with other divine and incommunicable ascriptions. Sometimes the ancient Jews make it the same with God himself; so the Targums do (which are Jewish commentaries upon Scripture) when they speak of the Memra or Word, thereby representing either divine powers or properties in a personal manner, or the divine nature itself in a particular manner of agency, relation or subsistence.

In other places, Philo makes the Logos or Word to signify that glorious arch-angel which the ancient Jews suppose to be the supreme of creatures, formed before all the angels and all the other parts of the creation, 'in whom was the name of God,' who was sent to conduct Moses and the Jews into Canaan. Exod. XXIII. 20. This glorious spirit Philo calls "the most honourable Logos, the Arch-Angel, Prince of the angels and stars, High-Priest in this temple of God the world, who stands in the limits between the [Page 199-200] creature and the Creator, the eldest, the first-begotten of the sons of God, who under God governs the world, and who doth humbly meditate for us mortals with him that is immortal."

The seventy Jewish interpreters seem to have had some notion that **this arch-angel was the Messiah**, when they call the 'Child born,' the 'Son given,' in Isa. IX. 6. **Μεγάλης βουλῆς ἄγγελος, the Angel of the great Counsel, even as Christ is called an angel. Isa. LXIII. 9. Mal. III. 1. Exod. XXIII. 20.** And it was a general opinion of the ancient Jews that there was one glorious angel superior to all the rest, by whom God made his visits to the patriarchs, and declared his will to Abraham, Jacob, Moses, Joshua, &c.

I confess these ancient Jews speak variously and with some darkness and confusion on these subjects, that we cannot gather any steady or certain inferences that they generally believed either of these two Logos's to be the very person of their expected Messiah : **yet a Christian, who has the clearer light of the New Testament, may from their writings easily and naturally trace and infer the doctrine of the uncreated Logos, that is, the divine Word, or Wisdom, united to the created Logos, that is, the great Arch-Angel**, because these ancient Jews ascribe to the Logos, so many things which are truly divine, and so many things inferior to divinity.

But they speak in some confusion, because they seem not to have had a clear idea of this personal union between God and creature. Whereas Christians being instructed in this doctrine by the New Testament, may clearly understand how by this glorious Being, this complex person, viz. our Lord Jesus Christ, God created the world and God governed the affairs of his ancient church : and that standing in the limits betwixt God and the [Page 200-201] creature, both by his nature as well as his office he becomes the High-Priest, and mediates between mortal men, and God, who is immortal, according to the language of the ancient Jews.

What I have cited already, discovers the acknowledged sense and opinion of the ancient Jews both philosophers and commentators on this subject. See much more to this purpose in my dissertation on the Logos or Word of God.

If we search among other of the Jewish writers, we may find more intimations of this doctrine. ..." [Pages 198-201] - <http://archive.org/stream/gloryofchristasg00watt#page/198/mode/1up>
<http://archive.org/stream/gloryofchristasg00watt#page/199/mode/1up>
<http://archive.org/stream/gloryofchristasg00watt#page/200/mode/1up>
<http://archive.org/stream/gloryofchristasg00watt#page/201/mode/1up>

"... [Page 218] as well as **Christ may be called an angel, as he is often in Scripture; ...**" [Page 218] - <http://archive.org/stream/gloryofchristasg00watt#page/218/mode/1up>

"... [Page 223] **God set a good angel over them to be a prince, even his own Son in his pre-existent nature, who was 'the angel of the covenant.' Mal. III. 1. and the 'angel of God's presence,' Isai, LXIII. 9. and the 'angel in whom his name was.' Exod. XXIII. 21.? And may not Christ himself be this Michael the arch-angel, the Prince of Israel? ... and that is Christ.**" [Page 223] - <http://archive.org/stream/gloryofchristasg00watt#page/223/mode/1up>

"... [Page 223] Observe further, that **Christ's** kingdom is directly opposite to the devil's kingdom. His grand design [Page 223-224] is to oppose and destroy the work and power of the devil: and **this seems to be Michael's appointed work in Scripture**, for he is sometimes brought in as 'contending with devils.' **Jude IX. Rev. XII. and as he has other angels under him to 'fight against the dragon' or devil, ver. 7. so has Christ. And as he is called the Prince of Daniel's people. Dan. X. 21. that is, the Prince or King of Israel; so is Christ. Observe also, that Michael is called 'one,' or rather the 'first of the chief princes,' as it is in the margin, Dan. X. 13. which is very agreeable to the character of Christ, who is the first and supreme Angel-governor, and the Prince of Israel, who were God's own kingdom or people.* ...**

*** ... and then Michael the arch-angel must be Christ the King or Prince of Israel. ...**" [Pages 223-224] -

<http://archive.org/stream/gloryofchristasg00watt#page/224/mode/1up>
<http://archive.org/stream/gloryofchristasg00watt#page/223/mode/1up>

William Kinkade (AD 22nd Sept. 1783 - AD 20th Sept. 1832) [**became Arian; Heresy**] was a public speaker, and preacher, raised in the Presbyterian Church, "ordained to the work of the ministry, by David Purviance, and some other Elders about the year, 1808.", yet did not fully agree with their theology, and eventually stated that "I disown all party names. I do not profess to belong to any sect of Christians. ... A Stranger, and Pilgrim on Earth." [New York, July 1, 1829], but became a Christian connexion preacher, and also an Illinois Statesman, which advocated against slavery. Sources for information on William Kinkade- [[1] The Biography of Elder David Purviance, with his memoirs: containing his views on Baptism, the Divinity of Christ, and the Atonement. Written by Himself: With an Appendix; giving Biographical Sketches of Elders John Hardy, Reuben Dooly, William Dye, Thos Kyle, George Shilder, William Kinkade, Thomas Adams, Samuel Kyle, and Nathan Worley. Together, with a Historical Sketch of the Great Kentucky Revival. by Elder Levi Purviance. Dayton. Published for the Author by B. F. & G. Wells. 1848. section Elder William Kinkade; Chapter VI. Page 271] - <http://books.google.com/books?id=T78pAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false> [2] - <http://docs.adventistarchives.org/docs/AST/ChrConn94.pdf>

The Bible Doctrine of God, Jesus Christ, The Holy Spirit, Atonement, Faith, And Election; to which is prefixed some Thoughts of Natural Theology and the Truth of Revelation; by William Kinkade, A companion of all them that fear God, and keep his Commandments; New York, 1829; Chapter X; A Few Reasons For Thinking That Michael The Archangel, Is Jesus Christ; pages 149-155 [**though a valuable source which lists many excellent writers on the subject, it must be duly noted that he takes a heretical Arian view [prominent among Christian connexion brethren] of Jesus in the work, saying, "I agree ... that Christ is the first Being that God created ..."** [Page 153]]

"... [Page 149] The word Michael signifies that which is like, or as God. The word Archangel is composed of two Greek words, viz., arche, a head; and angelos, a messenger. The title Michael, the Archangel, literally signifies the head messenger that is like God. This must be Jesus Christ, because we all acknowledge that he is the image of God, and the head messenger that was ever sent into our world.

... In fact there can be but one Archangel, that is, one head messenger, and **who dare to say that Jesus Christ is not the head messenger?**

If Christ is a messenger, he is an angel. If he is the head messenger, he is the Archangel. If he is like God, he is Michael; therefore he must be Michael, the Archangel. I think every candid person that knows the meaning of these words will agree with me on this point.

The new testament informs us, that **Jesus Christ will preside at the judgment of the last day.** Thus we read: "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he

hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Act. XVII. 31. "The Father judgeth no man, but hath committed all judgement unto the Son." Joh. v. 22. See also Mat. XXV. 31-34. But the following passage shows that **Michael will preside in the day of Judgement.** "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. And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Dan. XII. 1,2. ... But as it stands, it sufficiently proves that Michael will stand up to deliver all God's people, who are written in the book, at the time when those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt. The angel Gabriel said to Daniel: "I will show thee that which is noted in the scriptures of truth : and there is none that holdeth with me in these things but Michael, your Prince." Dan. X. 21. In the thirteenth verse of this chapter Gabriel says: "The prince of the kingdom of Persia withstood me one and twenty days : but lo, Michael, one [Heb. ahed, the first] of the chief Princes, came to help me." The word which is here rendered one, is the same Hebrew word which is translated first in the first chapter of Genesis, where he says the evening and the morning were the first day. ...

... We are informed in Deut. XXXIV. 5,6, that "Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him [page 150-151] in a valley in the land of Moab, over against Beth-peor, but no man knoweth of his sepulchre unto this day." Jude says, "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 IX. **Now, if the Lord buried the body of Moses, and if Michael the Archangel took care of the body of Moses, then the titles Lord, and Michael the archangel are only different titles, or names given to the same person.** In this dispute, **Michael said to the Devil, "The Lord rebuke thee."** Which are the same words the Lord used to rebuke him in the third chapter of Zechariah, from the first to fourth verse. "And he showed me Joshua the high priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him. And **the Lord said unto Satan, the Lord rebuke thee,** O Satan, even the Lord that hath chosen Jerusalem, rebuke thee : is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, take away the filthy garments from him. And unto him he said, behold I have caused thine iniquity to pass from thee." **Here the very Lord that cleansed Joshua from iniquity, is called an Angel.**

If this Lord-angel is not the Lord Jesus, who can this be?

That **Jesus Christ commands the armies of heaven**, appears from the following scripture: "And he was clothed in a vesture dipped in blood : and

his name is called, the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. * * * * * And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." Rev. XIX. 13, 14, 16. But it appears from Rev. XII. 7, that **Michael commands the armies of heaven**. "And there was war in heaven : Michael and his angels fought against the dragon; and the dragon fought and his angels." In the ninth verse of this chapter we are informed that the dragon is the Devil, and Satan, and that **Michael and his angels cast him, and his angels out of heaven : and in the tenth [Page 151-152] verse this victory is ascribed to Christ**; hence the exclamation, "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." To me this evidence proves beyond reasonable dispute, that **Michael is one of the name of Christ**; because if the Church is the seat of this war, and **if Christ is the Captain of our salvation, and the leader of his people, he must be the person who is here mentioned under the name of Michael**.

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. IV. 16. **From this text it appears that when the Lord shall descend with a shout, his voice will be that of the Archangel, or head Messenger; therefore the Lord must be that head Messenger**.

This text says **the dead shall rise at the voice of the Archangel; and Christ affirms that the dead shall be raised by his voice**. He says, "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; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Joh. V. 25, 28, 29.

I am not alone in this opinion; most of the principle writers of the Trinitarian school have advocated the same doctrine. Brown's dictionary of the Bible on the words Michael, and Angel says, that both these words do sometimes refer to Christ; and also affirms that Christ is the Archangel. Wood's Spiritual Dictionary teaches nearly, if not exactly, the same on this subject that Brown's does. The former was a Calvinist, the latter a Methodist. Buck, in his Theological Dictionary, under the article Angel, asserts that Christ is in scripture frequently called an Angel. Butterworth, Cruden, and Taylor in their concordances, assert that Michael and Angel are both names of Christ. Doctor [Page 152-153] Coke, a Methodist bishop, in his notes on the Bible, acknowledges that Christ is sometimes called an Angel. See his notes on that passage where the Angel of the Lord spake to the people at Bochim. Winchester has taught the same doctrine in the 152 page of the first volume of his lectures on the prophecies. Whitefield, in his sermon on the bush that burnt and was not consumed, says, that the Angel that

appeared to Moses in the bush was Christ. Pool, in his Annotations, explains those passages where the Lord Appears to the Patriarchs under the character of an Angel, as referring to Jesus Christ. Bunyan makes his pilgrim ascribe his deliverance from Apollyon to Michael. He says, "Blessed Michael helped me." Pilgrim's Progress, Cincinnatti edition, page 54. Guyse in his Paraphrase on the New-Testament, on Rev. XII. 7. acknowledges that many good expositors think that Christ is signified by Michael; and also gives it as his opinion.

Doctor Watts in his glories of Christ, page 200, 201, 202, 218, 223, and 224, teaches the same doctrine. Watts, Dodrige and some others have called this Angel of the covenant, or Angel of God's presence, Christ's human soul ...

... Thomas Scott, in his notes on the Bible, says the Angel that appeared to Hager when she fled from her mistress, one of the three Angels that appeared to Abraham in the plains of Mamre, the Angel that appeared to Moses in the bush, and the Angel that spoke to the Jews at Bochim, was Jesus Christ : and also asserts that Michael the Archangel is Jesus Christ. See Scott's Bible on Gen. XVI. 9,10. Chap. XVIII. throughout. Exod. III. 2-7. Judg. II. 1-5. Dan. X. 13. 21. Chap. XII. 1. Rev. XII. 7.

I could mention many other writers who have advocated this doctrine, but these are sufficient to prove that it has long been believed among the most eminent Trinitarians. I forebear to quote the words of all these authors on the subject, because it would swell this work unnecessarily; and as those books are very common, the reader can examine them for himself. ...

... many of these great and good men think that when they were teaching that Christ is an Angel, that he is the Angel of the covenant, the Angel of God's presence, and Michael the Archangel ...

... In fact the word Angel simply signifies a messenger, and never denotes nature, but is always significant of office. Every messenger that ever existed in heaven, earth ... was an Angel. Christ is called a Messenger in Isa. XLII. 19. "Who is blind but my servant? or deaf, as my Messenger that I sent?" also, Mal. III. 1, 2. ... [Page 154-155]

[Page 155] ... In fact the above text [Heb. I. 5.] taken in its connexion goes rather to prove, than to disprove, that **he is one of God's Angels, or Messengers, because the writer, after speaking of him in connexion with the Angels several times, finally asserts that he was anointed with the oil of gladness above his fellows, by which he must mean his fellow messengers, for there are no others mentioned in the connexion.**

The drift of the writer in the first chapter of Hebrews, was not to show that **Christ** was no Messenger, but **to show that he was made greater than all**

the Messengers of God : therefore, when the above text is brought to prove that Christ was never an Angel, that is, a Messenger of God it is pressed into a service for which it was never designed by the writer." [Pages 149-155] - <http://www.archive.org/stream/bibledoctrineofg00kink#page/149/mode/1up>
<http://www.archive.org/stream/bibledoctrineofg00kink#page/150/mode/1up>
<http://www.archive.org/stream/bibledoctrineofg00kink#page/151/mode/1up>
<http://www.archive.org/stream/bibledoctrineofg00kink#page/152/mode/1up>
<http://www.archive.org/stream/bibledoctrineofg00kink#page/153/mode/1up>
<http://www.archive.org/stream/bibledoctrineofg00kink#page/154/mode/1up>
<http://www.archive.org/stream/bibledoctrineofg00kink#page/155/mode/1up>

Jonathan Edwards (AD October 5, 1703 – AD March 22, 1758) "was a Christian preacher, philosopher, and theologian. Edwards "is widely acknowledged to be America's most important and original philosophical theologian," and one of America's greatest intellectuals.[3][4] Edwards's theological work is broad in scope, but he was rooted in Reformed theology, the metaphysics of theological determinism, and the Puritan heritage. ... Edwards played a critical role in shaping the First Great Awakening, and oversaw some of the first revivals in 1733–35 at his church in Northampton, Massachusetts.[6][7]" - http://en.wikipedia.org/wiki/Jonathan_Edwards_%28theologian%29

The Works of Jonathan Edwards, A.M. With an Essay on his Genius and Writings, by Henry Rogers: and a Memoir by Sereno E. Dwight, Revised and Corrected by Edward Hickman, Pastor of the Congregational Church, Denton, Norfolk. In Two Volumes, Volume II, London; William Ball, 34, Paternoster-Row.; Printed by John Childs and Son, Bungay. 1839 - <http://books.google.com/books?id=0bfRAAAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 43] And so he must have very a great knowledge of God's works of providence. He has been a spectator of the series of these works from the beginning; he has seen how God has governed the world in all ages; and he has seen the whole train of God's wonderful successive dispensations of providence towards his church, from generation to generation. And he has not been an indifferent spectator; but the great opposition between God and him, in the whole course of those dispensations, has necessarily engaged his attention in the strictest observation of them. He must have a great degree of knowledge concerning **Jesus Christ as the Saviour** of men, and the nature and method of the work of redemption, and the wonderful wisdom of God in this contrivance. **It is that work of God wherein, above all others, God has acted in opposition to him**, and in which he has chiefly set himself in opposition to God. It is with relation to this affair, that the mighty warfare has been maintained, which has been carried on between **Michael** and his angels, and the devil and his angels, **through all ages from the beginning of the world, and especially since Christ appeared.** ..." [Page 43]

"... [Page 216] Satan has ever had a particular enmity against **the Son of God**. Probably his first rebellion, which was his condemnation, was his proudly taking it in disdain, when God declared the decree in heaven, that his Son in man's nature, should be the King of heaven; and that all the angels

should worship him. However that was, yet it is certain that **his strife has ever been especially against the Son of God. The enmity has always been between the seed of the woman, and the serpent. And therefore that war which the devil maintains against God, is represented by the devil and his angels fighting against Michael and his angels. ++ This Michael is Christ. ** ++ Rev. XII. 7. ** Dan. X. 21. and XII. 1.**" [Page 216]

"... [Page 267] **The Spirit that inclines men's hearts to the seed** of the woman, is not the spirit of the serpent that has such an irreconcilable enmity against him. **He that heightens men's esteem of the glorious Michael, that prince of the angels,** is not the spirit of the dragon that is at war with him. ..." [Page 267]

"... [Page 304] by **that sword which ([Rev.] chap. I. 16. and XIX. 15.) proceeds out of the mouth of Christ ... by that sword with which Michael made war with him,** and overcame him, and cast him to the earth, ([Rev.] chap. XII. 9.) ..." [Page 304]

"... [Page 507] **But it is the special work of Christ to bruise the serpent's head; to destroy the works of the devil; and that by his own strength. For he is represented as conquering him, because he is stronger than the strong man armed, and so overcoming him and taking from him all his armour wherein he trusted, and spoiling his goods. It is he that has spoiled principalities and powers, and made a show of them openly, triumphing over them. He is the spiritual Samson, that has rent the roaring lion as he would have rent a kid; and the spiritual David, that has delivered the lamb out of his mouth, and has slain that great Goliath. He is that Michael who fights with the dragon and casts him out; and at last will judge Satan, and will utterly destroy him; ... "** [Page 507]

"... [Page 606] II. When Lucifer rebelled and set up himself as a head in opposition to God and **Christ,** and drew away a great number of the angels after him, **Christ, the Son of God, manifested himself as an opposite head,** and appeared graciously to dissuade and restrain by his grace the elect angels from hearkening to Lucifer's temptation, so that they were upheld and preserved from eternal destruction at this time of great danger by the free and sovereign distinguishing grace of Christ. Herein **Christ was the Saviour of the elect angels,** for though he did not save them as he did elect men from the ruin they had already deserved, and were condemned to, and the miserable state they were already in, yet he saved them from eternal destruction they were in great danger of, and otherwise would have fallen into with the other angels. **The elect angels joined with him, the glorious Michael, as their captain,** while the other angels hearkened to Lucifer and joined with him, and then was that literally true that was fulfilled afterwards figuratively. Rev. XII. ..." [Page 606]

"... [Page 608] They [evil/fallen angels] are his [Lucifer's/Satan's]

attendants and possession, as **the good angels are Christ's attendants and possession**, Rev. XII. 7. "And there was war in heaven: **Michael and his angels** fought against the dragon, and the dragon fought, and his angels." [Page 608]

[Comparing Types, Joseph to Christ, we read,] "... [Page 652] And it is also implied that the angels of heaven, as well as all nations of the earth, should be subjected to him by God. Dan. VII.9, &c. "I beheld till the thrones were cast down, and the Ancient of days did sit. Thousand thousands ministered unto him -- I saw one in the night visions, and beheld one like unto **the Son of man** come forth in the clouds of heaven, and come to the Ancient of days; and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all nations and languages should serve him." Dan. XII. 1. **Michael the great prince** -- together with chap. X. 13. "Michael, the first of the chief princes," with the context, that speaks of angels as princes. ...

