

The Archangel Michael in Jude 1:9

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I. DOES JUDE 9 DENY THE IDENTITY OF MICHAEL AS JESUS CHRIST?

It has been argued that the Archangel Michael cannot be Jesus Christ because in disputing the body of Moses with the devil, he 'dared not bring against him a reviling accusation, but said, "The Lord rebuke you!" (Jude 9, NKJV). In another word, to "bring against him [the devil] a reviling accusation" is a divine prerogative that the archangel dared not usurp.

GODBEY stated in his *Commentary on the New Testament*:

"Michael coming after him encountered the devil in a hand-to-hand combat, dared not bring against him a judgment of blasphemy, but said, *"The Lord rebuke thee."* Here we see that in Michael's terrible conflict with the devil over the body of Moses, he did not usurp the divine prerogative, issuing his verdict against him. God alone is the judge of all men and devils, while, like Michael, we are to be valiant for truth, fighting the devil and sin under the black flag, yet we must remember that the judicial prerogative belongs to God alone. Prejudice is from the Latin *pre*, beforehand, *judicium*, judgment. Hence prejudice means a judgment given before the testimony is heard. That is the trouble with holiness this day, and always has been. God's religion is a secret revealed only by the Holy Ghost to the penitent believer. God in the judgment day will give the devil, all demons and men, a fair trial. The Holy Ghost is the only Arbiter of religion and the Church." **GODBEY, Commentary on the New Testament, Volume 2, Notes on Jude 9, Emphasis Supplied**

The identity of Michael has been debated for centuries and this issue is far from being old and tired. According to Jude 9, Michael is "THE Archangel." Those seeing Michael as another name for our Lord and Savior Jesus Christ believe that the definite article used here infer that there can be no other archangel than this very one, that the term "archangel" is exclusively used with reference to Michael. Indeed, the word "archangel" is used only twice in the Bible, in this text and in 1 Thessalonians 4:16. In both cases, the word is in singular [1] and the definite article is used. However, the author believes that the definite article "the" before "archangel" does not automatically negate the possibility of using the term "archangel" [not "the archangel"] with either Gabriel or Lucifer. Hence without denying the existence of other archangels, the author believes that the term "THE archangel" belongs to none other than Michael.

In Jude verse 9, we have a very interesting name used for Satan: "the devil". The Greek word is "diabolos," meaning "accuser" and "slanderer" [2]. By "slanderer," we mean one who is involved in an abusive attack on a person's character or good name, who speaks falsehoods in order to damage the reputation of another. In a forensic sense, the one that accuses is none other than the Devil while Christ is presented over and over again as the defense attorney.

Concerning Satan or "the Devil," we read: "Satan is styled the "accuser of the brethren" #Re 12:10 Comp. #Job 1:6 Zec 3:1 as seeking to uphold his influence among men by bringing false charges against Christians, with the view of weakening their influence and injuring the cause with which they are identified. He was regarded by the Jews as the accuser of men before God, laying to their charge the violations of the law of which they were guilty, and demanding their punishment. The same Greek word, rendered "accuser," is found in #Joh 8:10 (but omitted in the Revised Version); #Ac 23:30,35 24:8 25:16,18 in all of which places it is used of one who brings a charge against another."

Easton's Revised Bible Dictionary, Entry: "Accuser"

"According to the rabbinic teaching Satan, or the devil, was regarded as hostile to God and man, and that it was a part of his work to accuse the latter of disloyalty and sin before the tribunal of the former (see #Job 1:6 ff; #Zec 3:1 f; #Re 12:10). " **ISBE, Entry: "Accuser"**

“It may be added, that the Jews consider Michael and Samael, one as the friend, the other as the enemy, of Israel. Samael is their accuser, Michael their advocate. "Michael and Samael stand before the Lord; Satan accuses, but Michael shows the merits of Israel. Satan endeavours to speak, but Michael silences him: Hold thy tongue, says he, and let us hear what the Judge determines; for it is written, He will speak peace to his people, and to his saints; #Ps 85:8." Shemoth Rabba, sec. xviii. fol. 117, 3. ” **ADAM CLARKE’s COMMENTARY, Notes on Jude 9**

