

**COMMENTS/QUESTIONS ON THE LESSONS FOR SEPTEMBER 29, 2024**  
**MICHAEL AND ALL ANGELS**

**Daniel 10:10-14; 12:1-3**

- How is Michael pictured here? What is his role?
- Though the Old Testament names “angels” 107 times, note how Michael is not described as an angel but as “the great prince.” In some measure, Michael exists here to say that evil will not get the last word, but that God will raise up that which will defeat evil.

**Psalms 103:1-5, 20-22**

- How does the psalm describe angels? Who are those “who do God’s bidding, who obey the voice of God’s word”? Does the psalm only intend to describe heavenly creatures? Is the psalm describing us?
- Note: whenever Scripture refers to “hosts” or “heavenly hosts,” we could substitute the word “armies.”

**Revelation 12:7-12**

- How is Michael pictured here? What is his role?
- This part of Revelation 12 is preceded by a heavenly woman about to give birth with a great dragon ready to devour the child. It is a visionary way to express the coming of Jesus into the world with the forces of evil ready to devour him. So, when we hear this passage, it is difficult to know when we should understand this taking place. Is it happening at the same time that the woman is giving birth? Is it picturing “the fall of Satan” at the beginning of time? Is it picturing the future? Or is it picturing all of the above?
- Note that though Revelation pictures a great battle, the proclamation declares that the victory comes from “the blood of the Lamb and by the word of their testimony.” Every time we bear witness to Jesus, every time we show forth the crucifixion, another victory happens in heaven.

**Luke 10:17-20**

- The reply of Jesus can be taken in two ways. On the one hand, Jesus could be saying that the mission of the disciples is living out the fall of Satan from heaven. On the other hand, Jesus could be saying that their success is not that big of a deal, since Jesus was there when Satan fell from heaven.
- Regardless of how we understand the first part of the reply, Jesus reminds them that their identity is not to be found in the success of their mission but in their identity as children of God.

**Addendum:**

*8 Yet in the same way these dreamers also defile the flesh, reject authority, and slander the glorious ones. <sup>9</sup>But when the archangel Michael contended with the devil and disputed about the body of Moses, he did not dare to bring a condemnation of slander against him, but said, ‘The Lord rebuke you!’ <sup>10</sup>But these people slander whatever they do not understand, and they are destroyed by those things that, like irrational animals, they know by instinct. (Jude 8-10)*

- How is Michael pictured here? What is his role?
- This account of Michael is not recorded anywhere in Scripture. Origen – a father of the early church – said that this account came from a little book called *The Assumption of Moses*, though the only manuscripts we have of this book do not contain this account.