... Pharaoh arrayed Joseph in fine linen. Ge. XLI. 42. as **the Messiah is represented as clothed in fine linen, Dan. X. 5.: for it may, by well considering the chapter, be gathered, that the person there spoken of is the same with Michael mentioned in verses 13 and 21. and chapter XII. 1. ...**" [Page 652]

"... [Page 783] Dan. XII. 1. "And at that time shall Michael stand up, the great prince that standeth for the children of thy people, and there shall be a time of trouble, such as never was a nation, even to that same time: and at that time thy people shall be delivered, every one that is found written in the book." Concerning these words in Daniel, several things are manifest.

1. It is manifest that that is a time of trouble and great trial to the church and people of God, and that it is the same people that is first in this trouble, **that, through Michael's standing up for and appearing for them in their distress, shall be delivered out of trouble**; as it is often spoken of in Scripture as God's manner of dealing with his people, first to bring them into great distress, and then to appear or stand up for them in their extremity, and deliver them. ...

... 2. It is manifest that this is a time of trouble that was to be in the Christian church, after the Messiah had appeared in the world; for after the prophet in the foregoing chapter had been giving an account of many successive events that lie between the time that then was, and the coming of the Messiah, he now in the beginning of this chapter proceeds to give an account of the Messiah's coming, and what should befall God's church after that. "And at that time shall Michael stand up, the great prince that standeth for the children of thy people," &c. ..." [Page 783]

"... [Page 895] 5. Then all the saints shall mount up, as with wings, **to meet the Lord in the air**, and to be for ever with him. After the dead in Christ are risen, and the living saints changed, then **they will be prepared to go to**

Christ, and to meet the bridegroom. The world will be about to be destroyed, and the wicked shall be in dreadful amazement, but the saints shall be delivered. Dan. XII. 1. "And **at that time shall Michael stand up, the great prince standeth for the children of thy people**, and there shall 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 the book.**" They shall take an everlasting farewell of this evil world where there is so much sin, and where they have met with so much trouble, and they shall be caught up in the clouds, and there **they shall meet their glorious Redeemer**; and a joyful meeting it will be. **They shall go to Christ**, never any more to be separated from him. 1 Thess. IV. 16, 17. "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. Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet Lord in the air : and so shall we ever be with the Lord." ..." [Page 895]

1560/1599 Geneva Study Bible "The Geneva Bible is one of the most historically significant translations of the Bible into English, preceding the King James translation by 51 years.[1] It was the primary Bible of 16th century Protestantism and was the Bible used by William Shakespeare, Oliver Cromwell, John Knox, John Donne, and John Bunyan, author of Pilgrim's Progress.[2] It was one of the Bibles taken to America on the Mayflower, it was used by many English Dissenters, and it was still respected by Oliver Cromwell's soldiers at the time of the English Civil War in the booklet Cromwell's Soldiers' Pocket Bible.[3]" - http://en.wikipedia.org/wiki/Geneva_Bible

The Bible And Holy Scriptures Contained In The Olde and Newe Testament. Translated According to the Ebrue and Greke, and conferred with the best translations in divers langages. With moste profitable annotations upon all the Lord places, and other things of great importance as may appeare in the Epistle to the Reader. At Geneva. Printed by Rouland Hall, 1560.

Genesis 16:7; Footnote:

"... [Page 18; Internally Page 19/1224] 7 But the **d Angel of the Lord** founde her beside a fountayne of water in the wilderness by the fountaine in the way to Shur, ...

... **d Which was Christ, as appeareth verse 10 & chap 18, 21. ...**" [Page 18; Internally Page 19/1224] - https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n18/mode/1up

Genesis 18:17; Footnote:

"... [Page 19; Internally Page 20/1224] 17 And the **h Lord** said, Shal I hide from Abraham that thing which I do, ...

... **h Jehovah the Ebrewe worde, which we call Lord: sheweth that this Angel was Christ for this worde is onely applied to God. ...**" [Page 19; Internally Page 20/1224] - https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n19/mode/1up

Genesis 31:13; Footnote:

"... [Page 33; Internally Page 34/1224] 13 **d I am the God of Beth-el,** where thou * annointedst y [the] piller, where thou vowedst a vowe unto me. Now arise, get thee out of this countrei & returne unto the land where thou wast borne. ...

... **d This Angel was Christ w[ho] appeared to Iaakob in Bethel:** & hereby appeareth he had taught his wives y [the] feare of God: for he talketh as thogh they knewe this thing. ... " [Page 33; Internally Page 34/1224] - https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n33/mode/1up

Joshua 5:14; Footnote:

"... [Page 201; Internally Page 202/1224] 14 And he said, Nay, but **as a captaine of the hoste of the Lord am I now come:** the[n] Ioshua fel on his face to the earth, and **g did worship, and said unto him,** What saith my Lord unto his servant? ...

... **g In that that Ioshua worshippeth him, he acknollageth him to be God: & in that that he calleth himselfe y [the] Lord's captaine, he declareth himselfe to be Christ. Exod. 3. 5. Ruth 4. 7. Acts 7. 33. ...**" [Page 201; Internally Page 202/1224] - https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n201/mode/1up

Judges 13:11; Footnote:

"... [Page 234; Internally Page 235/1224] 11 And Manoah arose and went after his wife, and came to the **f man,** and said unto him, Art thou the man that spakest unto the woman? and he said, Yea. ...

... **f He calleth him man, because he so semed, but he was Christ the eternal worde, which at his time appointed became man. ...**" [Page 234; Internally Page 235/1224] - https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n234/mode/1up

Daniel 10:13; Footnote:

"... [Page 728; Internally Page 729/1224] 13 But the h prince of the kingdome of Persia withstode me one and twentie dayes: but lo, **i Michael**

one of the chief princes, came to helpe me, & I remained there by the Kings of Persia. ...

... i Thogh God colde by one Angel destroy all the worlde, yet to assure his childe[n] of his love, he se[n]deth forthe double power even Michael, that is Christ Iesus y [the] head of Angels. ..." [Page 728;

Internally Page 729/1224] -

https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n728/mode/1up

Daniel 10:21; Footnote:

"... [Page 729; Internally Page 730/1224] 21 But I wil shewe thee that which is decreed in the Scripture of trueth: **q** and there is none that holdeth with me [**Gabriel**] in these things, but **Michael** your Prince. ...

... q For this Angel [Gabriel] was appointed for the defense of the Church under Christ, who is the head thereof. ..." [Page 729; Internally Page 730/1224] - https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n729/mode/1up

Daniel 12:1; Footnote:

"... [Page 731; Internally Page 732/1224] CHAP. XII. Of the deliverance of the Church of Christ.

1 And at that **a** time shal **Michael** sta[n]d up, the great prince, which standeth for the children of thy people, and there shal be a time of trouble, suche as never was since there began to be a nation unto that same time: & at that time thy people shall be delivered, everie one that shal be founde written in the booke. ...

... a The Angel here noteth two things: first y [**there**] the Church shal be in great afflictio[n] & trouble at Christs coming, and next that **God wil send his Angel to deliver it, whome here he calleth Michael, meaning Christ w[ho] is published by y [the] preaching of y [the] Gospel. ..."** [Page 731; Internally Page 732/1224] -

https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n731/mode/1up

Zechariah 3:1; Footnote:

"... [Page 763; Internally Page 764/1224] CHAP. III. **A prophecie of Christ** and of his kingdome.

1 And he shewed me **Iehoshua the hie Priest, a sta[n]ding before the Angel of the Lord**, and b Satan stode at his right hand to resist him. ...

... **a He praied to Christ the Mediator for the state of the Church. ...**"
[Page 763; Internally Page 764/1224] -
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n763/mode/1up

Zechariah 3:2; Footnote:

"... [Page 764; Internally Page 765/1224] 2 And the **c Lord said unto Sata[n], the Lord reprove thee, o Satan:** even the Lord that hath chosen Jerusalem, reprove thee. Is not this a d brande taken out of the fyre? ...

... **c That is, Christ speaketh to God as the Mediator of his Church that he wolde rebuke Satan: and here he sheweth himselfe to be the continual preserver of his Church. ...**" [Page 764; Internally Page 765/1224] -
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n764/mode/1up

Malachi 3:1; Footnote:

"... [Page 772; Internally Page 773/1224] CHAP. III. Of the messenger of the Lord, Iohn Baptist, and of **Christs office.**

1 Beholde, I wil send my **a messenger**, & he shal prepare the way before me: & the **b Lord whome ye seke**, shal spedely come to his Temple: even the **c messenger of the covenant** whome ye desire: beholde, he shal come, saith the Lord of hostes. ...

... a This is me[n]t of Iohn Baptist, as Christ expoundeth it, Luk 7,27

b Meaning, Messiah, as Psal 140,1. Dan 9,17.

c That is Christ by whome the covenant was made and ratified, who is called the Angel or messenger of the covenant, because he reconcileth us to his father; & is Lord or King, because he hath the government of his Church. ..." [Page 772; Internally Page 773/1224] -
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n772/mode/1up

Acts 7:32; Footnote:

"... [Page 1065; Internally Page 1066/1224] 32 **I am the I God of thy fathers, the God of Abraham, and the God of Isaac, & the God of Iacob.** Then Moses trembled, & durst not beholde it. ...

I Seing this Angel called himself God, it declareth y [that] he was Christ the Mediator, who is the eternal God. ..." [Page 1065; Internally Page 1066/1224] - https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n1065/mode/1up

Jude 9; Footnote:

"... [Page 1178; Internally Page 1179/1224] 9 Yet k **Michael the Archangel**, when he strove against the devil, and disputed about the bodie of Moses, durst not blame him with cursed speaking, but saith, **I the Lord rebuke thee.** ...

... **I In Zacharie 3.2 Christ under the name of the Angel rebuked Satan as knowing y [that] he went about to hinder the Church: but here we are admonished not to seke to reve[n]ge ourselves by evil speking, but to referre the thing to God.** ..." [Page 1178; Internally Page 1179/1224] - https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n1178/mode/1up

Revelation 10:1; Footnote:

"... [Page 1185; Internally Page 1186/1224] CHAP. X. The Angel hathe the boke open. 6 He sweareth there shal be no more time. 9 He giveth the boke unto John, which eateth it up.

1 And I sawe another mightie **a Angel** come downe from heaven, clothed with a cloude, and the **b rainebowe upon his head**, & his face was as the c sunne, and his d feete as pillers of fyre. ...

... **a Which was Iesus Christ y [which] came to co[m]fort his Church agaist y [the] furious assaltes of satan and Antichrist so that in all their troubles, the faith are sure to finde consolacio[n] in him.**

b Iesus Christ beareth y [the] testimonie of Gods love towards us. ..." [Page 1185; Internally Page 1186/1224] - https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n1185/mode/1up

Revelation 12:7; Footnote:

"... [Page 1187; Internally Page 1188/1224] 7 And there was a battel in heaven. **k Michael** & his Angels foght against the dragon, and the dragon foght & his Angels. ...

... **k Iesus Christ** and his members, as Apostles, Martyrs, and the rest of the faithful. ..." [Page 1187; Internally Page 1188/1224] - https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n1187/mode/1up

And additional reading for the footnote of Revelation 12:7, elsewhere gives: "... [1599 Geneva Study Bible; Footnote for Revelation 12:7] (14) Christ is the Prince of angels and head of the Church, who bears that iron rod Re 12:5 . Also **see Geneva "Da 12:1"**. In this verse a description of the

battle and of the victory in the two verses following Re 12:8,9 . The psalmist noted this battle as did Paul; Ps 68:9 Eph 4:8 Co 2:15" [1599 Geneva Study Bible; Footnote for Revelation 12:7] - <http://www.reformedreader.org/gbn/gbnrevelation.htm>

John [Jean] Calvin "(born Jehan Cauvin: AD 10 July 1509 – AD 27 May 1564) was an influential French theologian and pastor during the Protestant Reformation. He was a principal figure in the development of the system of Christian theology later called Calvinism." - http://en.wikipedia.org/wiki/John_Calvin

Commentaries on the Prophet Daniel, Volume II., aka, Commentaries on the Book of the Prophet Daniel, by John Calvin, now first translated from the original Latin, and collated with the French version, with dissertations, new translation of the text, and copious indices, By Thomas Myers, M.A., vicar of Sheriff-Hutton, Yorkshire. Volume Second. 1853.

"... [Page 253] He adds next, Behold! **Michael**, one of the chief leaders or princes, came to strengthen me. **Some think the word Michael represents Christ, and I do not object to this opinion. Clearly enough, if all angels keep watch over the faithful and elect, still Christ holds the first rank among them, because he is their head, and uses their ministry and assistance to defend all his people. ...**" [Page 253] - <https://archive.org/stream/commentariesonda02calvuoft#page/253/mode/1up>

"... [Page 258] the **Christ, because this interpretation is better suit to that Michael who has already been mentioned**, and will be again at the end of this chapter. ..." [Page 258] - <https://archive.org/stream/commentariesonda02calvuoft#page/258/mode/1up>

"... [Page 266] **Michael, whome some think to be Christ. I do not object to this view, for he calls him a prince of the Church, and this title seems by no means to belong to any angels, but to be peculiar to Christ. ...**" [Page 266] - <https://archive.org/stream/commentariesonda02calvuoft#page/266/mode/1up>

"... [Page 368] **By Michael many agree in understanding Christ as the head of the church. ...**

... That foul hypocrite, Servetus, has dared to appropriate this passage to himself; for he has inscribed it as a frontispiece on his horrible comments, because he was called **Michael!** We observe what diabolical fury has seized him, as he dared to claim as his own what is here said **of the singular aid afforded by Christ to his Church.** He was a man of the most impure feelings, as we have already sufficiently made known. But this was a proof of his impudence and sacrilegious madness - **to adorn himself with this epithet of Christ without blushing, and to elevate himself into Christ's place, by boasting himself to be Michael, the guardian of the Church, and the mighty prince [Page 368-369] of the people! ...**" [Pages 368-369] - <https://archive.org/stream/commentariesonda02calvuoft#page/368/mode/>

[1up](#)

<https://archive.org/stream/commentariesonda02calvuoft#page/369/mode/1up>

"... [Page 369] **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, (ver. 28, 29.) As we stated yesterday, Michael may mean an angel; but 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 defense of his elect people. He is called the mighty prince, because he naturally opposed the unconquered fortitude of God to those dangers to which the angel represents the Church to be subject.** We well know the very slight causes for which terror often seizes our minds, and when we begin to tremble, nothing can calm our tumult and agitation. The angel then in treating of very grievous contests, and of the imminent danger of the Church, calls **Michael the mighty prince. As it has had said, Michael should be the guardian and protector of the elect [Page 369-370] people, he should exercise immense power, and he alone without the slightest doubt should be sufficient for their protection. Christ confirms the same assertion, as we just now saw, in the 10th chapter of John.** He says all his elect were given him by his father, and none of them should perish, because his father was greater than all; no one, says he, shall pluck my sheep out of my hand. My father, who gave them me, is greater than all; meaning, God possess infinite power, and displays it for the safety of those whom he has chosen before the creation of the world, and he has committed it to me, or has deposited it in my hands. **We now perceive the reason of this epithet, which designates Michael as the great prince. ...**" [Pages 369-370] -

<https://archive.org/stream/commentariesonda02calvuoft#page/369/mode/1up>
<https://archive.org/stream/commentariesonda02calvuoft#page/370/mode/1up>

"... [Page 371] At length he adds, At that time thy people shall be preserved. By this expression the angel points out to us **the great importance of the protection of Michael.** He promises certain salvation to his elect people, as it he had said, although the Church should be exposed to the greatest dangers, yet **with respect to God himself**, it should always be safe and victorious in all contests, **because Michael should be superior to every enemy. ...**" [Page 371] -

<https://archive.org/stream/commentariesonda02calvuoft#page/371/mode/1up>

Francois Du Jon aka "Franciscus Junius (born François du Jon, AD 1 May 1545 – AD 13 October 1602) was a Reformed scholar and theologian. Born in Bourges, he initially studied law, but later decided to study theology in Geneva under John Calvin and Theodore Beza. He became a minister in Antwerp, but was forced to flee to Heidelberg in 1567. He wrote a major translation of the Bible into Latin with Emmanuel Tremellius, and his De Vera Theologia was an important text in Reformed scholasticism." - http://en.wikipedia.org/wiki/Franciscus_Junius_%28the_elder%29

[Latin Title] Lectiones In Ionam Prophetam, ex ore clarissimi viri Francisci Junii

Biturigis, S. Theologiae Doctoris ac Professoris exceptae In his sacrae Scripturae explicandae methodus breviter & perspicue ostenditur. Franciscus Iunius SS. In officina Sanctandreaana, 1594 [English Title: **The Revelation of Saint Iohn the Apostle and Evangelist, With a briefe and learned Commentarie, Written by Franc. Iunius, &c.**]

Revelation 7:2; & Footnote:

"... [Scanned Page 4; Internally Page 6] CHAP. VII. ...

... 2 3 And I saw **4 another Angel come up from the East, which had the seale of the living God**, and he cried with a loud voyce to the foure Angels, to whom power was given to hurt the earth, and the sea, saying, ...

... **4 Not onely another, or differing in number from the common Angels of God, but also in essence, office and operation excelling all Angels: that is, Christ Jesus, the eternall Angel or word of God, and mediator of the covenant. So hereafter Chap. 8. 3. and 10. 1. 5. ...**" [Scanned Page 4; Internally Page 6] -

https://archive.org/stream/JuniusFranciscus.TheRevelationOfSaintJohnTheApostleAndEvangelist/Junius_revelationComments_1594#page/n4/mode/1up

Revelation 8:3; & Footnote:

"... [Scanned Page 5; Internally Page 7] 3 **3 Then another Angell came, and stood before the altar having a golden censer; and much odoures was given unto him, to offer with the prayers of all the Saintes upon the golden Altar, which is before the throne. ...**

... **3 This is that great Emperor, the Lord Jesus Christ, and Saviour: who both maketh intercession to God the Father for the Saints, in the heavenly sanctuarie with most sweet odour, and offering up their prayers, as ... burnt sacrifices of their lips, in this verse, in such sort as every one of [them] (powerfull is that sweet savour of Christ, and the efficacie of his sacrifice) are [the] reconcilement with God, and themselves made most acceptable unto him ...**" [Scanned Page 5; Internally Page 7] -

https://archive.org/stream/JuniusFranciscus.TheRevelationOfSaintJohnTheApostleAndEvangelist/Junius_revelationComments_1594#page/n4/mode/1up

Revelation 10:1; & Footnote:

"... [Scanned Page 6; Internally Page 9] CHAP. X. 1. Another Angell appeareth clothed with a cloud, 2. holding a booke open, 3. and creith out, 8. A voyce from heaven commandeth Iohn to take the booke, 10. He eateth it.

1 1 Then I saw 2 another mighty Angell comming downe from heaven, clothed with a cloud; and the rainebowe was over his head, and his face was as the sunne, and his feete as pillars of fire. ...

1. ... **One is the authority of Christ, revealing his mysteries, & calling his servant, ... First by the person of Christ, appearing from heaven ... strong, ready, glorious, surveying all things by his providence ... by his omnipotence, verse 1. ...**

2. **Christ Jesus, see Chapter 7.2. ...** [Scanned Page 6; Internally Page 9]

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https://archive.org/stream/JuniusFranciscus.TheRevelationOfSaintJohnTheApostleAndEvangelist/Junius_revelationComments_1594#page/n5/mode/1up

Revelation 12:7; Footnote:

"... [Scanned Page 7; Internally Page 11] CHAP. XII. ...

... 7 And there was a battle fought in Heaven, **14 Michael** and his Angels fought against the Dragon, and the Dragon fought and his Angels. ...

