

The Theological-Eschatological Implications of Name Michael in Jude

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Abstract

The pastoral epistle of Jude is shrouded with rich theological significance, in spite of its shortness. Theological themes like order of salvation, faith, mission, worship, judgment, great controversy, second coming, and the end of the world, and others are interwoven in the fabric of Jude. It means that Jude starts with protology and ends with climactic and cosmic victorious eschatology, particularly the resurrection of the righteous.

The sudden appearance of Michael, the Archangel heightens the conflict in Jude. Scholars from the different camps admit Jude 9 where Michael appears in contending the devil over the body of Moses, is the most perplexing text in the entire epistle. Jesus Christ eschatological name is: Michael. The name is so significant particularly in the conflict of Moses' resurrection to glory. Satan by all means struggled to prevent him to be resurrected and taken from his territory, for he claimed Moses belonged to his kingdom because he was a sinner.

In epistle of Jude the great controversy does not end of the temporal life, the physical death but even extended until the day of resurrection. Whenever, Michael is referred to in the Bible, are all in the contexts of intense violence, war, death, hopelessness and resurrection and triumph. Michael is the heavenly warrior who defends victoriously for His people who will end the great controversy in grandest victory, is indeed the highlight of Jude's eschatology.

Keywords: *Michael; devil; Moses; contending; conflict; struggle; apostasy; the great controversy*

Introduction

The epistle of Jude by its virtue of being one of the smallest books in the New Testament tends to be forgotten and neglected sometimes. But its littleness is shrouded with rich theological significance and importance in relation to its divine messages. In its truest sense, this canon is indeed rightly called *multum in parvo*, a Latin phrase that means "much in little." In Scripture nothing is unimportant, for this reason, Jude contains the seal of the divine imprint of revelation and inspiration, all written across in each verses.

The content of Jude suggests its nature as pastoral-redemptive and ecclesiastical concern but highly theological, soteriological, and eschatological epistle. It has its end-time orientation toward to an intense tension or conflict on both horizontal--terrestrial and vertical--spiritual dimensions. Out of 25 verses, 17 of these are space occupied for the arena of spiritual vigorous conflicts.

The controversy was involved by earthly and heavenly powers. Jude heightens the spiritual battle by using four biblical and historical realities. First from the Exodus of Egypt,

people were saved but later were lost because they did not continue to believe (v. 5), second the fallen beings, the “angels who did not keep the proper domain” (v. 6, 9); third, that through God’s judgment, the historical cities of Sodom and Gomorrah were destroyed (v. 7), lastly, it flash back since it returns to Genesis, the miniature of “great controversy” portrayed in the conflict between Abel and Cain, the latter as the first religious murderer, and reverts to Numbers for Balaam and Korah’s rebellion (v.11).

The conflict portrayed that escalates from a micro to a cosmic battle by the sudden appearance of “Michael the Archangel” (v. 9) on the scene. Some scholars admitted that the striking problem is within Jude 9. For example, Albert Barnes asserts that Jude 9 had given more “perplexity to expositors than any part of the epistle.”¹ This interpretative problem has been expressed by Bernard E. Seton as he points out that “Jude inserts the surprising reference of Michael.”² The center of discussion of this study: the conflict over the body of Moses and the appearance of Michael. This could be considered as protology in its first appearance in relation with the eschatological conflict for it mentions the resurrection of Moses.

However, seeing through the prophetic lens at corridors of end time conflict, Ellen G. White declares that the “great controversy between good and evil will increase in intensity to the very close of time.”³ Some pertinent questions arise particularly from Jude 9: First, what is the theological intention and implications of the sudden appearance of name Michael in this epistle? How does the local context reflect and enlarge that extend to the cosmic conflict of the resurrection of God’s people and even more particularly in the resurrection of Jesus Christ? This divine name rarely appears in Scripture, for example: one in Dan 12:1 and the other in Rev 12:7; Is there any intertextual theological-biblical correspondence among the writers who used this particular name in the context of the conflict of the end-time events? What is the issue involved in Michael contending with the devil over the body of Moses? How significant these two concerns in the eschaton in relation to human salvation related to the broader perspectives in Adventist understanding of eschatology? These questions are under consideration.