. In this conflict over the body of Moses, the one who is accusing is not Michael but the Devil. Revelation 12:10 speaks of the devil as “the accuser of our brethren [...] which accused them before our God day and night”. It is worth to note that previous to his fall, Satan did not have such names as “Satan” and “The Devil.” Those names came as a result of his activities. Jesus tells us: “He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it” (John 8:44). He is called the accuser because he accuses. He is called the slanderer because he slanders. Make no mistakes about that. The Devil is just what he is. He may pretend to be your friend but in reality he is your accuser. Jude 9 makes it clear that the archangel Michael did not make any accusations whatsoever in that conflict. Doing so would **not** be usurping divine prerogatives as claimed but would be doing what the devil has been doing since the beginning. .Hence the first meaning of the phrase: “he dares not bring against him a reviling **accusation**.”

Furthermore, we note the adjective “reviling”. The Greek word is “blasphemia”. We do not need to be a theologian to understand its meaning. You are right, it means “blasphemy”. It is used many times in the New Testament and the overall conclusion is that “blasphemia” is indeed none other than “blasphemia” that is blasphemous and slanderous speeches.

Matthew 12:31 ...Therefore I say to you, any sin and **blasphemy** shall be forgiven people, but **blasphemy** against ...
Matthew 15:19 ...thoughts, murders, adulteries, fornications, thefts, false witness, **slanders** . “These are the things which defile ...
Matthew 26:65 ...of witnesses? Behold, you have now heard the **blasphemy**; what do you think?” They answered,
Mark 3:28 ...be forgiven the sons of men, and whatever **blasphemies** they utter; but whoever blasphemes
Mark 7:22 ...as well as deceit, sensuality, envy, **slander**, pride and foolishness. “All these ...
Mark 14:64 ...of witnesses? “You have heard the **blasphemy**; how does it seem to you?” And ...
Luke 5:21 ...saying, “Who is this man who speaks **blasphemies**? Who can forgive sins, but God ...
John 10:33 ...we do not stone You, but for **blasphemy**; and because You, being a man,...
Ephesians 4:31 ...bitterness and wrath and anger and clamor and **slander** be put away from you, along ...
Colossians 3:8 ...put them all aside: anger, wrath, malice, **slander**, and abusive speech from your mouth...
1 Timothy 6:4 ...about words, out of which arise envy, strife, **abusive** language, evil suspicions, and constant
Jude 9 ...Moses, did not dare pronounce against him a **railing** judgment, but said, “The Lord rebuke ...
Revelation 2:9 ...poverty (but you are rich), and the **blasphemy** by those who say they are ...
Revelation 13:1 ...ten diadems, and on his heads were **blasphemous** names. And the beast which I...
Revelation 13:5 ...a mouth speaking arrogant words and **blasphemies**, and authority to act for forty-two ...
Revelation 13:6 ...him. And he opened his mouth in **blasphemies** against God, to blaspheme His name
Revelation 17:5 ...on a scarlet beast, full of **blasphemous** names, having seven heads and ten

Englishman’s Concordance – Strong Greek #988

It is worth to ponder on the meaning of the word “slander” as used in the Bible:

“As a rule it is a false charge (compare #Mt 5:11); but it may be a truth circulated insidiously and with a hostile purpose (e.g. #Da 3:8, "brought accusation against," where Septuagint has diabolos, "slander"; #Lu 16:1, the same Greek word). Warnings, condemnations and complaints in reference to this sin are very frequent, both in the Old Testament and New Testament. Mischievous "talebearing" or "whispering" is condemned (#Le 19:16; Eze 22:9). There are repeated warnings against evil-speaking (as in #Ps 34:13; Pr 15:28; Eph 4:31; Col 3:8; Jas 4:11; 1Pe 3:10), which is the cause of so much strife between man and man (#Pr 16:27-30), and which recoils on the speaker himself to his destruction (#Ps 101:5; 140:11). Especially is false witness, which is "slander carried into a court of justice," to be condemned and punished (#Ex 20:16; De 19:16-21; compare #Pr 12:17; 14:5,25; 19:5; 21:28; 24:28). Special cases of slander more than usually mean are when a wife’s chastity is falsely impeached by her husband (#De 22:13-19), and when one slanders a servant to his master (#Pr 30:10). Even a land may be slandered as well as persons (#Nu 14:36). Slanderers and backbiters are mentioned in some of Paul’s darkest catalogues of evildoers (#Ro 1:29,30; 2Co 12:20; 2Ti 3:3). To refrain from slander is an important qualification for citizenship in theocracy (#Ps 15:1,3; 24:3,4) and for a place in the Christian church (#1Ti 3:11; Tit 2:3). Jesus Himself was the victim of slanders (#Mt 11:19) and of false testimony (#Mt 27:63). The apostles,

