

Michael the Archangel:

A Defense of Jesus in the OT

By Douglas Van Dorn

Archangel in Scripture

The Scripture says that on the Great Final Day and LORD, “*The Lord* himself will descend from heaven with a cry of *command*, with the voice of an *archangel*, and with the sound of the *trumpet* of God. And the dead in Christ will rise first” (1 Thess 4:16).¹ This speaks of the return of Jesus at the end of the age.

The word *archaggelos* (archangel) only appears two times in the Bible. The other is Jude 9, “But when the *archangel* Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, ‘The Lord rebuke you.’” Origen (185-254 AD) tells us that Jude’s strange story is from a now lost portion of “The Ascension of Moses” (Origen, *Concerning Principalities* 3.2). Jewish literature around the time of the NT had a lot to say about Michael, as we will see later. But it is his words to Satan in inspired Scripture that are important first.

“The Lord Rebuke You”

Like the term “archangel,” this phrase “The Lord rebuke you,” is only found in two places in the Bible: Here and in Zechariah 3:2. The parallels between the two stories are astonishing:

Jude 9	Zech 3:1-2
But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said [to the devil], "The Lord rebuke you."	Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him. And the LORD said to Satan, "The LORD rebuke you, O Satan!"

The Zechariah passage is interesting, because, like the Jude passage, we have someone saying the exact same words to Satan, “The LORD rebuke you, O Satan.” In Jude it is Michael. But in Zechariah, it is the “angel of the LORD” (3:1) who is called simply “the LORD” (*Yahweh*) in vs. 2. It is, of course, possible that we have two different persons saying the same thing. But it is more likely that we have One saying the same thing two times. It is this interpretation that

¹ For those interested in the technical side, the Greek construction of the sentence is as follows. It begins with a conjunction “For” or “Because” (*hoti*) followed by the third masculine singular pronoun “him” (*autos*), followed by the subject of the sentence “the Lord” (in the nominative case). The verb of the sentence is to descend (future indicative) followed by a prepositional phrase “from heaven.” So, the simple sentence would be “For the Lord will descend from heaven.”

The “Lord” has three modifiers. Each modifier begins with the preposition “with” or “in” (*en*) which is in turn followed by a noun. The first noun is *keleusmati*, a dative neuter singular noun meaning “shout.” This would be either an instrumental dative (describing the means by which the descent is accomplished) or a dative of manner (describing the manner in which the action of the verb is carried out). In this case, the two are virtually indistinguishable. Thus, it is translated, “For the Lord will descend from heaven with a shout.”

The second and third prepositional phrases modify the shout. The shout occurs “with” a (no definite article) voice (dative, feminine, singular noun) of an (no definite article) archangel (genitive, masculine, singular noun). Since there may be only one archangel, it may be translated as “the voice of the archangel.” It then occurs with a (no article) trumpet (dative, feminine, singular noun) of God (genitive, masculine, singular noun). As you can see, the two phrases are identical in form. Though some commentators suggest that we do not know whose voice it is, it seems obvious from the construction that it is the Lord whose voice is also the archangels. I will attempt to prove this in the rest of the article.

causes Meredith Kline to say, "If Jude v. 9 refers to Zech 3:2, it clearly identifies the Angel of the Lord by the name Michael."² This article will demonstrate why I believe that Michael is The (not "an") Angel of the LORD.

The Angel of the LORD

The Angel of the LORD is a designation of one particular being in the OT. He is able to give offspring (Gen 16:10), even miraculously to very old women (Gen 22:14-17). He bears the name of God (Ex 23:21), being called: "The-God-Who-Sees" (Gen 16:13), "I AM" (Ex 3:2, 4, 6; cf. John), and "Wonderful" (Jdg 13:18; cf. Isa 9:6). He saves and redeems his people from evil (Gen 18:1-2, 16-32; 19:16; 48:16). He makes the ground upon which he walks holy (Ex 3:5; Josh 5:15). He makes covenants as if he were God (Gen 22:14-17). The covenant between the LORD and Israel is even said to be *his* covenant (Jdg 2:1). He is captain of the LORD's Army (Josh 5:14). When people see him, they fall down in worship where 1. He accepts their worship (Josh 5:14; Jdg 13:20), and 2. The people swear that they have seen God face-to-face (Gen 16:13; 32:30; 33:10;³ Jdg 6:22; 13:22). There can be no question that this mysterious figure not only represents God (the Father), but that he is very God of very God. In a dream he tells Jacob, "I am God" (Gen 31:11-13). To Moses he calls himself both "God" (*elohim*) and the LORD (*YHWH*; see Ex 3:4, 6). Thus, if Michael were the Angel, Michael would also have to be God rather than a created being (i.e. Jehovah's Witnesses).⁴