... **14 Christ is the Prince of Angels, and Head of the Church who beareth that iron rod, verse 5. See the notes upon Dan. 12. 1. ...**

[Scanned Page 7; Internally Page 11] -

https://archive.org/stream/JuniusFranciscus.TheRevelationOfSaintJohnTheApostleAndEvangelist/Junius_revelationComments_1594#page/n6/mode/1up

John Wesley (AD 28 June [O.S. 17 June] 1703 – AD 2 March 1791) "was an Anglican divine[2] and theologian who, with his brother Charles Wesley and fellow cleric George Whitefield, is credited with the foundation of the evangelical movement known as Methodism." - http://en.wikipedia.org/wiki/John_Wesley

John Wesley's Explanatory Notes on the Bible; produced between 1754 and 1765 - <http://www.biblestudytools.com/commentaries/wesleys-explanatory-notes/>

Joshua 5:14; Footnote:

"Verse 14. As captain - **I am the chief captain of this people**, and will conduct and assist thee and them in this great undertaking. **Now this person is not a created angel, but the son of God**, who went along with the Israelites in this expedition, as their chief and captain. And this appears,

1. By his acceptance of adoration here, which a created angel durst not admit of, Revelation xxii, 8, 9.

2. Because the place was made holy by his presence, ver. 15, which was God's prerogative, Exod. iii, 5.

3. Because he is called the Lord, Hebrew. Jehovah, chap. vi, 2. My Lord - I acknowledge thee for my Lord and captain, and therefore wait for thy commands, which I am ready to obey. ..." [John Wesley's Explanatory Notes; Joshua 5:14] - <http://wesley.nnu.edu/john-wesley/john-wesleys->

[notes-on-the-bible/notes-on-the-book-of-joshua/#Chapter%2BV](http://www.ewordtoday.com/comments/joshua/wesley/joshua5.htm)
<http://www.ewordtoday.com/comments/joshua/wesley/joshua5.htm>

Judges 13:3,18; Footnote:

"... Judges 13 Verse 3. **The angel - The Son of God, yet distinguished from the Lord, because he appeared here in the form of a servant, as a messenger sent from God. The great Redeemer did in a particular manner concern himself about this typical redeemer. ...**

Judges 13 Verse 18. Secret - Hidden from mortal men: or, wonderful, such as thou canst not comprehend: **my nature and essence**, (which is often signified by name in scripture) **is incomprehensible. This shews, that this was the angel of the covenant, the Son of God. ...**" [John Wesley's Explanatory Notes; Judges 13:3,18] - <http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-judges/#Chapter%2BXIII>
<http://www.ewordtoday.com/comments/judges/wesley/judges13.htm>

Daniel 10:5,13,21; Footnote:

"Daniel 10 Verse 5 **A certain man - Very probably Christ**, who appeared to Daniel in royal and priestly robes, and in so great brightness and majesty. ...

Daniel 10 Verse 13 **Michael - Michael here is commonly supposed to mean Christ**. I remained - To counter - work their designs against the people of God. ...

Daniel 10 Verse 21 **Michael - Christ alone is the protector of his church, when all the princes of the earth desert or oppose it. ...**" [John Wesley's Explanatory Notes; Daniel 10:5,13,21] - <http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-daniel/#Chapter+X>
<http://www.ewordtoday.com/comments/daniel/wesley/daniel10.htm>

Daniel 12:1; Footnote:

"Daniel 12 Verse 1 ... so there will be yet a greater deliverance to the people of God, when **Michael your prince, the Messiah shall appear for your salvation**. ... The phrase at that time, probably includes all **the time of Christ**, from his first, to his last coming. ..." [John Wesley's Explanatory Notes; Daniel 12:1] - <http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-daniel/#Chapter+XII>
<http://www.ewordtoday.com/comments/daniel/wesley/daniel12.htm>

Zechariah 3:1-5; Footnote:

"... Zechariah 3 Verse 1. And he - The Lord represented to me in a vision.

Standing - Ministering in his office. **The angel - Christ.**

Zechariah 3 Verse 2. **The Lord - Christ, as a mediator**, rather chuses to rebuke him in his father's name, than in his own. Is not this - Joshua.

Zechariah 3 Verse 3. With filthy garments - The emblem of a poor or sinful state. **The angel - Christ.**

Zechariah 3 Verse 4. **And he - Christ.** Unto those - Ministerial angels. **I have caused - What angels could not take away, Christ did; he removed the filth of sin, the guilt and stain of it.** With change of raiment - Clean and rich, the emblem of holiness.

Zechariah 3 Verse 5. I said - Zechariah takes the boldness to desire that for Joshua, which might add to his authority, and **he asks the thing of Christ.** A fair mitre - The proper ornament for the head of the high-priest. With garments - All the garments which appertained to the high priest. **The angel - Christ. ...**" [John Wesley's Explanatory Notes; Zechariah 3:1-5] - <http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-zechariah/#c5540>
<http://www.ewordtoday.com/comments/zechariah/wesley/zechariah3.htm>

Malachi 3:1; Footnote:

"... Malachi 3 Verse 1. I - The Messiah. My messenger - John the Baptist. **The Lord - The Messiah.** Whom ye seek - Whom ye, who truly fear God, long and wait for. Suddenly come - After the coming of his fore-runner. To his temple - That which was the second temple at Jerusalem, lately built by Zerubbabel and Joshua. **The messenger - The angel of the covenant, the Messiah, in whose blood the covenant between God and man was confirmed.** Whom ye delight in - You Jews, among whom, few there are, who do not please themselves to think of his coming, tho' from various motives. ..." [John Wesley's Explanatory Notes; Malachi 3:1] - <http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-malachi#Chapter+III>
<http://www.ewordtoday.com/comments/malachi/wesley/malachi3.htm>

John Brown of Haddington (AD 1722 – AD 19 June 1787) was a Scottish divine and author. His works include “The Self-Interpreting Bible”, “The Dictionary of the Bible” [a Calvinistic theology], and “A General History of the Christian Church”.

A Dictionary of the Holy Bible: containing an Historical Account of the Persons; a Geographical and Historical Account of the Places; A Literal, Critical, and Systematical Description of Other Objects, whether Natural, Artificial, Civil, Religious or Military; and the Explication of the Appellative Terms mentioned in the writings of the Old and New Testament. The whole comprising whatever important is known concerning the antiquities of the Hebrews nation and Church of God; -- Forming a Sacred Commentary; a Body of Scripture History, Chronology and Divinity; and Serving in a great measure as a concordance to the Bible. By the Rev. John Brown, Late minister of the Gospel at

Haddington, and Professor of Divinity, under the Associate Synod. First Albany Edition, (from the Fifth Genuine Edinburgh Edition,) containing the Author's Last Additions and Corrections, and further enlarged and corrected by his sons; with a Life of the Author, and an Essay on the Evidence of Christianity. Two Volumes in One. Albany: Printed by H. C. Southwick No. 95, State-Street. 1816. - <http://books.google.com/books?id=V31AAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 37] **Angel, or messenger** ... [Page 37-38; Right-hand Column] **Jesus Christ is called an ANGEL. He is sent by his Father to publish and fulfil the work of our redemption, and to him hath he committed all judgment. He appeared to Hager, to Abraham, to Jacob, to Moses, to Balaam, to Joshua, to the Hebrews at Bochim, to Gideon and Manoah, to Daniel, to Zechariah the prophet, and to the apostle John, in the character of an angel, Gen. XVI. XVIII. Exod. III. Numb. XXII. Josh. V. Judg. II. 6. XIII. XXXII. Dan. X. Zech. I. IV. Whenever one in this character is represented speaking in the manner of God, or as sovereign of the church, we are to understand him of our redeemer. He is called the Angel of the covenant : he publishes the plan, he fulfils the condition, he executes the promise of the covenant of grace; Mal. III. 1. He is the Angel of God's presence or face : he is the Son of his love, the desire of his eyes, and the glass in which his glory is displayed; he came from his bosom, is always near him, sits at his right hand, and appears before his throne, interceding for us, Isa. LXIII. 9. ..."** [Pages 37-38]

"... [Page 51] **Archangel**, a chief angel; but whether this word in scripture ever denotes a created angel, **or always Christ, the Lord of angels**, is hard to determine, Jude 9. 1 Thess. IV. 18. ..." [Page 51]

"... [Page 94] **Messenger; one sent on an errand, to carry a message or the like. Christ is called the messenger of the covenant. In his Father's name he came to fulfil the condition of the new covenant, and to publish and apply its contents to men by his word and Spirit, Mal. III. 1. Job XXXIII. 23. ..."** [Page 94]

"... [Page 95] **MICHAEL, the archangel, at least sometimes signifies Jesus Christ. He is the person who is as God, and which this name signifies; against him and his angels, his ministers and followers, the devil, and the heathen empire of Rome, and their agents, fought in the way of reproach, laws, persecutions, &c. Revelation xii. 7. He is the great Prince ..., who,...shall raise the dead, Dan. xii. 1,2,3 ..."** [Page 95]

James Wood (AD 1751 – AD 1840) Wesleyan Methodist minister, now buried in Bristol, who largely based his encyclopedic dictionary of the Bible on that of Augustin Calmet.

A Dictionary of the Holy Bible: Containing an Historical Account of the Persons; A Geographical Account of the Places; A Literal, Critical, and Systematical Description of Other Objects; whether Natural, Artificial, Civil, Religious, or Military; And, an Explication of the Appellative Terms mentioned in the Old and New Testament: The

Whole Comprising Whatever is of Importance to be Known concerning the Antiquities of the Hebrews; Forming a Body of Scripture History, Chronology, and Divinity; And, Serving in a Great Measure, as a Concordance to the Bible; extracted chiefly from Calmet, and others. Collated with other Works of the kind, with numerous Additions from various Authors, and a considerable quantity of Original Matter, By James Wood, In Two Volumes, Volume I.; New York: Published by D. Hitt, and T. Ware, for the Methodist Connexion in the United States. Paul and Thomas, Printers. 1813. -
<http://books.google.com/books?id=c2k2AAAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 75] Angel, or messenger [Page 75, 77] ... Jesus Christ is called and ANGEL. He was sent by his Father to publish and fulfil the work of our redemption : and to him hath he committed all judgment. He appeared to Hager, to Abraham, to Jacob, to Moses, to Balaam, to Joshua, to the Hebrews at Bochim, to Gideon and Manoah, to Daniel, to Zechariah the prophet, and to the apostle John, in the character of an angel, Gen. XVI. XVIII. Exod. III. Numb. XXII. Josh. V. Judg. II. 6. and XIII. Dan. X. Zech. I-IV. Whenever one in this character is represented speaking in the manner of God, or as sovereign of the church, we are to understand it of our redeemer. He is called the Angel of the covenant; he publishes the plan; he fulfils the condition; he executes the promise of the covenant of grace, Mal. III. 1. He is the Angel of God's presence or face : he is the Son of his love, the desire of his eyes, and the mirror in which his glory is displayed : he came from his bosom, is always near him, sits at his right hand, and appears before his throne, interceding for us, Isa. LXIII. 9. ..." [Pages 75,77]

"... [Page 98] Archangel, the prince or chief angel. This word is only used twice in the sacred writings. viz. 1 Thess. IV. 16. and Jude 9. ... indeed some writers think this name is never to be applied to any created angel, but to Christ alone. ..." [Page 98]

"... [Page 163] Messenger; one sent on an errand, to carry a message, or the like. Christ is called the messenger of the covenant. In his Father's name he came to publish and apply its contents to men by his word and Spirit, Mal. III. 1. Job XXXIII. 23. ..." [Page 163]

"... [Page 166] MICHAEL, the archangel, at least sometimes signifies Jesus Christ. He is the person who is as God, and which this name signifies: against him and his angels, his ministers and followers, the devil, and the heathen empire of Rome, and their agents, fought in the way of reproach, laws, persecutions, &c. Revelation xii. 7. He is the great Prince ..., who,... shall raise the dead, Dan. xii. 1,2,3 ..." [Page 166]

Ernst Wilhelm Theodor Herrmann Hengstenberg (AD October 20, 1802, Fröndenbergl – AD May 28, 1869, Berlin), was a German Lutheran churchman and neo-Lutheran theologian from an old and important Dortmund family.

Christology of the Old Testament and a Commentary on the Messianic Predictions by E.

W. Hengstenberg, Dr. and Prof. of Theol. in Berlin. Second Edition, Greatly Improved. Translated from the German, by the Rev. Theodore Meyer. Volume I. Edinburgh: T. and T. Clark, 38, George Street. London: Hamilton, Adams, & Co. Dublin: John Robertson & Co. 1868.

For Hengstenberg on **“The Angel of the Lord” being the Logos, Pre-incarnate Christ, etc**, see **Pages 121-136; Internally Pages 115-130:**

<https://archive.org/stream/christologyoldt00meyegoog#page/n121/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n122/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n123/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n124/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n125/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n126/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n127/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n128/mode/1up>
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<https://archive.org/stream/christologyoldt00meyegoog#page/n131/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n132/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n133/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n134/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n135/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n136/mode/1up>

Christology of the Old Testament, and a Commentary of the Predictions of the Messiah by the Prophets. by E. W. Hengstenberg, Doctor of Phil. and Theol. and Professor of the latter in the University of Berlin. Translated from the German, by Reuel Keith, D.D. Professor in the Protestant Episcopal Theological Seminary of Virginia. Volume II. Containing the Messianic Prophecies of Zechariah and Daniel. Washington, D.C.: Published by William M. Morrison. 1839.

Section: Zechariah 1:7-17.

"... [Page 19] 4. The result already obtained is confirmed by a comparison of it with what occurs in other writings of the Old Testament. **We have already seen, Vol. I, p. 167, that, Exod. 32:34, another angel is associated with the highest revealer of God, the angel of the Lord**, as standing to him in the same relation which he sustains to the Most High God. **But what is found in Daniel on this subject is peculiarly important in the interpretation of Zechariah. The angel of the Lord, the great Prince, who represents his people, chap. 12:1, comp. Zech 1:12, appears there under the symbolical name Michael.** As a mediator between him (who is present for the most part in silent majesty, and only sometimes, as here, speaking a few words) and the prophet, Gabriel appears, whose office it is to interpret the visions to Daniel, and enable him to understand them; comp. 8:16, 9:21. (Beitr. 1, p. 165ff.) We would already there have **directed the attention to the accurate agreement between Daniel and Zechariah in this respect, the more remarkable on account of the manifest**

independence of both, if we had at that time, as we have been enabled to do since, attained to a certain result in reference to Zechariah.

The angel of the Lord halts on a red horse among the myrtle bushes, in a deep valley. The latter is a striking image of the Theocracy ..." [Page 19] - <https://archive.org/stream/christologyofold02hegs#page/19/mode/1up>

Section: 3. The Angel with the Measuring Line. Chap. 2: v. 5-17.

"... [Page 23] We then have the advantage of an accurate agreement with Dan. chap. 12, where entirely the same persons appear in action, Michael, the angel of the Lord, in company with Gabriel, the angelus interpres, and another angel, (comp. Beitr. 1, p. 167 ff.) ..." [Page 23] - <https://archive.org/stream/christologyofold02hegs#page/23/mode/1up>

Christology of the Old Testament, and a Commentary of the Predictions on the Messianic Predictions. by E. W. Hengstenberg, Dr. and Prof. of Theol. in Berlin. Second Edition, Greatly Improved. Translated from the German by James Martin, B.A. Edinburgh. Volume IV. Edinburgh: T. & T. Clark, 38 George Street; London: Hamilton, Adams, and Co. Dublin: John Robertson and Co. 1865.

Appendix III.

"... [Page 300] In the two prophets of the Captivity also, Ezekiel and Daniel, the angel of the Lord is described as personally distinct from the invisible God, essentially different from the inferior angels, and identical with the Logos of John.

In Ezek. IX., the prophet Ezekiel sees six men come to execute judgment upon apostate Jerusalem, each man with an instrument of destruction in his hand. In the midst of them there is one clothed with linen, and with writing materials at his side. And they come and stand beside the brazen altar, which has been polluted (see the remarks on Amos IX. 1). **The man clothed in linen, the angel of the Lord (see the proofs in vol. I. p. 358),** sets a mark upon the foreheads of the men, that sigh and that cry for all the abominations that are done in the midst of the city. His peculiar task is to take care of the elect. At the same time he also superintends the infliction of punishment, and the six inferior angels act as his servants (see vol. I. p. 359, and the commentary on the Rev. VII. 3). **Thus the angel of the Lord manifests himself, as at once the fountain of salvation and of punishment to the covenant nation. The dress worn by the angel of the Lord points back to the sacred clothing, worn by the earthly mediator between God and the nation (Lev. XVI. 4, 23). By this attire the angel of the Lord represents him- [Page 300-301] self as the heavenly High Priest, just as in Zech. I. 12, the angel of the Lord appears as the heavenly Mediator, Intercessor, and High Priest. In the appearance of the angel of the Lord as High Priest, there was a prophetic manifestation of the high-priestly office of Christ (compare Zech. VI. 9, 10). In Rev. VII. 2, 3, the sealing is**

superintended by Christ.

In Daniel the angel of the Lord is introduced under the name Michael. (For proof of the identity of Michael and the angel of the Lord, see the Dissertation of Daniel, p. 135).

Two different views are entertained with reference to Michael. **In the opinion of some, Michael is no other than Christ, or, to speak more correctly, the Word which was in the beginning with God, and which from the very first has been the medium of all his communications to the Church on earth.** There are others, again, who regard him as a created angel, to whom is intrusted the care of the Church of the Old and New Testament; or, according to Hofmann's view (Schriftbeweis I. p. 295, 296), "the angel who conducted the affairs of Israel," "the angel-prince who ruled in Israel, as a nation." **That the former is the correct view, we have proved in the commentary on Rev. XII. 7 sqq.** But we will strengthen our assertion still further, by entering into a thorough examination of the passages in Daniel which bear upon this subject.

Michael is mentioned first in Dan. X. 13, "And the prince of the kingdom of Persia stood before me one-and-twenty days, and behold Michael, one of the first princes, came to help me, and I remained there with the kings of Persia." The reason is here assigned by Gabriel remaining away so long. In ver. 12, Gabriel says that he would gladly have come, on the very first day on which Daniel humbled himself before God. Daniel continued mourning for twenty-one days; and it was not till after this that Gabriel came. **That Michael must be the possessor of superior power and exalted far above the ordinary angels, is very obvious from this. Gabriel by himself is powerless. Michael must first come to his help, and set him free, before he can bring the joyful tidings to Daniel. ... [Page 301-302]**

... [Page 302] Michael will set his foot upon the necks of the other "chief princes," and will be a king of kings and a lord of lords (Rev. XIX. 16). ... The absolute superiority of Michael to all the other powers, which is expressly indicated by the name itself ("who is as God," equivalent to "as surely as I am God, no one can contend with me"), is just as little affected by Dan. X. 13 as the [Page 302-303] absolute superiority of Christ by Is. LIII. 12, "therefore will I give him a share of the many, and he shall divide the spoil with the strong," where Christ is first of all ranked, in just the same manner ...

... "Unde simul efficitur," says Michaelis, "ut populus Judaicus huic Michaeli tanquam unico suo patrono summopere sit obstrictus." To be the prince of the covenant nation is a dignity which could not be possessed by a created angel, but one by which Michael was exalted, in harmony with his name, into the sphere of divinity, and by which he is also identified with Christ, who, when he appeared in the midst of Israel, came to "his own possession." ... [Page 303-304]

... [Page 304] **Michael** is not mentioned again, **after chap. X. 21, until chap. XII. 1**, where it is said, "at that time shall Michael stand, the great prince, which standeth for the children of thy people." **"The great prince" (equivalent to the King of kings in the Revelation), serve as the complement to "one of the chief princes."** The rescue of Israel is here ascribed to Michael alone, and the subordinate task of Gabriel entirely vanishes. ...