too, came in for a full share of it (e.g. #Ac 24:5 f; 28:22; #2Co 6:8). In the case of Paul, even his central doctrine of justification was "slandereously reported" as if it encouraged immorality (#Ro 3:8). The devil (= "the calumniator") is represented as the great accuser of God's people (#Re 12:10), the slanderer paragon excellence (compare #Job 1:9-11; Zec 3:1)." **International Standard Bible Encyclopedia, Article "Slander"** The reason for the Archangel Michael not to be involved in a "reviling" or "blasphemia" accusation is clear. It is not because this is a divine prerogative but because this is a diabolical act, the ever doings of the diabolos or accuser. A reviling accusation is completely outside and opposed to the character of Jesus Christ. We can go further and add that it is in itself a blasphemy or playing the game of the devil to say that a blasphemous/slandereous accusation /condemnation/ judgment is a divine prerogative.

Jude 9 is an important step in the identification of the Archangel Michael with Jesus Christ. Combined with the remaining direct and indirect references to Michael such as those listed below it is impossible not to discern his identity.

1. "the Captain of the LORD's host" (See Joshua 5:14-15) accepting worship and said to Joshua "his servant," "loose thy shoe from off thy foot for the place whereon thy standest is holy." In Exodus 4:4-5, we read "And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." In those texts, it is clear that "the Captain of the LORD's host" is using divine prerogatives.

2. "the prince of the host" (Daniel 8:11). Daniel 8:10 makes it clear that the host refers to the "host of heaven". Furthermore "the prince of the host [of heaven] is also "the Prince of Princes" (8:25). If we usually called the book of Revelation the book of the lamb, the book of Daniel is certainly the book of the Prince. The "Prince of Princes" can be none other than Jesus Christ Himself. In Daniel 10:5-6, we have a detailed description of the "prince of the host": "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine 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 polished brass, and the voice of his words like the voice of a multitude." That same person is also described in Revelation 1:13-16: "And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength."

DANIEL 10:5-6	REVELATION 1:13-16
"a certain man"	"one like unto the Son of man"
"loins were girded with fine gold"	"girt about the paps with a golden girdle"
"his eyes as lamps of fire"	"his eyes were as a flame of fire"
"his arms and his feet like in colour to polished brass"	"his feet like unto fine brass as if they burned in a furnace"
"the voice of his words like the voice of a multitude"	"his voice as the sound of many waters"

The above comparison makes it clear that the being saw by the prophecy Daniel is none other than our Lord and Savior Jesus Christ. We would also do well to read the tremendous effect of the vision or theophany (certainly not an *angelophany*) the prophet Daniel:

And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. (Daniel 10:7-12)

Daniel had been seeing angels previous in his life. He had seen the angel Gabriel in Daniel 8

9. It is more than probable that the angel-interpreter in Daniel 7 is none other than Gabriel. However, we do not see such tremendous effect on the prophet in those occasions or such detailed description in honor of Gabriel or any other angels [3]. Further in the text, we read about Michael that he is “one of the chief princes,” or “the first of the chief princes” [4] that came to help and assist Gabriel (Daniel 10:13) and “your prince” (Daniel 10:21). In Daniel 12:1 we read about the standing up of Michael, “the great prince which standeth for the children of thy people.”

3. In Revelation 12:7-10 and 19:11-16 we have other descriptions of the captain of the host of heaven or Michael:

Revelation 12:7-10 **And 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. And I heard a loud voice saying in heaven, 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, which accused them before our God day and night.**

Revelation 19:11-16 **And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with 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 out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.**

The above texts and others make it clear that identifying the archangel Michael as Jesus Christ is fully in harmony with the testimony of the Bible.