Michael is not a title, but a proper name. It means "who is like God" (*mi-ka'el*). This can either be a statement or a question. It is most likely a question. Either way, you have a very interesting name. If it is a statement, then it points toward the direction that Michael is one *who is like God*. If it is a question, it might be read in light of Exodus 15:11, "Who is like you, O LORD [*mi-kamokah ba'elim yhw*], among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders." The question here is nearly identical to the meaning of the name Michael, and perhaps this stands as the backdrop of the development of the name.

Also in this verse God is identified as "doing wonders" (*pele'*). This word is of particular interest, as it is the name "the angel of the LORD" gives to Manoah (Samson's father), after he asks the angel to tell him his name. The Angel's response is, "Why do you ask my name, seeing it is wonderful?" (Jdg 13:18). It is interesting that the Angel phrases his response in the form of a question, just like the name Michael. "Wonderful" here is the masculine singular adjective: *pele'y*. The masculine singular noun in Ex 15:11 forms the same root word in Hebrew: *pl'*. This may be of further interest in light of Isaiah 9:7 which predicts of the Messiah, "His name shall be called Wonderful" (*pele'*).

² Meredith Kline, *Glory in our Midst*, p. 128 n. 11.

³ This assumes that in the Biblical Jacob narrative that the man and the Angel are the same person. However, in extra-biblical literature, Jacob is said to have wrestled with the angel Sariel (*LadJac* 3:3, 4:1-3), Uriel (*PrJoe* Frags. A, C), and even Michael, Gabriel, or Metatron (i.e. *TargYer* 32:25). This shows that many Jews believed that Jacob wrestled with a mere angel, taking "elohim" (I have seen 'god'), not as the Divine Being, but as an angel (although a couple of these angels seem to take on Divine qualities in their literature).

⁴ The JW's insist that Jesus and Michael are the same person, but that *both* are created beings! "Jesus is not God and never claimed to be" ("Should You Believe...?" 2000). Rather, Jesus can be understood "from the scriptures to be Michael the Archangel" (*The Watchtower*, 1979, p. 29). "Michael the great prince is none other than Jesus Christ himself" (*The Watchtower*, 1984, p. 29). I do not believe the problem here is their identification of Jesus with Michael, but with the delusion that Jesus (and Michael) are created creatures of Jehovah.

The only other time that the Angel of the LORD is asked *about* his name is by Jacob (Gen 32:29-30 where he is called a man [*ish*]; Gen 32:25; cf. Gen 18:2ff) and Moses (Ex 3:13-14). To Jacob he responds yet again with a question, “Why is it that you ask my name?” Again, this is similar to the name Michael, if the name is a question. But Jacob, after hearing this declares, “Peniel,” “I have seen God face to face.”⁵ This is the same reaction that Gideon has, “Alas, O Lord GOD! For now I have seen the angel of the LORD face to face (panim ‘el-panim)” (Jdg 6:22; cf. Ex 33:11).⁶ As we will see shortly, the name Peniel becomes mixed up with an angel named Phanuel in Jewish literature. This angel is said to be one of the archangels, and he resembles Michael in certain respects.

In the Angel’s encounter with Joshua, he is called the commander of the Lord’s Army (Josh 5:14). This is a very interesting title, very reminiscent of the LORD of Hosts (*Sabaoth*). Of the few things that we know about Michael from the Scripture, commander of the armies of angels is one of them. Revelation 12:7 says, “War arose in heaven, Michael and his angels fighting against the dragon.” Yet, at the end of Revelation it tells us that the armies of heaven were arrayed in fine linen, white and pure, and were following *Jesus* on white horses (Rev 19:14). This is a very close relationship between Michael and Jesus and the Angel of the LORD. And remember here how in our first passage the archangel returns on the Last Day with “a cry of *command*” (1 Thess 4:16).

