

Spirit and Truth

Bible studies dedicated to helping the Bible student to know and worship God as he requires His followers to know and worship Him.

The true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a Spirit, and they that worship Him must worship Him in spirit and truth. John 4:23,24

Lesson 6

JESUS:
WHO IS LIKE GOD

A common theme throughout these studies is the repeated testimony that Jesus is the express image, or the exact copy, of His Father, the LORD God Jehovah. But what else is there in Scripture that speaks of Him, "who is like God"?

There is a name in the Bible that means -- *Who is like God...* That name is "Michael" and it is translated from the Hebrew word, MIYKEL (Strong's 4317). In the New Testament, the Greek counterpart, MICHAEL (Strong's 3413), means: *Archangel*. Could this be Christ, the Only-Begotten-Son of God? There is clear evidence to show that it is, and that "Michael" was Christ's name before coming to this earth, whereupon, He was then known as Jesus.

There is more to Him, "who is like God," than a name, there is a character. In fact, God's name and His character are used synonymously in the Bible. While the subject at hand will be to examine the *name* of Michael, our following lesson will reveal the *character* of Michael through the scenes at Gethsemane and Golgotha (Mark 15:22). The revelation to be learned from this darkest hour in the life of Christ will be God's unequivocal evidence for the love that He holds for His created children.

Who has ascended up into heaven, or descended?... Who has established all the ends of the earth? – What is His name and what is His Son's name – if you can tell? Proverbs 30:4

WHO IS MICHAEL?

1. What office is Michael said to hold?

Jude 9

2. Who shall descend from heaven with the *voice* of the Archangel?

1Thessalonians 4:16

Compare John 5:25,28,29

Note: The "Lord", as mentioned in this verse, is none other than Jesus Christ, the Son of God (Lord = Jesus, Philip.2:11).

When Jesus comes in all His glory, will He be heralded with the voice of an inferior being? Consider – would an earthly king appear in the authority of the head general of his armies, or have his entrance announced in the name of his vicegerent? – Of course not. Then likewise, when the Son of the great God and King of heaven and earth, the Creator, returns to this world it will be with the voice of His own Authority and the Bible refers to that One as the *Archangel*.

The term "archangel" may be applied to the *chief angel*, or the *chief of the angels*, and indeed, Christ is the beloved Commander of the angelic host. Under certain circumstances, Christ has been referred to as an "angel". Let us examine this point in the next few questions.

CHRIST AN ANGEL

3. Cite four instances where Christ has been called an angel.

a) Exodus 3:2–6; Acts 7:30–32

b) Exodus 14:19

Note: The angel of God, in this passage, is called the "LORD" (Ex.13:21), "LORD", as opposed to "Lord", is a term that applies to God the Father. In this instance the Angel of God is actually Christ (1Cor.10:1–4). So here is another example of the Son of God, acting on the Father's command and, having the authority and name of God (lesson 2, pp.5,6,7; lesson 3, pp.16,17).

c) Genesis 31:11–13

Note: Bethel is the place where Jacob had the dream of the ladder reaching from earth to heaven. The name means *the house of God*, it is the place where man finds his link with heaven and that link is

Christ (Gen.28:12; 31:13; John 1:51). Where two or three who truly name the name of Christ are gathered together and, in their midst is the Spirit of Christ -- this is God's Church, the gate of heaven (Matt.18:20; Zeph.3:13,17; Gen.28:17). Where would we expect to find the God of the Bible, the God of Bethel? -- Where the Bible is taught without the encumbrance of man's traditions and where the truth is loved and practised (1Tim.3:15b; Psalm 119:162,165-167; Mark 7:6-9).

d) Revelation 10:1,5,6
 Note: This mighty Angel is Christ, the description may be confirmed in Rev.1:15-18.

In respect to this Angel swearing an oath, this also confirms Him to be the Son of God, for only He may swear by the God of heaven. To swear in the context of this verse is to call upon God to confirm that the words spoken are true and, in the event of prophesying, the events prophesied will definitely come to pass. Only the *Godhead* can be that absolute, having the power to confirm anything. It is interesting to note that, when God swears, He swears by Himself, as there is none higher (Heb.6:13).

WHAT IS AN ANGEL?

So Christ has been called an Angel. Does that mean He is an angel like the created being of the same name? -- No! Read on....

4. What is meant by the term "angel"?

Hebrews 1:13,14

Note: Ministering spirits are beings who minister the commands of God. One such ministration is that of messenger – taking the instructions of God to others. Men, may also be called angels when acting as the LORD'S messengers (Mal.3:1; Lk.7:27; Mal.2:7; 2Cor.8:23; Rev.1:20;

2:1,8,12,18; 3:1,7. The angels mentioned here cannot be heavenly angels as they suffer human weaknesses and situations Rev.2:4,9,10,14,15,16,20, etc.).

The Hebrew word translated "angel" is, MALAK (Strong's 4397), meaning:

a dispatched deputy, a messenger - particularly from God, a prophet, priest, teacher, ambassador. The Greek word, from which "angel" is translated in the New Testament is, AGGELOS (Strong's 32), meaning: *a messenger, an angel, by implication - a pastor.*

5. As an example of the use of "messenger", who is said to be the "messenger of the covenant"?

Malachi 3:1

Note: The covenant is that made between God and His people, first delivered to Adam and Eve, it was later reaffirmed to Abraham, Isaac and Jacob (Gen.3:15; Psalm 105:6-11; Heb.8:10; Gal.3:6-9,29; Gen.22:16-18). The LORD of hosts, Christ, is the "Messenger of the covenant." This phrase could have been written -- the *Angel of the covenant*.