Up to now, we have been answering the charges of those using Jude 9 to disprove Michael as being Jesus Christ. We have seen that combined with other texts relating the Captain or first prince of the Host or armies of the heaven, Jude 9 clearly set forth Michael as being none other than Jesus Christ. In addition to what have been said, we could have add the texts of 1Thessalonians 4:16 compared with John 5:25 where the voice of the archangel is clearly the voice of the Son of God.

II. UNDERSTANDING JUDE 1:9

“Yet 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.” (KJV)

Michael is another name for Jesus Christ as “commander or prince or captain of the host or armies of heaven”. The verse starts with “yet,” an adverb meaning “to a greater degree or extent” as a comparison with what has been said earlier. Another meaning of “yet,” is “up to the present time”. I personally believe that both meaning of the adverb “yet” does justice to the passage. Indeed the historical truth mentioned in Jude 9 is used as a comparison. It compares the doings of Michael with the doings of false teachers within and without the Christian community. Furthermore, the standing of Michael in refusing to use satanic warfare against the devil (and the lesson that flows out of his ever true position) remains true and relevant “up to the present time,” the time of Jude as well as our own time.

The epistle of Jude is an appeal to face false teachers and their teachings. Introduced in verse 4, we read about “certain men crept in unawares.” Those men do not want publicity; they do not want to be known. Hence they “crept in” and they do so “unawares”. From without, they are now within the Christian community, within the church. They are also described as “ungodly men” garbed with a form of godliness in the first steps of their attack against Christianity. Those “ungodly men” are not sincere at all; they have expressly come in the church to do a work of death. . We learn much concerning their armada or theological stand from the expression “turning

the grace of our God into lasciviousness.” “Lasciviousness” is an English word meaning “feeling morbid sexual desire” “It evidently means conduct and character that is unbecoming, indecent, unrestrainedly shameless.” (ISBE, “Lasciviousness”). Now, think about the outcome of such attacks, uncensored Christians lay members and leaders involved in “unrestrainedly shameless” sexual behaviors. Moreover, those sins were labeled as graces of God. This is a major satanic attack against the church and the character of God.

Jude reminds us that God will not permit such a state of thing, such an attack against his name to continue unpunished. Unawares to them, “they were of old ordained to this condemnation” (Jude 4). They were on the roll, on the balances of the sanctuary.

Three examples are given in verses 5-7:

First we have the mixed multitude that came out with the Israelites out of Egypt. They did a morbid work among the saved. They may have thought to go unpunished because they were past the Egyptian frontiers and its plagues. Yet they were destroyed in due time. God also took punitive decisions against angels that kept not their first estate. Today those angels are still alive. They are still doing a work of death on this planet turning hearts against the God of the Universe. Yet we read that they are “reserved in everlasting chains under darkness” awaiting “the judgment of the great day” (Jude 6). Finally we have a closer example, the people of Sodom and Gomorrah. They continued in their lasciviousness for a long time. The inhabitants of the two cities chose to ignore the voice of its conscience (they utterly shut it down) and the voice of God for a long time. They must have thought to go unpunished. At one time they were even part of a saving act of God through Abraham’s intervention against their enemy. Yet we know that God did punished them with a “vengeance of eternal fire.” (See Jude 5-7), that is they were utterly destroyed.

Jude 8 “Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.”

In the same manner, those “dreamers” or those false teachers who claim to receive visions from God will be punished. We read that they “despise dominion, speak evil of dignities.” With this thought, we are introduced to our passage concerning Michael and the Devil disputing the body of Moses.

The line of thought is clear and evident. False teachers have infiltrated “unawares” some of the New Testament churches. Their purpose is nothing short than destroying the church from within or to make of none-effect the missionary zeal and exploit of the early church. With a slanderous and blasphemous distortion of God’s grace based on man-made or satanic visions, they were able to gain control of a number of local churches in the vicinity of Jude. We can expect that rebuttals did come from the headquarters in Jerusalem and nearby but to no avail. The plan was turn on and the “certain men” behind it would not be stoppable from authoritative orders coming of apostolic origin. In their exploits, those certain men (and those within the church who are cautioning them) may have thought they will go unpunished. The truth is that they were already condemned from the very beginning, even before that and they will be destroyed accordingly.