... **The two passages in the New Testament, in which Michael is mentioned, serve to confirm the result already arrived at. That the Michael referred to in Rev. XII. 7 is no other than the Logos, has already been proved in my commentary upon that passage.** Hofmann (Schriftbeweis I., p. 296) objects to this explanation, and says, "in this case it is impossible to imagine why the Archangel should be mentioned as fighting with the dragon, and not the child that was caught up to the throne of God." **But we have already replied to this in the commentary, where we said, "if Michael be Christ, the question arises why Michael is mentioned here instead of Christ. The answer to this is, that the name Michael contains in itself an intimation that the work referred to here, the decisive victory over Satan, belongs to Christ, not as human, but rather as divine (compare 1 John III. 8). Moreover, this name forms a connecting link between the Old Testament and the New. Even in the Old Testament, Michael is represented as the great prince, who fights on behalf of the Church (Dan. XII. 1)." The conflict there alluded to was a prediction and prelude of the one mentioned here. ...** [Pages 300-304] - <https://archive.org/stream/christologyofold04heng#page/300/mode/1up>
<https://archive.org/stream/christologyofold04heng#page/301/mode/1up>
<https://archive.org/stream/christologyofold04heng#page/302/mode/1up>
<https://archive.org/stream/christologyofold04heng#page/303/mode/1up>
<https://archive.org/stream/christologyofold04heng#page/304/mode/1up>

"... [Page 309] 4. **That the angel of the Lord is the Logos of John, who is connected with the supreme God by unity of nature, but personally distinct from him, was, if we except the Fathers mentioned above, the universal doctrine of the early Church. The Fathers of the [Page 309-310] first synod in Antioch, in a letter sent to Paul of Samosata before his deposition (Colet. conc. coll. Venet. I. p. 866, 70), affirm that "the angel of the father, being himself Lord and God μεγάλης βουλῆς ἄγγελος, appeared to Abraham and to Jacob, and to Moses in the burning bush." Justin Martyr, in his Dialogue with Tryphon, § 59-61, proves that Christ spoke to Moses out of the thorn-bush, and says that he is called the angel of the Lord, ἐκ τοῦ διαγγέλλειν τοῖς ἀνθρώποις τὰ παρὰ τοῦ πατρὸς καὶ ποιητοῦ τῶν ἀπάντων.**¹ See, furtherm Constitutt. Apost. V. 20 b., Coteler. I. p. 325; Irenaeus, c. haeres. IV. 7, § 4; Theophilus, II. 31; Clemens Alex., Paed. I. 7; Tertullian, c. Prax. c. 16; Cyprian, c. Jud. II. 6; Hilary, de trin. IV. § 32; Eusebius, demonstr. evang. V. 10 sqq.; Cyril, Hieros. p. 322, ed. Ox.; Chrysostom, hom. 48 in Gen.; Ambrosius, de fide ad Grat. opp. t. II. p. 460. Theodoret says (interr. 5 in Ex. opp., t. I. ed. Hal. p. 121, on Ex. III. 2), καὶ ὅλον δὲ τὸ

**Χωριον δεικνυσι θεον οντα τον οφθεντα κεληκε δε αυτον και αγγελον·
ινα γνωμεν ως ο οφθεις ουκ εστιν ο θεος και πατηρ, αλλ' ο μονογενης
υιός, ο μεγαλης βουλης αγγελος.2 ...**

**... 2. See the collection of passages from the Fathers, maintaining the
identity of the angel of the Lord and the Logos, in Keil's Opusc. acad., p.
303, and in Ode de angelis." [Pages 309-310] -**

<https://archive.org/stream/christologyofold04heng#page/309/mode/1up>

<https://archive.org/stream/christologyofold04heng#page/310/mode/1up>

The Revelation of St. John, expounded for those who search the Scriptures. by E. W. Hengstenberg, doctor and professor of theology in Berlin. Translated from the original, by the Rev. Patrick Fairbairn, author of "Typology of Scripture," "Ezekiel, and Exposition," "Jonah," &c. Volume First. Edinburgh: T. & T. Clark, 38 George Street. London: Hamilton, Adams, & Co.; Simpkin, Marshall, & Co.; Seeley & Co.; Ward & Co.; Jackson & Walford, Etc. Dublin: John Robertson. 1851.

Section: The Prologue, Rev. I. 1-3.

"... [Page 62, Internally Page 50] But as in the Old Testament, and especially in those prophets, with whom John has closest affinity, a particular angel is brought into notice, who stands beside **the angel of the Lord** as the mediating agent of his revelations, we are naturally led to think of such being understood here. Even so early as at Ex. XXXII. 34 we find along with **the highest revealer of God, the angel of the Lord or the Logos**, an angel placed in a subordinate relation to him as his inseparable attendant. **In Daniel the angel of the Lord appears under the symbolical name of Michael. But as he commonly manifests himself in overwhelming majesty**, the angel Gabriel acts as mediator between **him** and the prophet, comp. VIII. 16, IX. 21. ..." [Page 62, Internally Page 50] -
<https://archive.org/stream/revelationstjoh01fairgoog#page/n62/mode/1up>

Section: The Seven Epistles, The Appearance of Christ, I. 14.

"... [Page 111; Internally Page 99] **Both the long robe and the golden girdle have respect to Daniel X. 5, where it is said of Michael or of the Logos (see on ch. XII. 7) ...**" [Page 111; Internally Page 99] -
<https://archive.org/stream/revelationstjoh01fairgoog#page/n111/mode/1up>

Section: The Seven Epistles, The Appearance of Christ, I. 15.

"... [Page 111; Internally Page 99] The blinding whiteness of the hair (the addition, [Page 111-112; Internally Page 99-100] "as snow," supplies the idea of glittering splendour), denotes not the untarnished purity of **Christ**, which would be out of place here, where he appears to encourage and to frighten, but **his holiness, majesty, glory, to which also we are led by the connection in which it stands with eyes like a flame of fire. Comp. upon whiteness as the colour of serene splendour, the symbolical**

representation of glory ch. IV. 4. John XVII. 5, "And glorify me, O Father, with thyself, with the glory which I had with thee before the world was," corresponds as to meaning. The second half rests upon Dan. X. 6, where it is said of Michael, the Logos, "His body was as Tarsis, his countenance like the lightning, and his eyes as torches of fire, and his arms and his feet like burning brass." ... [Pages 111-112; Internally Pages 99-100] -

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<https://archive.org/stream/revelationstjoh01fairgoog#page/n112/mode/1up>

Section: The Seven Epistles, The Appearance of Christ, I. 18.

"... [Page 118; Internally Page 106] Under the Old Testament, such immediate intercourse with heavenly beings, even with angels (Dan. VIII. 17,18, Luke II.10), but most of all with **the Lord and his Revealer, especially when he appeared in his glorious Majesty**, filled with a profound terror the minds even of his holiest servants. **The fervid appearance of the Lord's glory which Isaiah saw, ch. VI.** (comp. ver. 4, "And the house was full of smoke, from the fire on the golden altar), primarily had respect, not to him, but to the ungodly people to whom he was going to be sent as a messenger of wrath. Yet even he cried out on beholding it, "Woe is me, for I am undone, for I am a man of unclean lips, and I dwell among a people of unclean lips, and mine eyes have seen the King, the Lord of Hosts." **Ezekiel, in ch. I. 28, falls upon his face when the Lord appears to him in his burning glory**, although the indignation was kindled not against him, but against incorrigible sinners, comp. III. 23, XLII. 3. Daniel falls down, ch. VIII. 17, 18, when Gabriel comes to him, in utter impotence on the ground, but the angel touches him and raises him up again, so that he is able to stand. **But Dan. X, 7, ss., comes nearest to the passage before us. Daniel falls on the ground when he sees Michael, the angel of the Lord, in his burning glory ...** [Page 118; Internally Page 106] -

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Section: The Seven Trumpets, CH. X. 1.

"... [Page 384; Internally Page 376] **Ch. X. 1. And I saw another strong angel come down from heaven, clothed with a cloud, and the rainbow upon his head; and his face like the sun, and his feet like pillars of fire. The other angel** (understood most easily in relation to the angels who blew the trumpets), **can only be Christ. For everything that is said to characterize this other angel applies only to God, who can be no angel, and to the reflection of his glory, Christ.** We cannot suppose with Züllig, that Jehovah had communicated to the angel his proper insignia, for these are not communicable. It would, indeed, have been contrary to the divine word, "I will not give my glory to another"--a breaking down of the limits between the Creator and his creature, for which no analogy is to be found in the whole of Scripture. It must, at any rate, have been very carefully and expressly pointed out, that the glory was altogether of a borrowed kind. But there is not trace whatever of this. **Further, the operations of the angel**

belong only to Christ. The planting of the right foot on the sea, and the left on the earth, as certainly belongs to Christ, as it is to him and not to an angel that God has put in subjection the future word (Hebr. II. 5), as [Page 384-385; Internally Page 376-377] certainly as the domain of the world must be possessed by the Lord and His Christ (ch. XI. 15.) It would have been presumption for a created angel to come forth thus. Nothing but the oath of God, or of one connected with him by oneness of nature, can secure for the church, what requires here to be secured for her. Scripture never attributes to angels such depth of insight into the divine decrees, that their authority could be perfectly secure one for the church-- comp. 1 Pet. I. 12, and Rev. V. 3. It would have been somewhat different if the angel had made the oath merely in the name of God, or had related it as having been made by God; as in Gen. XXII. 16. And even there it is not an angel that speaks, but **the angel of the Lord: "By myself have I sworn, saith the Lord."** Here, too, the suitableness of the result is founded on the person swearing; the angel swears in his name; and of such an oath, made by a created angel, Scripture furnishes no example.¹ **Then, in the original passage, Dan. XII. 7, it is not a created angel, but Michael, the Logos, who stands upon the waters of the Tigris, as the angel here upon the sea and earth, and swears. Finally, the reference to Christ has on its side the analogy of ch. VII. 2, where he appears likewise under the name of another angel.** There he comes forth for the consolation of his church, which was troubled at the prospect of the judgments which were to pass over the world; here he meets the disquieting doubts regarding the completion of the kingdom of God, and its final victory over the world, which were awakened by the thought of the worldly spirit having gained so much in the church itself. There he consoles the church, when ready to faint on account of her participation in the world's plagues. and here, in like manner, when ready to faint on account of her participation in the world's sins. ... [Pages 384-385; Internally Pages 376-377] -

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<https://archive.org/stream/revelationstjoh01fairgoog#page/n385/mode/1up>

[Page 385; Internally Page 377 Notation Begin] **1 Vitranga: "Does the hope of the church rest on the oath of a created angel? Is it the part of a created angel to swear, that the words of prophecy and the promises given to the church shall be fulfilled? Assuredly, if the hope of the church shall stand unmoved, it cannot be sustained excepting by the faithfulness and oath of that very person, to whose nature failure is not incident, and which of itself is able to perform whatever it swears to-- and this can be said only of God. Wherefore God swears by himself (Heb. VI. 7), when his object was to confirm the faith of his people regarding what he had promised in the Old Testament, and shew the unchangeableness of his council."** [Page 385; Internally Page 377 Notation End] -

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Section: The Seven Trumpets, CH. X. 2.

"... [Page 390; Internally Page 382] The planting of the foot on anything is a symbol of taking possession and maintaining with invincible power. In Dan. XII. 6, Michael appears as standing on the waters of the Tigris, as a sign that he has power over the might of heathendom, and consequently could bring it under his dominion. Comp., besides, Ps. VIII. 7, where to put under the feet and to have dominion are parallel; Ps. CX. 1, Jos. X. 24. ..." [Page 390; Internally Page 382] - <https://archive.org/stream/revelationstjoh01fairgoog#page/n390/mode/1up>

Section: The Dragon, CH. XII. 7, 8, 9.

"... [Page 472; Internally Page 464] Ver. 7. And there was a war in heaven: Michael and his angels fought with the dragon, and the dragon fought and his angels. Ver. 8. And he overcame not, and his place was no more found in heaven. Ver. 9. And he was thrown, the great dragon, the old serpent, who is called the devil, and Satan, who deceives the whole world; he was thrown on the earth, and his angels were thrown with him. The question here first of all arises, who is Michael? Very different answers have been given to it -- for the fullest account of these, see J. Ode de Angelis, p. 1052, ss. According to one view, Michael is no other than Christ, or more correctly expressed, the Word, who in the beginning was with God, and from the first has mediated in all transactions respecting the church on earth. But, according to another view, supported by the Jewish expositors, some authori- [Pages 472-473; Internally Page 464-465] ties in the ancient church, the greater part of Catholic commentators, who in this manner have endeavoured to find biblical support for their angel-worship, and recently among us by Hoffmann, Michael is a created angel, who has committed to him the charge of the church, both under the old and the new covenant. The following reasons decide in favour of the first view. 1. The name Michael (who is like God) itself shews, that we must not seek for him in the region of the finite. It rests upon Ex. XV. 11, "Who is like thee among the gods, o Lord," and Ps. LXXXIX. 6,7, "Who in the clouds is like the Lord, comes like the Lord among the sons of the mighty? God is greatly to be feared in the fellowship of his saints, and terrible over all that is round about him." In the name: Who is like God, there must be supplied: Whose glory is represented in me. If we should suppose with Bengel, that the name denotes the infinite distance from God, "the humility of this distinguished angel, and his freedom from all self-elation," q.d., I am not like God, it would be no fit designation of the angel-princes, it would have been more appropriate for the least among the angels, or rather for being used as a designation of men. The derisive imitation of the name Michael in ch. XIII. 4, "And they worshipped the beast and said, Who is like the beast? and who is able to make war with him?" implies that his name denotes an incomparable greatness and power-- the εἶναι ἴσα θεῷ, being like God, which is affirmed of God in John V. 18, and Phil. II. 6. Only when the name is viewed in this light does it appear in a suitable connection with the matter at hand. "In the name Michael," says the Berleb. Bible, "which is applied to Jesus Christ, the Lord of Hosts, there is given the sure pledge of victory. For, since he is supreme over the

whole world, and the Father has put all things under his feet, angels, principalities, and powers, including those that are evil, must also be subject to him, and shall ever be so. This, therefore, is the proper person to fight in us and for us; and were he not on our side we should never be able to escape from our troubles." 2. Michael first meets us in the book of Daniel, and there, therefore, we must seek for an explanation of his nature. But that he is there identical with the angel of the Lord, has been proved in my Beiträgen I., p. 165, ss. And what [Page 473-474; Internally Page 465-466] was said in the Christology in proof of the angel of the Lord being no created angel, but the Logos, still holds good, notwithstanding the pains of Hoffmann to invalidate it.1 3. What is said in Daniel X. 5,6, of Michael, "His body was like a chrysolite, his countenance like the lightning, his eyes like torches of fire, his arms and his feet like shining brass, his speech like a great clamour," this in the Revelation, ch. I. 13-15, and X. 1, is transferred to Christ, which we cannot suppose would have been done, if Michael had been a created angel. Daniel was so terrified by the voice of the person who appeared to him, that he fell down in a state of utter impotence, and could not for a long time raise himself up. John was affected in quite a similar way by the manifestation of Christ. In ch. II. 18, also, features in the description of Christ are drawn from Dan. X. 5. 4. What is here attributed to Michael, the conquering of Satan, is in the fundamental passages of the gospels, and here also in ver. 11, attributed to Christ.2 Vi- [Page 474-475; Internally Page 466-467]

[Page 474; Internally Page 466 Notation Begin] 1. No created angel could be described by the Lord as the one, in whom his name was, and his face, (Ex. XXXIII. 14,15), nor could any created angel have been spoken of by Jacob as having redeemed him, and as blessing his children. To give such pre-eminent honour to a created angel, as Hoffmann wishes, is entirely against the position, which is uniformly ascribed in the Old Testament to angels, and would have paved the way for Polytheism. It would also imply a surrender of the Old Testament foundation for the prologue of the gospel of John, which is of essential moment. We lose also the key for explaining the fact, that as in the Old Testament the angel of the Lord and Satan, so in the New Testament, Christ and Satan stand opposed to each other, and that in the New Testament the angel almost disappears. In this one place alone would he occur in regard to the times of the new covenant under the name of Michael. This is incredible if, as the guardian of the church, he was different from Christ. How much has the Old Testament to say of the angel of the Lord? The grammatical reason also for holding that מלאך יהוה cannot mean an angel, but only the angel of the Lord, also stands firm. Ewald in the last edition of his grammar, § 290, remarks, "A proper name has the same influence as a noun with the article. If the first is to be regarded as indefinite, but the second as definite, the first also can remain so before the article in the status constructus, if no dubiety arises; but should such arise, because in the first word the individual and the indefinite in kind must necessarily be denoted, then the first word cannot be marked by the

status constructus." The genitive must in that case be marked by ך, comp. § 292. Such a fundamental rule cannot be shaken by particular passages, in which it seems on a slight consideration to be violated. A close investigation shews, that it is observed also in these. In Haggai I. 13 it is not an angel of the Lord that is the subject of discourse, but Haggai is called the angel of the Lord, to distinguish him from other persons of the same name, but of a different calling. In Mal. II. 7, the priest is not an angel, but the angel of the Lord of Hosts, ordinarius dei minister in his kingdom. The prophets alone as individuals have an extraordinary mission.

2. Ode: "Michael overcomes the devil, and throws him down from heaven to earth. But it is evident that the person who accomplishes that great work, is Christ the Son of [Page 474; Internally Page 466 Notation End, continues onto Page 467 Notation]

[Page 475; Internally Page 467] tringa says with perfect justice: "If there were another angel besides him, who undertook and accomplished this, a great part of the glory would be taken from the Son of God, which by this name is often ascribed to him in Scripture."--The reasons brought in support of the created angel can easily be set aside. "In the altercation," says Bengel, "with the devil about the body of Moses, he did not dare to bring against him a railing accusation, but said, The Lord rebuke thee. This moderation, befitting only in a creature, certainly indicates a created angel." **But in that passage of Jude, Michael speaks expressly as the "archangel," as the captain of the Lord's hosts, as the angel of the Lord, and we can as little draw from it a proof against the godhead of Michael, as from the declaration, "The Father is greater than I," we can find a proof against the Lord's equality in power and glory with the Father.¹--But if Michael is Christ, it may be asked, why should he here be called Michael and not Christ? The answer is, the name Michael points to this, that the work, which is here under consideration, the decisive victory over Satan, belongs to Christ, not after his human, but only after his divine nature--comp. 1 John III. 8, "He that committeth sin is of the devil; for the devil sinneth from the beginning; for this purpose the Son of God was manifested, that he might destroy the works of the devil." Then, this name forms a bridge between the Old and New Testament. In the Old [Page 475-476; Internally Page 467-468]**

[continuing from Page 475; Internally Page 466 Notation, Page 476; Internally Page 467 Notation Begin] God; see Matth. XII. 29, Luke XI. 22; comp. with Luke X. 18, Hebr. II. 2,14, and 1 John III. 8."