Theological Significance

The epistle of Jude consists of 25 verses but it has a quite number of theological themes. Just to mention a few, for instance Jude discusses first the *ordo salutis*-- the order of salvation, the divine *calling* [all English and italics is mine for emphasis], particularly to those who are “called” “sanctified” and “preserved” saints (v.1). It deals with *faith*, the *contending* faith delivered to the saints and its divine quality, as the “most holy faith” (vs. 3, 20). It presents *sin* and its ramifications and final consequences (vs. 5,7, 8,10-13, 15,16).

It has a mandate for *mission* (vs. 3, 22); so, with initial and final *judgment* and punishments both fallen angels and human rebelliousness (vs. 6, 7, 15); and also, *salvation* (vs. 3, 23, 25). Jude defies the idea of once saved, always saved (vs. 5, 6, 11). It concerns with the “great controversy” or conflict between human and supernatural levels (vs. 6, 9, 13); likewise, it pays attention to *prophetic* utterance either through type, person, event or institution (vs. 7, 14, 17). It

¹Barnes, James, *Peter, John and Jude: Notes on the New Testament, Explanatory and Practical*. (Grand Rapids, MI: Eerdmans, 1979), p. 1032.

²Seton, “2 Peter and Jude.” *Meet Pastor Peter: Studies in Peter’s Second Epistle*. (Hagerstown, MD: Review and Herald, 1985), p. 114.

³White, *The Great Controversy*, (Mountain View, CA: Pacific Press, 1950), p. ix.

holds the doctrine of *God*: Father, Son, and Spirit (vs. 1, 17, 20,21, 24-25). The topic about *angels* both faithful and fallen has been carefully noted (vs. 6, 8, 9). The phrase “the Lord rebuke you” (v. 9) is the intertextual idea on *Sanctuary* setting in Zechariah 3.

Jude speaks about the *corrupting* and *perverting influence* apostate spiritual leaders that includes even the *agape* meal or “love feasts” (vs. 4, 12). It endorses the necessity of *prayer* and *praise* to glorify God, it deals with the purpose of the church existence (vs. 20, 24, 25). It definitely points to the *second coming* and the resurrection of Christ, the hope of eternal life by the faithful and doom of the wicked (vs. 9, 14, 21, 24). In the *Parousia* centers the idea of last things, the *eschaton*, the end of world, the end of evil and sin.⁴ Jude covers extended subjects from biblical protology to eschatology.

Concept of Intertextuality

Jude has a number of Old Testament echoes and allusions. Since, “intertextuality” according to Ganoune Diop as “science and art of associations and connections”⁵ and Jude has several texts that function as echo, allusion or innerbiblical connections in other parts of the Bible. Just to mention a few, particularly from the Old Testament, there are some pointers or word markers for righteous people like Adam as indirect reference and Enoch who according to Scripture “walked with God” (Gen 4:1, 17), so with Moses directly alludes from Deuteronomy (34:6). It has the reference of the wicked people and places such as “Cain” again from Genesis (Gen 5:9ff); “Korah” and “Balaam” in Numbers (16:1; 23:27) “Sodom and Gommorah” (Gen 19:1, 29). The phrase “the Lord rebuke you” is an allusion from Zechariah (3:3).

Moreover, terms like “archangel” is linked with 1 Thessalonians (4:16), “faith” from Acts (6:7) and Peter (1Pet 1:1), “angels” and “stars” are connected with Revelation (12:4, 9). The name “Michael” links with Daniel (12:1) and Revelation (12:7). Above all, these subjects mentioned here are directly or indirectly attached to continual spiritual conflict, where Jude (v. 3) reminds the faithful believers that the entire Christian life is a spiritual battle even until the resurrection (v.9).

The references of intertextuality show in the context of intense conflict, therefore it suggests that Jude deserves careful attention and consideration as an eschatological canon. Since the conflict has to do with Michael contending the devil for “raising up” of Moses to immortal life as shown later. It alerts readers that the issue of resurrection tends to move toward in the end time up to the coming of the Lord (v. 9, 14). Since death and resurrection belong to the eschatological events, as Norman Ericson asserts that the “overarching theological perspective of Jude is eschatology.”⁶ Eschatology is imbedded with judgment and salvation and divine protection, of which entirely reflected in the use of the New Testament of the Old Testament references.⁷

⁴See Robert M. Johnston, *Peter and Jude: Living in Dangerous Times*. The Bible Amplifier. (Boise, ID: Pacific Press, 1995), p. 192,193.

