

'Michael the Great Prince'

—Who Is He?

THE spirit creature Michael is not mentioned often in the Bible, but when he is, the context is always dramatic. In Daniel we see him fighting wicked angels on behalf of God's people. In Jude he is disputing with Satan over the body of Moses. And in the book of Revelation he casts Satan and his demons down to the earth. Evidently, Michael is a key figure in heaven. Hence, it is proper to wonder, Who is Michael?

For many years Jehovah's Witnesses have taught that Michael is a heavenly name for the only-begotten Son of God, who was named Jesus while on earth. However, most other religions view Michael as one of several archangels, as if there were more than one archangel. In view of this, is the teaching of Jehovah's Witnesses correct? What does the Bible say about Michael?

"The Prince of You People"

We are introduced to the one named Michael in the book of Daniel. There an angel of God refers to him in these words: "But the prince of the royal realm of Persia was standing in opposition to me for twenty-one days, and, look! Michael, one of the foremost princes, came to help me . . . And now I shall go back to fight with the prince of Persia. When I am going forth,



look! also the prince of Greece is coming. However, I shall tell you the things noted down in the writing of truth, and there is no one holding strongly with me in these things but Michael, the prince of you people."—Daniel 10:13, 20, 21.

Here we have a fascinating glimpse of the spirit realm. We see that spirit creatures—good and bad—are very much involved in world affairs. There was a spirit "prince of the royal realm of Persia," opposing the activities of God's angel. After Persia there would be a "prince of Greece," promoting the interests of that world pow-

THE NAME OF JESUS

"What's in a name?" is often asked, implying insignificance, and it may make but little difference to a man whether he be called Peter, James, John, Moses, Aaron or even Joshua (Jesus) in times when these and other names are used without any reference to their signification. But in Bible study we are impressed with the idea that names are full of meaning. They were given with reference to time, place or circumstance, past, present or future. Some names were as *monuments* to remind of some special dealings of the Lord, and others were *prophetic*. The qualities, work or destiny of an individual was often expressed by his name. When the direction of a life was changed it was sometimes indicated by a change of name. Adam, indicates man's origin—"of the earth, earthy." Cain, is "acquired," and the woman was mistaken in the value of the man she had gotten of the Lord. Abel, is "feeder," a shepherd, and fitly represents the great Shepherd of the sheep, who gave his life for them. Abraham means "father of a great multitude," or "of many nations." His name was changed from Abram to Abraham when God made him the promise. (Gen. 17: 5.) And in reference to the same great plan Sarai was changed to Sarah, i. e., Princess. (Ver. 15) These are prophetic in their character and point to the grand success of the gospel in bringing the nations to God, the Father of all, through the agency of the "seed" of promise—Christ and the church—the antitypes of Isaac and Rebekah. David, means beloved, a type of Christ, the true King of Israel. David as a prophet personifies Christ, and God makes promises to him as if he were Christ.

The excellent language of David—"Thou wilt not leave my soul in the grave, neither wilt thou suffer thine holy one to see corruption,"—was fulfilled in the triumphant resurrection of Christ from the dead. The name given is made to refer to position or official relationship, so that the *position is meant* when the word "name" is used. Even in this sense "a good name is rather to be chosen than great riches." The success of the Lord's work is to Him "for a name"—an honor. (Isa. lv:13.) To the obedient the Lord promises "an everlasting name." (Ivi.:5) "but the name of the wicked shall rot." (Prov. x:7.) To receive a prophet in the name of a prophet certainly refers to his official character. "Thou shalt call his name Jesus because He shall save His people from their sins." Jesus, means Saviour, and we are carried forward from the mere word to the exalted official position, on account of which he can "save to the uttermost all who come unto God by him." His position is contrasted with that of men and angels, as he is Lord of both, having "all power in heaven and earth." Hence it is said, "Let all the angels of God worship him"; [that must include Michael, the chief angel, hence Michael is not the Son of God] and the reason is, because he has "by inheritance obtained a more excellent name than they." Michael or Gabriel are perhaps grander names than Jesus, though Jesus is grand in its very simplicity, but the official character of the Son of God as Saviour and King is the inheritance from his Father, which is far superior to theirs, for it pleased the Father that in him *all fullness* should dwell. He has given him a name which is above every name, that at the name of Jesus every knee should bow both in heaven and earth. And there is "none other name under heaven given among men whereby we must be saved."