Angels, men and Christ, when carrying out the LORD'S errands, are called angels. Used in this context, the term does not exalt men, nor does it denigrate Christ, it describes a duty, or a function, not an office or a station.

MICHAEL YOUR PRINCE

6. What figure stood before Joshua (Moses' successor) and spoke to him?

Joshua 5:13-15

Note: This Personage is no mere angel, He accepted worship from Joshua. An angel would have rebuked him and refused the homage (Rev.22:8,9). A few verses further on, this Person is identified as the LORD (Josh.6:2). In this passage of Scripture, both "Captain" and "LORD" are translated from the Hebrew word – SAR (Strong's 8269), meaning:—

head person of any rank or class: captain, chief, general, governor, keeper, lord, master, prince, ruler, steward. The office of the Archangel, the LORD, Christ, is therefore the Commander, or Captain, of the LORD'S host. The next question further identifies Him.

7. A great Prince is said to "stand up". Who is He?

Daniel 12:1

Note: In this passage "prince" is derived from the same Hebrew word as used in Joshua – SAR (Q.6); in the book of Daniel, that One is named as "Michael" – the "great prince" (note that lower case is used extensively in the Bible for Deity, he, him, etc.).

It is of interest to note that when Jesus ascended to heaven, after leaving this earth, He *sat down* at the right hand of God where He makes intercession for us (Mark 16:19; Heb.8:1; Rom.8:34). At the close of human probation that intercession will cease, Jesus will end His priestly ministry, and figuratively, *stands up*, casting the incense of prayer and supplication into the earth out of the Sanctuary (Rev.8:3-5). Thus will end the atonement for man before the throne of God. Then will begin the time of trouble, such as never was. But notice the last part of Daniel 12:1 -- ***God's people shall be delivered.*** They will be saved! Jesus, who sat down, is Michael, who later stands up.

8. To what position has God the Father exalted His Son?

Acts 5:31

Note: The Son of the King is naturally a Prince. Michael, your Prince, is the Son of God.

9. There are other names by which the Prince is known. What are some of them?

Daniel 9:25; John 1:41; 4:25,26

Daniel 10:21

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THE COMMANDER OF HEAVEN

10. An angel was dispatched from God to explain the prophecy to Daniel. However, this angel was intercepted by the "prince of Persia" and delayed in his mission for twenty-one days. Who assisted this angel in his conflict with the prince of Persia?

Daniel 10:11–13

Note: In verse 13, Michael is said to be "one" of the chief princes. This does NOT mean that Michael is not *the* Chiefest of the princes, or not THE Commander of the heavenly host. The word "one" is translated from the Hebrew word ECHAD (Strong's 259) meaning: *one, as an ordinal number [first, second, third, etc.]*. In this application of ECHAD, "first", "one", or "only" may be applied. The text now takes on new meaning, for Michael is seen to be the first, one, or only Chief Prince. To be read otherwise would place this passage in conflict with the rest of Scripture.

The prince of Persia, if an earthly potentate, certainly would have no power to fight against even the weakest of the holy angels. So what being would have the power to delay, for as long as twenty one days, an angel on God's errand? This being is so strong as to require Michael, the Chief of the angels, to overpower him (vv.13, 21). The prince of Persia, has been represented by a human office and title elsewhere, as the "king of Tyrus", and here he is identified as the Rebel from heaven (Eze.28).

Lucifer, before he fell and became Satan, held the position in heaven next to Michael, Christ (Eze.28:14–16). In this position he was the strongest, physically and intellectually of all the created beings; only Michael could prevail against him; notice the following question...

11. In the war in heaven, when Lucifer sought to overthrow the government of God, who won the victory?

Revelation 12:7–12

Note: Michael, that is Jesus, defeated the enemy of peace, in heaven. On earth, He has defeated him again, winning back to Himself every soul seeking freedom from the destructive hold of Satan (1John 3:8; John 12:31; Heb.2:14; John 19:30). Praise God and thank Him all ye people.

12. How is Michael, or Jesus, identified with the Father God?

Hebrews 1:1–3

John 14:9

Note: To know what the Father is like — look at Jesus.

This is an important axiom, for, the main point of our next lesson will depend upon how Jesus/Michael reveals the character of God.

CONCLUSION

In summary, we see that the Archangel is Captain of the LORD'S host, the Commander of all of heaven. His name is Michael, the great Prince, Jesus Christ, the Messiah, whom God has exalted. Yet, He has another name -- "Emmanuel." He is so much like God, it is said that, by His presence He is "God with us" (Matt.1:23).

Our following study will examine the love of God through the infinite sacrifice of His Son (Himself). Jesus will do what the Father would do in the same position in bearing the sins of the world to save the fallen race. He was willing to sacrifice His life and give up His place in heaven rather than live in paradise without His people. The wondrous love of God – impossible to understand when the true relationship between the Father and the Son is totally lost in the human tradition of a three person god!

*He that receives His (Christ's) testimony
hath set to his seal that God is true. John 3:33.*

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