⁵Diop Ganoune, “Innerbiblical Interpretation: Reading Scriptures Intertextually.” *Understanding Scriptures: An Adventist Approach*. Edited by George W. Reid. (Silver Springs, MD: Biblical Research Institute, 2005), p. 135.

⁶Ericson, “Theology of Jude.” *Baker Theological Dictionary of the Bible*. Edited by Walter A. Elwell. (Grand Rapids, MI: Baker, 1996), p. 432-434.

⁷See G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation*.

In fact, Jesus links the doctrine of protology to eschatology, that is, Creation and Eschatology- the end of all things in His end-time discourse. He declares “For in those days there will be tribulation, such as has not been from the beginning of creation which God has created until this time, nor ever shall be” (Mark 13:19; Matt 24:21).

“Contend” in the Biblical-Theological Context

After the introduction and greetings, Jude in a straightforward manner declares the purpose of his epistle. He reminds the “called,” “sanctified,” and the “preserved,” to “*contend*” [italics mine for emphasis] their faith. The term “contend” is a translation from the Greek *epagonizesthai* in which occurs only in here. This word is translated in many versions such as in NKJV, NIV, NASB, as “contend” but “defend” NLT, “fighting” BBE, “fight” GNT, “wrestle” or “struggle.”

To Jude, the word “contend” sets the whole 17 verses in a stage of universal struggle and conflict against false teachers, ungodly men, and supernatural fallen beings, and heighten the conflict with sudden appearance of Michael, the divine warrior and defender of God’s people. The term *epagonizestai* means combat, contest and it is related to the another Greek word “*pale*” says Klyne Snodgrass and it is translated as “wrestle” or “struggle” “battle or combat.”⁸ Hence, has idea of intense war and conflict, and in this sense, in the context of the spiritual fight.

Once more, Edwin A. Blum asserts that the word “contend” or “struggle” *epagonizestai* occurs only here in the New Testament. The word portrays an athletic game where contenders involved in the “intense effort in wrestling match.”⁹ Also, Craig S. Keener notes that the “writers often applied the language of battle or athletic contests ‘contend’ to spiritual and moral battle.”¹⁰ To Edgar W. Smith, the Greek words “*pale*” means to wrestle and “*epagonizomai*” also means to contend are both athletic imagery. The term *diakrino* (Jude v. 9) means “dispute” related to “wrestle” and “contend.” Again, the word “contend” means struggle strenuously and also implies confrontation, as in a wrestling match” but depicts here in the context of spiritual warfare, the concept of the great controversy.¹¹

The Identity of Michael

First and foremost, it is so important and significant to identify this rare name “Michael” in Jude than other titles/names of Jesus. In this epistle, Jesus has other names/titles, for example: “Jesus Christ” (v. 1), “only Lord God”, “Lord Jesus Christ” (v. 4, 17, 21), “the Lord” (v. 5, 9), the

(Grand Rapids, MI: Baker, 2012), p. 54-92.

⁸Klyne Snodgrass. *Ephesians*. The NIV Application Commentary. (Grand Rapids, MI: Zondervan, 1996), p. 339. Moreover, Ralph Earle. links it with another word “*diakrimenos*” of Jude v. 3, 9, translated “contending.” This is a contending and defending faith, in *Word Meanings in the New Testament*. (Grand Rapids, MI: Baker, 1986), p. 445.

⁹Blum, “Jude.” *Hebrews-Revelation*. The Expositor’s Bible Commentary. (Grand Rapids, MI: Zondervan, 1989), p. 388; Theologically, Warren W. Wiersbe claims that the Christian life is a “battle ground, not a playground” *The Wiersbe Bible Commentary: New Testament*. (Colorado Springs, CO: David Cook, 2007), p. 1023, 1026; see Johnston, 199.