With this view before our minds that the name refers to his official position, the importance of taking from among the Gentiles a "people for his name" will be appreciated. As the wife takes the name of her husband, so the church takes the name of her Head. The two made one is the fact of importance. Not one in name merely, but in fact, as represented by the name—one in spirit, position, aim and work. The difference between the terms Jesu-it and Christian may illustrate a point. The first relates to the *letter*, as Jesus is a proper name; the second relates more nearly to the *spirit*, as Christ means *anointed* and refers to his official position.

We are not here pleading for a name, but what appears to be an important *idea*. There is doubtless as much danger

in using the name *Christian* as the name of a *sect*, as in using other names. The one body knows no divisions. All who have the spirit of Christ are *one* whether they fully realize it or not; one in spirit now and when glorified—married—one in every *possible* sense, even as the Father and Son are one. Jno. xvii:22, 23.

To be baptised into the name of Jesus (or Father, Son and holy Spirit,) as in him all fullness of the Godhead dwells, means far more than a baptismal formula. It is by the apostle expressed as being baptised by one spirit into one body. (1 Cor. xii:13.) There are letter and spirit in the subject of baptism as in almost every other part of God's plan. We should not ignore or belittle either. The letter represents the spirit, as a symbol or "*likeness* of his death," and "resurrection." (Rom. vi:5.) Those who can appreciate the spirit need not and are not most likely to ignore the letter, but it seems important that we should guard against mere formalism. In *spirit*, to be baptised involves a death to sin, a rising into a new life of obedience, and a consequent formation of a character;—having "your fruit unto holiness and the end everlasting life." (Rom. vi:22.) "As many of you as have been baptised into Christ have put on Christ." (Gal. iii:27.) "Into one body!" "Ye are members of Christ," as in the figure used, bone of his bone and flesh of his flesh. (Eph. v:30.) Do not confound the figure with the reality, do not imagine we will lose our individuality. The body of Christ is a body corporate, each individual acting in harmony with each other and under the direction of Christ for the manifestation of God's love in the salvation of men.

The human body is used to represent the church, but in this as in all other figures the reality is but dimly foreshadowed. As Jesus is the *anointed*, so are we, and for the same purpose. He is both king and priest, so we are to be kings and priests—kings to rule and priests to bless.

To be baptised into his name is to become sharers in his spirit, his character, his official position and his work. The power given to him will be manifested through his saints. He is our Saviour, but the body corporate will save the world. He will continue to be our Head, but the church will be the head of the world. Adam was the head of his wife, but they were the united head of the race. The natural is the shadow of the spiritual. Our position will be higher than the highest angel. We, like them, will die no more; but as we for a little while have been lower than the angels, and in an important sense under their influence, they in this world being ministering spirits to the heirs of salvation, so in the world to come, the church being then exalted to the throne of him who is Lord of both angels and men, the "saints will judge (rule) angels," and "judge (rule) the world" too. In that day when every knee shall bow to the highest manifested authority—before the Messiah's throne—the Queen as well as the King will be there. Is it a false ambition, to look for such royal honor? The voice of our coming husband sounds sweetly upon our ears as we struggle on amid the trials of this life. The overcomer will sit with me in my throne. Will he allure us on by such a hope to deceive us? Are the crown, throne and kingdom promised but unmeaning words? Are our hopes in vain? Will they vanish in fulfillment? Away with the doubt, it is Satan's snare; our Lover is true and faithful, and He has "all power." Call it an unworthy ambition and selfish withal, do you? Then God never would have given the inducement. If this hope of ours is selfish, then our Saviour is selfish. For the joy set before him he endureth; but it is a benevolent selfishness. His power is exercised to bless. The greater serves the less.

How else could we enter into the joy of our Lord than by reaching a position from which we can pour blessing on the needy? He hath given him a name above every name. Oh that we may realize our privilege of sharing it!

Baptised into the Saviour's death,

With him we rise again;

His spirit moves our every breath,

With him we'll live and reign. J. H. P.