As we can see from the two explicit NT depictions of Michael (Jude 9, Rev 12), Michael is always doing battle against Satan. This seems to follow in line with the basic Christ/Anti-Christ crisis⁷ that begin with Cain and Abel and works its way out down through the pages of Holy Scripture.⁷ It seems to culminate with Christ’s battle(s) with Satan in the desert, on the cross, and at the end of time when the demon will finally be thrown—once for all—Into the Lake of Fire.

Extra-Biblical Literature

Finally, extra-biblical literature, which has much to say about Michael, may be of some help in identifying who this being is—although we must admit up front that these sources are not inspired and sometimes conflict with the Biblical record where they expand the role of one angel (The Angel of the LORD) into many (i.e. Michael, Uriel, Phanuel, Sariel, and my personal favorite—Metatron etc.), or diminish the role of a divine being (i.e. the Angel of the LORD) into that of a mere creature. Judaism’s progressive obsession with classifying, naming, and categorizing the spirit-world is something that Scripture does not seem particularly interested in doing.

⁵ In later Jewish tradition, Peniel becomes the angel Phanuel (or Penuel; cf. 1 En 40:10; 54:6; 71:13; 3 Bar 3:5). Uriel and Samriel are often interchanged or mistaken for Phanuel.

⁶ It would appear that the Angel of the LORD is called by many names. Hagar calls him “The-God-Who-Sees” (El Roi; Gen 16:13). Jacob and Gideon call him Peniel or panim ‘el-panim. He calls himself “I AM WHO I AM” (Ehyeh Asher Ehyeh; Ex 3:14). To Manoah he calls himself “Wonderful” (Pele’).

⁷ Think about Lot vs. Sodom, Jacob vs. Esau, Moses vs. Pharaoh, David vs. Goliath, Daniel vs. Nebuchadnezzar, Israel vs. Babylon, Christ vs. Herod, Paul vs. Super-Apostles, the Church vs. Antichrist etc.) where God’s authoritative representative is always contested by one seeking to usurp God’s authority through his chosen servant.

In the Pseudepigrapha, as in the Scripture, Michael is depicted as the commander of the armies of heaven (cf. ApEzra 4:24; 3 Bar 11:4; 13:3; TAb 1:4). Likewise, as with the Bible, Michael is called the archangel (ApEzra 1:3; 14:1; TAb 1:6; TMo 1:2; TSol 1:6; Jub 10:7; ApMos 1:1). However, unlike the Scripture, Michael is sometimes depicted as one of several (sometimes four⁸, sometimes seven⁹) archangels.

In Jubilees 10:7¹⁰ Michael is the angel that cast the majority of fallen angels into the abyss in the days of Noah. This is similar to the unnamed angel in Revelation 20:1-3 who “holds in his hand the key to the bottomless pit” and who binds Satan in it for 1,000 years. Many commentators believe that Matthew 12:29 and Mark 3:27 demonstrate that Jesus is the one who “binds” the strongman, Satan, just as the angel (Michael?) does in Revelation 20. This is all the more probable when we understand that these are the same keys that Jesus holds in Revelation 1:19 (i.e. “the keys of Death and Hades”). On a similar note, 3 Baruch 11:2 explains that Michael “holds the keys of the Kingdom of Heaven.” In Matthew 16:19, it is Jesus that gives the same keys to the disciples.

3 Baruch 14:2 says that “Michael is even now presenting the merits of men to God.” Testament of Abraham 15:1 calls Michael “my servant.” Furthermore, the *Testament* has this archangel coming to speak to Abraham, and as such this could very well be a commentary-expansion of the Genesis narrative where the Angel of the LORD—the only angel that speaks to Abraham from the LORD—comes to speak to the same Patriarch concerning his death. If so, then the two angels were seen as identical by this Jewish source. 1 Enoch adds that Michael is “the merciful and long-suffering” (1 En 40:9, 68:2, 3). He is called the “mediator and intercessor” (Aslsa 9:23 [Latin]; TLevi 5, TDan 6). He opens the gates to the righteous by mediation, until he should bring them in (4 Bar 9:5; ApMos 43:2). And he does it by “blowing with his trumpet (ApMos 22:1-2).” Of course, as we have already seen, it is Jesus, with the voice of the archangel, who blows the trumpet on the Last Day. All of these other things attributed to Michael fit as things we can attribute to Jesus as well.