¹⁰*The IVP Bible Background Commentary: New Testament*. (Downers Grove, IL: Inter-Varsity Press, 1993), p. 754.

¹¹Smith, *The International Standard Bible Encyclopedia*. Vol. A-D. “Pale.” “Epagizomai.” (Grand Rapids, MI: Eerdmans, 1988), p. 766, 768.

“wise God and Savior” (v. 25). The name Michael functions distinctively different from these names/titles.

Ranko Stefanovic declares that name “Michael” means “who is like God” who the commander of the heavenly host (Rev 12:7). Elsewhere, he argues that, he is “identified as on of the chief Prince” (Dan 10:13; 12:1), and “archangel” in in Jude. He appeared in Joshua at Jericho of the heavenly host and is “equated with the Lord Himself” (Josh 5:13-15). In his conclusion, Michael is an “eschatological name of Christ.”¹²

For William B. Nelson, this name: Michael could not be considered as “earthly ruler” hence attached to his name is “archangel.” As in the case of Rev 12:7, while Michael has been designated as the “commander of the heavenly army” moreover, in Daniel, he has the rule of a “combatant and advocate” but also the “conquering warrior of Daniel.”¹³ Moreover, John R. W. Stott understanding, the archangel Michael is a “glorious angel whose names means “who is like God” and who “performs the highest work of God.”¹⁴

Divided Interpretive Perspectives on Jude 9

It is a fact, that Jude 9 is considered as the *oxymoron* of the entire book. A few representative writers expressed this theological problem. For example, Thomas R. Schreiner declares this “is a difficult verse.” He confesses that the “puzzling element in Jude is the reference to the argument over the body of Moses between Michael and the devil.”¹⁵ As Barnes asserts that Jude 9 has given “perplexity to expositors that any other part of the epistle.” In the same vein, Wiersbe expresses that “we have no information about the conflict between Satan and Michael over the body of Moses.”¹⁶ Likewise, Peter H. Davids has expressed that the “exact issue between Michael and the devil is not stated.”¹⁷ The same arguments by Matthew Henry that interpreters “are at loss what is meant here.”¹⁸ This cumulative perspective suggests that Jude 9 is indeed difficult verse.

There is a tension of the interpretative perspectives regarding the appearance of Michael in the epistle. In fact, writers tend to focus more on the intertestamental apocryphal view of angels rather than Michael. George R. Knight asserts that the “identity of Michael, while it may be of interest to modern scholars, it is not a crucial point in Jude’s illustration.”¹⁹ In this sense, Knight sees Michael to strengthen Jude’s argument and illustration of the apostate leaders who defies divine delegated authorities.

¹²Stefanovic, *Plain Revelation*, (Berrien Springs, MI: Andrews University Press, 2013), p. 142.

¹³*Daniel*. Understanding of the Bible Commentary Series. (Grand Rapids, MI: Baker, 2012), p. 256, 258, 293.

¹⁴Nelson, *The Message of 2 Peter and Jude*. (Grand Rapids, MI: Inter-Varsity Press, 1995), p. 193.

¹⁵Schreiner, “1, 2 Peter, Jude.” *The New American Co1026mmentary: An Exegetical and Theological Exposition of the Holy Scriptures*. (Nashville, TN: B&H Publishing, 2003), p. 458.

¹⁶Barnes, 393; Wiersbe, 1026.

¹⁷Davids, *The Letters of 2 Peter and Jude*. The Pillar New Testament Commentary. (Grand Rapids, MI: Eerdmans, 2006), p. 61.

¹⁸Henry, “Matthew-Revelation.” *Matthew Henry’s Commentary*. (Grand Rapids, MI: Guardian Press, 1976), p. 1373.

¹⁹Knight, *Exploring the Letters of John and Jude*. A Devotional Commentary. (Hagerstown, MD: Review and Herald, 2009), p. 256.

In connection to this idea, Johnston points out that Jude 9 only “contrast the attitude of the archangel Michael with the attitude towards the angels exhibits by the false teachers.”²⁰ It appears that both Knight and Johnston put the conflict only in the horizontal level rather the vertical dimension, that is, the human and supernatural conflicts.

