

David Rice - Michael, the Archangel

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Just so you know, I always start with the chart of the ages. It's not thematically connected, it's just always there. But this is what we really want to start with. Michael, of course, is the name that we know from the Old Testament to be Jesus. Jesus, pre human existence, was as Michael.

Now, if you believe in the Trinity, of course you got a real problem with that because he was an angel and Jesus, you know, was thought of to be God. So those that believe that Jesus was Michael in the Old Testament necessarily don't agree with the Trinity, and to realize that who Michael really was is very helpful to overcome that concept. Now, none of you have any trouble with that concept. That's not the reason we gave this subject today.

But it is because there's some things about Michael that were engaging to us that we really didn't know. Now you see on the screen we have three texts, Daniel 10:13, 10:21 and 12:1. That's where Michael appears in the Old Testament as Jesus. Now it turns out the word Michael, the name Michael, is many more times in the Old Testament than that, but it doesn't refer to Jesus. We'll show you those in a moment.

I actually was unaware of that until just recently. Well, show you some scriptures now. In Jude 1:9, there's reference to Michael the Archangel, and that's when. Talk more about that later.

But that's when Jude says Moses was disputing Michael the Archangel was disputing about the body of Moses. Oh, that's not in the Old Testament. That's coming from somewhere else. That's coming from an apocryphal book called the Ascension of Moses. But it's part of Jewish culture and history that when Moses died on Mount Hor was it and his body was buried and it's gone because God didn't want the Israelites to take it and do something with it that would be, you know, ungodly and kind of pagan.

So he took care of his body. But apparently in Jewish culture, there's a story that Michael the Archangel, the Archangel disputed with Satan about the the body of Moses. That's what Jude 1:9 is all about. First Thessalonians 4:16, we don't actually see the word Michael, but we see the word Archangel. We'll go through these texts a little bit later.

Finally, Revelation 12:7, we see the name Michael again. Okay, that's very interpretive area. We'll look at that too, if we have time. So those are the three times in the New Testament and three times in the Old Testament, where Jesus is referred to that with either the name Michael or the designation Archangel, which would be Michael.

Now, we mentioned that Michael appears other times in the Old Testament. 1, 2, 3, 10. 10 times. There numbers 13, 3 of the tribe of Asher Cather, the son of Michael. That wasn't the son of Jesus, of course.

So I was surprised to find out more or less recently that 10 times the word Michael appears, that it doesn't refer to Jesus at all. It's just a name that the Jews used. So how this connected with Michael the Archangel? That's an engaging question. I really don't know the answer.

I wonder just a little bit if we took a lot of time and went through each of these narratives and we said, I wonder if there's something about this person that has to do. I. I don't know. I don't know. That's the subject.

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Let's see. Brother John Kennedy is going to study and tell me about later. By the way, I just want to mention about John and Josephine Kennedy and their two boys. You know, when I went there seven years ago, I went to Chennai for a youth conference for the young people. Now, they're older youth, but they were youth.

Wasn't just a big convention altogether. There's like 250 people there, and this time I went. I didn't go, but they sent me an image of it. 350 people.

So India is growing. It's not shrinking like here. It gives me a little hope that maybe we can be a little more active. We'll see. I'm talking about we.

I mean, me in San Diego. I just feel that we're trying to do a lot, but I think there's. There's possibility of some progress. Okay, so there's 10 times the word Michael appears that we don't have much to say about, but might be interesting to see. See, just symbolically, if there's any meaning to that or significance.

Okay, I get that. All right. Okay. Now that's where Michael is going to refer to Jesus, and we're going to go up through these various places and just look at them and look at the context and see what we can determine about Michael.

Now, in Daniel, chapter 12, verse 1, and Cheryl. Rather not Cheryl, but Cheryl, would you read those for me? These scriptures, and this Daniel 12:1 is a very famous scripture. You all know it, but we'd like to read it to refresh our minds a little bit.

Daniel 12:1. Now, at that time, Michael, the great prince who stands guard over the sons of your people, will arise and there will be a time of distress such as never occurred since there was a nation until that time, and at that time, your people, everyone who is found, written in the book, will be rescued. Okay, now this is Michael when he. Now you said, arise, King James, stand up.

And you. If you look at that expression in the 11th chapter of Daniel, you'll see it half a dozen times where a king will come to the throne. He stands up. That's the expression for coming to the throne. So that means Michael is a king, or at least he is to be a king as of Daniel 12:1.