In the Dead Sea Scrolls (War Scroll), there is an interesting, if not cryptic, passage about Michael, “He [God], sends everlasting aid to the lot of his covenant by the power of the majestic angel for the sway of Michael in everlasting light, to illuminate with joy the covenant of Israel, peace and blessing to God’s lot, to exalt the sway of Michael above all the gods, and the dominion of Israel over all flesh” (4QM Col. 17, Frag. 4). Certainly, Michael is regarded here as the chief, the highest, of all the angelic beings and sons of God. This is only incompatible with a biblical view of the Angel of the LORD if one believes that Michael is a created being.

Finally, Philo (20 BC – 50 AD) may have one of the most interesting things of all to say. “And even if there be not as yet anyone who is worthy to be called a son of God, nevertheless let him

⁸ The four are usually Michael, Gabriel, Uriel/Phanuel, and Raphael. Cf. 1 Enoch 9:1.

⁹ The Seven include the first four as well as Raguel, Sariel, and Remiel. Cf. 1 En 20.

¹⁰ “The Lord commanded the archangel Michael to cast them into the abyss, until the day of judgment. But the devil requested to take the portion from them, for tempting of humans. And the tenth (part) of them was given to him, according to the divine command, so that the humans might test the value of the choice of each person toward God. But the remaining nine parts were cast into the abyss” (Jub 10:7-9).

labor earnestly to be adorned according to his first-born word, the eldest of his angels, as the great archangel of many names; for he is called, the authority, and the name of God, and the Word, and man according to God's image, and he who sees Israel" (Philo, *On the Confusing of Tongues*, 146). From this it is clear that, though he rejected Jesus as Messiah, he believed that the one worthy to be called a son of God is the first-born word, is called the authority (or "beginning"), bears the name of God, a man according to God's image, and most interesting of all for our discussion, the eldest of his angels, the great archangel of many names. It is certainly plausible that this angel of many names is the Angel of the LORD, El Roi, Peniel, Panim-El-Panim, I AM WHO I AM, and Wonderful. It is also probable that his name is Michael.

Three Objections

Before we finish, we need to deal some objections that have arisen against the assertion that Michael is the proper name of the Angel of the LORD, the one who in the womb of Mary came "in the flesh" to bear our sins before God. The first objection is found in Daniel 10.

Daniel has more to say about Michael than all other biblical accounts combined. He appears in Daniel 10:13 as "one of the chief princes" who came to help some being who was being delayed twenty one days from speaking to Daniel by the evil prince of Persia. In verse 21 of the same chapter, he is called "your prince." Finally, in 12:1 he is called "your [Daniel's] prince, the prince of his people Israel.

It is Daniel 10:13 that seems to create the contradiction for our view. The objection goes that Daniel sees none other than the pre-incarnate Christ in Dan 10:5-6. He is clothed in linen with a golden belt around his waist. His body was like beryl. His face was like lightning. His eyes were like flaming torches. His arms and legs were like burnished bronze. The sound of his words were like the sound of a multitude. These are descriptions given to John for Christ (Rev 1:13-15).

But later, the same Christ is delayed from coming to Daniel by the prince of Persia, and since he is helped by Michael, the two cannot be the same person.¹¹ But this view is mistaken. It is not Christ who needs Michael's help (can anyone really imagine such a need?). It is (probably) Gabriel, the same angel that has been coming to Daniel in his visions, while Christ stands somewhere else shouting commands (Dan 7:15-16; 8:15-16; 9:21-23).