Moreover, William Barclay (1976:183) notes that the “Jews believed in a fall of angels” and the “*Book of Enoch* is behind the thoughts of Jude.”²¹ In a similar idea but with some distinction, Douglas J. Moo points out that the Jews in relation to Michael particularly during the “intertestamental period had fascinating with angels, speculating about their significance and constructing elaborate hierarchy of relationship.”²² Michael, the archangel was to them the highest rank. This is also the idea of Blum when he construes that God assigned angels stipulated responsibilities, like dominion and set place for them, but because of “rebellion, God has kept and reserved these fallen angels in darkness.” Apparently fallen angels are in bondage while others are bound and active among mankind as demons.²³

The Issue over Moses’ Body

The conflict between Michael and the devil confront interpreters of Jude to the question of the phrase “over the body of Moses.” Why were they disputing the body of Moses? On what particular issue involves? The book of Deuteronomy records Moses death. But before he died God had shown him the Promise Land, probably literary through his physical eyes or in panoramic view on the top of Mount Pisgah (34:1,4). Moses died after seeing the Promise Land, then, “He [God] buried him in the valley in the land of Moab, opposite Beth Peor, but no one knows his grave this day” (34:6). No exact location was given in detail of the place of his burial.

There were some speculations as to what happened when Moses died. To Knight the “discussion on Michael disputing the devil over the body of Moses appear to be a bit of esoteric to most modern Christians.”²⁴ Henry claims that interpreters “are at loss what is meant by the body of Moses.” Some think the Devil wished to show the Israelites where Moses was buried, knowing that they would then adore his body; and that Michael was sent to resist the discovery.²⁵ These are just few of the speculations of the interpretation of the passage.

The fact is, Jude has not indicated or given any details why Divine and the devil contended over the body of Moses. Much more Jude has not provided a hint concerning the result of the conflict. However, in retrospect just before Jesus faced Calvary, in Mount Transfiguration Moses appeared with Elijah, in connection with this event, Francis D. Nichol notes that, “Jude now reveals that the dead body was the subject of dispute between Christ and Satan.” Therefore, “it may be concluded that the Lord triumphed in the contest with the devil and raised Moses from his grave, making him the first known subject of Christ’s resurrecting power.”²⁶

²⁰ Johnston, 202.

²¹ William Barclay, *The Letters of John and Jude*. The Daily Study Bible. (Philadelphia: Westminster Press, 1976), 183.

²² *Zondervan Illustrated Bible Background Commentary*. Grand Rapids, MI: Zondervan, 2002), p. 238.

²³ Blum, 390.

²⁴ *Exploring the Letters of John and Jude*. A Devotional Commentary. (Hagerstown, MD: Review and Herald, 2009), p. 255.

²⁵ Henry, 1373.

²⁶ Nichol, Editor. *Seventh-day Adventist Bible Commentary*. 7 vols. Rev., e.d. (Hagerstown, MD: Review and Herald, 1980), 7:706.

Resurrection of Moses

The last part of the text gives the hint to solve the problem at hand: “no one knows his grave this day.” This phrase is an echo in the New Testament concerning Christ resurrection, meaning an empty grave. Frank B. Holbrook clarifies that Michael whose name means “Who is like God” simply “ignored the claims of Satan on the body of Moses with a simple rebuke as he proceeded to resurrect the deceased patriarch.”²⁷ The angels who guarded the Lord’s tomb announced to those looking for the body of Jesus “He is not here, for He is risen” (Matt 28:6; John 20:2).

E. G. White describes it well that: “Moses grave was guarded by the angels.” And that “as the Prince of Life and the shining ones approach the grave, Satan was alarmed for his supremacy. With his evil angels he stood to dispute an invasion of the territory that he claimed as his own.” But Jesus did not enter into a dispute but just rebuke him. So, Moses was “raised to immortal life” and “he came forth from the tomb glorified, and ascend with his Deliverer to the city of God.”²⁸ This was the central point of dispute between the Michael and the devil.