Now, I think that's already happened. I think that happened with the Lord's return. But look at Daniel 11, verse number two. Behold, there shall stand up yet three kings in Persia. Now, verse three, a mighty king shall stand up.

That's Alexander the Great. To rule with great dominion, and you'll find it half a dozen times in the 11th chapter. Every single time it refers to a king coming to the throne. Well, this is very helpful, that Michael stands up, that is, comes to the throne.

Because what other angel ever becomes king? None. No other angel in the whole of the Bible that I'm aware of describes any angel as becoming a king or having royal authority or having a crown on his head or a scepter in his hand. Only one, and that would be Michael.

Well, then who does that need to be? Needs to be Jesus. Now, we're not the only people that would look at that and say, yeah, that's Jesus. I was surprised to find that in the early Adventist movement and, and later in the second Adventist movement, there was a man.

Yay. Named Uriah. Was it Uriah Smith? He's got a book that I read that it was published in 1944, but I think he wrote it a lot earlier because he was in the 1800s and he believed that Jesus was. He

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didn't believe in the Trinity.

He believed that Michael was Jesus and it was unambiguous. Now, I think the Seventh Day Adventists have changed their position on that, at least some of them. That's unfortunate. They're going in the wrong direction. But if they realize that Daniel 12:1 means you become king, maybe that would be a little impetus to realize, no, Michael is not just a subsidiary angel.

Michael is Jesus himself. Now, when it says stand up and become king, we have three indicators later in that verse about when this. What happens when he becomes king? Well, he's. There's.

He's going to stand for the children of thy people. Now, Daniel's people was Israel. The children of his people would be Israel, and therefore, if we see that Jesus has standing for Israel and is bringing them back to their land today, I think that would be a suggestion that the Scripture is being fulfilled. The next thing is a time of trouble greater than there ever was since there was a nation.

Are we that since 1914? Yeah, I think so. Was there ever a time of trouble greater than 1914? Not before that. There was after that.

That's World War II. First one they called the Great War because never, nothing had ever been that big. The second one came and he said, okay, well, it was the first one, World War I and this one, World War II. So I think we have seen a time of trouble greater than we had before. Now, that is relative.

We're going to see later that that scripture can also apply to something that happened to Israel at the first advent. Okay, we'll check on that later, and when the Romans took over Israel, they suffered the greatest experience of difficulty that they ever had suffered up to that point. But now today, in modern times, we have a greater time of trouble than has ever been, and then lastly, everyone that's found written in the book shall be delivered while written in the book.

I think that refers to the book of life, and I think that talks about the saints that are going to their reward during the harvest. So all of that tells me that this verse applied today does have meaning to the Lord's return, and that, of course, would fit very nicely with Michael again. Now, if you look later in this 12th chapter, we're not going to go through time prophecies here, but it is mentioned that they're there. You'll see in verse six.

Well, you see, in verse five, Daniel was told to shut up the book because it's not for you to understand. It'll be for a later time. Then many shall run to and fro, and knowledge shall be increased. Sometimes we think of that as the general knowledge of increasing and the speed of transportation. I don't think contextually that's the main point.

I think the main point is that Daniel could not understand these prophecies. They were for a later time, and now we can. Many running to and fro. Well, we just refer you to Amos, the eighth chapter, verses 11 and 12, where many would run to and fro seeking the word of the Lord, but they would be stymied.

They wouldn't be able to find it. But here in the end of the age, we run to and fro looking, and we are rewarded for our effort, and we do understand the prophecies and where we're living on today. Verse 8, verse 6, rather you have the 1260 years that take you to 1799. Going down to verse 11 verse, verse 11, you have 1290 days.

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1829, verse 12, 1335, there's 1874. That's where we have the time of the harvest. So that's very helpful. Michael standing up would be the Lord's return. Finally, at the end of the chapter, you have the final date that tells you about that.

Okay, let's go on a little bit farther.

Luke, Jude 1, verse 9. Now, Sister Cheryl, would you turn to Jude 1, verse 9 and read that for us? But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said the Lord rebuke you. Okay, now I'd sure like to find the experience that he's talking about in the Old Testament, but it's not there. That is where Michael disputed with Satan about the body of Moses.

But what this. Because. But it's part of Jewish history, and since Jude included it, now there is a book called the Ascension of Moses. Can you check it out from a library and find this narrative?

You say, no, you're exactly right, you can't. I'd love to read it, but it's just not available anymore. But apparently it was an old book that is, as I say, out of print. It's just out of. This is not available.