The text does not say that the *same* being from Daniel 10:5-6 is the one who touches Daniel while he trembles at the vision (10:10). What possible sense would that make to have the same terrifying Being touch Daniel and now speak to him, especially when his voice was previously like a mighty host, but is not just a single voice? The text simply says that "a hand" touched him. It doesn't identify the hand by name, but it does tell us that this same being needs the

¹¹ Greg Beale, who otherwise is a brilliant commentator of Revelation summarizes the objection. "They they are not the same heavenly being, since the figure of one in the "likeness of a son of man" in 10:16 is distinguished from Michael and because the "son of man" is portrayed as a divine being (cf. Dan. 7:13 MT with 7:13 LXX) or as equivalent to the angel of Yahweh (so Dan. 10:5-6, 16), who appears elsewhere in the OT. (Beale, *Revelation*, NIGTC, p. 651).

help of Michael in his battle with the Prince of Persia. Again, what sense does it make that Jesus would need Michael's help in a battle with the evil prince?

A second objection is that no angel is ever worshipped in Scripture. This is an amnesiaic objection that forgets that in fact the Angel of the LORD *is* worshipped by Gideon, Manoah, Jacob and others as we have already seen. It is true that no *created* angel receives worship, except for demons who are fallen angels. But this only goes to prove that the Jehovah's Witnesses are wrong. Michael is NOT a created being. If he were, but was not in fact Very God of Very God, he would be a most wicked demon, accepting worship rather than pointing the worshiper to the True God.

A third objection wonders how Christ who became a man could also be an angel. For this objection it might be helpful to understand the word "angel." The Hebrew word is *malek*. The Greek word is *aggelos*. Both may mean angel or messenger. Malachi 3:1 is a curious and important verse for this discussion. It says, "Behold, I send my messenger (*malek, aggelos*), and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger (*malek, aggelos*) of the covenant in whom you delight, behold, he is coming, says the LORD of hosts." This is a prophecy of Christ's descent to earth (see Rev 20:1; cf. John 6:38, 42) as a man born of the virgin Mary. He is announced in English versions as the Messenger. Yet, "angel" could just as easily be used in translation. The point is that the one who was the messenger of the covenant in past (cf. Jdg 2:1) is the one who is coming in the future. Whether we understand him to be an angel or more generically, a messenger, someone from the past is coming and will incarnate as a human in the future.

Is Christ an actual angel at various places in the Scripture? It appears that he probably is, since he is both captain of the armies of angels, comes with angels, fights with demons, and comes and goes in mysterious ways. Yet, he is not an angel in the sense that he is a created being. And so however it may have happened, and we do not know the details of it, the fact remains that Michael-Christ is the uncreated angel-messenger of Scripture. This should be no more bizarre to an orthodox Christian than saying that the Word (whom Philo referred to as the Logos-Angel) became flesh and made his dwelling among us.

Objection: How could "Jesus" have been an angel. Jesus never was an angel. The second person of the Trinity was an angel. He was/is also the Word and I don't understand how that could be the case.

Michael fights against the dragon (Rev 12:7). [Who is Michael?](#)

- a. He is the greatest of [angels](#). [Jude 1:9](#) calls him the "archangel." Michael is the only angel in Scripture with this title. In Daniel he fights along side of the son of man. Objection: Lucifer was the greatest of angels (the model of perfection: [Ezek 28:12](#); guardian cherub: [28:14](#)), not Michael.

- b. He is **Christ**. Michael is the proper name of the Messianic “Angel of the Lord.”¹²
Objection: No one seems to worship Michael in the Scripture (see II.B.1.d.iv below).
- c. **Dan 10:12-13** isn’t really of help in identifying him, for if he is Jesus, then he would be the head of the angels (i.e. the Angel of the Lord).
- d. Conclusion: I lean towards the view that Michael is Christ.
 - i. When he stands up (**Dan 12:1**) God’s people are delivered.¹³
 - ii. The name “Michael” means “Who is like God.”¹⁴
 - iii. When Christ returns, it is with the voice of the archangel (**1 Thess 4:16**; cf. **John 5:25-28**). It seems to be *his* voice that is shouting.
 - iv. **Joshua 5:14** identifies the Angel of the Lord as captain of the Lord’s armies. In the next verse, *Joshua worships him*. In **Rev 12:7**, Michael fights the dragon with his angelic host or army.
 - v. Michael defeats the dragon. Christ is the one who conquers Satan (compare w/ **Rev 20:2**).
 - vi. It is possible that **Jude 9** has **Zech 3:2** in mind. In the former it is Michael who says to Satan, “**The LORD rebuke you, Satan!**” In the later, it is the Angel of the Lord who says it.¹⁵