THE DAY OF JUDGMENT

One great reason for the perverted views respecting the Messianic age, is the failure to understand the Bible meaning of the word *judgment*. It has several significations. Sometimes it means simply an examination or investigation of certain facts, testimony or arguments, in order to ascertain truth, or to reach a just decision. We also use the term to express that quality of mind which enables one to correctly grasp the true conclusion; as we speak of a person having *good judgment*. It often means the determination arrived at in the

mind; also the results flowing from the trial and decision in the distribution of the rewards or punishments.

We have been taught to associate the word, when found in the Scriptures, with the last mentioned meaning, i. e. the *executive judgment*, which signification it certainly has; nevertheless, it also and frequently refers to the trial itself while in progress. Notice the first occurrence of the word in the New Testament, (Matt. vii:1, 2,) would clearly bear this rendering: "Test not, that ye be not tested. For with what

Pope Martin stated the matter in his own behalf as follows: "All the earth is my diocese, and I am the ordinary of all men, having the authority of the King of all kings upon subjects. I am all in all, and above all, so that God Himself, and I, the vicar of God, have both one consistency, and I am able to do almost all that God can do. In all things that I list my will is to stand for reason, for I am able by the law to dispense above the law, and of wrong to make justice in correcting laws and changing them. Wherefore, if those things that I do be said not to be done of man, but of God—What can you make me but God? Again, if prelates of the church be called and counted of Constance for Gods, I then, being above all prelates, seem by this reason to be above all Gods. Wherefore, no marvel if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things, yea, with the precepts of Christ."—B314; Dan. 7:25.

12:6. **And the woman.**—The true Church of God.

Fled into the wilderness.—"Error, always more popular than truth, when exalted to influence and power, hunted down, proscribed and made disreputable the truth, and all who held it. This was the time when the true Church (woman) fled into the wilderness—into solitude—an out-cast because of her fidelity to the truth, and to the true Lord and Head of the Church."—B329.

Where she hath a place prepared of God.—"The secret place of the Most High."—Psa. 91:1.

That they.—The antitypical ravens that fed the Elijah class, the unknown, "faithful men" who, in secret, broke the bread of life to those that hungered for righteousness. **Should feed her there.**—As Elijah was fed in the wilderness.—Rev. 2:20.

A thousand two hundred and threescore days.—1260 years, from A. D. 539 to 1799.—Rev. 11:2, 3.

12:7. **And there was war in heaven.**—Between the two ecclesiastical powers, Pagan Rome and Papal Rome.

Michael.—"Who as God," the Pope.—B275; C62.

And his angels.—The Bishops. The following is the reply given in the Catholic catechism to the question, "Who are the successors of the Apostles?" Ans. "The bishops who are rightly consecrated, and are in communion with the head of the Church, the Pope."

[Fought against] **TO WAR WITH the dragon.**—Attempted to get the temporal power away from the civil rulers.—Rev. 2:12.

And the dragon.—Imperial Rome.—B288; Rev. 12:3; 20:2.

Fought and his angels.—Did everything possible to circumscribe the growing power of the papacy, but all in vain.—Rev. 2:12.

12:8. **And THEY prevailed not AGAINST HIM, neither was [their place] HE THEN found any more in heaven.**—The Papacy came out of the contest victorious. "Paganism, defeated, relinquished all things pertaining to religious affairs, and contented itself with social, civic and political affairs," so stated one of Pastor Russell's coworkers.

12:9. **And the great dragon was cast out.**—Verses 9 to 12 contain the rejoicings of the Papacy over their triumph.

That old serpent, called the Devil, [and] Satan.—"To this fourth beast, representing Rome, Daniel gives no descriptive name. While the others are described as lion-like, bear-like and leopard-like, the fourth was so ferocious and hideous that none of the beasts of earth could be compared with it. John the Revelator, seeing in vision the same symbolic beast (government), was also at a loss for a name by which to describe it, and finally gives it several. Among others, he called it 'the Devil.' He certainly chose an appropriate name; for Rome, when viewed in the light of its bloody persecutions, certainly has been the most devilish of all earthly governments. Even in its change from Rome Pagan to Rome Papal it illustrated one of Satan's chief characteristics; for he also transforms himself to appear as an angel of light (2 Cor. 11:14), as Rome transformed itself from heathenism and claimed to be Christian—the Kingdom of Christ."—A258.