1. Vitringa with justice derives a proof from this very passage against the view of a created angel: "That he is the Son of God, is plain from the following passages compared together, Zech. III. 1, and Jude ver. 9; for he, who is made known in Zech. III. 2 by the name itself of Jehovah, is called in Jude the archangel Michael." This also is not without weight, that the name of no ordinary angel elsewhere occurs in the whole of this book. When Bengel remarks, "Michael alone is called in

Scripture an archangel, and elsewhere archangel is found only in 1 Thess. IV. 16, without the name of the being to whom it applied. Whether, therefore, there is more than one archangel, or all good angels stand under Michael, as all bad ones under Satan, is a question more easily asked than answered;" two problems are mixed up together, which are essentially different from each other. That all good angels stand under Michael as all bad ones under Satan cannot be doubted, whenever it is understood, that Michael is no other person than the Logos, the Word. But it may still be a matter of doubt, whether there is more than one archangel. it admits of question whether archangel is the designation of the higher angels generally, the "first princes" in Dan. X. 13, or whether it belongs to him who corresponds to **the great prince in Dan. X. 1. But in either case Michael is distinctively the archangel.** [Page 476; Internally Page 467 Notation End]

[Page 476; Internally Page 468] **Testament Michael had appeared as the great prince who fights for the church, Dan. XII. 1. That battle was the prophecy and prelude of the one reported here. --Bengel again says, "In this battle itself Michael makes the onset. For, it is only said afterwards, that the dragon also fought. But elsewhere this enemy, and the other enemies, always make the assault; ver. 4 here, 13, 17, XVII. 14, XIX. 19."** Farther, "The battle and the defeat are ascribed pre-eminently to the dragon himself as the principal, and not to his angels; as the Revelation, indeed, in the description of both the good and the evil, is wont to make all, as it were, depend on the head." Because, we add, **it is from the head that a cause always mainly proceeds. Michael and Satan are the proper factors of history. All others, however they may push themselves forward, and however much also they may draw upon them the eyes of a short-sighted world, are but subordinate agents and instruments.--The object of the battle we already learn from Zech. III. 1, ss. There the controversy is between Satan and the angel of the Lord, who is all one with Michael, about the sinfulness of the people.** Satan desires, that on account of this they may be given up to him still farther. The angel of the Lord rejects this demand, removes the ground of it by imparting forgiveness of sins, and at the same time declares, that a still richer participation of this forgiveness, and in consequence a still deeper confounding of Satan, should take place in the times of Messiah, by which a bridge is raised between that passage and the one before us. **There the angel of the Lord stands on the defensive: he defends the people of God against the attacks of Satan; but here he takes the offensive.** We are introduced to a more profound insight into this conflict by the fundamental and parallel passages in the gospels. As soon as Christ has become Christ, has received in baptism the fulness of the Spirit, the battle of Satan against him begins, with the view of defeating the work of redemption in its commencement, maintaining his position as the prince of this world, and checking in the bud the reviving glory of the church. In the words of Bengel, "He tempted Christ in the wilderness, and when he was obliged to give way, he withdrew, but only for a season. When the suffering of Jesus came, the enemy again appeared, and the power of darkness raged with fearful violence. But then, too, was the prince of this

world [Page 476-477; Internally Page 468-469] Judged. ..." [Pages 472-477; Internally Pages 464-469] -

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The Revelation of St. John, expounded for those who search the Scriptures. by E. W. Hengstenberg, doctor and professor of theology in Berlin. Translated from the original, by the Rev. Patrick Fairbairn, author of "Typology of Scripture," "Ezekiel, and Exposition," "Jonah," &c. Volume Second. Edinburgh: T. & T. Clark, 38 George Street. London: Hamilton, Adams, & Co.; Simpkin, Marshall, & Co.; Seeley & Co.; Ward & Co.; Jackson & Walford, Etc. Dublin: John Robertson. 1852.

The Three Enemies of God's Kingdom, The Beast from the Sea, CH. XIII., Etc.

"... [Page 35; Internally Page 23] **The property of being incomparable belongs only to God -- see Ex. XV. 11; Ps. LXXXIX. 7; Isa. XL. 18 -- and to Christ, ... and appears in the Revelation under the name of Michael, "who is like God," (Rev. XII. 7.)** They make the beast, to which the dragon gives his power, or the beast in his connection with the dragon, a Michael, and scornfully challenge **the true Michael** and his servants to measure themselves to him. ..." [Page 35; Internally Page 23] -

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The Three Enemies of God's Kingdom, The Beast from the Earth, CH. XIII. 18.

"... [Page 64; Internally Page 52] It also perfectly agrees with the description, which St. Paul, in 2 Thess. II. 4, gives of the man of sin: "Who opposeth and exalteth himself against all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." The Lord arises--this name originally consecrated to the true God, and derived from the songs of the church, that celebrate him as the Almighty Being, who rises to avenge his enemies, **the beast appropriates to himself, as his adherents had already in ver. 4 claimed for him the** [Page 64-65; Internally Page 52-53] **name Michael. ..."**

[Pages 64-64; Internally Pages 52-53] -

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The Destruction of the Three Enemies, CH. XIX. 13.

"... [Page 273; Internally Page 265] John, Lücke conceives, does not call the "historical **Christ**" simpliciter the Word, as if the name here did not,

precisely **as the name Michael, in ch. XII., designate Christ in respect to his divine nature, in which alone there was to be found the security for his last victory over an ungodly world. ...**" [Page 273; Internally Page 265] -

<https://archive.org/stream/revelationstjoh02fairgoog#page/n273/mode/1up>

Proofs for the Genuineness of the Apocalypse, Papias.

"... [Page 405; Internally Page 397] Under the fruitless battle-array of the fallen angels, we can only understand their **conflict with Christ, as described in the Apocalypse**. Papias had first in explanation of the passage in the Apocalypse delineated the divine mission of the angels. Then, how wickedly they had acted in regard to it. Thereafter, **the conflict of Michael and his angels with them**. Finally, the issue. ..." [Page 405; Internally Page 397] -

<https://archive.org/stream/revelationstjoh02fairgoog#page/n405/mode/1up>

Wikipedia, The Online Encyclopedia – Michael (Archangel); subsection - “Protestant Views”

"... Citing Hengstenberg, John A. Lees, in International Standard Bible Encyclopedia, states: **"The earlier Protestant scholars usually identified Michael with the pre-incarnate Christ, finding support for their view, not only in the juxtaposition of the 'child' and the archangel in Rev 12:1-17, but also in the attributes ascribed to him in Daniel."**[15] ...

... [15] "John A. Lees, "Michael" in James Orr (editor), "The International Standard Bible Encyclopedia"(Eerdmans 1939)" ..." -

http://en.wikipedia.org/wiki/Michael_%28archangel%29#Protestant_views

International Standard Bible Encyclopedia, comment on section “Michael” by John A. Lees.

The International Standard Bible Encyclopedia; James Orr, M.A., D.D., General Editor; John L. Nuelsen, D.D., LL.D.; Edgar Y. Mullins, D.D., LL.D. Assistant Editors; Morris O. Evans, D.D., Ph.D., Managing Editor; Volume III. Heresy-Naarah; Chicago, The Howard-Severance Company, 1915.

"... [Page 12; Internally Page Preface IX] As General and Consulting Editor the Publishers secured the services of the Reverend Professor James Orr, D.D., of the United Free Church College, Glasgow, Scotland, and with him were conjoined as Associate Editors the Reverend President Edgar Y. Mullins, D.D., of the Southern Baptist Theological Seminary, Louisville, Kentucky, and the Reverend Bishop John L. Nuelsen, D.D., of the Methodist Episcopal Church, not of Zurich, Switzerland. The duties of Managing Editor were committed to the Reverend Morris O. Evans, D.D., of Cincinnati, Ohio; ... In all, nearly two hundred contributors, many of them scholars of the highest rank, have been employed upon this work during the past six years. Over one hundred of these contributors are residents of the United States, about sixty of Great Britain and Continental Europe, and the rest, of Canada, Syria, India, Australia, and other countries.

Inspection of the Index of Contributors will show how largely all Churches in the respective countries are represented in this Encyclopedia. Anglicans, Baptists, Congregationalists, Lutherans, Methodists, Presbyterians, with those of still other communions ..." [Page 12; Internally Page Preface IX] -

<https://archive.org/stream/cu31924008045423#page/n12/mode/1up>

"... [Page 692; Internally Page 2047] **Michael** ... "who is like God?" ... (11) **"The archangel" (Jude ver 9). Probably also the unnamed archangel of 1 Thess 4 16 is Michael.** In the OT he is mentioned by name only in Dnl. He is "one of the chief princes" (Dnl 10 13), the "prince" of Israel (10 21), "the great prince" (12 1); perhaps also "the prince of the host" (8 11). **In all these passages Michael appears as the heavenly patron and champion of Israel; as the watchful guardian of the people of God against all foes earthly or devilish.** ... [Page 692-693; Internally Page 2047-2048]

[Page 693; Internally Page 2048] ... **The earlier Protestant scholars usually identified Michael with the preincarnate Christ, finding support for their view, not only in the juxtaposition of the "child" and the archangel in Rev 12, but also in the attributes ascribed to him in Dnl (for a full discussion see Hengstenberg, Offenbarung, I, 611-22, and an interesting survey in English by Dr. Douglas in Fairbairn's BD). John A. Lees ...** [Pages 692-693; Internally Pages 2047-2048] -

<https://archive.org/stream/cu31924095207126#page/n692/mode/1up>

<https://archive.org/stream/cu31924095207126#page/n693/mode/1up>

John Bunyan (AD 28 November 1628 – AD 31 August 1688) was an English Christian

writer and preacher. He is the author of *The Pilgrim's Progress*, arguably the most famous published Christian allegory. In addition to *The Pilgrim's Progress*, Bunyan wrote nearly sixty titles, many of them expanded sermons., considered to have been Baptist [<http://www.ccel.org/ccel/bunyan> ; see also Wikipedia [http://en.wikipedia.org/wiki/John_Bunyan], and the Baptist Encyclopedia [<https://archive.org/stream/baptistencyclope02cathuoft#page/796/mode/2up>]].

The Pilgrim's Progress from this World to that which is to come: Delivered under the Similitude of a Dream wherein is Discovered, the manner of his setting out, His Dangerous Journey; and safe Arrival at the Desired Countrey. I have used Similitudes, Hos. 12. 10. By John Bunyan. Licensed and Entered according to Order London, Printed for Nath. Ponder at the Peacock in the Poultry near Cornhil, 1678.

"... [Page 37] So when the battle was over, Christian said, **I will here give thanks to him that hath delivered me** out of the mouth of the lion, **to him that did help me against Apollyon.** And so he did, saying,

“Great Beelzebub, the captain of this fiend,
Designed my ruin; therefore to this end
He sent him harness'd out; and he, with rage
That hellish was, did fiercely me engage:
But blessed Michael helped me, and I,

By dint of sword, did quickly make him fly:

**Therefore to Him let me give lasting praise,
And thank and bless his holy name always."** [Page 37] -

<http://bitflow.dyndns.org/english/JohnBunyan/ThePilgrimsProgress.pdf>

or see also here [Page 76] - http://www.bunyanministries.org/books/pp_full_text.pdf

or see also here [Pages 57-58] -

<https://archive.org/stream/johnbunyanspilgr00buny#page/57/mode/1up>

<https://archive.org/stream/johnbunyanspilgr00buny#page/58/mode/1up>

Henry Ainsworth (AD 1571 – AD 1622) was an English Nonconformist clergyman and scholar.

Annotations on the Pentateuch or the Five Books of Moses; The Psalms of David; and the Song of Solomon. By Henry Ainsworth. With a memoir of the Author. Volume I. Blackie & Son, Queen Street, Glasgow; South College Street, Edinburgh; and Warwick Square, London. 1843.

Genesis XXXI. Ver. 11:

"... [Page 160] Ver. 11. Angel,] **Called in ver. 13. 'the God of Beth-el: that is, 'Christ.' So after, Gen.; XLVIII. 16. The Hebrew Doctors also name this angel, 'Michael: Pirkei R. Eliez. chap. XXXVI. ...'** [Page 160] - <https://archive.org/stream/annotationsonpen01ains#page/160/mode/1up>

Genesis XXXII. Ver. 24:

"... [Page 168] Ver. 24. Wrestling,] Or, 'combated,' by taking hold one of another. A peculiar word, not used but in this history. It figureth the spiritual wrestling, strife, and conflict, of the children of God; Phil. I. 27. Eph. VI. 12. Rom. XV. 30. Heb. X. 32. A Man,] **Called after, and by the prophet Hosea, God, and an angel, ver. 28, 30. Hos. XII. 3, 4. It was therefore Christ, appearing in the form of a man, (as before to Abraham, Gen. XVIII. 2, 22.) the 'Angel that redeemed Jacob from all evil,' Gen. XLVIII. 16. God wrestleth with men by tentations; and we with him, by prayers and tears, as Jacob now also did, for 'he wept and made supplications unto him,' Hos. XII. 4. Rom. XV. 30. and Christ 'playeth' in the earth, and hath his 'delight with the sons of Adam,' Prov. VIII. 31. **And the ancient Jewish Rabbins acknowledged this Angel to be Christ; 'Our Doctors of blessed memory (saith R. D. Kimchi, on Hos. XII. 4.) have said, this Angel was Michael; and of him he saith, (Gen. XLVIII. 16.) the Angel that redeemed me from all evil.' Michael is Christ, the Archangel, Dan. X. 21. Jude ver. 9. Rev. XII. 7. Later Rabbins do feign, that this was Esau's angel, who sought to hinder Jacob; but Jacob himself refuteth this, ver. 30. ...'** [Page 168] -**

<https://archive.org/stream/annotationsonpen01ains#page/168/mode/1up>

Exodus III. Ver. 2:

"... [Page 252] Ver. 2.--Angel,] **This was Christ, who in ver. 6. calleth himself 'the God of Abraham;' named an Angel' as before in Gen. XLVIII. 16; therefore Moses, blessing Israel, mentioneth the 'good will of this dweller in the bush,' Deut. XXXIII. 16. where the Chald. paraphrast addeth, 'him whose habitation is in heaven,' meaning God. And other Rabbins acknowledge as much; R. Menachem upon Exod. III. saith, 'This Angel, in the opinion of some of our Rabbins, was Michael; and therefore he saith, the Angel of the Lord, and saith no the Angel of God, signifying the condition of mercies.'** See also the notes on Gen. XXXII. 24. where Michael is showed to be Christ. Again, R. Menachem there allegeth, 'This Angel is that Angel the Redeemer, which said to Jacob, I am the God of Bethel: this is he (of whom it is said) and the Angel of his presence saved them:' Gen. XLVIII. 16. and XXXI. 11, 13; Isa. LXIII. 9. ..." [Page 252] - <https://archive.org/stream/annotationsonpen01ains#page/252/mode/1up>

Exodus XIV. Ver. 19:

"... [Page 310] Ver. 19.--The Angel,] **that is, Christ, called Jehovah, Exod. XIII. 21. So the Hebrew doctors have acknowledged this angel to be 'Michael the great Prince, who was made a wall of fire, between the Israelites and the Egyptians.'** Pirkei R. Eliezer, XLII. And others of them say, 'this angel was (Shecinah) the presence (or majesty) of God, and called an angel and prince of the world, because the government of the world is by his hand.' R. Menachem upon this place. ..." [Page 310] - <https://archive.org/stream/annotationsonpen01ains#page/310/mode/1up>

Exodus XXIII. Ver. 23:

"... [Page 369] Ver. 23.--Before thee,] As a leader of thee, saith the Gr. version. And here the Hebr. Malachi, **My Angel, some of the Rabbins say, is Michael, by transposition of letters, ...**" [Page 369] - <https://archive.org/stream/annotationsonpen01ains#page/369/mode/1up>

Leviticus I. Ver. 2:

"... [Page 457] Ver. 2.--Offer an oblation,] ... And so the wise among the Hebs. do acknowledge their ignorance concerning the truth of these mysteries, 'until the spirit from above be poured out upon them:' yet, supposing they signified **"the offerings which Michael offereth of the souls of the just,"** as saith R. Menachem on Lev. I. But unto us the apostles have opened these parables, and showed their full accomplishment by Michael, that is, Christ, Heb. VII. VIII. IX. X.; Rev. XII. 7. ..." [Page 457] - <https://archive.org/stream/annotationsonpen01ains#page/457/mode/1up>

Leviticus I. Ver. 9:

"... [Page 461] Ver. 9. ... The Priest,] **Michael, that is, Christ, Rev. XII. 7, "he is the great priest that is on high, and he offereth the souls of the just, like the daily offerings made by fire," saith R. Menachem on Lev. VI. ...**" [Page 461] -

<https://archive.org/stream/annotationsonpen01ains#page/461/mode/1up>

Numbers II. Ver. 3:

"... [Page 705] Ver. 3. ... The Captain,] **Or, the prince, ruler;** as in Num. I. 16, so after in this chapter. Judah,] The father of our Lord Christ after the flesh, Luke III., he, as he was most in number of all the tribes, Num. I. 27; so as a lion whom none durst rouse up, Gen. XLIX. 8, 9; **he is the chief standard-bearer and chief captain of all the captains of Israel;** camping in the first place as did Moses and Aaron the chiefest of the Levites, in the same quarter between Judah [Page 705-706] and the sanctuary, Num. III. 38. Also when they marched, Judah went foremost, Num. X. 14. And after Joshua's death, Judah went first up to fight against the Canaanites, Judg. I. 1, 2. **He figured Christ 'the lion of the tribe of Judah,' who also is Michael, that with his angels fighteth against the dragon, and goeth before his heavenly armies, Rev. V. 5; and XII. 7; and XIX. 11, 14. ...**" [Pages 705-706] -

<https://archive.org/stream/annotationsonpen01ains#page/705/mode/1up>

<https://archive.org/stream/annotationsonpen01ains#page/706/mode/1up>

Annotations on the Pentateuch or the Five Books of Moses; The Psalms of David; and the Song of Solomon. By Henry Ainsworth. With a memoir of the Author. Volume II. Blackie & Son, Queen Street, Glasgow; South College Street, Edinburgh; and Warwick Square, London. 1846.

Numbers XXII. Ver. 22:

"... [Page 103] Ver. 22. ... THE ANGEL OF JEHOVAH,] **This angel speaketh as the Lord himself, 'only the word that I shall speak unto thee, that shalt thou speak,' ver. 35. Wherefore this seemeth to be Christ, 'the angel which redeemed Jacob from all evil,' Gen. XLVIII. 16; and now cometh to redeem Jacob's children from the curse intended against them, the angel that was sent before Israel, to keep them in their way, in whom Jehovah's name was, Exod. XXIII. 20, 21; even Michael the great prince, which standeth for his people, Dan. X. 21; XII. 1. ...**"

[Page 103] -

<https://archive.org/stream/annotationsonpen184602ains#page/103/mode/1up>

Deuteronomy XXXIV. Ver. 6:

"... [Page 405] Ver. 6.--HE BURIED HIM,] **That is, Jehovah buried him, or Michael, (that is, Christ, who is Jehovah, one with the Father,) Jude ver. 9. Signifying that none but Christ ...** And this was a special honour unto Moses' person, whom **the Lord** loved when he was dead, and buried

his corpse, 'which we find not done to any man else in the world,) ..." [Page 405] -

<https://archive.org/stream/annotationsonpen184602ains#page/405/mode/1up>

Song of Songs [Solomon] VIII. Ver. 9:

"... [Page 743] Ver. 9.--IF SHE BE A WALL,] The answer to the thing proposed, made (as some think) **by Christ, to which the Chald. paraphrast agreeth, saying, "Michael the prince of Israel will say."** ..." [Page 743] -

<https://archive.org/stream/annotationsonpen184602ains#page/743/mode/1up>

Thomas Watson (c. AD 1620 – AD 1686) was an English, Nonconformist, Puritan preacher and author.

A Body of Practical Divinity, in a series of sermons on the Shorter Catechism composed by the Reverend Assembly of Divines at Westminster. To which are appended, Select Sermons on Various Subjects; including The Art of Divine Contentment; and Christ's various fulness. By Thomas Watson, Formerly Minister at St. Stephen's, Walbrook, London. He being dead, yet speaketh,--Heb. XII. 4. Philadelphia: Thomas Wardle, 13 Minor Street. John Wiley, Law Buildings, Corner of Nassau and Cedar Streets, New York. 1833.

