

Why Michael the Archangel Must Be Christ Himself

Jerry A. Stevens

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Key Definitions Michael: “Who is like God?” Archangel: Commander of the angels

1. “‘The prince of the kingdom of Persia [the highest of all the evil angels influencing the mind of Cyrus (see PK 572.0)] withstood me [the angel Gabriel] one and twenty days [by Cyrus’s representations against the Jews [see Lt 201, 1899, in 4BC 1173.3]]: but, lo, Michael, one of the chief Princes, came to help me; and I remained there with the kings of Persia’ ” (Daniel 10:13). **The angel Gabriel deems Michael one of the chief Princes.**
2. “I [the angel Gabriel] will show thee [Daniel] that which is noted in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your Prince” (Daniel 10:21). **Now Gabriel refers to Michael as Daniel’s Prince.**
3. “At that time [the disappearance of the king of the north power described immediately above and ending at the previous verse of Daniel 11:45] shall Michael stand up, the great Prince Which standeth for the children of thy [Daniel’s] 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 [God’s (COL 179.0-180.1)] people shall be delivered, everyone that shall be found written in the book [of life (see HS 156.2)]” (Daniel 12:1). **Michael stands up to recompense God’s people in Judgment, and must therefore possess deity.**
4. “The Lord [Christ Himself, the Saviour of sinners (see PK 584.1)] 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?” (Zechariah 3:2). **In His divinity, Christ has the power to rebuke Satan.**
5. “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 9). **The rebuking Authority now is openly declared to be Michael the Archangel, Whose power of life far exceeds the Devil’s limited power of death. This Personage was none other than Christ the Saviour (see DA 421.3), Who also rebuked Satan in Zechariah (point 4, above).**
6. “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 Thessalonians 4:16). **The Archangel descending from Heaven has resurrecting power—obviously something exclusive to the Creator of life.**
7. “Verily, verily, I [Jesus, the Son of God and Man] 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” (John 5:25, 28). **This passage ties points 6 and 7 together by equating the authoritative voice of the Son of God with that of the Archangel.**
8. “There was war in Heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent,

called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (Revelation 12:7–9). **Here Michael obviously possesses divine power and authority. The cumulative evidence is compelling that this Prince of Heaven, or the Archangel Michael, is none other than Christ Himself (see EW 164.2). Daniel 9:25–27 depicts Gabriel informing Daniel about the sacrificial mission of “the Messiah the Prince,” which terminology, taken together with the other Scripture references already noted, clearly indicates several kindred appellations for none other than the Second Person of the Godhead, namely the Lord Jesus Christ.**

The question naturally arises: Though the Bible in just two instances (1 Thessalonians 4:16 and Jude 9) mentions a particular Archangel, none other than the self-existent Christ as we have shown, isn’t it true that there are *created* beings known also as archangels? The answer is a resounding Yes, but it may surprise most people who they are and are not.

Instead of relying on speculative sources to support our answer, we have restricted our documentation to an exhaustive search of the complete published writings of that latter-day messenger of the Lord, Ellen G. White, and which are widely available via CD-ROM. It needs to be mentioned at the outset that using the search term *archangels* (plural) generates precisely eight records with hits, five of which are unique statements with the other three being identical reprints. With our own bolding, we list them here in chronological order of their appearance in the Spirit of Prophecy writings.

1. “He [Jacob in the vision of the mystic ladder] knows that this ladder represents Christ, Who has connected Earth with Heaven, and finite man with the Infinite God. He hears angels and **archangels** magnifying that glorious name” (3SP 440.2 [1878], reprinted in LP 332.2).
2. “[In response to the saints in Heaven who have come through the great tribulation,] . . . the angelic host, angels and **archangels**, covering cherub and glorious seraph, echo back the refrain of that joyous, triumphant song . . .” (Ltr 71, December 5, 1878, in HP 371.4; reprinted in Mar 329.4).
3. “Angels and **archangels** wonder at this great plan of redemption . . .” (Ltr 31, May 1892, in 3MR 19.3; reprinted in SD 295.5).
4. Angels and **archangels** are looking upon God’s chosen ones with the most earnest interest to see what influence the truth is having upon mind and character, to see how much they appreciate the One Who was crucified for them, that they might have eternal life” (Ltr J-016j, September 2, 1892, in 1888 1036.2).
5. “Cherubims and seraphims, angels and **archangels**, are watching the battle that is going on in this life” (Ms 12, February 18, 1894, in 1SAT 241.1).

