from the presence of Satan and his host. The cleansed  
sanctuary prepares for the kingdom. Thus our Lord is  
represented in Dan. viii. 11 as “Prince of the Host.”  
 2. The angels belong to *Michael*. “Michael and *His*  
angels.” The angels belong to *Christ*, as just shown.  
Matt. xxiv. 31. Therefore Michael is Christ.  
 3. The seed of the woman is to bruise the serpent’s  
head. This is the first stunning blow. He who delivers it, then, is the Christ.  
 4. Jesus appears as the angel-helper of Israel, as  
Daniel foretells. Dan. xii. 1. Angels stand in especial  
connection with Israel. The very first mention of one  
occurs in the history of Hagar, who represents Jerusalem. Gen. xvi.  
 5. Angelic voices celebrate the victory resulting  
from this war as “the authority of God’s *Christ*” (ver.  
10). But no power has as yet been put forth against  
Satan, save by Michael. Therefore again Michael is  
Christ.  
 6. To Jesus, by the decree of God, and the joyous  
assent of the angels, all glory has been decreed. But  
He would lose much of glory, if this defeat of His  
Great Antagonist were not due to Him.  
 Again, therefore, I draw the same conclusion.  
 7. In Jude 9, *Michael the archangel* says to Satan,  
“The Lord rebuke thee!” when the subject is Moses’  
body. In Zech. iii. 2, “*The Lord* said unto Satan,  
‘The Lord rebuke thee, O Satan!’” where the subject  
is the High Priest of Israel resisted by the devil. The  
inference, therefore, is natural, that the archangel  
Michael is also the Lord, who concerns himself in  
Israel’s welfare. But none can be Jehovah as well as  
archangel, save Jesus.  
 The Child’s presentation at the throne, then, is entrusted to Michael. He is interrupted on His way,  
and hence the battle arises. The chief object of Satan’s