And Michael the commander said to me: " (APoc ezRa 4:24; 3 BA 11:4; 13:3; TAb1:4)

Michael the archangel, (APR 1:3; 14:1; TAB 1:6; TMO 1:2; TSol 1:6; Jub 10:7; ApM 1:1)

Michael comes, who holds the keys of the Kingdom of Heaven (3BA 11:2)

"Michael is even now presenting the merits of men to God." (3BA 14:2)

"Michael, my servant, (TAb 15:1)

And Michael the **bodiless one** went and said to Death: "Come here; the lord of creation, the immortal king, calls you." ³ And Death, hearing this, shivered and trembled, being possessed with great terror, and coming with great fear it stood before the invisible father, shivering, groaning and trembling, awaiting the command of the Master. ⁴ Therefore the **invisible God** said to Death (TA1 16:2-4)

Lord commanded the archangel Michael to cast them into the abyss, until the day of judgment. (JUB 10:7)

the archangel Michael blowing with his trumpet and calling to the angels and saying: ² "Thus says the Lord: "Come with me to Paradise and hear the judgment, with which I will judge Adam." (ApM 22:1-2)

And the archangel Michael said to Seth: "Thus prepare every human who dies, until the day of the resurrection." (ApM 43:2)

"the merciful and long-suffering" (En 40:9; 68:2,3)

Michael the archangel of righteousness, who opens the gates to the righteous be my mediation, until he should bring in the righteous. (4BA 9:5)

"the mediator and intercessor" (Ascension of Isaiah, Latin version 9:23; Testament of the Twelve Patriarchs, Levi 5; Dan 6)

מִי־כְמוֹתָּךְ בְּאֵלִים יְהוָה (Exo 15:11 WTT)

mî-kāmōkā^h bā^ʔēlīm yhw^h(^ʔādōnāy) mî kāmōkā^h ne^ʔdār baqqōdeš nōrā^ʔ t̄əhillōt
 ʕōšē^h pēle^ʔ (Exo 15:11 BHT)

"Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders? (Exo 15:11 ESV)

¹² Meredith Kline, *Glory in our Midst*, p. 128 n. 11.

¹³ Michael will usher in the coming resurrection by standing up for God’s people, as their unique champion (Dan. 12:1,2; 10:21), Fausset’s Bible Dictionary.

¹⁴ It may mean, “Who is like God? (question mark). But I am not hinging my interpretation upon the meaning of the name.

¹⁵ See Johnson, *Triumph of the Lamb*, p. 183, n. 7.

mīkāʿēl (Dan 10:13 BHT)

one in the likeness of the children of man touched my lips. (Dan 10:16 ESV)

¹³ When Joshua was by Jericho, he lifted up his eyes and looked, and behold, a man was standing before him with his drawn sword in his hand. And Joshua went to him and said to him, "Are you for us, or for our adversaries?"

¹⁴ And he said, "No; but I am the commander of the army of the LORD. Now I have come." And Joshua fell on his face to the earth and worshiped and said to him, "What does my lord say to his servant?"

¹⁵ And the commander of the LORD's army said to Joshua, "Take off your sandals from your feet, for the place where you are standing is holy." And Joshua did so.

(Jos 5:13-1 ESV)

⁷ Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, (Rev 12:7 ESV) And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. (Rev 19:14 ESV)

³⁷ This is the Moses who said to the Israelites, 'God will raise up for you a prophet like me from your brothers.'

³⁸ This is the one who was in the congregation in the wilderness with the angel who spoke to him at Mount Sinai, and with our fathers.

(Act 7:37-38 ESV)

²⁰ "Behold, I send an angel before you to guard you on the way and to bring you to the place that I have prepared.