Of God's Power:

"... [Page 62; Internally Page 59] 2. In case of strong temptation. Satan is called 'the strong man,' O but remember **the power of God: Christ** is called, 'The lion of the tribe of Judah;' he **hath broken the serpent's head upon the cross**. Satan is a chained enemy, and a conquered enemy. **Michael is stronger than the dragon**. ..." [Page 62; Internally Page 59] -

https://archive.org/stream/bodyofpracticald00wats_0#page/n62/mode/1up

Of Christ's Kingly Office:

"... [Page 130; Internally Page 127] 2d. **Christ is a king to defend his people. As Christ hath a sceptre to rule them, so a shield to defend them, Ps. III. 3, "Thou, O Lord, art a shield for me."** ... **then this great king, called Michael, did stand up for them to defend them, Dan. XII. 1.**

Christ preserves his church as a spark in the ocean, as a flock of sheep among wolves. That the sea should be higher than the earth and yet not drown it, is a wonder: so that the wicked should be so much higher than the church in power, and not devour it, is because **Christ hath this inscription on his vesture and his thigh, King of Kings**. ..." [Page 130; Internally Page 127] - https://archive.org/stream/bodyofpracticald00wats_0#page/n130/mode/1up

Christ's Exaltation:

"... [Page 140; Internally Page 138] Second Title. **Christ is exalted to be a**

prince: Dan XII. 1, "There shall stand up Michael the great prince;" some think it was a created angel, **but it was Angelus Foederis, Christ the angel of the covenant. He is the great prince, Rev. I. 5, "The prince of the kings of the earth."** They hold their crowns by immediate tenure from him; his throne is above the stars, he hath angels and archangels for his attendants. Thus he is exalted in his titles of honour. ..." [Page 140; Internally Page 138] - https://archive.org/stream/bodyofpracticald00wats_0#page/n140/mode/1up

Of the Second Petition in the Lord's Prayer:

"... [Page 422] Satan hath more to stand up for his kingdom, than **Christ** hath for his. ... O let us pray that God will break the sceptre of the devil's kingdom, that **Michael may destroy the dragon ...**" [Page 422] - https://archive.org/stream/bodyofpracticald00wats_0#page/422/mode/1up

Of the Sixth Petition in the Lord's Prayer:

"... [Page 571] Sure it will be a matter of admiration to the saints when they come to heaven, to think how strangely they came thither; that notwithstanding all the force and fraud, the power and policy of hell, yet they should arrive safe at the heavenly port; this is through the safe conduct of **Christ, the captain of our salvation; Michael is too hard for the dragon. ...**" [Page 571] - https://archive.org/stream/bodyofpracticald00wats_0#page/571/mode/1up

Of the Sixth Petition in the Lord's Prayer:

"... [Page 574] 1. Christ's ability to succour, Heb. II. 18, "He is able to succour them that are tempted." **Christ is called Michael, Rev. XII. 7, which signifies "Who is like God."** Though the tempted soul is weak, yet he fights under **a good Captain, "the Lion of the tribe of Judah."** When a tempted soul fights, **Christ comes into the field as his second. Michael would be too hard for the Dragon;** when the devil lays siege of a temptation, Christ can raise the siege when he pleases; he can beat through the enemy's quarters, and can rout Satan that he shall never be able to rally his forces any more. **Jesus Christ is on the saint's side, and who would desire a better life-guard than omnipotency? ...**" [Page 574] - https://archive.org/stream/bodyofpracticald00wats_0#page/574/mode/1up

Select Sermons:

"... [Page 649] **Christ not only gives us our crown but our shield; he not only gives us our garland when we overcome, but our strength whereby we overcome, Rev. XII. 11,** "They overcame him--that is, the accuser of the brethren--by the blood of the Lamb." **Christ keeps the fortroyal of grace that it be not blown up;** Peter's shield was bruised, but Christ kept it that it was not broken. "I have prayed for thee that thy faith fail not," Luke XXII.

32, that it be not in a total eclipse. **The crown of all the saints' victories must be set upon the head of Christ, Rom. VIII. 38. Write the name of Michael upon all your conquests. ...** [Page 649] - https://archive.org/stream/bodyofpracticald00wats_0#page/649/mode/1up

James Glasgow D.D. (AD 27 May 1805 – AD 1890) was born near Clough village, Co. Antrim. He was the third child of a family of seven. John Glasgow, his father, was a weaver from the Bannside, who had married Jean McClure from Drumack in the Braid. James Glasgow later attended the college department of the Royal Belfast Academical Institution, where he excelled in Mathematics. Whilst at college he attended Fisherwick Presbyterian Church and was later licensed by the Belfast Presbytery. He was ordained minister of Castledawson on 6 October 1835. In 1840 with the union of the Synod of Ulster and the Secession Synod to form the General Assembly, one of the first acts was to inaugurate the Foreign Mission and appoint two missionaries, James Glasgow and Alexander Kerr to go to India. On 27 June of the same year, Glasgow married Mary Wightman. During their honeymoon they spent a weekend at Randalstown with the Rev. Alexander Crawford, who was able to give them some insight into their potential experiences in India. They left for Liverpool on 25 August and arrived in India on 26 February 1841. James Glasgow spent over twenty years as a missionary in India and was later joined by his brother, the Rev. Adam Glasgow. He finally returned to Ireland in 1864 and died in 1890., sourced from [Page 19] - http://www.proni.gov.uk/introduction_crawford_d2003.pdf

The Apocalypse translated and expounded. By James Glasgow, D.D., Irish General Assembly's Professor of Oriental Languages; Late Fellow of the University of Bombay; and Late Member of the Royal Asiatic Society, Bombay. Edinburgh: T. & T. Clark, 38, George Street. 1872.

Revelation Ch. XII. 7:

"... [Page 334] Ch. XII. 7: "And there was a war in the heaven, Michael and his messengers, to war with the dragon; and the dragon warred, and his messengers."--This being "a war in the heaven," and waged by **Michael, who is Christ** (whose warfare is not like that of earthly kings), and by His messengers, is an intellectual and polemical warfare. Jesus overruled ..." [Page 334] - <https://archive.org/stream/apocalypsetransl00glas#page/334/mode/1up>

Revelation Ch. XIX. 11:

"... [Page 463] "We have surveyed three great dramatic visions, starting from the pentecostal event: the first exhibiting the court of the Lamb at the opening of the book (IV. 1 to XI. 18); the second, the conflict between **Michael or Christ** in the early church, and the dragon or Satan in the Roman empire (XI. 19, etc. to XV. 5); the third, the commission of the seven messengers with the phials of wrath (XV. 6 to XIX. 10); and now the fourth and last, the egress of "the King of kings." ..." [Page 463] - <https://archive.org/stream/apocalypsetransl00glas#page/463/mode/1up>

James Hastings (AD 1852 – AD 1922) was a Scottish Presbyterian minister and biblical scholar. He was born in Huntly, Aberdeenshire. He studied the classics at the University of Aberdeen, attended the Free Church Divinity College in Aberdeen, and was ordained a Free Church minister in 1884. He was founder and editor of the Expository Times. **[which quoted George Cunninghame Monteath Douglas in the Expository Times]**

George Cunninghame Monteath Douglas (AD 1826 – AD 1904), Hebraist, born on 2 March 1826, in the manse of Kilbarchan, West Renfrewshire, was fourth son in the family of five sons and one daughter of Robert Douglas, minister of the parish, by his wife Janet, daughter of John Monteath, minister of Houston. The fifth son, Carstairs Douglas (1830-1877), became a missionary, and was a Chinese scholar of repute. George was educated at home by his father with such success that he entered the University of Glasgow in 1837 at the early age of eleven, and took a distinguished place in the classes of languages and philosophy. He graduated B.A. in 1843, the year of the disruption. Throwing in his lot with the Free church, he took the prescribed four years' training in theology at the theological college in Edinburgh, which the Free church had erected with Dr. Thomas Chalmers [q. v.] at its head. He was duly 'licensed to preach' by his presbytery, and, after some years spent in 'assistantships,' was ordained in 1852 minister of Bridge-of-Weir in Renfrewshire. In 1856 the Free church erected a third theological college, at Glasgow, and Douglas was appointed tutor of the Hebrew classes. The year after (26 May 1857) he became professor, and held this position until his retirement on 23 May 1892. On the death of Dr. Patrick Fairbairn, Douglas succeeded him as principal (22 May 1875), and held office till 26 May 1902. His whole public life was spent in Glasgow in close connection with its university and with its educational and social activities. He took a keen interest in the establishment of the system of national education, which now exists in Scotland, was chairman of the Free church committee on the matter, and was sent to London in 1869 to watch the progress of the education bill through parliament. He was member of the first two Glasgow school boards, and for several years an active member of Hutcheson's educational trust. He was also chairman of the university council's committee on university reform. He received the degree of D.D. in 1867. Douglas was an early member of the Old Testament company for the revision of the authorised version, and served till the completion of the work in 1884; his accurate acquaintance with the Hebrew text rendered him a valuable coadjutor. He died at Woodcliffe, Bridge-of-Allan, on 24 May 1904, and is buried in the Necropolis, Glasgow. A full-length portrait by G. Sherwood Calvert hangs on the walls of the Free Church College at Glasgow.

As a Hebraist Dr. Douglas belonged to the older school of scholars. He had an exact and minute acquaintance with the Massoretic text of the Old Testament and with extra-canonic Hebrew literature. He read widely and had at his command the results of Hebrew scholarship, German, French, and English. But he had a profound distrust of what he called 'the hasty generalisations' of the higher criticism, and was always ready to defend his conservative position. His writings fail to do justice to his genuine and extensive scholarship. He published: 'Why I still believe that Moses wrote Deuteronomy' (1878); 'Handbooks on Judges' (1881), and on 'Joshua' (1882); 'A Short Analysis of the Old Testament' (1889); 'The Six Intermediate Minor Prophets' (1889); 'Isaiah one and his Book one' (1895); 'Samuel and his Age' (1901); 'The Old Testament and its Critics' (1902); 'The Story of Job' (1905).; sourced from -

http://en.wikisource.org/wiki/Douglas,_George_Cunninghame_Monteath_%28DNB12%29

The Expository Times. Edited by the Rev. James Hastings, M.A. Volume the Third, October 1891 - September 1892. Edinburgh: T. & T. Clark, 38 George Street.

"[Page 556; Internally Page 545] Archangels.

By the Rev. Principal G. C. M. Douglas, D. D. Glasgow. ..." [Page 556-557; Internally Page 545-546]

"... [Page 557; Internally Page 546] 3. **If there are classes arranged in order, like soldiers in a legion, we think of leaders at the head of these; and this may have given rise to the name "archangel."** Yet it must be observed that, while we have angels often mentioned in the plural, Scripture speaks of only a single archangel, "the archangel," the term occurring twice (1 Thess. IV. 16; Jude 9). To the latter passage I shall return, when I come to speak of the name given to him, "Michael the archangel." In the meantime I call attention to this name, only to connect it with the other passages in which we read of **Michael, namely, Dan. X. 13, 21, XII. 1, where he is described successively as "Michael, one of the chief princes;" "Michael, your prince;" "Michael, ... the great prince which standeth for the children of thy people:"** and again, Rev. XII. 7, **"And there was war in heaven; Michael and his angels [going forth] to war with the dragon," etc.**

4. With one exception, to which I shall afterwards advert, this is the only heavenly being (exclusive of Jehovah) to whom a name is given in Scripture. **Can we identify him? I see no opinion so natural as that which makes Michael a title of our Redeemer, the Lord Jesus Christ, and which connects the descriptions of Michael with those given of him who is variously styled the angel of Jehovah (or of God), the angel of His presence, and the angel of the Covenant. This outstanding angel appears first of all to the outcast and perishing, in the case of Hagar (Gen. XVI. 7-11. XXI. 17); then to Abraham at the greatest trial of his faith (Gen. XXII. 11, 15); then he is described by Jacob as "the angel which hath redeemed me from all evil" (Gen. XLVIII. 16). He appears to Moses at the burning bush, giving him his commission, and he reappears in critical times of the history of the redemption from Egypt (Ex. III. 2, XIV. 19, XXIII. 20-23, XXXII. 34, etc.) He appears to resist Balaam, who was truly the most dangerous enemy of Israel at that period (Num. XII. 22, etc.). And to Joshua (chaps. V. 13-VI. 2) he appeared, in some respects as to Moses at the burning bush, yet with differences suiting the work to be done in conquering Canaan, as "the captain of the host of Jehovah," in this character bearing a closer resemblance to the descriptions given of Michael. In his appearances at the critical points in the history of Israel, as recorded in the Book of Judges, he reminds one even more strikingly of those descriptions of Michael. The appearances to Gideon and to the parents of Samson indicate that those early Old Testament saints had great difficulty settling for themselves whether this helper was divine or was a fellow-creature, which is what we might expect under that Dispensation; in this respect it harmonises with the mystery about his name (Gen. XXXII. 29; Judges XIII. 18). Even in the New Testament, the lofty subject of the summing up, under the headship of Christ, of all things in the heavens**

and upon the earth (Eph. I. 10), and the union of angels and redeemed men organised for His praise and service (Rev. V.), is handled with so much reserve, that we may understand how difficult it was before He came into the world to have any clear conceptions of this Head of men and angels.

The texts which name Michael are most easily explained when we identify him with the second person of the Godhead. ... Michael, the messenger from the Father in His purposes of grace towards men, comes in to secure the victory for His people, and divides the spoil with the strong (Isa. LIII. 12). ... [Page 557-558; Internally Page 546-547]

"... [Page 558; Internally Page 547] "Michael, your prince" (ver. 21), is that angel who appeared from time to time throughout the history of the Patriarchs and the early history of Israel. He is Head of the angels, and they give way before Him; for He is also "the ruler of the kings of the earth," with His name written, "King of kings, and Lord of lords" (Rev. I. 5, XIX. 16), whose magnificent pre-eminence over all things, "in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions, or principalities, or powers," and in the Church which is His body, is celebrated in Col. I. 15-20. In old conflicts it was this presence of Immanuel, God with us, which had given confidence to the messages of the prophets (see Isa. VIII. 9, 10), and there is nothing beyond it in the most cheering promises of our Lord Himself (John XVI. 33; Rom. VIII. 35-39; 1 John IV. 4. V. 4, 5); but if Michael were a mere created angel, the anxieties of Daniel would have been enhanced rather than allayed by this revelation of struggles for and against Israel in the spiritual world. 1 The words of Dan. XII. 1 still more plainly suit the Lord Jesus Christ: "Michael, the great prince, which standeth for the children of thy people;" "a time of trouble, such as never was since there was a nation even to that same time;" "thy people shall be delivered, every one that shall be found written in the book," followed in ver. 2 by the predication of the resurrection; all these expressions suggest a host of parallels in what is written of the person and work of Christ. The title of Michael here, "the great prince," points us to the universal and eternal ruler, of whom this Book of Daniel has much to say, like the other prophetic books, so that at the coming of His kingdom all His rivals must pass away. "He shall be great, ... and of His kingdom there shall be no end" (Luke I. 32, 33). Read with it 1 Cor. XV. And observe in Dan. X. 5, 6, that besides the interpreting angel there is another being, "A man clothed in linen, whose loins were girded with pure gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to burnished brass, and the voice of his words like the voice of a multitude." I cannot avoid connecting this language with that which describes the divine manifestation in somewhat of a human form in Ezek. I. and X., which I take to be the second person of the Godhead; the more so on account of the resemblance to "the man clothed in linen" (Ezek. IX. 2, 3, etc.), which is the name given to this mysterious being at the end of the vision (Dan. XII. 6, 7),

where he is carefully distinguished from the interpreting angel; I recognise in him the high priest of the heavenly temple, clothed as the Jewish high priest was when he went into the most holy place on behalf of his people (Lev. XVI. 4). **Nor can I avoid identifying this mysterious being with the glorified Redeemer, as described in Rev. I. 13-15; the more so on account of the similar effects produced by the two visions upon Daniel and upon John respectively.** Who else than this being can be intended by Michael, who is almost immediately named, as if Daniel knew all about him? Yet he is nowhere else named in the Old Testament; nor in the New, except twice. Identify Michael with that being, the vision of whom filled the prophet's mind at the time, and all is simple; refuse to do so, and there is no clue whatever to guide our exposition.

The passage which tells of the war in heaven, Michael and his angels against the devil and his angels (Rev. XII. 7-9), assuredly rests on the passages in Daniel, and refers to the same subject. **I need say no more than this, that the victory attributed to Michael in vers. 8, 9, is attributed to Christ the Lamb who shed His blood, and those who trusted in Him, in vers. 10-12.** There remains for consideration only Jude, ver. 9: "But Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee." For my purpose the chief interest in the sentence lies in the identification of "Michael" with "the archangel." But it bristles with difficulties which I need not now handle, unless one that possibly bears on the interpretation I approve. **If Michael be the second person in the Trinity, how can it be said that he durst not bring a railing accusation against the devil? I answer that the name "Michael the archangel" is an official name, that an angel (archangel though he be) is one sent, "the messenger of the Covenant" (Mal. III. 1). Standing in a [Page 558-559; Internally Page 547-548]**

[Page 558; Internally Page 547 notes begin] 1 It is surely a complete mistake to interpret the words in Dan. XI. 1, "And as for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him," as if "him" meant Michael: it is Darius who is helped. **[Page 558; Internally Page 547 notes end]**

[Page 559; Internally Page 548] position of subordination, which he had assumed for our redemption, he had emptied himself, taking the form of a servant; and he who lived a life of prayer and dependence as long as he was in the world, manifested this in that he, "when he was reviled, reviled not again; when he suffered, threatened not; but committed [himself] to Him that judgeth righteously" (1 Pet. II. 23). His not rebuking the devil, but restricting himself to saying, The Lord rebuke thee, reminds us of his replies to Satan's temptations by merely quoting Scripture. Indeed, the opposition of Michael and the devil, in this contention of which Jude writes, has no parallel in Scripture if Michael be a created angel; but it is an opposition very familiar to us if Michael be Christ. And manifestly Jude 9 somehow refers to Zech. III. 1, 2,

where the opponent of Satan is the angel of Jehovah, whom I take to be the Son of God: and as in other cases, so in Zechariah, "the angel of Jehovah," in ver. 1, passes into "Jehovah" Himself in ver. 2, where it is Jehovah that says, "Jehovah rebuke thee, O Satan!" ... [Pages 556-559; Internally Pages 545-548] -

<https://archive.org/stream/expositorytimes00hastgoog#page/n556/mode/1up>

<https://archive.org/stream/expositorytimes00hastgoog#page/n557/mode/1up>

<https://archive.org/stream/expositorytimes00hastgoog#page/n558/mode/1up>

<https://archive.org/stream/expositorytimes00hastgoog#page/n559/mode/1up>

Thomas Hobbes Scott (17 April 1783 – 1 January 1860) was an English-born clergyman [Anglican], active in Australia.

The Holy Bible; containing the Old and New Testaments according to the Authorise Version; with Explanatory Notes, Practical Observations, and Copious Marginal References, by the late Rev. Thomas Scott, Rector of Aston Sandford, Bucks. A New Edition. With the Author's Last Corrections and Improvements, and Eighty-Four Illustrative Maps and Engravings. Volume IV. London: James Nisbet and Co., 21, Berners Street. 1866.

