

Morey refers (3 Enoch 48D:[90]) speaks of “YHWH,” not as the name of Metatron, but as “the name of his Master.” Therefore, again, the name YHWH is not original but given to Metatron.

A number of scholars have recognized similarities between what is said of Metatron and what is said of Michael the archangel. In the introduction to his translation of 3 Enoch, Alexander suggests that Metatron and Michael were actually at some point viewed as the same angel, with Michael being the angel's more common name and Metatron being “one of his esoteric, magical names.” At some point “the connection between Metatron and Michael was obscured.”<sup>67</sup> The Bible makes a similar connection between Jesus and Jah God (see Chapter 4), and between Jesus and Michael the archangel.<sup>68</sup> But

names of the Holy One, and that they are ‘taken from his sacred name.’ In 3 Enoch 3:1-3 R. Ishmael asks Metatron, “What is your name?” to which Metatron replies, “I have seventy names, corresponding to the seventy nations of the world, and all of them are based on the name of the King of the kings of kings.” Note here that Metatron's names are “based on” the name of God. Alexander recognizes that “the natural interpretation of this would be that they are derived (by temurah, gematria, and other systems of letter and number magic) from the tetragram YHWH” (P. Alexander, “3 [Hebrew Apocalypse of] Enoch,” *The Old Testament Pseudepigrapha*, vol. 1, page 257, note 2c.). But in view of 3 Enoch 48C:9 (where God says of Metatron, “I took seventy of my names and called him by them, so as to increase his honor”) and 48D:5 (quoted above), there are good reasons to conclude that “‘Metatron’ was not only the angel's name, but a secret name of God as well” (Alexander, “3 [Hebrew Apocalypse of] Enoch,” page 158, note 2c.). Still, 3 Enoch 3 was not written by the author of 48C or 48D, and “Metatron” is *not* one of the seventy names given to God in 48B:1.

<sup>67</sup> P. Alexander, in his Introduction to 3 Enoch, “Theological Importance,” pages 243-244 of *The Old Testament Pseudepigrapha*, vol. 1. In “The Historical Setting of the Hebrew Book of Enoch,” page 162, Alexander writes: “A proper estimate of Metatron must begin with the fact that he bears a striking resemblance to the archangel Michael. Both of these angels stand in a peculiar relationship to Israel as Israel's special heavenly advocate; both are High Priest of the heavenly tabernacle; both are chief of the angels; what is said in one text about Metatron is said in another about Michael, and *Metatron* appears as a manuscript variant for *Michael*.”

<sup>68</sup> Jehovah's Witnesses believe the term “angel” can refer to a human or spirit being's function as a messenger for God *and* to a class of spirit beings in isolation from any humans because of their spirit nature (described in Heb 1:7 as “flame of fire”; compare Eze 1:7, 13; Rev 10:1). Jehovah's Witnesses do not believe the prehuman Jesus was ever ‘just one of these angels,’ but rather the *preeminent* spirit messenger and Son of God in age and in position (“Firstborn” Col 1:15-18; Heb 1:6). We do believe Jesus was and still is, functionally, an “angel” or “messenger” for the Father (compare Joh 7:17-18; 8:42). Jesus is also prophesied about as “an angel of great counsel” (LXX: *megalēs boulēs angelos*) in Isaiah 9:6, in the Greek LXX, which also uses “angel” to translate the Hebrew word *el* ‘G-god.’ See also Malachi 3:1, another prophecy about as Jesus as “the angel of the covenant” (*ho angelos tēs diathēkēs*). Jesus is described by

in neither case do these connections have anything to do with an expressed belief in a triune God, which is also true for the books of Enoch and other books of the Pseudepigrapha.

**4Q246—The “Son of God” text from Qumran.** The Dead Sea Scrolls have truly revolutionized the study of the Bible, and they have added a great deal of support for the reliability of OT and other ancient manuscripts. They also tell us quite a bit about some ancient Jewish beliefs about eschatology (the study of end-time events/biblical prophecies), legal regulations, and

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Paul as by comparison “like an angel of God” (Gal 4:14 [*ōs angelon theou*]). As a spirit being, Jehovah’s Witnesses believe Jesus is also the only archangel actually mentioned by name in the primarily accepted biblical texts, namely, “Michael.” The reasons for this identification include the fact that Jesus has “an archangel’s voice” according to the Bible (which he uses to raise the dead [1Th 4:16 (compare Joh 5:25)]). In this passage from 1 Thessalonians Jesus is also said to have a “commanding call,” which is a further description of this “archangel’s voice.” These two things, (“an archangel’s voice” and “a commanding call”) belong to and define Jesus as a real person, whereas the “trumpet” Jesus has in 1Th 4:16 is an inanimate object though it, too, is said to be a part of the resurrection process according to Paul in 1Th 4:14-17 (compare 1Co 15:52). That is why I associate the “call” and the “voice” of 1Th 4:16 with the “voice” of the Son of God in Joh 5:26, and why I also associate the “trumpet” here with the trumpet of 1Co 15:52: They are all part of the resurrection process, or they described the resurrection that takes place through Jesus, the one with the “archangel’s voice.” If Jesus is not an archangel or, rather, *the* archangel, then describing him as having “an archangel’s voice” has no clear application in this context. Also, in standing up for one of the nations of the earth (God’s people Israel) in opposition to the “princes” of other nations (Dan 10:20), Michael is described as “one of the foremost princes” (Dan 10:13). But out of all of these “foremost princes” only Michael is called “the great prince” who ‘stands on behalf of the sons of your people’ (Dan 12:1). It is also only Michael, and “no one” else, who is “holding strongly” with the other spirit being mentioned in Dan 10, and it is only Michael who is called “the prince of you people” (Dan 10:21). So while the Bible does not present Jesus as ‘a *mere* angel,’ it does present him as the foremost of their order and as their “ruler,” since the angels are his to command (compare the references to “his angels” and to “my [= Jesus]’ angel” in Rev 12:9 and Rev 22:16, respectively). This is consistent with Heb 1:5, which differentiates Jesus from the group of angels over whom he rules as God’s Son, as the archangel. Further, though Michael deferred to Jah when disputing with the Devil over Moses’ body (Jude 9), he was the one disputing with Satan and since that time Jah God has given Jesus “all authority ... in heaven and on the earth” (Matt 28:18). That is why since Jesus’ resurrection, and after Michael’s earlier encounter with the Devil regarding Moses’ body, Michael no longer defers to Jah but instead he “battled with the dragon” and defeated him (Rev 12:7-9). This historic conquest is an act truly befitting God’s Son, who “has become better than the angels, to the extent that he has inherited a name more excellent than theirs” (Heb 1:4). That “more excellent” name has been given to him through his exaltation by God the Father, so that now Jesus is King (Heb 1:8), having “sat down on the right hand of the Majesty in lofty places.”—Php 2:9-11; Heb 1:3.