From a comparative point of view, we see the archangel Michael or Jesus Christ disputing the body of His servant Moses with the devil. The devil is here to accuse and slander the life and character of the prophet showing that he is unworthy of the graces of God. Jesus Christ refuses to involved in a slanderous judgment or accusation; refuses to use a judgment of blasphemy for those are satanic instrument, completely at odd with His character. While false teachers who know nothing of God are turning His grace into lasciviousness, are slandering His character and His church, the Lord and Savior would not permit him to use such instruments in his battles against the enemy.

““durst not bring against him a railing accusation; that is, not that he was afraid of the devil, but though he could have given harder words, or severer language, and which the other deserved, yet he chose not to do it, he would not do it; in which sense the word "durst," or "dare," is used in #Ro 5:7; but said, the Lord rebuke thee; for thy malice and insolence; see #Zec 3:2; and this mild and gentle way of using even the devil himself agrees with Christ’s conduct towards him, when tempted by him in the wilderness, and when in his agony with him in the garden, and amidst all his reproaches and sufferings on the cross. And now the argument is from the greater to the lesser, that if Christ, the Prince of angels, did not choose to give a railing word to the devil, who is so much inferior

to him, and when there was so much reason and occasion for it; then how great is the insolence of these men, that speak evil of civil and ecclesiastical rulers, without any just cause at all?" **John GILL's Expositor, Notes on Jude 9**

"It was not in keeping with the divine character to slander anyone, even the devil, and Christ would not presume to do anything contrary to His own perfect nature and character as God. Christ would no more "bring against him [the devil] a railing accusation" than He would lie or steal. Satan is the great "accuser" (Rev. 12:10), the great slanderer (see on Zech. 3:1, 2), and Christ could never bring Himself to use the devil's weapons of warfare." **Seventh-day Adventist Bible Commentary, Notes on Jude 9**

Today false teachers know no bound in their misrepresentation of the character of God. They go from one extreme to another, turning minds away from the Father. They think and act as if such state of things will go unpunished. However, we know better. Such state of things will cease for God will intervene. In the times of Jude, the situation was beyond control, they were turning the graces of God into lasciviousness. Illicit sexual relationships were encouraged from the pulpit. Today we have churches cautioning same sex marriages and reports of sexual abuses among the priesthoods continue to climb at an amazing rate. Those people preaching and cautioning such state of things within the Christian community are slandering the character of God. Jesus Christ, the prince of angels in discussing the body of Moses refuses to slander the character of Satan, "so much inferior to him". False teachers slander the character of Christ and God, so much beyond the scope of their understanding, the Creator and Redeemer of humanity.

The stand of Jesus Christ then remains true up to the present. He is still our defense attorney in the courts of Judgment above, our intercessor, advocate and loving friend while the devil accuses us of being unworthy of the graces of God.

[1] "Nowhere in Scripture is the plural used, "archangels"; but only ONE, "archangel."" **Jamieson, Fausset and Brown Bible Commentary, Notes on Jude 9** [NOT AN ADVOCATE OF MICHAEL = JESUS]

[2] "His name signifies the calumniator, or false accuser; as the Hebrew Satan means the adversary." **American Tract Society Bible Dictionary, Article "Devil," Emphasis Supplied** "Slanderer; false accuser. [#Joh 6:70-71](#)" **Word Dictionary for Archaic Word, Entry: "Devil"** "Greek is "diabolos," which means accuser." **Dictionary of Theology, Entry: "Devil"** "(Gr. diabolos), a slanderer, the arch-enemy of man's spiritual interest [#Job 1:6](#) [Re 2:10](#) [Zec 3:1](#) He is called also "the accuser of the brethren" [#Re 12:10](#)" **Easton's Revised Bible Dictionary, Entry "Devil"**

"(Greek) "the accuser" or "the slanderer." [{#Job 1:6-11 2:1-7 Re 12:10}](#) [...]