But apparently Jude tells us that's what it said. But commentaries would tell you that was the book called the Ascension of Moses, and there were. The narrative was that Moses, Satan disputed the body of Moses to use it for an illicit effect, and Michael wouldn't let that happen.

Now, what that tells us is that Michael is involved with Israel in the Old Testament. Now, remember what we read in 12:1 Michael, your prince. Michael, your prince. Now, is there another angel whose name we know from the Old Testament? There another angel, Gabriel.

Gabriel, yeah. It's the only other one we know, and it never says Gabriel, your prince Michael was very special. Michael was the prince of Israel. The very fact that he's disputing with Satan about the body of Moses suggests again that he was involved deeply with Israel.

That's going to be helpful as we go a little bit farther. So now we know he's an archangel. Okay, that's going to be helpful. Now we're going to go to First Thessalonians 4. 6.

And Cheryl, would you read that for Us, we don't have the name Michael. We just have the name archangel. For the Lord himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ shall rise first. So Michael, excuse me, Jesus is going to descend with the voice of the archangel.

Well, now, what does that mean? Is he going to sound like somebody he's not? No, this is telling us the archangel is Jesus. He's got that voice of the archangel. Now, in scripture, there is no scripture that talks about any archangel other than Michael.

Now, in Hebrew, in Hebrew culture, there is. I don't think they're right. They talk about so many archangels and so many other angels. I think the word archangel simply means the highest angel, and so Jesus is that.

Was that before he came to earth? So I think defining the archangel, and here it says, Jesus comes down with the voice of the archangel. It must be him. So Michael really is Jesus, and that again is talking about the second advent where Jesus comes and he's going to raise the sleeping saints.

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Okay, it's in the narrative there. So I think that also refers to the second advent. Okay, let's go to the book of Hebrews now, and we're not going to see the word Michael, but we're going to find something that probably is about Michael. It's about Jesus for sure, but it's probably about Michael because of the way it's described.

Now, this is Hebrews 3. We have verses 1 through 4 and 5, but I think we're just going to settle for three verses here. Cheryl, if you'd read those three. Three, therefore, holy brethren, partakers of a heavenly calling. Consider Jesus, the apostle and high priest of our confession.

He was faithful to him who appointed him as Moses also was in all his house. For he has been counted worthy of more glory than Moses by just so much as the builder of the house has more honor than the house. Okay, now this is clearly about Jesus. Michael is not mentioned, but it does tell you that Jesus is worth more than Moses, as the builder of a house is worth more than the house. Well, Moses was part of the house of servants, and Jesus apparently was the builder of that house.

Well, that would mean that Michael, your prince, would fit very nicely that designation, because Jesus is Michael and he's the one that built the house of Israel. So I think that tells us Michael was intimately involved in the affairs of Israel way back now, some brethren mentioned, and I believe that maybe whenever you see a special angel referred to, that's Michael in The Old Testament. I don't know. Maybe that's true. Tom, I think you're in favor of that.

Okay, that's engaging. I wasn't actually so sure, but I'm going to look at it from that point of view and see if this all makes sense. But Michael, Jesus certainly was the one, according to this, that built the house of Israel. So for him to be described as the Prince of Israel sort of makes sense. So I think this also tells us who Michael really is.

Okay, let's go back now to Daniel, and we're going to look at Daniel 10, verse 13, and when we look at this verse, it will mention the name Michael, but it's going to give us a problem because this doesn't sound like Jesus at first. Let's see. Let's see what it says. Daniel 10, verse 13.

But the prince of the kingdom of Persia was withstanding me for 21 days. Then, behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia. Michael, one of the chief princes. Okay, would you describe Jesus as one of the chief angels? One of the chief.

I wouldn't. One of. You mean there are several and he's one of them. This is a problem. How do we understand who this is really referring to?

Well, I'll give you a suggestion, and the suggestion comes from. Well, I'll turn there and find it as Genesis, the first chapter, and I believe it's verse five. So let's turn there, Sister Cheryl, and read that for us. Yes, that's.

That's it. We're going to find the same Hebrew word, but it's going to be translated different here. Genesis 1, verse 5, and God called the light day, and the darkness he called night, and there was evening and there was morning.

One day. One day. Okay, now you're new. Yeah, that's new. American Standard.

Is that right? Okay, I really like the King James in this one, and it will be necessary to make this point. The word is the same either way. But let's.

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Does anybody. Tom, do you have a King James? Would you read that for us? And notice the different word at the very end? And call.

And God called the light day, and the darkness he called night. In the evening and the morning were the first day. The first day. The first day.