On the one hand, in connection with this dispute R. Leaney asserts that Moses has died and that “Michael is sent to take his body. The devil tries to refuse to allow this on the ground that he rules the material world.”²⁹ While on the other hand, John R. W. Stott tells that, “Over time, the moving story of God digging the grave of his servant was elaborated into a story of the righteousness of Moses being allowed into heaven.” The devil holds his claims for Moses was a murderer and does not deserved to taken from his territory. Stott points out that in “Jude 14-15 of what happen when Jesus returns.”³⁰ It implies an eschatological event.

The Bible claims and declares that Satan is a “prince of the power of the air” (Eph 2:2). He is the “deceiver of the whole world” (Rev 12:9) and the “god of this world” (2Cor 4:4). Jesus explicitly declares three times that the Devil is “ruler of this world” (John 12:31; 14:30; 16:11). As the “god” and “ruler of this world” Satan claimed and contended with Michael that the body of Moses belonged to him and in his kingdom.

This implies that the “great controversy” does not even *end* in death of those who believed in Jesus Christ but it is extended in the day of the *resurrection* of the righteous that takes places at the Second Coming. The Lord’s messenger through revelation notes that, “Many look on this conflict between Christ and Satan as having no special bearing on their own life; and for them it has little interest. But within the domain in every human heart this controversy is repeated.”³¹ Or to use Holbrook words that the “unrelenting war between God and Satan, between good and evil on both cosmic and personal levels.”³²

The conflict of Michael and the devil is now clear. The devil claims Moses body for he was a sinner and therefore he has the right to stay in his territorial kingdom. But Michael “contending with the devil” (v. 9) by the virtue of creation and redemption has the absolute claims over His faithful servant. This conflict in Jude 9 has end-time theological implications and application. Since Moses’ resurrection was a type of all people of God who died in faith in

²⁷Holbrook, “The Great Controversy.” *Handbook of Seventh-day Adventist Theology*. (Hagerstown, MD: Review and Herald, 2000), p. 977.

²⁸White, *Patriarchs and Prophets*. (Mountain View, CA: Pacific Press, 1958), p. 478-79.

²⁹Leaney, *Letter of Peter and Jude*. The Cambridge Bible Commentary. (New York: Cambridge Press, 1967), p. 90.

³⁰Stott, *The Message of 2 Peter and Jude*. (Downers Grove, IL: InterVarsity Press, 1995), p. 192.

³¹White, *Desire of Ages*. (Mountain View, CA: Pacific Press, 1940), p. 116.

³²Holbrook, 969.

Christ. So the conflict over his dead body that the devil tried to withhold from his domain mirrors to the eschatological conflict to all the saints of God who sleep in the dust waiting for Him in the resurrection day.

White points out that “For six thousand years his [devil] prison house [earth as burial place] has received God’s people, and he would have held them captive forever; but Christ has broken his bonds and set the prisoners free.” This micro conflict with the body of Moses mirrors the conflict between Christ and Satan in the grand resurrection of the righteous at the Parousia. Because Satan claims as White notes that as “rightful owner of the world and whose inheritance has been lawfully wrested from him.” The devil is so “determines not to yield the great controversy.”³³

Theologically, the great controversy starts when believers had the faith-relationship with Michael-Jesus Christ, throughout life, and extends even in the grave. By all means Satan prevented any of his captives be taken by Christ through resurrection.

Christ’s Resurrection

What had happened at the burial place of Moses in the mountain of Moab had been repeated when the Lord Jesus was buried in Joseph of Arimathea’s tomb. There were conflicts between the righteousness and wickedness. In a graphic language, White narrates:

Hosts of evil angels were gathered about the place [Jesus’ tomb]. Had it been possible, the prince of darkness with his apostate army would have kept forever sealed the tomb that held the Son of God. But the heavenly host surrounded the sepulcher. Angels that excel in strength were guarding the tomb, waiting to welcome the Prince of life.

She continues:

When Jesus was laid in the grave, Satan triumphed. He dared to hope that the Savior would not take up His life again. He claimed the Lord’s body as his, and set his guard about the tomb; seeking to hold Christ a prisoner. He was bitterly angry with his angels fled at the approach of the heavenly messenger. When he saw Christ come forth in triumph, he knew that his kingdom would have an end, and he must be finally die.³⁴

The resurrection events of Moses and Jesus Christ, represent the micro and macro events of the first grand cosmic resurrection when Jesus come. The archenemy of God by all means prevented their resurrection, but of no avail.