Devil is also used as an adjective. [#1Ti 3:11](#), "slanderers;" [#2Ti 3:3](#), "false accusers." Peter when tempting Jesus to shun the cross did Satan's work, and therefore received Satan's name; [{#Mt 16:23}](#) so Judas is called a "devil" when acting the Devil's part. [{#Joh 6:70}](#) Satan's characteristic sins are lying; [{#Joh 8:44 Ge 3:4-5}](#) malice and murder; [{#1Jo 3:12 Ge 4:1}](#) pride, "the condemnation of the Devil," by which he "lost his first estate." [{#1Ti 3:6 Job 38:15 Isa 14:12-15 Joh 12:31 16:11 2Pe 2:4 Jude 6}](#)

He slanders God to man, and man to God. [{#Ge 3 Zec 3:1}](#) His misrepresentation of God as one arbitrary, selfish, and envious of His creature's happiness, a God to be slavishly-feared lest He should hurt, rather than filially loved, runs through all pagan idolatries. This calumny is refuted by God's not sparing His only begotten Son to save us. His slander of good men, as if serving God only for self's sake, is refuted by the case of "those who lose (in will or deed) their life for Christ's sake." **Fausset Bible Dictionary, Entry "Devil"**

"(slanderer). The name describes Satan as slandering God to man and man to God. The former work is of course, a part of his great work of temptation to evil and is not only exemplified but illustrated as to its general nature and tendency by the narrative of Gen. 3. The other work, the slandering or accusing men before God, is the imputation of selfish motives, [#Job 1:9,10](#) and its refutation is placed in the self-sacrifice of those "who loved not their own lives unto death."" **Smith Bible Dictionary, Entry "Devil"**

"DEVIL, Diabolus, an evil angel. The word is formed from the French diable, of the Latin diabolus, which comes from the Greek diabolov, which, in its ordinary acceptation, signifies calumniator, traducer, or false accuser, from the verb diaballein, to calumniate, &c; or from the ancient British diafol." **Richard WATSON, Biblical and Theological Dictionary, Entry: "Devil"**

[3] “Ver. 10. And, behold, an hand touched me, &c.] Not the hand of the man clothed with linen, whose voice he heard, and whose hand was like polished brass, #Da 10:6, but the hand of one distinct from him, one of his attendants, #Da 12:5,6 that had the similitude of the sons of men, #Da 10:16, and whose hand was softer, and nearer a human one; very probably the hand of the Angel Gabriel in human form, who had touched him before, when in the like circumstances, #Da 8:16,18” **John Gill’s Expositor, Notes on Daniel 10:10**

“For three weeks the king of Persia had been influenced by demonic powers. It was not until Michael, the preexistent Son of God, came to his aid that Gabriel was able to visit Daniel. Now, Gabriel said that as soon as he had delivered his full message he would return to the king, thus helping to carry out God’s purpose in the rebuilding of Jerusalem.” **Allan Anderson, Unfolding Daniel’s Prophecies, p. 129**

[4] “In #Da 10:13 he is called "One (' the first,' Margin) of the chief princes."" **Jamieson, Fausset and Brown Commentary, Notes on Jude 9 [NOT AN ADVOCATE OF MICHAEL = JESUS]**

“[...] Michael one of the chief Princes, came to help me; called in the New Testament an Archangel, the Prince of angels, the Head of all principality and power; and is no other than Christ the Son of God, an uncreated Angel; who is "one," or "the first of the chief Princes", superior to angels, in nature, name, and office; he came to "help" Gabriel, not as a fellow creature, but as the Lord of hosts; not as a fellow soldier, but as General of the armies in heaven and earth, as superior to him in wisdom and strength; and he helped him by giving him fresh counsels, orders, and instructions, which he following succeeded:” **John Gill’s Expositor, Notes on Daniel 10:13**

The view of Horsley is even more emphatic, the expression “one of the chief princes” refers to Christ as one among the Persons of the Godhead.

"To ascertain, if we can, to what order of beings the archangel Michael may belong, let us see how he is described by the Prophet Daniel, who never mentions him by that title; and what action is attributed to him in the book of Daniel and in another book, in which he bears a principal part."

"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 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 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." **BISHOP HORSLEY, Quoted in R. Watson, Biblical and Theological Dictionary, Entry: “Archangel”**

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