Not one day. It was the first day. That is exactly the same word. Now, as you know, I don't know Hebrew. How do I know it's the same word?

I look in a Hebrew text and I find the same letters there don't even know how to read them. I can compare the letters of the same, so it's the same. So if you look a little bit farther and see this is where Eve was created, this would be the second chapter of Genesis, and let's look at verse number 21, 21, and Cheryl, can you read that for us?

So the Lord God caused a deep sleep to fall upon the man, and he slept. Then he took one of his ribs and closed up the flesh at that place. One of his ribs, not the first ribbon, not the chief rib, just one of those. That's not the same word. That's a totally different word.

It's not the word first, and it's not. It's not the word one of that we see in Daniel, and it's not the word first that we see in Genesis 1:5 that's different. So if you just want to talk about one of several, you don't use this word. If you want to talk about the chief one, the first of all of the holy angels, then you could use that word.

So I don't think that Daniel 10, verse 13 really intends to say Michael is one of the chief princes. I think it's telling us he is first of the chief princes, and that has to then refer to Jesus himself. So I believe that actually is consistent if it's translated correctly. Okay, now let's see.

We're going to go to Daniel 12:1 again, and this is a little bit interpretive. We've talked about what Daniel 12:1 means already, but we're going to look at it again and see if it has more meanings than just what we have used. This is Daniel 12:1 again. Go ahead. Now, at that time, Michael, the great prince who stands guard over the sons of your people, will arise and there will be a time of distress such as never occurred since there was a nation until that time.

And at that time, your people, everyone who is found, written in the book, will be rescued. Now, the reason for this interest is because of Revelation 12, verse 7, we have the word Michael coming a second time, and let's read that verse as well. Revelation 12:7, and there was war in heaven.

Michael and his angels waging war with the dragon, and the dragon, his angels waged war. Okay, now, Michael, that's the only time Michael appears in Revelation. Michael here, we think, refers to Christianity in general, the influence of Jesus or Michael over paganism, which is being cast out at this time. Let me just see if I have another slide there.

No, not there. Okay. But in Daniel 12:1 in Revelation 12, verse 1, we've got a woman that is giving birth to a man child, and this would be at the beginning of the gospel age and not yet at the end of the gospel age, and in Revelation 12:1, there appeared a great wonder in heaven.

A woman clothed with the sun, the moon under her feet, a crown of 12 stars in her head, and a child was ready to be born, and the dragon is ready to destroy this child almost immediately. But at the birth of this child, the child was caught up to heaven and it was spared, and then finally, Michael throws out the dragon.

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I think this is the ascent of Christianity that finally disposes of paganism as the ruling governing force spiritually of the Roman Empire. So this whole experience has Michael taking some control, some power, way before the end of the gospel age. Is this fit at all into Daniel the 12th chapter? Well, I'm going to suggest that if we look back at Daniel 11, Daniel 11:31.

Let's read that verse. It's a very famous verse from which we always start the time prophecies of Daniel, chapter 12. This is about the abomination of desolation, Daniel 11, verse 31, and forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice, and they will set up the abomination of desolation. Now that abomination of desolation is papacy.

When papacy receive power, when they achieved control, that was in 539, and from 5:39 we get all the time prophecies of the 1260, 1290 and 1335 days. So when we go flip over just one page to Daniel 12, verse 1, from the time the daily sacrifice shall be taken away, and the abomination that makes desolate set up there shall be. Well, that's when these time prophecies began. That's 539.

So Daniel 11:31 is very important. That's when the abomination is set up. That's when papacy takes control. That's 539. Okay, but now we have a little problem.

Let's turn to Matthew 24 and see what Jesus says about this. This is Matthew 24, verse number 15, verse 15. For therefore, when you see the abomination of desolation, which was spoken of through Daniel the prophet standing in the holy place, let the reader understand. Now you say, okay, there's no problem with that because this is Matthew 24 is talking about the beginning of the age and then the end of the age and then the climax, and now in this section of Matthew 24, we're at the end of the age.

And as soon as we recognize that that papacy has been the abomination, we should leave. We should come out of her, my people. We should be separate. This is the harvest that fits very nicely. That's fine.

But in Matthew 24, you have a lot of language that really applies also in parallel to the end of the Jewish age. Now, when you look at the chapter of the Lord's great prophecy in the fourth volume, towards the end of the fourth volume, you see that he talks about Matthew 24, Mark 13, Luke 21, and he does identify the secondary fulfillment of these prophecies as falling at the end of the Jewish age. So from that point of view, from that point of view, when they see the abomination of desolation stand in the holy place, leave. How did that apply to natural Israel that was present when this judgment came upon Jerusalem? How did that apply when they saw the Roman armies with their pagan banners around the city?