But we are not quite finished, for it remains to scan the same CD-ROM for instances in which *archangel* (singular) may be used to describe created beings and not Christ *the* Archangel, Commander of the angels. That search generates exactly 86 records with hits, but only seven of them are distinct from the references to Christ that we covered at the beginning of this study. Of those seven, four are unique statements with the other three being identical reprints. Applying our own bolding once again, we list them next in chronological order of their appearance in the Spirit of Prophecy writings.

1. "Rebellion originated with Satan. Notwithstanding the exalted position which he occupied among the heavenly host, he became dissatisfied because he was not accorded supreme honor. Hence he questioned God's purposes and impugned His justice. He bent all his powers to allure angels from their allegiance. The **fact** that he was an **archangel**, glorious and powerful, enabled him to exert a mighty influence" (ST, September 14, 1882, para. 9).
2. "If they [the youth] receive Christ and believe in Him, they will be brought into close relationship with God. He gives them power to become the sons of God, to associate with the highest dignitaries in the Kingdom of Heaven, *and* to unite with Gabriel, with cherubim and seraphim, with angels and the **archangel**" (Ms 41a, December 20, 1896, in 1SAT 285.1 [the italicized word appears only in this rendering]; reprinted in SpM 52.1 and TA 285.2).
3. "[Christ] took in His grasp the world over which Satan claimed to preside as his lawful territory, and by His wonderful work in giving His life, *He restored the whole race of men to favor with God*. The songs of triumph echoed and re-echoed through the worlds. Angel and **archangel**, cherubim and seraphim, sang the triumphant song at the amazing achievement" (Ms 50, March 28, 1900, in 7ABC 485.1; italics in the book only).
4. "[Christ] took in His grasp the world over which Satan claimed to preside, and restored the human race to favor with God. And at this glorious completion of His work, songs of triumph echoed and re-echoed through the unfallen worlds. Angel and **archangel**, cherubim and seraphim, joined in the chorus of victory" (YI, April 16, 1903, para. 8, in 7ABC 476.2; italics in the book ignored).

It is of special interest that the second reference in this list mentions Gabriel. We have demonstrated elsewhere, namely "Guardian Angels, One Per Capita (Usually)," available at <www/biblelight.net/index-js.htm>) that Gabriel occupied the place from which Lucifer fell and thus became Satan, which would be "first of the covering cherubs" (PP 35.1; Ezekiel 28:14), meaning one in the immediate presence of Christ. God appointed Gabriel to occupy this position once held by Lucifer. This can be shown by closely comparing comments in several references: DA 693.3; ST, December 9, 1897, para. 2, in 5BC 1123.8; DA 779.2–780.0; and YI, July 28, 1898.7. Comparison of these references seems to indicate that whereas Lucifer functioned both as archangel *and* covering cherub, Gabriel does not occupy both positions. Moreover, in the same quote just mentioned, he is not described as "Gabriel the archangel" but simply as the first designated (by name, in this case) among a list of several ranks of angels, the last mentioned being "the archangel." We shall not here speculate beyond what the pen of Inspiration has shown.

In the final two references above, the expression "Angel and archangel" should be understood to represent plural numbers within each order of the celestial hierarchy, just as the expression "cherubim and seraphim" for the other pairing given are transliterations of Hebrew nouns in their plural forms. At times, as elsewhere quoted in this study, Ellen White rendered these words with a redundant plural spelling, obviously in order to assure the reader's understanding of plurality by appending the letter *s* to the end of both transliterated words whose correct plural forms here terminate in the unusual letter *m*.