Which deceiveth the whole world.—By intimating that anybody in it except the pope has any right to say anything about how it should be run.

He was cast out into the earth.—We, the Papacy, are in control!

And his angels were cast out with him.—We, the cardinals, etc., have the positions of power once held by the priests of Pagan Rome!

12:10. **And I heard a loud voice saying in heaven.**—In the Roman Catholic Church.

Now is come salvation, and strength.—"Cardinal Manning, Papacy's chief representative in England, endorses and draws public attention to the following clause of the Catholic faith: 'We declare, affirm, define, and pronounce it necessary to salvation, for every human creature to be subject to the Roman Pontiff.' And in a published discourse he represents the pope as saying, 'I claim to be the Supreme Judge and Director of the consciences of men; of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in the



Michael announces to the Virgin her approaching death. A predella by Fra Filippo Lippi. From Jameson, *Legends of the Madonna*.

bush had the appearance of Michael, who had descended from Heaven as the forerunner of the Shekinah." Zagzagel (*q.v.*) is usually denominated the angel of the burning bush. According to Talmud *Berakot* 35, where the comment is on Genesis 18:1-10, Michael is recognized by Sarah as one of 3 "men" whom Abraham entertained un-awares. Legend speaks of Michael having assisted 4 other great angels—Gabriel, Uriel, Raphael, Metatron—in the burial of Moses, Michael disputing with Satan for possession of the body [*Rf. Jude* 9.] In mystic and occult writings, Michael has often been equated with the Holy Ghost, the Logos, God, Metatron, etc. In *Baruch III*, Michael "holds the keys of the kingdom of Heaven"—which, traditionally, and in the popular image, applies more aptly to St. Peter. In Hastings, *Encyclopaedia of Religion and Ethics* IV, 616, the article "Demons and Spirits" speaks of the earliest traditions in Muslim lore as locating Michael in the 7th Heaven "on the borders of the Full Sea, crowded with an innumerable array of angels"; and after describing Michael's wings as "of the color of green emerald," goes on to say that he "is covered with saffron hairs, each of them containing a million faces and mouths and as many tongues

which, in a million dialects, implore the pardon of Allah." In ancient Persian lore, Michael was called Beshter, "one who provides sustenance for mankind," which would equate him with Metatron. [*Rf. Sale, The Koran, "Preliminary Discourse."*] Here it is revealed that the cherubim were formed from the tears Michael shed over the sins of the faithful. Christians invoke Michael as St. Michael, the benevolent angel of death, in the sense of deliverance and immortality, and for leading the souls of the faithful "into the eternal light." To the Jews, according to Régamey, *What Is an Angel?*, Michael is the "viceroys of Heaven" (a title applied to the great adversary *ha-Satan*, before the latter fell). With Gabriel, Michael is the most commonly pictured angel in the work of the classic masters. He is depicted most often as winged, with unsheathed sword, the warrior of God and slayer of the Dragon (a role later apportioned to St. George). As the angel of the final reckoning and the weigher of souls (an office he shares with Dokiél, Zehanpuryu, and others) he holds in his hand the scales of justice. Fra Filippo Lippi, in a sketch reproduced on p. 436 in Jameson, *Legends of the Madonna*, shows Michael kneeling and offering a taper, as the angel who announces to Mary her approaching death (it was Gabriel who announced the birth of the Virgin's God-child). On p. 433 of the same book an oriental legend is recalled which tells of Michael having cut off the hands of "a wicked Jewish high priest" who had attempted to overturn the bier of the just-deceased Virgin; however, the hands of the "audacious Jew" were reunited to his body at the intercession of St. Peter. Among the recently discovered Dead Sea scrolls there is one titled the *War of the Sons of Light Against the Sons of Darkness*. Here Michael is called the "Prince of Light." He leads the angels of light in battle against the legions of the angels of darkness, the latter under the command of the demon Belial. In Ginzberg, *The Legends of the Jews*, Michael is regarded as the forerunner of the Shekinah (*q.v.*); as the angel who brought Asenath from Palestine as a wife to Joseph; as the one who saved Daniel's companions from the fire; as the intermediary between Mordecai and Esther; as the destroyer of Babylon, etc.,