Then, as it says Next in verse 16, those that are in Judea flee to the mountains, get out of there, vacate. Oh, wait a minute. How can you do that? The city is surrounded. How can you leave?

Well, to this day, there's kind of a strange experience of history that happened in 66 A.D. when the Romans surrounded Jerusalem for the first time, and then suddenly they woke up one morning, the Israelites, they looked over the wall and the Jews were retreating. The Romans were retreating. They simply vacated and left.

Now, I've got a book at home that's a Time Life book about the history of those times. It says, we still don't really know why suddenly the Romans just decided to leave. But they did. They just vacated. So now the Christians that remembered what Jesus said, they can remember.

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We're supposed to leave Judea and leave this area. Now, if they did, they were spared the carnage that came in 70 AD. Now, if they didn't, they had another reminder, because in the year 68, there was another attack against Jerusalem. Not quite. They didn't get to Jerusalem.

Quite. They almost did. But then suddenly Vespasian heard about Nero, who had died back in Rome. He had to go back to Rome to take control. He left the siege and he went back and took.

So if you're a Christian, twice the Romans have come against Jerusalem. Now you get the message, you better leave and not be here, and so the true Christians did. That's why John, by the way, writes from Ephesus. He's no longer in Jerusalem or Israel.

Late in his Life. He's. He's up in what we would call Turkey. So I think all of this has some meaning. But that means back in Daniel 12:1, when Michael stands up and takes control, how.

How does that apply to after Daniel 11:31, which is when the abomination is established. What is that abomination? Well, I think that abomination is the Roman armies that would come against Israel at the first advent, and of course, the big abomination for us is papacy at the second advent. So what I'm suggesting is that this narrative does have a secondary fulfillment to the first advent.

And from the first advent forward, when Christianity finally becomes dominant and Michael is taking control and Satan and the dragon is cast out, perhaps that's a secondary fulfillment of why Michael is referred to in Revelation 12 because Christianity takes control. Not yet at the second advent. That happens in our day. That's more important. But perhaps it's a secondary fulfillment.

Okay, now we're going to go on from there. There's more to say, but I think I'll pass on. We're going to go to. Okay, now I want to look at the other angel that is referred to in Daniel. The first one of these is Daniel 8, 16.

And this is going to appear twice in the Old Testament and then twice in the New Testament in the book of Luke. Now, actually, we're going to start in Daniel when you get to the Old Testament. But I'm just going to mention in Luke 1, verse 19, that's where Gabriel appears to give Elizabeth the announcement of John the Baptist that's going to be born. Maybe we can turn there and read that first, actually. Luke, verse one, chapter one, verse nine.

Is that 1919? Yes, if you'd read that, and the angel answered and said to him, I am Gabriel, who stands in the presence of God, and I have been sent to speak to you and to bring you this good news, and can you Read also verse 26? Now, in the sixth month, the angel Gabriel was sent from God to a city in Galilee called Nazareth.

And that's where he's going to give Mary the good news of her coming child. So we have an announcement about John the Baptist and we have announcement finally about Jesus. Now, why is Gabriel sent on these announcements? Well, I think because it would be inappropriate to send Jesus to announce his own birth for his own predecessor. I think it would be more reasonable to have another angel do this instead.

Who is Gabriel? It appears that Gabriel is the next angel in sequence in the order of the angelic beings up in glory and so Gabriel is sent on this mission. Okay, now let's go back to Daniel, and let's look at Daniel the eighth chapter, verse 16 to begin. Mr. Cheryl, I heard the voice of a man between the banks.

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You, Leah, and he called out and said, gabriel, give this man an understanding of the vision. So Gabriel is being commanded by somebody else to give an understanding of the vision. Now, if Gabriel is the second one in control, who do you suppose is directing him to do something? Well, I'm going to guess that that would be Michael.

And I think Michael is the one referred to here as the one standing between the banks of the Ulaid. Now, if you're between two banks of a river, I mean, between two banks of a river, where does that put you? Over the river. So you know, either that or you're swimming inside of it, I suppose. But he's over.

He's standing over the river. We're going to see that in Revelation. We have time, but we're good. So I think this is another mention of Michael, but not explicitly by name, but I think that's probably him. Now let's look in chapter 9, verse 21, and see where Gabriel is mentioned again.