At the ascension of the Lord, once again, the surest testimony of hope was that “when He ascended on high, He led captivity captive” (Eph 4:8). These were the saints whose graves were discreetly opened by the earthquake during Christ crucifixion Satan cannot hold any of God’s repentant people even they are held captive in his territory (Matt 27:51-53).

Earthly Conflicts and Its Repercussions in Heaven

Michael’s sudden appearance in Jude is built on theological understanding that earthly activities that are related to the experience of salvation have always repercussions in heaven. To use Siegfried Schwantes words that the biblical interpreter “stands in the biblical teaching that no

³³White, *Desire of Ages*, 659, 663, 671.

³⁴ *Desire of Ages*, 780, 784.

phase in the experience of salvation is merely an earthly affair.”³⁵ It insists on its effects in heavenly realm as these three related experiences of salvation, and this could be further illustrated.

For instance, repentance, it seems this is subjective experience taking place in the heart. Jesus affirms this idea, when He concluded the parable of the lost coin: “I tell you there is joy in presence angels of God over one sinner who repents” (Luke 15:10). It is interesting that from human heart activity has the repercussion in heaven.

This might true to public confession of faith in Christ. The Lord declares “For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His own glory, and in His Father’s and of the holy angels” (9:26). Again, “But whoever denies Me before men, him I will also deny before my Father in heaven” (10:33). Men may forgive, the church may pardons, but if it is not ratified in heaven, it is invalidated. Once more, Jesus claims: “whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven” (16:19). Thus, repentance, confession, and forgiveness are never confined to earthly affairs. To some extent, this principle is connected with the conflicts that Jude portrays from the beginning of earth’s history, from Cain to the second coming of the Lord.

Michael’s Name and its Theological Implications

The appearance of the name Michael in Daniel 12, Revelation 12, and Jude 9 is remarkably amazing, in its theological content, context, and coherency, are portrayals of the unity biblical eschatology. The three biblical references, intrinsically depicts all in the context of struggle until the end of the eschaton, with intense war, violence, death, hopelessness and also the resurrection. They contain the same biblical and theological motifs and contents of struggles between the forces of good and evil both in the horizontal and vertical dimensions.

It is clear that the appearance of name Michael in the Scripture depicts the timing of the rising of the glorified Christ, Michael, locates the period of tribulation, and the raising of the dead takes place in the eschaton (Dan 12:1-4; John 5:28,28; 1Thess 4:16; Jude 9; Rev 12:7).³⁶

To use the expression of Holbrook, he sees it that Michael “depicting as fighting against the challenger”³⁷ the archenemy of God’s government, characters, and people, event at the point of resurrection. Stefanovic points out that Michael in Dan 12:1 “protects God’s people in the final days of earth history.” He concludes that the name “Michael is an eschatological name for Christ.” He is the end-time cosmic defender of God’s people.³⁸ In Jude 9, He is the archangel that resurrected Moses, a proleptic event that the resurrection of the all the righteous, the archenemy of God by all means tried to prevent their removal from his territory as his final captives. However, in Rev 12:7, He is the “commander of the heavenly army” who acts to defend and to liberates His people in total victory.

According to Jacques B. Doukhan the name “Michael plays in its semantic function. *Mi-ka-el* means ‘who is like God!’ In biblical tradition this interjection expresses the intensity of human awe towards God’s unexpected victory (Exod 15:11-12). The expression is generally used

³⁵Schwantes, “Alternative to Humanism.” *Seventy Weeks, Leviticus, and the Nature of Prophecy*.

(Washington, DC: Biblical Research Institute, 1986), p. 334.

³⁶See for example C. Mervyn Maxwell, *God Cares*. 2 vols. (Nampa, ID: Pacific Press, 1981), 1:229, 273; William H. Shea, *Daniel: A Reader’s Guide*. (Nampa, ID: Pacific Press, 2005), p. 271.

³⁷Holbrook, 997.