Daniel, Chapter X:

"... [Page 722; Internally Page 4U3] The angel, however, who spake to Daniel, was detained all this time to defeat the machinations of the enemies of Israel; and yet could not have prevailed, **but that Michael, one of the chief princes, (whom many think to denote Christ,) came to his assistance, (Marg. and Ref. I-K.--Notes, 20, 21, v. 21. XII. 1. Jude 9, 10. Rev, XII. 7-12, v. 7.) ...**" [Page 722; Internally Page 4U3] -

<https://archive.org/stream/holybiblecontain18664scot#page/n722/mode/1up>

Daniel, Chapter X:

"... [Page 723; Internally Page 4U4] But Daniel might be assured, that he had not one friend in the court of Persia, who would concur with the angel, to forward the prophet's designs in behalf of his people, **but "Michael their Prince;" and that he must depend on him alone to disappoint the devices which were forming against them.** ... Daniel was chief president in Persia: yet, not one of the princes or counsellors, of that empire, cordially united with him in doing good to the Jews: **he must therefore look above, to Michael their Prince, and his mighty angels,** who would at length effect a revolution, by turning the dominion from Persia to Greece, which would be more favourable to the Jews, than Persia in after-times was. (Marg. and Marg. Ref. D-F.--Notes, 10-14, VII. 6. VIII. 5-7. XI. 2-4.) ..." [Page 723; Internally Page 4U4] -

<https://archive.org/stream/holybiblecontain18664scot#page/n723/mode/1up>

Daniel Chapter XII:

"... [Page 736; Internally Page 4Y] **CHAP. XII. V. 1. 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. (Marg. REf. B,C.--Note, V. 1014, V. 13.) ... **Christ's standing up ... then Christ will stand up in his glorious power, to terminate the afflictions of his people, and to make his cause triumph over all opposition. ...** [Page 736; Internally Page 4Y] - <https://archive.org/stream/holybiblecontain18664scot#page/n736/mode/1up>

The Holy Bible; containing the Old and New Testaments according to the Authorise Version; with Explanatory Notes, Practical Observations, and Copious Marginal References, by the late Rev. Thomas Scott, Rector of Aston Sandford, Bucks. Stereotype Edition, from the Fifth London Edition, with the Author's Last Corrections and Improvements. Volume VI. Boston. Published by Samuel T. Armstrong, and Crocker and Brewster. New-York, J. P. Haven. 1824.

Jude [referencing Daniel correctly, only partially understands Jude, but also references Zechariah 3:1-2]:

"... [Page 685] V. 9, 10. ... (Notes, Deut. 34:6. Dan. 10:10-14, 20,21. 12:1) **In Daniel, Michael has been supposed to be the Son of God himself, as the great Ruler over all angels, and worshipped by them all. ...**" [Page 685] - <https://archive.org/stream/holybiblecontain06scot#page/685/mode/1up>

Revelation, Chapter XII:

"... [Page 744] **V. 7-12. ... Michael may represent Christ; (Marg. Ref. U;)** ...

... U Is. 55:4. Dan. 10:13,21. 12:1. Heb. 2:10. Jude 9. ..." [Page 744] - <https://archive.org/stream/holybiblecontain06scot#page/744/mode/1up>

Hezekiah Holland (born ca. AD 1617, living AD 1660) was an Anglo-Irish Anglican clergyman, tending towards Puritanism. He used the pen name Anglo-Hibernus.

An Exposition or, a short, but full, plaine, and perfect Epitome of the most choice Commentaries Upon the Revelation of Saint John. Especially of the most learned and judicious Authors, as Bullinger of Helvetia, Francis Iunius, Thomas Brightman, Aug. Marlorate, Aug. de Civitate dei, but especially (among many) the excellent and learned David Pareus. With severall remarkable Notes, Observations, and Doctrines very profitable. As it was for the most part delivered by way of Commentary in the Parish Church of Sutton-Valence, Kanc. By Hezekiah Holland Anglo-hibernus, Minister of the Gospel at Sutton-Valence. London: Printed by T.R. and E.M. for G. Calvert, 1650.

Revelation Chap. 12:

"... [Page 51; Internally Page 91] **Christ is Michael in this place, for the Angels can't be said to be any other Michaels: though perchance John saw one Angel as Commander of the rest in the Vision. Christ and Satan fought** in the temptation, bloody sweat, passion (when our Michael overcame (as Sampson) by his death) but especially by his resurrection and ascension (though the whole mystery of our salvation is here shadowed out) he destroyed the Dragon; and to this hour in some sense, the battle from heaven lasts with the Dragon. **This Vision was to comfort the Church** in her miserable persecutions, seeing at last **her Michael prevailed and she in him; ...**" [Page 51; Internally Page 91] -

[https://archive.org/stream/HollandHezekiah.AnExpositionOrAShortButFullPlaineAndPerfect/Holland expositionCommentUponRevelation1650#page/n51/mode/1up](https://archive.org/stream/HollandHezekiah.AnExpositionOrAShortButFullPlaineAndPerfect/Holland%20expositionCommentUponRevelation1650#page/n51/mode/1up)

"... [Page 52; Internally Page 92] 5. **The blood of Christ** is the cause or means of our victory; by **the blood of the Lamb** they overcome, **(the Lamb and Michael you see are the same, by whose death, passion, resurrection,----the victory is obtained.) ...**" [Page 52; Internally Page 92] -

[https://archive.org/stream/HollandHezekiah.AnExpositionOrAShortButFullPlaineAndPerfect/Holland expositionCommentUponRevelation1650#page/n52/mode/1up](https://archive.org/stream/HollandHezekiah.AnExpositionOrAShortButFullPlaineAndPerfect/Holland%20expositionCommentUponRevelation1650#page/n52/mode/1up)

Adam Clarke (AD 1760 or AD 1762 – AD 1832) was a British Methodist theologian and biblical scholar.

The Holy Bible, containing the Old and New Testaments. The Text carefully printed from the most correct copies of the present Authorized Translation, including the Marginal Readings and Parallel Texts: with a Commentary and Critical Notes; designed as a help to a better understanding of the Sacred Writings: By Adam Clarke, LL.D., F.S.A., &c. A New Edition, with the Author's Final Corrections. The Old Testament. Volume I.-- Genesis to Deuteronomy. New-York: Published by T. Mason & G. Lane, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry Street. James Collord, Printer. 1837.

Genesis XVI. Ver. 7:

"... [Page 118; Internally Page 108] Verse 7. The angel of the Lord] **That Jesus Christ, in a body suited to the dignity of his nature, frequently appeared to the patriarchs, has been already intimated. That the person mentioned here was greater than any created being is sufficiently evident from the following particulars:--**

1. **From his promising to perform what God alone could do, and foretelling what God alone could know;** "I will multiply thy seed exceedingly," &c., ver. 10; "Thou art with child, and shalt bear a son," &c., ver. 11; "He will be a wild man," &c., ver. 12. **All this shows a prescience which is proper to God alone.**

2. **Hagar considers the person who speaks to her as God, calls him אל El, and addresses him in the way of worship, which, had he been a created angel, he would have refused. See Rev. XIX. 10; XXII. 9.**
3. **Moses, who relates the transaction, calls this angel expressly JEHOVAH; for, says he, she called יהוה שם Yehovah, the NAME of the LORD that spake to her, ver. 13. Now this is a name never given to any created being.**
4. **This person, who is here called מלאך יהוה malach Yehovah, the Angel of the Lord, is the same who is called המלאך הגואל hammalach haggoel, the redeeming Angel, or the Angel the Redeemer, Gen. XLVIII. 16; מלאך פניו malach panaiv, the Angel of God's presence, Isa. LXIII. 9; and מלאך הברית malach habberith, the Angel of the Covenant, Mal. III. 1: and is the same person which the Septuagint, Isa. IX. 6, term μεγάλης βουλής ἄγγελος, the Angel of the Great Counsel or Design, VIX., of redeeming man, and filling the earth with righteousness.**

5. **These things cannot be spoken of any human or created being, for the knowledge, works, &c., attributed to this person are such as belong to God; and as in all these cases there is a most evident personal appearance, Jesus Christ alone can be meant;** for of God the Father it has been ever true that no man hath at any time seen his shape, nor has he ever limited himself to any definable personal appearance. ..." [Page 118; Internally Page 108] - <https://archive.org/stream/holybiblecontai01clargoog#page/n118/mode/1up>

Genesis XVIII. Ver. 13:

"... [Page 127; Internally Page 117] Verse. 13. And the LORD (Jehovah) said, &c.] **So it appears that one of those three persons was Jehovah, and as this name is never given to any created [Page 127-128; Internally Page 117-118] being, consequently the ever-blessed God is intended; and as he was never seen in any bodily shape, consequently the great Angel of the covenant, Jesus Christ, must be meant. See on chap. XVI. 7. ...**" [Pages 127-128; Internally Pages 117-118] - <https://archive.org/stream/holybiblecontai01clargoog#page/n127/mode/1up>
<https://archive.org/stream/holybiblecontai01clargoog#page/n128/mode/1up>

Genesis XIX. Ver. 24:

"... [Page 133; Internally Page 123] Verse 24. The Lord rained--Brimstone and fire from the Lord] **As all judgment is committed to the Son of God, many of the primitive fathers and several modern divines have supposed that the words ויהוה vaihovah and מאת יהוה meeth Yehovah imply, Jehovah the Son raining brimstone and fire from Jehovah the Father; and that this place affords no mean proof of the proper Divinity of our blessed Redeemer. It may be so;** but though the point is sufficiently

established elsewhere, it does not appear to me to be plainly indicated here. And it is always better on a subject of this kind not to have recourse to proofs which require proofs to confirm them. **It must however be granted that two persons mentioned as Jehovah in one verse, is both a strange and curious circumstance; and it will appear more remarkable when we consider that the person called Jehovah, who conversed with Abraham, (see chap. XVIII.,) and sent those two angels to bring Lot and his family out of this devoted place, and seems himself after he left off talking with Abraham to have ascended to heaven, ver. 33, does not any more appear on this occasion till we hear that Jehovah rained upon Sodom and Gomorrah brimstone and fire from Jehovah out of heaven. This certainly gives much countenance to the opinion referred to above,** though still it may fall short of positive proof. ..." [Page 133; Internally Page 123] -

<https://archive.org/stream/holybiblecontai01clargoog#page/n133/mode/1up>

Exodus III. Ver. 2:

"... [Page 311; Internally Page 301] Verse 2. The angel of the Lord] **Not a created angel certainly; for he is called יהוה Jehovah, ver. 4, &c., and has the most expressive attributes of the Godhead applied to him, ver. 14, &c. Yet he is an angel, מלאך malach, a messenger, in whom was the name of God, chap. XXIII. 21; and in whom dwelt all the fullness of the Godhead bodily, Col. II. 9; and who, in all these primitive times, was the Messenger of the covenant, Mal. III. 1. And who was this but Jesus, the Leader, Redeemer, and Savior of mankind? See the note on Gen. XVI. 7. ...**" [Page 311; Internally Page 301] -

<https://archive.org/stream/holybiblecontai01clargoog#page/n311/mode/1up>

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Joshua V. Ver. 13:

"... [Page 31; Internally Page 23] Verse 13. When Joshua was by Jericho ... There stood a man over against him] **It has been a very general opinion, both among the ancients and moderns, that the person mentioned here was no other than the Lord Jesus in that form which, in the fullness of time, he was actually to assume for the redemption of man. That the appearance was supernatural is agreed on all hands; and as the name Jehovah is given him, (chap. VI. 2), and he received from Joshua Divine adoration, we may presume that no created angel is intended. ...**" [Page 31; Internally Page 23] -

<https://archive.org/stream/holybiblecontai03clargoog#page/n31/mode/1up>

Judges XIII. Ver. 3:

"... [Page 166; Internally Page 158] Verse 3. The angel of the Lord] **Generally supposed to have been the same that appeared to Moses, Joshua, Gideon, &c., and no other than the second person of the ever-blessed Trinity. ...**" [Page 166; Internally Page 158] -
<https://archive.org/stream/holybiblecontai03clargoog#page/n166/mode/1up>

Judges XIII. Ver. 18:

"... [Page 167; Internally Page 159] Verse 18. Seeing it is secret?] It was because it was secret that they wished to know it. **The angel does not say that it was secret, but הוּא פֶּלִיאִי hu peli, it is Wonderful; the very character that is given to Jesus Christ, Isa. IX. 6 : His name shall be called, פֶּלִיאִי Wonderful; and it is supposed by some that the angel gives this as his name, and consequently that he was our blessed Lord. ...**" [Page 167; Internally Page 159] -
<https://archive.org/stream/holybiblecontai03clargoog#page/n167/mode/1up>

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Daniel X. Ver 13:

"... [Page 601; Internally Page 608] Verse 13. ... But lo, Michael] Gabriel, who speaks, did not leave Cyrus till Michael came to take his place. **Michael, he who is like God, sometimes appears to signify the Messiah, at other times the highest or chief archangel. Indeed there is no archangel mentioned in the whole Scripture but this one. See Jude 9; Rev. XII. 7. ...**" [Page 601; Internally Page 608] -
<https://archive.org/stream/holybiblecontai00clargoog#page/n601/mode/1up>

Zechariah III. Ver. 1:

"... [Page 775] And he showed me Joshua the high priest] **The Angel of the Lord is the Messiah, as we have seen before;** Joshua, the high priest, may here represent the whole Jewish people; and Satan, the grand accuser of the brethren. What the subject of dispute was, we perhaps **learn from Jude 9. Michael and Satan disputed about the body of Moses....** " [Page 775] -
<http://books.google.com/books?>

[id=6ilVAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false](https://archive.org/stream/newtestamentof02clar#page/952/mode/1up)

Malachi III. Ver 1:

"... [Page 780; Internally Page 805] And the Lord, whom ye seek] **The Messiah, whom ye expect, from the account given by the prophet Daniel, in his seventy weeks, chap. IX. 24. ... The Messenger of the covenant] He that comes to fulfill the great design, in reference to the covenant made with Abram**, that in his seed all the families of the earth should be blessed. See the parallel texts in the margin, and the notes on them. ..." [Page 780; Internally Page 805] -

<https://archive.org/stream/holybiblecontai00clargoog#page/n780/mode/1up>

The New Testament of our Lord and Saviour Jesus Christ. The Text carefully printed from the most correct copies of the present Authorized Translation, including the Marginal Readings and Parallel Texts: with a Commentary and Critical Notes; designed as a help to a better understanding of the Sacred Writings: By Adam Clarke, LL.D., F.S.A., &c. A New Edition, with the Author's Final Corrections. Volume II.--Romans to The Revelation. New-York: Published by G. Lane & C. B. Tippet, for the Methodist Episcopal Church, at the Conference Office 200 Mulberry-Street, Joseph Longking, Printer. 1846.

Jude Ver. 9:

"... [Page 952] Verse 9. Yet Michael the archangel] **Of this personage many things are spoken in the Jewish writings "Rabbi Judah Hakkodesh says: Wherever Michael is said to appear, the glory of the Divine Majesty is always to be understood." Shemoth Rabba, sec. II., fol. 104, 3. So that it seems as if they considered Michael in some sort as we do the Messiah manifested in the flesh.**

Let it be observed that the word archangel is never found in the plural number in the sacred writings. There can be properly only **one archangel, one chief or head of all the angelic host**. Nor is the word devil, as applied to the great enemy of mankind, ever found in the plural; there can be but one monarch of all fallen spirits. **Michael is this archangel, and head of all the angelic orders**; the devil, great dragon, or Satan, is head of all the diabolic orders. **When these two hosts are opposed to each other they are said to act under these two chiefs, as leaders; hence in Rev. XII. 7, it is said: Michael and his angels fought against the Dragon and his angels. The word Michael מיכאל, seems to be compounded of מי mi, who, כ ke, like, and אל El, God; he who is like God; hence by this personage, in the Apocalypse, many understand the Lord Jesus. ..."** [Page 952] -

<https://archive.org/stream/newtestamentof02clar#page/952/mode/1up>

Revelation XII. Ver. 7:

"... [Page 1012] Ver. 7. ... Michael and his angels fought against the dragon] **Michael was the man child which the woman brought forth, as is evident**

from the context, ... **Michael, because he is "the great prince which standeth for the children of God's people." Dan 12:1. ...** [Page 1012] - <https://archive.org/stream/newtestamentof02clar#page/1012/mode/1up>

George Balderston Kidd (Cottingham, near Hull, AD 28 July 1794 – AD 1852) was a Dissenting Minister and theological writer. He was the eldest son of the Rev. Anthony Kidd, Nonconformist minister. Source - http://en.wikipedia.org/wiki/George_Balderston_Kidd

ΧΡΙΣΤΟΦΑΝΕΙΑ. [**Christopaneia, or Christophany**] The Doctrine of the Manifestations of the Son of God under the Economy of the Old Testament. By the Late Rev. George Balderston Kidd, of Scarborough; Edited by Orlando T. Dobbin, LL.D., M.R.I.A. London: Ward And Co., Paternoster Row. 1852.

"... [Page 316; Internally Page 466] Schoettgenius, an eminent Continental scholar, "devoted a large portion of his life to the study" of this curious book; and from him Dr. J. Pye Smith has quoted the following lines. ++ **"With respect to the names of the Messiah, he "is expressly called in the book Sohar, by the incommunicable name, Jehovah, the Angel of God, the Shekinah or Divine Glory, the Mediator, Michael the Archangel, the Angel of the Covenant, the Word of the Lord, God and Holy and Blessed:- the Image of God, the Brightness of his Glory, the Lord of Hosts, the Son of God, the Son of the Most High, the faithful Shepherd, the Lord of the ministering Angels,-the Angel Redeemer."** Other expressions of similar import are also quoted by Dr. S. ..." [Page 316; Internally Page 466] - <https://archive.org/stream/doctrinemanifes00dobbgoog#page/n316/mode/1up>

"... [Page 417; Internally Page 567] In the Apostle's brief description of this anticipated event, the notices of "the air", and "the clouds," + "the trumpet of God," ++ the "flaming fire," § the "mighty angels," || and **"the voice of the archangel," ¶ (meaning probably the Redeemer himself,** as sovereign and leader of the heavenly hosts,) forcibly remind the reader of the like circumstances [Page 417-418; Internally Page 567-568] in the Giving of the Law, at Sinai ...**" [Pages 417-418; Internally Pages 567-568] - <https://archive.org/stream/doctrinemanifes00dobbgoog#page/n417/mode/1up>
<https://archive.org/stream/doctrinemanifes00dobbgoog#page/n418/mode/1up>

"... [Page 417; Internally Page 567, Notation Begin] + 1 Thess. IV. 17. ++ 1 Thess. IV. 16. Exod. XIX. 16,19. Heb. XII. 19. Milton's lines are here worth remembering: "He ended, and the Son gave signal high to the bright minister that watcht, he blew His trumpet, heard in Oreb since perhaps When God descended, and perhaps once more To sound a general Doom. Th' Angelick blast Fill'd all the regions:" ---- Paradise Lost, B. XI. L[ines]. 72-77. § 2 Thess. I .8. Exod. XIX. 18. XXIV. 17. Heb. XII. 18. || 2 Thess. I. 7. 1 Thess. III. 13. Ps. LXVIII. 17. Deut. XXXIII. 2. pp. 254-5, 509, n. ¶ continued on p. 510. ¶ **1 Thess. IV. 16 "The word "ARCHANGEL", meaning Ruler of angels, occurs in the N.T. only twice; here, and in JUDE 9, where 'Michael the archangel' is evidently "THE ANGEL OF**

THE LORD", spoken of in ZECH. III. 1, 6, who appears from v. 4, to be JEHOVAH himself; that is, the Second Person of the Blessed Trinity, I AM, the Son of God, the Christ. The name Michael indeed, does not occur in the book of Zechariah; but it is found in that of Daniel, published only a few years before, and which the apostle Jude might be guided by Inspiration to connect with the other, as part of the prophetick revelations of one and the same period. DAN. X. 13. 21. XII. 1.

That Jesus himself is the Angelick Ruler mentioned in 1 THESS. IV. 16, and JUDE 9, was argued in the last century by the Rev. James Peirce of Exeter, in his Paraphrase and Notes on COLOSS. PHIL. and HEB. 1727. Note on PHIL. II. 9. p. 32. The idea was rejected by Dr. Doddridge; (Fam. Expos. 1 THESS. IV. 16. note f) it was strongly advocated by Bp. Horsley, in his sermon on DAN. [Page 417-418; Internally Page 567-568, Notation Continued] IV. 17. p. 365 and doubted again by Dr. J. Mason Good, in his Introductory Dissertation on JOB, p. LXXI.