And while I was still speaking in prayer, then the man Gabriel, whom I had seen in the vision previously, came to me in my extreme weariness about the time of the evening offering. So Gabriel is going to come and give Daniel an understanding. What is Gabriel going to say? What follows in this chapter is the 70 Week Prophecy. The 70 Week Prophecy is all about the coming of Jesus.

Would it be appropriate for Jesus to give the message about his own coming? Probably not. Just like in Luke, I don't think it would be appropriate for him to announce his coming birth. So I think here Gabriel is chosen because this is about Jesus, and therefore it'd be appropriate for Gabriel to give the message. If you go back now to Daniel 8, verse 16, what's happening in chapter 8?

Well, that's the 2300 year prophecy. What is the 2300 year prophecy? A predicate for the coming of Jesus at the second advent. So would it be appropriate for Michael to give that prophecy about his own coming? Well, I think again, maybe it's more appropriate to give another angel that task.

So I think that's why Gabriel appears in these two places. But now one more ace, and that is if Michael In Daniel 8, 16 is the person standing above the river on the two banks. If that's Michael, does that have any bearing on what we find in Revelation? Let's look at Revelation, chapter 10, this is the last scripture we're going to deal with. But I take this a little bit.

Brother Richard ask for your patience here. So in Revelation, chapter 10, let's look at verse one. This. This mystified me for a long time. Cheryl Rather.

And I saw another strong angel coming down out of heaven, clothed with a cloud, and the rainbow was upon his head, and his face was like the sun and his feet like pillars of fire. Now he's God in his hand in verse two, a little book in his hand, and this little book is going to be the Bible, and this book is going to be something that is going to be feasted upon by the spiritual church starting from the end of the 1260 days and forward when they're free from Papacy's dominion. That's the context here.

In the tenth chapter, we're in trumpet number six. Before the second Advent, before trumpet number seven, we've got three chapters, chapter nine, ten, and eleven, all covering this sixth trumpet. No trumpet is described more in detail than this trumpet, and you've got this mighty angel come down. I'm going to suggest that that angel in this case is our Lord Jesus.

Let's see if that makes sense as we go. Okay, let's look at verse number seven.

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But in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as he preached to his servants, the prophets. Okay, so when the seventh angel is going to sound, then this book is going to be understood. We have that today because the seventh messenger has come and we understand the divine plan. Okay, let's go down to verse 10. Verse 10.

And I took the little book out of the angel's hand and ate it, and it was in my mouth sweet as honey, and when I had eaten it, my stomach was made bitter, and verse 11, and they said to me, you must prophesy again concerning many peoples and nations and tongues and kings.

Okay, and we have. The gospel has gone forth again through the seventh messenger, and even before that, in the sixth period of the church, when the Bibles were published again, and in. In native languages, they distributed throughout the earth. This is another vast testimony of the Gospel message.

Now we go down to chapter 11, and it says in verse one, there was given me a reed like, and the angel stood and said, measure the temple. Verse two, the 42 months. We're at the end of that time, the end of the 1260 years, and now the angel is still talking in verse three.

Let's read verse three, and I will grant authority to my two witnesses, and they will prophesy for 12, 60 days clothed in sackcloth. My two witnesses. Who's talking here?

The same angel. The same angel that's over the river. The same angel, I think referred to in Daniel 8, 16, the angel over the river that's giving instructions about listening to Gabriel. I think here, this is our Lord Jesus, who Sundays, I have two witnesses. That's the Old and the New Testament.

That's Jesus saying this. I don't think Gabriel would say, I've got two witnesses. I don't think Gabriel would say that of himself. This isn't God. It's an angel.

Who could it possibly be? Who is there between Gabriel and God? Only one. So I kind of. I suggest think about it and study it.

See what you think. I think this is Jesus and he's standing over the river, just like in Daniel the eighth chapter. Okay, we've got summarize and conclude. We find the name Gabriel Michael in the Old Testament only three times. Okay.

Twice literally and once by implication. We find the Word in the New Testament twice. Michael seems to be a word for our Lord Jesus before he came to earth, and once we identify that, it solves all the problems about the Trinity completely because you can't have God named Michael, but we are able to see Jesus named Michael. Secondly, when we look at Daniel 12:1 and we realize that Michael today has stood up, that explains the three things we see.

The restoration of Israel, time of trouble greater than ever before, and the resurrection of the sleeping saints. So all of this is the period of time we're looking in today, and soon Michael is going to be the king recognized by everyone. That's what we're looking forward to.