²¹ **Pay careful attention to him and obey his voice; do not rebel against him, for he will not pardon your transgression, for my name is in him.**

(Exo 23:20-21 ESV)

¹⁹ Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them, (Exo 14:19 ESV)

And in the morning watch the LORD in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, (Exo 14:24 ESV)

the spiritual Rock that followed them, and the Rock was Christ. (1Co 10:4 ESV)

Angel of LORD

[Genesis 16: 7-13](#)

[Genesis 21:15-19](#)

[Genesis 22:10-18](#)

[Genesis 32:24-30](#)

[Genesis 31:11-13](#)

[Genesis 28:20-22](#)

the angel of the LORD appeared to him in a flame of fire out of the midst of a bush. (Exo 3:2 ESV)

God called to him out of the bush, (Exo 3:4 ESV)

⁶ Therefore my people shall know my name. Therefore in that day they shall know that it is I who speak; here am I." (Isa 52:6 ESV)

Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am."

⁵⁹ So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.
(Joh 8:58-1 ESV)

³¹ And as for the resurrection of the dead, have you not read what was said to you by God:

³² 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of the dead, but of the living."

³³ And when the crowd heard it, they were astonished at his teaching.
(Mat 22:31-33 ESV)

²⁶ And as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'?

²⁷ He is not God of the dead, but of the living. You are quite wrong."
(Mar 12:26-27 ESV)

³⁴ And Jesus said to them, "The sons of this age marry and are given in marriage,

³⁵ but those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage,

³⁶ for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection.

³⁷ But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob.

³⁸ Now he is not God of the dead, but of the living, for all live to him."

³⁹ Then some of the scribes answered, "Teacher, you have spoken well."

⁴⁰ For they no longer dared to ask him any question.

(Luk 20:34-40 ESV)

⁴¹ But he said to them, "How can they say that the Christ is David's son?

⁴² For David himself says in the Book of Psalms, "'The Lord said to my Lord, Sit at my right hand,

⁴³ until I make your enemies your footstool.'

⁴⁴ David thus calls him Lord, so how is he his son?"

(Luk 20:41-44 ESV)

Geza Vermes has argued that the angel Phanuel in 1 Enoch (40:9, 54:6; 71:8-9, 13)—the place name Peniel or Penuel in the biblical story—is to be identified with the Sariel of Targum Neophyti Gen 32:25 and (1QM) War Scroll 9:15-16, Uriel/Sariel in 1 Enoch 9:1, and the name "Israel." See Vermes, 'The Archangel Sariel.' To those references should be added:

And Sariel the archangel came to me and I saw...and the angel [Sariel] said to me 'What is your name?' and I said 'Jacob.' 'Your name shall no longer be called Jacob, but your name shall be similar to my name, Israel.' (Ladder of Jacob 3:3, 4:1-3). James Kugel, *Traditions of the Bible*, 399.

R. H. Charles comments in his translation of The Book Of **Enoch** that in later Judaism "we find Uriel instead of Phanuel" as one of the four **angels** of the presence.

See 1 En 9:1; 20:1-7; cf. Apoc Ezra 6:2.

Abbreviations with Glossary

1 En 1 Enoch

3 Bar 3 Baruch.

4 Bar 4 Baruch

4QM *The War Scroll. This was discovered among the Qumran communities many preserved scrolls near the Dead Sea.*

ApEzra *Apocalypse of Ezra*

ApMos *Apocalypse of Moses*

AsIsa *Ascension of Isaiah*

Jub *Jubilees*

LadJac Ladder of Jacob. Written around the 1st Century AD by a Jew, it has sections that are clearly revised by a Christian author.

Philo

PrJoe Prayer of Joseph. Written around the 1st Century AD. This lost prayer is preserved only in fragmentary form by the Church Father's Origen (Commentary on John), Gregory, Basil, and Eusebius (Preparation of the Gospel, Commentary on Genesis).

TAb Testament of Abraham

TDan Testament of Dan

TLevi Testament of Levi

TMo Testament of Moses

TSol Testament of Solomon

TargYer Targum Yerushalmi (“Jerusalem Targum”). Date unknown. This is a Jewish Midrash of the Jacob story that was popular in the Middle-Ages, but its origin could go back much further.

More on Michael for study:

John Joseph Collins, Frank Moore Cross and Adela Yarbro Collins, *Daniel : A Commentary on the Book of Daniel*, Hermeneia--a critical and historical commentary on the Bible (Minneapolis: Fortress Press, 1993), 318.