Both Mr. P. and Dr. D. assume that the 'voice of the archangel' means the voice emitted by himself, whereas it may mean the shouts of attendant angels celebrating his glory, and his final advent. See NUM. XXIII. 21. 1 KINGS. I. 39-45. **If this be the sense, it is seen at once why the title "ARCHANGEL" or Angelick Ruler is introduced; it indicates the presence of a host, while it keeps the attention undiverted from Him whose triumph they celebrate. By an expression as slight, the presence of Angelick guards under his command, is indicated in Ps. XXXIV. 7.--'encampeth round about'--p. 265.**

This immediate command of the angelick hosts is in the ancient scriptures ascribed to the Second Person. GEN. XXVIII. 12. p. 241. JOSH. V. 14. pp. 259, 260, 265,-6. The ascription of that command to the glorified Redeemer, would prepare the Thessalonians to receive the ancient records just referred to, and at length to adore him as JEHOVAH. ..." [Pages 417-418; Internally Pages 567-568, Notation End] - <https://archive.org/stream/doctrinemanifes00dobbgoog#page/n417/mode/1up>
<https://archive.org/stream/doctrinemanifes00dobbgoog#page/n418/mode/1up>

James Durham (AD 1622 – AD 1658), covenanting divine, was eldest son of John Durham of Grange Durham Angus, and proprietor of 'a good estate,' then called Easter Powrie, in the county of Forfar. After studying at Glasgow he was licensed as a preacher in 1647. That a man of his position should make such a change excited some comment among his old friends and neighbours, but his whole soul was in his new occupation, and he vindicated himself with great fervour. For a time he exercised his ministry in Glasgow, and in 1650 he was appointed professor of divinity in the university there. But before he could be settled in that office the general assembly decided that he should attend as chaplain on the king. The duties of this office he discharged 'with such majesty and awe' as to inspire the court with much reverence for him. When free from this situation he was

again called to the ministry in Glasgow, and inducted into the 'Inner Kirk.' His health had never been strong, and he was prematurely old, partly the effect of the singularly laborious life of study which he led. He died on 25 June 1658, in the thirty-sixth year of his age. Source -

[http://en.wikisource.org/wiki/Durham, James %28DNB00%29](http://en.wikisource.org/wiki/Durham,_James_%28DNB00%29)

A Learned and Complete Commentary upon the Book of the Revelation. Delivered in several lectures, by that learned, laborious, and faithful Servant of JESUS CHRIST, Mr. James Durham, Late Minister of the Gospel in GLASGOW. Wherein the TEXT is explained, the Series of the several Prophecies contained in that Book, deduced according to their Order and Dependence upon each other; the Periods and Succession of Times, at, or about which these Prophecies, that are already fulfilled, began to be, and were more fully, accomplished, fixed and applied accordingly to History; and those that are yet to be fulfilled, modestly, and so far as is warrantable, inquired into. Together with some practical Observations, and several Digressions. (an Index whereof is prefixed) necessary for vindicating, clearing, and confirming many weighty and important Truths. To which is affixed, a brief Summary of the Whole Revelation, with an Alphabetical Index of the chief and principal Purposes and Words contained in this Commentary. As also, Two Sermons preached by the Author, on Rev. XXII. 20. Together with a Collections of some memorable Things in his Life. Glasgow: Printed by David Niven, for James Spencer, Bookseller, Trongate. 1788. - <http://books.google.com/books?id=SD1VAAAAcAAJ&printsec=frontcover#v=onepage&q&f=false>

Lecture II, Revelation 8:2-3:

"... [Page 400] 1. The instrument, verse 2. **He is called another angel, &c.** He is described in three. 1. That he is an angel. 2. Ascending from the east. 3. From his office or trust, that he had the seal of the living God. **1. By angel, we understand no created angel but Christ Jesus the angel of the covenant, called Michael, chap. XII. For, 1. It is Christ who chiefly taketh part with the elect, and provideth so that none can pluck his sheep out of his hands; and with his angels, chap. XII. fighteth against the dragon and his. 2. Because the keeping of the seal of the living God (as great Lord-keeper or chancellor under him) belonging only to the Mediator. 3. In the words following he crieth authoritatively, and giveth orders to the other angels who were overseers of the judgment; by which it appeareth to be some eminent angel unto whom these properties do agree, which is none other but Jesus Christ, though he may have other angels employed under him, as it is chap. XII. ...**" [Page 400]

Lecture IV, Revelation 20:

"... [Page 740] **The party is first called an angel, which we take [Page 740-741] to be Christ, called Michael, chap. XII.** Because it is he that destroyeth the work of the devil, and as the strong, who is still contending with him for his church. He, chap. XII. did cast him down; he, chap. VI. did conquer him on his white horse; he, chap. XIX. defeateth him in his lieutenant the beast, which is a part of the same event. 2. Because it is

Christ who carrieth the keys of hell and death, chap. I, 18. ..." [Pages 740-741]

Bryce Johnston (AD 1747 - AD 1805) Minister of the Gospel at Holywood, 2 miles north of Dumfries Scotland. Source - <http://tcc.customer.sentex.ca/dload/1260Days.pdf>

A Commentary on the Revelation of St. John in two Volumes. By Bryce Johnston, D.D. Minister of the Gospel at Holywood. A New Edition. To which is added, a Memoir of the Life of the Author, by the Rev. John Johnstone, Minister of CrossMichael. Volume II. Edinburgh: Printed for William Creech. Sold By T. Cadell & W. Davies, London. 1807. - <http://books.google.com/books?id=0wI3AAAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

Revelation 12:7,8,9:

"... [Page 17] **Before the woman fled into the wilderness, there was war in heaven between Michael and the Dragon. Michael signifies Jesus Christ. In Daniel chap. X. 13-21. Michael is represented as contending for, and standing by the servants of God. From the description given of the conduct of Michael in these passages and also in this verse, it is evident that such is the signification of this symbolical name. The very meaning of the word also suggests this interpretation. It is a Hebrew word, which in that language signifies, "He who is God." But Jesus Christ is God.** The parties in this war [Page 17-18] were, **on the one side, Michael** and his angels; and on the other, the dragon and his angels. **On the one side were Christ ...**" [Pages 17- 18]

Vine's Expository Dictionary, by William Edwy Vine

Section: "archangel":

"... [* From Notes on Thessalonians, by Hogg and Vine, pp. 142.] **In 1 Thessalonians 4:16 the meaning seems to be that the voice of the Lord Jesus will be of the character of an "archangelic" shout."** - <http://books.google.com/books?id=hMx7BAAAQBAJ&printsec=frontcover#v=onepage&q&f=false>
or see also: <http://studybible.info/vines/Archangel>

Thomas Haweis (AD 1 January 1734 - AD February 11, 1820) (surname pronounced to rhyme with 'pause') was born in Redruth, Cornwall, on AD 1 January 1734, where he was baptised on 20 February 1734.[1], and died AD February 11, 1820. As a Church of England minister he is one of the leading figures of the 18th century evangelical revival and a key figure in the histories of the Countess of Huntingdon's Connexion, the Free Church of England and the London Missionary Society.; sourced from - http://en.wikipedia.org/wiki/Thomas_Haweis

The Evangelical Expositor or, a Commentary on the Holy Bible, wherein the sacred text of the Old and New Testaments is inserted at large, the sense explained, and the more

difficult passages elucidated; with practical observations, for the use of families and private Christians of every denomination.

"... **Daniel 12:1. Christ, the great Prince, shall stand up in the time of great tribulation**, ... or at the great day when he shall come to complete the redemption of his people, and to execute final vengeance on their enemies, when all that are written among the righteous, and found in the book of life of the Lamb, shall be delivered from the power of evil for ever. ..." - [http://books.google.com/books/about/The Evangelical Expositor Or a Commentar.html?id=oyXLXwAACAAJ](http://books.google.com/books/about/The_Evangelical_Expositor_Or_a_Commentar.html?id=oyXLXwAACAAJ)

Or see this page for the source of quotation as is - <http://everlasting-gospel.blogspot.com/2010/02/non-adventist-sources-confirming.html>

Abingdon Bible Commentary, 1929; Editor, **Edwin Lewis** (AD 1881 – AD 1959) was an American Methodist theologian primarily associated with Drew University in New Jersey. Others involved - **Frederick Carl Eiselen**; **David G. Downey**.

"... [Page 846] The idea of the heavenly being who thus comes to view as a feature in old apocalyptic tradition is the source of the conception of the heavenly **Messiah—the Son of Man**. . . . We have already seen that the heavenly being 'like unto a son of man' of Dan. 7 was probably identified by the author . . . **with Israel's angel—prince Michael; this angelic being was later, it would seem, invested with Messianic attributes, and so became the pre-existent heavenly Messiah.**" [Page 846] - [http://books.google.com/books/about/The Abingdon Bible commentary.html?id=TpsQz8m5RbcC](http://books.google.com/books/about/The_Abingdon_Bible_commentary.html?id=TpsQz8m5RbcC)

Or see this page for the source of quotation as is - <http://everlasting-gospel.blogspot.com/2010/02/non-adventist-sources-confirming.html>

Johann [John] Peter Lange (AD 10 April 1802 in Sonneborn (now a part of Wuppertal) – AD 9 July 1884), was a German Calvinist theologian of peasant origin, in **Lange's Commentary**.

Elijah Richard Craven (AD Mar. 28 1824, in Washington D.C. - AD Jan. 5 1908, in Philadelphia, Pa.), Pastor of both a Reformed and Presbyterian Church, a Theologian, and graduated Princeton Theological Seminary, and Senior Trustee of Princeton, **Editor of Lange's Commentary**, etc. See his biography here, page 217 - <http://books.google.com/books?id=U11DAQAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

A Commentary Of The Holy Scriptures: Critical, Doctrinal And Homiletical, With Special Reference To Ministers And Students, By John Peter Lange, D.D., Professor of Theology in the University of Bonn, assisted by a number of eminent European Divines. Translated from the German, Revised, Enlarged, and Edited by Philip Schaff, D.D., Professor of Theology in the Union Theological Seminary, New York, in connection with American and English Scholars of various denominations. Volume. X. of the New Testament: Containing The Revelation of John, and a general alphabetical index to all the volumes of The New Testament. New York: Charles Scribner's Sons, successors to Scribner, Armstrong & Co. The Revelation of John, Expounded by John Peter Lange, D.D., Professor of Theology in the University of Bonn. Translated from the German by Evelina

Moore. Enlarged and Edited by E. R. Craven, D.D., Pastor of the Third Presbyterian Church at Newark, N.J. Together with a double alphabetical index to all the Ten Volumes of the New Testament by John H. Woods, A.M. New York: Charles Scribner's Sons, successors to Scribner, Armstrong & Co. 1874. - <http://books.google.com/books?id=g5tBAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

Revelation XII. Ver. 7:

"... [Page 238] **We have shown elsewhere that the Archangel Michael is an image of Christ victoriously combatant. Christ is an Archangel in His quality of Judge; and He appears as Judge, not only at the end of the world, but also in the preservation of the purity of His Church** (Acts V. 1 sqq.; 1 Cor. V, 1 sqq.). **That Christ has His angels also**--those that war with Him--not merely in the evening of the world, but from the beginning, is a fact which John was previously intimated in his Gospel (ch. I. 51); they are the principles and spirits which are with Him absolutely. And so the Dragon also has his angels, his assistants. ..." [Page 238]

"... [Page 248] Michael --We read this as in apposition to the war in Heaven, The war in Heaven is the eternal, holy, and warlike opposition against the Satanic Kingdom; an opposition **represented by Michael, the warlike form of Christ, a form which also manifests itself in His Church as the spirit of discipline.**

"**The view of Vitranga, of which Hengstenberg is an earnest advocate, that Michael is not an Angel (according to Dan. X. 13; XII. 1, the guardian Angel of the Old Testament people of God; according to Jude 9, and Archangel), but Christ Himself, or, as Hengstenberg prefers to say, the Logos** ... of the passage of Jude ... according to Henstenberg, no more contains a proof against **the divinity of Michael** than the utterance of our Lord, John XIV. 28 ... " (Düsterd) ... **in Christology, however, Christ can, at the same time, be a child, in Bethlehem, and the Son of God, in universal relations and manifestations. We take it that Michael, in accordance with the difficult reading, is, from the outset, Christ in warlike array against Satan**, and that hence it is that the angels of Michael are appointed to be angels of war against the Kingdom of Darkness. **The very designation of Michael in Jewish Theology as the συνήγορ, or advocate of the pious, in opposition to the κατήγορ, is expressive of the assumption that Michael is no mere angel.** [See foot-note, p. 241.- E[lijah]. R[ichardson]. C[raven].] ..." [Page 248]

Thomas Robinson (AD 1813/14 - AD 1890) Presbyterian Minister

The Preacher's Complete Homiletical Commentary on the Old Testament (on an original plan), with Critical and Explanatory Notes, Indices, &c, &c. By Various Authors. London: Richard D. Dickinson, 89 Farringdon Street. 1892. A Homiletical Commentary on the Book of Daniel. With Copious Notes and Indexes. By T. Robinson, D.D. Author of a suggestive commentary on the Epistle to the Romans, Homiletical Commentaries on Job and the Song of Solomon; "The Evangelists and the Mishna," ETC. London: Richard

D. Dickinson, 89 Farringdon Street. 1892.

"... [Page 227] (9) **"Michael" (ver. 13).** מִיכָאֵל = "who is like God," expresses the idea of God's unparalleled helping power. Hengstenberg identifies Michael with the "Angel of the Lord," the leader of the Israelites, and prince of the army of Jehovah, mentioned in Exod. XXXII. 34; Josh. V. 13; Zech. I. 5). Melancthon, Broughton, Junius, and others identify him with Christ. ..." [Page 227] - <https://archive.org/stream/homileticalcomme27robi#page/227/mode/1up>

"... [Page 274] EXEGETICAL NOTES. ... (3) **"Michael." Regarded by Calvin and some others of the older commentators as Christ Himself. So Hävernick interprets the text of the first appearance of Christ.** Most understand Michael to be the archangel. Dr. Cox thinks that the standing up of Michael for Daniel's people corresponds with the going forth of Him who is called Faithful and True upon the white horse; the trouble here predicted agreeing with the mighty overthrow of the Antichristian powers, who are to be cast into the "lake burning with brimstone," as there represented. ..." [Page 274] - <https://archive.org/stream/homileticalcomme27robi#page/274/mode/1up>

Johann Friedrich Haug (AD * 1680, AD † 18. May 1753) executive editor and publisher of the Berleburger Bible. This joint venture of the leading Berleburg gathered heads of the Philadelphian movement appeared in eight volumes, 1726-42. Source - <http://www.deutsche-biographie.de/xsfz28248.html>

The Berleburger Bibel [aka 'Berleb. Bible', 'Berleburger Bibel', etc.] is in the years AD 1726 - AD 1742 (reproduction Stuttgart AD 1856) an extensive Bible work of 8 volumes, which did not only offer a new translation of the Bible, developed in Berleburg, but above all an extensive commentating. Source - [http://wikipedia.qwika.com/de2en/Berleburger Bibel](http://wikipedia.qwika.com/de2en/Berleburger_Bibel)

[**German**] De Heiligen Schrift Siebenter Theil, ober des Neuen Testaments Dritter Theil: mit dessen leßten Schriften als: der Epistel an die Hebräer, der Epistel Jacobi, den zwei Episteln Petri, den drei Episteln Johannis, der kurzen Epistel Judä, und dann der Offenbarung Johannis. Nach dem Grund-Text aufs neue übersehen, uebst der buchstäblichen und geheimen Erklärung. Gedruckt zu Berleburg im Jahr der Menschwerdung Christi 1737. Stuttgart 1861.

Revelation 12:7:

"... [Page 493] **Michael) durch welchen man hier gar wohl Christum selbst verstehen kann, als das haupt seiner Kirche, aus welchen auch der Name mit seiner Bedeutung: Wer ist wie Gott? am eigentlichsten geht, weil die menschliche Natur in die Gemeinschaft der gottlichen aufgenommen ist, wie also der Name Michael durch den ganzen 89sten Psalm erklärt ist, daß der Schluss herauskommt: Wer ist wie der herr unser Gott, den uns Gott unter der Gestalt des Menschen zeigt? Also**

Christus

Und seine Engel) die unter seinem Commando stehen, und ihn auch für ihr haupt erkennen,

Führten Krieg wider den Drachen) und seinen [Page 493-494] Anhang, wider das Drachenhaupt und den Drachenschwanz.

Weil Christus und Belial) nimmermehr zusammen stimmen, so kann daraus nichts als Krieg entstehen zwischen den zwei widerwärtigsten Dingen.

Wer noch falschen Frieden in sich hat, der hat ein betrübtes Zeichen daraus zu nehmen, daß der Arge noch ungestört in seinem herzen herrschen möge.

Wo Christus ins herz kommt, da erhebt sich Krieg in dem welsten Theil, als dem Christ des Menschen, welcher Gottes himmel und Tempel sehn soll.
Denn

Nachdem die Menschen unter die Gewalt des Satans in Abfall gerathen sind, so ist nun derselbe grausame Feind nicht nur außer dem Menschen, daß er ihm allein an Leib, Gut und sonst, schaden könnte, sondern die ganze Seele ist nach der Natur durch und durch mit der Kraft des Argen, als dem Schlangensamen, durchdrungen und vergistet.

Hieraus läßt sich nun bald erkennen, was inwendig bei einem jeden vorgehen müsse, wenn seine Sachen aus einem guten Fuß kommen, und er wieder wahres heil erlangen soll. Nothwendig muß des Teufels Partei und Art verlassen sehn, und das wird ohne Krieg nicht abgehen. Wir werden aber auch da nicht bestehen gegen ihn, wenn wir nicht einen guten Beistand haben. und wer ist wie Gott? der ein herr ist aller Engel. Zu dem und an den müssen wir uns denn im herzen beständig halten lernen. Streitet dieser Grossfürst Michael für und in uns, so helfen uns auch seine Engel.

In dem Namen Michael, den der herr der heerschaaren, Jesus Christus, führt, liegt schon der unfehlbare Grund des Sieges. Denn wenn er der höchste ist in aller Welt, und ihm der Vater alle Dinge unter seine Füße gethan, so müssen ihm auch die Engel, Gewaltigen und Kräfte, ja auch alle unreine Geister, unterthan sehn und immer mehr werden. Das ist also der rechte Mann, der mit, in und für uns streiten muß: sonst wird man der unendlichen Noth in Ewigkeit nicht los werden. Wie ists möglich, daß Jemand noch so thöricht sehn und seine Zeit und Kraft in fremden Dingen zubringen kann, da man die Gefahr so augenscheinlich var sich sieht! O wie sollte man nicht mit allen Begierden und Kräften sich in das erbarmende herz des herrn Jesu einwenden, und sich an ihn hängen und kleben im Glauben, wie eine Klette ans Kleid! O daß der Glaube hiezu möchte in uns stark werden, und wir uns alle näher unter Jesu Schirm und heilige Vertheidigung begeben lernten! Dieß müssen wir aber nicht äußerlich nur zu bewerkstelligen suchen, sondern zusehen, daß das männliche Bild Christi in

uns Gestalt gewinne, und wir also wesentlich aus Gott geboren werden. Daran liegt allein, woran es aber gar sehr fehlt, weil man nicht gern in Krieg verwickelt ist, und es doch an einem blutigen Krieg dabei nicht fehlen könnte. Denn wie hier ..." [Pages 493-494] - <http://books.google.de/books?id=AncTAAAYAAJ&printsec=frontcover&hl=de#v=onepage&q&f=false>

[English] "... [as quoted by Hengstenberg] **In the name Michael which is applied to Jesus Christ, the Lord of Hosts, there is given the sure pledge of victory.** For, since he is supreme over the whole world, and the Father has put all things under his feet, angels, principalities, and powers, including those that are evil, must also be subject to him, and shall ever be so. This, therefore, is the proper person to fight in us and for us; and were he not on our side we should never be able to escape from our troubles. ..." [as quoted by Hengstenberg]

And many, many others.