³⁸Stefanovic, *The Revelation of Jesus Christ*, 286; see in his *The Plain Revelation*, 142.

in connection with war.” He stresses that the phrase “at that time Michael shall stand” occurs in relation to victory of a king who takes rule and in Dan 12:1, Michael, the last king to achieve His victory and take His rule. Also, in the context of the resurrection of God’s people and prophet Daniel himself (Dan 12:2-3,12).³⁹

Furthermore, Doukhan notes that the word “rising” in Hebrew “*amad*” belongs “to the context of war and is performed by a soldier who resists and overcomes his enemy.” The victory of Michael, the divine warrior and defender of His people, was more glorious, since it situates in defeating death, hopelessness, intense troubles and violence, intense sufferings and troubles.⁴⁰

In addition to this, Shea claims that Michael in Dan 10:13,21 “is involved in a local, limited problem.” However, in the scene of Dan 12:1 “He is involved” in the “final and universal conflict, the conclusion of battle and evil.” Shea’s position is clear that “wherever found, all the Michael passages in the Bible is portrayed as the leader in the battle on the side of God.”⁴¹ He is defending His people for victory.

It is the assertion of Beale that Daniel 10:2; 12:1 are alluded to Rev 12:7 are adduced in support. Of relevance also is legal relationship between Michael and the devil in Jude 9 and Michael as a legal witness in defense of Israel’s righteousness.

The name of Michael appears in Revelation (12:7) in the context of the cosmic battle. Michael and “his angels fought with the dragon [Devil] and his angels fought.” Beale insightful connection of the name of Michael asserts that “Dan 12:1, Rev 12:7 and Jude 9 are to be understood within the above context of Michael defending Israel in the heavenly courtroom against Satan’s accusation.”⁴² This implies heavenly Sanctuary context.

In this view of all three references of Michael, it shows that the battle is universal, but fought in the terrestrial and heavenly places, between God’s and His forces against the forces of the Devil and his forces. It is a spiritual battle between righteousness and wickedness.

Shea explains that the Old Testament “does not tell us everything there is to know about Michael.” However, he argues that in order to “fill out the picture we need to go to Jude 9 in the New Testament, where Michael is identified as the archangel with the power of resurrection.” He points out further, that moving to Revelation (12:7), where “we find that he was a leader of the heavenly host against and his evil forces.”⁴³ In connection to salvation, Beale portrays Michael as the “last great deliverer in the great battle in the end time. His redemptive work on earth unleashes the effect in heaven of His victory.”⁴⁴

In relation to the resurrection, Charles A. Wanamaker (1990:173,174) asserts that the term archangel referring to Michael and in connection to the blast trumpet of God, “are all intended to called those who sleep [in Christ] to the resurrection.” Thus, Daniel, Revelation, and Jude portray Michael in the same theological eschatological themes the “great controversy” that involves the grand resurrection and the grand victory through Michael.

³⁹Doukhan, *Daniel: The Vision of the End*. (Berrien Springs, MI: Andrews University Press, 1987), p. 100-101.

⁴⁰In his, *Secrets of Daniel*. (Hagerstown, MD: Review and Herald, 2000), p. 183.

⁴¹Shea, *Daniel 7-12*. Bible Amplifier. (Boise, ID: Pacific Press, 1996), p. 175,177.

⁴²Beale, 661.

⁴³Shea, *Daniel 7-12*, 177.

⁴⁴Beale, 651.

Conclusion

Jude's epistle is small but rich with theological significance. In this epistle, he depicts the past, present, future, and the end of the biblical, historical, eschatological and theological great controversy. He starts with pastoral reminders to the "called," "sanctified," and the "preserved" saints to "contend" their "faith" the "most holy faith" as a sacred responsibility. He contends that Christian life under God is an unending conflict, while alive serving the Lord, and even at death, as in the case of Moses, a sort of "special revelation" regarding his "special" resurrection.

Those involved of the conflicts were the terrestrial and heavenly beings. Michael makes the difference, in Daniel, Revelation, and Jude—He is the divine warrior and defender of His people. His appearance in the Scripture, all depicts in the intense contexts of war, struggle, violence, death, and resurrection. The great controversy does not end with physical and temporal death, but goes even at the resurrection as in case point of Moses and Jesus. All these have innated theological-eschatological implications in relation to the saints of God and so relevance as the great controversy comes to a close.